

BHARTIYA MANYAPRAD is a call to bring closer all Indians at one mental meadow irrespective of them being Indian residents, NRIs or PIOs. Certain issues touch all of them with same concern. BHARTIYA MANYAPRAD is a new International Journal of Indian Studies aiming to bring the best of cultural studies to a diverse academic and non-academic audience. We feature research articles and features practices and conditions specific to contemporary popular culture, traditions, norms and societies etc. BHARTIYA MANYAPRAD shall include scholarly articles pertaining to the issues which are faced by Indians in any part of the world including India. It also invites books for review. It's a platform for all those who want to share the issues which need an attention and get the things changed for betterment. In fact it shall culminate into a dialogue bringing in a silent revolution amongst the people who are connected to India in any manner.

Though it is a research journal still it shall include the restlessness of an Indian as s/he faces in the society around the world. It is a multicultural journal inviting articles from all sectors of life. BHARTIYA MANYAPRAD shall contain socio-cultural-psycho issues as faced by Indians throughout the world including India.

Articles should borrow from semiotics, psychoanalysis, queer theory, and other academic disciplines associated with cultural studies and critical theory, while remaining accessible to a general audience. Ideally, articles should surprise and entertain, presenting smart, pithy analysis of familiar subject matter. Articles are liable to be published after peer review.

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Editorial

Dear Readers,

The only thing constant in our world is the change. We are in a process of change. Some resist, others accept, more wait to happen. In all the cases a change brings lot many expectations. A definition of conservatives is that they don't want things to happen for the first time, but as it comes to second and third time they fall in tune. With *Bharatiya Manyaprad* we wish to be the precursors. Again, a precursor is different from experimentalist. We assimilate what is already present in scattered form. Indian studies can't be only spiritual, religious, scripture based to age old traditions. It has to be *sanatana*. It must show its shades of contemporariness. Any living culture must show that it is environment sensitive, culture oriented, humane, alert, embedded with rhetoric, rooted, pragmatic, concerned and tactical in nature. Each issue of *Bharatiya Manyaprad* leads to another spectrum of definitions. Each submission astonishes with its approach and extend. With that expectations are raised and roles are widened.

The time has come when we worry for quality. Inclusion of masses has taken its toll. Obliging and getting obliged has reduced the reasoning and questioning. Education is

suffering, politics is suffering, science, technology, medicine and history is suffering. Why we have to be myopic. The meta-narratives are withering in pseudo high-brow approach. How far rootedness shall be ridiculed? How far one's lie shall shadow the generations? Till what extent we shall keep shedding our roles upon others shoulders and start with addressing others follies? Who said thinkers can't be the actors? Philosophers, teachers, guides aren't just good for rhetoric. Let them be the flags of change. Past is not futile. Past is not disconnected. Past is not to remain unheard. But who shall do the bridging. Polarized knowledge transactions have already killed the layers of trust. Indians whether in India or abroad live one life-spirit. A connect is definitely showing up like a silver lining. A thread is becoming all the more stronger.

Is it important to claim which language is superior? But at the same time is it necessary to discard the established supremacy? Sounding nationalist is a danger. Sounding secular is a danger too. Why should we abuse the words? Youth must ascertain its trust in traditions.

आ नो भद्राः क्रत्वो यन्तु विश्वतः (1.89.1 Rigveda)

We just passed through *Kumbh*. A churning. A *shuddhi*. A process of *Amrit*. What is needed now is a knowledge *Kumbh*. Indian Knowledge system is the biggest congregation of wisdom. Its time to celebrate knowledge in the form of *Kumbh*. Lets not complicate the thought so that it becomes encyclopedic to younger generations. A practical, simpler yet pragmatic and proud approach is needed. Decoding and encoding shall be eternal, what is needed is transferring and inferring self with meaning. Let knowledge and philosophy blends. Let all thoughts merge with wisdom:

प्रविचार्योत्तरं देयं सहसा न वदेत् क्वचित्

शत्रोरपि गुणा ग्राह्याः दोषास्त्याज्या गुरोरपि

Shall look forward for your suggestions, submissions and review.

Sanjeev Kumar Sharma

Tagore's Idea on Art: A Journey to the Unknown

Subimalendu Bikas Sinha, Ph.D

'Time and tide waits for none'. Time is a psychological process, continuous sequence of flowing into. It is like a river of continuous flowing water and we are like little boats floating over the surface and flowing with the tidal force. The thrilling of the motion with tidal force that remains out of control is rarely enjoyable to the majority. Common people's faces look pale with agony. But poet like Rabindranath can realize and enjoy such deadly situation. He is creator; his realization is some thing different from those of others.

Creation is a journey to the unknown and unknowable. It is the eternal journey, an endless search for new, something not ever been before. It is endless and aimless. A scientist always does his research for achieving some thing new. Columbus also was starting his journey for the search of new land. But in fact all these are completely different in nature from creation of art. These researches and the findings thereof are based on practical reason. Where as art always surpasses the pragmatic region and conquers the unknown beyond that. The more we enter in the land of creation, the

entity of unknown and unending, is the more in the enlightens with suggestiveness that sweeps away all imperfection of the nature of our previous experiences. As such there is a difference between the nature and art. Art has its suggestiveness which is not present in nature. It comes from artist's imagination. In fact art can be created without nature and even without any representational or non-representational object. But art must have the suggestiveness. So art with a nature is more valuable and interesting to the appreciators than (the photographic image of) that of actual nature. It is due to its added value of suggestiveness. It is the transformation of a thing from its objective value to an aesthetic value. So creation is always something new with suggestiveness. Tagore said ^{*1} –

*'Alo jobe bhalobese
mala day andharer gale
shristi tare bole'*

Darkness is the empty space where there is nothing as visible. When light falls with deep affinity and garlands the neck of darkness then that is called creation. Significantly it means that the possibility of creation is always free and opened. Immediate dark is the place of that possibility where there is nothing to our vision. So the void is opened and waiting to accept some thing new. Light is the key of our vision. Unless it's pleasing presentation of a form the space remains meaningless. Here garlanding means getting hold of some space by a form with some special meaning. That unique presentation with special significant meaning is art. In the path of creation there are so many hindrances.

Our passion like sex, anger, greed, delusion, etc always are thrashing us in the way of creation. So it requires to go beyond. Rabindranath Tagore wrote: ^{*2}

*'Ami marer sagar pari debo go,
Ai bisham Jharer baye
Amar bhay bhanga ae naye
Ami marer sagar pari debo go
— ami abhoy mone chhardbo tari ai shudhu more daye'*

It means he will cross over the ocean of thrashing with a boat of fearlessness in this tremendous stormy current. This is his only duty to open the tie and set free his boat with fearless mind. The journey is aimless and endless. Here the journey is in the quest of creation. In fact every work in our practical life has a definite purpose. But in art there is no specific purpose. So it is called as purposiveness without a purpose. Art is for art's sake. Our great poet said — '*Amar aie path chaoyatae ananda*'.^{*3} Poet wants path of journey and journey apart and here he gets a hold of joy. Through his aimless journey some times all of a sudden some unknown tune comes up. He said — '*Ajana sur ke diye jay*'.^{*4} As if some unknown being offers this unknown tune to him. He comes in respectful to the unknown authority, the Absolute, the Supreme Being. He also said — '*Kato ajanare janaile tumi kato ghare dile thai*'.^{*5} In his aimless journey he finds out many unknown things and space. He believes that all these are the gift of Supreme Being whom he pays his acknowledgment and honor. Art has its own autonomy in its creation. It does not depend only on the will of an artist. If it is not true then an artist can create his best art when he wants. But it is impossible. None can give such self-confidence. Artists keep their mind open, and keep searching for something new. On the path of his eternal quest he finds his creations one after one. Rabindranath Tagore said — '*Ajana khanir nutano monir gnethechi har*'.^{*6} Through his life he made a garland with unknown precious gems of unknown excavate. All these unknown jewels are the poet's unknown self expression with unique suggestiveness. It is the individuality of poet, still remains unknown jewel.

The individuality of Rabindranath Tagore, his greater self is too much abstract sphere of understanding. That can not be tied up by a boundary; can not be limited with a form. That changes appearance through a continuous playful modification of self acquaintance. He is now beyond our practical vision but he is present in association with the appreciators in their universal play of blissfulness.

In the time of creation art takes its birth in the realm of individuality of a particular artist. His expression become universal when it comes across the individualist limit and it becomes eternal when it breaks through the time line. Artists want to stay in universal blissfulness, '*Rasa*'. When the expression of an artist delighted as successful art then his heart emerges within a flood of unlimited blissfulness. That is called pure joy, '*Bimal Ananda*' which is beyond the ordinary joy that we can not experience in our practical life. But the tide wave keeps on certain time, then after in the opposite turn of low tide the cloud of unhappiness clusters within the poetic mind. This dissatisfaction is explained as 'Devine Discontent' in aesthetics. All the possibilities of next creation are inherent within it. The poet becomes unrest for the question of his expression being alone. His seclusion and loneliness are his solitary assets, the bud of his creation. Flower of his creation blossoms one after one from this bud. Yet poet remains alone. Because the inspiration of creation comes to him one after one and makes him unrest and unhappy. Lonely poet wished to meet the Absolute, his '*Jiban Debata*', Ultimate again and again; what is His form? What is His direction? To his responses to the call of Absolute the ultimate, '*Jiban Debata*' descends to him for a moment like a touch of spring breeze that never returns again. Like waves correlate in playing with their existence for a moment but do not come in grip. In the moon light romance it surrounds him like the gesture of a beautiful lady but he can not come across the illusion. The mystic illusion brings sleep in his eyes. In the play space the poet becomes alone. Rabindranath conveyed as follows: ^{*7}

*'Amar praner pore chole gelo ke basanter batastukur moto.
Se je chhunya gelo, nuye gelo re – phul futie gelo shato shato.
Se chole gelo, bole gelo na—se kothay gelo phire elo na.
Se jete jete cheye gelo, ki jeno geye gelo –
Tai apan mone bese achhi kushum bonete.
Se dheuyer motan bheshe geche, chander alor deshe geche,
Jekhan diye hese geche hasi tar rekhe geche re –
Mone holo ankhir kone amay jeno deke geche se.
Ami kothay jabo, kothay jabo, bhabtechhi tai ekla bese.*

*Se chander chokhe buliye gelo ghumer ghor.
 Se praner kothay duliye gelo phulero dor.
 Kushum boner upor diye ki katha se bole gelo,
 Phuler gandhe pagol hoye sange tari chole gelo.
 Hriday amar akul holo, nayan amar mude elo re –
 Kotha diye kothay gelo se..'*

Poet is always searching his '*Jeevan Devta*'. He can not realize when his '*Jeevan Devta*' was attached to him very closed. When He is going in distance poet feels His absence; as if he is still listening the sound of boating far away. With the trail of going away poet's vision turns to the back. The distance way off tuned with the pathos of detachment resonate; lost words of the past recollect in the dream as the form of message and reverberate in that melody. Poet starts singing —^{*8}

*'Kachhe jabe chhilo pashe
 Holo na jaoya,
 Chole jabe gelo tari
 Lagilo haoya.
 Jabe ghathe chhilo neye
 Tare dekhi nai cheye,
 Dur hote shuni srote
 tarani baoya..
 Jekhane holo na khela
 Se khelaghare
 Aji nishidin mon
 Kemon kore.
 Harano diner bhasa
 Swapne aaji bandhe basa,
 Aaj shudhu ankhi jole
 Pechhone chaoya..'*

Poet remains restless as he wants to reach the ultimate, the absolute perfection. He comes in understanding but still not in complete realization. Poet said —^{*9}

*'Ekhono tare chokhe dekhini, shudhu banshi sunechhi
 Mono prano jaha chhilo diye phelechi..
 Shunechhi murati kalo, tare na dekha bhalo,
 Sakhi, bolo ami jal anite Jamunay jabo ki..
 Sudhu swapane asechhilo se, nayano kone hese chhilo se.
 Se abadhi, sai, bhaye bhaye roi – ankhi melite bhebe sara hoi.
 Kanono paathe je khushi se jay, kadamotale je khushi se chay—
 Sakhi, balo ami ankhi tule karo pane chabo ki..'*

That ultimate is still not reached whom he sacrificed his mind and life in full. In his playful mind he listens to His call within heart. He is fearful to open his eyes for the reason that the form he observed in dream may be vanished again in the day light reality. It is like Absolute devotee, Sri Radha once was hesitated to open her eyes to see the lord in reality. Because the visual image may defers and makes any deficiency from the image she constituted in his dream land. As per Hegel, Art corrects nature. Artists always undergoes in modification of the nature in association with his imagination to establish a better form and expression. Our poet said –^{*10}

*Ami hridayer katha bolite byakul,
Shudhailo na keho
Se to elo na, jare sapilam
Ei prano mono deho..
Se ki mor tare patho chahe—
Se ke birahogito gahe
Jar banshori dhwani shuniye
Ami tyajilamo gehoo.. ‘*

The message, that as a whole anxiously contents with self, does not touch others heart. Does He wound up in detachment? Does he stay in wait to the way? Whom he sacrificed his mind and life? Then poet thinks with a question to his self. Is there any deficiency in his sacrifice? Is it not complete? Is he concealed within the limit of his self egoism?

Still poet's mind and self never lost itself. It remains in the quest of creation. Poet's vision searches and researches the nucleus of his creation. Often the path of his anxious and deepest quest loses its direction in the intense illusion of unreachable mystery. Yet inconsolable poetic mind moves around the unknown and unknowable for the message of his own. Poet says^{*11}

*‘Amar nayano tabo nayaner nibiro chhayay
Moner kathar kushumokoroko khoje.
Sethay kakhon agamo gopano Gahano mayay
Patho harailo o je..
Atura dithite shudhay se nirabere —
Nivrito banir sandhano nai je re ;*

*Ajanar majhe abujher mato phere
 Ashrudharay maje..
 Amaro hridaye je katha lukano tar abhashan
 Phele kabhu chhaya tomar hridayatale ?
 Duyare enkechhi rakto rekhay padma-ashan,
 Se tomare kichhu bale ?
 Tabo kunjero path diye jete jete
 Batase batase byatha dei mor pete
 Banshi ki ashay bhasa daye akashete
 Se ki keho nahi bojhe..'*

The poetic mind is alone. Silent tears of grief are flowing into the course of soreness. There are two eyes of aspiration and formless dense dark in front. When he offers his practice of worship in sufferings in His feet, the auspicious time has already past. The garland has dried up in burning in detachment. The coronation of love in the flow of blissfulness is not happened; that remains as silent tears. The compassion seems visible for a moment flowed away without giving any chance to hold. Yet poet does not be defeated his self existence; he paves alone forming pathway in the quest of path. *12

*Mamo dukkhero sadhano jabe korinu nibedano tabo charonotale
 Shubhalagano gelo chole,
 Premero abhisek keno holo na tabo nayano jale..
 Rasero dhara namilo na, birahe tapero dine phul gelo shukaye –
 Mala parano holo na tabo gale..
 Mone hoyechhilo dekhechhinu karuna tabo ankhinimese,
 Galo se bhese.
 Jodi dite bedonaro dan, apani pete tare phire
 Amritophale..'*

The tide of silent tears is flowing in the ocean of trouble. There poet's boat unchained spontaneously. Fixed rout wayfarer passed away one after one through ferry. The poet is going anxiously alone in the call of endless entity, in the journey having no destination in dark night, from beach to the beach less, from known to the unknown, from reality to abstract, on the other side of form and formless in the call of suggestiveness. When poet is perplexed within the tussle of bound (captured) and unbound (illusive), his indwelling authority, his 'Jeevan Devata' smiles behind. There is deep

affinity in that smiling. Yet he never is grasped in a closed bond. Poet's journey in the darkness remains continuous in the pull of unbound. ^{*13}

*'O chand, chokher jaler laglo joyar dukher parabare,
Holo kanay kanay kanakani ei pare oi pare..
Amar tori chhilo chenar kule, bandhan je tar gelo khule;
Tare haoyay haoyay niye gelo kon achenar dhare..
Pathik sabai periye galo ghater kinarate,
Ami se kon akul aloy dishahara rate.
Sei patho-haranor adhir tane akule path apni tane;
Dik bholabar pagal amar hase andhakare..'*

Once a time, poet's heart enlightened with the light of suggestiveness like the moon light. Then he watched that his 'Jeevan Devata' left His necklace for him. He understood that his offerings came as gift of kindness in return. That unknown, he came to know by feeling, gave touch in the string of heart and was humming in music. He was with him in darkness with generous benevolence. But He was going away with the darkness. ^{*14}

*'Jakhan eshechhile andhakare
Chand otheni sindhupare..
He ajana, tomay tabe jene chhilem anubhabe –
Gane tomar parashkhani bejechhilo praner tare..
Tumi gele jakhon akla chole
Chand utheche rater kole.
Takhan dekhi, pather kachhe mala tomar pore achhe—
Bujhechhilem anumane e kanthohar dile kare..'*

The music of deep shadowed detachment was buzzing again within this joy of momentary achievement. Poet's mind again becomes distracted in anxiety for this unbound desire to visualize in real. The Absolute can not be expressed in full within the limited space-time frame. Within this pathos of detachment He is present with deep affinity. So this detachment becomes pleasant and enjoyable with the benevolence of Absolute. With the integrated suggestiveness that music of detachment becomes unique. That surpasses the individual limit of a single poet and becomes universal. We find such truth in the poem, 'An ode to a Grecian urn' by

John Keats. There is a painting on an ancient Greek vase depicted with one young man running behind a woman but can not touch her. It becomes romantic. The distance between them caused a permanent detachment against an eternal desire to meet each other. The romantic music thereof becomes eternal. Rabindranath wrote — ^{*15}

*'Biraho madhuro holo aji madhurate.
 Gabhir ragini uthhe baji bedonate..
 Bhoi diya purnimanisha adhiro adarshano trisha
 Ki karuno morichika ane ankipate..
 Sudurero sugandhodhara bayubhare
 Parane amar pathohara ghure more.
 Kar bani kon sure tale marmare pallabajale,
 Baje mamo monjiroraji sathe sathe..'*

That detachment makes the poet's soul exhausted and painful. But in disintegration of his broken heart, in the suggestiveness beyond the lost tune he meets his indwelling authority, his 'Jeevan Devata' in a greater extent. On His arrival, by the touch of His feet poet's heart becomes fortunate. Tagore's voice hears — ¹⁶

*'Tumi kon bhangonero pathe ele suptorate.
 Amar bhanglo ja ta dhonyo holo charanopate..
 Ami rakhbo genthe tare raktomaniro hare,
 Bokkhe dulibe gopane nibhrito bedonate..
 Tumi kole niyechhile setar, mirr dile nisthuro kare –
 Chhinyo jabe holo tar phele gele bhumi-pare.
 Nirabo tahari gan ami tai jani tomari dan –
 Phere se falguno – haoyay – haoyay
 Surhara murchhonate..'*

From a long past poet's mind was sited by the side of eternal path way of time and space. Once those came to his mind being music are going faded one after one within the darkness of time line. Like prayer beads the time zones passes one after one. Poet remains alone, unique one. ^{*17}

*'Jara bihan-belay gan enechilo amar mone
 Sanjher belay chhayay tara milay dhire.
 Eka bose achhi hethay jatayater pather tire..
 Ajke tara elo amar swapnoloker duar ghire.
 Surhara sab byatha jato ektara tar khunje fire.'*

*Prahar-pare prahar je jaye, bose bose kebol goni
Nirab japer malar dhwani andhokarer shire shire..'*

Poet paves on the unknown path to find his unique creation. It is his continuous journey and it never ends.

Endnotes

1. 'Lekhon' / *Sanchayita* / Page – 750
2. *Gitobitan Vol. I* / 'Puja' / Page – 89
3. Ibid. / Page – 220
4. *Gitobitan Vol. II* / 'Prem' / (Tasher Desh) / Page – 357
5. *Gitobitan Vol. I* / 'Puja' / Page – 152
6. *Gitobitan Vol. II* / 'Prem' / Page – 287
7. *Gitobitan Vol. II* / Page – 347
8. Ibid. / Page – 347
9. Ibid. / Page – 415
10. Ibid. / page – 418
11. Ibid. / Page – 290
12. Ibid. / Page – 361
13. Ibid. / Page – 368
14. Ibid. / Page – 381
15. Ibid. / Page – 376
16. Ibid. / Page – 359
17. *Gitobitan, Vol. III* / Page – 911

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Social Pollution

Justice A.K.Srivastava

It is reported, which I have, though, not confirmed from authentic records, that Lord Macaulay of Britain, as back as in 1835, had said about India as under:

“I have travelled this country, such high moral values, people have such caliber, that I do not think we would ever conquer this country unless we break the very backbone which is her spiritual and cultural heritage. Therefore, I propose that we replace her old and ancient education system, her culture, for if Indians think that all that is foreign and English is good and greater than their own, they will lose their self esteem, their native culture and they will become what we want them, a truly dominated nation.”

Nothing of the sort did happen till nineties. But when, for the sake of rapid economic growth, in the nineties, India opened the economy and absorbed western science and technology, the reported statement of Lord Macaulay started coming true because when windows were opened, with the fresh air some flies and mosquitoes were bound to fly in. To check that, it was a bounden duty of ours at that very point of

time to adopt such methods so as not to allow the mosquitoes and flies to come in. The tragedy had been that we allowed the mosquitoes and flies to play in our country and did not welcome the butterflies of the west. We failed to blend Western and Eastern culture by maintaining our spiritual and cultural heritage and adopting good of the west. Instead of preserving our social, religious and moral values we started aping the west considering that to be the best. We became so enamored of the west that we started losing our self esteem. Western consumerism entered almost every house. Chase for money by fair or foul means became the first and foremost priority in every sphere of activity. Corruption in all spheres of activities started flourishing wildly. Human feelings vanished. With abundant money in our hands to waste, our tours to west did increase for pleasure but the tragedy is that neither we inculcated their discipline nor their cleanliness.

Net result is that we now have '**social pollution**' in the form of proliferating prostitution, rape and molestation, pornography, drugs, booze, gambling, corruption, fraud and other social crimes. It is horrifying to note that one out of five girls of the age up to eighteen in our country are in flesh trade and the trafficking in and abuse of young boys is rampant. We are fast catching the figures of European Union where, as per the report of European Union Agency for Human Rights, one in every three women have admitted to experiencing either physical or sexual offence from the age of fifteen. Temper, lack of tolerance, conscience and sympathy and the lawlessness amongst the young are now the order of the day. Like west, the young are heading towards self centeredness.

Vices such as prostitution, gambling, drug addiction, corruption and alcoholism can only be controlled, not eradicated. Others need to be eradicated. For effective control we need change of mind and realization of our national pride. The tragedy is that, at the present, we have no leadership. Criminalization in politics has added fuel to the fire. All the dirt is percolating from there. Patriotism and national feelings are missing.

To control 'social pollution' we have to free ourselves from western bad influence and revert to our glorious spiritual culture and heritage. National esteem, which we have almost lost, has to be revived. We have to remember that India had given so much to the world. Aryabhatt gave zero. Bhaskaracharya was the first to discover gravity almost 500 years before Newton. Sushrit gave plastic surgery. Varahmihir gave astronomy. Patanjali gave yoga. Bharadwaj gave aviation technology. Sanskrit, the most scientific language of the world, has been accepted the language for computer. Then why think that we are inferior to the west. Rather we should be proud of India. Swami Vivekanand had, in the World Parliament of Religions, established supremacy of Indian way of living and thinking.

To recover, we need door to door canvassing to tell the people as to where have we reached by adopting western way of life and with what evil consequences. Since Mother is the first teacher of a child, she needs to be tapped and impressed upon first to imbibe moral values of life, sympathy, humanity, respect for elders/brothers/sisters and women, patriotism, national esteem etc. in her children. The children should be exposed to our golden traditional heritage and culture and about our national heroes. From the very beginning a child has to be impressed upon that corruption, cheating and lies are sins. It is mother's responsibility. The schools should follow the suit. Our Constitution has guaranteed right to education and the Parliament has enacted Right to Education Act but the emphasis therein on imparting '**right education**' is missing. Since right education is the key to a good society, there should be Constitutional/ Statutory mandate on all the schools that, besides modern education which is very important for development of the country, their curricula shall also inculcate patriotism and nationalism, foster love of humanity, honesty, respect for human rights, respect for women, appreciation of the role of national heroes in the historical development of the country, duties of citizenship, ethical and spiritual values, moral character and personal discipline. The system of education

should also concentrate to encourage critical and creative thinking and vocational training.

To achieve the above, besides good and dedicated leadership we need a good government at the centre as well as in the states. Right thinking and dedicated people should enter politics even if they have to sacrifice their monetary or other comforts. In eighteen-nineties we fought for independence against British colonial rule. Remember the sacrifices of the greats to achieve independence. Now we have to fight for independence from social pollution. The earlier fight was against the foreign rule but this fight will be within us.

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Indian Model of Governance: Ancient and Modern

G. Gopal Reddy

Governance, if not the word, the activity to which it refers, is as old as human civilisation itself. If we were one to look at the *mimamsas* or the *itihasas* of Ancient India it is very much clear that governance as a concept existed in the *janapadas* and the *ganapadas*. Similarly, a look at the various texts about Ancient Greece also demonstrates that there was an emphasis on governance in the times of Plato and Aristotle. In Ancient India a number of sages and philosophers have talked about the necessity of good governance. However, the notion of governance in Ancient India cannot be divorced from even the personal aspects of life, since the person and the society in which he lives are one and the same. This much can be seen from Shukracharya's *Niti Shastra*. His theorizing covers the entire gamut from personal hygiene and cleanliness to notions of Karma.

POLICIES ON BEHAVIOUR

Naasikaam Na Vikrishneeyaannaakasmaadvilikhed Bhuvam||

Na Sanhataabhyaam Paanibhyaam Kandooyedaatmanah Shirah||

CHARACTERISTICS OF A TYRANT

Agnido Garadashchaiva Shastronmatto Dhanaapahah ||
Kshetradaaraharashchaitaan Shad Viddyaadaattaayinah||

One who ignites fire and causes destruction, one who gives poison, one who is Eveready to kill intoxicated by the power of his sword, one who plunders others wealth, one who overtakes others farm and woman- should be considered as a TYRANT

DUTIES

Nopeksheta Striyam Baalam Rogam Daasam Pashum Dhanam ||
Viddyaabhyaasam Kshanamapi Satsevaam Buddhimaannarah ||

One must not be indifferent towards his wife, his son, diseases, servants, domestic animals, wealth, knowledge and studies and doing service to a gentleman for a moment. One must always take care of them

Maatrupitruguruswaammi Bhatruputrasakhishvapi ||
Na Virudhyennaapakuryaanmanasaapi Kshanam Akchit ||

GRASPING EVEN THE ENEMIES GOOD QUALITIES

Shatrorapi Gunaa Graahyaa Gurostyaaajyaastu Durgunaah ||

One should accept the good qualities of even the enemies and should salute him but on the other hand even if his teacher has bad qualities, he should reject them

CONSEQUENCES OF DOING WORK IN HASTE WITHOUT MUCH CONSIDERATION

Kriyaaphalamvigyaaya Yatate Saahasee Cha Sah ||
Duhkhabhaagee Bhavatyeva Kriyayaa Tatphalen Vaa ||

INTRODUCTION

A misadventurist, who tries to do any work in a haste without giving much thought, and without knowing the consequences, gets only sorrow either because of the work itself or because of the consequences of that work

WOMANISING WORSE THAN DEATH

Streebhijinto Rinee Nityam Sudaridrashcha Yaachakah ||
Gunaheenorthaheenah Sana Mritaa Ete Sajeevakaah||

A man who is under the influence and control of women, who is a debtor, struck by extreme poverty, a demander without any quality and wealth- such a man is worse than a dead man, though being alive

IMPORTANCE AND NECESSITY OF SECRECY

Aayurvittam Grihchchhidram Mantramaithunbhesajam ||
Daanamaanapamaanam Cha Navaitaani Sugopayet ||

One should maintain secrecy of his age, wealth, demerits of his home, Hymn (mantra), copulation, medicine, charity, respect and disrespect i.e. he should never tell others of these nine things

ESSENTIALITY OF KARMA

Karmaiva Kaaranam Chaatra Sugatim Durgatim Prati ||
Karmaiva Praaktanamapi Kshanam Ki Kosti Chakriyah ||

Karma is the cause for our SUGATI- happy conditions and DURGATI- miseries in this world. PRAARABDHA-providence, destiny is nothing else but our KARMAS (deeds, good and evil) of PURVAJANAM (our previous birth regeneration). Can anyone live for a second without doing a KARMA?

CASTE DISCRIMINATION

Na Jaatyaa Braahmnashchaatra Kshatiryo Vaisya Eva Na ||
Na Shudro Na Cha Vai Mlechicho Bheditaa Gunakarmabhih ||

In this world, no one is a BRAHMIN (BRAHMA), KSHATRIYA (a warrior caste), VAISHYA (caste doing trading/business) and SHUDRA (low caste) by birth but on the basis of quality (GUNAA) and deeds and actions (KARMA)

BRAHMANA

Gyaankarmopaasanaabhirdevataaraadhane Ratah ||
Shaanto Daanto Dayaalushcha Brahmanashcha Guna Kritah ||

Brahmin (Brahmana) is created by having following qualities like GYAANKANDA (having yearning for the Holy Scriptures), KARMAKANDA (knowledge of performing YAGNA (HOMA) and UPASANA (WORSHIP). He is also engrossed in worship of the deities, is gentle, has controlled his senses and is kind.

KSHATRIYA

**Lokasanrakshane Dakshah Shooro Daantah Paraakrami ||
Dushtanigrahasheelo Yah Sa Vai Kshatriya Uchyate ||**

One who cleverly protects his subjects, is brave, has control over his senses and whose nature is to punish the wrong doers is called a KSHATRIYA.

VAISHYA

**Krayavikrayakushalaahye Ye Nityam Panyajeevinah ||
Pashurakshakrishikaraaste Vaishyaah Keertitaahbhuvih ||**

One who is efficient in KRAYA (purchasing) and VIKRAYA (selling) daily earns his livelihood by his business, one who does PASHU PAALANA (animal husbandry and farming) are called VAISHYA in this world

SHUDRA

**Dwijasevaarchanarataah Shooraah Shantaa Jitendriyaah ||
Sarikaashthatrinavahaaste Neechaah Shoodrasangyakaah ||**

Those who are in the service of the DWIJA (BRAHMA, KSHATRIYA AND VAISHYA), brave, gentle have control over their senses, carry plough (HALA), KAASHTHA (Wood) and TRINA (grass) are called SHUDRA

MLECCHA

**Tyaktasvadharmacharanam Nirghrini Parpeedakaah ||
Chandaashcha Himsakaah Nityam Mlechchhaaste ||**

Those who abandon their own DHARMA [goodness], lack kindness, cause harm to others, possess excessive anger and

are violent are called *MLECCHA* and they lack the power of REASONING (VIVEKA)

EFFECTS OF KARMA AND DESTINY

Praakkarmaphalbhogaarhaa Buddhih Sanjaayate Nrinaam ||
Paapakarmani Punye Vaa Kartum Shakto Na Chaanyathaa ||

A man is capable or incapable of doing Karmas (good or evil) in his present life according to the Karmas done in his previous birth that is if he has done evil Karmas or good Karmas in his previous birth, then his mind will change accordingly in his present birth and will do good or evil Karmas to face its consequences

Bandhirutpaddyate Taaddyag Aaddakkarmaphalodayah ||
Sahaayaastaaddashaa Eva Yaaddashee Bhavitavyataa ||

The mind changes as soon as the time comes to face the consequences of the Karmas. As the destiny is, accordingly one gets friends (good or evil)

Daive Purushakaare Cha Khalu Sarvam Pratisthitam ||
Purvajanmakritam Karmehaajitam Tad Dvidha Kritam ||

All the actions of the world are based on BHAGYA- destiny and PURUSHARTHA- labour, actions committed in the previous birth are destiny and actions committed in this life are called PURUSHARTHA. Thus KARMAS have been differentiated in two ways whichever of the two (BHAGYA and PURUSHARTHA) is powerful forces the other to surrender. The strength cannot be identified merely by analyzing the results of the Karma or by any other means.

Avashyambhaavibhaavanaam Prateekaaro Na Cheddyadi ||
Dushtaanaam Kshapanam Shreyo Aavadbuddhibalodayaih ||

It would not have been possible to destroy the evils and evil doers if the destiny was unchangeable that is PURUSHARTHA (labour) can change even the BHAGYA (destiny)

Mahatee Satkriyaanishtaphalaa Syaata Pratikoolake ||
Balirdaanen Sambaddho Harishchandrastathaiva Cha ||

If the destiny is unfavourable then the most virtuous of actions gives bad results just like the King Bali who was tied up even after being so charitable and Harishchandra had to serve a *MLECHA*, even after being a Truthful man.

Bhavateeshtam Satkriyayaanishtam Tadvipareeyataa ||
Shaastratah Sadsajgyaatvaa Tyaktvaasatsatsamaacharet||

Good actions give good results and evil actions give bad results, so one must accept good actions and reject evil actions as described in the scriptures.

In slightly more recent times of Ancient India Kautilya gave the world a treatise on good governance and the necessity for it. Kautilya's philosophy is based on the principles of "sam, dana, dand, bheda" (persuasion, temptation, punishment and division) as various, different and sequential means to achieve an end.

Governance - Role of Ethics

Kautilya used the word 'dharma' (which in general, means 'duty') and righteousness in personal and social conduct. He described the basic ethical (dharmic) values as, "Duties common to all - ahimsa (abstaining from injury to all living creatures); satyam (truthfulness); cleanliness; freedom from malice; compassion and tolerance."

Conceptualising Good Governance

The *Arthashastra* equates political governance with economic governance. The end is economic governance while political governance is the means. But as economic objectives are not realised in the absence of political ones, then political governance becomes an end and economic governance the means. 'The end justifies the means', this is supposed to be the basis of Kautilyan and Machiavellian philosophy. Political power and material wealth according to Kautilya are the means and ends of governance. And good governance - political or economic - depends upon justifying the ends and means as the socio, economic and political conditions. The three constituents of power are: intellectual power, military might, and enthusiasm and morale.

Principles of Economic Administration

The cardinal principle of economic administration was laid down in Kautilya's *Arthshastra* in the following words - "The root of wealth is economic activity and lack of it brings material distress. In the absence of fruitful economic activity, both current prosperity and future growth are in danger of destruction. The King shall populate the countryside by creating new villages on virgin lands or reviving abandoned village sites."

