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Bharatiya Manyaprad

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Vol. IX

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May 2022

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May 2022

BHARATIYA 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. BHARATIYA 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. BHARATIYA 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. BHARATIYA 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.

Each Volume shall have one issue in a year.

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Dr Neerja A Gupta

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Bharatiya Vidya Bhavan
Ahmedabad Kendra
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Gujarat, India

Telefax: +91-79-27910213

Phones: +91-79-25600312/ 25600311.

H/P: +91 9825012984

Email: drneerjaarun@gmail.com

EDITORIAL BOARD

Chief Editor

Dr Neerja A Gupta

Vice Chancellor

Sanchi University of Buddhist-Indic Studies, Raisen, Madhya Pradesh
drneerjaarun@yahoo.com

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Subscription should be in the name of:

Editor, Bharatiya Manyaprad

at

Dr. Neerja A Gupta

Ind Floor, Rituraj Apartment, Opposite Rupal Flats, Near St. Xavier's Loyola Hall
Navrangpura, Ahmedabad-380009, Gujarat, India.

Telefax : +91-79-27910213

Phone : +91-79-25600312

H/P : +91-9825012984

E Mail : drneerjaarun@yahoo.com

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Dr Neerja A Gupta

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Sd.
(Neerja A Gupta)

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EDITORIAL

No other country in the world can be compared with India for the sheer grandeur of its legacy . The whole world looked with wide eyed wonder as to what kind of civilization could have produced such enormous achievements in Art, Architecture, Music and expressions of those finer sentiments to which life itself owe its savor. From Emperor Ashoka to Mahatma Gandhi, the recurrent theme of society and politics was this celebration of humanity and of the conscience of mankind and the finest expressions of the spirit.

The Global Competitiveness Report would say that India is third in the world in the matter of availability of scientific talent; fourth in the world in the matter of size of its domestic market and fifth in the world in its potential to access international markets. Same way India reigns supreme when it comes to spiritual and philosophical legacy in knowledge systems. Its history is vast and long. Idea of India is a sublime synthesis of different cultures, religions and ways of life woven into a great mosaic of national harmony.

Present issue of Bharatiya Manyaprad has the same variety of thoughts based on its cultural values, historical evidence, and philosophical realities.

Indian Council of Historical Research, (ICHR) has processed the journal with part financial support from this issue and we are thankful for their consideration. Global libraries are including the journal in their consortium as multi-disciplinary journal. Our unceasing efforts since

2013 have started showing lead to important provision of scholars to celebrate the Indianness in research-based writings.

This new beginning shall provide fresh credibility. Silent conviction speaks grander in work hence why make loud claims when acts support our feats. Therefore, Bhagwat Gita says:

ध्यायतो विषयान्पुं सः संगस्तेषु ऽजायते।

With best wishes,

Dr Neerja A Gupta

Contributors List

- 1. Apexa Munjal Fitter, Research Scholar, Department of English. Gujarat University**
- 2. Dr. Dilip Charan, Professor & Head, Department of Philosophy, Gujarat University, Ahmedabad (Gujarat)**
- 3. Mr. Deep Kumar, Lecturer in Physics, Department of Higher Education, Shimla (Himachal Pradesh)**
- 4. Dr Gedam Kamalakar, Researcher Dept. of Political Science Osmania University, Hyderabad (Telangana)**
- 5. Ms. Humaira Mehran, Research Scholar, Gujarat University, Ahmedabad (Gujarat)**
- 6. Dr. Jiwan Devi, Assistant Professor, Department of Political Science, Hans Raj Mahila Maha Vidyalaya, Mahatma Hans Raj Marg, Jalandhar (Punjab)**
- 7. Dr. Kandi Kamala, Asst Professor, Dept. of Political Science, Government Degree College, For Women Begumpet (Autonomous), Osmania University, Hyderabad (Telangana)**
- 8. Ms. Kiran Kumar Arya, Research scholar, Department of Yoga Science, Gurukul Kangri Sama Vishwavidyalaya, Haridwar (Uttarakhand)**
- 9. Dr. Neerja A. Gupta, Vice-Chancellor, Sanchi University of Buddhist-Indic Studies, Sanchi (Madhya Pradesh)**
- 10. Dr. Nisheeth Rai, Assistant Professor, Department of Anthropology, Mahatma Gandhi Antarrashtriya Hindi Vishwavidyalaya, Wardha (Maharashtra)**

- 11. Mr. Raj Gohel, Ph.D. Research Scholar, Department of International Studies, Gujarat University, Ahmedabad (Gujarat)**
- 12. Prof. S. R. Bhatt, Eminent Philosopher and Sanskritist, Chairman, Indian Council of Philosophical Research, Government of India. He was General President of Indian Philosophical Congress and Akhil Bharatiya Darshan Parishad (All India Philosophy Association)**
- 13. Prof. Sanjeev Kumar Sharma, Professor and Head, Department of Political Science, Chaudhary Charan Singh University, Meerut (Uttar Pradesh)**
- 14. Mr. Sowmit C. Chanda, faculty at BRAC University, Bangladesh**
- 15. Dr. Surendra Kumar, Professor, Department of Yoga Science Gurukul Kangri, Deemed University, Haridwar (Uttarakhand)**
- 16. Prof. Susheel Kumar Sharma, Department of English & Modern European Languages, University of Allahabad, Allahabad (Uttar Pradesh)**
- 17. Ms. Vaishali, Department of English & M.E.L, University of Allahabad, Prayagraj (Uttar Pradesh)**

Transition in India: Past and Present

S. R. Bhatt*

Antiquity and Continuity of Indian culture

India has a pretty ancient history with inspiring ideas and ideals. Indian culture has a hoary past the beginning of which is not known. But it has pre-historic origin. We have its first apparition in Vedic literature, the grandeur and sublimity of which evince that it has been pretty old, may be oldest in the world. Vedic wisdom has been vast and variegated touching different aspects of Reality and life. It has been holistic and integrated, catholic and symbiotic. This has provided it an inherent vitality. There are some noble ideas and ideals contained in it which are not only endearing but also liberating. That is why it has permeating influence within and outside India. This is what the Urdu poet Mohammad Iqbal has very convincingly pointed out some time back in his well-known poem, “*Sâre jahân se achhâ Hindustân hamârâ*” in which he proudly declares that,

“Kuchh baat hai ki hasti, mitati nahin humaari
Sadiyon rahaa hai dushman daur-e-jahaan hamaara
-Tarana-e-Hind, 1904¹

* Professor S. R. Bhatt, Eminent Philosopher and Sanskritist, Chairman, Indian Council of Philosophical Research, Government of India. He was General President of Indian Philosophical Congress and Akhil Bharatiya Darshan Parishad (All India Philosophy Association)

(There is something momentous in Indian culture because of which it could not be wiped out in spite of the onslaughts of inimical forces for centuries together.)

He refers to the survival instinct of Indian culture which contains inherent vitality, the perennial force.

India is a nation which has essential identity with multiple diversity all intertwined. Radha Kumud Mookerji in his book "The Fundamental Unity of India" (p.23) quotes Herbert Risley who has observed that, "Beneath the manifold diversity of physical and social type, language, custom, and religion which strikes the observer in India there can still be discerned, as Mr. Yusuf Ali has pointed out, a certain underlying uniformity of life from the Himalayas to Cape Comorin." Mookerji further quotes (pp 23-4) Vincent A. Smith who opines that "India has many features which differentiate it from that of all other regions of the world; while they are common to the whole country or rather continent in a degree sufficient to justify its treatment as a unit in the history of human, social and intellectual development."

There is an unbroken spirituo-material culture of India which is uniquely its own which it is sharing with the outside world for more than five thousand years known in history, which is multifarious and diverse, which is living and has vitality to live. Because of its organismic nature and character, it displays a unity-in-multiplicity and becomes conducive to self-identity and self-preservation as well as group solidarity and group-cohesion. It has a vitalizing and animating force of its own and yet it does not deny nourishment and nurture from extraneous sources as well by incorporating and absorbing them as its own. Both the variety and continuous identity are the assets of Indian culture. This diversity is not to be looked at in terms of fragmentation of time as ancient, medieval and modern or in terms of associating these time fragments with racial or denominational segregations. Such a fragmentary and divisive approach to integral Indian culture is not only a superimposition and a distortion but it also strikes fatally at the roots of identity and continuity. The very ideas of identity and continuity are at stake if Indian culture is taken to be disjointed pieces of multiple

contributions from heterogeneous sources. Equally suicidal is the approach to confine India to the present and to negate all past inheritance.²

Ever since the dawn of thought right from the Vedic times the Indian mind has undertaken a search for ideals of life. For this it constructed elaborate systems of epistemology and logic, metaphysics and morals, social and political philosophies, language and hermeneutics, arts and humanities, science and technology etc. This search for ideals of life implies that the seekers were not satisfied with the present life they were living day to day. This dissatisfaction was not so much due to historical and natural circumstances that conditioned the society of the time but it was generated by a search for a deeper meaning of life than could be found in the everyday experience. It was due to a keen and critical sense of peace, perfection and beatitude developed by the people. The questions that they tried to grapple were: what is human life? What is its meaning and purpose? How is human being to plan the life so that the *summum bonum* of life can be attained? What is the goal of cosmic process?

Vedic wisdom

The Vedas constitute the pristine foundation of Indian culture. They exhort for establishment of a virtuous society (*vratī samĀja*) They inculcate a healthy and robust attitude towards life. In the grand quest that humankind has undertaken ever since the dawn of thought for peace and harmony, a panoramic pageant of which is presented by history, the contribution of Vedic wisdom has been by all standards the most distinctive and sublime. It has provided ideas and ideals, moral and spiritual values, beliefs and practices, and patterns of behavior—individual and social—on the basis of deep insight into the nature of Reality, which have universal appeal and inherent vitality to survive in spite of all odds and vagaries of history and which still continues to provide life sap to its adherents and votaries. It would be certainly beneficial to the whole humanity if those sublime ideas are reiterated in their pristine purity so that the discerning human mind can evaluate and emulate them. In

the words of profound scholar F. Max Muller, “So great an influence has the Vedic age exercised upon all succeeding periods of Indian history, so closely is every branch of literature connected with Vedic traditions, so deeply have the religious and moral ideas of that primitive era taken root in the mind of the Indian nation, so minutely has almost every private and public act of Indian life been regulated by traditional precepts that it is impossible to find the right point of view for judging of Indian religion, morals and literature without a knowledge of literary remains of the Vedic age.” (History of Sanskrit Literature, P. 8)

India has the fortune of possessing one of the finest cultures in the world in the form of Vedic wisdom. It is characterized by integral, holistic and spiritual view of Reality and a way of life based on that. It advocates fundamental unity of all existences, both animate and inanimate, (*Sarvam khalvidam Brahma*). Every existence is at bottom spiritual, pulsating with life and consciousness (*EtadÂtmyamidam sarvam*). Everything in this cosmos has common source and sustenance (*Tajjalan*). In fact, whatever existed, whatever exists and whatever shall come into existence, all are manifestations of the same Divine Being, declares the Puruâ Sûkta of the âgveda. The ÍÁvÂsyopaniâd of the Yajurveda states that in this mutating world every element is divine and is permeated by the Divine. It is one, unitary, self-existing principle (*Tadekam*) which expresses Itself diversely, says the *NÂsadîya Sûkta* of the âgveda. It is also experienced and expressed diversely. This is the grand Vedic vision. Of course, these sublime ideas and noble practices are witnessed in other cultures as well and are to be reckoned with. Good ideas and practices never collide; they only supplement and reinforce one another. Therefore, the âgveda exhorts, “Let noble thoughts come to us from all over the world.”

Right from the dawn of human civilization India has projected the lofty ideals of cosmic unity and universal fraternity treating the whole world as one family (*vasudhaivakumbakam*).

Ayam nija paroveti gaṇanā laghu cetañam
Udāra caritāñam tu vasudhaiva kumumbakam.

(It is persons of mean mentality who think and feel that 'this mine' or 'that of other'.

For persons of broad outlook, the whole world is one family.)

It is a unique feature of Indian culture which exhorted not to have the mentality of "I versus thou". Instead it advocated the attitude of "I and we". This is spiritual globalization which is cherished and inculcated by Indian seers and sages all the times. The 'other' is not to be considered as external or alien or separate. The ideal to be emulated is universalization of 'self', feeling oneness with the entire cosmos. In this schema of global family there are both individual entities (*pinā*) and their organic totality (*brahmā*) in a harmonious relationship. A distinction has to be drawn between the two but they are not separable. The *summum bonum* of cosmic process is self-realization which is realization of this total self, self-realization of all in one. This is life-transforming enterprise of freeing one from narrow identity and merger with all.

Expressing the pious longing of universal happiness (*Sarve bhavantu sukhinā*) the Vedas and the *Upaniṣads* inculcate the attitude of self-sameness everywhere (*samadṛī*) and realization of universal wellbeing (*sarvabhūtaḥita*). The *Gītā* enjoins us to see the self in all beings and all beings in the self. It exhorts us to get engaged in the welfare of all (*lokaśaṅgraha*) hating and malicing none and with friendship and compassion for all. The Vedic prayers are never for an individual self. All prayers are for universal wellness. The *Atharvaveda* (XIX.67) has this prayer, "Let we see hundred springs. Let we live for a hundred years. Let we know for hundred years. Let we progress for hundred years. Let we prosper for hundred years. Let we be useful to all for hundred years. Let we even go beyond hundred years." It says that "To awake and arise and to march ahead is the mark of every living being." (V.30.7) So it exhorts, "Ascend high towards zenith, taking the earth and the nation onwards in the march.

Rise to affluence. Have offsprings. Soar high to immortality. Rising high, touch the highest point of splendor.” (XIII.1.34) The *Āgveda* (VII.35.8) contains the prayer, “The far-seeing sun may rise up to bless us for peace and prosperity. The four directions of the sky may be auspicious to us. The steadfast mountains may bring peace and prosperity. The rivers and waters may be conducive to our happiness.” It (V.67.4) extols those who follow noble righteous path. It writes, “The noble persons are those who follow eternal law, preach and practice truth, extend a helping hand to all, act as ideal guide and guardian and save from sin.” The *Śivasamkalpa Sūkta* of the *Yajurveda* is a marvelous expression of the prayer for virtues and purity of mind. All the four Vedic *Samhitas* call for ennobling the whole world as there cannot be partial and piece-meal practice of virtues. Everyone has to follow the path of *ṛta* (cosmic order), otherwise deviation from this will affect universal peace and harmony. Everyone should be friendly to one another. The *Yajurveda* (XXXVI.18) wishes, “Let all look at us with friendly eyes and let we look at them with friendly eyes.” This mutuality of love and fraternity expresses fundamental unity of the whole universe and mutual interdependence of every part. No one can afford to have enmity with others without endangering peace. In the universe we have to live like members of one family and therefore we should not hate one another, says the *Atharveda*. (XII.1.24) The *Āigveda* (V.2.6) exhorts us to give up hatred and avers that those who defame others themselves get defamed. We have to care for the wellbeing of all (IXX.62.1) It prays, “May my hand be curative to the entire universe and impart health and hilarity to all. (X.60.12). The *Atharvaveda* gives a very beautiful analogy of family concord and solidarity and says that we may love one another as cow loves its newborn calf. (III.30.1) The *Sūrya hymns* of the *Āigveda* are remarkable expressions of ideal family life. They exhort us as to how best we have to live family life with happy marital and conjugal living along with the off springs. It is highly pertinent and beneficial in modern times when families are getting broken up and marital disputes and divorces are on the

increase. The hymns from 23 to 47 are worth pondering and emulating by the modern humanity that boasts of being civilized. It is really a rewarding exercise to go through these hymns. The *Samgamhana* or *samjñĀna Sūkta* of the *āigveda* (X.191) and the *SĀmmanasya Sūkta* of the *Atharvaveda* (III.30) are noteworthy for the advocacy of universal fraternity, and equality of humankind. They are marvelous expressions of the longing for egalitarian living, communitarian existence, reciprocal love, cordiality and cooperation, mutual caring and sharing, commonality of thinking, willing and feeling, non-discrimination, non-deprivation etc. In fact, the socialistic ideas and ideals enunciated there are so lofty and sublime as to be unparalleled and they do not have any match in any of the socialistic writings of the modern times. They are masterpieces in world literature to be known, studied, meditated upon and practiced. They need and deserve to be exhibited on the premises of the world bodies like UNO so that the modern strife-torn humanity may get their exposure for emulation. They are Indian inheritance no doubt but they belong to world heritage. They must find place in any book on world culture. They are not offshoot of any narrow sectarian thinking but grand visions of cosmic coexistence. They are the most magnificent intimations of the organic inseparability of humankind and the spiritual unity of the cosmos.