Principles of Taxation

Kautilya's discussion of taxation has several underlying principles - the taxing power of the state should be limited, tax should not be felt to be heavy or excessive, tax hikes should be introduced gradually, tax should be levied in the proper place, time and form, and tax level should be equitable and reasonable. Ideally, the government should collect taxes like a honeybee that sucks just the right amount of honey from the flower so that both can survive. Kautilya's scheme of taxation involved the elements of sacrifice by the taxpayer, direct benefit to the taxpayers, redistribution of income (the state took care of the poor), and tax incentives for desired investments.

Winning over Seducible and Non-Seducible parties in enemy territory

Many of Kautilya's teachings and policies were influenced by the Vedas, which tell us that a human being is made up of mind, body, and intellect (brain). Of these, the body acts either at the command of the mind or at the insistence of the intellect. Intellect is defined as the capacity to control the mind and this comes from study and reflection. The mind is a collection of our feelings, emotions, thoughts etc. While intellect rationalises, the mind dictates the emotion. Further, the mind is insatiable, it wanders (perhaps even faster than the speed of light), and it gets attached. All these things make one dependent on the world. A person feels stress when his mind rules over his intellect. This is the state of unfulfilled

desires. Whereas when intellect rules over the mind, the desires become aims and ambitions. Unfulfilled desires could lead one to anger (the mind experiences this as an obstruction to what one desires); greed (when the craving or the desire becomes very strong); this leads to arrogance, which with the passage of time becomes envy. Envy leads to fear (losing what one has). The fourth state that the *Vedas* talk about is *Moha* (delusion); but Kautilya lays stress on pride in a man that relates to arrogance as the fourth seducible element.

Education

Kautilya's *Arthashastra* identified the significance of training and learning. It clearly stated that training imparted discipline. Thus, the lessons of discipline could be imparted to those whose intellect had the desire to learn, capacity to listen attentively, power to grasp what was taught, to retain it in memory, discriminate between the important and the unimportant, draw inferences, deliberate and imbibe the truth and not to others. From hearing (sruti) ensues knowledge; from knowledge, application (yoga) is possible; and from application, self-possession (atmavatta) is possible. This is what is meant by efficiency of learning (*vidhyasamarthyam*).

Kautilya stated that investment in human capital especially in higher education would have a greater impact on the growth and development of the economy.

Towards Higher Sustainable Economic Growth With People Welfare

Good governance in Kautilya's literature is aimed at fulfilling the welfare of the people. "In the happiness of the King's subjects lies his happiness, in their welfare, his welfare. Whatever pleases him personally, he shall not consider as good, but whatever makes his subjects happy, he shall consider good."

The jargon related to Human Resource Management was not prevalent then, but its essence was widely practised in Kautilya's times. "The King should look to the bodily comforts

of his servants by providing such emoluments as can infuse in them the spirit of enthusiasm to work. He should not violate the course of righteousness and wealth. Thus, he shall not only maintain his servants, but also increase their subsistence and wages in consideration of their learning and work.” Kautilya said that good governance and stability go hand in hand. According to him, there is stability if rulers are responsive, responsible, accountable, removable, and recallable, otherwise there would be instability.

Rulers: Duties and Qualities

A ruler who administers justice on the basis of four principles: righteousness, evidence, history of the case, and the prevalent law, shall conquer the earth.

Military Policy

In day time, the crow kills the owl. At night the owl kills the crow (The time of fight is important). In the fight between the dog and the pig, the ultimate victory is that of the pariah (who gets the meat to eat). A dog on land drags a crocodile. A crocodile in water drags a dog (the place of fight is important).

Law, Justice, Punishment

When there is a conflict between established tradition and ethical principles, or between evidence and what is right (according to ethical principles) the case shall be decided on the basis of ethical principles. Where scriptural laws conflict with what is righteous and just, there justice shall be the valid criterion, the written text loses its relevance.

Agriculture

Agriculture is the most important constituent of the economy. Three principal vocations are recognised as providing men with the means of livelihood namely, krsi (agriculture), pasupalya (cattle rearing) and vanijya (trade). The three together constitute varita (derived vritti, -livelihood). Where rain, free from wind and unmingled with sunshine, falls so as to render turns of ploughing possible,

there the reaping of good harvest is certain. With respect to taxes on agriculture, avoid extremes of either complete absence of taxes or exorbitant taxation.

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Sandwiched Between Macaulay and Gandhi: English Studies in India

Susheel Kumar Sharma

It is a common knowledge that a course in English Literature in India and other colonies was initially offered to Indians and the other colonized to assert the intellectual and cultural superiority of England. Further, it was started as an alternative to indigenous studies in the British colonial period to suit the needs of the English rulers who did not know Indian languages. However, any course in literature is basically meant and aimed at L₁ speakers/users. Though English is claimed to be L₁ only by a marginal number of people in this country yet courses like BA English (Lit Hons) and MA English (Literature) that should have been offered after independence on a limited scale like any other course in a foreign language/ literature for L₂ or L₃ learners (like MA in Spanish, French etc) are being offered on a mass scale. The teachers of English who are a vested party pursuing their pecuniary interests also keep on encouraging this expansion in collusion with other vested interest groups. They also keep on hoodwinking the society and the prospective students by generally not specifying the

objectives of a particular programme/course/paper or at best keeping them ambiguous and by offering a course in “English Literature (=largely British Literature)” in the name of “English”. The purpose of a University course in English Literature, as is apparent from the testing material, is not to make students proficient in English language, but “to refine their literary and cultural sensibility” through a literature which they generally do not understand because of the poor grasp on the language and to inculcate a sense of Eurocentric/American cultural universalism/hegemony. In other similarly situated countries like the Gulf/African countries where L_1 is not English but English Language is the requirement for historical, business, educational and other reasons, the syllabi clearly specify the nomenclature and the achievable objectives; most of the courses in a PG programme in English aim at improving their English Language; about half of the course work constitutes the core courses from English Language unlike the system in India. However, owing to historical positioning a course in English literature in India is offered as if it were a course in L_1 and also a historical necessity. However, the fact remains that the spread of English Literature even to remote and inaccessible places in India is not because of the intrinsic quality of the subject but because of a curious mix of the politics of language and job/business creations. Globalization accentuates this politics.

One should not be oblivious of the fact that ‘a secular course’ in English Literature was started in India at the initiative of Macaulay in order “to form ... a class of persons Indian in blood and colour, but English in tastes, in opinions, in morals and in intellect” (columbia.edu/itc) — a class to which the task of refining “the vernacular dialects of the country” has been left, besides that of enriching “those dialects with terms of science borrowed from the Western nomenclature”, and a class armed with degrees that are “fit vehicles for conveying knowledge to the great mass of the population.” (columbia.edu/itc) This is a class “who [are] the interpreters between [the rulers] and the [billions] whom [they] govern.” Macaulay deserves all praise for (i) expressing

the colonial/England-centric global agenda which perhaps could not have been articulated in such unambiguous terms in a better way (ii) sugar coating it with humanistic agenda and (iii) being successful in achieving his objectives in a meticulous manner. No wonder the unchanged system continues to churn out such graduates even today because the planners have not taken bold initiatives to understand the needs of the independent nation/India and the big steps that are needed to fulfil those aspirations. To rub salt to the wounds books with religious agenda like *The Bible*, *The Faerie Queene*, *Paradise Lost*, *Religio Medici*, *Pilgrims Progress* and religious discourses of Newman form a part of the literary canon in almost every university syllabus in a secular India. Such/these books had formed an essential reading in the syllabus designed by a missionary Alexander Duff with an agenda to proselytize but many of them had been kept out of the syllabus designed for propagating Macaulay's secular agenda (Krishnaswamy 43). The result of all this is that most of the graduates from this discipline lead a schizophrenic life. The alienated graduates instead of becoming sources of help to their parents, society and culture become problem children who are not able to adjust themselves with everything and everybody around and therefore treat them with contempt. A good fictional example of such a character is Ogu in Upamanyu Chatterjee's *English, August*.

The teachers (of English) may choose the soft option of pretending to be helpless in this scenario and may go on waiting for a moment when homogenization takes place. This approach not only reveals a complacent approach to the situation but also ignores several facts like people's attachments to their cultures, faiths, traditions, beliefs, food-habits, language and the like which become a source of a large scale discontent on the College/ University campuses and the society. Looking at the texts prescribed in Indian universities it becomes apparent that these texts have actually been prepared for those who use English as their L₁. Besides they have been prepared for catering to their own needs. Prescription of such books in a subject like English

may be justified to some extent but in those like History, Political Science, Economics, Management, Engineering, Medical Sciences and others causes an irreparable damage to the psyche of the student who starts believing that nothing good has ever been done in this country and all flow of knowledge has been uni-directional i.e. from the west to the east. From the perspective of globalization one may very easily note that almost every reference/ text book in a course has been published by a multinational publishing house owned by a Christian and based in some foreign land. Apparently the local author/ book/ critic/ publisher and a non-Christian are no good; however some headway particularly in matters of text books has been made by glocal publications: Indian authors/editors and multinational publishers but not the other way round.

The situation is no better in the field of English Language studies either. One realises that English is a large scale cultural and economic export item from the UK if one looks at the volume of exports from the UK. New academicians are roped in by various agencies like BBC, British Council and various ELT institutes as new avatars in the field of English materials/ testing/methods etc to promote the export. The case of N S Prabhu and his Bangalore Project, considered to be a generating instant for communicative approach, may be cited to exemplify the point. Books with communicative approach to materials, methods, grammar, technology and testing were dumped on a large scale in the third world countries. Those who did not lap them up were ridiculed. Today no one talks of the Bangalore Project as it did not yield the desired results. Michael Swan writes in this connection, "Communicative Approach, whatever its virtues, is not really in any sense a revolution." (seas3.elte.hu) *Wolfgang Butzkamm* writes, "Nevertheless [Communicative Approach] 'failed to deliver', as Robert O'Neill wrote in *The Guardian* in 1999, and is still failing today. This is because it tragically came with several birth defects..." (juergenkurtz.wordpress.com) Similarly, on the authority of scholars like Beretta, N. Markee, Long and Crookes Alireza Ameri (faculty-pavilion.eltzone.org)

concludes that the project did not deliver because it was formulated on wrong premises. The situation is something like celebrating the advent of the new millennium in 2000 AD and then again in 2001 AD to cash on the event to make a fast buck by marketing consumer products.

Let it be digressed a bit to highlight the place/role of an author in a market driven economy. In consumer markets advertisements play an important role; “beautiful” people are needed to lure “ugly” people to become like them so that some strain on their time and money could be put. One can easily understand as to why there was a sudden spurt of activities in finding out hidden beauty queens and label them as “Miss India”, “Miss Asia Pacific”, “Miss World”, “Miss Universe”, “Miss Galaxy” etc. with the advent of new economic policies in India in the nineties. Even those feminists who advocate the use of the title “Ms” in place of “Miss/Mrs” enthusiastically participate in such events and justify the organisers and the participants as a matter of the concerned women’s choice and those who oppose them are branded as “right reactionary forces”. Thus, the larger issue of maintaining human dignity by keeping the (fe)male bodies away from lustful (fe)male gaze and that of engaging a (fe)male body to further the capitalist intentions/profits by increasing “lust and greed” in a society and thereby promoting violence are side tracked. This analogy has been advanced to understand the phenomenon of the rise of the authors like V S Naipaul, Salman Rushdie, Vikram Seth, Arundhati Roy, Kiran Desai and Aravinda Adiga. All these authors have been named randomly; they are being discussed here to understand the matrix of the capitalists and the authors; of course there is a lot not only to understand but also to disagree. Some of the readers of this article may not find my analogy of a model to describe an author palatable. To the attention of such innocent readers the following passage of Sandra Ponzanesi:

As the earlier transition from industrialization (focus on production) to advanced capitalism and globalization (focus on worldwide spreading of consumption based on the outsourcing of development countries [*sic*]), the literary industry now – with a

different intensity and of course with different modalities – has shifted its focus from supplying potential audiences to planning them. Rather than merely reading submitted manuscripts and discovering new talent, *they now proceed as if on a hunting campaign aiming to locate authors even before they have attempted to write, and commissioning subjects, topics, and areas to reach one major goal: to create a demand for the product, a real thirst for consumption prior to production.* (116, emphasis added)

All these and many other such authors as mentioned above have abandoned their native land (remember Scott's "My Native Land") at some point of time and have relocated themselves on their own in foreign lands not to become global but to seek greener pastures in a "better place" – not the third world but the first world – not the south block but the capitalist world – mainly the US, though in some cases this could be via Canada or the UK or some other place. Their selection of the land also speaks a great deal about their commitment, priorities, perceptions and personal agenda. No wonder that the place of their location and the place of a multinationals' location are one and the same – the capitalist world. Both of them know that there are new types of readers/ audiences/buyers in the new found wonderlands in the form of "intellectual/middle class Diaspora" (in contrast with *giritia* Diaspora) and burgeoning middle class in a highly populated but the "resurgent India". The Diaspora need the image of India in the form of Indian fiction in English mainly for three reasons: i) to assert their identity in a foreign land ii) to familiarize their kids with India and Indian traditions iii) to assert and to vindicate their action of migrating to a distant land. On the other hand the neo-rich and aspirant Indian middle class have much free time to indulge in gossips (= light reading) and to brag of their sophisticated tastes (= highbrow mannerism). They have a purchasing capacity to buy costlier books in English (= bourgeois wish to look more fashionable and modern) and to keep themselves more up-to-date about books (= not to gain knowledge). They detest to buy books in regional languages (= cheap, substandard and ghettoised writing); they like to drop names to look more

cultured (= remember Eliot's "... the women come and go/ Talking of Michelangelo") and they consider culture and religion a matter of ridicule under the influence of Marx/ Modernism/Post-Modernism (= intellectualism). This middle class in India, even at the cost of several losses and miseries like to send their children to English medium schools where English and English mannerisms are taught to make their children more useful for a job market mainly in the form of multinational companies. Otherwise also in India there is a tradition of giving more respect to people with higher education. Keeping all this in mind plans are made to exploit this class and commissioned books are churned out to cater to the tastes of this new class of reading public.

It has been pointed out earlier that a beauty-queen/model is needed to market all kinds of products and this work can be carried out only by a native model. One can also note that a *desi* model is needed to do the marketing of not only the global products (e.g. "Loreal Hair Products" are marketed by Aishwarya Rai) but also the glocalised products (e.g. "*Kaun Banega Carorepati*" is advertised by Amitabh Bachchan) or even the local products (e.g. "*Pataka Tea*" is endorsed by Urmila Matondkar); a Naomi Campbell or a Caroline Winnberg or a Mayo Okawa or a Ngoli Onyeka Okafor is not needed for marketing in India. Similarly a L H Myers or a John Masters or an E M Forster or a Rudyard Kipling or a M M Kaye or a Paul Scott will not be a proper choice to target the burgeoning Indian middle class market but somebody who is "Indian in blood and colour, but English in tastes, in opinions, in morals and in intellect" (columbia.edu/itc), somebody who is "'a learned native' ... familiar with the poetry of Milton, the metaphysics of Locke, and the physics of Newton [read Einstein or Hawkins to make it look contemporary]" (Ibid); somebody who believes that he is "to educate a people who cannot ... be educated by means of their mother-tongue" (Ibid); somebody who believes "the dialects commonly spoken among the natives of ... India contain neither literary nor scientific information, and are moreover so poor and rude" (Ibid); somebody who believes "[English] stands pre-

eminent even among the languages of the West. It abounds with works of imagination not inferior to the noblest ... with models of every species of eloquence, — with historical composition, which, considered merely as narratives, have seldom been surpassed, and which, considered as vehicles of ethical and political instruction, have never been equalled — with just and lively representations of human life and human nature, — with the most profound speculations on metaphysics, morals, government, jurisprudence, trade, — with full and correct information respecting every experimental science which tends to preserve the health, to increase the comfort, or to expand the intellect of man” (Ibid) is needed to market the product. Pride verging on belligerence as finds reflection in the Minutes about his language comes to Macaulay, not only because of the pride he has in his nativity but also because of his coming from the class of the colonial masters out to debunk the ruled. This belligerence was also a part of the essential strategy of the East India Company the then powerful global business house. The products of English education gain this belligerence in inheritance. This is the reason why these postcolonial authors “elected as spokespersons for their nation are at times disliked in their home countries” (Sandra 119)

The authors, who like Macaulay, believe in the superiority of the English language and the white, Anglo-Saxon and perhaps Christian race come handy to the publisher and they form a good union and enter into a contract to fulfil each other's aspirations. The big amounts of advance royalty to such authors are given and publicised in the form of news-items (**Nilanjana Roy**). The book churned out by such an author is a sort of made-to-order product prepared for a particular market; the book/product is given publicity through various means of advertisements to attract different target groups: the pre-publication and post publication reviews of this book are arranged to target scholars and general reading public; the book is released with a great fanfare in the presence of “cultural connoisseurs”; meet the author programmes are arranged to attract “academicians

and other intellectuals”; interviews of the author on media are held, which are unlike Karan Thapar’s hard hitting ‘Devil’s Advocate’, as one does not understand who tries to good humour whom in them; book reading sessions are organised like film music is released to rouse the curiosity of the general public/ prospective buyers. This commissioned book may therefore be equated to propaganda material which is another form of advertisement material aimed at still a new target market in the form of highly educated, professional, moneyed Indian middle class both at home and abroad (Indian middle class Diaspora which has come into existence in contrast to the Diaspora in the form of “girimtia labour”). To cater to the needs of such a market an author who understands the socio-cultural psyche of the middle class and also the nuances of culture of the Diaspora is explored/ readied.

This recluse author comes handy to those who were on the prowl for him/her; (s)he has already abandoned his land; (s)he has learnt the ropes of English language and culture and (s)he thinks and feels like a white man besides being culturally sensitive to his/her former master. No one else could have understood the needs of Indian middle class in a better way than this author. On the authority of Bourdieu Sandra says, “... our choices and tastes are determined by social affinities.” (113) Therefore, the question ‘who writes for whom and why’ needs to be probed deeper before appreciating such literature. However, the gullible young men and women from far and nook of the country, mainly from the lower middle class, looking for a career in English Literature (with their aspiration to make a faster buck and perhaps sick of their helplessness), are made to think that Indian writing in English has come a long way and Indian talent is ultimately being recognised by the west (colonial aspiration of wishing for a few words of appreciation from their former masters = servility syndrome). They not only buy their books but also conduct research on tracing out “Indian sensibility” in such authors and do not stop till they have found it. After all they want their (Indian) affinity to be

proved/ strengthened with these “fellow-native” authors. Since the subtle point being made here requires some elaboration an actual incident needs to be narrated to clarify the issue: some ‘B’ approached some ‘A’ and enquired of him if he knew Pranabda. ‘A’ readily admitted that he knew him and gave out all the information that were needed of a well-read and up-to-date person with a good general knowledge to prove his assertion. ‘B’ was quite impressed and said, “I am convinced that you are quite close to Pranabda; kindly help me; I want my lieutenant son to be transferred from J&K to Odisha; Pranabda being the Supreme commander of the forces can easily do it; a recommendation from you will help me and my son.” ‘A’ politely replied, “I know Pranabda but he does not know me.” The point that is made being out here is that it is not necessary for Pranabda to know either ‘A’ or ‘B’ but it is not the case for ‘A’ and ‘B’. Similarly, it is not the necessity of the author to personally know a scholar back home but it is that of the scholar to know the author. But there is something more to it in case of the author/researcher relationship. ‘B’ is looking for greener pastures elsewhere and therefore takes inspiration from this “successful Indian author cum cousin” and glorifies him/her for mutual gratification.

Some of the Indian scholars mainly from the *muffasil* towns try to contact some of these authors to seek a personal interview for academic purposes. When no reply is received by them they seek some time for a written interview and propose to send a written questionnaire. When even that is not answered they presume that either their letter has not reached “the great author” or (s)he is on some International assignment or (s)he is busy reading and thinking for a new book. The author is imagined to be too busy even to acknowledge receipt of the communication. Little do these scholars realise that their effort is being spurned and they are being slighted by a person whom they revere as “great”. Not only are they snubbed but the entire nation is affronted by them as a worthless country. That is why they had abandoned India and looked for greener pastures in the more

prosperous lands. In such a situation, the theme and purpose of the commissioned book, imagined to be a literary piece about India/Indian Diaspora, can very easily be guessed. Thus, to consider the commissioned book a piece of literary work only may be a grave mistake as it rather might be a part of the larger conspiracy to denigrate India, a former colony; a product to have a desired sale should have all the necessary ingredients needed for its marketing. Such things are not new as is evident from the following observation of Gandhi: "We have become used to understanding from pre-British days, that the art (perfected by the British) of government includes the harnessing of the secret services of men learned, and reported to be honest and honourable for shadowing suspects and for writing up the virtues of the government of the day as if the certificate had come from disinterested quarters." (gandhiheritageportal.org) In today's context one may read "government" along with "multinational companies."

Again, a person with a middle class aspiration and the colonial mindset wants to have some relationship with those of his country cousins who are successful in the first world. This explains why "a success story" like that of Piyush Bobby Jindal being elected to the post of Governor of Louisiana in the US made a news headline in Indian media. Bobby has Indian roots but he being an American is obliged to look and to be an American to the core. He is trying his best to adapt to his (new found) identity; he professes Roman Catholic sect of Christianity and not Hinduism to be more acceptable to the society he wants to be associated with. If there is a conflict between India and the US, as an American, he is obliged to consider this country (India) which his parents had abandoned, perhaps, with contempt as a hostile nation. But his success was glamorised by the Indian electronic media; for the whole day of his victory his given-up relatives were televised with questions like: "How do you feel to know that one of your relatives has become a Governor? Did he ring you up? When did you last receive his call?" The poor relative had to admit very softly, "There has been no contact with him for several years." Our young researchers and their innocent

supervisors unknowingly behave like the over enthusiastic reporter who is trying to find love in a place where it does not exist.

No model/advertiser however great (s)he may go against the diktats of the manufacturer of a product to be advertised and sold. For example, can Amitabh Bachchan, generally described as the super hero of this millennium, having got his fees (his share in the market profits), dare to say that he has never used *Navratan tel* (a brand of hair oil which he advertises)? Is he hoodwinking his fans or advising them in all sincerity in the concerned advertisement? Like a model, an author has only a limited role to play in the glo(b/c)alized market economy. Only a novice will believe that an author who has taken huge advances works for his own interests, presents his true feelings and remains oblivious of the publishers' interests. Publishers are there in the market not for the service of literature but to do business. "The thumping economic advance [was] conferred on Roy ... [for] a new star on the occasion of India's fiftieth anniversary of independence ... *had to be created* ... [to stay in business] in terms of modalities of multinationals". (emphasis added, Sandra 116). Hector Tobar reports how Jonathan Cape Lessing's own publisher rejected one of her stealth novels saying it was "not commercially viable" and how similarly another publisher declined to publish her book considering it as "too depressing" to be successful though they became famous once they were published. (Hector Tobar) Therefore, the publisher is well within his rights to expect to get not a realistic book but to have a material to cater to the market needs by having all those ingredients as required and necessary to sell a book. In such a situation there is no question of the will of the author. No author can be given a huge advance if his/her book does not sell well. Thus, it is very clear that the books by such authors become important "products" (cf. artefacts) not because of their intrinsic value but because of extraneous considerations—sometimes because of the advance amounts doled out to them and sometimes because of the "suspect awards". "The Nobel Prize

is run by a self-perpetuated committee. They vote for themselves and get the world's publishing industry to jump to their tune. I know several people who have won, and you don't do anything else for a year but Nobel. They are always coming out with new torments for me. Downstairs there are 500 things I have to sign for them." (David L. Ulin) Further, on getting the news of the award of Nobel Prize Doris-Lessing is said to have remarked: "Who are these people? They're a bunch of bloody Swedes." Nigel Farandale)

Now let me rivet my attention on some of the "major Indian writers in English" mentioned above one by one. The Indian writer has come a long way since the frank admittance of Raja Rao: "We cannot write like the English. We should not." (v) But, Salman Rushdie in his Introduction to *The Vintage Book of Indian Writing* writes, "... the prose writing – both fiction and non-fiction — created in this period by Indian writers *working in English*, is proving to be a stronger and more important body of work than most of what has been produced in the 16 'official languages' of India, the so-called vernacular languages', during the same time; and, indeed, this new, and still burgeoning, 'Indo-Anglian' literature represents perhaps the most valuable contribution India has yet made to the world of books." (x) Times have changed and with it has the ethos; historical reality has yielded place to economic reality; gone are the days to vociferate, "British, Quit India" (*angrezo bharat chhodo*); we now send official delegations in hordes to invite foreign capital and companies. Many of the "so called Indian" authors feel more at home in the foreign lands than in India; many of them stay in the first world of English; they visit India on short trips simply to collect their material for the books they are working on. India baiting comes naturally to them because they neither try to understand India from Indian perspective nor are they worried about her problems. For them India is a saleable commodity therefore they use it/ its tag to achieve their goals. Therefore, it is not a matter of surprise if their fiction has been branded the fiction of India baiters. For example, Stephen Schiff writes about Naipaul: "... Naipaul didn't mind

baiting his enemies, sometimes outrageously. ... why a culture like mine or like the one in India, from which I come ancestrally ..." in his books like *India: A Million Mutinies*, *An Area of Darkness* and *India: A Wounded Civilization*. (books.google.co.in) About Salman Rushdie's *Midnight's Children* Mujeebuddin Syed writes, "...after the India baiting of V. S. Naipaul and Nirad C. Chaudhuri, [*Midnight's Children*] seemed to present, despite a certain cynicism about its own method, a newer and fresher picture of India and Indianness." (Mujeebuddin Syed) "A newer and fresher picture of India and Indianness" in *Midnight's Children* enraged Mrs Indira Gandhi so much that she sued Salman and his publisher and they had to tender an unconditional apology to her. (Shahid Siddiqui) Mrs Gandhi was not alone to be irked by Salman but he has offended the Muslim community as well by misrepresenting Islam in his writings. (Ismail Isa Patel) This he has been doing perhaps to prove his secular credentials to the western world and become more acceptable to a largely Christian society.

Though Vikram Seth does not exactly fall into the category of India baiters yet his concerns are certainly not Indian. I would like to quote from my own review of *The Golden Gate*: "By giving its award for 1988 to *The Golden Gate*, the Sahitya Akademi has promoted a book which is totally alien to Indian culture in its theme and ethos, which has neither Indian characters nor Indian psyche nor even Indian locale. Can the experimentation or the mark of best seller be the only criterions for the much coveted award? What kind of values does Sahitya Akademi want us to cherish by promoting such a book?" (academia.edu)

Arundhati Roy's *God of Small Things* "became a literary sensation even before it actually came out in print. It is said that it had been read by all fifteen people when it was pronounced a bestseller." (Anuradha Marwah 13) Geeta Doctor has raised doubts about the greatness of Arundhati Roy's *God of Small Things*: "Is it great literature? ... We do not ask for greatness of literature these days. We are quite relived with entertainment or better still seduction." (4) In a similar

vein A N Dwivedi writes: "Arundhati Roy has written her novel with the Western readership in mind... [the book] does not promote the cause of Indian aesthetics ... it is a little painful and disquieting to see an Indian writer making the work of literature a mere saleable commodity. ... [she should have desisted] from ... unnecessary incestuous, immoral scenes ... in keeping with Indian spirit and culture." (2) Charges of obscenity against the book were raised and a court case ran almost for a decade. The book is an interesting matrix of class segregation in the Marxist Kerala – two subjects dear to the capitalist class. It shall not be out of place to quote Arundhati Roy on India: "I don't even feel comfortable with this need to define our country. Because it's bigger than that! How can one define India? There is no one language, there is no one culture. There is no one religion, there is no one way of life. There is absolutely no way one could draw a line around it and say, "This is India" or, "This is what it means to be Indian." (Reena Jana) By implication she suggests that India is not a nation because it does not profess one religion, one culture and one language. In questioning the idea of India Arundhati is echoing the colonial debate about this nation and also echoes European idea of a nation. Arundhati Roy does not seem to accept either Gandhi's or Nehru's notion of India rather she seems to accept the European notion of a nation.

Arundhati Roy readily accepted Booker prize but refused to accept much coveted national award from India's Academy of Letters (Sahitya Akademi) "in protest against the Indian Government toeing the US line by 'violently and ruthlessly pursuing policies of brutalisation of industrial workers, increasing militarisation and economic neo-liberalisation'." (Deccan Herald) I do not know if Ms Roy is familiar with Jeanette Winterson (the author of *Oranges Are Not the Only Fruit*) who maintains,

"This country [The UK] is so in thrall to America. We're such lapdogs to them and that will skew things with the judges." (Rosa Silverman)

I do not know if she has ever pondered over British industrial policy, military policy, and economic neo-

liberalisation otherwise she would have realised that they are mere appendages to US policies; I doubt if she could ever dare to take on Tony Blair for ravaging Iraq or Margaret Thatcher's rejection of Argentine claims over Falkland islands (and a consequent war) but she has always been mudslinging Indian government – whether it is the issue of Narmada dam or Kashmir or terrorists' protection or the attack on Indian parliament.

Man Booker Prize is run by a business house; only a novice believes that its economic/political interests are not kept in view while giving away an award. It is something like a social welfare project of a multinational company which uses the opportunity to create a market for its products. I doubt if she has ever raised doubts about the credentials and business interests of the group that sponsors/backs Man Booker Prize which she so proudly flaunts; I do not know if she is familiar with John Pilger who dismisses the Booker as “only one award that represents the views of a clutch of mostly elite, London-centric, conservative-liberal judges”. (Shobhan Saxena) I wish to know her take on this prize or on Pilger. If Arundhati's intentions and acts are dubbed as “anti-Indian” in the back drop of the double standards she maintains it should not come as a surprise.

Kiran Desai came to lime light because of the Betty Trask Prize from the British Society of Authors 1998 for her first novel *Hullabaloo in the Guava Orchard*. “[It] is an ironical novel satirizing Indian mentality. It openly makes fun of our sense of propriety and logic. The major satire of the novel is the Indian sense of religiosity.” (Shubha Tiwari) While describing the book the reviewers in *India Today* use all those ingredients that I have talked above to lure a prospective buyer, “...Hullabaloo could be a case of hype and hope rather than soul, but the phenomenal advances that Kiran has got (an estimated Rs. 50 lakh), an initial print run of 50,000 each in the US and UK, early excerpts in the New Yorker and in the Salman Rushdie-edited anthology, Vintage Book of Indian Writing, is a pointer that another little Indian girl is on the threshold of big things.” (indiatoday.intoday.in)

All these authors have been living in the US/ UK and have seen that society with close quarters but they generally do not write about it, unlike their British counterparts as Forster etc, though they can very well do that as well. Vikram Seth, for example, has written about American yuppies in his *The Golden Gate* in a meticulous manner. The novel deals with Californian psychology and awareness and “suggests intimate knowledge of Californian mores, from its bill boards and bumper stickers to personal ads and pet psychiatrists. *The Golden Gate* is filled with details about California that natives sometimes overlook because of excessive familiarity.” (qtd. by Susheel Sharma, *Ibid*) The book was successful by all means. But, most of the Indian expatriates, as a matter of fact, save not only their energy but also their ink to deride the native cultures. In these days of “Clash of Civilizations” who will be a better author-agent than Salman Rushdie or Khaled Hosseini to deride the Muslims and present an authentic picture of a Muslim society from a western perspective? The result in the form of *Satanic Verses* and *A Thousand Splendid Suns* is for everyone to see. Both these authors present Muslims as not only intolerant villains but also as uncultured people because a large number of the prospective readers at whom the book is aimed want them to be projected like this.

Mahatma Gandhi described Katherine Mayo’s *Mother India* (archive.org) as “Drain Inspector’s Report”. It shall not be out of place to quote from Gandhi’s review of the book:

This book is cleverly and powerfully written. The carefully chosen quotations give it the false appearance of a truthful book. But the impression it leaves on my mind is that it is the report of a drain inspector sent out with the one purpose of opening and examining the drains of the country to be reported upon, or to give a graphic description of the stench exuded by the opened drains. If Miss Mayo had confessed that she had come to India merely to open out and examine the drains of India, there would perhaps be little to complain about her compilation. But she declared her abominable and patently wrong conclusion with a certain amount of triumph: ‘the drains are India’. (gandhi heritageportal. org)

Whatever Gandhi has said about Mayo’s book is applicable to Adiga’s *The White Tiger* as well. *The White Tiger* has won

the coveted Man Booker Prize “... perhaps [because] the most drastic and bitter facts ... have impressed the judges, who have got a revealing inside into India. ... the book, as a whole, presents the crude, dark and naked facts about India, and that has added all the merits for the award...” (Khan 1) Similarly, Sudhir K. Arora charges Adiga of presenting an incomplete truth and calls the awarded prize “A Freakish Booker”. “Even the head of the jury, Michel Portillio, [calls] it a work that shows the ‘dark side of India - a new territory’ ... for many of us, our worst fears have come true - the West is once again using our poverty to humiliate us.” (Saxena). No wonder such books become instant best sellers (to recollect Mayo’s *Mother India* was reprinted twelve times between May and December in 1927, the year of its first publication and thirty-three times between 1927 and 1931) and are also nominated for some prize or the other.

The claim of the likes of Jug Suraiya that Indians are far too thin-skinned about accepting any form of criticism is not tenable. (jugglebandhi/indian-defence) They, on the other hand, are by and large not averse to the criticism of their beliefs, faiths, thinking and practices. Indians discuss their problems or realities freely, they take their criticism sportingly, they wish to improve their situation as that they are not status quoists. As a matter of fact, the authors in Indian languages have been very severely criticising various Indian ways. Who could be a greater critic of Indian religious and social practises than Kabir? Swami Dayananda was a bitter critic of Sanatan Hindu practices. Gandhi did not agree with so many practices of Hindus and suggested reform. Can a bitterer picture of Indian reality be presented than what has been done by Prem Chand? Does Phanishwar Nath Renu not present a very grim and harsh picture of poverty in the Indian countryside? Does Qurratulain Haider not describe the sufferings of Muslim women in a belligerently male dominated and stingingly poverty stricken society? Who could satirise autocratic tendencies in Indian politics and bureaucracy in more acerbic terms than Shrilal Shukl? What is Dalit Literature if not a stringent criticism of caste/social hierarchies? Because of my limitations I have referred to the

authors in Hindi only. The list of such authors from Indian literature in other languages can still be longer. These authors have neither been considered offensive nor has a charge of their being guided by pecuniary considerations or their working at the behest of some business house been lavished against them. It is so because of different treatment and the handling of the same subject matter at the hands of two persons: while one shows how to counter the reality called poverty the other showcases poverty to make it a saleable item. It is their motive and mind-set that critics raise their protest against. Poverty for Indians is not just an economic parameter it is also a way of life. "Willing acceptance of poverty" and "poverty in the midst of plenty" are the pivotal issues in the Indian life style and mindset; they are also the key concepts in the Gandhian economics which is inclusive of his ideas of Non-violence, Trusteeship, *Aparigraha* (Non-possession), *Swadeshi* (using locally made goods) and the like. Indians voluntarily accept multiple pluralities in every walk of life. So it is the issue of contentment on the basis of acceptance not coercion. Rushdie does not seem to like the Indian delineation of the subject matter. It is partly because of this as well that he dismisses the writings in other languages than English. For further light on the issue let me turn to Gandhi again. Gandhi equates western education to false education. He does not like education to be given just for the sake of literacy. Gandhi asks: "Will you add an inch to his happiness [by giving this type of education]? Do you wish to make him discontented with his cottage or his lot? ... [This education] does not make men of us. It does not enable us to do our duty. ... [On the contrary] [c]haracter- building has the first place in [Indian ancient school system]. A building erected on that foundation [of the Indian system] will last." (*Hind Swaraj* 82-84) We can replace "education" in the above Gandhian discourse by "writings of these authors". None of the books of the authors mentioned above withstand the test on the Gandhian parameters.

I would again like to quote Gandhi for those who see English as a necessity in the age of computerization and

Globalization and who, therefore, would like to prescribe these authors for the sake of their English/style: "To give millions a knowledge of English is to enslave them. The foundation that Macaulay laid of education has enslaved us. ... It is worth noting that, by receiving English education, we have enslaved the nation. Hypocrisy, tyranny, etc. have increased. English-knowing Indians have not hesitated to cheat and strike terror into the people." (*Hind Swaraj* 84-85) I wish all these authors to realise what they have been doing to India at the behest of the capitalist world, by becoming their agents/stooges knowingly or unknowingly. I wish them to be more responsible and to stop playing to the gallery of the globalised agenda and wish them good sense so that the true value of literature in reflecting *Vasudhaiv Kutumbkam* finds cogitation in their writings.

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Dr. Susheel Kumar Sharma is Professor of English in the University of Allahabad. He earned Ph. D. degree on his thesis entitled 'The Theme of Temptation in Milton' in 1989 and Diploma in Creative Writing in English in 1991. Dr. Sharma started his teaching career as a Lecturer in English at I. K. S. University, Khairagarh in 1983. In 1985 he moved to G. B. Pant University of Agriculture & Technology, Pantnagar which he served first as an Assistant Professor (1985 to 1996) and then as Associate Professor of English (1996 to 2001). For two years (1993 –1995) he was at Chitrakoot University of Rural Development, Chitrakoot as a Reader in English. There he was also the Dean, Faculty of Languages and Social Sciences for about one year (1994-1995). Since 11 December 2003 he has been serving there as a Professor of English. Prof. Sharma has published four books, thirty-five research papers, five interviews and twenty-eight book-reviews. He is also on the editorial panel of some journals.

The Kolkata Memorial: History, Perspectives and Significance to Persons of Indian Origin

Ashook K. Ramsaran

The Kolkata Memorial

The Kolkata Memorial was unveiled at 3:30pm on 11th January, 2011 at the Kidderpore Depot, 14, Garden Reach on the bank of Hughli River, West Bengal in Kolkata, India. It was a long overdue tribute to those who took enormous risks on barely a promise and fervent hope, for their individual and shared sacrifices and for their endurance that made it possible for their descendants to flourish with the spirit of Indianness that transcends time, and for their courage which become a living testament in our lives. The Kolkata Memorial was finally a lasting tribute to those who left India as indentured Indian laborers from 1834 thru' 1920.

This appropriately designed memorial was inaugurated by Hon. Vayalar Ravi, Government of India's Minister of India's Overseas Indian Affairs (MOIA) with participation by other officials from India and other countries. This historic event

was attended by hundreds from several countries including Guyana, Trinidad & Tobago, Suriname, Guadeloupe, Martinique, Jamaica, USA, Canada, United Kingdom, Netherlands, France, Switzerland, South Africa, Kenya, Fiji, Mauritius, Re-Union Islands, New Zealand, Australia and many others countries where Indians and persons of Indian origin (PIOs) migrated and now reside.

Constructed of marble and with clear and conspicuous visibility from the Hughli River, the Kolkata Memorial has an inscription on four (4) sides of the memorial (in both English and Hindi) that pays honoured tribute, recognition and remembrance of Indian indentured laborers who took journeys to far away lands seeking better livelihoods for themselves and their descendants; for their pioneering spirit, determination, resilience, endurance and perseverance amidst the extremely harsh and demeaning conditions they encountered; for their preservation of sense of origin, traditions, culture and religion, and their promotion of the Indian culture; for their achievements and successes despite insurmountable odds.

Motivated by my personal quest for information on the village, district, state roots of my ancestors and in my capacity as then Executive Vice President of the Global Organization of People of Indian Origin (GOPIO International), I began the effort and worked closely and collaboratively with MOIA to obtain approval, design the memorial and include an appropriate inscription befitting the memorial and its intended tribute. During this process, I made several visits to Kolkata and held lengthy meetings with MOIA in New Delhi and Kolkata, as well as meetings with MOIA Minister Vayalar Ravi, Secretary Dr. A. Didar Singh and others in New York at various times during this process. It was the agreement on 7th July, 2010 among Dr A. Didar Singh, Secretary of MOIA, MOIA Joint Secretary Gollerkeri Gurucharan, myself and prominent historian and author Leela Sarup, to embark on a two-phase effort to pay tribute to Indian indentured laborers of 19th and 20th centuries (in particular, from 1834 thru' 1920): Installation of a memorial plaque at Kidderpore Depot (to be

unveiled on 11th January, 2011), to be followed by a memorial museum and resource center in a suitably significant site in Kolkata. In all respects, the 7th July, 2010 meeting in Kolkata was indeed profoundly historic. As publisher and editor Sayantan Chakravaty stated in the commemorative issue of *Empire India*, “it took a man coming from New York to make things happen”.

On my return trip from Kolkata, I met on 12th July, 2010 in New Delhi with MOIA Minister Ravi and MOIA Secretary Dr A. Didar Singh, and within one 91) week, I sent a written proposal and draft inscription to MOIA. The Government of India accepted the proposal and proceeded to erect a memorial monument at Kidderpore Depot overlooking the Hughli River with the inscription plaque contained within. In fact, the inscription tribute on the plaque are the words which I wrote, capturing the shared sentiments of the descendants of those indentured laborers as only the descendant of an indentured laborer can feel and articulate.

My draft inscription stated:

By thousands they journeyed from other parts of India by boat, bull cart and by foot to this port city, bound for their long and arduous journeys on the treacherous seas of the “kala pani” by ships to places unknown to them and despite many false promises, travail they did with unwavering spirit and hope for a better tomorrow. In honored tribute, with due recognition, gratitude and lasting remembrance of all those who left these shores from 1834 - 1920 as Indian indentured laborers to far away lands seeking better livelihoods for themselves and their descendants; for their pioneering spirit, determination, resilience, endurance and perseverance amidst the extremely harsh and demeaning conditions they encountered; for their preservation of sense of origin, traditions, culture and religion, and their promotion of the Indian culture; for their achievements and successes despite insurmountable odds; for the many sacrifices made individually and collectively; for the invaluable contributions they have made to the diverse culture and economic development of the lands they adopted and where they lived; and for triumph of the spirit of Indianness that they maintained and passed on to their descendants.

The final inscription reads as follows:

From Here They Set Forth

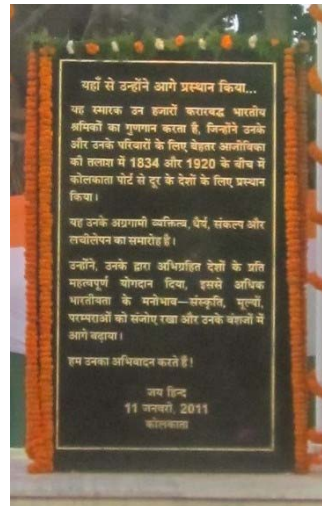
This memorial commemorates the thousands of indentured Indian laborers who sailed from Kolkata Port between 1834 and 1920 to lands far away, seeking better livelihood for themselves and their families.

This is a celebration of their pioneering spirit, endurance determination and resilience.

They made significant contributions to their adopted countries, yet cherished and passed on the spirit of Indianness – culture, values and tradition – to their descendants.



The Kolkata Memorial Inscription in English



The Kolkata Memorial Inscription in Hindi

The inaugural was preceded by a commemorative luncheon at the Oberoi Grand Hotel in Kolkata hosted by GOPIO and the newly formed Global Indian Heritage Society (GIDHS). It was attended by Minister Ravi, Dr A. Didar Singh and other members of MOIA staff, as well as attendees from the various countries who proceeded thereafter to attend the inaugural ceremony at Kidderpore Depot. Speeches and remarks were made by those attending from various

countries, expressing their gratitude for the Kolkata Memorial as a symbol of their connection and their roots in India. Other attendees included: West Bengal Chief Minister Smta Mamta Banerjee, India's high commissioner to Trinidad and Tobago, Amb. Malay Mishra, Hon. Raouf Bundhun, former president of Mauritius, and Hon. Ronald Gajraj, Guyana's high commissioner to India.

The inaugural and unveiling was a solemn event with the expected overwhelming expression of heartfelt emotions of so many who came from far off lands to witness this historic event. The delegations from Mauritius, Fiji and Re-Union Islands sang familiar songs, expressing their gratitude to their ancestors who are remembered by the Kolkata Memorial and for their own presence and participation at the inauguration and unveiling which have so much meaningful significance to all of them.



*The Kolkata Memorial as
seen from Hughli River*



*At the Kolkata Memorial:
Ashook Ramsaran, Sayantan*

Chakravarty, Leela Sarup, Jean Ramasawmy and others

The Kolkata Memorial project has meaningful and lasting significance to millions of descendants of those who left India as indentured Indian laborers from 1834 thru' 1920. The plan to begin with the installation of the inauguration plaque on 11th January, 2011 followed by the memorial museum and resource center, has been received with overwhelming emotional sentiments and enthusiastic support from all corners of the global Indian diaspora, in particular from

persons of Indian origin (PIOs) in destination countries where Indian indentured laborers emigrated from 1834 thru' 1920.

"We are all deeply indebted for the Kolkata Memorial which is a tremendous achievement", said prominent Indo-Caribbean Diaspora icon Dr Yesu Persaud of Guyana. "A noble effort indeed", said writer and historian Dr Anand Mullo of Mauritius; "An extra ordinary service to the Indian Diaspora", said Indian emigration roots researcher Shamshu Deen of Trinidad & Tobago; "A commemoration tribute whose time is overdue", said Prof. Mohan Gautam of the Netherlands."

I had remarked to the media at that historic moment that, "This will be a lasting legacy for present and future generations and their descendants – and I am honoured to contribute to the initiative to erect this monument in remembrance of our ancestors".

Working in close collaboration and coordination with MOIA was a focused and intense effort. The objective was to complete within 5 months in time for the 11th January, 2011 planned unveiling following the conclusion of Pravasi Bharatiya Divas (PBD) 2011 so that more people could participate in the historic event. During those months as I worked with MOIA, I remarked to MOIA officials that "I feel so honored and privileged to be actively working in prominent leadership role to see the Kolkata Memorial become a reality". I had remarked previously on several occasions that our ancestors who left those shores truly deserve their place in the annals of Indian history and the journeys of people of Indian origin. We owe them due recognition and a lasting remembrance – and that is what the Kolkata Memorial would be. I feel so honored and privileged, truly so fortunate and blessed, to be doing this. The vision of a single, suitably significant place of emotional and physical connection for the descendants of indentured workers is finally becoming a reality".

The significance of the Kolkata Memorial is a physical linkage to India, transcending all boundaries and becoming an example for other groups who emigrated from India during and/or subsequent to the 1834—1920 period. Subsequent to

the unveiling in 2011, pilgrimages continue on a regular basis for descendants of indentured Indian laborers who consider Kolkata Memorial's significance and how meaningful it is to them. Prominent visitors include Prime Minister of Mauritius, Hon. Navin Ramgoolam, and Prime Minister of Trinidad & Tobago, Hon. Kamla Persad Bissessar.

Personal Perspectives

My personal quest for my own family's connection to India was always a yearning long before I met with Minister Jagdish Tytler of newly formed Ministry of Overseas Indian Affairs (MOIA) in Brussels, Belgium in October 2004. After review of my proposal and subsequent discussions, Minister Tytler was convinced that my request to initiate and chair a session at Pavasi Bharatiya Divas (PBD2005) was a worthwhile initiative. I chaired the first "Tracing the Roots" session at Pravasi Bharatiya Divas (PBD) 2005 in Mumbai, India. It was a welcome trend that contributed to more avid interest among descendants of Indian indentured laborers and their quest to connect to their ancestral villages and, in effect, to India itself. "Tracing the Roots" at PBD2005 was a very successful session that drew on the experiences of many in persons of Indian origin (PIO) countries, historians, academicians and custodians of records of Indian emigration, in particular Indian indentured laborers from 1834 through 1920.

That session spawned renewed intensity among PIOs and encouraged MOIA to establish "Tracing the Roots" initiatives within MOIA and referred those who were qualified to do actual searches for families in India based on emigration information obtained in the countries of destination. A few Indian states, including Bihar, also initiated programs to assist PIOs to trace their respective families and their ancestral villages. As then Secretary General of GOPIO in 2005, I established GOPIO's "Tracing Our Roots" committee to assist those who seek assistance in finding and connecting with their ancestral families in India.

My continuing search and inquiries led me through many pathways but nothing definitive that would allow me to

pursue a direct link to the ancestral village of my great grandfather Pooriya who arrived in Guyana (then British Guiana) as an Indian indentured laborer in 1853 aboard the ship *Adelaide*. The only information available was shown on the single line entry in the birth record of my grandfather Ramlochannd born 10th March, 1867 in Guyana. That single line entry also listed my great grandmother Radhah having arrived in Guyana in 1860 aboard ship *Colgrain*. With no ship records of 1853 or 1860 available in the archives in Guyana due to time, damage or loss of documents, my search moved beyond Guyana to other possible sources such as India and the United Kingdom where I was hopeful that secondary records were kept.

From both my vantage point as then Secretary General of GOPIO and my regular interaction with other PIOs and non-resident Indians (NRIs) on a global scale, I was able to view the entire global landscape of PIOs and the history of emigration from India during the 19th and 20th centuries. In particular, I acquired historical details, more in-depth knowledge and valuable information on Indian indentured laborers from 1834 through 1920. This appealed to me since I was interested in knowing more about my great grandparents and their journeys to Guyana, with the intent that perhaps someday I would be able to find my ancestral village in India.

My great grandfather left India in 1853 and it took him over 100 days by ship to reach Guyana (originally named Demerara, then British Guiana). By contrast, it took me less than 24 hours by airplane from New York to reach to Kolkata. During my many journeys to Kolkata preceding the inauguration of the Kolkata Memorial, I made several visits to housing sites, holding areas, processing offices and the docks that are still standing in Kolkata even more than 150 years later. All through those visits, it was on my mind that perhaps it was by some beckon call and some special guidance I was being led to that place, doing what should be done as a lasting tribute and due recognition to all those who left those shores.

The disappointing lack of success in my personal quest evolved to a search for a collective answer, quickly transforming my motivation to become a representative of the descendants of those who left India from the ports of Kolkata (Calcutta), Chennai (Madras) and Mumbai (Bombay). That gave me an enormous sense of courage and determination to succeed in installing something physical, symbolic of lasting recognition and tribute. There is an overwhelming sense of personal obligation and responsibility that I undertook to make certain that quest is fulfilled. In that process, I intended to use all available support, collaboration and good intentions of the governments of India and West Bengal, governments of countries with persons of Indian origin (such as Guyana, Trinidad, Suriname, Jamaica, Guadeloupe, South Africa, Fiji, Mauritius, Malaysia and others), indenturedship researchers and historians, authors, film and documentary producers, archivist, patrons and well wishers throughout the global Indian Diaspora”.

Thereafter, I was emboldened and encouraged to seek more and to do more to fulfill that personal desire to find and connect with the land (even the village) of my ancestors. Since that time and previous as well, it has been a journey into the unknown, seeking those I have not personally known but wanting to know, to learn, to marvel, to empathize, to trace their footsteps and to imagine their experiences. Yet, somehow it felt that I may have known them all along but have been missing the connection that could fulfill a long desire that existed as a deep desire and personal yearning. In so many ways, it was fulfillment of another kind, for the larger good – and how fascinating this journey has been at every single step for me.

The goal was to establish a commemorative marker in Kolkata on January 11, 2011 followed by a museum and resource center that would emotionally and physically connect the descendants of indentured workers with the history of their ancestors who left India from 1834 — 1920. This will be a lasting legacy to present and future generations of their descendants.

On that long airplane return journey to New York from Kolkata on July 12, 2010, with lots of emotion, vivid recollection and personal perspective in mind, (and, oh yes, with some wine and Kleenex), I drafted the following inscription to be placed on the memorial plaque, an inscription that reflects common feelings among the global Indian Diaspora. MOIA later reduced the inscription to fit the plaque, but retained those words that were placed on the Kolkata Memorial.



*Ashook Ramsaran at the
Kolkata Memorial*



*Ashook Ramsaran & Min
Vayalar Ravi at Kolkata Memorial*

“Our ancestors who left those shores truly deserve their place in the annals of Indian history and the journeys of people of Indian origin in the Indian Diaspora. We should all be very proud of our ancestors who made the first journey that has become an integral part of our history as well. We certainly owe them a lasting tribute, recognition of their sacrifices and a truly worthy remembrance”, I stated in one of my published articles in 2010.

“While our ancestors left those shores with barely the clothes they were wearing but emboldened with lots of hope,

promise and courage, we, their descendants, can proudly walk today in those very same depots and docks, reminisce and marvel – while expressing our gratitude and, yes, become quite emotional — at their courage and determination. Today, we all stand tall on the broad shoulders of our ancestors who bore the initial burden and sacrificed so much for our wellbeing. Our strength and freedom of spirit come from them who bravely made the journey, courageously walked ahead of us and cleared treacherous pathways so that we can live better lives today”, I remarked to a journalist shortly after the inaugural of the Kolkata Memorial.

11th January, 2011 at the Kidderpore Depot in Kolkata was truly a historic moment with enormous significance to millions of descendants of those who left India as indentured Indian laborers during the 19th and 20th centuries. While the unveiling of this memorial plaque was witnessed by many in person and broadcast live electronically for the PIO world to view, I was convinced that we were not alone at that moment: Also viewing that ceremony were the souls of those who left those depots, smiling in gratitude and silently shouting “Thank You” for remembering them and recognizing their journeys and ordeals. In collective gratitude, recognition and tribute, we also say to them, “Thank you”.

Decades later, we continue to express our gratitude to them and honor them in visible and significant ways that transcend time and place.

Significance to Guyana and other PIO Countries

Guyana

The Kolkata Memorial is of tremendous significance historically and symbolically to Guyana and persons of Indian origin in Guyana – as well as the entire Caribbean region and other countries where Indians were sent as indentured labourers. The first arrivals of Indian indentured laborers to the entire Caribbean (West Indies) region came to the shores of Guyana at Highbury on 5th May, 1838 and that migration continued until 1920. It is indeed appropriate that two (2) replica of the Kolkata

Memorial were unveiled in Guyana (at at Highbury and at Monument Gardens) on 5th May, 2013 which was the 175th anniversary of the first arrivals. While similar replica are envisioned for other countries in the Caribbean region where Indian indentured laborers were sent to work on the plantations, it is significant that the first such replica are installed in the Guyana, the country of the first arrivals of Indian indentured laborers in the region.

When I had spotted the clock tower on 7th July, 2010 while standing with MOIA and Government of West Bengal officials on the deck of the launch, I was informed by West Bengal government archivists that it was known as “Demerara Depot”, the location from which the ships departed to then British Guiana with their cargo of indentured laborers. Immediately, I recognized the historical significance and successfully negotiated to erect the memorial plaque at that very same spot. In fact, “Demerara” was the name given to the colony prior to being named British Guiana, hence to connection to Kolkata Memorial.

It is noteworthy that I, as a “son of Guyana”, played a significant role in convincing the Government of India on the need for the Kolkata Memorial, and worked closely and collaboratively with MOIA to design that historic memorial which included an appropriate inscription taken from my draft, capturing the shared sentiments of the descendants of Indian indentured laborers. The “Guyana connection” is evident from the inception.

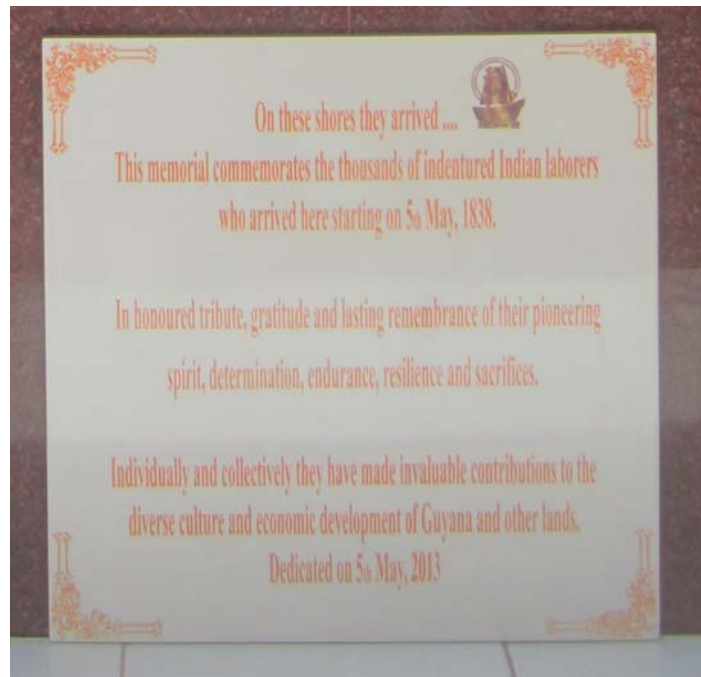
On these shores they arrived

This memorial commemorates the thousands of indentured Indian labourers who arrived here starting on 5th May, 1838.

In honoured tribute, gratitude and lasting remembrance of their pioneering spirit, determination, endurance, resilience and sacrifices.

Individually and collectively they have made invaluable contributions to the diverse culture and economic development of Guyana and other lands.

I am again honored to have written the inscription for the Guyana memorial monument expressing the hopes and aspirations of those early arrivals in Guyana and their descendants. There was another similar memorial constructed at Monument Gardens in Georgetown.



The inscription on the Indian Arrival Monuments in Guyana reads as follows:

Inscription written by Ashook Ramsaran; Memorial unveiled and dedication by Ashook Ramsaran and Indian High Commissioner Puran Mal Meena on 5th May, 2013; At Highbury, site of first ship Hesperus arrival on 5th May, 1838 and at Monument Gardens in Georgetown.

Dr. Yesu Persaud of Guyana said, “We are all deeply indebted for the Kolkata Memorial which is a tremendous achievement”. Born and raised in Guyana, I am honoured and feel privileged to have made such an historic contribution for which I was cited when the President of India bestowed

on me the prestigious Pravasi Bharatiya Samman Award to me on January 9, 2011.

In the absence of Hon Vayalar Ravi, Government of India's Minister of Indian Overseas Indian Affairs (MOIA), I was given the honour, along with Indian High Commissioner to Guyana, Shri Puran Mal Meena, of unveiling the Indian Arrival Monuments at Highbury and Monument Gardens.

When I unveiled each of these memorials on the same day on 5th May, 2013 marking the 175th Anniversary of Indian Arrival in Guyana, I said (as I did on January 11, 2011 in Kolkata):

"While we dedicate this memorial, I am certain we are not alone. The souls of our ancestors are looking at us from above, smiling and saying "THANK YOU. YOU HAVE DONE WELL". To which we would all reply in unison: "THANK YOU FOR MAKING IT POSSIBLE"

Trinidad & Tobago

The Indian Arrival Monument at Waterloo-by-the-Sea was unveiled on 30th May 2014, the 169th anniversary of Indian Arrival Day in Trinidad & Tobago, another significant and historic marker of the journey of Indian migration to other lands for better livelihood. The monument is another commemorative milestone marker in honored tribute and well deserved recognition of the first arrivals of indentured Indian laborers in Trinidad & Tobago. This project was initiated by GOPIO president Ashook Ramsaran in similar manner as with the Kolkata Memorial in India (2011) and Indian Arrival Monument in Guyana (2013). It was supported by the Indian High Commission of Trinidad & Tobago and the Ministry of Local Government -Couva/Tabaquite/Talparo Regional Corporation.

The site at Waterloo-by-the-Sea was selected as an appropriate setting for the tribute to first arrivals of Indian indentured laborers to the shores of Trinidad & Tobago. The unveiling was attended by Trinidad & Tobago's Minister Dr. Suruj Rambachan MP (Works and Infrastructure), Minister Ramona Ramdial (Minister of State in the Ministry of the

Environment and Water Resources), Counselors Abdool and Seepersad, Couva Regional Chairman Henry Awong, among many others officials. GOPIO International President Ashook Ramsaran and Indian High Commissioner HE Gauri Gupta unveiled the monument in the presence of hundreds of people including several “legacy generation” persons, a few over 100 years old. This was followed by an authentic Indian lunch served Caribbean style. Among the many legacy honorees were: Samoondarie Doon; Sewdass Sadhu (builder of Temple by the Sea), Samdaye Sewdass (wife of Sewdass Sandhu) and 110-year old Sughari Jattan.

In honour of Indian indentured labourers whose arrival in Trinidad and Tobago began on 30th May 1845. In recognition of their pioneering spirit, sacrifices, endurance and determination to seek better livelihoods for themselves and their descendants. In gratitude for their invaluable contribution to the social, spiritual, cultural, economic and political development of Trinidad and Tobago”.

Inscription written by Ashook Ramsaran; Memorial unveiled and dedication by Ashook Ramsaran and Indian High Commissioner HE Gauri Gupta on 30th May, 2014 at Waterloo-by-the-Sea in Trinidad & Tobago

I was again honoured to write the inscription for the Indian Arrival Monument at Waterloo-by-the-Sea which I patterned after the Kolkata Memorial in India (2011) and Indian Arrival Monuments at Highbury in Guyana (2013).

Footprints

Our ancestors arrived barefoot from India to the Caribbean and other countries of the British colonies in search of better livelihoods. It is ironic that we should refer to footprints because they have left physical footprints on the landscape as well. They have made a lasting impact on the lives of people and the countries where they lived: Socially,

culturally, economically and politically. We came for opportunity seeking better lives. We came seeking better lives and we have achieved beyond expectations, contributed significantly to the development of respective countries economically, politically and culturally.

The 1st journey beginning in 1834 was charted for us by others with us having little or no choice of destination – a form of servitude which continued through 1917, finally concluding in 1920. Our footprints are indelible and last for lifetimes because of the historical significance of our journeys, and because we make an earnest effort to make sure that the steps, the journeys and experiences are fully documented regardless of moments of dispute or controversy or even unsavory episodes. We have progressed and will continue to make an impact wherever we go or whatever we do with more footprints along the way. These are footprints that cannot be denied, diminished, disregarded or neglected.

I stated in one of my published articles in 2010 that, “Our ancestors who left those shores truly deserve their place in the annals of Indian history and the journeys of people of Indian origin in the Indian Diaspora. We should all be very proud of our ancestors who made the first journey that has become an integral part of our history as well. We certainly owe them a lasting tribute, recognition of their sacrifices and a truly worthy remembrance”. We continue to pay honoured tribute to those who made those treacherous journeys of yesterday which made it possible for us to share a better today and tomorrow.

Ashook K. Ramsaran was born in Guyana, third generation of Indian indentured laborers who came to Guyana in 1853 and 1860 respectively. He emigrated to the USA in 1967 and obtained advanced degrees in engineering at Polytechnic University in New York. He is president of the Global Organization of People of Indian Origin (GOPIO International). He is founder and president of Ramex, an electronics manufacturing company based in New York, USA. He resides in New York, USA with his family. Contact: ramsaran@aol.com

Values, Forms and the Relevance of Communication from Ancient Indian Traditions in Present Times

Sanjeev Kumar Sharma, Ph.D.

Each society thrives on values that constitute the potent determinants of human personality as well. Scholars have often tended to define and associate values in terms of their economic significance, and as such things are called valuable in so far as they satisfy human needs/desires. Food is called 'good' because it not only satisfies the hunger of the eater but also facilitates the furtherance of life thereby pointing to the efficacy of 'survival value'. Values are communicated and so is culture and commerce.

Basic of human existence relates to the fact that all commercial, spiritual and emotional values have been associated with physical, intrinsic, social, intellectual, economic, aesthetic and spiritual to religious implications. And of all these categories, intrinsic values like goodness, virtue, beauty, honesty, truth and love of mankind are decidedly important in so far as they satisfy the deeper

cravings of the 'spiritual self' rather than the economic and utilitarian demand of the 'bodily self'. Here one is reminded of Kathopnishad's mention about that envisages the five senses as 'horses', mind as 'rein', intelligence as 'driver' and soul as 'chariot'.

The word communication is translated into languages of Sanskrit origin in three forms *samvaad*, *vimarsh* and *sanchar* (dialogue, discouse and communication). The word communication has a number of meanings in Sanskrit, and one of them is equivalent to what is understood as communication in the modern sense. It is not that *sanchar* is the only word in Sanskrit which could be used as an equivalent word while translating the English word 'communication'. However, interestingly, in all languages of Sanskrit origin, the word has been chosen to denote 'communication'. Perhaps, it signifies the mutual understanding, for which communication itself is aimed, prevailing among the people sharing common religious and philosophical tradition and consciousness of cultural identity. The aesthetic intellectual and religious communications satisfy the cravings of the 'spiritual self' and therefore these are regarded as intrinsic values free from utilitarian and selfish considerations. The culture of a particular society is determined and dominated by the influence of these factors and environmental ethics scholars talk about the natural man, physical man, social man, economic man and cultural man.

At a time when traditional culture and values have been largely questioned under the impact of gross-materialistic culture nourished by in the West, the emphasis on the correct communication modes and inculcation of faith in our ancient cultural heritage has become highly imperative. Time has come for the younger generation of our time to realise the relevance of ancient Indian tradition/culture to practice effective means of communication in commercial life. The communication of India leads to spiritual attainment even if it is used for commercial purposes. Hence generations migrating for economic reasons first communicate on the

basis of Indianness and keep the Indianness alive. This makes a unique ethnic group of Indians in the contemporary era.

A young student of Indian university, college or school should have learned valuable lessons from what our ancient sages practiced and taught. This is what philosophers like *Brahaspati*, *Sukracharya*, *Sandipani*, *Dronacharya*, *Mahatma Vidur*, *Lord Krishna*, *Gargi*, *Parshuram*, *Vidyottama*, *Bhisma* and even *Bali* and *Ravana* have said. The scriptures like *Upnishadas*, *Jatak Katha*, *Panchatantra* are extended examples of verbal and written communication. We find a number of dialogue hymns in *Vedas*. Famous are dialogue between *Indra*, *Maruts* and *Agastya*; *Indra* and *Agastya*; *Agastya* and *Lopamudra*; *Vishwamitra*, *Vipat* and *Shutudri*; *Yama* and *Yami*; *Ailusa Kavasa*; *Surya* and *Soma*; *Indra*, *Indrani* and *Vrsakapi*; *Pururava* and *Urvashi*; *Sarama* and *Pani*; *Gargi* and *Yagyavalka* and *Angirasa*. Apart from *Vedas*, dialogue between *Lakshaman* and *Parashurama* by *Tulsidas*, *Yama* and *Nachiketa* in *Mahabharata*, *Yudhishtar* and *Yama* also imbibe deeper relevance.

The debate on communication in ancient Indian traditions often gets lost in methodological issues, as most of the literature gets diverted to spiritual significance. A contemporary discourse is not only urgent but extremely relevant looking into present exposition, contemporary generative works with presuppositions and procedures very close to assumptions that were standard in ancient Indian discourses. Today's communication theories need to forge links with the traditional concepts. Moreover inquiries into re-rooting and expansion of formal communication techniques in ancient scriptures have to be brought into the fashion of discourses. One may easily understand this omission of bringing classical Indian traditions as a whole to bear on modern pursuits. The bridges have to be built between ancient past and present.

One must realize that these dialogues and discourses have wider social relevances. The mechanisms of multi clausal dialogues perform formal mediation between speakers. In other words the discourse and dialogue based culture permits

multiple exit points and brings in derivations of meanings, respective conclusions, interpersonal aspects in dialogue, psysomatic analysis and understanding of social norms, all together.

Paati (Letter) has been an intricate element in Indian tradition which was used extensively by an ordinary man to Kings. *Meghdootam* by Kalidas is the form of *Sandesh Parampara* (Message) tradition.

Tarka Shastra evolves out of the modes of communication used in logical growth.

Dastan tradition is another form of progressive verbal communication. It was used for contextual dialogue in large closed door meetings.

Udhhao has been used as an effective messenger in Mahabharata and Krishna and Angad have played the roles of Political emissaries.

Folk forms which have traditionally been used in India as a means of disseminating information are diverse in nature and include different combination of drama, dance, song, mime, storytelling, folk theatre, folk shows, narrative forms and puppetry. The same resources have been richly used by power point presenters in the western concepts of effective communication.

Music has also played a rich part in enriching the communication modes. Each occasion has been assigned a different raga or method of singing. In contemporary research it is endorsed to be an integral part of communication and time management.

मौनं सम्मति लक्षणं such and many hymns reflect the pragmatic presence of communication in ancient India which is studied as para-language by western propagators of the theories of communication.

Paintings and Sculptures of Ancient India also communicated relevant messages. They were the rich sources displaying meanings. Buddhism and Jainism have used these means extensively.

The modern communication is a mix of contemporary and ancient form of communication.

The language has become an essential part of communication. But the non-verbal means and the folk traditions have enriched the communication in India society. As always it reflects a higher form of communication which is an ideal mix of language, symbols, carvings, colours, music and folk arts.

Communication has been at the center of human existence in every stage of human evolution. To express the ideas or thoughts that arise in one's own mind is a basic human instinct. This need to express perhaps gave rise to various and unique ways of communication. In the absence of a fixed pattern or a language man must have used sounds and gestures to express his emotions, thoughts, ideas or needs. It is possible that the humans of the pre-historic period had used some symbolic form for communication like specially arranged stones, symbols carved in wood or earth, fire etc. Later by speaking two or more sounds together and attaching a definite meaning to the created sound, man must have invented words. These fixed patterns of sound became language. Thus spoken language is the earliest medium for communication.