Advocacy of Peace

The Indian cultural horizon has been echoing and resounding with an intense longing and perennial quest for peace, plenitude and harmony. The Vedic hymns are replete with prayers for peace and harmony. The famous *ŚĀntipĀtha* sums up the Indian peace vision as follows:

“May there be peace and prosperity in the outer and the inner space, on earth, in the waters, in the vegetable kingdom—both eatable and non-eatable- in the entire cosmos, in the entire reality, everywhere, at all times. May there be peace and peace alone. May every one attain peace and experience peace. May peace and peace and peace prevail!”

Only such ennobling and exalting aspirations and only such a heightened spirituality contained in the Vedic vision enabled the Indian seers and sages and statesmen to propound the world renowned principles of *pañcaīlla* of mutual understanding, mutual respect, mutual tolerance, mutual accommodation and mutual interface both at national and international levels. It is not for nothing that Lord Ramsay Macdonald in the Round Table Conference in London said,

"If we were to turn to any great philosophy or any great system of thought upon which could be built harmony between races, a harmony between conflicting thoughts where could one go to find it more readily than to the great philosophies of India itself; those philosophies where brotherhood is inculcated, where peace, harmony and cooperation are enjoined, those philosophies which look at the world not in a mere abstract way but as something essentially composed of differences and yet essentially calling for a harmony of differences rather than a mere uniformity of thought and action."

The ideal of self-reliance

According to Indian culture human being has to be *sva+stha* (self-situated; at ease and not at dis+ease) The Vedas use an adjective 'sva^Âr^Ât' for authentic existence which means 'sven r^Âjate, svsmi r^Âjate, svasm^Ât r^Âjate v^Â.' All these etymologies stand for self-reliance in every sphere of life. The popular word 'sva^Âr^Âj' is its derivative. The word 'sv^Âvalambana' is its synonym. Another word used in the Vedas is 'svadh^Â—¹n^Âidav^Âatamsvdhay^Â tadekam, (N^Âasad^Âīya sūkta of the āgveda). Svadh^Â means self-dependent, self-reliant. (Svasmin d^Âhyate dhriyate ā^Âritya vartate). The word 'svadharma' 'in the G^Âītā is derived from this. Gandhiji and Deendayalji insisted on 'Gr^Âāma svar^Âājya'. In the want of this we had in India the present problem of exodus from and exodus to the villages by the workers. Had villages been self-reliant and self-sufficient this colossal problem would not have arisen because of which thousands of labours have been uprooted and a few have died. Indian Prime Minister Shri Narendrabhai Modi is alive to this and had made efforts to this effect. It is high time that policy makers and executors take cognizance of this and make villages self-reliant.

Peaceful co-existence

The other ideal is co-existence and mutual caring and sharing (*shavâsa, sahakâra and sahabhoga*). They have been the key notes of Indian culture. The world has a common source for existence and sustenance. The Gîtâ exhorts us for “*paraspara bhavanâ* (mutual regard and concord)” Lord Buddha pointed out that all phenomena have dependent origination and interdependent existence (*Pratîtyasamutpâda*). *Maitri* (universal friendship) and *karunâ* (universal love and compassion) are the guiding principles for peaceful co – existence which involve *parâatma samatâ* and *parâatma parivartana* (empathetic attitude towards others). All seers and sages at all times and in all parts of the world have advocated and practiced this.

Purity

Among the cardinal virtues all round purity (*Śauca*) is regarded as most essential. In physical sphere it is cleanliness of body, house and surrounding. But more fundamental is inner purity of mind. It involves inner ecology and eradication of vices. Greeting with ‘*namaste*’ or ‘*namaskâra*’ is its important ingredient. It offers respects and maintains hygiene. It is necessary to universalize this practice.

Worship of Nature

The organismic relation, which binds the individual and the society, is also regarded to be the characteristic of the relation between the individual and Nature. Individual being exists in and through the Nature and Nature provides the needed nourishment to it. Nature has instrumental value because of its benevolence in serving us in infinite ways selflessly. But it has intrinsic worth as well and is also an object of worship and devotion for the same reason. So, we have to respect and love Nature by maintaining its cleanliness and by preserving its purity. The usability of Nature should not be misunderstood as exploitation or misuse of Nature otherwise as a consequence it will lead to environmental pollution and ecological imbalance. Nature helps us only if we help Nature. Of course, Nature allows us to transform it but this also has to be done in accordance

with the laws of Nature. This is the approach to Nature, which has been handed down to us by the Vedic thinkers.

Goals of human life

The ideological perspective and goal-oriented approach, which was discernible in the minds of Vedic people, continued to hold its sway, and the same is reflected even in the contemporary thinking. In the classical Indian thought four main values of life (*puruṣārthas*) viz, *dharma*, *artha*, *kāma* and *mokṣa* were prescribed. The ideal of *dharma* as life sustaining, life regulating and life enhancing principle has been the foundational tenet of Indian culture. *Artha* stands for material prosperity and *kāma* stands for psycho-physical satisfaction. Both of them jointly are known as *preyas*. *Dharma* is regulative of both and is a means to *mokṣa*. *Mokṣa*, along with *dharma*, comes under *śreyas*. It is spiritual realization. Though the ideals of life admit of a distinction between *preyas* and *śreyas*, there is no incompatibility between the two as there is no bifurcation between matter and spirit. *Preyas* provides the material base and *śreyas* constitutes the spiritual summit of the same process of self-realization. Since matter provides the arena for self-realization, the *preyas* has a natural claim of being first catered to. But one should not remain entangled with *preyas* forever. After the necessary gratification of the *preyas* one should make a passage toward *śreyas*. Another thing to be remembered is that all the demands of matter do not constitute *preyas* and hence are not to be gratified. Only those demands are to be regarded as *preyas* that are not incompatible with *śreyas*. *Preyas* thus is the proximate value and *śreyas* is the ultimate value. Ancient Indian thinkers established the *āśrama-vyavasthā* in order that there may be well-organized and balanced pursuit of both *preyas* and *śreyas*. The word *āśrama* is suggestive of points of beginning and departure and stoppage.

In this context we may fruitfully make a mention of the Upaniṣadic theory of *Pañcakośas* i.e. five dimensions of individual's personality as physical (*annamaya*), vital (*prāṇamaya*), mental (*manomaya*), intellectual (*vijñānamaya*)

and spiritual (*Ānandamaya*).³ An all-round development of individual means fullest development of all these aspects in a proper proportion. In the modern context we can understand and appreciate this theory by reinterpreting it in a more meaningful way. The first and the foremost *koṭī* is the gross physical body and the natural surrounding which are to be catered to by means of physical and natural sciences and technology. The second one is that of vital breaths for which hygiene and medical sciences are helpful along with yoga and purity of Nature. For the next two natural sciences, social sciences, humanities, fine arts and mathematics etc. are to be resorted. For the last one we need higher spiritual pursuits in the form of contemplation and meditation and gradual withdrawal from hectic worldly activities.

From the above-described view of life an appropriate way of life has also been prescribed. A way of life is the way human plans his/her life for realizing an ideal whatever it is. It is called *yoga* or *mĀrga*. Many *yogas* or *mĀrgas* have been recognized by the ancient thinkers of which *karma* i.e. the way or action, *jñĀna* i.e. the way of knowledge and *bhakti*, i.e., the way of devotion, are prominent. Human being is a complex of cognition, conation and affection. All these three aspects, though distinct, are to be integrally united and pursued.

Present existential scenario

As we acutely feel, all is not well with the contemporary existential scenario in India and all over the globe. We are passing through a critical period struggling between best possibilities and worst possibilities. At the present juncture we are facing a crisis which is manifold and multi-dimensional. Human existence is stationed at a crossroad. It is a time when forces of unity and harmony can triumph, and marvels of science and technology can be used to ameliorate human suffering and ensure quality of life, precisely at this time forces of terror and violence and impulses of lower human nature are advancing menacingly on a global scale. Rationality in which humanity has placed great trust for realization of its ideals of true knowledge and authentic existence appears to have been overtaken by

hurricane of unreason and blind faith and basal passions. There is a wide spread misapprehension about the nature and meaning of Reality and human existence and consequent all round global erosion of values, loss of dignity and authenticity in life, and predominance of disvalues masquerading as true values. The present global pandemic, unprecedented in its scope and nature, has raised myriad fundamental questions of planetary dimension which call for management of the crisis and chart out a new normal. This calls for a paradigm shift in our value-perceptions, in our modes of thinking and in our ways of living. It has therefore become imperative to explore deeper and higher dimensions of human resources by means of which we can successfully work for the victory of the ideals and values which have inspired onward march of civilizations. While searching for new paradigms, new insights, novel intuitions and fresh approaches we may do well to revisit the past cultural heritage handed down by Vedic seers and sages.

The Corona pandemic is only a tip of the iceberg. Our present life vision and lifestyle grounded on the unsustainable premises of modern materialistic western civilization have contributed to social disharmony, violence, greed, unhealthy competition, indifference towards morality and ethical values, international relations based on parochial national interests and conflicts etc. and all are pointers to the possible eruption of calamities of varied nature in the near future.

We have been mistaking the abnormal way of life that breeds violence, greed, hatred, wars and destruction of Nature to be normal. The dharma centric mode of thinking which sought to guide humanity in harmony with one's own intrinsic nature, of fellow beings, and of cosmic order has been replaced by the value free life style and perception of modern western civilization. Industrialization and the increasing consumerist culture, on the one hand, and fast depletion of natural resources and biodiversity, on the other, have become the model of modern development paradigm.

Humanity is enmeshed in a civilizational crisis consequent upon neglect of the spiritualistic world view which was the bedrock of ancient civilizations. It was a failure of modern

world to shun away spirituality from public domain and main stream of social life. This necessitates the emergence of a new world order that shall arise out of a synthesis of the spiritual and material world views that are the inevitable parts of the whole which makes life full and sustainable. A spirituality that addresses the practical concerns of man and promotes a way of life in harmony with the order in Nature and feeling of oneness in society beyond religions, caste and race is relevant today. Our ability to refashion the social, economic, cultural and administrative structures in a way that contributes to social, global and cosmic harmony will determine human sustainability on the planet.

To meet the disastrous consequences, the noble ideas cherished in Indian culture can be handy to us in offering to the world an efficacious and meaningful blueprint for new world order. India can take a lead as “*Viśva Guru*” and provide required guidance by putting forth a holistic model which can have built-in preventive and curative measures. India is capable of doing so and therefore this brain-storming webinar involving experts from different fields can offer a new paradigm.

To conclude, in contemporary times there is one more occasion to remind us of the Indian spiritual values of peace and harmony by revisiting and interpreting the Vedic wisdom for universal wellness. It is hoped that the ideals propagated in Indian culture get disseminated all over the world and concrete steps are undertaken to practice them. This may ignite and make the world imbibe the message of realizing global peace, harmony of civilizations, cultural coexistence and universal prosperity and justice to ameliorate the present plight of humanity.

References

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2. No grateful nation should disown its past. But it should not carry the deadweight of the outlived traditions. A discriminative awareness of what is living and what is dead is required.
3. Taittirīya Upaniṣad, Bhṛṅguvalli, 2-6

Revisiting Portuguese Colonization in India or Portuguese India Revisited: Cultural History of Revisiting Goan Christian History

Susheel Kumar Sharma*

“[The discovery of India] profoundly agitated the hearts and minds of the people of Europe. The rude multitude were stirred by an uncontrollable lust of riches and spirit of adventure; and the cultivated by the sense of renewed faith and hope in the divine deliverance of the world, at the moment when Christendom was almost sinking into the old despair of human destiny and duty that marked the decline of Imperial Rome. For all men the sphere of human intelligence and sympathy was permanently and indefinitely enlarged. The Spanish and Portuguese discoveries of the Indies were, for Europe indeed, nothing less than the revelation of a new moral world, and the definite emancipation of the human soul from the ghostly trammels of its obsequious bondage to secular and religious dogmatism through all the dark centuries of the middle-ages.” (Birdwood 256-257)

Prof. Susheel Kumar Sharma, Professor of English, University of
Allahabad, Prayagraj (Uttar Pradesh),
Email- sksharma@alladuniv.ac.in



The discovery of a new sea route rounding Africa from Western Europe to India in 1498 left an indelible impact not only on the European life but also on the Indian polity, economy and social life. For Europeans the discovery meant that the Portuguese would not need to cross the highly disputed Mediterranean nor the dangerous Arabian Peninsula and that the entire voyage could be made by sea. This resulted in the proclamation of the King Manuel of Portugal as the 'Lord of the Navigation, Conquest and Commerce of Ethiopia, Arabia, Persia and India' and he soon became "the wealthiest ruler of Europe" (Saraiva 334) and earned for himself the sobriquet of "the Spice King". The import of this appellation can be gauged from the following remark of George Birdwood that amplifies the power relation between spices and the rulers: "...the history of modern Europe, and emphatically of England, is the history of the quest of the aromatic gum resins and balsams, and condiments and spices, of India, Further [*sic*] India, and the Indian Archipelago" (101)

A new era of global imperialism started taking shape in the form of the Portuguese expansion on the Western Ghats

in India from the present-day Kozhikode (or Calicut, the place where Vasco da Gama landed, “the name of which port was well known in Europe” Oaten 72) to Div in the north and up to Coromandel (the coast line of Andhra Pradesh and Tamil Nadu) though it was not always welcome. Gama was generously received with a grand procession of at least 3,000 armed Nairs by the Zamorin, the Hindu king of Calicut, but the presents that Gama was to send to the Zamorin as gifts from King Manuel (“twelve pieces of lambel [a striped cloth], four scarlet hoods, six hats, four strings of coral, a case containing six wash-hand basins, a case of sugar, two casks of oil, and two of honey”, Ravenstein 60), were trivial and failed to impress the Zamorin’s factor, the Moor. Da Gama was jeered into shame as Zamorin’s men burst out laughing, pointing out that even the poorest Arab merchants knew that nothing less than pure gold was admissible at court. Many also suggested that he was a pirate and not a royal ambassador. (Ravenstein 119, Correa 200, janson.no) Gama again tried to impress the Zamorin with his gifts “consisting of amber, corals, and many other things” (Ravenstein 70) but the latter refused even to have a look at them and suggested that they should have been sent to his factor. (*Idem*)

As unlike other foreign traders da Gama failed to pay taxes in gold he was refused the right to establish a factory¹. Annoyed by this, da Gama carried a few (the number ranges from five to twenty, Ravenstein 181, Correa 204) hostages (a few Nairs and sixteen fishermen (*mukkuva*) with him by force (crossingtheoceansea.com). During his next trip in 1502 da Gama was even crueller with competing traders and local inhabitants. He humiliated the Hindu Zamorin’s high priest, Talappana Namboothiri, who had helped the former to meet Zamorin during his much celebrated first visit by calling him a spy; at his orders the high priest’s lips and ears were cut off; the priest was let off after sewing a pair of dog’s ears to his head. (Correa 363, Hunter *History* 109, Playne 366, thehistoryjunkie.com) Birdwood correctly uses the simile of “hungry wolves among the well-stocked sheep” to describe the Portuguese venture into the Indian Ocean. (165) The Portuguese who raised their warehouses at Kozhikode in 1500

and Kannur (Cannanore) in 1502, constructed three forts in 1503 (at Kollam/Quilon, Kottapuram/ Cranganore and Kochi/Cochin) and two in 1505 (at Anjediva Island and Kannur) to provide protection to their people who had conflicting interests with Arab and Indian traders. Alfonso De Albuquerque², the second governor, followed the three-fold policy: of combating Muslims (the major political impediment) and their Hindu allies, spreading Christianity, and



securing the trade of spices by establishing a Portuguese colony in India (*Estado Português da Índia*). In 1510, Albuquerque seized Goa from the Sultan of Bijapur and “started a reign of terror, burning ‘heretics,’ crucifying Brahmins, using false theories to forcibly convert the lower castes, razing temples to build churches upon them and encouraging his soldiers to take Indian mistresses.” (Gautier stephen-knapp.com) Denison Ross describes him as “the great Albuquerque” (15 & 17) because of his having established Portuguese naval superiority by quelling the Muslim (Moorish) powers that controlled the Arabian Sea. He also credits him for abolition of Sati³: “Albuquerque and his immediate successors left almost untouched the customs of the people of Goa, only abolishing, as did the English later, the rite of sati” (Ross 17-18) though the historical facts reveal entirely a different picture regarding the social and cultural persecution of the people as is also hinted in the following observation of Ross: “Albuquerque did everything in his power to encourage his Portuguese to take Indian wives.” (11) Ross as a matter of fact is slightly off the mark in his observation as he should have written: “Albuquerque did everything in his power to encourage and compel Indians to accept

taking on the Muslim rulers: “... Christians became more audacious in their persecution of the Muhammadans, in so far that they stretched out their rapacious hands to plunder on their return from Jedda some ships of the Emperor Jalal-ud din Muhammad Akbar, which had sailed to Mecca *without their permission*, and they treated Musulmans with great severity and contempt. They burnt down the port of Adilabad Farain, which belonged to ‘Adil Shah, and entirely destroyed it. In the guise of merchants, they also came to Dabal, and wished, by cunning and deceitful means, to obtain possession of it; ...” (emphasis added 2:33)

The Doctrine of *Padroado* (*jus patrionatus* established by the Papal Bulls of 1514) provided the authority for missionary work to be in the hands of the Portuguese Crown in areas where Portugal claimed political rights. (vgweb.org) The first Luz church was built by the Portuguese in 1516 in Thirumayilai (Mylapore). Missionaries of the newly founded Society of Jesus (1534) were sent to Goa and the Portuguese colonial government supported the mission with incentives like rice donations for the poor, good positions in the Portuguese colonies for the middle class, and military support for local rulers. (Daus 61-66) St. Francis Xavier was very clear in his mind when he wrote: “I want to free the poor Hindus from the stranglehold of the Brahmins and destroy the places where evil spirits are worshipped.” (Francis Xavier qtd by Michael Kerrigan) Denison Ross writes: “It may be recalled ... that after the arrival of the Franciscan missionaries in 1517 Goa had become the centre of an immense propaganda, and already in 1540 by the orders of the king of Portugal all the Hindu temples in the island of Goa had been destroyed.” (18) Fr. Diogo da Borba and his advisor Vicar General, Miguel Vaz drew plans for converting the Hindus to Christianity. “In a letter dated March 8, 1546 King João III ordered the Viceroy to forbid Hinduism (‘Gentile idolatry’) in all the Portuguese possessions of India, destroy Hindu temples, prohibit the celebration of Hindu feasts, expel all Brahmins and severely punish anyone making Hindu image.” (Saraiva 348) “The viceroy, D. Constantino de Bragança passed a decree in 1559 ordering the destruction of remaining temples and idols.”