India being one of the oldest civilizations and culture has a rich heritage of communication methods which find references in the Indian scriptures. The sacredness of speech or the spoken words was of prime importance for the Indian rishis, thus they have personified speech by attributing to it a form of Shakti- the goddess. The worship of Devi Saraswati (the goddess of Speech) from the Vedic age till today proves that how sacred and important is speech for communication to every Hindu. As per Hindu belief she is also the goddess of knowledge.

The intellectual study of communication and communication theories in India has its roots in Vedic age. Spanning across centuries Indians scholars have not only meditated on the nature of communication but have also formed rules for communication. One of the present forms of learning, which we call as learning through discussion, has its origin in the Vedic education system. The teachers

(gurus) adopted dialectic methods – a process of questions and answers to reach an understanding. Explanations or solutions to any problems or issues were sought through arguments and counter arguments. The teachers (*gurus*) encouraged their disciples (*shishya*) to think, argue and discuss to understand various phenomena.

The gurus focused on oral communication skills. They taught their students how to communicate to win an argument or influence the listeners. The early communication practitioners sought the best methods of logical persuasion and public speaking or public presentation. The kings used to hold an assembly (*sabha*) and invite scholars to present their scholarly learning. There are many references of such assemblies in Indian scriptures. The kings also invited scholars from another kingdom to argue with the scholars of their own kingdom. So along with the logical arrangement of ideas, the gurus focused on the body language of their disciples. The gurus trained the students in social behavior. The disciples were taught how to control emotions, how to sit, how to control involuntary body gestures etc.

Communication begins with language. Pantanjali, the Indian linguist, says that language is human expression which is offered out by speech organ. The gurus in those times placed a high value on the spoken words and the vocabulary used. The teachers insisted on the right choice of words, careful construction of sentences and proper pronunciation of words. The language for communication was Sanskrit. Sanskrit is considered to be the languages of Indian gods and goddesses. Thus the gurus laid high emphasis on how and in which way it is spoken. A high level of accuracy was maintained while speaking the shlokas for any religious purpose or while performing pooja or yagya (rituals). The gurus trained their students to make vocal sounds and pronounce or chant mantras accurately and mispronunciation of any word was regarded a sin.

The limitations of oral communications perhaps prompted people to search for new forms of communication

which can improve the retention of information. A script or written language is one of such forms of communication. It took ages for the present scripts to evolve. All the scripts are based on key concept of symbols. So the alphabets of all the languages are symbolic representations of sounds of their respective languages. It is interesting to note that written language evolved from carvings and drawings. The primitive drawings and heliographic characters found in caves like Ajanta and Ellora or carving in the ancient temples of India are the examples of this type of communication. In the prehistoric times people carved symbols to represent a concept, object, activity, place or an event. For example a circle represented sun and moon; two sticks represented legs or walk. Such symbols are found in the Indus Valley civilizations sites in India during the excavation. As these symbols could represent only something resembling to their form, the graphical symbols that represent an idea came into existence.

Communication, through the varied use of language, has become quite modern and important phenomenon nowadays. What were the earliest period when *Gurus* or *Rishis* preaching to *disciples* (*Shishyas*) under a very congenial, clean, safe, quiet and divine place where zero technological classroom environment were created and disciples were ready and curious enough to learn the arts. Nowadays the same environment has taken a new form with a new classroom, more projectors, young teachers, better infrastructure, heterogeneous student community etc. still the engagement of self remains. Each ancient dialogue carries a wider inference.

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The Resplendent Eternal India

Nisheeth Rai, Ph.D

Sometimes in specific context 'word' is not only understood but it is endured. This is the reason why enduring the sensation of word is considered as a fact. Generally, the superficial meaning of the word is received at the level of consciousness. However, the latent deep meaning or sense comes out when one combines the emotions, experience and expectation related to the 'word'. Furthermore the deeper and latent meaning also depends upon mental indulgence of super and sub consciousness. That is why emotion of people automatically arose on hearing a particular word. For me one such word is 'India'.

Whenever I hear the word 'India', then at the superficial level of consciousness I instantly understood it as a geographical entity but at the inner deeper level of super and sub consciousness I endure it as a word emitting strange yet beautiful pleasant, spiritual and musical nodes. Then and there I understood it not just as a geographical entity but as a divine region. A resplendent eternal region that is operative through the centuries in enlightenment and dispersal of our values, achievements and expressive style. India is at once appears unbelievably old and incredibly young, utterly sophisticated and

emotively naive. Her great achievements of the past in philosophy, art and social organization possess an indestructible value, and there can be no true citizenship of the world of which the roots do not reach back into this ground, at least as far as they reach back into the Indian culture. There is no point of time when speculation, experiment, success or failure had not constituted the Indian civilization. Whenever or wherever there is disruption or interruption in the continuous flow of refulgence and culture our Indianness is evanescent. And then the grammatical tussle which relate the word 'India' to intrinsic resplendent suits me and the etymological meaning of eternal "India" appears to me as 'resplendent-eternal region', although there is no historical basis of this meaning.

In order to understand the resplendent-Eternal India one has to understand its three forms **Fictile India**, **Perpetual India** and **Eternal India** as shown in figure 1.

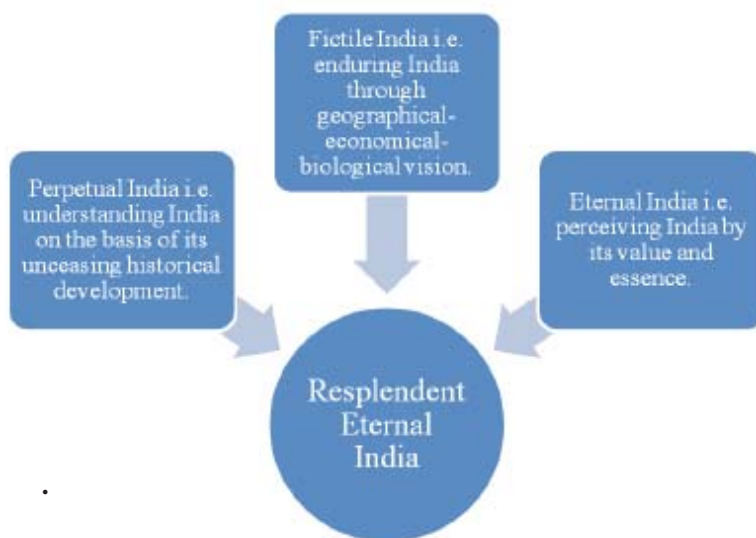


Figure 1: Showing Three Forms of Resplendent Eternal India

The holistic knowledge of India can only be accessible by understanding the three forms of India because it is through these three forms by which India achieves its 'Human Aim' i.e.

'*Purushartha*'. Literally speaking, *Purushartha* means those actions which are proper and correct. The aim of life of an individual is determined by the doctrine of *Purushartha*. It also decides the course of life of human and lays down norms and values for the behaviour patterns. *Purushartha* means "*Purusharthate Purushartha*", i.e. the efforts made by the individual to achieve the aims, goals and ultimate values of life. The ultimate end is to attain '*Moksha*' or salvation and hence, human should behave in such a manner that this aim may be achieved. *Purushartha* means the pursuance of those actions which lead to the fulfillment of socially approved values and goal.

The theory of *Purushartha* determines the values and a measuring-rod according to which human actions are to be performed or avoided. According to **P.N. Prabhu** (1990), "*The theory of Purusharthas concern themselves with the understanding, justification, management and conduct of affairs of the individual's life in relation to the group in and through the Ashramas*". *Purusharthas* is also seen as the psycho-moral basis of the *Ashrama* theory. It is so because on the one hand, the individual receives a psychological training through the *Ashramas* in terms of lessons in the use and management of the *Purusharthas*, while on the other hand, in actual practice, one has to deal with society in accordance with these lessons. **Prof. K.M' Kapadia** (1986) says, "According to this theory there are four *Purusharthas* or aims of life- Dharma, Artha, Kama and Moksha. The theory of *Purushartha* thus seeks to co-ordinate material desires and spiritual life. It also tries to satisfy the sex of instinct in man his love of power and property, his thirst for an artistic and cultural life, his hunger for reunion with param atman. It comprehends life as a whole, its hopes and aspirations, its acquisitions and enjoyment, its sublimation and spiritualization".

It is clear that *Purushartha*, is the basis of Human life and it is to be regarded as basis on which the life of a human rotates. It is a blend of 'this worldliness'. It coordinates the activities of a man for the realization of spirituality as well as for the maintenance of day to day life. The theory of *Purushartha* thus covers the total life of human. It finds concrete expression through the *Ashrama* system.

Coomarswamy (1918) believes that India in the famous formula of “Human Aim” (*purushartha*), on the one hand temporarily as vocational activity (function, or duty), winning wealth and enjoying pleasure; and on the other hand eternally as spiritual freedom. Obviously the latter object is the main concern of all human. They are the criteria of ethical judgment. That is a priori right, which tends to the achievement of one or all of these ends (all being good in their degree or kind), and that is wrong, which involves the attainment of any end not appropriate to the individual concerned, or involves a failure to attain what is appropriate.

One speaks of right or wrong accordingly as purely relative to individuality and circumstance; and since all men are really unlike, it requires but a slight development of the doctrine of “**own-morality**” of the vocational groups, which is the basis of organized ethics. The individual who attains this ground of liberty is called in India “*jivanmukta*” free in this life, since nothing of himself is left in him. This is the concept of superman; but it demands also the entirety of human at every stage of development. There can be no doubt that this latter end of spiritual freedom to become what we are dominated in India.

The comprehensive meaning of India, from body to soul, is engrossed in the serving of these four *purushatha viz Artha-Kama-Dharma-Moksha*. It is impossible to see body and soul aloof. However, like human vision, human intellect is unable to see all the aspects simultaneously. Therefore, India should be understood on the basis of these three forms.

The **Fictile India** is present in **space-effusion**, in our village-city, farm-barn, river-mountain and mart-market linkages. Through this India serves the *Artha* and *Kama* of *Purushartha*.

- ♦ *Artha* means the economic and the material aspects of life. According to **Zimmer** (1969), “it includes the whole range of tangible objects that can be possessed, enjoyed and lost and which are required in daily life for the upkeep of a household, raising of a family income and discharge of religious duties.” According to **P.N. Prabhu** (1940), “*Artha* is to be understood as referring to all the means necessary for acquiring worldly prosperity such

as wealth or power". According to **Ê. M. Kapadia** (1986), "*Artha refers to "the acquisitive instinct in man and signifies his acquisition, enjoyment of wealth and all that it connotes"*". The old philosophers allowed the pursuit of wealth as a legitimate action. Apart from this, *Artha* is desirable because it unfolds the spirituality of human only when s/he is not economically starved. A human has to maintain a household and perform the *Dharma* as a householder. Hence, *Artha* is necessary for the maintenance of life and the maintenance of *Dharma*.

- ♦ *Kama* refers to all the desires in man for the enjoyment and satisfaction of the senses including sex and the drives to which man is prone to. **P. N. Prabhu** (1940) writes, the term "*Kama*" refers to "*the native impulses, instincts and desires of man; his natural mental tendencies, and finds its equivalent*", One may say that in the use of the English terms, 'desires,' 'needs,' 'basic or primary motives'. According to him, "*the collective use of the term Kama would refer to the totality of the innate desires and drives of man.*" Hence it is clear that *Kama* refers to the basic impulses and desires of man and it may also be used in a broader sense to include the motivation of man which is socially acquired. Hence, due importance is also given on *Artha* and *Kama*. These, when pursued in accordance with *Dharma* are the right functions of a man.

According to **Ê. M. Kapadia** (1986), "*Kama refers to the instinctive and emotional life of man, and provides for the satisfaction of his sex drives and aesthetic urges. Kama as the satisfaction of the instinctive life is recognized as one of the aims of marriage, along with Dharma and procreation*". Sex refers to procreation and it is regarded as the lowest aim of marriage. According to old classical Hindu thought, *Kama* does not mean sex life alone. It means emotional and aesthetic life also. Another belief of Hindu thinkers is that it is necessary to satisfy the basic desires; their suppression will ultimately be a great source of hindrance in the attainment of salvation. Hence

it is necessary to allow the satisfaction of sex for the healthy development of personality.

The **Perpetual India** is seen through **time-effusion**, the thousands of years of history, from Indus valley Civilisation to consecutive arrival of *Nishad-Dravid-Aryan* and it is continuously progressing. It is perpetual as it is unceasing. Yet, it is not a fix point of time but constantly present and sustainably developing. This continuity is still present. It is reflected when Indians are able to honour and respect the pre-Harappan atheist concern and behaviours. This indigenous melioration constructs the symbol of our philosophy, thinking, contemplation, language and art. These are the framework of our psychological strength. Therefore, this eternal form of India is unceasingly serving the third *Purushartha*, *Dharma* by constantly growing along with history of India.

♦ The word *Dharma* is derived from the Sanskrit root '*dhr̥*' which means to hold together or to preserve. Hence, the social implication of *Dharma* as a principle to maintain the stability of the society is brought out in various classical Hindu texts. *Dharma* is so called because it protects all. *Dharma* preserves all that is created. *Dharma*, then, is surely that principle which is capable of preserving the universe. *Dharma* is for the welfare of mankind. It protects and preserves all human beings. Hence, Hindu view of *Dharma* is that it is the force of power which protects man from all kinds of dangers. **K.M Kapadia** (1986) is of the view that *Dharma* provides a link between *Artha* and *Kama*.

According to him, "*Dharma, is knowing that Kama and Artha are means and not ends*". He believes that if a person devotes all his energies to the satisfaction of basic urges then life becomes undesirable and even dangerous. Therefore, some power or force is required to regulate and control mankind. *Dharma* provides direction to the acquisitive and emotional drives in man and by enjoying life in this manner; *Dharma* brings about harmony between temporal interest and spiritual freedom. It provides a code of conduct through which man has to conduct his day-to-day life.

The **Eternal form of India** is subtle than the perpetual form. The main aim of this form is to serve *Moksha* of *Purushartha*, i.e. the 'pure bliss' (it will be discussed in detail later) which is

partially depicted in celebrating festivals, arts, music and literature and fully accomplished in living a hermit life (like Vivekanand, Gandhi, Vinobha, Rabinranath etc.). Common Indian yields this Eternal form of India in his/her festival, music and poems. It is due to this Eternal form that the seeds of culture and gusto percipience are germinated. Although the source of this seed is '**Eternal India**' but its development and germination takes place on the basis of '**Perpetual India**' and '**Fictile India**'. Like other things **Eternal India** have some superior and inferior side. The permanence of values of Vedanta represents superior side whereas the continuity of caste system represents the inferior aspect.

- ♦ *Vedanta*- The term *veda* means "knowledge" and *anta* means "end", and originally referred to the Upanishads, a collection of foundational texts in Hinduism. The Vedanta-Seed takes unique shape in the personal consciousness of every Indian with respect to 'Space' (Fictile India) and 'Time' (Eternal India). The forms of Vedanta is sometimes reflected in oblation, monotheism, polytheism, parlance monotheism and sometimes in adherence, renunciation and mysticism.. In 20th century it's socio-economic version was '*sarvodaya*'. The Eternal form is abstract but it's materialistic or concrete form is seen in relation to the 'space', 'time' and 'subject'. It simply means that the Eternal India is spatial-temporal and subject based. **Rai** (1990) says that the core of Rabindranath's poem and Gandhi's '*Sarvodaya*' is in fact the 'Eternal India' the source of which is *Vedanta*.

The 'Eternal India' is expressed in its supreme milieu in our Indian meditation system, crafts, literature and philosophical thinking. Surely the presence of 'Fictile India' and 'Perpetual India' in literature, crafts, arts and mysticism is not less. Literally, all three are active in expressing themselves jointly. The difference is only of degree or emphasis i.e. which form is more emphasized in given time and space. **Rai** (1990) said that "*Eternal India*' is more evident in content and style of Rabindranath's poem and Arbindo's Philosophy.

Whereas, 'Fictile India' and 'Perpetual India' are evident in ceremonial-traditional verses or hymns and Premchand's stories. Where the 'Kamaayni' and 'Urvashi' are articulation of 'Eternal India', 'Bharat-Bharti' and 'Kurukshetra' are articulation of 'Fictile India' and 'Eternal India'."

- ♦ Caste System- This system, of which the lines are drawn at once ethnically and culturally, was used to represent an integration (not a division) of society in vocational groups internally democratic, and outwardly answerable to other groups only for the fulfillment of their '*own function*'. It was assumed in India that heredity determined birth in the appropriate environment. With 'Space' (**Fictile India**) and 'Time' (**Perpetual India**) effusion this system had created many problems. If it had been perpetuated in its pure form then it has provided bliss but due to spatial-temporal changes it has become curse. The problem, in the present society is, a person's path in life was determined by his birth, not by his *karma*.

A society would be perfect only if people were free to do what they actually wanted to, based on their *karma*, rather than following the diktats of the caste they were born into. And where did these diktats come from? They came from parents, who forced their values and ways on their children. Brahmin parents would encourage and push their child towards the pursuit of knowledge. The child, on the other hand, may have a passion for trade. These mismatches led to unhappiness and chaos within society. Furthermore, the society itself suffered as its people were forced to work at jobs they didn't want to do. The worst end of this stick was reserved for the poor Shudras. Many of them could have been capable Brahmins, Kshatriyas or Vaishyas, but the rigid and unfair birth-based caste system forced them to remain skill-workers. In an earlier era, the caste system had been flexible. The best example of that was from many centuries ago: Maharishi Shakti, now known as Ved

Vyas, a title used through successive ages for those who compiled, edited or differentiated the Vedas. He was born a Shudra, but his karma turned him into not just a Brahmin, but a rishi. A rishi was the highest status, below Godhood, that any person could achieve. However, today, due to the rigid birth-based caste system, a Maharishi Shakti emerging from among the Shudras was almost impossible

There are certain values which are unmovable, real and its glory is stable in spatial-temporal context. The inhesion of these values may be called as '**Eternal India**'. On the other hand there are some values that are continuously changing with space and time they are the representatives of '**Fictile India**' and '**Perpetual India**' respectively. Values are not built up automatically but they are constructed in a long time span. It is possible that scion of heterogenic culture can be attached to '**Fictile India**' and '**Perpetual India**'. To substantiate it one can observe the Indian marriages. The Indian marriage is an impersonal contract, undertaken as a social debt, by men and women alike, for the fulfillment of social and religious duties. It is not based on values of romantic love or passion, and it is indissoluble (**Eternal**), just because it is undertaken for ends that are realizable apart from individual interest. To be perfect wife or husband is not so much a question of personal adaptation as of education, since ethical culture is achieved through hero-worship and the general knowledge of epic literature. The end is a perfect harmony based on self-forgetfulness an order exquisite in form, and possibly superior to the romantic concept of the harmony of selves which underlies the modern theory of marriage or liaison based on love, but incongruous with our necessity to prove for ourselves the spiritual and dynamic value of passion.

Coming back to the discussion, such scion are continuously attached to '**Fictile and Perpetual Historical Tree**' from time immemorial. Indians have never hesitated to accept these scions at '**Fictile India**' and '**Perpetual India**' level but when these values become 'parasitic' i.e. they harm the unmovable core values of '**Eternal India**' it is bluntly rejected.

In fact, it is hard to distinguish between the values of **'Perpetual India'** and **'Eternal India'** because Eternal values were present in the beginning, midway and at the end of Indian perpetuality. Therefore in Indian context both perpetual and eternal values depict 'water-ripple' and 'body-soul' like inseparable duality. The argumentative, extrovert Indianness is the real axis of **'Eternal India'** on the top of which the wheel of historical **'Perpetual India'** and geographical **'Fictile India'** is constantly rotating. If **'Eternal India'** is seed then **'Fictile India'** and **'Perpetual India'** are its sprouts and fruits. The three forms may be explained by the help of the following examples. The dress pattern of India in general and women attire in particular. The dress pattern of all women in India is different from place to place (Fictile) and time to time (Perpetual) but the pattern which differentiate girl from women and unmarried woman from married woman is Eternal in spatial-temporal context. Similarly, the food patterns in India. The food pattern may from one state to another (Fictile) and from one period to another (Perpetual) but the staple or main diet along with the timing of sweet is Eternal in spatial-temporal context. The perpetuality and eternity of *Vedanta* and *Upnishads* may seen in every Indian particularly in his/her reverent attitude towards each and every element of nature whether flora or fauna.

I have written earlier that **'Fictile India'** serves *Kama and Artha*; **'Perpetual India'** serves *Dharma* and **'Eternal India'** serves *Moksha*. Now it's time to describe and discuss the *Purushartha* which is served by **'Eternal India'** i.e. *Moksha*. The meaning of *Moksha* here is in broader sense i.e. 'Pure Bliss' which is only possible in the state of equanimity and peace of mind. This 'Pure Bliss' has three categories of spirituality Erotic, Mystic and Rhythmic. However it is fundamentally inner or spiritual experience.

It is important to know that that *Moksha* have nothing to do with death. As **Kapadia** (1986), thinks that, "*Moksha represents the end of life, the realization of an inner spirituality in man. Some thinkers believe that Moksha is the most important Purushartha and remaining three are only means while Moksha is end in itself.*" This state ('Enlightenment' and 'Pure Bliss')

may be achieved before death. Literally, it is Psycho-Spiritual state. In Indian philosophy *Moksha* is not taken in negative sense but it is used in positive pleasure giving sense. The western scholars and 'semi-literate' Indians misunderstood *Moksha* as something related to post death phenomenon. However in Indian philosophy it is believed that death is something related to body not soul. Death is just transmigration of soul. So, *Moksha* may be achieved in one's life therefore death is not necessary for *Moksha*. For Indians continuous living in this resplendent divine land and serving India is 'Pure Bliss' or *Moksha*. That is why this land is called as *Vaikunthdham*, *Kailashdham*, *Babadham* and living in this spiritual land is like experiencing Eternal India.

In 'Goal-Means' relationship, the goal of 'Eternal India' is the 'Spiritual' and resplendent divine world and the 'Means' for it is the resultant of psycho-spiritual values through which resplendent divine land is achieved by the help of art-craft, erotic and mystic spirituality and culture. The goal of 'Eternal India' is achieved at Individual level but at the level of 'Means' it is related to 'Individual' and 'Group' both. Not only in crafts, literature, religion but it have its place in social thoughtfulness.

At the Philosophical level or rather 'Text View' above written things seems fine but at the empirical level or 'Field View' situations are not so blissful. Sculpture had already declined, but painting and architecture were still at a very high level at the end of the twentieth century. Music, poetry and dancing survive today, however, precariously. In the Twenty First century we have to remark two special conditions beside the survival of the past in the present. Firstly, that the Indian culture was already decadent, that is to say, suffering from the inevitable consequences of all formulation.

The formula, however admirable, is inherited rather than earned, it becomes an end instead of a means, and its meaning is forgotten, so much that it is insecure. Secondly, political subjection coincided with the impact of the globalisation and of late the dead weight of empirical science apprehended simply as the basis of economic success. All this implied a transvaluation of all values, in an arbitrary rather than a constructive sense. It is hard to realize how completely the continuity of Indian life

has been severed. The threads of tradition are broken and a nondescript and superficial being deprived of all roots a sort of intellectual pariah who does not belong to the East or the West, the, past or the future is been created.

The greatest danger for India is the loss of her spiritual integrity. Of all Indian problems the education is the most difficult and most tragic. As things now stand it is dominated by political considerations in the sense that loyalty is more essential than personality in a teacher even university professors are subject to espionage and their activity to censorship. Modern pedagogic theory teaches us that the aim of education should not be the leveling up of faculties and the production of uniform types as the intensive cultivation of the faculties we have. Education means finding out what people have tried to do, and helping them to do it better. There has been no “finding out” in India, but only a complete inversion of values.

From Post-Vedic period the Fictile, Perpetual and Eternal forms of India are discussed in one way or another. They are actually the world of self gleam and the source of all sublime and fine experiences. They reside deep inside of every Indian at the level of super and sub consciousness and it is repudiated in group and self consciousness. Individual does not realize it due to ignorance. But, by learning and imbibing Indian culture and spiritual practices it can be seen and experienced. This is the reason why India for me is not a mere geographical entity but a resplendent eternal frame of mind which have been called as ‘Pure Bliss’ or *Moksha*. Being an Indian is enduring this ‘Resplendent Devine Land’ and living in India means abiding this resplendent divinity?

What is really needed today is a point of view which is practical, rather than scholastic or sentimental: some power to grasp what is essential is disentangled by clear thinking from a mass of incorrect assumptions. The challenge of the Indian is very precise: To what end is your life? Without an answer to this question there may indeed be change, but progress is impossible; for without a sense of direction, who knows if we do not return upon our footsteps in everlasting circles? I conclude then with this reminder: *that the future of India depends as much upon what is asked of her as upon what she is.*

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Challenges and Solutions in Indian Higher Education

G. Kamalakar & K. Kamala

The higher education system in India has been critical to India's emergence in the global knowledge economy and has contributed significantly to the large pool of qualified manpower required to support economic growth. However, the higher education system seems to be plagued by several problems – inadequate number of institutions to educate eligible students, poor employability of the graduates produced by the universities, low and declining standards of academic research, an unwieldy affiliating system, an inflexible academic structure, an archaic regulatory environment, eroding autonomy and low levels of public funding, to name a few.

Education is a powerful tool for national development as it is the only route to economic prosperity for both individuals and the nation. Its role will amplify as changes in technology, globalization and demographics, impact productivity and, thereby, economic growth. It is imperative for India, with the second largest population in the world, to focus on education

to unleash the full potential of its human capital and develop a democratic knowledge society while, at the same time, help reduce poverty and social inequality

India's huge pool of young people might be considered its biggest strength. Unfortunately, India is far from having its act together when it comes to figuring out how to educate these young people. Government data suggests that only one out of every seven children born in India goes to college. What's more, the nation suffers from both a crippling quantity, as well as a quality, challenge when it comes to higher education.

For instance, the QS World University Rankings, an annual listing of the world's top universities, had no Indian institutes in the top 200 of its recently released global list for 2013. Also, India has one of the poorest Gross Enrolment Ratios (GER) for higher education in the world. According to 2010 data, India's GER was a meager 13.8 percent, compared with the global average of around 26 percent. Australia, Russia and the U.S., to name a few examples, have GERs upwards of 75 percent. Although the Ministry of Human Resources & Development had set a target of a 30 percent GER for India by 2020, that target is unlikely to be met. At the current rate of GER growth, India is looking at a GER of around 19 percent. Through his experience of establishing two higher education institutions, and publishing *EDU*, possibly India's only magazine on leaders in higher education, Sinha has a wealth of insight and an important stake in the future of higher education in India. He shares some of his thoughts on the matter here.

Challenge India faces when it comes to higher education

Let me give you some figures to set the context. The total population between the ages of 15 and 24 in India is 234 million. If India is to meet its 30 percent GER target by 2020, about 40 million students would be enrolled in the higher education system in 2020. Currently, around 18.5 million students are enrolled in the higher education sector. The problem is that as increasing numbers come out of the high school system, we just don't have the capacity to absorb them

into the college system. There is a massive mismatch in the supply-demand, of proportions that have never been seen anywhere or anytime in the world before.

For instance, to reach the target of the 30 percent GER, let alone aspire to developed nation standards, we need to create an additional capacity of about 25 million seats over the next decade. This requires an additional 10,510 technical institutions, 15,530 colleges and 521 universities! That's the root cause of the problem – but, why did the problem happen?

The problem happened because for a long time we were happy with the public, government-owned system. Unfortunately, until a few years ago, India was in denial of the situation. While there was a government push to ramp up access in primary and secondary schooling, when it came to higher education, we were too focussed on the few good institutions we have, such as the IITs (Indian Institutes of Technology) and the IIMs (Indian Institutes of Management) (none of which are in the QS Top 200, though). It's a step forward that at least now we recognise the scale of the challenge. But, there is no way such magnitude of scale can be achieved by the government. It will need the private sector's active participation.

While the private sector clearly needs to be involved when we talk about capacity creation, do you think private institutions which have opened over the last decade or so have demonstrated that they are equipped to bring both access and quality to higher education in India?

Right now, the private sector accounts for 59 percent of enrolment in higher education. And there are some worthy examples of quality – institutes such as BITS (Birla Institute of Technology and Science), Manipal University and FLAME (Foundation for Liberal and Management Education). But, the regulatory environment is absolutely draconian when it comes to the private sector. Due to the need to negotiate through what are really discouraging policies, high-quality people who are not part of the “system” find it difficult to establish private universities.

So, over the past decade, to cater to the huge supply-demand gap, people who didn't know enough about education, and had no aspirations to be in education – mostly business people from industries such as real estate who knew how to get large pieces of land allotted or had surplus cash – started to create private colleges and universities. Given that they were not academically oriented people, or who didn't understand education, even if they were well-intentioned they didn't know how to create an environment for education.

They saw themselves as providing a service, and the service was providing somebody a degree that could get them a job. Thanks to the demand fuelled by the rise of IT, BPOs (business process outsourcing firms) and our services industry, this “service model” of education worked well enough to attract large numbers of students. This led to a mushrooming of many mediocre private universities that definitely provided many students an option, but there was little incentive for these universities to improve. That will have to change.

India needs to make sure that private universities are encouraged, and that the legislation to create them is enabling. It's a maze right now with multiple governing bodies that have conflicting mandates. Several states do not yet have a State Private University (SPU) Act. Because universities and institutes are so tightly controlled, there is little autonomy in and flexibility in governance structures. Private universities, like government-owned universities, have little scope for innovation in designing their course curriculum. All of this needs to be looked at immediately. There is some hope that this can happen. A few states, mainly Haryana, Rajasthan and Gujarat have progressive SPUs. Certainly, Haryana government officials have been enablers rather than obstructionists in the process of setting up Ashoka.

Considering how huge and urgent the problem is, do you think avenues such as online education or the recent decision to allow the world's Top 400 foreign universities to open up campuses in India are useful ways to address the challenge? Can they have an impact?

Actually, compared to the reforms India has undergone in many sectors over the past two decades, there has virtually been no reform in the education sector. The journey of the Foreign Education Providers Bill proves that. It's been awaiting legislation for years. The GoI's decision in early September to allow the world's Top 400 universities to set up campuses in India, and operate independently without local partners, was an executive order. It wasn't passed through Parliament.

On the whole, though, the Foreign Education Providers Bill isn't sufficiently understood. It was created to control and regulate foreign universities. It had clauses that would require foreign universities to maintain escrow accounts. They wouldn't be able to take profit surpluses out of the country, and they would each need the University Grant Commission's permission. The bill was repositioned as a welcome to foreign universities by Former Union HRD Minister Kapil Sibal. Even now, though, the fine print is mostly discouraging, which is why I doubt it's going to have much of an impact.

If India *really* wants the best of the global players to come, it needs to lay out more attractive terms. Here, we ask them to pay a \$5 million guarantee. Contrast that to places such as Singapore, Dubai and Qatar, which aren't just enabling quick permissions, but are providing top universities free infrastructure and facilities to entice them to set up campuses. Our Bill doesn't do that. Some universities, such as Duke University, Georgia Tech, and Virginia Tech (all from the U.S.), are reportedly interested in coming to India. But the notion that everybody and anybody is lining up to take a part in what many peg to be India's \$10 billion higher education market just isn't correct. Universities are not corporations, driven by expanding globally. Also, universities in the West are facing their own financial crisis. As a new market, India could have supplemented these universities' incomes at home. But our bill prohibits foreign universities from taking surpluses out of India. In short, there are no shortcuts to fix our higher education problems. India will have to fix this on its own.

Recommendation at conclusion

- ♦ The universities and national institutes of higher learning should design their courses in collaboration with industry and such courses be updated regularly, e.g., every year, according to need.
- ♦ Re-organization and integration of various faculties, particularly in social sciences, around inter disciplinary and multi-disciplinary courses can also help in quality improvement in teaching, research and consultancy
- ♦ Industries, therefore, Central and State Governments should introduce a range of programmes and incentives designed specially to improve the links between universities and Industry.
- ♦ Transparent credit as well as choice-based credit system and which could promote mobility of the learners should be promoted as soon as possible in higher education system.
- ♦ To ensure the desired growth of GER in India as a whole, the required institutions should be set-up according to the needs and demands of the society. The motto of education, especially at higher stage, should have to make functional literate among the youth of the nation.
- ♦ Adopting a learner centered paradigm of education, introducing multi-disciplinary, industry-oriented, entrepreneurship, and skill-based courses, and adopting new pedagogical techniques such as blended learning, flipped classroom and experiential learning
- ♦ Easing faculty recruitment norms, implementing tenure based and rewards-based systems to retain quality faculty, promoting teaching as an attractive profession, and incentivising and facilitating faculty development and exchange programs
- ♦ Attracting and incentivising best-in-class faculty to conduct research, adopting various models to develop research capabilities in institutions in India, promoting collaborations amongst international institutions, industry, and research centers for generating high-quality basic and applied research

- ♦ Strengthening industry academia linkages and collaborating with skill-based training providers for development of employable talent
- ♦ Incentivising high-quality private and foreign participation in higher education, and widening access through virtual classrooms and Massive Online Open Courses (MOOCs)
- ♦ Promoting individual based funding, providing competitive access to public research grants, encouraging corporate and alumni funding and linking public funding to institutional performance.
- ♦ Language issue has created 'class within the classes of students who had access to higher education in English medium. Students studied in vernacular languages find it difficult to compete with those who studied in English medium when they reach higher education and the gap has increased between the two in terms of returns though the 1968 policy stated that 'students educated through any Indian languages should not be at a state of disadvantages at the time of employment'.
- ♦ The issue of access has remained a great challenger for all those policy makers, planners and implementers in addition to the politicians, regulatory bodies, subject experts and academicians. In Indian, rising population resource crunch, literacy rate, geographical constraints, compounded with social, cultural and traditional link ups have made the issue a greater challenge than anything else.

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Preservation of Texts and the Spread of the Sanskrit Language

**(A reflection and an inquiry into possibilities by sighting
the paradigm of the science of pronunciation as per
Sanskrit Grammar).**

Mihir Upadhyaya

Which language is incessantly on the way to progress? Or to put it in other words progress is the prerogative of what kind of language? The one simple answer here is a language that is in practice, a language that is being spoken and written and communicated in, naturally develops and evolves.

Another question that arises here is to What language is that which comes to be practiced? Or which language is capable of being practiced? And once again we find an answer to the effect that a language whose knowledge and conceptual strength prove to be essential for the running of an established social order is the one that attains continual progress. Only such a language spreads and grows in the world. In the present times, in our context, it is the English language. Why does everyone wish to speak English? The

answer is very clear: The research and invention of everything that is required to make human life easy in multiple countries around the world has been made possible by the use of English. Naturally if we want to access this research or make intelligible these inventions and apply them, we need to be well acquainted with the language they have been articulated in. So people who wish to attain knowledge and competence in any and every field learn English, resulting in its widespread usage.

It's well-known that China is a country very proud of its language. If we were to inspect 100 items of daily use we would find 'Made in China' written on the back of at least 90 of them. Businesses have instructions written in Chinese on all products coming out of China. If a consumer wishes to use them then it becomes mandatory to be able to read and understand the Chinese language. Thus, China has first established its capability and now is exhibiting its pride. Very few people there know any foreign languages.

This is basically to say that if a country has might, its language will evolve and will spread. This is because this language has come to espouse the same might, the same capability as its country. In the economically driven world that we are living in, a country that has the ability to manufacture, its language certainly grows and evolves.

Within this context where is the language which is considered to be the mother of all Indian languages, is the oldest known language of the world and is the one in which the first known examples of literature came into being? What is its need in the present context? Where can it be used? How? And how much? These issues need some serious thought because these are not just lingual issues but are closely related to the self respect of Indian citizens.

First of all, what is the position of Sanskrit in India, today? It is not too difficult to see this. Sanskrit is commonly seen in religious and academic realms in India but its usage in day to day human life is almost nonexistent. And stemming from this, the speed of spread of Sanskrit is rather slow. Also, speaking of Sanskrit a lot of people in India and around the world consider it to be a dead language. But this is only their

ignorance as in the present lakhs of people speak Sanskrit and communicate with it. Yet, when the spread of the same is in view there is ample reason for worry. This is because the knowledge accumulated in all of Sanskrit texts and literature has not been incorporated in our social existence. People who are studying Sanskrit have had little chance to do so as well and thus issues pertaining to the vocational value of the language have arisen or to word it in another way a lot of questions regarding the market value of Sanskrit language have been raised. This too is the ignorance of those who are anxious in this regard. We shall now explore certain areas of endeavor to be able to see how Sanskrit is very much a part of our socio economic existence.

In the present times Yoga is a multi-crore industry around the world. In what language have all yoga texts been written? Ayurveda is a business generating a revenue of crores of rupees. In what language have all of Ayurveda texts been written? Around 30 percent advertisements on television make use of the Sanskrit language. More than half the serials being aired use Sanskrit shlokas as background music. In many other ways Sanskrit indeed is a part of our everyday lives but what we need to do is to bring alive the self respect inside of us. Why are the Ayurveda practitioners and Ayurveda centers using other languages during treatment and in research and production of medicines? All of this should be done in the medium of Sanskrit. Those who wish to practice Ayurveda should study and use Sanskrit. Yoga instructors and Acharyas should also operate by way of the Sanskrit language. If anybody in the world needs to learn yoga then they should do so by way of the Sanskrit language. May be some people think that in saying this the author is only showing his restricted mindset. But the author would like to clarify here that this is the only way to ensure the spread and development of the Sanskrit language. A lot of *Sanskritabhimanis*- those who take pride in speaking Sanskrit are also of the same view. Like the two examples above there are many other disciplines of endeavor through which Sanskrit can be spread. It is indeed our good fortune that this language is yet not dead.

Our concern here is also the preservation of Sanskrit treatises- the *shastras*. This is the second, though smaller facet of the spread and development of the language and language development can be aided seminally by the same. If we can manifest the teachings of the treatises in our social contexts and the populace starts to incorporate them in day to day life then interest in Sanskrit shall naturally be revived.

To present a paradigm here I bring into discussion a valuable the treatise on grammar. *Panini Vyakaran* is famous all over the world. In the grammatical text called *Ashtadhyayi* 4000 *sootras* or axioms have been laid out. One of these *sootras* is TULYASYPRAYATNAM SAVARNAM <1 I 1 I 1 I>. Panini has expounded it by way of many examples.

‘तुल्यास्यप्रयत्नं सवर्णम् १।१।९॥’ सूत्रमिदं पाणिनीना अनेन प्रकारेण वर्णितमस्ति ।

‘तुल्यास्यप्रयत्नं सवर्णम् १।१।९॥

ताल्वादिस्थानमाभ्यन्तप्रयत्नश्चेत्येतद्द्वयं यस्य येन तुल्यं तन्मिथः सवर्णसंज्ञं स्यात् (ऋलृवर्णयोर्मिथः सावर्ण्यं वाच्यम्) । अकुहविसर्जनीयानां कण्ठः । इचुयशानां तालु । ऋदुरषाणां मूर्धा । लृतुलसानां दन्ताः । उपपध्मानीयानामोष्ठौ । अमङ्गणानां नासिका च । एदैतोः कण्ठतालु । ओदौतोः कण्ठोष्ठम् । वकारस्य दन्तोष्ठम् ।

१-पूर्वोक्तैः ‘ऊकालोऽच-’ इत्यादिभिः पञ्चभिः सूत्रैर्यत्कार्यमुक्तं तदित्थमनेन प्रकारेण ज्ञेयमित्यर्थः ॥

★ अचामष्टादशभेदविवरणम् —

अ इ उ ऋ लृ ह्रस्वभेदाः ।	अ इ उ ऋ ए ओ ऐ औ दीर्घभेदाः ।	अ इ उ ऋ लृ ए ओ ऐ औ प्लुतभेदाः ।
१ उदात्तानुनासिकः	७ उदात्तानुनासिकः	१३ उदात्तानुनासिकः
२ उदात्ताननुनासिकः	८ उदात्ताननुनासिकः	१४ उदात्ताननुनासिकः
३ अनुदात्तानुनासिकः	९ अनुदात्तानुनासिकः	१५ अनुदात्तानुनासिकः
४ अनुदात्ताननुनासिकः	१० अनुदात्ताननुनासिकः	१६ अनुदात्ताननुनासिकः
५ स्वरितानुनासिकः	११ स्वरितानुनासिकः	१७ स्वरितानुनासिकः
६ स्वरिताननुनासिकः	१२ स्वरिताननुनासिकः	१८ स्वरिताननुनासिकः

महाप्राण उदात्तोऽनुदात्तः स्वरितश्चेति । खरो विवाराः श्वासा अघोषाश्च । हशः संवारा नादा घोषाश्च । वर्णाणां प्रथमतृतीयपञ्चमा यणश्चाल्पप्राणाः । वर्णाणां द्वितीयचतुर्थौ शलश्च महाप्राणाः कादयो मावसानाः स्पर्शाः । यणोऽन्तःस्थाः । शल ऊष्माणः । अचः स्वराः ।^{*}
 ॐ क ॐ ख

* वर्णोद्भवस्थानकोष्ठकम् -										
अ	इ	ऋ	लृ	उ	अ	ए	ओ		ॐ	क
क	च	ट	त	प	म	ऐ	औ	व	ॐ	ख
ख	छ	ठ	थ	फ	ड					
ग	ज	ड	द	ब	ण					
घ	झ	ढ	ध	भ	न					
ङ	ञ	ण	न	म	-					
ह	य	र	ल	ॐ	प					
:	श	ष	स	ॐ	फ					
कण्ठः	तालु	मूर्धा	दन्ताः	ओष्ठौ	नासिका	कं.ता.	कं.ओ.	दं.ओ.	जि.मू.	स्थानानि

^१ बाह्यप्रयत्ना यद्यपि सर्वसंज्ञायामनुपयुक्तास्तथापि वर्णानामान्तरतम्यपरीक्षायामेषामुपयोगो बोध्यः ॥

^२ आभ्यन्तरबाह्यप्रयत्नज्ञानार्थकं कोष्ठकम् -

आभ्यन्तर प्रयत्नाः	सृष्टाः		ईषत्सृष्टाः	ईषाद्विवृताः		विवृताः	संवृताः
संज्ञाः	स्पर्शाः		अन्तःस्थाः	ऊष्माणः		स्वराः	
वर्णाः	क ख च छ ट ठ त थ प फ	ग ङ ज ञ ड ण द न ब म	घ झ ढ ध भ	य व र ल	श ष स ह	अ इ उ ऋ लृ ए ओ ऐ औ	ह्रस्वोऽङ्कारः प्रयोगे
बाह्यप्रयत्नाः	अ.प्रा.म.प्रा. विवाराः श्वासाः अघोषाः	अल्पप्राणाः संवाराः नादाः घोषाः	म.प्रा. संवाराः नादाः घोषाः	अ.प्रा. संवाराः नादाः घोषाः	म.प्रा. विवाराः श्वासाः अघोषाः	म. सं. ना. घो.	उदात्तानुदात्तस्वरिता

In the teaching learning realms this *sutra* is learnt by heart and so is its explanation. This is to reproduce it as is in an exam. But in no context is the application of this *sootra* to be seen. In the *sutra* the great grammarian Panini has described the exact locations in the human throat from where different sounds are pronounced. The study of this axiom can go a long way in improving pronunciation and treating pronunciation disabilities and a lot of scholars have prescribed it as well but till now its manifestation is not seen anywhere.

What has been described by Panini in this *sutra* is known as Phonetic Science in the present. Modern phonetic science has established that apart from Sanskrit there is no other language in the world in which the oral apparatus of pronunciation is described in such a detailed manner. In this *sutra* Panini has clearly stated the point of origin of each of the sounds that a human larynx can produce. This *sutra* when put into practice can be very helpful in a number of ways, all we have to do it is to evolve a strategy of its implementation.

We know that many around us mis-pronounce the words. There could be many reasons for pronunciation mistakes in spoken language. the environment at home, in the society, the regions of residence and even some gaps in guidance can result in such mistakes. This problem is not only with the languages spoken in India but with all languages across the world. If on the foundation of Indian languages we construct a curriculum based on the Panini *sutra* we can come up with a very efficient program of rooting out pronunciation mistakes from all languages across the spectrum as the *sutra* clearly states the part of the oral apparatus a particular sound is uttered from.

Lets take an example to illustrate this. In Gujarat there is seen the pronunciation variation across different regions. Sh (श), S (स) and Shh (ष) are not pronounced correctly by 90 percent of the people. They say *Subham* when they have to say *Shubham*, *Sakam* when the correct word is *Shakam* and *Bhasa* when what they intend is *Bhasha*. S is spoken through the teeth, Sh through the palate and Shh through the

cacuminal. Thus, exercises can be initiated to root out these anomalies.

Even in the Hindi language *śnan* is spoken as *asnaan*, *stree* as *istree*, and like these there are many examples of pronunciation mistakes. Researchers have conducted many experiments in this direction and the results have indeed be very encouraging. Also in the modern times we can verify this knowledge to technological advances and the results can be more easily obtained and can have far reach implications for various fields. A computer program can be designed for the same as well. modern pronunciation and phonetic specialists can together research in this regard.

This is the amazing treatise that we have inherited from the great grammarian Panini. There is no doubt that the knowledge there is in of the highest order and it is extremely importance for us that we implement the same in our present day reality so that the path to progress is not obstructed in any way.

There are many other topics of great importance in Panini's *Ashtadhyayi* which need to be brought to thought and then implemented in life. And if this is successfully done by the common people then we shall naturally preserve our treatises and that shall consequent in preservation and spread of the language they are written in. In the bountiful Sanskrit language there are many such topics of great value and which indeed are pertinent to our present day existence. The only thing we need to do is to put them into practice.

Endnotes

1* Laghusidhhant Kaumudi, Pandit Shri Narayan Dutt Tripathi, Gitapress Gorakhpur, Page 12, 13; Year 1913.

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Upanishadic Hinduism: Quest for Ultimate Knowledge

Bhaskar Roy Barman

WHOEVER strives to write on Hinduism, or any aspect of it, is sure to face the challenge of explaining Hinduism, in as much as no one knows who founded Hinduism and there is no beginning point or central text you may rely upon to locate its beginning. Extremely diverse is its tradition marked by so wide a range of practices and beliefs that it makes it almost impossible to generalize the term 'Hinduism'. The religion that Hindus practised before the arrival of the British people used to be called 'Dharma'. I think we should elaborate upon the difference between the terms 'dharma' and 'religion.'

To non-Hindu scholars, particularly European ones, who have been studying Hinduism for a long time, defining just what Hinduism is still presents the greatest difficulties and there is no denying this fact. The multiform nature and the inner contradictions of Hinduism have foisted upon them these difficulties in defining what Hinduism actually is. Even within Hinduism one person's sacred scripture is not necessarily someone else's. This individual may allocate a

minor role to a god whom another individual worshipper worships with deep devotion as the supreme divinity and lord of the world. One man preaches that no harm should be done to creatures, whereas another man's altar drips with the blood of sacrificed goats or buffalo. One believer's *Tantric* practices are, so to say, loathed by others. Even the doctrine of reincarnation considered the mainspring of Hinduism is not a universally accepted part of Hindu teaching and faith.

It is certainly worth mentioning for the sake of scholarship that no Indian religion called itself 'Hinduism', it is a word invented by Europeans, as they supposed it to designate the religion of India. The fact is that when the term was coined not enough was known about the Hindus. It was not possible for them to realize that Hindus had a number of different religions. Heinrich von Stietemcron in his *Hindu Perspectives* (reference Christianity and the World Religions) says that recent Indian jurisprudence subsumes Buddhists, Jains and Sikhs under the umbrella term 'Hindu' and quotes the Orissa Religious Endowments Act, 1969 (Orissa Act 2 of 1970 among the preliminary observations, referring to Cuttack Law Times, 1970, P. 1, as declaring that the 'expressions "Hindu" and "Hindu public institutions and endowments" shall be construed accordingly.' (1987:. 139-40)

With a view to dealing with the terms 'Hindu' and 'Hinduism' we must needs acquaint ourselves with how they originated or arose. I had rather reproduce verbatim what Heinrich von Stietemcron says about the origination of the term 'Hindu':

Ultimately it all goes back to the names of the great Indus River which flows from Tibet through Pakistan into the Arabian Sea. From its old Sanskrit name Sindhu comes the name of the Pakistani province of Sind. We owe our words 'India' and 'Indians' to the Greek name of this river, Indos. The same name is called Hindu in Persian, and, as in Sanskrit, this word also indicated the land through which the river flows; in the first instance, the province conquered by the Persians, on the river itself, and then the rest of the country beyond that, India. The plural of this geographical name stood for the people who lived there, the Hindus, 'the people of the Indus' or 'the people of India' or the Indians. (P. 140)

From around the year 1000 Persian-speaking Muslims from Afghanistan and Central Asia came over and invaded India as plunderers; later after 1200 came over to India to build an empire and subjugated large parts of India, but they managed to convert a fraction of the people 'to the religion of the Prophet Muhammad.' They designated as Hindus the Indians who would not convert to Islam and who were also not Buddhists. The religion they practised was Hinduism. In fact the concept of Hinduism is, as a religion, a modern western creation imported into India and become generally exported on the sub-continent. Some interpret it as covering all forms of religion originating there, including Buddhism, Jainism and Sikhism, but most limit it to those forms which revere the scriptures called the Vedas.

Hinduism, bewilderingly varied as it is, encompasses an immense collection of Sanskrit scriptures; a wealth of sacred rituals, sacrifices and ceremonies which deal with every aspect and stage of life; the caste structure of traditional Indian society; multitudes of holy men and ancient and modern religious preceptors or gurus; a wide variety of philosophers; the worship of innumerable deities; and, above all, a vast, rich, colourful and dramatic mythology which, while shaping and moulding the imagination of millions, overlaps and intermingles with the speculations of the Upanishads and their interpreters. John Hick in his book, *Fifth Dimension*, quotes, [2006(A) 60-61], Julius Lipner (reference *Hindus: Their Religious Beliefs and Practices*, 1994, Routledge, London and New York, P. 5) who has aptly likened Hinduism to an ancient banyan tree, as saying:

From widespread branches [a banyan] sends down aerial roots, many of which in time grow rich and strong to resemble individual tree-trunks, so that an ancient banyan looks like an interconnected collection of trees and branches in which the same life-sap flows...Like the tree, the Hinduism is an ancient collection of roots and branches, many indistinguishable one from the other, microscopically polycentric, macrocosmically one,

sharing the regenerative life-sap with a temporal foliage which covers most of recorded human history.

The theme that Hinduism preaches has become almost universally accepted and the theme is that we are immersed in samsara, the beginningless and endless rounds of rebirths through which we live out our karma, the casual effect of our mental and physical action.

The karma and reincarnation are closely interlinked. The themes of karma and reincarnation which have been familiar in the East for centuries gradually permeated the thought of the world. Whether accepted as beliefs, hypotheses or possibilities, it is certainly worth discussing these subjects in any assembly of intelligent persons. L.H. Leslie-Smith opens our eyes in the article Karma and Reincarnation (reference Karma: Rhythmic Return to Harmony) to how disbeliefs shut the door to knowledge in a very subtle manner by saying that '...belief has nothing to do with fact. The disbelief of majority of men cannot make a truth false; an untrue statement is rendered nonetheless so because the whole world believes it to be correct.' (2001.38).

Karma, suffice it to say, stands accepted as a universal law. L.H. Leslie-Smith quotes H.P. Blavatsky, author of *The Secret Doctrine*, a seminal source of esoteric wisdom, to say that the 'most important aspect of universal law...is the law of adjustment, of balance, of causation called Karma.' She goes on to say that she 'calls it "the Ultimate Law of the Universe, the source, origin and fount of all the laws which exist throughout Nature. The karma is the unerring law which adjusts effect to cause on the physical, mental and spiritual planes of being."' (P. 39).

The root meaning of karma is action and hence its application to the whole of nature, including humanity, because action is involved in all manifestation. Every man finds himself caught up in a maze of human relationships through action. 'The "aggregate of individual karma," L.H. Leslie-Smith quotes Blavatsky as saying, "becomes that of the nation to which those individuals belong, and the sum of the national karma is that of the world."' (2001:4) He again cites on the same page Blavatsky continuing: 'The interdependence of humanity is the cause of what is called

distributive karma, and it is the law which affords the solution to the great question of collective suffering and relief. The individual karma of every man and woman is inextricably linked with that of the group and through the group with the entire human race.'

The doctrine of karma and reincarnation, while proffering a scheme of law explaining about evolution and life and death, shows a pattern that expounds the world teeming with many human problems. They offer a unique philosophy for living and an unrivalled basis for moral values.

Human potentialities unroll slowly but surely, subject to the law of adjustment which educates and teaches people through experience until they come to realize they have responsibilities to perform not only to their fellow beings, but also to other kingdoms of nature. Only what is worthy of the immortal centre within each one of us is entitled to survive. We should rid ourselves of such separative qualities as pride, possessiveness and selfishness, and, at the same time, discard the illusory toys on which the world sets a great store, if we really desire to return to our native purity of soul, through which divine light and wisdom is believed to be manifested in a human being

Now a few words about the transmigration of the soul which explains the cycle of karma and reincarnation.

Hindus believe that life by itself alone would have no meaning; its meaning in Indian thought is conceived as a link in a chain of births, extending from the past into the future. K.S. Mathur in his article entitled 'Hindu Values of Life: Karma and Dharma on page 63 [reference Religion in India -2004(B)] tells of an old Brahmin living somewhere in Cochin, Madhya Pradesh (Perhaps the old Brahmin wanted to remain incognito), who expressed this belief in the following I quote from the article:

A worldly existence is a stage of transition from past existence towards future worldly lives. Life is a process. It does not start with a child's birth; it does not end with a person's death. Life and death are merely

landmarks in one of a series of phases of worldly existence. When a child is born or a person dies, there is merely a shift in his position. It is like an actor acting on the stage, then their going behind the curtains and changing, and then reappearing on the stage in a new garb. But he is the same man. Krishna said in the Gitaji that just as a man discards old clothes and new ones, the soul discards worn and torn bodies and assumes new forms.

The transmigration of soul is, thus, governed by Karma which controls births and deaths. Interlinked with Karma is dharma. These two concepts considered together, the belief stands on the firm ground that the form and destiny of one worldly existence is determined by the behaviour of the individual (jiva) in its previous worldly existences or incarnations. The idea revealed in this statement is that a man's body, character, capacities, temperament, his birth and station in life, his wealth, the whole of his experience in life, of pleasure, pain and misery, if considered together, constitute the just recompense for his past deeds, good and bad, of earlier experience. Every act clears itself out, so to say, in retribution in a subsequent rebirth.

One of the two concepts, Karma having been discussed, it is necessary to deal with the other concept, that is, dharma..

Dharma, though often thought synonymous with religion in concept, embraces a considerably wider domain than the term 'religion', inasmuch as it also comprises general conditions of individual existence and worldly action and even operates in the plant and animal kingdom. Because of the range of the concept of dharma we can view the attempts already made at realizing dharma as meaningful, since they dovetail into the hierarchical structure of spirituality and the multiplicity of the possible earthly forms of existence. Hence there exists a great difference between the Hindu understanding of religion guided by the concept of dharma and the Christian or the Islamic. But the scope of this article does not permit of elaboration on this difference. But the non-Hindu readers have the right to demand a brief enlightenment on the concept of dharma.

Dharma, in the opinion of orthodox (that is, based on Vedic tradition) Brahmanism, is a single normative principle that governs religious, ethical and practical human behaviour.

If this principle enjoins partially different norms of behaviour upon the various strata of society (the warrior's code, for example, is not the Brahman's), that does not have a negative effect on the universal validity of dharma. Dharma, on the contrary, controls and structures behaviour at every level of society and assigns to every creature its own dharma (swadharma) which consists in observing particular rules and performing tasks and duties. Dharma is, thus, construed both as a universal ethical norm - it approaches realization in a society founded on Vedic tradition - and as a prescription for individuals and groups regarding the tasks they have to perform, the morality they have to adhere to, and the social behaviours or the religious practices they should commit themselves to

. "Hinduism", as we have got to know, is a Western construct designated to imply the dominant religion of the majority of the people inhabiting the South Asian subcontinent. The Hindus, the adherents of the social conventions and complex, and almost in content labyrinthine, polytheism, that is, Hinduism, account for seventy per cent of the population of the Indian peninsula.

Hinduism is so complex and labyrinthine in content that one faces an immense difficulty in interpreting Hinduism, relying upon only one text, because no particular text is considered authoritative by all people who might identify themselves as Hindus. Besides, there is no lack of Hindus who tend to think of their religion as clued up on a way of action rather than in a written text. To lessen the difficulty in seeking a fundamental text, one has to make a selection of the principal Upanishads. 'The group of texts known as Upanishads have played a decisive role throughout Hindu religious history; they have defined central philosophical issues in India for centuries and continue to be a major source of inspiration and guidance within the Hindu world today.' (2004:27) The Upanishads illustrate and symbolize a great

chapter in the history of human spirit and presides over philosophy, religion and life for more than three thousand years. Every subsequent philosophical movement has had accorded with their philosophical movement. Apropos of the influence of the Upanishadic thought in India and beyond, Says Sarvapalli Radhakrishnan, 'Their thought (the thought of the Upanishads) by itself and through Buddhism influenced even in ancient times, the cultural life of other nations far beyond the boundaries of India, Greater India, Tibet, China, Japan and Korea and in the South, in Ceylon, the Malay Peninsula and far away in the islands of Indian and Pacific Oceans. In the West, the tracks of Indian thought may be traced far away into Central Asia, where, buried in the sands of the desert, were found Indian texts.' (2007:17)

Now about the Upanishads. The earliest Upanishads were composed in Northern India around eight century BCE, the term 'Upanishad' having been derived from 'Upa' (near), 'ni' (down) and 'sad' (to sit), 'sitting down near'. Groups of learners sit down near the teacher in order to learn the secret doctrines from him. In the solitude of forest hermitages the Upanishad thinkers devoted themselves to ruminating on the problems of the deepest concern and transmitted the knowledge they had acquired through meditation to the pupils sitting down near them to listen and learn.

The Upanishads encapsulate accounts of the mystic gravity of the syllable 'aum', explanations of mystic words comprehensible only to the initiated and detailed analyses of secret texts and exoteric doctrines.

The Upanishads also envisage a theory of the universe. The Brihad Aranyaka Upanishad stresses an ardent metaphysical quest for the absolute ground of all being. The Upanishad espouses as one of its principal tenets a single, unifying principle, the basis of the entire universe. The world of multiplicity reveals itself at the level of ultimate realization as one of interconnected unity. The attempt at identifying that unifying principle 'can be seen in a famous passage involving the philosopher Gargi Vacaknavi and Yajñabalka.' (2004: 28). Gargi involves Yajñabalka in a discussion on the ultimate nature

of the world, challenging him to explain about the very foundation of all existence. I reproduce below the conversation between Gargi and Yajñabalkya quoted from the Brihad Aranyaka Upanishad in 'Ten Theories of Human Nature':

She asks the sage: 'Since the whole world is woven back and forth on water, on what, then is water woven back and forth?'

Yajñabalkya responds, 'On air, Gargi.' But Gargi is not satisfied with this answer. 'On what, then, is air woven back and forth?'

Yajñabalkya supplies another question, and then another, still another as Gargi presses him to identify increasingly fundamental layers of reality. Finally, the sage reveals to her that the entire universe is woven back and forth on what he calls 'brahman'.

At this point he claims that he can go no further; Brahman is declared to be the end of Gargi's search. (2004:28)

Although other entries were put forward as being the possible foundation of all being, such as space and water, Yajñabalkya sort of gave the thumbs down to them, saying that the one ultimate reality and absolute ground of being was identified as Brahman which was thought of as the highest aim of all metaphysical enquiry and the Absolute and Unity beyond all appearance of differentiation. Brahman is the sole reality. Stephen H. Phillips quotes Sriharsa, twelfth-century dialectician, as saying apropos of the attributes of Brahman :

1. Brahman is self (atman) and consciousness.
2. Brahman is world ground.
3. Brahman is transcendent of 'names and forms' (nama-rupa). i.e., is transcendent of finite infinity.
4. Brahman is unitary, the coincidence of opposites and omnipresent.
5. Brahman has non-dual (advaita) self-awareness.
6. Brahman is the essence or the finest part of everything.
7. Brahman is the locus of value, and awareness of Brahman is the 'supreme personal good' (parama-purusartha) and 'liberation' (mukti) from fear and evil.

8. Brahman is mystically discoverable.
9. Brahman is beyond the power of thought uninformed by mystical awareness. (1997: 09)

To recognize that all of life is to imply a theory of human nature and the Brihad Aranyaka Upanishad advocates this theory. This theory teaches that our kin and kindred are, besides human beings, all other beings. If we regard human and other beings, according to this theory, as our kin and kindred, then the essential self of a human being gets radically and automatically linked to all beings. The ultimate self the Upanishads term 'atman' is but a part of this interrelated network of reality and lords it over all beings. While talking about the self, this Upanishad says that as are all the spokes fastened to the hub and the rim of the wheel so are all beings, all the goals, all the worlds, all the breaths and all the bodies to one's self.

The Brihad Aranyaka Upanishad speaks of another self which is transitory and separate from other selves. This self is ego (ahankara) identified with the body and the social environment around it. By this self we identify ourselves when asked 'Who are you?' In identifying it as ours we individualize the self-invested with great meaning we strive to preserve. This self we concern ourselves with is neither the ultimate self nor the true identity of a human being; it is not life-nomad. The atman, the ultimate self, cannot be defined and identified with anything. He, that is, the atman is ungraspable and undecaying' He is beyond grasp, nor is it subject to decay. Since he does not stick to anything, nothing sticks to him. Although he is unbound yet he does not tremble in fear. Quoted in 'Ten Theories of Human Nature' is the following message from the Brihad Aranyaka Upanishad: '...this self is Brahman - this self that is made of perception, made of mind, made of sight, made of breath, made of hearing made of earth, made of water, made of wind, made of space, made of light and the lightless, made of desire and the desireless; this self is made of everything. Hence there is this saying: "He's made of this. He's made of that."'(2004: 32.) Thus, the atman is the immortal and unchanging self which is beyond the reach of hunger, sorrow, thirst, delusion, old age and death and is

that eternal dimension of reality not different from the highest reality of Brahman. The atman is the knower of all knowledge or perceiver of all perception. Being, as the perceiver of perception, not an object of consciousness, the Atman cannot be known in any ordinary way, because it is consciousness itself. The Upanishads think of our self in connexion with the self that qualifies us to be conscious beings, that is, all-pervasive consciousness.

The Upanishads emphasize the fact that our present life is but one in a long series of deaths and rebirths. With the ending of our present life we are reborn in a new body. Cited in *Ten Theories of Human Nature* is the following message from the Upanishads: 'As a caterpillar, when it comes to the tip of a blade of grass, reaches out to a new foothold and draws itself onto it, so the self (atman), after it has knocked down this body and rendered it unconscious, reaches out to a new foothold and draws itself onto it.' (2004:33) Like a caterpillar moving from one blade of grass to another we move from one body to another.

The main problem that sort of bedevils human existence is ignorance of the true nature of reality. We, all of us, die with the ignorance of this imperishable and eternal truth. We do not know, pause for a while – the span of a human existence is but a while – to know that we are a part of the imperishable Brahman and all success owes itself to preparing ourselves to learn and know the Imperishable Brahman, it is beyond human endeavour to know fully the Brahman. It is because it is extremely difficult to know, because it sees, but cannot be seen, it hears, but cannot be heard, it thinks but cannot be thought of, it perceives, but cannot be perceived. It is owing to the lack of the true knowledge, the guiding principle, of the unified and infinite Brahman, that one perceives only the ordinary objects of consciousness and has to rest satisfied with identifying with the dying world characterized by fragmentation and transitory forms. Ignorance of the true nature of reality leads to ignorance of our own selves. We find ourselves groping in the darkness of this ignorance for our true identity, for knowing who we really are; we are deceiving

ourselves by identifying ourselves with the fragmented and disconnected world of diversity. The lone individual's free life, grounded in the belief of a separate self is primed and conditioned by Karma. I have dwelt above upon the effect of karma on human life.

Before concluding this article I shall deal in brief with two different schools of thought, one viewing ultimate reality as an impersonal absolute and the other stressing personal relationship with ultimate reality. Shankara (788-820) represents one School of thought and Ramanujan (1017-1137) the second, This divergence of views has spurred on widely divergent interpretations of the Brihad Aranyaka Upanishad to be indulged in.

To Shankara, the proponent of the first school of thought, do we owe Advaita Vedanta in the form in which it is still today referred to as the typical and the best-known philosophy of India. Shankara, reverently called Shankaracharya, , in addition to being a supreme scholastic thinker, was a remarkable religious poet. His stanzas eulogizing the goddess Shakti-Maya-Devi, considered among the most prominent examples of Indian devotional verse, express a remarkable aspect of his spirituality. Though, surprisingly, he sets aside maya in his philosophical writings solely concentrated on the beyond-words transcendence of Brahman, the 'One-without-a-second', he devoutly eulogizes the 'second, Maya, Mother of the World, and 'with all sincerity; expressing the mode of divine dualistic experience on the plane of bhakti, where the devotee regards and understands himself as the creature and servant of the deity-in-human-form.' (2005:461).

I reproduce below the poem quoted by Zimmer:

Thou who bearest manifold world of the visible and the invisible;
Who holdest the universe in Thy womb!
Who severest the thread of the play we play upon this earth!
Who lightest the lamp of wisdom; who bringest joy to the heart of
Thy Lord, Siva!
O Thou, Queen Empress of holy Benaras! Divine Bestower of Food
Inexhaustible!
Be gracious unto me and grant me alms! (2005: 461)

Other poems of Shankara ferry the spirit afar from the 'Holy Name' and 'Blessed Form' across to the very brink of the experience of Nirguna Brahman. These poems were aimed to serve as meditations on how to haul the mind through the final barrier of thought. Said Zimmer, 'The collection, "Morning Meditations (pratrah-smaranam-stotram), opens with the lines:

'At dawn I call to mind the essence of the Self shining forth self-effulgent in my heart, the fourth (turiya), which is existence-eternal, pure spiritual consciousness, and bliss –the goal and salvation of the "Highest Swans"...'

I quote what Zimmer says at the footnote of the 'Highest Swans': The highest Swans (paramahamsas), 'the Vedic ascetics, roaming through the world in homeless freedom, are compared to wild swans, or ganders; for these are at home in the trackless lofty sky as well as in the waters of the lakes of the land, just as saints are at home in the formless sphere devoid of attributes as well as in the garb of the human individual, seemingly moving among us in the phenomenal sphere of bondage.' (2005:461).

Instead of lingering on his poetry let us switch our attention over to Shankara's philosophy of non-dualism before passing on to the second school of thought. Shankara re-interprets the Brahma Sutra (c. 250 BCE – 450 CE) attributed to Badarayana. The Brahma Sutra comprises an early attempt to systematize the philosophy of the Upanishads, Brahman is considered the absolute divinity within the Vedanta traditions. Shankara's re-interpretation of or commentary on the Brahma Sutra is still now regarded as the most famous philosophical text widely alluded to. It is worth examining in brief the import of this work in an attempt to illustrate the themes that have monopolized the thought of many Hindu thinkers over the last hundred years.

As we know, Shankara's philosophy is advaita-Vada, the doctrine of non-dualism. On this view the appearance of a multiplicity of separate things is but a illusion (maya); only Brahman is real.

Ultimate reality, Shankara avers, is Brahman which is Pure Consciousness (jnana-swarupa) or Consciousness of Pure Self (svarupa-jnana) which stands shorn of all attributes (nirguna) and all categories of the intellect (nirvishesa). Brahman syndicated with potency (shakti), maya or mulavidya reveals Himself as the qualified Brahman (saguna Brahma) or the Lord (isvara), as the creator, preserver and destroyer of this world which is but His appearance.

Jiva, the individual self, is a subject-object complex, the subject element being consciousness called Saksin and the object element the internal organ called Antahkarana comprised of five elements. The element 'teja' that predominates over other four elements keeps active the internal organ when it is awake. Avidya, ignorance, the source of the internal organ, imbues it with individuality. The moment a sense-organ gets on to an object in perception, the internal organ takes on the form of that object, as is its mode (vritti). The pure consciousness helps the mode to assume the form of empirical knowledge. 'In waking state, the internal organ is aided by the senses; in the dream state, it functions by itself; and in deep sleep, it is lost in its cause Avidya.' (1991: 252). In this sense, too, individuality keeps on, owing to the association of the pure consciousness with Avidya. In liberation the Avidya is destroyed by jnana (knowledge) to enable the pure consciousness to be realized as the Brahman.

Avidya, in the true sense, is not illusion, nor is it absence of knowledge; it is also positive wrong knowledge, a cross between the real and the unreal. In fact, it cannot be described in proper terms, because it is neither existent, not non-existent or both. 'It is not existent for the existent is the Brahman. It is not non-existent for it is responsible for the appearance of the Brahman as the world.' (1999:253).