(Mendonça 260) However, Victor Ferrao, Dean Patriarchal Seminary of Rachol, disputes the claim by saying: "... the word Hindu does not exist in the entire sixteenth century Indo-Portuguese historiography." (nizgoenkar.org) He further holds: "Though the temples that were demolished were not Hindu, but [the] one(s) that belonged to different cults that have united into Hinduism of today the Hindu community is certainly carrying the pain of this false impression" (nizgoenkar.org) The Kapaleeswarar (Shiva) temple (Mylapore, Chennai) was destroyed by the Catholic Portuguese in 1561 and in its place came up St. Thomas Cathedral (Santhome Church) where some fragmentary inscriptions from the old temple are still there. In 1566 António de Noronha (Bishop of Elvas) issued an order applicable to the entire area under Portuguese rule: "I hereby order that in any area owned by my master, the king, nobody should construct a Hindu temple and such temples already constructed should not be repaired without my permission. If this order is transgressed, such temples shall be, destroyed and the goods in them shall be used to meet expenses of holy deeds, as punishment of such transgression." (qtd by de Souza vgweb.org) It is claimed that the Jesuits destroyed 280 Hindu temples in Salsette and the Franciscan friars 300 in Bardez in 1567. In 1583, Hindu temples at Assolna and Cuncolim were destroyed through army action. (de Souza vgweb.org) Fatima Gracias writes: "It is true a considerable number of the Goan temples were erased by the Portuguese rulers but some were built in the 18th century." ("Impact" 45) Even mosques were broken to raise churches. On the authority of a native Muslim historian, Danvers writes, "[The Portugese] demolished a mosque [in Cochin] and made a Christian church of it" in 1450 (p 29); they "set the 'Jama'- masjid' on fire" in Calicut in the month of Ramadan, Dec 1509. (p. 31)

St. Francis Xavier hated Brahmins for he considered them to be the biggest hurdle in his proselytizing mission: "[The Brahmins] are the most perverse people in the world, and of them was written the psalmist's prayer: *De gente non sancta, ab homine iniquo et doloso eripe me* ["From an unholy race, and wicked and crafty men, deliver me, Lord"]. They do not

know what it is to tell the truth but forever plot how to lie subtly and deceive their poor, ignorant followers. Were it not for these Brahmins all the heathen would be converted...” (qtd by Pastor Don Elmore)⁵ Timothy J. Coates in his *Convicts and Orphans: Forced and State-Sponsored Colonizers in the Portuguese Empire, 1550-1755* writes: “The Pai dos Cristãos enforced a series of laws, known as the Laws in Favour of Christianity, aimed at the forced or coerced conversion of a number of South Asian communities under Portuguese political control.” (167) In his book *Conversions and Citizenry: Goa Under Portugal, 1510-1610* Délio de Mendonça, writes: “[The viceroy, D. Pedro Mascarenhas (1554-1555)] promulgated several laws in favour of conversion and ordered them to be read on the streets of Goa. These orders banned all the Hindu ceremonies in Portuguese territory, and demanded the separation of Hindu orphans from their relatives so that they might be brought up in Christian customs.” (258) Timothy J. Coates gives details of



the laws to promote Christianity by adopting orphans malevolently:

“In 1559, King D. Sebastião passed a law ... stating that [the children] without mothers, fathers, or grandparents and who “were not old enough to have an understanding of reason” should be turned over to the *juiz dos órfãos* and placed in the College of São Paulo, where they were to be baptized. ... In 1567, the law was reinterpreted by Bishop D. Jorge Semedo to read that being fatherless alone was sufficient grounds to declare a child an orphan and separate him or her from remaining family, even if the child’s mother and other relatives opposed it. Some orphans attempted to evade this new understanding by marrying but under fourteen and under twelve years of age were not allowed to marry and were forcibly converted as well. This law was enforced by having all such children turned over to the captain of the area (that is, Goa, Bardez and Salsette). The captain entrusted the child to the authorities of the College of St. Paul. Anyone hiding such children was threatened with loss of his or her property and indefinite exile.” (166)

The orphans were being eyed by the Portuguese “not only by desire to save their souls but also by anxiety to take charge of their estates.” (Priolkar 128) Various measures were introduced to separate the Christians from others. Several decrees were issued to prevent the Christians from following non-Christian customs and prevent Hindus from following many of their customs. (Gracias *Kaleidoscope* 47) Laws were passed banning Christians from keeping Hindus in their employ and the public worship of Hindus was deemed unlawful. All the persons above 15 years of age were compelled to listen to Christian preaching, failing which they were punished. Historian Anant Priolkar gives details of how Hindus were forced to assemble periodically in churches to listen to the refutation of their religion. (123-25) In order to humiliate the locals, the Viceroy ordered that Hindu Pandits and doctors be disallowed from entering the capital city on horseback or palanquins, the violation of which entailed a fine. Successive violations resulted in imprisonment. Christian palanquin-bearers were forbidden from carrying Hindus as passengers. Christian agricultural labourers were forbidden to work in the lands owned by Hindus, and Hindus

forbidden to employ Christian labourers. (Priolkar 114-149) Similarly Délio de Mendonça on the basis of various historical documents writes: “The viceroy, D. Constantino de Bragança, implemented mercilessly all the decrees in favour of conversion. He promulgated a few more, even stronger than those of his predecessors. He passed a decree in 1559 ordering the destruction of remaining temples and idols. Bragança expelled harmful Brahmans from Goa in 1560. To those who had immovable property he gave one month to sell it; the others had to leave Goa immediately. In default they would be sent to the galleys after forfeiting their goods. Under the same threat he ordered all the goldsmiths ... to bring [their women folk and children and goods] back to the island or abandon the land.” (260) The first provincial council held in 1567 prevented women from seeking help of non-Christian midwives⁶ because the latter used some indigenous herbal medicines for reducing the labour pain and for safely delivering the baby. On September 22, 1570 an order proclaiming that the Hindus embracing Christianity would be exempted from land taxes for a period of 15 years and prohibiting the use of Hindu names or surnames was issued. (vgweb.org) Hindu widows and daughters were encouraged to convert to Christians with the bait of the departed husband’s property but if they did not the property was given to the nearest relative who converted. The slaves of the infidels who converted to Christianity were to be freed by the proclamation of 1592. Sebastião in 1559 decreed that property could be inherited by the sons, grandsons or other relatives of a deceased Hindu only if they had converted to Christianity. On the basis of various records Priolkar gives details of racial discrimination that continued even after conversion not only in matters of appointments, promotion, social gatherings but also in hospitals. (143-146)

The Portuguese were the first European colonizers to arrive in India but the last to leave. In contrast to the other European colonisers in India the Portuguese tried to accept India as their land and tried to assimilate themselves with the native inhabitants. Bemoaning their loss of identity Van Diemen, the Dutch governor, wrote: “Most of the Portuguese

in India look upon this region as their fatherland, and think no more about Portugal. They drive little or no trade thither, but content themselves with the port-to-port trade of Asia, just as if they were natives thereof and had no other country.” (qtd by Pearson, 87). It is but natural that the Portuguese tried to do many “good things” for India. For example, they introduced several crops like potato, tomato, sugar potato, capsicum and chillies, tobacco, red kidney bean (*rajma*), coffee, tapioca, groundnuts, corn, papaya, pineapple, guava, avocado, cashew, sapota (*cheeku*) and superior plantation varieties of coconut. They not only constructed new roads and developed irrigation facilities but also helped the traders in marketing their products in the entire Indian Ocean. They also introduced various cuisines like toasts and sandwiches, cottage cheese, *vindaloo*, *balchao*, *sorpotel*, sausages, sweet Goan wine and various kinds of loaves like round *gutli* and flat *pav*. They were the only colonizers who encouraged marital relationships with the colonised Indians. They also introduced the system of drilling bodies of infantry, grouped and disciplined upon the Spanish model in the 1630s. At sea the Portuguese were carriers of improved techniques. They also introduced multi-decked ships, designed to ride out Atlantic gales and that could carry a heavier armament. They also contributed in the field of music, dance, painting, carving and sculpture. Printing operations were started by them in Goa in 1556; books were printed in Tamil and Devanagari fonts on imported paper from Portugal around 1579; they produced 86 dictionaries, 115 grammar books and 45 journals in 73 languages of India. Fr. Thomas Stephens (1549-1619) produced the first “Konkani Grammar” and Fr. Diogo Ribero (1560-1633) published the first dictionary in Konkani in two volumes in 1626.

Despite all their “good works” and their efforts at assimilation the colonial impact of Portuguese in the form of official language is nowhere to be found in today’s India. Like the French their colonies were comparatively small but French is being used as an Official language at least in Pondicherry even today (in 2017) but Portuguese has been banished from Goa/India for ever. The reasons need to be explored in the

socio-historical context. It may be seen as a reaction to the repressive measures adopted by the Portuguese to suppress the proud locals' mother tongue. At the urging of Franciscans, the Portuguese viceroy forbade the use of Konkani in 1684. He decreed that within three years, the local people should speak the Portuguese tongue and use it in all their dealings in Portuguese territories. The penalty for violation was imprisonment. The same decree provided that all the non-Christian symbols along with books written in local languages should be destroyed. This decree was confirmed by the King of Portugal three years later. In 1812, the Archbishop of Goa decreed that Konkani should be restricted in schools. In 1847, this prohibition was extended to seminaries. In 1869, Konkani was completely banned in schools. Konkani became the *lingua de criados* ("language of servants"). In an effort to eradicate indigenous cultural practices such as observing ceremonies, fasts, music, festivals, dresses, foods and greetings, the laws and prohibitions of the inquisition were invoked in the edict of 1736 whereby over 42 Hindu practices were prohibited, including anointing foreheads with sandalwood paste and rice, greeting people with Namaste, singing Konkani *vovios* (Limericks) in marriages, (and songs on festivals, and social and religious ceremonies like child birth, singing

of *bhajans* and *kirtan*), playing of native musical instruments, celebrating the birth of deities like Lord Krishna, exchanging areca nuts, betel leaves and flowers on weddings, distribution of



Inside View of a Goal in the Inquisition, showing the several methods of Torment and Cruelty, as exercised in presence of the Inquisitor, &c.

fried *puris*, the practice of massaging the bridal couple with oil, ground saffron, coconut milk, rice flour and powder of *abolim* leaves, inviting relatives of the bride and groom in marriage ceremonies, presence of a priest (*Bottos*) to perform any kind of religious ceremony (including thread ceremony and marriages) in Hindu households, erection of *pandals* and the use of festoons, serving of ceremonial feasts at the birth of children and for the peace of the souls of the dead, fasting on *ekadashi* day (though fasting done according to the Christian principles was allowed), wearing of the Brahminical ponytail (*úikhâ*), sacred caste thread and dhoti (*pudvem*) by Hindu men either in public or in their houses, *cholis* by Hindu women, sandals, removing the slippers while entering the church and growing of the sacred *Tulsi* (basil) plant in houses, compounds, gardens or any other place. (Newman 17) The Christians were forbidden from eating boiled rice without salt as done by Hindus. (Gracias *Kaleidoscope* 48) As severe decrees were issued against Hindu festivities and celebrations, they, in order to escape punishment, started celebrating them secretly during night time. Even the entry of Hindu Joshis, Jogeas and Gurus of temples was banned as they were perceived as a threat. In the fourth decade of the 20th century, the State ordered that Goans should appear wearing pants in all towns of Goa, in headquarters of the New Conquests and ferry wharfs of Betim, Durbate, Rachol, Savordem, Dona Paula and Piligação. However, non-Christians were allowed to wear a coat along with *pudvem* instead of pants. (*Idem*) “The same Council decreed that Christians should not ask non-Christians to paint their idols neither ask Hindu goldsmiths to make candlesticks, crosses and other Church requirements.” (Gracias *Kaleidoscope* 56) Polygamy was prohibited in 1567 and Monogamy was imposed on non-Christians. (Robinson 2000, Saraiva 351, vgweb.org) though Hindu men were permitted by their *Codigo dos Usos e Costumes* to have more than one wife in certain conditions (Gracias [* File contains invalid data | In-line.JPG *]*Kaleidoscope* 143-144) Those who considered these impositions unlawful and dared to oppose the regulations were severely punished. H P Salomon and I S

D Sassoon claim that between the 1561 and in 1774, at least 16,202 persons (of whom nearly 90% were natives) were brought to trial by the Inquisition. This being the number of the documents burnt at the suggestion of the Portuguese Viceroy in India and the approval of Prince Regent João. (Saraiva 345-346) These figures present only an incomplete picture as is clear from the following remarks of Salomon and Sassoon: “Research on the 17th century has not yet been completed as far as quantitative and statistic studies are concerned” (Saraiva 351) and “The last phase of the Goan Inquisition, 1801-1812, which saw 202 persons sentenced, has not yet been analyzed.” (Saraiva 353)

Terrorising Mission

Acting upon the requests of Vicar general Miguel Vaz in 1543 and St. Francis Xavier in 1546 João (John) III installed the Inquisition⁷ in Goa on 2 March 1560 with jurisdiction over Goa and the rest of the Portuguese empire in Asia. Though it was officially repressed in 1774 by Marquis of Pombal, Queen Maria I reinstated it in 1778. It finally came to an end in 1812 by a royal decree as a consequence of Napoleon’s Iberian Peninsular campaign. It was “the only tribunal outside of Portugal ... [with a] jurisdiction over the entire ‘Orient’ from Eastern Africa to Timor.” (Saraiva 174) Perhaps because of their Catholic fervour, the Portuguese inquisitors in Goa became the most severely fanatic, cruel and violent in all Portuguese territories. It was headed by a Portuguese judge who was answerable only to the General Counsel of the Lisbon Inquisition and handed down punishments as per the Standing Rules that governed that institution though its proceedings were kept secret. The Inquisition prosecuted apostate New Christians (*Marranos*) as well as their suspect descendants (practising the religion of their ancestors in secret), Goan Sephardic Jews who had fled from Spain and Portugal to escape Spanish or Portuguese Inquisition and the non-converts who broke prohibitions against the observance of Hindu or Muslim rites or interfered with Portuguese attempts to convert non-Christians to Catholicism. The observance of former customs

after conversion was declared un-Christian and heretical. Those accused of religious heresies were the prime targets of the death penalty.