From this phenomenal point of view Shankara teaches that the world appears quite real to those who have not yet gained the true knowledge, sleeping under ignorance. To elaborate upon his view Shankara distinguishes between the dream state and the waking state. The things we dream

remains true so long as the dream lasts; they are transmuted as soon as we get awake. Dreams are private, because they are the creations of the individual self, and world is public because it is the creation of the Brahman. Ignorant of the essential unity, the individual self takes diversity for granted and boasts of himself as agent or enjoyer, ignorance concealing the unity from him and projecting before him names and forms. The Brahma never passes unity over. The Highest Brahma (Para-Brahma) is both the locus and the object of him. When the individual self comes to realize through knowledge, leaving aside karma, only then he can pierce through the locus-object barrier to the essential unity that precedes liberation.

Now let us turn our attention to the philosophy of Ramanuja. "For Ramanuja the difference-non-difference (*bhedabheda*) position, which he associates with Bhaskara (c. eight-century BC), but in actual fact seems to be the position outlined in the Brahma Sutra itself, is inadequate because it implies that an unqualified Brahman can undergo modification.' (2000:225), Brahman, the lord (*isvara*). endued with personal qualities as he is, is the saguna Brahma subject to a real transformation (*parinama*) 'in the creation of individual selves (*jivatman*) and an insentient world {jagat}' (2000;225) The creator is not then regarded as different from his creation, but not as an impersonal Absolute as the Advaita tradition has us believe. But the question that crops up out of this thesis is: How can we savvy of the relationship between Brahman and the created world?

The answer to this question is this that the relationship between the individual self and Brahman, one of non-difference though it is, is not one of unqualified identity. Among so many individual selves stands only one Brahman as the supreme self (*paratman*). Likewise, individual selves are not identical to the world which itself is not identical to Brahman. Brahman indulges in the eternal play of transforming itself into the universe and into a multitude of individual selves. Ramanuja preaches three distinct modes (*prakara*) of existence: the plurality of individual selves, the insentient world in which are reborn individual selves and

the Supreme Lord of that realm. Ramanauja goes on to enlarge on the relationship between the individual selves and the Supreme Lord. Akin to the relationship between the individual soul and the body in which it dwells is, according to Ramanuja, the relationship between the Brahman and the individual selves. As its inner controller, Brahman 'ensouls the universe.' 'Brahman remains the sole reality, the principle of existence itself, and the individual selves are "modes" (*prakara*) of brahman, that is, Brahman in a certain state of being (*avastha*). In this state then the self is indeed not different from Brahman.' (2000: 226)

The insentient world is also the culmination of Brahman indulging in creativizing it. . The creation of the insentient world entails name and form and this entailment could not have been possible had not Brahman ensouled the individual selves. Then the universe is thought of as the body of Brahman.

Ramanuja conceives of creation as the transformation of Brahman's body 'from the subtle (*sukhma*) to the gross (*sthula*) level of manifestation.' (P.227) The creation of the universe necessitates the transformation of Brahman into a manifested self, 'the effect state' (*karyavastha*).

In fine, the Brahman Ramanuja envisages is a personal being full of love for his creation. He can ignore the power of karma to draw penitent sinners to him. 'Unlike the impersonal world soul of Sankara, which made the illusory world in a sort of sport (*lila*), Ramanuja's God needed man as man needed God.' (1985: 335). Ramanuja stresses the fact that the individual soul that God makes out of his own essence returns to live forever in full communion with him, retaining its own distinctness. 'It shared the divine nature of omniscience and bliss, and evil could not touch it, but it was always conscious of itself as an I, for it was eternal by virtue of its being a part of godhead, but if it lost self-consciousness it would cease to exist. It was one with God but yet separate, and for this reason the system of Ramanauja was called *Visisthadaita* or "qualified monism" (1985: 335)

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Stridhan and the Handicrafts of Gujarat: A Colourful Mosaic

Vidya Rao, Ph.D

An understanding of culture in its broadest sense is indispensable in understanding the social, historical or religious processes of a country. The way we define culture depends on the way one interprets it and varies with age, time and space. The anthropologists define culture as the man-made part of environment. Many scholars believe that culture is the quality of mind, life and civilization. Culture also defines the action of human beings as well those deeds they refrain from doing. We can say that culture broadly represents a way of life. Indian culture incorporates all classes, religions, communities and castes which weave a colorful mosaic of the Indian way of life.

Indian culture has varied manifestations. Diversity of thoughts, ideas and actions have a huge impact on our lives. It is a combination of several cultures which has imbibed and endured the influences of the ancient times, the Mughals, the western and the modern. The heterogeneity of Indian culture

and traditions emphasizes the inherent differences as well the similarities.

Cultural manifestations of the Indian aesthetics are seen in the various art forms, which include sculpture, paintings, architecture, textiles arts and other local art forms. Folk and tribal art forms in India have a symbolic significance in people's lives. They are also associated with their rituals and beliefs. For instance, pottery, masks, tattoos, weaving, toy making, painting, embroidery, jewelry are not just aesthetic objects or works of art but, they represent their community, their caste and their ancestral heritage. The folk spirit has a tremendous role to play in the development of art and in the overall consciousness of indigenous cultures.

It is said that women are the bearers of one's culture. The way women are treated reflects the progress of its society. The Vedic culture and tradition held high regard for the women of its times. Women were always given the highest respect and freedom, but also protection and safety. There is a Vedic saying "Where women are worshipped, there the gods dwell".

According to the AtharvaVeda (14.1, 1.43-44) when a woman gets married and becomes a part of another family she enters "as a river enters the sea" and "to rule there along with her husband as a queen over the other members of the family". This equality is rarely found in any other religious scriptures or in any other cultures of the world. Examples in Vedic history have shown that women were respected and honored for the potential and talent as they could provide for the family, bear and raise children.

Marriage for a woman in the Indian context brings about hope and uncertainty. At the time of marriage she receives 'stridhan' which is a part of a woman's wealth which she alone can sell, gift, mortgage, lease or exchange. Traditionally, 'stridhan' was primarily meant to provide women with some level of economic security in adverse situations like, divorce, widowhood etc. Usually 'stridhan' is passed from mother to daughter, unless women decide otherwise. Besides the ornaments and trousseau given at the marriage, 'stridhan'

also include the gifts of property ,jewelry and so on received by the woman before ,during and after marriage from her family, her husband's family, friends and even strangers. Indian jewelry has a lot of symbolic significance. It is considered auspicious for women .It is not only a part of adoration but also as security in the times of contingency .Jewelry gifted to women at the time of marriage is called 'stridhan' –wealth of women which in short is a power, wealth and femininity.

'Stridhan' is a combination of two Sanskrit words *Stri* – woman *dhan* and-wealth, which means "woman' property". It is a traditional property right of Hindu women accepted by Indian Hindu society. This ensured economic independence for women. Even the *Arthashastra* and *Manusamhita* provide written sources about a woman's right of 'stridhan'. Joint family property was bequeathed to male heirs but a woman received gifts from her husband's personal earnings, as well those she got from her family were maintained them during their needs –to perform rituals for spiritual welfare or so on. *Manusmriti* cautioned men that they had no rights over 'stridhan' and not to cheat a woman as a just king should punish them for theft. Important verses from *Manusmriti* on 'stridhan' show how the women were made financially self –reliant:

Now, when the mother has died all the uterine brothers and sisters should share equally in the mother's estate. Something should even be given to the daughters of these daughters out of the estate of their maternal grandmother, through affection and according to their desires. A woman's property is traditionally regarded of six sorts: what was given in front of the (marriage) fire, on the bridal procession or as a token of affection and what she got from her brother ,mother or father. In addition any subsequent gift and whatever her affectionate husband might give her should become the property of her children when she dies even during her husband's lifetime Manusmriti (9: 192-196)

The paper attempts to emphasize the importance of 'stridhan' as well as the socio-cultural relevance of it in the Indian society. Traditionally, Indian women have been made inheritors of culture. In Gujarat, the hand woven Patola saris

are a double 'ikat' made in Patan, Gujarat. They are a part of the woman's 'stridhan'. Patola saris are very expensive as they were always worn by the royalty and the aristocracy. At present there are only three families left in Patan which weave the intricate patterns of these highly prized saris. It can take six months to one year to make one sari. Patola has a royal history, which is woven by the silk weavers of the Salvi caste. They had the intention of seeking royal patronage from the Solanki and the Rajputs who ruled all of Gujarat and parts of Malva in the 12th century. The ruler himself used to dress in Patola silk. After the decline of the Solanki Empire, the Salvis founded a rich trade in Gujarat. However, the Patola saris became a sign of social status among Gujarati women and girls, especially as part of 'stridhan' items that a woman can claim as her own within a marital household.



HANDWOVEN PATOLA SILK SAREES



Similarly, the traditional handicrafts of Kutch which use the colorful motifs form a significant part of their lives. This art is carried forward in the family especially by the women of the family. As per tradition, every young girl imbibes these skills from her mother. The girl right from her childhood begins to develop her wedding trousseau called her 'stridhan' which is usually a mix of long embroidered blouses called Kanjris, batwas (pouches) embroidered scarves and ghaghras etc. While embroidery has become a craft synonymous with Kutch, other textiles crafts give this land its unique sense of color and identity. Craft is inextricable from the numerous communities connected by trade, agriculture and pastoralism in Kutch.



HANDICRAFTS OF KUTCH

Thus there is a need to realize the importance of 'stridhan' in a socio-cultural perspective. It is not just the financial independence for a woman but also the cultural heritage which becomes her 'own' property which signifies her being. When she carries her cultural heritage this benefits the social, historical and familial setup. The woman passes on from one generation to the other the specialized skills of her community. We cannot restrict 'stridhan' to property, money, jewelry or gifts that a woman receives during her marriage. It is not only the financial independence but 'stridhan' also incorporates the Indian cultural heritage which makes the woman culturally as well as financially prosperous and independent.

Women are integral part of the weaving , printing, embroidery process which enables to become self-reliant. In the face of any challenge of financial crisis, they are able to provide for themselves as they are equipped to be artisans.

Indian cultural heritage thus is an instrument to discover, integrate and assert one's identity which is truly pluralistic in nature. The rites and rituals of the Indian ethos do not have a temporal impact but it is part of the Indian psyche as well.

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Cries of History

Jagat Motwani, Ph.D

History of India has been crying for help to cleanse the mud over truths. History of India has been distorted, ignored and shortened. Colonially written histories are ill-based and vague. They are full of misperceptions and contradictions, as evidenced by complaints by several historians. Both Nehru and Dr. K. M. Munshi, founder of the Bharatiya Vidya Bhawan, have complained about the colonial corrupted history, being read in schools and colleges.

Historian Herbert Butterfield¹ complains: "Wrong history is being taught in all countries, all the time, unavoidably; while we have great need of history, our first need is to *unlearn* most of what we have been taught."

Herbert J. Muller² writes that on a national scale, history becomes the kind of prejudice and conceit that led Paul Valery to call history the most dangerous product ever concocted by the chemistry of the brain: "It (History) makes them bitter, arrogant, unbearable, and full of vanity."

Mark Twain³ (1835-1910) complains: "We learn from history that we do not learn any thing from history." Aldous

Huxley (1894-1963) encourages efforts to find hidden or ignored facts: "Facts do not cease to exist because they are ignored."

Herbert J. Muller (p.28) tells that Herbert Butterfield, himself a historian, feels that the national history taught in schools has encouraged the most general and terrifying of existing evils, faulty presumptions and intellectual arrogance: "While we have great need of history, our first need is to *unlearn* most of what has been taught. A superficial, confused and distorted notion of history is far more dangerous than ignorance of it."

Adam Hochschild (NYTimes, July 24, 2005), reviewing the book *"Dancing with Strangers: Europeans and Australians at First Contact,"* by historian Inga Clendenin, that she feels that because of their 'Divide and rule' tactics, the British colonizers did not meet heroic resistance in much of Africa, India and Latin America. They succeeded because they could make indigenous groups fight among one another, not against the strangers: "History is always written by the victors – at least at first. ... Since then, of course, the end of colonialism in Africa and Asia and the civil rights movement in the United States have forced us to start writing history differently. ... Yet history remains a messy and complicated business."

Nehru, in *'Discovery of India'* (1946, p. 200), while talking about 'Indian colonies and culture in South-East Asia,' expresses his disappointment that people don't know the great history, India made overseas: "The history that men and women from India made far from their homeland has still to be written. Most westerners still imagine that ancient history is largely concerned with the Mediterranean countries, and medieval and modern history is dominated by the quarrelsome little Europe. And still they make plans for the future as if Europe only counted and the rest could be fitted in anywhere. ... How few of us know of these great achievements of our past, how few realize that if India was great in thought and philosophy, she was equally great in action. The history that men and women from India made far from their homeland has still to be written."

Nehru (p.200) cites Sir Charles Eliot⁴ who has complained about the injustice European historians have done to the history of ancient India: “Scant justice is done to India’s position in the world by those European histories which recount the exploits of her invaders and leave impression that her own people were feeble dreamy folk, sundered from the rest of mankind by their seas and mountain frontiers. Such a picture takes no account of the intellectual conquests of the Hindus.”

One will find in history all of this – prejudice, conceit, false memories, exaggerations, absurdities, misrepresentations, arrogance, vanity – particularly in the case:

- ♦ origin of Aryans and their relationship with Dravidians,
- ♦ the identity of the original natives of India,
- ♦ the age and authorship of the Vedas,
- ♦ antiquity and originality of Sanskrit,
- ♦ antiquity and the origin of the Swastika,
- ♦ relationship between Sanskrit and Dravidian languages,
- ♦ the ages of the epics – Mahabharata and Ramayana,
- ♦ change of the name of the country, from *Bharat/ Aryavarta* to India,. etc.

Colonial historians have been successful to some extent in infusing ethnic inferiority complex in the minds and hearts of Indians, particularly Hindus, and crafting confusion around their identity. It employed all possible means to distort India’s history and misrepresent her great civilization, Europeans envied. They have been perceiving or searching their heritage in Aryans, as evidenced by the title of Will Durant’s book: “*Our Oriental Heritage*” (1935). Durant remarks that for an Occidental mind it is difficult to understand the Orient, particularly India and her philosophy. ... The metaphysical Hindu will mourn this superficial scratching of Indian (Hindu) philosophy.” Durant, in preface (p. viii) writes: “Our story begins with the Orient, not merely because Asia was the scene of the oldest civilizations known to us, but because those civilizations formed the background and basis of that Greek and Roman culture which Sir Henry Maine mistakenly supposed to be the whole source of the modern mind.”

Past '! Present '! Future '! Present '! Past '! Present

Life is a continuous phenomenon, without any break. Colonial historians have tried their best to tarnish and distort the heritage of Hindus and distanced them from their glorious past. It is advisable that people have deeper sense of their **Past**, wrongs and rights of which can be an effective guiding torch for successful **Present**, paving way to desirable **Future**. Complete and uncontaminated history is essential for the health and strength of the nation. The past or history gives lot of lessons to guide the present and the future. Yesterday, today and tomorrow may be different, but are inseparable. The future will be shaky, if it is based on confused past and shaky present. Hence, colonial histories generally do not talk what is given in Vedas, Ramayana, Mahabharata and Bhagvad Gita to deprive Hindus of their guiding knowledge. Fortunately, the age-old Hindu oral traditions have been disseminating their knowledge.

Falsification of history, even in 21st century!

After India's independence, the barometer of her national morale has been shooting up and up. Alarm against falsification of recent 20th century history has been loud when the events are supposed to be instantly documented, leaving little scope of any kind of mischief to falsify the facts. Yet, pen is gifted with amazing art of manipulation by misinterpreting and distorting what has come out of some one's mouth. One should learn this from Russia. The case in point is: "*Russia: Kremlin Demands New History Lessons*" (NY Times, May, 20, 2009). It says: "The Kremlin is starting an official drive to try to reverse what it sees as an anti-Russian view of 20th-century history. President Dmitri A. Medvedev⁷ issued a decree on Tuesday ordering "creation of a presidential commission to counter attempts to harm Russian interests by falsifying history." Whereas, Oleg Orlov, a human rights advocate in Moscow, said the commission was an attempt "to halt any objective view of what really happened in Russia's past." Can you believe open proud war against truths in 20th century? I am trying to underline that falsification of historical facts is

possible even in 21st century when it is supported by power. Falsification of facts is unethical. It will live as long as historians lacking professional integrity thrive.

I met one celebrated university professor of history in his office to understand contradictions in his book. Meeting was arranged by my friend who knew him as a friend. I brought out a few contradictions in what, according to me, he has misperceived origins of Aryans, Sanskrit, and Vedas. He believed in the theory 'Aryan invasion of India' as given in his book. according to which Aryans invaded India in about 1500 B.C. and they brought with them Sanskrit, a pantheon of Hindu gods, Caucasian genes and composed Vedas later after about 500 years stay in India. On other page he writes about the peace treaty between two Aryan kings of a kingdom at Boghaz-koi in which Hindu gods – Indra, Varuna, Mitra and the Naksatras – were invoked as witnesses. I raised the question "Does it not suggest that both the Indo-Aryans kings were originally Hindu, and later, when in trouble, some of them might have been absorbed there, and some might have attempted to come back to India, their original abode. They, being from Royal families, might have been traveling in armed horse-driven chariots. Thus, they might have been mistaken as invaders and their return to India was mischievously theorized as invasion of India. To support my thesis that those Aryans were Indo-Aryans, present Hindus. I cited Max Müller who also on some page endorses Aryan invasion and on some other page – in 'The Science of Language' (vol. 1, 1891, p. 291), says that India was originally known as *Ârya-ârta*, meaning the land of Aryans. I also pointed that '*Dasa*' has been mistranslated by him as slave. In Hindi/Sanskrit, *Dasa* means *sevak* (Servant), not slave who is bought. I asserted that Hindus have never practiced slavery. It is a proud practice of Europeans. He got very angry. I left his office, saying: "Very sorry." His book, being a text book, is read by several students. It is full of misperceptions, misinterpretations, mistranslations, biases and ignorance.

I got reminded what Gene D. Matlock⁸ has said: "The person who claims to know every thing, or a lot, is more unforgivably

ignorant and stupid than he who honestly admits that he knows nothing yet as he should know. But there is one type of human being even more disgustingly ignorant than the one who lets his knowledge 'go to his head:' *he who doesn't want to know.*"

Distorted cultural history hurts the education, the nation and the morale of its readers. Objectivity (Truth) has been in trouble from its immemorial long past. It is getting increasingly in more trouble with declining professional ethics. Students of history feel disappointed and unhappy with the diminishing returns of the professional integrity. In most cases, misuse of power by the ruling government, guided by its political concerns, is responsible. If truth is truth, why then, in almost all cases, the judgment is not unanimous.

Colonially corrupted history should have no place in independent India. National will is required to get the corrupted history professionally reconstructed by rigorous research. History, the mirror of the personality of the nation, should always be kept clean and untarnished for healthy morale of its people. It is hard to understand why all the post-independence governments of Bharat – from Nehru's (1947-1964) to present Dr. Manmohan Singh's (from 2004-) – have been enjoying *Kumbhakaran's* long slumber, insensitive to the nationalistic need of true history for youngsters, fathers of the future.

Name of a country has lot of history

Name of the country has lot of its history. If you want to weaken a nation, change its name to disconnect its people from their heritage. Colonialist rulers chose the name India, so that its Indians, be confused with the Native American Indians, most peoples would hate to be associated with.

The name, especially of a nation, speaks immeasurably of its history and culture. It defines the identity of its original people and the antiquity of their being. Because of minority-related politics and indifference of her people to her own history, Bharat has been having a long '**awakened-slumber**' over the issue of restoration of her traditional name. Ceylon,

immediately after her independence, regained her traditional name Sri Lanka. Burma regained Myanmar, and so did several other colonized countries. But India is still waiting for her sons and daughters to wake up to help her to regain her traditional name, as Ceylon and Burma did.

Independence can not be complete without gaining back whatever was robbed or buried by colonial rulers, and also without correcting the history what wrongs have been recorded in. The traditional name of the country, being the most important treasure, should not be changed. Who will not rebel when the name of his cradle is changed? Traditional name (Bharat) speaks lot of her history. The foreign-given name "India" corrupts her history and cuts it short.

Would the politicians, who oppose or remain silent over restoration of the original name, explain what history, the name 'India' is giving? The name 'India' is cutting short the history of Bharat, to only a few centuries. The history, written by victors, is full of shame and disgrace. It omits or buries the facts glorifying Bharat's image. Where as, the name 'Bharat' or 'Aryavarta' would open up innumerable pages on her millennia-long ancient history connecting youngsters to the knowledge, contained in Vedas, Ramayana, Mahabharata, Bhagvad Gita, and several other shastras, to read and feel proud of. Bharat has a history too long for historians to ascertain her birth. Rarely one would find a history book with Ramayana, Mahabharata and Bhagvad Gita in its contents. It reflects ignorance and narrow vision of most historians.

Bharat, as the original name of India, is given in her Constitution. It has remained as merely a paper name. Only a few neighboring countries – Pakistan, Nepal, Bhutan, Bangladesh, Sri Lanka, and one or two more at the United Nations – know about her name as Bharat. If I tell any American that I am from Bharat, the response would be "What?" Colonial governments, in order to completely erase the history of the heritage of the colonized people, changed names of their countries and the names of their mountains, rivers, lakes, etc which may remind the natives of their culture. Ganga has been changed to Ganges, Sindhu to Indus, *Lake*

Mansarover to Lake Mapam Yutso, Gandhar to Kandahar, Pryaag to Allahabad, Karnnavati to Ahmadabad, etc. Pakistan changed the name of 'Ram Baug' in Karachi to 'Araam Baug'. Ram Baug would have opened window of remote ancient Sind to *Ramayana*. I remember my childhood playful times in Ram Baug, very close to my uncle's home. Max Müller, in his book *India: What can it teach us?*, has written that the ancient names of the rivers of the Vedic Bharat have been changed. Historians, in most cases, have not given in parenthesis, their original names. Thus history, particularly of ancient Bharat, has been obscured, confused and distorted. This has been affected more adversely due to the attitude of indifference or helplessness on the part of Hindu historians towards history. Lieut. Col. F. Wilford⁹ says that some *Puranas* have information about the names of some mansions, geographical tracts, mountains, rivers, etc., but without any explanations about them. Wilford also describes his difficulties and frustrations in collecting relevant data, mainly because of lack of adequate cooperation from *Pundits* and Hindu historians. Sir William Jones was born in UK and died in Calcutta.

If Wilford had received full cooperation and if historians, over the years, referred to the ancient names of the rivers and towns in addition to their respective modern names, we would have been able to get clearer picture of the history of the ancient Bharat's geographical spread. The history of ancient Bharat, thus, has been erroneous and obscured. It has been infected with several misrepresentations and gaps. My question is: "What was the colonial intention behind changing the names of the places of cultural significance? Would Britain allow any body to change names of their cities, rivers, mountains, etc?"

A book, entitled as '*Five Thousand Years of Pakistan*', was published in 1950 when Pakistan was only three years old, and Islam about 1500 years. Most of the pages of the book talk about Muslim dynasties, tombs, forts, Masjids, etc. Pakistan is shrewd. It got it authored by R. E. M. Wheeler, Archeological Advisor to the Government of Pakistan, and

sometimes Director General of Archeology in India. It got it published by the *Royal India and Pakistan Society, London*. But inside, it clearly shows its ethno-political agenda. In the Preface, Fazlur Rahman, the then Minister of Commerce and Education, Govt. of Pakistan writes: “It (the book) includes one of the great civilizations of Asia – the Indus Civilization of the third and second millennia B.C.; it shares with the borderland of Afghanistan the primarily glory of that remarkable and individual Buddhist art which flowered there in and after the second century A.D.”

There is no mention of Hindu art or literature. Rahman mentions Pakistan’s border only with Afghanistan, but not with Hindustan. By the way, the Indus Valley civilization is 4500 years old or even much older.

Rahman further writes in the Preface “Its achievements after the arrival of Islam, extended from the tiled mosques of Tatta to the Moghul fortress of Lahore and the *Chhota Sona Masjid of Gaur*, are more vividly familiar. The story of these things is worth telling, in every school and university of the land. The heritage of Pakistan must be kept alive if the future is to grow strongly and healthily out of it. It will be no good to tie new leaves on to dead tree.”

I would like the readers note the last line: “It will be no good to tie new leaves on to dead tree.” If for Rahman, the history of the Hindu (Vedic) heritage of the Indus Valley civilization, is the dead tree. Then, why should the Indus Valley civilization be considered the heritage of Pakistan? I hate to write all this about the book. But, it becomes necessary to explain the way the conquerors or the new occupiers highlight their own culture by erasing the culture of the conquered. In a way, Pakistanis may be right to claim their heritage connected with the Indus Valley civilization, because most of them are converts. I don’t blame Pakistanis. They should be commended for their patriotism. Hindustan needs to learn from. Pakistan has been doing lot of writing about the glory of the Indus Valley civilization – Mohenjodaro and Harappa – to present it as the heritage of Pakistanis.

History has been unfair to her sister 'Archaeology'

V. Gordon Childe¹⁰ has expressed that history has been unprofessional for being ungrateful to archaeology for the facts received from it. Unfortunately, several significant facts have been ignored, misrepresented and/or misperceived by several celebrated historians. Why? May be because of Western ethnic rivalry with the East, their tinted professional integrity or their scholarly fatigue to catch up with the fast-surfacing hidden facts, being brought out by archaeological spades and professional dives into oceans. It is difficult to understand why historians have been tarnishing the image of their only child history.

Prof. Grahame Clark¹¹ praises Childe for his appropriate use of archaeology and natural science: "More perhaps than any other man, he (Childe) showed how by using the data won by archaeologists and natural scientists it was possible to gain a new view of what constituted human history."

But, unfortunately, several historians have not adequately and appropriately availed themselves of the opportunity provided by the archaeology. Clark expresses Childe's concern about omissions and inadequate coverage of the important events, such as civilizations in the Far East, Sumer, Egypt, and Indus (Sindhu) Valley and about the gaps and contradictions in history: "The scope even of a work as comprehensive as *'What Happened in History'* is bound up with and limited by this concern: the New World, like Australasia, is omitted and only glancing references are made to the great focus of civilization in the Far East."

Clark also has shown concern about historical contradictions the ancient urban civilizations were subjected to: "But the urban civilizations of Egypt, Sumer, and the Indus Valley were no more immune from the effects of inborn contradictions than the Neolithic peasantries had been."

Ignorance of the Indus Civilization: A Dark Hole in History

Archaeology opened the windows to the Indus Valley civilization and other civilizations, hidden under the earth. The historian Graham Hancock¹² remarks: "Almost every

thing that was ever written about this (Indus) civilization before five years ago is wrong." Spades have brought out the truths.

Hancock concludes that during most of the twentieth century, the archaeological record refused, rather ignored to reveal evidence of the Indus Valley civilization's long period of development. This created a vacuum, a dark hole in history, European scholars took advantage of. Hancock remarks: "European scholars felt free to conclude that the Indus Valley civilization might, in its origin, have been alien to India."

Indus Valley is an integral part of India. We know that the socio-cultural and religious landscape in the Indus Valley was very much similar, if not identical, to that in the rest of Bharat (India).

Hancock (p.169) explains how the culture of the ancient India has been misinterpreted and minimized, only based on the archaeological finds, not based on the civilization's own texts:

"The Indus-Sarasvati civilization was a literate culture, but the archaeological interpretation of it has been strictly limited to excavated material remains and has never been able to draw upon the civilization's own texts. This is because all attempts to decipher the enigmatic 'Harappan' script have failed, and because (at least until very recently) the Sanskrit Vedas were regarded as the work of another, later culture and were assumed to have had nothing to do with the Indus-Sarasvati civilization. Well into the twentieth century, this approach simply meant that there was no Indus-Sarasvati civilization. It was not part of the archaeological picture of India's past and was never even contemplated. It was, in other words, as 'lost' as Plato's Atlantis until the material evidence that proved its existence began to surface when excavations were started at Harappa and Mohenjo-daro in 1920s."

Even now, for some or even larger section of the world society – the Eastern (particularly Indian) as well as the Western – the Indus Valley civilization has remained lost as Plato's Atlantis.

Unfortunately, when Sir William Jones first spoke of the early literature of India, it seems he had absolutely no idea of

the antiquities of Hindu civilization, its Sanskrit and the Vedas. If he had, he would not have written what would challenge his theory of *Indo-European family of languages*. Colin Renfrew¹³ remarks that historians had no knowledge about ancient India, prior to Ashoka's kingdom (3rd century B.C.):

“For many years, the material record did not go back much before the time of King Ashoka in the third century BC, and the brief accounts of north India left by the commentators upon Alexander the Great's travels and conquests in the previous century. It was not till the year 1921 that Sir John Marshall¹⁴ with R.D. Banerji, made his great discovery of the Indus Valley civilization, with the investigation of two of its great cities at Mohenjodaro and Harappa. ... The civilization was already flourishing shortly after 3000 BC, but had gone into irreversible and rather rapid decline by 1800 BC. This was a literate civilization.”

Historians knew about the grandeur of the Indus Valley civilization, before its few cities Mohen-jo-daro, Harappa, etc were archeologically unearthed in 20s of the 20th century, and some other later. It doesn't mean that only those cities were civilized, not the rest. How can times forgive historians, particularly of civilized societies, abusing their professional integrity? It is shame, that historians have been taking pride in their skillful maneuvers to hide, misinterpret, misrepresent, and distort the facts, hard-discovered by archaeology and ocean divers to fill-in the gaps and holes in history. They will help in reconstructing the distorted history. Historians have been knowingly ignoring human life found under earth and oceans. For example, several post-Indus-excavation historians have been knowingly ignoring what the seals bearing the *Swastika* and the *Shiva Linga* have been telling about the origin of Swastika, Sanskrit, Vedas, and the Vedic religion (Hinduism). Sanskrit, Vedas, Swastika and Hinduism have relationship with one another. Sanskrit is the language of the Vedas, Swastika is a Sanskrit word and Hinduism is the product of Vedas. Thus all the four – Sanskrit, Vedas, Hinduism and Swastika – are quadruplets, born to Mother Nature, the daughter of God. Their births are too ancient to know, as that of God.

Whatever was written by Sir William Jones and some other early historians out of their colonial mischief or intentional

ignorance of such great civilization is being used as the basis of the history of the ancient India. It seems historians, in general, excepting a few, don't seem to realize that it is their professional responsibility to continue to keep themselves abreast of fresh historical information given by archeology and by finds below oceans, so as to fill in the gaps and holes to correct what was written wrong. Scholars can / should not be forgiven for ignorance of the facts, even fresh they are supposed to know. In light of the Indus Valley archaeological excavations, required corrections should have been made to keep the history fresh and clean. Scholarly ignorance, particularly knowingly, is a sin, for keeping students and teachers in dark and / or confusion.

History needs scholarly modesty and courage to admit one's own shortcomings and mistakes, and then gracefully move further to correct them, whatever and whenever discovered. The NY Times (June 20, 2002) published Donald Foster's statement, as the 'QUOTATION OF THE DAY': "No one, who cannot rejoice in the discovery of his own mistakes, deserves to be called a scholar, admitting that his work to establish Shakespeare as the author of an obscure poem was wrong."

This is the message to the post-Indus-Valley-excavations historians that they should correct whatever wrong has been written, although in ignorance of the facts which were brought out later by the finds, excavated at the Indus Valley Mohenjodaro and Harappa.

The Indian apathy to history is historically talked about, and more so, on the part of the post-independence governments of India, seemingly because of their political concerns. In my opinion, historically, Hindus have not been apathetic to history. Lot of history has been given in the Vedic scriptures and epics. But, colonial scholars do not accept it as history. The enslaved Hindu scholars have been helplessly timid and voiceless against powerful colonial pen.

Fortunately, some post-colonial scholars, particularly European, write what harm has been done to the history of ancient Bharat. Stephen Knapp¹⁵ writes what the Britain has done to demean the Vedic culture:

“As we have now investigated the rest of the world for remnants of the global Vedic culture, we must also focus our attention on India where it still thrives. However, now we will uncover some of India’s real history. This will help us understand how much of its glory, beauty, art, music, architecture, and sciences have been falsely attributed to outsiders and foreigners. India has not been given credit where credit is due. India’s skills in science, administration, art, architecture, and of course, spiritual understanding, was once the highest in the world. ... Furthermore, much of its real history has been pushed aside, distorted, perverted, and based on misinformation. ... The English attempted to divide and conquer India, to ruin the Vedic Aryan civilization, and to demean Indian culture, even to the point of trying to make its own people hate everything that is Indian.”

Dr. S. Venu Gopalacharya¹⁷ in *‘Worldwide Hindu Culture’* (pp.165-6), writes: “On July 3, 1835, Lord Macaulay suggested that the only statesmanship of the Britishers to establish permanent imperialist sovereignty over their richest colony, India, was to make the Indians “Englishmen by Taste.” This was to be accomplished through “English Education,” similar to bringing under control hundreds of elephants by taming a couple of wild elephants. By 1854 when the whole of India came under British rule, Charles Woodraffe, the Director of the Education Department of the Government of India, in his minutes dated July 19, 1854, stated that it was the best opportunity to give effect to Lord Macaulay’s suggestion.”

Stephen Knapp¹⁸ writes: “We have to realize that there was a comprehensive strategy to overlook, cover, and falsify the real history of India. Not only did the invading Muslims try to do this over the centuries, but the British, while in India, also played a heavy hand in this.” To prove this, Knapp mentions what Major Gen. Cunningham¹⁹ had suggested to the British East India Company to falsify India-related archaeology: “Major General Cunningham, a retired army engineer, was appointed in 1861 as the first archeological surveyor under the then British administration in India, not because he had special knowledge but because as early as September 15, 1842 when he was a mere Lt. A.D.C. to the Governor General Lord Auckland, Cunningham had suggested in a letter to Col. Sykes (a director of the British East India Company) a scheme for

falsifying Indian archeology as an ‘undertaking of vast importance to the Indian Government politically and to the British public religiously (so that) the establishment of the Christian religion in India must ultimately succeed.’ In pursuance of that political objective Cunningham attributed a very large number of Hindu townships and buildings to Muslim authorship.”

Knapp (p.271) further writes that Max Müller also expressed the same sentiment in a letter to the Duke of Argyll, who was then the Secretary of State for India: “India has been conquered once, but India must be conquered again and the second conquest should be by education.”

Fortunately for Hindus, but unfortunately for the BEIC, Hindus have been getting real education about their culture, religion and history through their millennia-old oral traditions, which could not be polluted, corrupted or hidden, neither by pen, nor by the formal education.

The BEIC’s end objective was “to subvert Hinduism and whatever was left of Vedic culture.” It did not succeed. This was to be achieved through education. But the British Government of India did not promote education. On the contrary, the BEIC economically exploited India and created utter poverty. Most Indians could not buy education, and thus it increased illiteracy. Their strategy – outsourcing goods manufactured in England, which were made out of the raw material imported from India at bottom low prices, and exporting the finished products back to India at much higher prices – backfired against their plan to make Hindustan a Christian country through education. The mass illiteracy – as thus produced by utter poverty, created by British uncivilized colonial exploitation – prevented them from reading ungodly things, taught in schools and colleges. Definitely yes, the mini minority of the educated elite echelon got misguided and brainwashed. Ironically they remained illiterate of their own culture, thus aloof from the mainstream. On the other side, the wide majority of English-illiterates remained immune to colonial anti-cultural virus, and thus became paradoxically more educated about own

culture and religion, and also about the science and art of Hindu living through their oral traditions. The BEIC was disappointed by Britain greed, thus fed by its uncivilized economic exploitation.

Mention of melting of the late Pleistocene Himalayan glaciers in the Rig Veda evidences that Vedas were composed at least 10,000 years back when the Himalayas melted into seven mighty rivers (*Sapta Sindhu*). So it tells the age of Sanskrit, the language of Vedas. All this challenges the validity of the two intermingled theories which were mischievously created in Britain to confuse and distort the history of Bharat (Aryavarta, present India):

1. Aryan invasion of India (AII)
2. Indo-European Family of Languages (IEFL)

According to AII, Sanskrit was brought into India by invading Aryans in 1500 B.C., along with a pantheon of gods, Caucasian genes, etc, and according to IEFL Sanskrit is a member of the Indo-European family of languages and came into India in about 3,000 (some say 6,000 B.C.). Both theories contradict each other and thus are ill-based.

Yet, several post-Mohenjodaro historians and linguists have been writing with a great sense of scholarly pride that Sanskrit and the pantheon of Vedic (Hindu) gods were brought into India by alleged invading Aryans in about 1500 B.C. The two theories have distorted the basics of the history to the extent that her original native (Hindus) are confused about their originality and their original abode. All the history about the originality of Aryans, the original natives of India and also the originality of their language Sanskrit has been confused.

Endnotes

1. Taken from Herbert J. Muller, "*The Loom of History*" New York: Harper & Brothers, 1958, p. 28.
2. Ibid, p. 28.
3. Samuel Langhorne Clemens, better known by his pen name Mark Twain, was an American author and humorist.
4. Eliot: '*Hinduism and Buddhism*' (vol. 1, p. xii).

5. Better to be specific – ‘Hindu’ instead of ‘Indian’, because the words ‘India and Indian’ came in currency only about two centuries back.
6. Dr. R.C. Majumdar’s *‘Ancient Indian Colonies in the Far East’* (Calcutta, 1927).
7. The Russian name ‘Medvedev’, ending in ‘dev’ suggests some ancient Russia-India relationship.
8. Gene D. Matlock ‘India Once Ruled the Americas’ (2000, pp.170-171)
9. Lieut. Col. F. Wilford, in the section ‘*On the Ancient Geography of India*’ (Asiatic Researches, vol. xiv, pp.374-376) of the Asiatic Society of Bengal’s research series, led by Sir William Jones (1746-1794)
10. V. Gordon Childe in ‘*What Happened in History*’ (1942, p.12, section, ‘*Archaeology and History*’).
11. Prof. Grahame Clark, in the Foreword to Prof. V. Gordon Childe’s book, ‘*What Happened in History: The Classic Study Which Opened up New Perspectives in History*’ (1941).
12. Graham Hancock, in ‘*Underworld: The Mysterious Origins of Civilization*’ (2002, p.116).
13. Colin Renfrew, in ‘*Archaeology & Language: The Puzzle of Indo-European Origins*’ (1987, p.183).
14. Marshal Sir John, “*First Light on a long forgotten civilization*, *Illustrated London News*, 1924.
15. Stephen Knapp in ‘*Proof of Vedic Culture’s Global Existence*’ (2000, p.268)
16. Kumbhakaran used to sleep months. He was brother of Ravana, the Raja of Sri Lanka.
17. Taken from Stephen Knapp, *Proof of Vedic Culture’s Global Existence* (2000, p.268)
18. Stephen Knapp, *Proof of Vedic Culture’s Global Existence* (2000, p. 271).
19. P. N. Oak in *Some Missing Chapters of World History*, in his book *World Vedic Heritage*, (p.16), Pune (India).

Dr. Jagat Motwani is important representative member of Indian Diaspora. Dr. Motwani has been pionner and a motivator for initiating Diaspora studies in India. He has penned number of books about Indian heritage and Indian Diaspora. He is a researcher by heart.

Ground Water and Over Exploitation by Industries

Renu Jatana, Ph.D. & Pavitra R. Choudhary, Ph.D

We have an image of the world as a blue planet as 70% of the earth's surface is covered with water. But reality is that 97% of the total water on earth of about 1400 Billion Cubic Meter (BCM) is saline and only 3% is available as fresh water. About 77% of this fresh water is locked up in glaciers and permanent snow and 11% is considered to occur at depths exceeding 800m below the ground, which cannot be extracted economically with the technology available today. About 11% of the resources are available as extractable ground water within 800m depth and about 1% is available as surface water in lakes and rivers. Out of the 113000 BCM of rain and snow received on the earth, evaporation losses account for about 72000 BCM, leaving a balance of about 41000 BCM, out of which about 9000-14000 is considered utilizable.

The annual precipitation including snowfall in India is of the order of 4000 BCM and the natural runoff in the rivers is computed to be about 1869 BCM. The utilizable surface water and replenishable ground water resources are of the order of

690 BCM and 433 BCM. Thus, the total water resources available for various uses, on an annual basis, are of the order of 1123 BCM. Although the per capita availability of water in India is about 1869 cubic meters as in 1997 against the benchmark value of 1000 cu m signifying “water starved” conditions. There is wide disparity in basin wise water availability due to uneven rainfall and varying population density in the country. The availability is as high as 14057 cu m per capita in Brahmaputra/ Barak Basin and as low as 307 cu m in Sabarmati basin. Many other basins like Mahi, Tapi, Pennar are already water stressed.

Water Availability in India

YEAR	Cubic Meter per capita per year
1951	5177
1991	2200
2001	1829
2025	1340
2050	1140

Source: Water, 2010 organised by CII, New Delhi.

Ground water has become the major source of water to meet the requirements of domestic, industrial and irrigation sector in India in the last few decades on account of its ubiquitous occurrence, easy availability and reliability. These qualities have led to its indiscriminate exploitation in some parts of the country without due regard to recharging options. Ground water is water that is found underground in the cracks and spaces in soil, sand and rock. Ground water is stored in and moves slowly through layers of soil, sand and rocks called aquifers. Aquifers typically consist of gravel, sand, sandstone, or fractured rock like limestone. These materials are permeable because they have large connected spaces that allow water to flow through. The speed at which groundwater flows depends on the size of the spaces in the soil or rock and how well the spaces are connected.

Ground water is the source of more than 85% of India's rural domestic requirements, 50% of its urban water requirements and more than 50% of its irrigation requirements is depleting fast in many areas due to its large scale withdrawal of various sectors. e.g. out of a total of 5842 assessment units (Blocks/Mandals/Talukas) in the country, 802 have been categorized as over-exploited as assessed on 31-3-2009, with ground water extraction in excess of the net annual recharge. There are also 169 critical assessment units where the ground water draft is between 90-100% of the annual replenishment, 523 semi-critical units, 4277 safe units and 71 blocks having only saline ground water (CGWB,2009). Over development of the ground water resources results in declining ground water levels, shortage in water supply, intrusion of saline water in coastal areas and increasing pumping lifts necessitating deepening of ground water structures. Geogenic contamination of ground water due to concentration of Arsenic, Fluoride and iron in excess of limits prescribed for drinking purposes (BIS,2004) have also been observed in many parts of the country.

After years of protests have forced Indian officials to close a coca-cola bottling plant in the northern province of Uttar Pradesh for extracting ground water above legal limits and polluting the environment with toxic effluents. Coca-cola's Mehdiganj plant in Varanasi used to pump too much fresh water from the under ground table, a practice that has led to ground water levels in the area dropping to critical levels. This infuriated local residents mostly employed in agriculture, who are suffering from scarce water resources.

Sh. Chandra Bhusan, Deputy Director General, Centre for Science and Environment say that some industries discharge as much water as they use. For example Power, the largest industrial user of water discharges 87% of the water it used in 2008-09. For a country hurtling towards water stress, the general corporate apathy worries environmentalists. Ground water is free. And though industry uses only 6% of it. 90% is by agriculture people. Prodipto Ghosh, Former secretary, ministry of environment, says companies engaged in

community initiatives only for environmental clearance.” More corporate need to go beyond just the regulatory requirement because India is water- stressed . Besides this will enhance their water security and spread goodwill among local communities”

Table of Waste water discharge and Fresh Water Consumption

Industry	Waste Water Discharge	Fresh Water Consumption M3	Total (MILLION M3)
POWER	87%	13%	39542
PAPER & PULP	90%	10%	867
IRON & STEEL	64%	36%	679
FERTILIZER(Urea)	50%	50%	199
CEMENT	100%	-	91
ALUMINIUM	94%	6%	161

Source: Centre for Science and Environment.

Ground water has become the major source of water this has resulted in considerable depletion of the ground water table in some areas causing concerns for the long term sustainability. There is an urgent need for augmentation of the limited ground water resources by taking appropriate measures including suitable management interventions. Artificial recharge to ground water through scientifically designed structures has been proven as a viable option for augmentation of ground water resources. It provides an opportunity to utilize the surplus monsoon runoff which otherwise is lost to sea unutilized.

Legal Aspects:

Independent India followed the British tradition. The legal principle evolved by the British courts, which is known as common law principle, was followed in India. Beyond that, there was no law in India exclusively to regulate or control ground water use. Common law considered groundwater as

part and parcel of the land. The legal consequence of the common law is that the owner of the land could dig well(s) in his land and extract as much as he can or wants. The land owner was not legally liable for any damage caused to water resources of his neighbor as a result of his over extraction. It was not a matter even if he has over-exploited groundwater with an intention to cause injury to neighbors well.

A model bill for ground water regulation was first proposed by the union government for adoption by the state governments in 1970, It has been revised several times but the basic framework of the latest 2005 version retains the basic framework of the original bill. Recent legislative activity by states indicates that they are generally ready to follow the framework provided by the model bill. The central government in the Ministry of water resources has circulated model bill to all the state governments for enactment. So far the states of Andhra Pradesh, Goa, Kerala, Tamil Nadu, West Bengal, Bihar, Himachal Pradesh and Union Territories of Lakshadweep, Chandigarh and Pondicherry have promulgated the state legislations. Other states are in the process of formulation/promulgation.

The basic scheme of the model bill is to provide for the establishment of a ground water authority under the direct control of the government. The authority is given the right to notify areas where it is deemed necessary to regulate the use of ground water. The final decision is taken by the respective state governments. There is no specific provision of public participation in the scheme. In any notified areas, every user of ground water must apply for a permit from the authority unless the user only proposes to use a hand-pump or a well from which water is drawn manually. Wells need to be registered even in non-notified areas. Decisions of the authority in granting or denying permits are based on a number of factors which include technical factors such as the availability of ground water. The quantity and quality of water to be drawn and the spacing between ground water structures. The authority is also mandated to take into account the purpose for which ground water is to be drawn

but the model bill does not prioritize domestic use of water over other uses. Basic drinking water needs are indirectly considered since, even in notified areas, hand –operated devices do not require the obtention of a permit. The model bill provides for the grandfathering of existing use by only requiring the registration of such uses. This implies that in situations where there is already existing water scarcity, an act modeled after provisions.

The revised version of the central bill proposes:

1. Compulsory registration of bore well owners
2. Compulsory permission for sinking a new bore well.
3. Creation of a groundwater regulatory body.
4. Restrictions on the depth of bore wells.
5. Establishment of protection zones around sources of drinking.

The bill mandates:

1. Periodical reassessments of groundwater potential on a scientific basis, considering quality of water available and economic viability.
2. Regulation of exploitation of ground water sources so that extraction does not exceed recharge.
3. Development of ground water projects to augment supplies.
4. Integrated and coordinated development of surface water and groundwater so that they are used conjunctively.
5. Prevention of over-exploitation of groundwater near the coast to stop the ingress of seawater.

Implementation will entirely in the hands of government authorities, the people who use groundwater have no role in decision-making or implementation. This run contrary to customary belief regarding ownership of groundwater and the experience of groundwater regulation anywhere in India and rest of the world.

Regulating Authorities:

1. Ministry of Water Resources: It is the principle agency responsible for wate in India but water pollution does

not fall under its purview, nor does the industrial use of water.

2. **Ministry of Industry:** It is concerned with the planning and development of water resources for industrial use. It has no mandate to control or regulate the water use by industries.
3. **Central Ground water Board/Authority:** Meant to regulate the ground water quality and quantity in the country. Though they have mandate to do what they can with ground water, they have so far only mapped the groundwater status. They have no mandate to charge industrial groundwater use.
4. **Ministry of Power:** Entrusted with development of hydroelectricity, but has no mandate to look after either water consumption or water pollution by the thermal power plants, and this despite the fact that they consume as much as three-fourths of the total industrial water in the country.
5. **Water Quality Assessment Authority:** Frustrated with the multiplicity of agencies, Ministry of Environment & Forests with Ministry of water resources decided to set up this apex body to compile information on water quality and monitor the function of the agencies. But since its constitution, it has met only twice and no progress has been made on agenda.
6. **Ministry of Environment & Forest:** It is concerned with the quality of surface and groundwater. But it has no mandate to control use of water as raw material. It has also no power to handle water scarcity nor any power to resolve water conflicts.
7. **Central & state pollution control Board:** These regulate industrial water pollution and charge water cess based on the amount of waste water discharged by the companies. But they have no mandate to control sourcing of water from various sources.
8. **Ministry of Rural Development:** It is responsible for watershed development, the Million Wells scheme, The Rajiv Gandhi National Drinking water mission

and developing the source of drinking water in rural areas, but ensuring availability of water and testing for water contamination is not its responsibility.

9. Ministry of Urban Development: It is responsible for drinking water in urban areas but does not have the mandate to monitor, regulate or charge water used by industries in urban areas.

CRITERIA FOR NOC OF GROUND WATER WITHDRAWAL

No objection certificate for ground water withdrawal will be considered for industries /infrastructure projects which are either new or under expansion as per the criteria given below:

1. Industries		
Category	Recycle/Reuse	Withdrawal permitted
Safe	Mandatory recycling and reuse of water	NOC is required for ground water withdrawal if quantity of ground water abstraction exceeds 100m ³ /day. However industries under B-VI have no exemption from obtaining NOC
Semi critical	Major and medium industries shall recycle and reuse at least 50% of the waste water	Withdrawal may be permitted subject to undertaking of recharge measures. The withdrawal should not exceed 200% of the recharged quantity.
Critical	Major and medium industries should fully recycle and reuse the waste water	Withdrawal may be permitted subject to undertaking of recharge measures. The withdrawal should not exceed 100% of the recharged quantity.
Over exploited	Full utilization of recycled water and reuse of water should be mandatory	Withdrawal may be permitted subject to undertaking of recharge measures. The withdrawal should not exceed 50% of the recharged quantity.

Source: CGWA Guideline/ criteria for evaluation of proposals/ requests for GW abstraction wef 15/11/2012

2. Infrastructure projects:

SEZ/ Group housing projects, residential townships, hospitals. Educational institutes, roads, bridges, technology parks, Malls, Multiplex etc

- a. Run-off from the entire project area is to be utilized for artificial recharge to ground water unless risk of contamination exists or area is water logged. The runoff from the entire premises shall be utilized for harvesting/ storage also, apart from recharge.
- b. The quantum of ground water for usage other than drinking/ domestic shall not exceed 25% of total ground water abstraction in case of housing projects/ residential townships.
- c. Proponents are to submit a status report stating the quantum of water required and the quantity that would be provided by the government water supplying agency. This should be supported by a letter from the agency.

3. Areas having specific depth zones notified:

Areas where specific depth zones are notified, permission to withdraw groundwater can be considered based on the site specific recommendations of regional directorate of CGWB from the depth zones, which are not coming under the notification.

4. Mining and Dewatering Projects:

Abstraction of ground water by mining industries intersecting water table for dewatering of mine pit water and dewatering ground water for basement construction of building etc, may be permitted subject to the following conditions:

- a. The dewatered quantum of water is to be put to gainful use. This may include water supply and provide to water supply agencies, agriculture, dust suppression by the industry, utilization by the mining industry, utilization for artificial recharge to groundwater, etc
- b. Piezometers for monitoring the ground water levels are to be mandatorily installed within the premises

and in peripheral areas.

- c. Wherever the mines/dewatering project is situated in the coastal area special care should be taken to prevent sea water ingress. This should be supported by a technical evaluation report.

5. Industries using ground water as raw material and other water intensive industries

Industries using water as raw material/ water intensive industries like packaged drinking water, mineral water industries, distilleries, breweries, soft drink manufacturing industries, textiles, paper & pulp etc shall not be granted NOC for groundwater withdrawal from OE Areas. In safe, semi critical & critical areas NOC for ground water withdrawal is mandatory for these industries . However ground water withdrawal will be limited as follows:

Category	Ground water withdrawal limit
Safe	Withdrawal limited to 200% of ground water recharge
Semi-critical	Withdrawal limited to 100% of ground water recharge
Critical	Withdrawal limited to 50% of ground water recharge
Over-exploited	No permission for industries under the category

What Companies are doing: Exploiting or Saving the water

A handful of companies are taking initiatives to replenish water and are claiming results.

PEPSICO

In 2010, Cola major Pepsico denied the charge that its plant at Pudukkottai in Palakkad district has been causing depletion of ground water in the arid area by over extraction of water. Kerala's state assembly committee on irrigation and power had in it's report asked the state government to restrict the use of water by Pepsi plant at 3-4 lakh liters a day. Reacting to the report of the Kerala assembly's Subject Committee in this regard, a company release said an independent study by a renowned institute had found that the impact of Pepsico's Palakkad Plant on depleting ground water level in the area

was insignificant and that the plant had been utilizing only 6.7% of the total annual water consumption in the area.

Through innovative recycling and recharging techniques the plant had been able to save about 200 million liters of water in four years and had brought down the use by 60%. The water saving initiatives of the plant had been studied by various global and national agencies and it had received awards such as Golden Peacock Environment Management award and CII's award for excellence in water management. Pepsico's water conservation initiatives in the country had been able to save 2.5million liters of water during five years .

Villages in PAITHAN district, neighboring Aurangabad received 40% less rain then usual but the farmers there did just fine. Some of them even did better, planting not one but two crops and going beyond staples to start growing fruits like lime and mango. Water is less of a worry because of PEPSICO India. The beverage major is trying to make up for the water – guzzling tendencies of it's Aurangabad plant through various initiatives to replenish the ground water in the region.

In 2010, eight years after it setup it's Aurangabad plant, PEPSICO partnered a civil society to recharge ground water in vulnerable villages of the region. It built 13 check dams and recharge over 100 wells , at a cost of Rs 50 Lakhs, in places where the water shortage goes back 20 years.

INITIATIVES	IMPACT
WELL RECHARGE	Positive water balance in 2009
CHECK DAM BUILDING	Recharge 2b liters of water
DRIP IRRIGATION & DIRECT SEEDING	Benefitted 41,000 community members

PEPSICO is a rare Indian company engaging with water. India is the first country where PEPSICO has achieved a positive water balance. But this term positive water balance has become a flashpoint between companies doing water replenishment and environmentalists. Company define water positive as putting more water back into the ground

than what their factories draw. **PEPSICO says it became water positive in 2009 and COCA – COLA say it did so in 2010.** Sh. Chandra Bhusan, Deputy Director General, Centre for Science and Environment say that this is a narrow and incomplete definition of water conservation. **A positive water balance is when a plant has zero discharge – every drop is recycled – and that every plant should be like that. India is far from it.** Selected companies like PEPSICO, COCA-COLA, HUL, M&M, ITC, HINDALCO, TATA GROUP and Ambuja Cement do put back water into communities they drawn from but their initiatives tend to revolve around water conservation, rain water harvesting, recovery and renewal. Recycling comes lower down. **If industry is serious about being water positive, recycling would have been on top priority. Not a single industry is water positive.**

COCA-COLA

In 2004, COCA-COLA has faced wrath of the local community in Plachimada village of PALAKKAD District of Kerala for its bottling plant commissioned in 2000. The company was drawing 5 Lakh Liters of water a day from boreholes and open wells. By 2002 local water supply depleted and polluted. The company after incurring legal fees and suffering brand erosion, closed that plant in 2004.

Coca-cola's Mehdiganj Plant has forced to close for extracting ground water above legal limits and polluting the environment with toxic effluents. This plant used to pump too much fresh water from the underground water table, a practice that has led to ground water levels in the area dropping to critical levels. This infuriated local residents mostly deployed in agriculture, who are suffering from scarce water resources. The plant has also been accused of discharging effluents, containing excessive levels of pollutants, thus damaging the environment. Coca-cola has 58 bottling factories in India, where consumption of soft drinks is swiftly growing with the expansion of the middle class. Many factories have been targeted by protests for the same reason: an excessive use of local water resources. India's

Hindustan Coca-cola Company private limited, which plans to onvest \$5 billion in India over the period 2012-20, has called the rulling unprecedented and denied allegations of destructive water usage as misleading and false.

Now through various initiatives COCA-COLA says it is water positive. Company replenish all the ground water we use in plants.

INITIATIVES	IMPACT
Rain water harvesting structure Construction of Check Dam	Positive water balance in 2010 Over 6 billion liters of water being conserved
Restoration of Ponds and Traditional water bodies	through 700 structures in 300 Communities

Drip Irrigation

Industry has acquired a negative image for over – exploiting water and causing pollution. Now they are trying to redress that image by reaching out to communities.

Mahindra & Mahindra

Mahindra & Mahindra is replenishing ground water, sharing best practices with suppliers and planning to map it's consumption. In 2000, it rolled out a 10 year water management master plan at it's auto plant in Zaheerabad in AP Built in 1985. This involved watershed planning, rain water harvesting, ground water recharge and large scale tree plantation. As a result , a 343 acre patch of barren land has morphed into a lush green landscape, which pilots use as a landmark of descend for landing at the Bidar airport. Ground water level have improved from 450 feet in 2000 to 200 feet in 2009.

INITIATIVES	IMPACT
WaterShed Planning	Zaheerabad plant project raised ground water
Rain water harvesting Ground water recharge	level from 450 ft in 2000 to 200 ft in 2009. Group cut water use by 5% in 2009-10 and 5.8% in 2010-11 over 2008-09

Large scale Tree Plantation

M & M is going one step further by educating it's suppliers on water conservation.

Hindustan Unilevel Ltd:

HUL has set up a water- conservation initiative through the India Water Body. It's objective is to promote water conservation among companies, scientifically and collectively. It is a neutral and non- branded body. India water body will do a nation wide study to assess the demand- supply gap in water. The member companies will set targets and guidelines for themselves and state how these are to be implemented. HUL has also built 250 water storage tanks in Madurai across six districts . Rain water is collected in these tanks and redistributed to the local community. HUL also plans to set up water purification plants in rural areas

INITIATIVES	IMPACT
Check Dam Building Spring Development for drinking water provision	Saved 50 billion ltrs of water in 180 villages across 17 districts
Building ponds on agriculture land	2015 target conserve 100 billion ltrs across 1000 villages.

Whatever the size and scope of companies initiatives, companies that are doing something are few and far behind. The national water policy 2002 lists the order of priority for water usage as drinking water, irrigation, hydro power, ecology, agro- industries and non- agriculture industries and navigation. This belies an understanding of the country level water situation, which is in terminal decline. Under the Indian constitution , no one owns ground water and benefit of this is taken by industries. We cannot change the Indian Constitution but we may bring amendments in water policy. The present policy effort is fragmented. Water is a state subject, but only 11-12 states have a policy.

Suggestions

1. Ground water consumption for industrial and commercial purposes should be priced to curb wastages and excessive use of water.
2. A legal framework on management of ground water is needed to control exploitation.
3. There should be detailed mapping of ground water.
4. There should be state water regulatory bodies to monitor industries.
5. The attempt must be to balance the land owner's right to capture ground water with the public interest in managing ground water resources for all users, including the environment and to ensure that both the present and future needs of the communities dependent upon these resources are accounted for.

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Importance and Challenges Before Indian Diaspora

Hiral Ravia

The 20th century saw the upsurge of the independence of many nations from the clutches of the colonies. The struggle for freedom in India also saw variety of phase involving the increase in the decision-making at the international level. Latha Varadarajan in her book *"The Domestic Abroad: Diaspora in International Relations"* argues that the approach of the Indian Elite class had a sudden chop-off from the relations that it maintained with their Diaspora before independence. The pre-independence saw the contribution of the overseas Indians in the freedom struggle for their homeland from their host land as after all the experiments with the civil disobedience movements were started by the "Father of the Nation," M.K. Gandhi in a foreign land itself.

The importance of the overseas Indians continued to increase till the independence (Raghavan, 67). And then the independent government of India started advising the

overseas Indians to stop looking back to India and accept their host land as whole and sole. The discipline International Relations in itself is a mystical category that covers huge varieties within it like social, economical, political, cultural, ethical, religious, linguistic, and public and so on and so forth (Khadria, 34). Creating much clearer picture, it would be well to say that international relations and the above disciplines are dependent on each other. For example, if one wants to know how Indian diaspora as their country of origin, affect international relations, whether bilaterally between India and each of the host countries, or multilaterally amongst the nations globally, one has to study the concept under various disciplines with the international relations (ibid. 35). The Indian diaspora had to face many challenges through different segments due to the policies of both the home and the host countries. Struggling hard out of the given situations gradually the Indian Diaspora is achieving their deserved positions in both the lands.

According to S. L. Sharma, there are mainly six set of the factors which affect on the mode of adaptation of an immigrant to its host land. They are:

Sr. No.	Set of the Factor	Nature of the Factor
1	Background conditions and characteristics of immigrants	Socio-Cultural
2	Their demographic, generational and organizational status in the country of immigration	Socio-Cultural
3	Their economic performance and power position in the host country	Political-Economic
4	Response of host community, culture and religion	Political-Economic
5	Level of development and manpower needs of the host country	Political-Economic
6	State policy in respect of immigrants	Socio-Cultural

Factors affecting mode of adaptation of an immigrant (Jayaram, 51-53)

To begin with, there are ample of social problems that the Indians faced in their adopted countries. Indians had to overlook the complex structure of the social institutions which included joint family, rituals of marriage, kinship, and the caste system that they left behind in their homeland. This socio-cultural baggage that the first generation emigrants from India took along with them could not re-establish them in the same conditions in their host land. Out of the different elements in the socio-cultural baggage: some of them have moved out, some have continued to exist, the others have been subjected to assimilation and the other few have revived (Jayaram, 26-27). This outlook directs to the continuity and change in the socio-cultural aspects according to the change of the national domicile of an individual or a group. There are three notions for the Indian Diaspora, first that the overseas Indians tend to regenerate their ancestral social structure wherever they go, second that they have a propensity to hold fast to their native culture in their host land and the third is them being giving firm preference to the economic integration than the cultural assimilation in their adopted land (Jayaram, 47).

Politically and economically too the Indians and then the overseas Indians faced adversities due to colonization. The colonization in India caused destruction to the fertility of the land due to the forced plantation of indigo. This condition thrust the Indians to migrate to other countries. They were actually trained as enslaved labourers by the imperial powers under the civilized name of 'indentured labourers'. The plight of the Indians abroad was most awful wherein they were given the worst environment to accommodate, terrible working conditions, ruthless exploitation of plantation workers, no sign of protest or coalition of the workers. The mode of plantation laid a dreadful impact on the socio-cultural life of the overseas Indians by violating their dignity, destroying their family and to the extent of spoiling their *dharma* (Jayaram, 55). These difficulties were not limited only to the plantation

sector; this was seen in the industrial mode of production too. In the British factories the Indian workers faced racial discrimination, economic deprivation, not allowing them to form unions, and all sorts of humiliation. The above two sectors are the examples of the unskilled and the semi-skilled Indian workers who have always faced ample of difficult situations. But there was even a highly qualified educated professional class of overseas Indians who had also faced complexities by their local counter-parts in the host land. These were those immigrant professionals who had their initial training in India and were then entitled as second-rate professionals in their host countries (Jayaram, 56-57). Politically the overseas Indians had many variations of acceptance in their host countries with different colonial powers.

All colonial powers did not have similar characteristics. They had internal differences amongst them which made different approach to the Indians also. This can be understood by the situations faced by the overseas Indians under two different colonial powers of British and French in one foreign land Guyana. Countries like Mauritius, Guyana, Fiji, and Trinidad and Tobago saw full fledged involvement of Indians in the game of power at the national level of their respective host countries (Jayaram, 59). The host countries where the Indians are in significant number have seen healthy struggle for political power. There are few examples where the struggle for power crossed the boundary and led to violent situations and suppression of Indians too. This headed the evacuation of the Indo-Guyanese to North America, the Hindustani Surinamese to The Netherlands, the East African Sikhs to United Kingdom and also the Indo-Fijians to New Zealand and Canada (Jayaram, 29).

The approach to the Indian immigrants was not the same all over the world in all phase of the time period. After a dark night at many places there fell the rays of light eliminating the plight of the Indians abroad. This can be seen in the words of N. R. Chakravarti quoting from a report of the Baxter Commission (1940) about the role of the Indians in Burma. He talks of the three classes of Indians in Burma – traders,

intellectuals and labourers each of them fulfilling important needs of Burmese society and economy. He says,

"There he spent his life working in mines, forests, fields, farms, and factories to make the country prosperous, but in return he received mostly contempt and cruelty from his fellow men. He suffered silently from long hours of hard work, scanty wages, rotten food and wretched shelter." (Singh, 93-94)

In the above words the hardships of the Indians can be seen clearly and their fate that in such conditions his own home country men did not look at him. In Burma, Sabah and Borneo the Indian workers built roads and supplied manpower in all those places where the locals could not approach. While in Malaysia and Singapore the Indians play a very important role in the economy, national life, working class, armed forces, civil services and also as business community. This position of the Indians in South-East Asian countries is not the result of an overnight magic, but is the outcome of facing challenges, working with strong determination and establishing their own identity in the related host land (Singh 94).

Politically the Indians in Fiji had to fight for their political rights and identity. The Indians in Fiji were looked with the eyes of misconceptions of obtaining control over Fiji by demanding their rights. Forty years of the struggle, pressures from the United Nations and World Opinion as well as the necessity to free Fiji from colonies fetch important political changes in 1960s. The elections thereafter saw race and ethnicity as the essential feature at the national scene of politics in Fiji. This was accelerated later in 1960s when the National Federation Party, a political party led by Indians in Fiji was victorious in the by-elections (Singh, 97). A Fiji political party came forward with a new concept against the Indians beneath a slogan, 'Fiji for Fijians only'. Indians in Fiji during this time period were undergoing a threat because they were aware of the adversities that their counter-parts had faced and were facing in South Africa, Guyana, and Kenya since the independence and more prominently in Idi Amin's Uganda (Singh, 100).

Although the effect of the independence of India was seen in the state of affairs in all the countries where Indians had migrated, but in Mauritius the Indian independence gave a new identity to the Indians there. Pre-independence the Indians in Mauritius were not bifurcated but after the partition of India and Pakistan, they were divided into Hindus or Indians and Muslims (Singh, 112). But culturally, socially Indians enjoyed good position in Mauritius. The positive aspects of the Indians were that their food, dress, about seven Indians languages, Indian Music, Bollywood Films flourished all over Mauritius. Economically Indians entered the country as indentured labourers for plantations under the colonial powers. Indians have a noteworthy role in other three sectors of agriculture also like tea, tobacco and aloe fibre. Gradually they became the shareholders in the public companies owning sugar estates. With staunch willpower of the Indians the government had launched a programme of agricultural diversification with the intention of making Mauritius self-sufficient in vegetables, maize and other agro-products. The then Governor of Mauritius, Sir Wilfrid Jackson in 1935 praised the Indians and said,

"Mauritius owes much to the Indians. More than two-thirds of the people are of Indian descent and it is their presence in the Colony, which made possible the intensive development which places Mauritius among the most highly productive areas in the Empire."
(Singh, 119)

The life of Indians in Mauritius was not keenly divided into the rural and the urban areas. The gap between the rural and the urban areas of Mauritius had been decreasing with the facilities like good roads, supply of water, electricity throughout the island. The government of Mauritius in 1974 had launched a Rural Development Programme through which the standard of living of the average Indian had also increased. The programme included variety of facilities like improvement in labour conditions, facilities granted to planters, facilities to the Indians interested in small-scale industries, revision of the wages and salaries working in public and the private sectors, provision of free education at the

secondary and at the university levels, free medical service in hospital, dispensaries and health-centers, old age pension and family allowance and the facilities can go on and on (Singh, 120-121). The advancement of the positions of the Indians in Mauritius grew from the Immigration Depot to the Government House (Singh, 122).

The relations between India and the Gulf region can be traced back to ancient times but the historical evidence of settlement of India is recorded only in 17th century A.D. (Jain, 178). In 19th century when the Gulf region came under British dominion, the Indian trading community settled and flourished in various towns of the Gulf countries (ibid). Until 1970, Hindu *baniyas* not only enjoyed religious freedom but also dominated commerce in Oman. They served as bankers, importers and exporters for local merchants as well as the government contractors (quoted in Allen, Jr 1987:12). Dubai was considered as major hub in India-UAE trade relations. However since 1970s with the emergence of the oil boom and subsequent demand for the labour changed the size and complexion of Indians in the Gulf (Jain, 180). Indians in the Gulf region countries has also undergone many complexities.

The problems in few parts have reached to an extent that the Indians in the Gulf region especially the semi-skilled and the unskilled labourers have no say in any of the matters related to economic, political or the social sectors of their respective countries. Indians have no protection under the local labour laws particularly the protective laws against the ill treatment with the women working as housemaids or under any semi-skilled or unskilled jobs. Even in this modern era the living and the working conditions for the Indians is harsh, unfriendly and worst of the worse (Khadria, 2006, 16). The ruthlessness does not end here. The exploitation of Indians is done to an extent that at times the locals withhold the passport, does not pay the decided amount of money to the Indian labourers, no overtime wage, inadequate transport and medical facilities too (Khadria, 2006, 17). Some Indians immigrants in Gulf are also notorious for being involved in criminal activities like smuggling, narcotics trade, flesh trade,

extortion, piracy and other subversive crimes. The plight of the white-collar workers is no better than the life of these unskilled labourers. In spite of such harsh conditions and changing requirements of manpower an increasing number of migration has been marked. In fact the relationship between the Gulf countries and that of the Indians can be entitled as that of being a 'symbiotic relationship' (Jain, 1999). The mindset of the Indians there especially being a worker is always that of earning more bucks. On the other hand the countries of the Gulf region are always in the need of such hardworking Indians (ibid, 200). The remittances that the Indians receive in the Gulf countries not only are used by them but they even send them to their family back in India.