(Silva and Fuchs 4–5)

The records speak of the demand for hundreds of prison cells to accommodate the accused. (Hunter *Imperial*) Inquisitions helped the Portuguese in



preventing defection back to the original faiths as it provided “protection” to those who converted to Christianity. A pardon for punishment could be bargained in lieu of property. According to Indo-Portuguese historian Teotonio R de Souza, grave abuses were practised in Goa. (91) Historian Alfredo de Mello in his *Memoirs of Goa* “has given all the spine-chilling details relating to anti-pagan, anti-heathen, and anti-Hindu ‘Christian Compassion’ during the course of Holy Inquisition in Goa from 1560 to 1812.” (qtd by V Sundaram) De Mello describes the performers of Goan inquisition as “nefarious, fiendish, lustful, corrupt religious orders which pounced on Goa for the purpose of destroying paganism and introducing the true religion of Christ” (qtd by V Sundaram) R N Saksena writes “in the name of the religion of peace and love, the tribunal(s) practiced cruelties to the extent that every word of theirs was a sentence of death.” (24)

It was not always for catholic reasons but also because of the personal rivalries, prejudices and jealousies that a person was sent to inquisition as is evident from Dellon’s case. (20-24) Dellon, a 24 year-old Roman Catholic Frenchman, practising medicine in Daman was apparently charged and imprisoned by the order of the Inquisition at Goa for not kissing the painted image of “the Holy Virgin or some other saint” (12) on the small alms boxes as was the custom of the

local Catholics, for asking a patient to part with the “ivory image of the Holy Virgin” (12) that he had in his bed before the operation, describing the crucifix “as a piece of ivory” (14), refusing to wear a rosary (15) and questioning the infallibility of the inquisitors in a friendly conversation with a priest (15-16). However, the real reason for his imprisonment and final banishment from Daman/Goa by the order of the Inquisition was the ill-conceived malice and jealousy of the Governor of Daman, Manuel Furtado de Mendoza and that of “a black priest, Secretary of the Holy Office.” (21) Both of them harboured a secret passion for a lady whom the doctor admired and visited; the lady also perhaps doted on the doctor. The Governor dissembled as a friend and reported private conversations to the Inquisition at Goa because he wanted him to be away from his secret love about which the doctor was ignorant. The priest lived opposite to the lady’s house “and had repeatedly solicited her to gratify his infamous passion, even when at confession.” (21) Dellon thus reports his first-hand experience in the inquisition prison cell: “... I every morning heard the cries of those whom the torture was administered, and which was inflicted so severely, that I have seen many persons of both sexes who have been crippled by it No distinctions of rank, age or sex are attended to in this Tribunal. Every individual is treated with equal severity; and when the interest of Inquisition requires it, all are alike tortured in almost perfect nudity.” (93-94) Lust of the clergy was another reason for sending somebody for Inquisition is borne out by the following reported confession: “In 1710, a dying priest told his confessor that he and the other priests in his diocese had regularly threatened their female penitents that they would turn them over to the Inquisition unless they had sex with them!” (Kramer and Sprenger) Historian Alexandre Herculano in his “Fragment about the Inquisition” also hints at the perversity of the Inquisitors: “... The terrors inflicted on pregnant women made them abort. Neither the beauty or decorousness of the flower of youth, nor the old age, so worthy of compassion in a woman, exempted the weaker sex from the brutal ferocity of the supposed defenders of the religion. There were days when seven or eight were

submitted to torture. These scenes were reserved for the Inquisitors after dinner. It was post-prandial entertainment. Many a time during those acts, the inquisitors compared notes in the appreciation of the beauty of the human form. While the unlucky damsel twisted in the intolerable pains of torture, or fainted in the intensity of the agony, one Inquisitor applauded the angelic touches of her face, another the brightness of her eyes, another, the voluptuous contours of her breast, another the shape of her hands. In this conjuncture, men of blood transformed themselves into real artists!” (qtd by Alfredo de Mello)



Inquisition affected the economic life of the people as well. On one hand it was an easy way to take control of somebody's hard earned money/property on the other it was bringing down productivity and ruining business. Commenting on the importance of the confiscation of the properties of the accused Saraiva writes: "From the economic point of view, the Inquisition was not a commercial enterprise but a vehicle for distributing money and other property to its numerous personnel – a form of pillage, as in war, albeit more bureaucratized. The Inquisitorial army, whose members shared the seigniorial and warrior mentality of the Portuguese fidalgos in India, maintained themselves by plundering the property of wealthy bourgeois" (Saraiva 187) Saraiva agrees with Luis da Cunha (1662-1749) who lays the blame at the

Inquisitors' door for "the decadence of textile manufacture in the Beiras and Tras-os-Montes provinces, the decline of sugar production in Brazil." (Saraiva 221) Doubts about Inquisition were being expressed even back home as Inquisition could ruin the prospects of the Portuguese empire if the New Christians were discriminated and persecuted:

"If the Portuguese Inquisition continues unchecked:

It will spell ruin of Portugal and even part of Spain. For in all of Portugal there is not a single merchant (*hombre de negocios*) who is not of this Nation. These people have their correspondents in all lands and domains of the king our lord. Those of Lisbon send kinsmen to the East Indies to establish trading-posts where they receive the exports from Portugal, which they barter for merchandise in demand back home. They have outposts in the Indian port cities of Goa and Cochin and in the interior. In Lisbon and India nobody can handle the trade in merchandise except persons of this Nation. Without them, His Majesty will no longer be able to make a go of his Indian possessions, and will lose the 600,000 ducats a year in duties which finance the whole enterprise – from equipping the ships to paying the seamen and soldiers."
(Zellorigo qtd by Saraiva 145)

French writer, historian and philosopher François-Marie Arouet Voltaire attacked the established Catholic Church and lamented that Goa is inglorious for Inquisitions: "Goa est malheureusement célèbre par son inquisition, également contraire à l'humanité et au commerce. Les moines portugais firent accroire que le peuple adorait le diable, et ce sont eux qui l'ont servi." (Goa is unfortunately nefarious for its inquisition, equally contrary to humanity and commerce. The Portuguese monks made us believe that the people worshiped the devil but it was they who served him. Voltaire, 1066)

Portuguese East India Company

The royal trading house, *Casa da Índia*, founded around 1500 used to manage Portuguese trade with India. However, trade to India was thrown open to Portuguese nationals by 1570 as the Casa was incurring huge losses. As few took up the offer, the Casa started selling India trading contracts to private Portuguese merchant consortiums in 1578, granting them a monopoly for one year. The annual contract system was

abandoned in 1597 and the royal monopoly was resumed. However, the vigorous competition with Dutch VOC and English East India Company after 1598 forced the king to experiment to defend the Portuguese business propositions. As a result in 1605 *Conselho da Índia* was created to bring affairs in Portuguese India but it was dissolved in 1614. In the wake of the severe competition with other European companies in August 1628 the *Companhia do comércio da Índia* (or *Companhia da Índia Oriental*), organized along the lines of Dutch and English companies, came into existence by a charter of King Philip III. The idea of a chartered private Portuguese East India Company was first broached and promoted by a Portuguese New Christian merchant Duarte Gomes Solis who lived in Madrid. The Company was granted a monopoly on trade in coral, pepper, cinnamon, ebony and *cowrie* shells and could be extended to other items upon request. It had full administrative and juridical privileges, including the right to keep all spoils from seizures of Dutch and English ships. “Chapter Ten of the rule book of the Company enacts that, in case of Inquisitorial confiscation, the confiscated assets would continue to belong to the Company and would revert to the heir of the convicted person in the third generation. The subscribers of the capital investment who furnished more than a specified sum were to be ennobled.” (Saraiva 200) The Company proved unprofitable as the overseas Portuguese merchants rejected the new Company’s authority. The Company was dissolved in 1633. “On the initiative and through the mediation of the Jesuits, the New Christians offered to finance once again an “East India Company” on the model of the British and Dutch East India Companies, in exchange for a general amnesty and drastic reforms in Inquisitorial procedure. The proposal was drawn up at the beginning of 1673 by a Jesuit, Father Baltasar da Costa, Provincial of the Malabar coast of India and presented to the king by another Jesuit, his confessor. ... The regent Pedro ... gave his consent... .” (Saraiva 215)

Luso-Indians

To meet the natural requirement of women for the Portuguese men in the growing powerful Portuguese

presence in the Arab sea and Indian Ocean Albuquerque, under his policy *Politica dos Casamentos*, encouraged marriages between Portuguese men “originally from lowest classes in Portugal including some convicted criminals” (Rocha, 38) and native women as the number of Portuguese females who came with Portuguese officials (*renois*), those who were born to Portuguese parents in India (*castiças*), others who came on ships (*aventureiras*) and women of mixed blood (both *mestiços* and *mulatas*) in 16th century was very limited. Two hundred such marriages were arranged within two months of the Goan conquest. However, the marriages were not approved until the women were baptized as Christians and those who converted were given extra privileges and gifts by their husbands and rulers as rewards. (Rao 42) The primary motive of such arrangements was to divert Hindu property to Portuguese and to create a new community that would identify itself with Portuguese power but would be happy to be in this region; this would also create a white identity which in turn would perpetuate the Portuguese rule in the region. The men involved were not gentlemen but mainly rank and file (like soldiers, masons, carpenters and other artisans) and the exiled convicts (like gypsies, prostitutes, vagabonds and beggars called *degredos*) on account of the law of the Sesmarias and “Beggars’ Law” in Portugal⁸. It is said that Albuquerque gave dowry (18000 *reis*, clothes, rice, a house, slave women, cattle and a piece of land) to each of such couples. Such men as took native wives were known as *casados*; they had special privileges as Albuquerque treated these women as his own daughters and men his sons-in-law. They were given pay and groceries (*soldo e mantimento*), separate quarters (*bairros*) in urban areas and locally important positions such as *tanadar* and *tabelio*. Despite this many soldiers preferred to have only casual relationship with native women who came from various social groups viz. those associated with soldiers and administrators from the proceeding Adil Shahi administrators, fair Mooresses and slaves, *Mestiços* and temple dancers. As Albuquerque was very conscious of colour he advised his men to marry fair Hindu and Muslim women and encouraged them to avoid

dark complexioned Malabaris. (Bethencourt 210) Though these women invariably were converted to Christianity yet there was some opposition to such marriages from certain quarters in the Church and the Government. However, the state reiterated its stand and policy in the form of *alvara* issued in 1684. The estimated number of *casados* in Portuguese Asia was 6000 in 1600. Many noblemen (*fidalgos*) who migrated to India had left their wives and children back home and had either kept native women as mistresses or had developed lasting relationships with temple dancers (*devadasi/baidadeiras*). “In the 16th century, Chinese, Korean and Japanese slaves were also brought to Portugal and the Portuguese settlements, including Goa.” (lydiafellowshipinternational.org) A large number of them were brought for sexual purposes, as noted by the Church in 1555. (Leupp 51-54) King Sebastião of Portugal feared that “it was having a negative effect on Catholic proselytisation since the trade in Japanese slaves was growing to massive proportions. At his command it was banned in 1571.” (lydiafellowshipinternational.org) In order to prevent men from indulging in lustful and sinful lives, to bring down the number of mixed marriages in India, to transfer their surplus population in Portugal to other places and to increase Portuguese presence in the colonies they shifted Portuguese girl orphans (*Órfãs d’El-Rei* or “Orphans of the King”) at the expense of the crown to Portuguese colonies in India (particularly Goa) “to marry either Portuguese settlers or natives with high status.” (world heritage of portuguese origin.com) Not only did several batches of such girls arrive between 1545 and 1595 in Goa but also “the system apparently continued to function intermittently until the (early) eighteenth century.” (Coates 43) Those who married such girls were given various incentives ranging from captaincy of forts to trading agencies along with dowry. Despite this all the girl orphans could not find “suitable husbands” as most of them “lacked good looks” besides being “old and sickly.” The Inquisition came into existence to punish Hindus and Muslims around the same time. In 1620, an order was passed to prohibit the Hindus from performing their

marriage rituals. “A document available at Torre do Tombo states that in the middle of the seventeenth century the Municipal Council of Goa (*Senado*) requested the Portuguese king to decree that ‘no Brahmin or *Chardo* who is rich or has property might marry his daughter to any one except to a Portuguese born in Portugal and such people must leave their property to their daughters’” (Gracias *Kaleidoscope* 41) It may be noted that the higher castes in Goa and elsewhere practiced Sati for various reasons. No wonder that caste Hindu women burnt themselves (performed Sati) in such an atmosphere to save their honour and save their families from humiliation. Again, women are generally considered as a prize catch after a war. If women burn themselves as a strategy (known as scorched earth policy in the warfare) the soldiers do not get anything and a discontent among them grows. In this light it can be understood easily that Albuquerque’s banning of sati in Goa (Ross 18, De Souza 70) was not for having any compassion for Hindu women but to have an easy access to the women to meet the requirements of his men and complete his agenda. (Gracias *Kaleidoscope* 44) Such marriages were intended to increase the wealth of Portuguese and the number of Christians by conversion, to have enough persons for Indian army loyal to Portugal and to enlarge white colony. The mixed-race children bore no stigma of inferiority to the Portuguese. Today Luso-Indians are viewed as a sub-caste of Anglo-Indians. While Carton views these relationships in the absence of European women as experiments in the colonial “laboratories where new social categories and political structures were produced by colonial realities rather than by metropolitan orders” (Carton 3) Boxer considers them a political necessity: “Sexual politics of interracial liaison building in the private sphere were, therefore, as politically important as the military and economic manoeuvring in the public sphere.” (Boxer, 12)

The Decline of Portuguese

Denison Ross in *Cambridge History of India* writes: “... if one of [Turks’] fleets had succeeded in driving the Portuguese out of their fortresses on the Indian coast, the establishment

of Christian powers in India might have been indefinitely postponed” (27) but that did not happen. Every born person has to die and those at the pinnacle once have to come down. So was the case Portuguese rule in India. Penrose writes: “In so far as any one date can be taken as of prime importance in the ruin of Portuguese empire, it is 6 May 1542, when Francis Xavier set foot ashore at Goa. From then on the Jesuits did their worst, using every form of bribery, threat, and torture to effect a conversion.” (14) Discussing the issue Denison Ross writes:

“The ultimate decline of Portuguese power in India was due primarily to two causes: first, the encouragement of mixed marriages at home and abroad, and secondly, religious intolerance. The former policy had been adopted ... by the great Albuquerque, who probably foresaw that constant drain on the male population of a relatively small country like his own must ultimately lead to a shortage of man-power; the latter was pushed to its utmost extreme by the zealous fervour of the Jesuits who selected Goa as their second headquarters outside Rome, soon after the foundation of their order. The arrival of St Francisco Xavier in India in 1542 was an event of the most far-reaching importance and laid the foundations of the ecclesiastical supremacy in Portuguese India which sapped the financial resources and undermined the civil administration of its Governor.” (17-18)

The famous historian and writer Teófilo Braga wrote: “there are two dates which signal the downfall of the nationality: 1536, when the Inquisition was inaugurated in Portugal, due to the instigations of the Emperor Charles V, of Spain, and with the loss of the freedom of conscience, silencing the poet who had most fought on its behalf, Gil Vicente; and 1580, the national independence becomes extinct on account of the invasion of Philip II (of Spain) who imposed his dynastic rights.” (qtd by Alfredo De Mello)

On the political front, the Dutch entered into an alliance with the English for ousting the Portuguese from Kerala waters in 1619 and in 1629 the Portuguese lost a war to Shah Jahan at Hugli (Kolkata). Gradually the Dutch and English drove the Portuguese from the Arabian Sea and Malabar fell to the Dutch in 1641. In 1652, Sivappa Nayaka of the Nayaka

Dynasty defeated the Portuguese and drove them away from Mangalore. Quilon fell to Dutch in 1661, followed by Cranganore in 1662. The islands of Bombay (later to be leased to British East India Company) were gifted to Charles II of England as dowry on his marriage with Catherine of Portugal in 1662. In January 1663 the combined forces of the Dutch and the Zamorin of Calicut defeated the Portuguese at Cochin. This ended 165 years of Portuguese rule in Kerala and they were pushed to Goa, Daman and Diu.

In 20th century Tristão de Bragança Cunha, a French-educated Goan engineer and the founder of Goa Congress Committee in Portuguese India resisted the Portuguese rule in Goa. Cunha released a booklet called 'Portuguese India After 400 Years of Foreign Rule', and a pamphlet, 'Denationalisation of Goa' (both of these pamphlets are available in *Goa's Freedom Struggle: Selected Writings of T B Cunha*, Bombay: Dr T B Cunha Memorial Committee, 1961, pp. 3-98), intended to sensitise Goans to the oppression of Portuguese rule. In 1954 India took control of Dadra and Nagar Haveli which Portugal had acquired in 1779. The Portuguese rule in India came to an end on 19th December 1961 when the Governor of Portuguese India signed the instrument of surrender of Goa, Daman and Diu against the Radio directives (dated 14 December 1961) of the Portuguese Prime Minister Salazar and the presidential directive for adopting scorched earth policy. However, the surrender was not accepted by the Portuguese Govt. Entire Portugal mourned the loss and even Christmas was not celebrated with traditional gaiety. Goans were encouraged to emigrate to Portugal rather than remain under Indian rule by offering them Portuguese citizenship. This offer was amended in 2006 to include only those who had been born before 19 December 1961. Salazar predicted that "difficulties will arise for both sides when the programme of the Indianization of Goa begins to clash with its inherent culture ... It is therefore to be expected that many Goans will wish to escape to Portugal from the inevitable consequences of the invasion" (Salazar 18659) The Portuguese national radio station *Emissora Nacional* was used to encourage sedition and to urge Goans

to resist and oppose the Indian administration. In order to weaken the Indian presence in Goa clandestine resistance movements in Goa were initiated and the Goan diaspora communities were urged to resist and oppose the Indian administration both through, general resistance and armed rebellion to weaken the Indian presence in Goa. The Portuguese government chalked out a plan called the '*Plano Gralha*' covering Goa, Daman and Diu, for paralysing port operations at *Mormugao* and Bombay by planting bombs in some of the ships anchored at the ports. (times of india.indiatimes.com) On 20 June 1964, Casimiro Monteiro, a Portuguese PIDE (*Polícia Internacional e de Defesa do Estado*) agent of Goan descent, along with Ismail Dias, a Goan settled in Portugal, executed a series of bombings in Goa. (pressdisplay.com)

Relations between India and Portugal thawed only in 1974, when Goa was finally recognised as part of India by Portugal. Portuguese Archbishop-Patriarch Alvernaz who had left for Portugal soon after Goan merger and had remained the titular Patriarch of Goa resigned in 1975. The first native-born Archbishop of Goa, Raul Nicolau Gonçalves (who was also the Patriarch of the East Indies), was appointed in 1978 though the Portuguese ruled in India for 450 years.

Henry Louis Vivian Derozio (18 April 1809 – 26 December 1831), the poet who wrote in English, is generally considered to be an Anglo-Indian though he comes from of mixed Portuguese stock. Derozio is considered to be the first nationalist poet of Modern India. His poem "To India - My Native Land" which reads as follows is regarded as an important landmark in the history of patriotic poetry in India:

My country! In thy days of glory past
 A beauteous halo circled round thy brow
 and worshipped as a deity thou wast—
 Where is thy glory, where the reverence now?
 Thy eagle pinion is chained down at last,
 And grovelling in the lowly dust art thou,
 Thy minstrel hath no wreath to weave for thee
 Save the sad story of thy misery!
 Well—let me dive into the depths of time

And bring from out the ages, that have rolled
 A few small fragments of these wrecks sublime
 Which human eye may never more behold
 And let the guerdon of my labour be,
 My fallen country! One kind wish for thee! (poemhunter.com)

However, in the light of the above-mentioned historical facts it may safely be concluded that in his phrase “My fallen country” he was lamenting the loss of Portuguese empire to other European powers.

Notes and References

1. **Factory:** In those days a factory did not mean “a building where goods are made” but meant: “a trading centre at a foreign port or mart”. (Hobson Jobson 346)
2. **Alfonso De Albuquerque (1453-1515)** had come to India first as a naval commander in 1503; he was the second “Governor of Portugal” in the east (appointed in 1509; Ross 654); Saraiva (343) claims he was a Viceroy of India though only the members of the nobility were entitled to the title of Viceroy.
3. **Sati:** Toeing the British line of “civilizing mission”, enlightenment and humanitarian project most of the Indian text books of history (for example, Bipin Chandra’s *Modern India*, New Delhi: NCERT, 1971, p. 116; B L Grover and others’ *A History of Modern India* (Hindi), New Delhi: S Chand, 2004, p. 120) credit the social reform movement of the “good-hearted English officials” like Governor-General William Bentinck and “sane and educated Indians” like Raja Ram Mohan Roy to abolish “the inhuman practice of Sati despite the opposition and pressure from the religious leaders” which culminated in the Sati Regulation XVII, a.d. 1829 of the Bengal Code, 4 December 1829. Thus, the real intent of the efforts of various Sultans of Delhi, the Moghul rulers like Humayun, Akbar and Aurangzeb and the European colonisers like the Portuguese, Dutch and French colonisers to stop the practice have been ignored and swept under the carpet.
 It is a common knowledge that looting of the property and the women of the defeated country are two important objectives of any attacker. The practice of *Sati* and *Jauhar*

were two important strategies for the Hindu women of the defeated families/ kingdoms to save their honour by not falling into the hands of the enemy. In this manner they kept their bodies and minds clean. Tara in Colonel Meadows Taylor's novel (1863) by the same name prepares for committing Sati to save her honour from the overtures and advances of a corrupt Brahmin, Morro Trimmul, though she willing converts to Muslim religion to marry her Muslim paramour, Fazil. A Hindu, unlike a Muslim or a Christian, believes that a body is just like a temporary garment for an immortal soul and can be changed whenever the occasion arises or the need be. Muslim and Christian rulers being guided by the clerics of their respective religion, therefore, considered the practice to be "inhuman" and tried to stop the practice for the immoral gain of their soldiers and increasing their number by conversion.

4. New Christian Portuguese: the descendants of some 70,000 Jews in Portugal who were forcibly converted to Christianity in 1497. "Historian Jerónimo Osório (1506-1580), tells of an agreement signed at Lisbon between the leaders of the Jewish community and a representative of the king, whereby the Jews accepted mass baptism and the king promised to restore their children and immovable goods, give them privileges and honourable employment and refrain from introducing the Inquisition into Portugal." (Saraiva 13)
5. Another translation of Francis Xavier's letter reads as: "[The Brahmins] are as perverse and wicked a set as can anywhere be found, and I always apply to them the words of holy David, "from an unholy race and a wicked and crafty man deliver me, O Lord." They are liars and cheats to the very backbone. Their whole study is, how to deceive most cunningly the simplicity and ignorance of the people. ... If it were not for the opposition of the Brahmins, we should have them all embracing the religion of Jesus Christ." Henry James Coleridge, ed., *The Life and Letters of St. Francis Xavier*, 2d Ed., 2 Vols., (London: Burns & Oates, 1890), Vol. I, pp. 157-158.
6. "In the olden days of leeches and witchcraft, it was considered sacrilegious to lessen the pains of labor" (gutenberg.org) as God had desired Eve's suffering in child bearing: "... I will greatly multiply thy sorrow and thy conception; in sorrow

thou shalt bring forth children” (Genesis 3:16) A common charge for witch-hunting in the Christendom was the knowledge and application of some herbs to assuage labour pain cramps. Michelle Wright opines that “The Church kept a close watch on the midwives mainly for their potential for witchcraft especially during the witch-craze between the fourteenth and seventeenth centuries.” (49)

7. **Inquisition:** “Inquisition may be described as an ecclesiastical tribunal for suppression of heresy and punishment of heretics.” (Priolkar 3) “The popes, who claimed the spiritual allegiance of all Christendom, regarded heresy as treason against themselves, and, as such, deserving all the penalties which sovereigns have uniformly visited on this, in their eyes, unpardonable offence.” (Prescott 191) James A. Haught writes: “Efforts to stamp out heresy led to the establishment of the Holy Inquisition, one of mankind’s supreme horrors. In the early 1200s, local bishops were empowered to identify, try, and punish heretics. When the bishops proved ineffective, traveling papal inquisitors, usually Dominican priests, were sent from Rome to conduct the purge.” (55) Lord Acton writes: “The principle of the Inquisition was murderous. The popes were not only murderers in the great style, but they also made murder a legal basis of the Christian Church and a condition for salvation.” (qtd by James A. Haught 62) While its ostensible aim was to preserve the Catholic faith, the Inquisition was used as an instrument of social control against Indian Catholics and Hindus and also against Portuguese settlers from Europe (mostly New Christians and Jews but also Old Christians). It also was a method of confiscating property and enriching the Inquisitors.

The Palace of the Inquisition was pointed out in awe by Goans, who called it *Orlem Goro* or Big House, with two hundred cells. The ‘Holy Office’, as it called itself, settled in the palace of the Adil Khan, being occupied by the Portuguese Viceroy in Goa up to 1554. The palace was modified with a chapel, halls of entrance, the hall of audiences, house of *despacho*, residence of the first inquisitor, house of secret, house of doctrine, any number of cells, and other special ones: of secret, of penitence; of perpetual confinement; of the tortures, all this within a great building which had a thick outer wall of seven spans (1.5 mts). The Inquisition in Goa, on account of

its rigors, was reputed to be the worst of the existing inquisitions in the catholic orb of the five parts of the world, as felt unanimously by national and foreign writers. The enormous Palace that had housed the Inquisition for 252 years was demolished in 1829, and there are no traces of it except for some mounds of bricks and stones.

Many kinds of torture of which some are being mentioned here were practiced by the Inquisitors: 1) The torture by rope consisted of the arms being tied backwards and then raised by a pulley, leaving the victim hanging for some time, and then let the victim drop down to half a foot above the floor, then raised again. The continued up-and-down movement dislocated the joints of the prisoner who cried horribly in pain. 2) In the torture by water the victim was made to lie across an iron bar and was forced to imbibe water without stopping. The iron bar broke the vertebrae and caused horrible pains, whereas the water treatment provoked vomits and asphyxia. 3) The victim was hung above a fire in the torture by fire; it warmed the soles of the feet, and the jailers rubbed bacon and other combustible materials on the feet. The feet were burned until the victim confessed. The house of torments was a subterranean grotto so that other might not hear the cries of the wretched. Many a time, the victims died under torture; their bodies were interred within the compound, and the bones were exhumed for the '*auto da fe*', and burnt in public.

8. "Beggars' Law" in Portugal: A J R Russell-Wood writes on the issue: "From an early date, overseas territories had been regarded as suitable repositories for undesirables of metropolitan Portugal: convicts, New Christians, gypsies, and even lepers. Reference has been made to the use of Lançados in West and East Africa, but they were to be found as far away as Fukien coast of China. Exile (*degrêdo*) from Portugal could be to the Atlantic Islands, ... or even Portuguese India. There was ranking of places of exile from the acceptable to least desirable: ... Brazil, Maranhão, and India, held little hope of return to Portugal." (106)

Sources for Maps & Pictures

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2. Landmark in Kappad, near Calicut, <http://www.wikiwand.com/en/Kappad>
3. https://en.wikipedia.org/wiki/Portuguese_India#/media/File:Map_of_Portuguese_India.png
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Equity of Liberation: Gandhian Societies from Purgation to a Dignified Epoch

Neerja A Gupta*

Systems have changed through the centuries, but need and the realization of need designed through apt implementation have never been better understood by anyone but Gandhi. The ease with which Gandhi brought self-reliance, truth, and non-violence into common practice in the Indian society depicts that his method was effective enough to establish a continual command upon the mental plane of the following generations. After a long lacuna of centuries, Gandhi was born to become the symbol of the universe of creativity. His message towards a utopian society is a purgative experiment on one's own self. In fact, the whole battle for independence was fought and won following Gandhi's knowledge of human demands.

The social creativity of Mahatma Gandhi revealed a concrete, genuine human path of love, through his life of spiritual and existential combat for human rights for the whole humanity. The outward simplicity of his life and his

Dr. Neerja A. Gupta, Vice-Chancellor, Sanchi University of Buddhist-Indic Studies, Sanchi (Madhya Pradesh)

single-minded devotion to non-violence cloaked innumerable deep currents of ideas disciplines loyalties and aspirations. There was nothing mystical or miraculous about his development and growth from a common man into the unsurpassed Mahatma of our history. This was the base of the popular acceptance of his knowledge systems.

It's important to come across certain onset:

- **Societies though look plural, is a unitary concept**
- **Gandhian is not a noun but a qualitative adjective And**
- **Purgation is and inner process and it never achieved completely hence it is an ongoing process**

Nineteenth Century was brought to end with a number of epoch-making changes but the dawn of twentieth century has seen a sun never before. Especially for India the change was happening on a larger scale. It's not important to repeat the history. When Gandhi was in London where he got convinced of his alternative path which was to be used later to fight for freedom, his first reaction to violence was that of pathos when he mourns on violent actions of freedom fighters and he says that even if this effect gives us freedom then who would be ruling India: murderers? India can gain nothing out of murderers whether they are white or black. And Gandhi was worrying about tomorrow's Indian society born out of such violence.

G K Chesterton's article in Illustrated London News column on September 18, 1909 (Oct. 2 – American edition), gave tantalizing clues to an answer to Gandhi's fears. Chesterton's real concern was that "the vision of Indian revolutionaries is not very Indian. Indian nationalists talk about parliaments, revolutions, constitutions, budgets and balances but these are western models of human progress, these notions have nothing to do with India's culture and spiritual heritage. If there is such a thing India, it has a right to be Indian and not an empty vessel filled with western notions."

Coinciding Chesterton's views appeared Tolstoy's "letter to a Hindu" in New Age Left, Tolstoy addressed the strange paradox of India "he believed that 300 million people were held in subjection to an evil tyranny run by a small clique of

“White Britons” utterly alien in thought and aspiration and altogether inferior to those whom they enslave” (Gandhi and Churchill, 172)

Just imagine Tolstoy wrote: If Indians in their millions simply refused to participate in the evil.....they would not only break the power of Raj...they would break the power of violence. Through passive resistance they would rediscover the law of love, and not only would hundreds of whites be unable to enslave millions of non-whites, but millions will be unable to enslave one individual” (Gandhi and Churchill, 172-73).

These two articles along with a number of books that Gandhi was reading at that time made Gandhi decide that Non-violence, Truth and passive resistance are the means he would like to adopt. Perhaps at that time Gandhi wasn’t very sure what he is fighting for but one thing he was absolutely sure that what he was fighting against.

In South Africa his fight was to bring all on the same side of the colour line and in India his fight was to bring the society at one level of liberation. The question of equity, leveling, swaraj, swadheenta, liberation, self reliance, dignity, self rule ...all these were not political terms for Gandhi. To my mind Gandhi was much pained to see the bondage of own people by its own societies than the governance of Britishers. He failed to understand the definition of so called elite society and neech samaj. Every time Gandhi observed fast, it was to resist the behavior of India’s own people. He would not compromise with any derogatory term. Hence, he called them *harijan*. His political epoch was a result of his social concerns.

Gandhian societies have only one discrimination and that is between oppressors and oppressed.

It wasn’t clear at that time that the social creativity of Mahatma Gandhi would reveal a concrete, genuine human path of love through his life of spiritual and existential combat for politically motivated human rights for all mankind! It doesn’t happen much often that a person turns into a thought. At least in India it never happened. The *agrah* was a big term. Gandhi’s first such *agrah* was to transform a fractured society look like a mosaic or a collage.

Since time immemorial Indian society looked like a divided society which was vertically erected with many lower castes, conditions and religions. The skyline of Indian society was absolutely deprived of a horizontal sketch. Humiliation, insults, restrictions, status difference, subordination to the extent of self negation and intolerance marked the society.

Gandhi both as a human being and as a thought, drew a new bottom line for the social realities and a new skyline for social dignities. He rebuilt a new order which was all inclusive. He demanded equality and equity for everyone. For him the trusteeship was not a phenomenon of few. The Indian-ness asserted by Hind Swaraj is astonishing, much- much visionary and strikingly universal. Perhaps that was the only way to create a dignified society. He asserted dignity and status through indigenous means irrespective of caste, creed, religion and status. What he rejected is not important but what he propounded is eye catching.

Gandhi evolved as a knowledge system in itself. From centuries the systems have changed but the need and the realization of need designed through the apt implementation has never been better understood so aptly by anyone but Gandhi. The ease with which Gandhi brought liberation from age old beliefs and led the society to open thinking skies with a concept of self-reliance, Truth, and Non-violence in common practice of Indian society, depicts that his method was effective enough to establish a continual command upon the mental plane of following generations. This led Gandhi as a thought to succeed.

The journey of purgation has been self-inclusive. Gandhi touched realism because of the principles of realism. Number 1 he could correspond well with the people he would interface. That means whatever he propounded or behaved could be well tested, seen or conceived visually. This was a monumental behavior where the preacher is the practitioner.