Indians in North America is not only the largest but also the fastest growing diaspora in the world. Their achievements have brought honour and respect not only to their host land but also homeland. The PIOs in North America can be categorized into three phases in accordance with chronology of their arrival in North America (HLC Report, 159). First phase included Indians with agricultural background which moved southwards from British Columbia in Canada. Second phase brought Indians as entrepreneurs, store-owners, motel owners, self-employed small businessmen who arrived in early 1960s. Last phase included highly qualified professional Indians like doctors, software engineers, financial experts and scientists (ibid).

Large number of Indians began their migration to the region and gradually moved to the south across the border in search of new opportunities like that of lumbering, agriculture, and labourers working in railroads. But the series of troubles came on after the other starting from the anti Hindu riots on the American west coast. These types of activities began with the motive to drive out the Indians from the region. Even under such environment there arose a small Indian community group '*Gadar Party*' that had feelings for the motherland and wanted her to attain freedom from the colonial rulers. Though on one side the issues regarding racial discrimination did not get a permanent solution, but on the

other after the end of the Second World War the US Government made easy immigration policy especially for the doctors, nurses, engineers and other professionals and businessmen to enter the country (Arun & Saraswat: 131). At the initial stages though small in number, the Indians made great contributions in the development of American society. At the passage of time the Indians have caught hold of important positions even in the local and national level government sectors. No sector in America is without an Indian working in it may they be corporate world, robotics, literature, science and technology, journalism, academics, farming, armed forces education and even agriculture (ibid, 132). Indians for all these achievements had to pay high price of undergoing many difficulties. After about forty years of their struggle the Indians were able to attain citizenship of America. This was not an end, there are still many challenges that the Indians in America face in their day-to-day lives. The issues like racial violence, immigration law and census have still been of least concern to the US Government. Any major changes in the above issues would directly affect the family of an Indian, because they have been more sensitive about them. Despite all the above matters for Indians, America acts as the land of opportunities and contributes to the land with their best efforts. They experience delight by symbolizing them to be Indian Americans (ibid, 135).

A trend of common challenges was faced by the two types of cultural streams that migrated to South Africa – one being of the indentured class and the other being the free passenger. The Indians were not freely welcomed by any of the host land that they migrated. They had to spend a long span of time undergoing hardships and adversities and then came to the main stream of their host land. South Africa was no exception. The faction of the indentured labourers was taken by the colonialist to Natal for sugar plantation. This troop was a well-experienced in the agricultural and farming areas from their homeland itself and thus gradually acquired good control over the field. But while performing their activities these indentured Indians faced difficulties like unfair

conditions of employment, unhygienic working and living places, westernization, urbanization, industrialization and even colour and social prejudices (Arun & Saraswat: 42).

Another loop of problem that the Indians faced in the region was that of becoming a *sandwich* between the clash of interest of white colonialists and the sugar planters. Due to the quality of hardworking the sugar planters wanted the white colonialists to put an ease in the immigration of the Indians. While due to such quality of working and determinations gradually the Indians had made their stand strong enough in the market of the region. At many a places the labourers, traders and the merchants from India were acquiring prosperity but purchasing land. The market and the economy soon bent on the side of the Indians. To reduce this development of the Indians in the market act of 1895 was passed by the colonial rulers which ensured five years term of Indian indentured labour and then to facility to re-indenture. But in case of the re-indenture the labourer had to pay a heavy tax which was unaffordable and thus this act proved to be disaster for the Indians (ibid).

The merchant class that immigrated to the region had strong connections with the commercial market of India, and thus this class with the passage of time became the wealthy class of Africa. They have flourished their business and trade in renowned cities of the country like Cape Town, Port Elizabeth and East London. The Indian merchants began to acquire a very important role in the commercial and financial life of Sultanate. The Indians even broke the monopoly of the colonialists in sectors like administrative, police and public affairs also. In the long history of the country the Indians have always played a supportive role in the social, economical and political life of the Blacks. This support reached to an extent that the Indian doctors offered low cost medical treatments, Indian businessmen built schools for the Black children and the Indians joined hands with the Blacks for the independence of the country where both of them lived (HLC Report, 86). Today the Indians have left no filed untouched in context of the prosperity of the region.

Being a Diaspora of any and every country the Indians have led a long journey with the phases of challenges faced by them in their adopted countries and then gaining gradual importance for the same hard work. Though the Indians have always remained emotionally attached with their motherland but this has never been a hurdle in the development of their host land. At times the Indians had faced problems not only in their host land, but did not get positive responses from the Government of their homeland. A situation of being *of nowhere* disjointed them from both the ends. But as a light of hope in darkness recognition to the achievements of these Indians were given from both the ends and today the overseas Indians have become as one of the most precious assets of the homeland and the host country.

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Contribution of Women in Vedic Tradition

Neerja A Gupta, Ph.D

Vedic tradition is an essential identity of the civilization which is known to exist from last 10,000 years in the south of Asian continent, the region is called *Saptsindhu*. This civilization is not developed just as a result of time factor, a number of seers, *Risis*, visionaries, guru, creators, thinkers, philosophers, aestheticians, poets, mythological accounts, poems, prayers, *sutras* and relics have laid such strong foundation of this very elevated, perpetual, universal and exemplary tradition. When it comes to Vedic culture, we find it different from the conventional and western monotheistic religions with which many people are familiar. The Vedic Tradition or Hinduism is more than a religion, but a way of life, a complete philosophy. It is based on Universal Spiritual Truths which can be applied to anyone at anytime. It is called *Sanatana-Dharma*, the eternal nature of the soul. It recognizes that there is one Supreme Being with no beginning or end, the all in all, the unlimited Absolute Truth, which can expand into many forms. That Supreme Being is found in the spiritual realm but also lives in the heart of all living beings.

The *Vedic* tradition recognizes that the individual soul is eternal, beyond the limitations of the body, and that one soul is no different than another. The soul undergoes its own karma, the law of cause and effect, by which each person creates his own destiny based on his thought, words and deeds. The soul undergoes this karma in the rounds of reincarnation. The soul incarnates through different forms (called *samsara* or reincarnation) until it reaches liberation (*moksha*) from the repetition of birth and death, and attains its natural position in the spiritual domain. The Vedic path is based on regaining our natural spiritual identity. It has a complete library of ancient texts, known as the Vedic literature, that explain these truths and the reasons for the tradition. This Vedic literature is considered to be non-ordinary books that are the basis of the Vedic system. Some of these have been given or spoken by God, and others were composed by sages in their deepest super conscious state in which they were able to give revelations of Universal Truths while in meditation on the Supreme.

The Vedic path offers personal freedom for one to make his own choice of how he or she wants to pursue their spiritual approach, and what level of the Absolute Truth he or she wishes to understand. This is spiritual democracy and freedom from tyranny. The Vedic path consists of ten general rules of moral conduct. There are five for inner purity, called the *yamas*—truthfulness, *ahimsa* or non-injury to others and treating all beings with respect, no cheating or stealing, celibacy, and no selfish accumulation of resources for one's own purpose. The five rules of conduct for external purification are the *niyamas*—cleanliness, austerity, perseverance, study of the Vedas, and acceptance of the Supreme Being.

There are also ten qualities that are the basis of *dharmic* (righteous) life. These are *dhriti* (firmness or fortitude), *kshama* (forgiveness), *dama* (self-control), *asteya* (refraining from stealing or dishonesty), *shauch* (purity), *indriya nigraha* (control over the senses), *dhih* (intellect), *vidya* (knowledge), *satyam* (truth) and *akrodhah* (absence of anger).

To construct and evolve such a great tradition is not the art of few. A whole tradition of devoted and learned souls has enriched the tradition of synthesizing great knowledge of *Vedas*.

These devoted learned thinkers have had their moments of introspection after leading a severe, well tested and disciplined tradition of thought. The formulation of Vedic Culture imbibes exhaustive principles, doctrines, formulas and universal truth. This highly eco-sensitive culture evolved out of lots of purgative churning and studies.

These creators have formed a culture of सर्वजनहिताय सर्वजन सुखाय (For universal welfare and happiness) which shall provide a welfare state, laid upon moral and ethical principles in society. They treated nature as an integral element of universe hence never segregated human from nature. They showed gratitude towards nature hence celebrated all forms of nature as divine forces. Human obligations revolve around their practices related to nature only. Such Inhabitants were called *Arya* based upon their attributes and *rishi* according to their *karma*. Hence the region was called *Aryavart*. Based upon karma they were called *Arya*:

वृतेन हि भवत्यार्यः¹

A *rishi* has contributed to the sole formation of *Vedic* tradition. All knowledge traditions have their origins in these *rishis*. Hence all knowledge is owed to these *rishis*, as said in *Atharvaveda*:

इदं नमः ऋषिभ्यः पथिकृद्भ्यः²

Rishi is the medium between physical and metaphysical. He channelises the universal spirit into knowledge. Only he enjoys divine sight, divine vision, divine communion and divinity itself. Only they can decode the mysteries of the world through their penance, yoga and endeavours. It is said that that a *rishi* is born out of utmost devoted efforts called 'तप' (tapa: self transcendence) hence called 'तपोजा' (tapoja: born out of austerity). Essentially they are addressed with similar

words which are used for अग्नि (fire) like *Viduh*, *Vipra*, *Kavi*, *Manishi*, *Medhavi*, *Vidvana*, *Amrit*, etc. *Rishi* held on elevated position in *Vedic* era which could be only obtained and not rendered. As per a reference to the story of King *Rathreeti* in *Brahmdevta* by *Rishi Shaunak*, he didn't marry his daughter with *Atriputra* till he attained the position of *Rishi* through 'mantras'.

Tradition of Rishis

Rigveda defines '*Rishis*' according to different schools and knowledge systems. They belonged to ancient and meta-ancient schools:

अग्निः पूर्वैभिः ऋषिभरीडयो नूतनैरुत³

Sayana has classified them into meta-ancient viz. *Bhrigu* and *Angiras* and ancient as *Vishwamitra*, *Madhuchhanda* and others. *Rishi Lopamudra*, *Yami*, *Vaivasti* and others too belong to ancient class. These schools run into generations, though named after their precursors only. Later on these schools varied in transacting the knowledge and from '*Mantradrishhta*' (attainer of deeper knowledge) they took over to '*Shravan*' (acoustic) tradition hence called '*shrutarshi*' (One who attains deeper knowledge through word science and acoustic arrangements of sounds). *Yask* defines thus;

साक्षात्कृतधर्माण ऋषियो बभूव ।।

ते अवरेभ्यः असाक्षत्कृतधर्मेभ्यः उपदेशेन संप्रादुः ।।⁴

There were great seers who delivered mantras. But others were those who instead of manifesting hymns, delivered the tradition by speech and sermons. Devotion, illumination, radiance and revelation are factors related to soul and not to physical realities. These have no differentiation between male and female. Gender divide is a matter of social realities and lots of knowledge traditions have disregarded this divide to prefer the flow of knowledge traditions. It proved by the fact that a number of higher elevated women rishis have made their place in *Vedic* traditions. *Shaunak Rishi* categories these women *rishis* into three classes: '*Muni*', '*Brahmavadini*' and '*Rishi*'.

नवकः प्रर्थस्त्वासां वर्गस्तुष्टाव देवता
 ऋषिभिर्देवतार्भिश्च समूदे मध्यमो गण ।
 आत्मनो भाववृत्तानि जगौ वर्गस्तथोत्तम ।⁵

Sayan Rishi calls them '*Rishi*', '*Drishtri*' and '*Brahmavadini*'. Other few have been mentioned as '*Rishika*' from tenth *mandala*. These women too have attained the position of a seer by going through the same knowledge rituals as men. *Vishvavaara*, *Apaala*, *Ghosh*, *Juhu*, *Vagambhrini*, *Aditi* and like too have propounded *Suktas* of same solemn substance as in *Rishi Atri*, *Vishwamitra*, *Vashishtha* and others.

The two categorized stages of women *rishis* clarify clearly their stature. First '*Rishi*' tradition emphasizes upon '*Mantras*' while second '*Brahmavadini*' relates to deeper performance of mantras and its practices. The details of women *rishis* can be found from the '*Anukramani Granthas*'. As per the details found in *Shaunaka's* '*Arshanukramani*' and '*Brahmdeva*' and three collections of *shlokas* we find 27 women *Rishis* who are as under: *Ghosh*, *Godha*, *Vishvavaara*, *Apaala*, *Upnishat*, *Nishat*, *Brahmjaaya*, *Juhu*, *Sarama*, *Agastyasvasa*, *Indrani*, *Judramata*, *Romasha*, *Urvashi*. *Lopamudra*, *Nadiyan*, *Yami*, *Shashwati*, *Shree*, *Laksha*, *Sarpragyi*, *Vak*, *Shraddha*, *Medha*, *Dakshina*, *Ratri* and *Suryasavitr*. This enlisting is extremely relevant. It includes *Medha*, *Shree*, *Laksha* and other from '*Khil*' *Suktas*. However it doesn't include *Sikta-Nivavari*, *Shikhandnidvaya*, *Vasakrapatni* and like.

The details according to *Rigveda's mandala* are as under:

Mandala	Sukta	Mantra	Rishi	TotalHymns
First	126	7 th	<i>Ramsha</i>	01
	179	1-2	<i>Lopamudra</i>	02
Second	-	-	-	-
Third	33	4,6,8,10	<i>Nadyah</i>	04
Fourth	18	4,5,6,7	<i>Aditi</i>	3,5
Fifth	28	1-6	<i>Vishvavaara</i> <i>Atreiyi</i>	06
Sixth	-	-	-	-

Seventh	-	-	-	-
Eighth	1	34 th	<i>ShashwatiAngirasi</i>	01
	91	1-7	<i>ApaalaAtreiyi</i>	07
Ninth	86	11-20	<i>SiktaNivavari</i>	10
	104	1-6	<i>ShikhandiniDvaya</i>	06
Tenth	10	1,3,5-7,9,		
		11,13	<i>YamiVaivasti</i>	08
	28	1	<i>Vasukripatni</i>	01
	39	1-14	<i>Ghoshakakshivati</i>	14
	40	1-14	<i>Ghoshakakshivati</i>	14
	60	6 th	<i>Agatsyasvasa</i>	01
	72	1-9	<i>Aditi, Dakshayini</i>	09
	85	1-47	<i>Surya, Savitri</i>	47
	86	2-6,9,10,		
		15,16,18	<i>Indrani</i>	10
	95	2,4,5,7,11,		
		13,15,16,18	<i>Urvashi</i>	09
	107	1-11	<i>Dakshina</i>	11
	108	2,4,6,8,		
		10,11	<i>Sarama</i>	06
	109	1-7	<i>Juhu, Brahmapajaaya</i>	07
	125	1-8	<i>Vagambhani</i>	08
	127	1-8	<i>Ratri, Bhardvaji</i>	08
	134	6 th (half) 7	<i>Godha</i>	1.5
	145	1-6	<i>Indrani</i>	06
	151	1-5	<i>Shraddha, Kamayani</i>	05
	153	1-5	<i>Indramatarah</i>	05
	154	1-5	<i>YamiVaivasti</i>	05
	159	1-6	<i>ShachiPaulaumi</i>	06
	189	1-3	<i>Saarpragyi</i>	03

Khilsukta

प्रधारयन्तु मधुना घृतस्य (Hymns of Spreading the life spirit)	1-7	<i>Upnishat-Nishat</i>	07
श्री सूक्त(Hymns of Prosperity) post 5.87	1-27	<i>Shree</i>	27
भूमिर्माताः नभः पिता (Hymns of Mother earth and Father Space)	1-7	<i>Laksha</i>	07
मेधा-सूक्त(Hymns of Radiance)	1-10	<i>Medha</i>	10

A number of these *Brahmvidinis* have contributed just one hymn. They are *Romsha*, *Shashvati*, *Vasukrapatni* and *Agastyasvasa*. One and half hymn is given by *Godha* and two by *Lopamudra*. In the list it can be seen that a number of names are accompanied as contributors. i.e *Parvat* and *Narad* with *Shikhandidvaya*. Smallest hymn is given by *Saarpragyi* which contains only three mantras, while the largest hymn is given by *Suryasavitri* which has forty seven mantras.

Classification of Women Rishis:

The women *Rishis* were classified according to their name, class, inherited traditions and hymns of their respective schools.

1. Classification on the basis of Proper Names: Two sub-classes can be named here:
 - (a) *Swanaamedhanya*: Those who become famous as their own names, such as *Romasha*, *Lopamudra*, *Vishvaara*, *Apala*, *Yami*, *Ghosha*, *Aditi*, *Indrani*, *Sarama*, *Urvashi*, *Dakshina*, *Juhu*, *Shraddha* and like.
 - (b) *Agyatanama*: Personal or individual names are not known for these *rishis*. They are known for their associations with their husband, or with elements from nature or Gods like rivers, Indra or Vasu. They are *Nadyah*, *Vasukripatni*, *Agastyavasa*, *Indramatarah*, *Indra-Snusha* and like
2. According to Universal Knowledge Class:
 - (a) Related *Rishis*: *Indrani*, *Shachi*, *Paulaumi*, *Indramatrah*, *Aditi* and *Surya Savitri* belong to this class as they are associated with God.
 - (b) *Apsara*: *Urvashi* and *Shikandnidvaya* fall in this category
 - (c) *Rishikul*: All those who belong to some school of thought or knowledge come in this category; *Lopamudra*, *Vashvavaara*, *Appala*, *Agastyasvasa*, *Juhu*, *Vagamhrini*, *Ratri*, *Shraddha*, come in this classification.
 - (d) Belonging to Kingship: Many of the daughters of Rishi were married to Kings. These are counted under this category, such as *Romasha*, *Shashwati*, *Ghosha* and like.
 - (e) Commoners: A number of women *rishis* don't have luminous family or known for their lineages. Such are categorized into 'common' category. *Godha*, *Nadyah*, *Sarama*, *Shree*, *Laksha*, *Medha*, *Sarpragyi*, *Kokila*, *Mayuri*, *Sarika*, *Shraddha*, *Vak*, *Vaani*, *Bharati*, *Ila* such names are given to such *rishis*.

3. On the basis of Functions or objectives:

Shaunak has classified these *rishis* into three groups of nine each on the basis of functions of their hymns and activities:

a) **Worshipping Gods :**

Ghoshā, Godhā, Vishvavāra, Apalā, Upnishat, Nishat, Juhu, Agni, Vayu and others hence are grouped here.

b) **Engaged in Dialogue & Discourse:**

Indrani, Indramata, Sarama, Ramasha, Urvashi, Lopamudra, Nadyah, Yami and Shashwati come in this category as their discourses with Rishis are quite contributive.

c) **Subscribing to Natural Elements and Gods:**

The third category contains those names who were primarily involved in projecting emotions of nature and creation. *Shree, Laksha, Saarpragyi, Vak, Shradda, Medha, Dakshina, Ratri and Surya Savitri* come in this category.

Though scanty, still the contribution of women in Vedic tradition can't be ignored. 'Devotpatti', 'Vaksukta', 'Nad – sukta', 'Ratri-sukta' and like Suktas opened the vistas of divine introspective essence of existence. Apart from these *Brahmavadinis* the contribution of those women who cannot go unnoticed who through their conduct, intelligence, debate, dialogue, discourse, premiership and knowledge brought enlightening glory to Vedic culture, tradition and behavior. They are *Purumitra's* daughter *Shundhyuv*, *Vradhimati* the great sacrifice, brave *Vishpala*, courageous *Haimvati Uma, Itara* – mother of *Mahidas Eitryeyi*, *Krishna's* mother *Devki, Jabala* – mother of *Satyakam, Atiki* – wife of *Ushasti Chakrayana*, daughter of King *Pautrayana, Matreyi, Gargi Vachaknavi, Yam-Patni*.

These women *rishis* keep flowing like the streams of knowledge in Vedic traditions and delivered a gracious tradition of knowledge to bring in completeness into culture of learning.

Endnotes

- i. Mahabharata, Udyogparv, 88.52
- ii. Rigveda 9.63.5
- iii. Rigveda 1.1.2
- iv. Nirukta 1.6.2.0
- v. Brahmddevata 2.84 Aarshanukramani 10.102

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Impact of High-end Tourism on Indigenous Culture: A Case of Khajurao, MP

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Organised tourism has often been a noteworthy agent of change. It brings assets, creates professions, and endorses sale of crafts and local works of art, etc. At the same time cultural heritage sites, performing arts, art and natural resources are often subjugated in catching the imagination of the tourists. This may reduce the cultural heritage and the environmental assets completely ignoring the socio-cultural values. Converging of a great number of tourists on a historic site and location of tourist facilities in the surroundings have often resulted not only in changing of the innovative features of the site but also in all sorts of pollution which is detrimental and even demolishes the fabric of the monuments and works of art.

Tourism, no doubt, serves as a powerful means of dissemination of world cultures, however, the socio-cultural values are hampered, the bonds of people with their religion and faith is interfered with, due to mushrooming of restaurants, bars, discos and other entertainments. Conflicts in local social groups rise in the wake of these issues. Ideally, tourism should give

breathing space to host culture and natural environment of the country.

Tourism is associated with fiscal benefits, employment prospects and inter-mingling of different cultures. In the process, quite frequently, conservation of national heritage and environment is ignored. The obsession with monetary growth based on the progress of tourism compromises the social and cultural well-being of the host community, and leads to conflicts of interest. It, therefore, becomes a challenge to develop tourism, especially high-end tourism, with preservation and enhancement of cultural expression and heritage.

Tourism is inter-related to factors of society with its values, the economy, resources and the environment, not to forget the policies of the government. But, in the race for rapid development, the balance between having and being is disturbed. The bond between tourism activity and social change is noticeably stronger and multifaceted than what policy makers acknowledge. In fact, they are continually unfavourable to the in-general safety and concerns of locals. The path to rapid economic development does not pay any regard to the possible, and quite often perceptible, negative impact on social and cultural issues. It has been frequently observed that monetary issue has superseded the issue for the community. This lacuna has global dimensions, yet least addressed in countries like India.

Khajuraho, the once flourishing capital of the Chandel Rulers in Central India, a remote and unknown small agricultural village, is now on the world tourist map attracting thousands of tourists, both domestic as well as international. It is a small village, adjacent to an extraordinary group of 10th-11th century monuments which are on the World Heritage List. Khajuraho is located in district Chhatarpur of Madhya Pradesh in the heart of Central India. The climate is tropical and the land, which is upland, appears flat and is segmented into basins; in ancient times rain water was gathered in tanks and bunds. The village has a population of about 6000, most of which lives in mud-houses with clay tile roofs. The terrain, dotted with Mahua trees, flowers of which are used to brew local liquor, permits intermittent cultivation. The erotic sculptures of Khajuraho temples are the main attraction to a common visitor to the place and responsible for giving Khajuraho widest publicity and popularity among the tourists. However, these erotic figures comprise only a part of the entire range of the

magnificent sculpture which is full of 'sublime and sensuality' (Kapoor).

The momentous monuments of Khajuraho are splendid examples of classical medieval Indian architecture. The existing glorious temples, one of the finest examples of north Indian Hindu temple architecture, were revived during the British period. They present us the art and architecture of great interest. The temples in Khajuraho are classified into the Eastern Group, the Southern Group and the Western Group of temples according to their respective geographic locations. An annual dance festival is held in the month of February, which features various classical Indian dances set against the backdrop of the Chitragupta Temples. The Khajuraho temple complex offers a light and sound show every evening held in the open lawns in the temple complex. There has been a virtual continuity of ritual practices, at least in one of the temples, Matangeswara, since the time it was built. The temple is particularly worshipped on 'Basant Purnami' attracting tens of thousands of pilgrims from the region. There are Jain temples in the Eastern Group that attract large groups of Jain pilgrims to Khajuraho from other parts of the country as well.

The vicinity of Khajuraho is now alive with life. Tourism has provided employment to hundreds of local people in hotels and shops, transport, guide services etc. There is a flourishing clay model industry committed to replicas of the famous temple sculptures. A number of shops, including those run by the govt. deal with items of presentation, handlooms and handicrafts. This has led to extra income which has resulted in improved affluence and general prosperity of the people to some extent. However, interference of such development with the cultural value of the site cannot be overlooked and needs attention.

In a developing country, it is possible that the initial influence of tourism on the culture of the host communities is perceptible only on account of the low level of economic and social development that is generally taking place. It would be adequate to say, that such influences are hardly ever taken into account. This intricate interrelationship between the figures of tourists and their comparative level of influence on the host community needs to be borne in mind. For Khajuraho, the only appeal for the tourists is the temples, apart from the Ranoh Fall (a scenic waterfall at one end of the Ken river gorge) 20 kms from this historical site. Random constructions have taken their toll around the temple confines on account of the tourist activity.

The local people know about the temples, but they only know what is engraved, mostly erotic inscriptions. Khajuraho, being on world heritage map, has international significance. Accommodation and transportation facilities are adequate. Though domestic tourism is encouraged, it did not gain a big footing. The efforts to raise tourism have had a positive effect; had it not been the case, it would not have been possible to become a famous tourist destination. Few will disagree that these temples are worth a visit, both at dawn and dusk. Even in the low season, one enjoys the early morning and late afternoon serenity of the complex. High season is a further thing altogether, when cooler temperatures restore the sweltering heat and solitude is exchanged for throngs of package-plan tourists. The old village of Khajuraho still maintains the original environment where different castes still live in entirely separate communities, and a glimpse of life as it once was may still be stolen.

While at Khajuraho, one can't escape the nuisance of touts who come in all ages, language proficiencies and degrees of obstinacy - they have little to rely on to support themselves other than the tourists' generosity - and can be quite determined in the pursuit of their prize. In olden days, the temples at Khajuraho were not known to many people as a big tourist attraction. One had to make several changes and halts by bus and a few kilometres ride by a one-horse carriage, on an un-metalled road. The temples stood in a sort of wilderness and wild animals roamed freely around the temples. During festivals, villagers would dance all night. However, in the present scenario, roads and transportation have improved. Viewing from social perspective, locals are nostalgic about their past, when people in community were more friendly and accommodating than today when they are financially stable.

The point of concern in the context of the cultural impact of tourism in Khajuraho, is the inadequate and definite nature of Khajuraho's appeal to tourists. While the importance of Khajuraho in history terms remains acknowledged, only nine temples of the Western Group are considered really important. The four temples of the Eastern Group, almost three kilometres away from the former, are far lesser in architectural quality and workmanship. They attract quite a number of domestic pilgrims accounting for the substantial number of the domestic visitors. The only functioning temple amongst those built by the Chandelas is the Matangeswara, adjacent to the popular Western

Group of temples. Those who visit the Matengeswara are local residents and a few Indian tourists. By and large, foreign tourists who come to Khajuraho do not visit this 'live' temple. The locals organize the elaborate 'Shivratri' festivals every year, when the rite and ceremonies conducted in this temple form the essential event of the festival. Tourism does not appear to have affected the genuineness of this local ritual.

Government promotes classical Indian dances during Khajuraho Dance Festival every year, by inviting well-known performers to perform against the backdrop of the temples. Initially it was held inside the secluded area of the Western Group of temples, but the setting has now been changed outside the complex, because it was alleged that the temples were being damaged due to this practice. 'Lokranjan' Festival is held immediately following the Khajuraho Festival. This festival is organized by the Adivasi Lok Kala Parishad, the artists perform in the vernacular dance/drama traditions of the region, *nautanki*, *tamasha*, *raslila*, *swang*, *nacha* etc.

The Archaeological Survey of India, do not have guides of their own to assist the tourists, but they make available some books for the benefit of tourists. These books present the temples in the correct perspective, but, sadly, are seldom read by foreign tourists who, by and large, refer to their own guidebooks on India or the information supplied by the local guides. The State Tourism Department licences guides; young boys, from the vicinity who are influenced by the lifestyle of tourists. There have been innumerable examples of guides being lured to foreign countries by tourists.

After the inception of tourism in Khajuraho in the early 1960's, Khajuraho witnessed growth of tourist infrastructure, primarily in the form of expensive hotels and increase of tourist related commercial activities near the Western Group of temples. The population of the village too increased with rise in tourism, perhaps due to influx from nearby villages in search of better employment. The handicrafts from all over India are sold in neighbouring shops and emporia. There has been protest of the natives as the economic benefits go to the migrants. The locals need to be integrated socially and economically in the tourism industry.

There has been positive influence too. The village suffered from poverty; however, with some employment the initiation of job amongst financially weaker section is encouraged. Efforts need to be taken by both Government and NGOs to develop agro industries in order to make hotels and restaurants self-sufficient.

Cultural significance assesses the value of a site. It includes aesthetic, historic, scientific (research), social or economic value. Sites that are likely to be significant are those that help our understanding of the past, or enrich the present, and will be of value to future generations. It is high time for the government to check 'modern' practices that may destroy the traditional fabric of Khajuraho, the very characteristic which draws the attention of the tourists. Private planners have acquired a lot of agricultural land for future development. The village has gradually transformed as the tourism industry scaled heights. The basic amenities have improved, attention to roads; environment (though marginally) has made it a better catch for tourism. Khajuraho's status with tourists has given it new height in Indian eyes: it has become a symbol of Indianness. Big signs in English on the way into town from the airport proclaim that one is entering a neighbourhood devoted to the festivity of life and love. The virtual insignificance of Khajuraho village in comparison to the great significance of the temples to the tourist obscures the brunt of tourism on the local culture. However, studies have shown that tourism has largely reinforced the existing socio-economic patterns without bringing any deep-seated change in the organization of social forces which would help achieve a more democratic society.

Thus, the pros and cons of the tourism industry have impact on the environment. Tourism contributes directly to the conservation of sensitive areas and habitat. It contributes to government revenues. Sound environmental management of tourism facilities can increase the benefits to natural environment. One of the negative impacts is land degradation, due to increased construction of tourism and recreational facilities has increased the pressure on these resources and on scenic landscapes. Direct impact on natural resources, both renewable and non renewable, in the provision of tourist facilities is caused by the use of land for accommodation and other infrastructure provision. Tourism cause the same forms of pollution as any other industry, air emissions, noise, and solid waste and littering, releases of sewage, oil and chemicals, even architectural/visual pollution, etc. Transport by air, road, and rail is continuously increasing in response to the rising number of tourist activities in Khajuraho. Air pollution from tourist transportation has impacts on the global level, especially from carbon dioxide (CO₂) emissions. Solid waste and littering is a

serious problem and improper disposal can be a major despoiler of the natural environment in the long run.

Thus, it may be stated, tourism can spin local cultures into commodities when sacred customs, conventional cultural rites and festivals are condensed to be conventional to tourist outlook, ensuing in what has been called modernized traditions. Essential alterations in individual ideals may perhaps happen. Sacred sites may not be appreciated when they are professed as goods to trade. Many adaptations are done due to the growing demand of tourists as per their choice and taste. Cultural conflict can take place as a result of differences in cultures, ethnic and religious groups, values and lifestyles, languages, and levels of prosperity. Economic inequality is one such result. Many tourists come from societies with dissimilar expenditure examples and lifestyles than what exists at the end, looking for enjoyment, spending large amounts of money, etc. The local people that get in touch with these tourists may attempt to imitate their behaviour, forgetting their deep rooted values, on strength of which the community has not only survived but flourished for centuries.

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Vinita Singh Chawdhry is a Professor of English at the Department of Higher Education, Bhopal, M.P. Her research interests include feminism, post colonialism, multi culturism, diaspora, grammar and language. She supervises doctoral research in Indian literature, British and African literature. She has presented over 40 papers at international and national seminars and chaired many sessions. She has co-authored many textbooks prescribed for the undergraduate students of Madhya Pradesh.

Book Review

Bharatiya Diaspora: Vividh Aayam, *Ramsharan Joshi, Rajeev Ranjan Rai, Prakash Chandrayan, Prashant Khatri* Rajkamal Publication Pvt. Ltd. (New Delhi), Year: 2014 ISBN: 978-81-267-2611-0 Pages: 196 Price: Rs. 350/-

This book delivers a detailed analytical account and perspective on Indian Diaspora. Twelve chapters, four editors, and nearly 200 pages go into this effort. The range of approaches and diverse themes chosen make the chapters a fairly interesting read, even for those who are not directly connected with the subject itself. It is compilation of chapters authored by some of the renowned intellectuals on Indian Diaspora. As the title of the book suggests it looks into various ramifications of the proliferation of Indian Diaspora.

The first two chapters authored by Ramsharan Joshi and Rajeev Ranjan Rai, define diaspora and trace the origin and growth of Indian diaspora. After setting the background, Neerja A. Gupta in the third and fourth chapter gives comprehensive account of Indian diaspora in some of the important countries with some illustrated diagrams and

figures. Fifth chapter noted down by Nivedeta Singh identifies influence of Indian language, cuisines, music and costumes on the societies of some host countries. Ajay Kumar Dubey in the sixth chapter studies diaspora with economic and political approach elaborating India's diaspora policy during both pre and post-independence era. In the seventh chapter, Rajeev Ranjan Rai narrates the relationship between Indian diaspora and local community in Trinidad, Malaysia and Fiji. Prashant Khatri in the eighth chapter celebrates the success of Indian diaspora in political, economic, technology and cultural arena. Rajeev Ranjan Rai in the ninth chapter writes about 'mini-India'; a cultural baggage which Indian diaspora carries while migrating to foreign lands. In tenth chapter Prashant Khatri explores the new tools of communication being used by the Indian diaspora to connect back home. Harpreet Kaur in the eleventh chapter focuses primarily on one of the most successful diaspora community; Punjabi diaspora. The concluding chapter studies the influence of Hindi language in the foreign lands where Indians have settled down.

The strength of this book lays in the range of varied aspects of Indian Diaspora it offers. This book is an excellent resource to students, educators, and research scholars. The literature overview of this work would be very helpful to readers who are new to this area of research. This book is a tribute to the struggle of Indian diaspora who made painful efforts to assimilate in a new society facing wide-ranging predicaments.

Reviewed by Mr. Ravjeetsingh Atwal is a Doctoral fellow in the Department of Political Science, Gujarat University. His area of interest include Indian Diaspora and International Relations.

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