And, beyond that he had cohesiveness. This means that beyond being scientifically right or experimentally successful Gandhi could also be lived in thought, in ideas, in philosophies and in the pattern of societies.

His existence didn't stop with age, rather after a long lacuna of centuries it happened that here was someone who himself becomes the symbol of universe of creativity. He created such a platter of equality which today's Indian political and social world whether likes or dislikes, but can never reject. It has become an ethos as well as a vital epoch of the society. It became a reality and a necessity both.

Gandhian vision of society is nothing less than poorna swaraj, which is essentially not political. The rule that governs self and leads to the theory of real Ramrajya. Liberation or *Swaraj* is symbolic of being liberated from all those chains that keep the society in bondage of so called upper castes and rulers. Its ethos is based on moral imperative, hence he talks about seven sins. In an age when Swami Shradhhanand was fighting for Hindu liberation and Jinnah was giving calls for Muslim liberation, when missionaries were trying to revive selected few, Gandhi was fighting for only one reality that is equity of liberation for all. For Gandhian society liberation is a predestined state of equality. Or equality is a predestined norm of liberation.

Today's Indian society has walked all along with Gandhi in a Gandhian way. It has lived in itself a Gandhian reality. Gandhi as man had purgated his own self but in gandhian society the purgation is yet to be achieved. It's not even the half way. It's purgation is politically imposed, and one may then question the term purgation itself. but at the sametime it is true that societies have changed than what it was about hundred years ago and Gandhian society is not only alive but is politically alive which itself is a miracle.

People made mistake when they took Gandhi as a spiritual saint. He was a wonderful social scientist who kept his experiments alive in the laboratory of his life. He was not to be worshipped or touched for cures. Whenever societies adapted Gandhi as thought and as a pattern, succeeded. Gandhi is still surviving in his philosophy and its not much often that a man becomes the philosophy himself.

Today one may ask conveniently: Is Gandhi enough to draw a dream of a utopian society which is a purgative experiment on one's own self. In fact the whole battle for

independence was fought and won following Gandhi's knowledge of human equality and dignified societies. Gandhian societies are all the more relevant today. A new social order is taking place with much globalization and open societies.

New oppressors and new oppressed are being created. New castes are taking place and new nation theories are being established. Economics has upper hold over politics and soon this shall lead the society creating another state of inequality. Politics has already started serving the Money rulers.

This strange settlement leads to *sukshma* and *sthool*/ inner and physical both types of violences. Gandhian pattern of society has turned out to be an authentic liberation psychological remedy for stress ridden societies embodied with social creativity model and virtues of voluntary poverty at the forefront with kindness, selflessness, civility, firmness, courage, lawfulness, self mastery, love and truth against cheating, oppression, corruption, capitalism, unlawfulness, cruelty and immoral acts.

But can it be called a new epoch? Well no other knowledge system implemented on societies has been as simple and at the same time as creative as the Gandhian one. It gives opportunity to the ever youthful minds for generations, to become fully functional, self-actualised and self-realized individuals. No one can attain liberation if one doesn't aspire one self. Self help is must. Hence what Gandhi developed was a an indigenous doctrine of knowledge which has the strength of reaching unto the last in its simplest form and which has the potential to draft the ever-lasting bio-political system which remains a credible alternative to common beliefs and faiths, and which is much more humane practical and down to earth in the creation of universal societies based on equality.

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Theoretical Framework of Good Governance: Indian Perspective

Sanjeev Kumar Sharma*

The major terms and concepts central to the framework of contemporary investigation on ancient Indian politics have been governance, good governance, and Rajadharma. The majority of the studies, besides providing an analytical perspective and linkage between the ideas of statecraft and Rajadharma, have, to some extent, tried to concentrate on finding the real meaning, nature, and scope of the terms and concepts which are not only basic to the nature of ancient Indian polity but also constitute the basis of our general understanding of the political institutions and functionaries of yesteryears. In the present paper, we have attempted to locate the boundaries of these major terms and concepts in a simple and short manner.

The term governance has, nowadays, become a fashionable one both in political as well as academic areas. In a broader sense, it appears to denote and mean administration. We may begin with understanding the fact that however modern it may appear but theoretically, the

Prof.Sanjeev Kumar Sharma, Professor and Head, Department of Political Science, Chaudhary Charan Singh University, Meerut (Uttar Pradesh)

concept of governance is an age-old concept. We find the idea and concept of governance to be as old as human civilization. A simple definition of governance suggests “the process of decision-making and the process by which decisions are implemented (or not implemented)”. Like the other concepts of social sciences, we have witnessed that there is an absence of an agreed or settled definition of ‘governance’ but the term has largely been understood as a process. It must be underlined that the concept of ‘governance’ simply exceeds the academic boundaries of the term ‘government’ in contemporary terminology. Scholars of the discipline of political science have been conditioned to visualize the term government in such a structured format which may or may not involve the citizens at all and yet it functions as an institution that manifests the state and its activities in different areas of human life and the existence of which has been accepted to be seemingly necessary for the orderly existence of any society even in ancient times. Dictionary meaning of the governance seems synonymous with government inasmuch ‘as act or process of governing, specifically authoritative direction and control. The other definitions identify governance as an “act or manner of governing” and the office or function of governing.

In a strictly theoretical sense, it is accepted that the concept of governance is not at all something confined only to political governance but it necessarily includes a vast variety of types and forms of governance, in different fields such as international governance, national governance, state or provincial governance or local governance. Academic and administrative dimensions of human activity have widely acknowledged that governance is all about the processes and structures steering the working of an organization and the modes being applied to attain the stated and defined goals. To some extent governance is ‘authoritative allocation of values’, to use the phrase of David Easton, through decision-making by use of power and authority. In such a situation we may define governance as a process of decision-making. Governance must focus on the actors involved in making decisions and the structures engaged in the process of

decision-making for a meaningful and effective implementation of those decisions. Both formal and informal the nature and profile of actors and structures that are central to the process of governance could be, identified such as NGOs, religious leaders, financial institutions, etc. These institutions and organizations in some cases form and constitute the legitimacy and the edifice of the ‘civil society’. It must be highlighted that as a matter of fact, in some countries, however, the uncivil portions of the society, like mafias, crime syndicates, etc. also have been exerting considerable influence over decision-making and thus, have been, thereby, affecting the major processes and structures of governance.

The administration is at the core of all human affairs. Its principal aspects are policy formulation and its implementation for the attainment of stated objectives in an optimum manner. It is the systematic ordering of affairs and calculated use of resources that happen.¹ Besides, people-centric development, the balance among the Legislature, Executive, and Judiciary has to be maintained in any constitutional democracy for good governance. Parliament legislates or amends existing laws; the executive, in the form of ministry and bureaucracy, administers laws; and drafts policy and the courts interpret the laws. The media is meant to serve as a watchdog and commentator. Good governance requires that all three organs of government stick to their basic duty or dharma and refrain from stepping on the other’s turf.²

A working definition of governance accepted by the larger group lays emphasis on the understanding of the term “governance” as a broader notion than government (and for that matter also related concepts like the state, good government, and regime). This definition states that “governance involves interaction between the formal institutions and those in civil society, while the term government may be referred to a process whereby elements in society wield power, authority and influence and enact policies and decisions concerning public life and social upliftment”.³ Goram Hyden considers governance as a

rational concept, emphasizing upon the nature of interactions between state and social actors, and among social actor themselves.⁴ The UNDP Internet Conference Forum on “Public Private Interface in Urban Environment Management” has defined governance as “the exercise of political, economic and administrative authority in the management of country affairs at all levels. Governance comprises the complex mechanisms, processes, and institutions through which citizens and groups articulate their interests, mediate their differences, and exercise their legal rights and obligations.”⁵ International Institute of Administrative Sciences finds governance as the process whereby elements in society wield power and authority, and influence and enact policies and decisions concerning public life, and economic and social development.⁶ In this backdrop, we find that the exercise of authority is the essential nature of governance through the variety of structures of institutions and agreed societal norms.

Broadly speaking, we understand the concept of ‘government’ denoting a set of mechanisms or institutions which ensure enforcement of the order and wield control through the primary roles of legislation, execution, and adjudication. It must be underlined that the concept of ‘governance’ also encompasses markets, hierarchies, and networks. This leads us to comprehend the wider connotation and cautions use of the term ‘governance’ resulting in a situation where it is quite possible that the distinction between the state and the ‘civil society’ is significantly blurred. This would result in a dominant modern view of civil society determining the principles of interaction among the people and the government, which would include the processes of empowerment and linkages also. Therefore, we understand the term governance in the form of the increasing ability of people to gain increased control over development.

The two words ‘government’ and ‘governance’ appear quite similar and many a time used interchangeably. There is common confusion about the difference between these two terms of ‘governance’ and ‘government’. Most people cannot distinguish between the two; therefore, it seems prudent that

we draw simple lines of distinction by further explaining these two words in some detail. The government has been understood as a group of people supposed to rule or run the administration of a country. To say it a little differently, a government is the body of representatives that governs and controls the state and through which the power of the state is employed. The government may assume various forms and types. It could be unitary or federal, autocratic or democratic, presidential or parliamentary, etc. Most contemporary governments are either apparently democratic in nature or tend to appear democratic.

A government is generally considered good or bad according to its ability and direction of working for the welfare of the people. Normally, it is considered that a democratic government is more capable of providing good governance with greater chances of remaining in power and retaining it for a considerable period. In this continuation, we may find that the term governance essentially refers to the act of governing or ruling. Governance is identified through the set of rules and laws framed by the government that is meant to be implemented through the formal and informal structures of execution. Against this backdrop, it may be argued that governance as an idea could be identified and traced in any organization of any size, be it a single cell or an organism, or all of humanity. For profit or non-profit, governance may function in a variety of ways, and for people, or for itself. The ultimate aim of governance must be to ensure good results by way of following a set pattern of rules.

We may attempt to further clarify the broad difference between the terms ‘government’ and ‘governance’ by using an example of a business run by a group of people. The provisions of rules and regulations supposedly followed in order to successfully run the said business are often termed management, which involves knowledge of the experience of the owners while working together with the employees in the direction of meeting the fixed targets. Similarly, the government is a body of elected or nominated representatives headed by one individual, who efficiently and diligently

makes use of established rules and principles to run the affairs of the country effectively in favour of the people of the nation through governance.

Following the collapse of the Soviet Union and the end of the cold war, the term governance came to be used to define the reinventing of public administration, especially in developing countries, to make it more receptive to globalization. Governance signifies a widespread perception of a shift in the nature and role of the state from a monolithic bureaucratic hierarchy toward multi-level institutions that interpenetrate civil society through markets and networks. This implies a change in state activities to incorporate the non-state actors into the process of public policy, emphasis on local governance, a greater level of public involvement in decision making, and a more reflexive modes of public policy. Attention turns from state-centric analysis toward wider institutions of governance which are involved in the process of negotiation, bargaining, and compromises with a host of other actors.⁷

International financial institutions like World Bank and IMF were in forefront of pushing for good governance as part of their aid packages. World Bank defined governance as follows: 'By Governance, we mean the manner in which power is exercised in the management of a country', social and economic resources. Several studies have been taken up by various organizations in the recent past. The world development reports, 1997 onwards have underlined the effectiveness of the state as an essential pre-requisite for sustainable economic growth. The Bretton Woods Institutions released guidelines that economic liberalization reforms cannot succeed without first ensuring good quality and clean governance. IMF has now made good governance a criterion for sanctioning loans.⁸ The World bank has added the term good governance to its lending criteria, which it refers primarily to standard liberal democratic practices and norms, representative and responsible government, the rule of law, and an absence of corruption.⁹

The concept in ancient Indian polity is social good and improvement in the quality of human life. Human beings are the ultimate end and all administration are the resources for human good.¹⁰ The essence and basis of the moral state,

according to ancient Indian thinking, depends on the triangle of those actions for governance that are undertaken for universal welfare (Sarva Loka Kalyankari Karma), maintaining and protecting creations of the lord (Sarva Laksangrahavevapi) (Sarvabhuta Hitey Ratah). But this triangle has a central point of the common good, happiness for all (Sarve Bhavantu Sukhinah). Thus, there is a need to operationalize this ancient wisdom through the re-arrangement of socio-economic and political institutions. It is to the credit of India's constitutional framers and freedom fighters that we have a solid foundation for good governance and a liberal democratic tradition.¹¹ One must learn to put into practice the wise saying *b" Va /keZsok;kst;sr~*. It is rare to find a path that is both good as well as pleasant in the same manner as words that are beneficial as well as pleasant to hear are rare. fgra euksgkfj p nqyZlka op%A A combination of both Shreyas and Preyas is only possible when one learns to like and enjoy the path of good. Though it could be bitter in the beginning, gradually it turns out to be pleasant as it leads to a sense of achievement and fulfillment.¹²

The concept in ancient Indian polity of the rulers being bound by dharma was for ensuring good governance. Even with the prevalence of monarchy, there was no such thing as the divine rights of the king. Rajadharma was the code of conduct or the rule of law that was superior to the will of the ruler and governed all his actions. The Jataka tales, Shantiparva, and Anushasanaparva of Mahabharata, Shukracharya's Nitisar, Panini's Ashtadhyayi, Aitreya Brahmana, Valmiki's Ramayana, Kautilya's Arthashastra and Sanskrit literary works are replete with descriptions of tenets of good governance.¹³

Good Governance is dependent mainly on the excellence of human beings engaged in government and the enlightened citizenry. That is why it has been repeatedly said that human rather than capital is the key to development. Recently, we have witnessed that considerable attention from academic quarters has centered around the problem of realizing good governance. As a matter of fact, 'good governance' has received currency along with other contemporary key terms

such as decentralization, democratization, globalization, etc. both in developed as well as developing parts of the world. An apparent and strongly visible shift of focus from traditional concepts of government, administration, and politics to the concept of good governance and its attributes can be easily noticed. It has been very strongly argued in different circles that underdeveloped and developing countries are unable to achieve the goals of economic growth or alleviation of poverty without 'good governance'. The central elements or constitutes of good governance have received increased prominence largely because of the existence of mal-governance and failure in the delivery of the fruits of development to a wider section of the political community by successive governments. The tenets of good governance in realizing sustainability in development and meeting the challenges of rapid growth have been incorporated into the mainstream of our all-around social and political development by a variety of local, national, and global organizations. The study of institutions that were relegated to the footnotes of history are back in reckoning and issues of good governance have occupied important space with newly generated interest. Both in developed and developing, countries, there has been a shift of focus from the traditional concept of government to the concept of good governance.

At this juncture, it could also be underscored that the emphasis on governance is not at all an altogether new phenomenon. The basic elements of good governance have since long been the cherished goals of many systems of government in ancient societies. Indian history is replete with such attempts. The ancient Indian concept of Dharma, which essentially includes the guidelines of activities of human beings including prescriptions for the rulers, was precisely the model of creating structures of ensuring good governance of the people. The most celebrated Indian epic 'Mahabharata' contains extensive details and discussions on the concept of good governance in various chapters including 'Vanaparva', 'Vidurneeti', 'Sabhaparva', and 'voluminous, description in the 'Shantiparva' 'Kautilya's Arthashastra' and many other classics are also replete with descriptions of different tenets

of good governance. The discussions on polity in ancient Indian texts have thoroughly examined and evaluated the obligations, duties, and rights of the people to receive good governance. 'Yogakshema' as all-around public welfare has been reflected in most of ancient Indian Sanskrit literature and the texts on Dharmashastra where we find pronouncements of the principles of good governance in categorical terms. The famous saying by Kautilya in his Arthashastra has by now become a buzzword describing the ancient Indian model of good governance. "In the happiness of his people lies his happiness; in their welfare his welfare, whatever pleases himself he shall not consider as whatever pleases his people he shall consider as good."¹⁴ This has been considered as the fundamental principle of good governance through accountability, equity, justice, lawful rule, and accountability of the government towards the people. Secular and spiritual institutions have different perspectives and objectives, one dealing with the welfare of life here while the other striving for the life hereafter, nevertheless both are needed to serve the common good of the *loka* and the fight for good governance.¹⁵

Good governance is not an alien concept for India. The Indian concept of Rama Rajya connotes the highest achievable level of good governance. The need of the hour is to look back and rediscover our cultural heritage, customs, beliefs, and practices, painstakingly enunciated by the great rishis of India. Since the ancient days, when lived the king Bharata, the essence of governance by rulers (Raj Dharma) has been a strict code of conduct; a sense of duty towards the subjects, willingness to sacrifice for upholding ethics, and above all fair play. In the process of reinventing government, we must necessarily fall back upon the rich knowledge contained in our ancient Sanskrit treatises. Even the most developed countries of the world have immensely benefitted from this literature.¹⁶ In 1989, the modern concept of good governance was highlighted in a World Bank Document on sub-Saharan Africa for the first time. In this backdrop, we notice that the term good governance in modern parlance became popular during the 1990s when World Bank began focusing on this concept from the perspective of donor

agencies and countries for the aid that was being provided to them to be dependent on the performance of the recipient governments as a pre-condition.¹⁷ In the contemporary era, the government would necessarily need to reinvent itself to become citizen-centric and friendly. It also would be needing to limit its core functions to macro-economic management and infrastructure. At all lends greater delegation and decentralization of authorities and responsibilities would be needed. It is only the balance of mind, pure and pious thoughts, rhythmic civic behaviour, and selfless service aptitudes, which can make the character and esteem of a nation strong and subtle. It is a dire need for the next century so that the future of mankind may remain safe.¹⁸ To ensure accountability, Citizen's Charter and Right to Information would prove essential tools in the administrative system. Consultation and citizens' participation in decision-making would also be essentially relevant. Some of the major characteristics of good governance are participation, consensus orientation, accountability, transparency, responsiveness, effectiveness and efficiency equitability, inclusiveness, and the rule of law. It ensures that corruption is minimized, the views of minorities are taken into account and the voices of the most vulnerable in society are heard in decision-making. It is also responsive to the present and future needs of society.¹⁹ Besides enjoying rights, citizens would need to behave responsibly and perform their duties towards the state. Clearly stated ethical norms would also be necessary to be adopted by civil servants as well as politicians. In order to achieve these, innovative use of information technology would be critical. Therefore, we may understand, good governance as a broad array of practices that attempt to maximize the common good.

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The Resplendent Eternal India

Nisheeth Rai*

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

Dr. Nisheeth Rai, Assistant Professor, Department of Anthropology,
Mahatma Gandhi Antarrashtriya Hindi Vishwavidyalaya, Wardha
(Maharashtra), E-mail- nisheeth.raii@gmail.com

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.

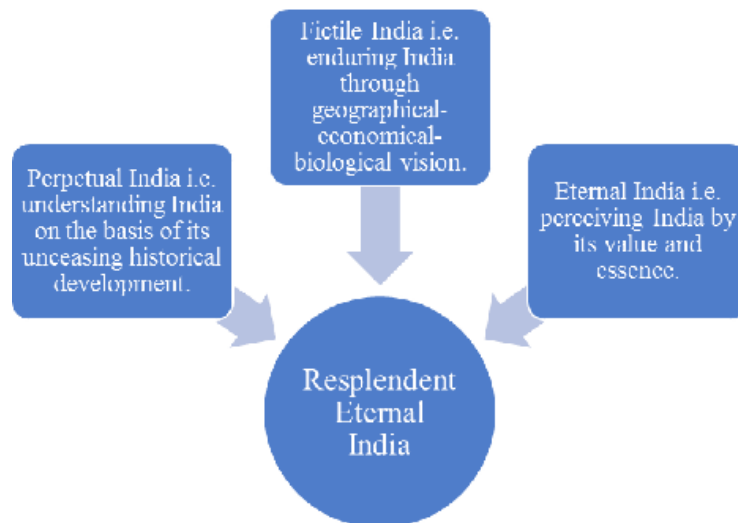


Figure 1: Showing Three Forms of Resplendent Eternal India

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 *purushartha* 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 ‘*dhri*’ 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 *Pursshārtha* 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 Purusartha 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 ‘Spritual’ 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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Satyagraha and Nazism: Two Most Contradictory Movement of the Century

Apexa Munjal Fitter*

Introduction

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

*ApexaMunjalFitter,ResearchScholar,DepartmentofEnglish,GujaratUniversity

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

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

M. K. Gandhi and Satyagraha

Mahatma Gandhi who is commonly known as 'bapu' was the creator of New India. His contribution for the independence and the upliftment of India made him the

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

Emergence of Satyagraha Movement

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

Maganlal Gandhi attached the word 'Sadagraha' which means truth, agraha and firmness. But to make it more clear Gandhi changed this term and into the word of 'Satyagraha'.¹

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

Gandhi cleared that the ultimate aim of Satyagraha is to achieve success despite of extreme sufferings. In relevance to this, Gandhi stated,

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

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

In 1906 during the struggle in South Africa this term was initiated in the news-sheet Indian Opinion. Satyagraha is a compound word of the Sanskrit words 'Satya' means truth

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

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

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

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

the State that they acquire the right of the Civil Disobedience.”⁵

Gandhian Principles for Satyagrahis

First Gandhiji visualized, produced and then finally executed Satyagraha as not only a method to be used in sensitive political struggle, but also as a universal stick for injustice and harm. He felt that it was equally applicable to large-scale political struggle and to one-on-one interpersonal conflicts and that, it should be taught to everyone. He founded the Sabarmati Ashram to teach the principles of Satyagraha. He asked all the Satyagrahis to follow some major principles which were described as Yoga Sutra. These principle includes are as below⁶

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

Gandhi always insisted the members of Satyagrah movement to strictly follow all the principles. Apart from all these, on some another circumstance, he had also listed some rules which were also very much essential to follow for every Satyagrahi in India. For all Satyagrahis the below things are important to follow⁷, Few of them are:

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

- they must believe in truth and non-violence and have faith in the inherent goodness of human nature

To run the Satyagraha campaign with the proper system, Gandhi had invented some Rules to present Satyagraha Campaign. They are like⁸

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

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

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

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

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

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

Satyagraha in South Africa

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

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

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

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

Satyagraha as Mass Movement – Salt Satyagraha

The Salt March or Dandi March began on 12 March 1930 and was an important part of the Indian Independence movement. It was a direct action campaign of tax resistance and nonviolent protest against the British salt monopoly in colonial India. This was the most significant organized challenge to British authority since the Non-Cooperation movement of 1920-22 and directly followed the Purna Swaraj declaration of independence by the Indian National Congress on 26 January 1930. Gandhi led the Dandi March from his residence Sabarmati Ashram to the coastal village of Dandi. The march led for 24 days including 390 km and broke the salt law on 5 April in 1930.¹³

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

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

Hitler and Nazism

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

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

The Emergence of Nazi Party

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

afterwards had been given new name as the Nationalist Socialist German Workers' or a Nazi Party.¹⁷ Till 1920s, Hitler gave plenty of speeches in public centralizing the problem of unemployment, hunger and economic stagnation in postwar Germany and he stated that the situation would prolong until there was a total revolution in German life. He strongly claimed that the most of the problems of the nation would be solve if communists and Jews would Most problems could be solved, he explained, if communists and Jews were driven out from the nation. His burning speeches bloated the ranks of the Nazi Party, especially among young, economically disadvantaged Germans.

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

Hitler and Nazi - Rise in Power

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

banned. In 1933, the Nazis opened their first concentration camp in Dachau in Germany where they used to keep political prisoners. But slowly and gradually Dachau was turned into a death camp where countless thousands of Jews died from starvation, disease and overwork or were implemented.¹⁹ In the camp apart from Jews, there were some other groups of prisoners also including artists, intellectuals, gypsies, and also mentally and physically handicapped and homosexual prisoners who according to Hitler were unfit for the development of New Germany.

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

With gaining success in conquering, Hitler's focus moved to defeat Britain and France. But when the war got prolonged, the Nazi Party created an association with Japan and Italy in the Tripartite Pact of 1940. However, they were privileged its 1939 Nazi-Soviet Nonaggression Pact with the Soviet Union until 1941 when Germany launched a massive saturation bombing invasion of the Soviet Union. In the brutal fighting that followed, Nazi troop tried to

realize the long-held goal of crushing the world's major communist power. After the United States entered the war in 1941, Germany found itself fighting in North Africa, Italy, France, and the Balkans and in a counterattacking Soviet Union. At the beginning of the war, Hitler and his Nazi Party were fighting to dominate Europe, however after five years the situation was such that they had to fight for their existence.

Hitler's Solely Principle or Ideology of Race

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

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

unchangeable and rooted in biological inheritance, immutable throughout time and immune to changes in environment, intellectual development, or socialization. For the Nazis, assimilation of a member of one race into another culture or ethnic group was impossible because the original inherited traits could not change. However, they could only degenerate through so-called race-mixing.

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

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

enemies and conquer vast territories in the east from the Slavs. The conquest of the east would provide Germany with the space required to vastly expand its population, with the resources to feed that population, and with the means to realize the biological destiny of being a master race with the appropriate status of a world power.

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

The Holocaust

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

of Tens of thousands of Jews also survived in German-occupied Europe mostly in hiding or as prisoners in concentration camps until liberation.

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

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

explains in part this relentless commitment to the physical eradication of the European Jews. Nazi ideology and the actions taken by the organization are almost universally regarded as solemnly immoral. Those were the days when the combination of Hitler, Nazism and the Holocaust became the symbols of evil in the modern world. One of the most influential historians Sir Richard J. Evans stated that “*the era exerts an almost universal appeal because its murderous racism stands as a warning to the whole of humanity.*”²⁶

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Indian Philosophy and Spiritual Management System

Dilip Charan*

1. Critical knowledge as our Utopia :

As a state subject Proudhon has rightly said, “It is the concentration of power of states, parties, leaders and knowledge, that determines and governs us.” State and institutions govern humanity. Do we have freedom? Can we choose freedom? Can we negotiate with power? If our answer is yes then critical knowledge is our Utopia. The age of reason and its vitality can construct a Utopia which is critical knowledge. This Utopian construction demands what Kant calls. ‘The courage to think’. This can save us from the limits of Utopia. For, critical mind, utopia is a glancing, a land of hope for humanity. It is a critical search for the betterment of humanity. It is a demand of the spirit, and the civilization too. It is with the critical spirit that humanity has to set its soul towards progress, towards emancipation, inner and outer. What is required at micro and macro level is spirituality guarded and guided by reason. We have to create a system of management which would be a torch bearer for the future.

*Dr. Dilip Charan, Professor & Head, Department of Philosophy,
Gujarat University, Ahmedabad (Gujarat)

How is it possible to nurture management system innerly and outwardly, guided by the secular spirit, guided by inner and outer enlightenment? We require a knowledge system not for control and empowerment but for emancipation. Humanity demands not empowerment but freedom from empowerment. It demands something more than efficiency and effectiveness. We do not choose humanity and the world as a ground of competition. Dishonesty can not be the dictum of human management system because it would create an end-less war. In all affairs of humanity man must be kept in the centre. We have to accept that man and society is not monolithic but multidimensional. Non-singularity is the hard core of man and society.

2. Spiritual Conditionality:

We require a spirit centric or soul centric management system. We require a philosophically oriented management system. A new spiritual management system, which is a construction of humanity, which aspires for human freedom from anarchy and chaos. The first condition is to consider human being as an independent subject. The governance must be from within and not from without. We must understand clearly the spirit of man in a non-mimetic, non-reductive and non-representational mode. We must accept the spirit of man as a conjecture open to reformulation. The spirit of man is beyond casting and casketing.

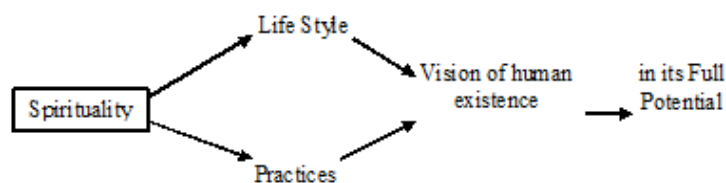
We have to save man from the cultural cholesterol expressed in a terrorist vein. A potential fault line of terrorism is in its inhuman nature. The modern man has lost the syntax of sensibility, and the flabbiness of mind is its semantics. Here the style obliterates personality. Terrorists attack not only human subject but they attack the language of humanity. Terrorist language is a language of control, submission and subjugation. It is an expression of faithlessness and distortion of mind. Terrorism has lost the ontological anxiety, to them the world is blank, crumbling and shredding. From this terrorist paradigm we have to shift, to the paradigm of hope. We require a perpetual peace, which would save us from the loss of erudition. We have to make our heart as the tribunal of

one's own being and save humanity from its unspeakable monstrosity. Humanity has to cultivate and nurture consciousness or *Chitta* and have to educate the *Chitta*, not through dictation but through dedication. This should be our fervent admission for the entire life, because one's own life is the capital. Decolonization is not external but internal too. Contemporary life needs moral activism. There should not be any action without personal signature. Moral commitment should be the hard core of action and that is the way to be fully human and humane. Friendship and love to 'the other' should be the throb of being. It is an intense form like pure oxygen where the fear of the other goes away. What remains is carrying. Carrying needs, love and gratification, respecting the other without rejection. Most dangerous trait of humanity is the blind loyalty to the past, which ignores the present and future. To be away from such conditionality we need a spiritual management as envisioned by Indian philosophy.

3. What is spirituality?

Spirituality is a word that, in broad terms stands for :

- (1) Lifestyle
- (2) Practices
- (3) Having a vision of human existence and how the

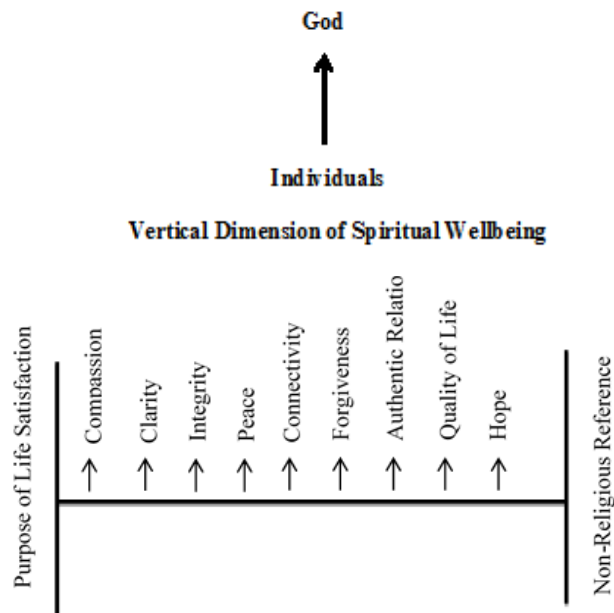


is a striking feature of our contemporary age. According to Underhill human beings are vision creating beings. Spirituality has a deeper level of meaning and fulfillment for human being. (Underhill, 1993)

4. Religious and Secular Spirituality

Spirituality has two components (1) intrinsic and (2) extrinsic. It has an intrinsic orientation as well as extrinsic orientation. Humanist psychologist Maslo states that

spiritual values have a naturalistic meaning. They do not need supernatural concepts to validate them. Therefore they are the general responsibility of all mankind. According to Elkins spirituality is outside the walls of traditional religion. Ardell uses it as a secular spirituality. The word 'Spirituality' comes from the Latin 'spiritus' means breath of life. In this sense spirituality is a universal phenomenon and its elements are : (1) to accept the deeper significance of every human being. (2) to have love and honour for all. (3) love and respect for oneself and the other i.e. the entire mankind. It is rightly said: $S\epsilon\pm\ddot{u}\sim\epsilon S\epsilon\acute{e}\acute{U}\pm\grave{e}\acute{Y} : S\epsilon\grave{x}\grave{e}, S\epsilon\pm\ddot{u} S\epsilon\grave{e}\acute{Y}\acute{U}\epsilon\}^2\epsilon, S\epsilon\pm\ddot{u} \epsilon\acute{I}\epsilon\grave{e} \grave{D}\grave{a}^2\grave{e}\epsilon\} \epsilon\epsilon \ddot{U}p\grave{e}\frac{1}{4} \acute{I}\acute{e}\epsilon\} \epsilon\epsilon\epsilon\acute{Y}\acute{e}^2\epsilon\frac{1}{4} J$ According to Moberg 'Spiritual wellbeing is a multidimensional construct'. (Moberg, 1984 : 25, 303-323) It is vertical as well as horizontal.



Spirituality includes "one's values, beliefs, mission, awareness, subjectivity, experience, sense of purpose and direction, and a kind of striving toward something greater than oneself." (Frame, 2003 : 3)

5.Swaraj in Ideas : a need recognized by K.C. Bhattacharya

Spirituality is a scared existential state. Realization with certitude that one's true self is constant, luminous, blissful in itself, perfect and not murky, fickle, sensual body. What we require is the right way of living, which includes personal and organizational ethics. Human being is not a commodity. The commodification of human being is to exploit and make him only an instrumental being and brings existential poverty.

To eradicate the existential poverty we need as K.C. Bhattacharya has rightly said in his essay on 'Swaraj in ideas' : "There is a subtle domination exercised in the sphere of Ideas a domination all the more serious in the consequence because it is not ordinarily felt. This subjection is slavery of the spirit. When a person becomes free from cultural subjection, he experiences a rebirth and that is what I call Swaraj in ideas." (Bhushan and Ganfield, 2011 : 103). "Many of our educated men do not care to know this indigenous nature of ours. When they seek to know they ought to feel that they are discovering their own self." (Bhushan & Garfield ,2011 : 104). To K.C. Bhattacharya this imposition is not on unwilling minds, through learning we have chosen it. Through language and through institution it has taken a shape of habit. It is to K.C. Bhattacharya a soulless thinking, which appears like real thinking. They induce in us a shadow mind that functions like a real mind except in genuine creative mind, as they are largely independent of the times. We cannot formulate or sit to judgement about our real position in the world. We have contented ourselves either with unthinking conservatism or with un-imaginary progressiveness which is the imitation of the west. The Indian mind by tradition and history is away from the spirit of English literature and yet we are silent in our judgement. We mechanically think and galvanize our mind in tune with western literature and tradition. In philosophy we do not sit to judge western systems from Indian standpoint. Comparative philosophy is not possible without a critical examination of the fundamental notions of either philosophy. For modern Indian mind philosophizing needs to confront eastern and western thought and arrive at synthesis or

rejection of both the traditions of thought. "It is in philosophy, if anywhere, that the task of discovering the soul of India is imperative for the modern India; the task of achieving, if possible, the continuity of his old self with his present day self, of realizing what is nowadays called the mission of India, if it has any, genius can unveil the soul of India in art but it is through philosophy that we can methodically attempt to discover it." (Bhushan and Garfield, 2011 : 106)

Our present day education is not of any need, as it need not understand the significance of past nor present nor our mission of the future. We have become rootless as we do not understand the past nor the real present. We have entered in the hopeless babel in the world of ideas. Our thoughts are hybrid and sterile. Slavery of ideas has entered in our own self. It would be a big step if we could achieve the Swaraj in Ideas.

Thought or Reason may be universal but as K. C. Bhattacharya rightly says Ideas are carved out differently by different culture. According to the respective genius we can adapt but the method of adaptation is never clear. We have to alter ourselves to suit the situation. It is clear that the times have to adapt our life and not our life to the times. We have to make a distinction between confusion and conflict, because it is more a confusion of ideas or ideals rather than conflict. Conflicts will occur only when we treat ideas and ideals as a matter of life and death. We must understand the ideas and ideals of a community that springs from its past history attached to the soil and need not have a universal applicability. There is no need to surrender our individuality and its referent rationality, it may be reverential as it has evolved through infinite patience and humility. Every foreign idea or ideal cannot become the soul of our own ideals. Universalism of reason or universal reason cannot become an-actually established code of universal principle. K. C. Bhattacharya categorically says: what is universal is only the spirit and one must be loyal to one's own spirit. Rootless education is an obstacle in the way of a Swaraj in ideas.

We must save ourselves from the unthinking glorification of our culture. We are ready to accept other's judgement about us but we do doubt whether others have a sufficient perception of the inwardness of our life. We must ask others

for self examination and save us from docile acceptance of their opinion. We must be critical about their opinion. It should be a fillip to which we should react. It is not an uncultured self conceit. Docile acceptance without criticism would mean not only slavery but a moral evil, what is demanded is a critical attitude. We must resolutely think about our own concept, then only we will be productive in thinking. We can think effectively only when we think in terms of the indigenous ideas that pulsate in the life and minds of the masses. The real way is to come back to the cultural stratum of the real Indian people and evolve a culture along with them suited to the times and to our native genius. That is to achieve what Bhattacharya mean Swaraj in ideas.

6. Freedom as a deeply critical enterprise – Prof. Dayakrishna

Prof. Dayakrishna's Philosophical landscape, like K.C. Bhattacharya is a landscape of philosophy of freedom. Freedom as an emancipation from the world of necessity and causality. Freedom here is a capacity for reflective self consciousness. Thinking itself, to Dayakrishna is an act of freedom as it distances itself from one's inherited conceptual tradition. Dayakrishna rightly wrote 'The realm of the spirit seeks freedom from any externality to which it is essentially bound, because freedom wants to know in order to be freed from it. It is freedom that puts us in touch with the power of our own self- consciousness. Freedom to Dayakrishna is not an egocentric individualism. Freedom involves responsibility. Through repeated effort, we need to cultivate an othercentric consciousness. It is through *nomous* or *Dharma* an 'I' can become truly human. The structure of self-consciousness must involve an awareness of multiple others. This is the Gita's Ideas of *Parasparam* and *Shreyas*. *Parasparam* implies mutuality and relation of perfect equality between self and the other. *Shreyas* is a universality and inner subjectivity. Freedom is not the transcendence, but the transformation of our daily existence. In *purusharth* the highest *purusharth* is *Moksha* but *Dharma*, *Artha* and *Kama* is also for *Abhudaya* - the rise of all and also central to human life. The arts, then, are ultimately rooted in 'the art of living'. Life is to be seen in

7. The concept of Indian Spirituality:

Positive values for the development of spirituality

- Non-Violence
- Truthfulness
- detachments
- Patience
- Purity

The concept of Indian spirituality is not only an end but a means too. It is inner as well as outer. It is an expression of collective humanity, which can be addressed as the wellbeing of mankind. What is needed is it's depiction, wholistic perception of an individual and the mankind too. When mind is without conflict and discontent, it is an expression of spirituality, based on spiritual values. That is, (1) humanity (2) compassion (3) forgiveness (4) love (5) peace (6) unity, expressed in our interpersonal relations, which respect the dignity and worth of each individual respecting the other as one's own self. Our ancient seers say : यज्ञं च धर्मं दत्तं पुण्यं च ।

ÞÚřàçç}çì Ý Sç}ççÓçÚĩ¼ J This would be possible by the discipline of the body, mind and the spirit. Purity and perfection are the true expression of spirituality and to transcend the mundane limits of the human being is its goal. To be spiritual is to be creative. The capacity to go beyond the fixity of ideas, ideologies and customs. For the wellbeing of the self and society we need transformation of person and society. “Here transformation is not an idea but a performative exercise.” (Frame, (2003))

Tagore once said, “With the help of science, the possibility of profit has suddenly become immoderate. The whole of human society has felt gravitational pull of a giant planet of greed. It has carried society towards a distinct deviation from its moral orbit.” To curb this deviation we require a sincere effort of spiritual management. Heisenberg said, “In the west we have built a large beautiful ship. It has all comforts in it, but one thing is missing : it has no compass and does not know where to go. Men like Tagore and Gandhi and their spiritual forbears had found the compass. Why can this compass not be put in the humanship so that both realize their purpose. The orbit of greed has blinded us, we have no way to go; Greed has lead us to aimlessness. This leads to egocentricity, which Shri Arobindo calls, ‘the knot of ego’. To dismantle ‘the knot of ego’ we must have a different ethics, which is the ethics of consciousness, and is against the ethics of convenience. It is an ethics which goes beyond the individual and binds us to larger human network. It is the antidote to the present consciousness of competitiveness, divisiveness and unethicity. We need a transformation at the individual level, at the group level and at the organizational level and this demands sustainability beyond political and organizational level. For this sustainability we require a spiritual management system. Gita has made a distinction between *Sakamkarm* and *Niskamkarm*. Prof. Chakravarti in his book ‘Spirituality in Management’ has tabulated the difference between *sakam* and *niskam* as follows:

(Chakraborty : 2008 : 67)

<i>Sakamkarm</i>	<i>Niskamkarm</i>
A Psychological burnout	Psychological energy conservation
B success is the aim	Perfection is the aim
C Socio-Economically Questionable	Socio-economically appropriate
D Reward – Commitment	Work – Commitment
E Undermines Ethicality	Enhances ethicality
F Job Enrichment	Mind Enrichment
G Binding	Liberating

Dr. Radhakrishnan well back in 1949 said, “If we exclude spiritual training from our institution we would be untrue to our whole civilization. Radhakamal Mukherjee in 1964 said, “The more the tempo of life and work is quickened and organic periodicities nullified by the industrial system, the more are there mental tension, irritation and anxiety and the poorer become the qualities of human ideas and feelings... he is seriously hindered in contemplation and imagination (for) completing himself.” (Mukherjee, 1964, : V)

8. Ethics of Work:

What is needed is ethics of work which would be possible by

- (1) Work commitment
- (2) Self actualization
- (3) De-Egolization
- (4) De- personafication
- (5) Inter connectedness with the world and world mates:
as Khalil Gibran says, “Work is love made visible. And if you cannot work with love, but only with distaste, it is better that you leave your work and sit at the gate of a temple and take alms of those who work with joy”
- (6) Compassion,
- (7) Trust
- (8) Harmony
- (9) Sharing
- (10) Work Place Spirituality.

Work place spirituality is a canopy concept which involves all others.

“Workplace spirituality [SAW] involves the positive valuation, acknowledgement and respect of employees’ innate abilities in a context of meaningful, goal-oriented behaviour that encourages creativeness, belongingness and personal fulfillment.” (Adams and Csiernik, 2002)

We should execute the *daivisampta* which has been describe by Mahatma Gandhi, “The Blessed Lord Said : fearlessness, purity.... giving, self-control, sacrifice, straightforwardness , self-denial, calm, absence of fault finding.... absence of greed, gentleness, modesty, absence of envy and pride these are the wealth of the man born into the *Deva* nature”. (Chakraborty, 2001 : 163)

The German proverb rightly says, ‘A clean conscience is the best pillow’. What is required is *Samatva*. The inner *Samvada*. This would happen by treating work as sacrifice. Work is sacrifice and service too. This is what Toyanbee calls a spiritual revolution in the heart and minds of human beings. To him the only effective cure is spiritual. The conflicts and contradictions in life and world would be possible if man is not in peace within himself. For normalcy, inner normalcy is a balance of *Pravrutti* and *Nivrutti*. The organizational pursuit must be a balance of *Pravrutti* and *Nivrutti* at an individual and at the collective level.

9. Buddhism and Spiritual Management System:

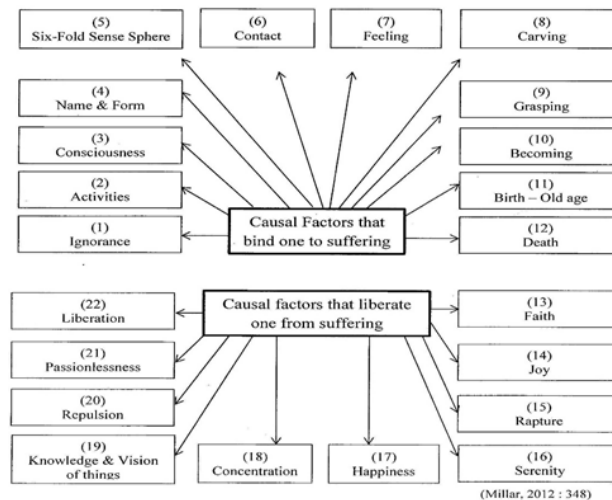
Spirituality deals with the existential journey of a human being the states of consciousness. Consciousness and awareness are its true component. Spiritual inquiry is an existential search of a human being to seek and find the meaning and purpose of life. Spiritual inquiry is to grow, to choose and define one’s existential choice. It is an inquiry into the self search. As Buddha calls “Be your own light-
 ¥çy}çÎèÐçî lç± J”” and for that we must know that there is suffering. There is a cause of suffering. This cause can be prevented and one can be free from suffering.

Human suffering according to Buddha arises from

1. The cyclical existence of life.
2. Clinging to the five aggregates.
3. *Raga* and *Dvesha*.

This suffering is co-dependently arising (*Pratityasamatpad*) and this co-dependence arises from (i) Ignorance (ii) Disposition (iii) Consciousness (iv) Psychological Personality (v) Six Senses (vi) Contact (vii) Feeling (viii) Craving (ix) Grasping (x) Becoming (xi) Birth and old age (xii) Death.

Buddha has suggested an eight fold path. *Samditthi*, *Samsankalpa*, *Samvaca*, *Samkarma*, *Samjiva*, *Samvyayam*, *Samsati*, *Samsamadhi*. The Word 'Sam' has the same meaning as 'Samyaka'. *Samyaka* means a balanced approach infused with equanimity. For spiritual growth we have to go beyond views, right or wrong. This is an important virtue for spiritual management. We have to transcend not only the materials but conceptual realm also. The causal factors that binds us to suffering, causal factors that liberate us from suffering can be depicted through the following diagram.



Buddha's spiritual inquiry helps us to understand the arising and passing of the ordinary state of consciousness and arising of the higher stage of consciousness. That is to say how to be conflict free. This spiritual technology leads us to conflict free management system. This is the core of

spiritual management system which would ensure non-coercive and non-oppressive healthy management system.

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Impact of Migration Resulting into Enclaves System: A Study on North Bengal of India

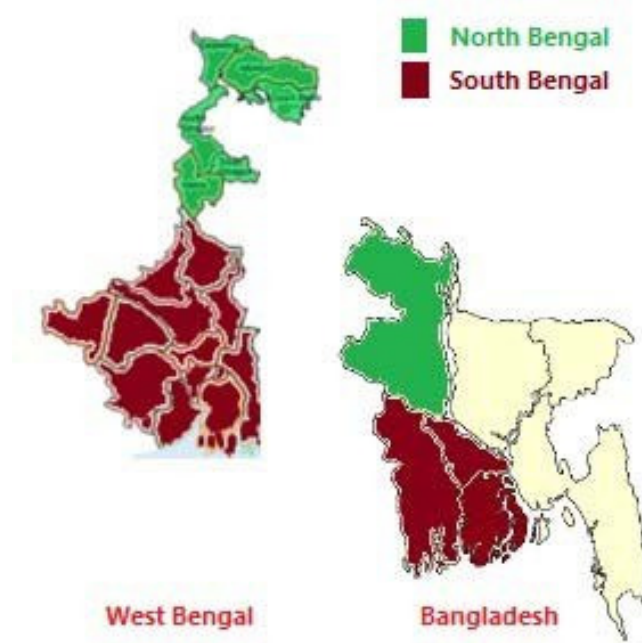
Sowmit C. Chanda*

Introduction: Migration at a Glance

When people talk about migration, the first word that comes to anybody's mind, should be 'The Exodus'. Jews left Egypt, came to Near East and formed Israel in the process of Exodus. However, there is no empirical evidence and no historical or archeological basement of this phenomenon. (Meyers, 2005) Though the time of this migration is not clear enough like its existence, but this is not the only migration happened in the earth. Migration is an ancient phenomenon. People around the world move here to there, shift themselves one place to another place from the very beginning of human beings.

We know, usually people migrated those days with its own community and they kept moving on. Now days we will not find that much of community migration, but it still happens with Gypsies and religious mendicants. In modern days, migrations are more often individual. Anyway, whatever it is, community or individual migration, even short or long

* Mr. Sowmit C. Chanda, faculty at BRAC University, Bangladesh,
E-mail: sowmitchanda@gujaratuniversity.ac.in



(Map Source: Wikipedia)

duration, very true is that, migration is a continuous agenda. Thus, it requires continuous discussion and new thoughts to understand the fact behind it. Migration is happening worldwide and in two ways — long distance and short distance across the borders. Migration is also defined as internal (within the same country) and international basis. In other thoughts, migration is of two types — in-migration and out-migration within a country. In this paper, we are concentrating on both types of migrations happen in the ‘North Bengal’ around its shorter distances. (Bagchi, 2013)

There are some ambiguous terms related to migration, those have to be noted down. Migration from ex-country to current country is called *immigration*. Immigrated people are *immigrants*. Immigration due to political or due to other critical circumstances is *emigration* and emigrated are *emigrants*. (English Oxford Dictionaries, 2017) Emigrants

turn to Immigrants, if the government of the relevant country gives legal permission to the concern persons to stay there, but it may not have any time limit. Immigrants may not have to come back to their homeland if they get the citizenship, but emigrants have to, after the roots of their problem get solved. (English Oxford Dictionaries, 2017)

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

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

‘North Bengal’: The Term and Its Geographical Profile

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

Bangladesh has Rangpur and Rajshahi division. West Bengal has Jalpaiguri and Malda division. These divisions have 25 districts altogether. From West Bengal there are 8 districts— Darjeeling, Kalimpong, Jalpaiguri, Alipurduar, Cooch Bihar (These 5 are of Jalpaiguri Division), Malda, North Dinajpur and South Dinajpur (These 3 are of Malda Division’s 4 districts; other one is Murshidabad, which is hardly regarded

as a northern Bengal district except its some areas near the Malda district border). From Bangladesh side, there are 8 districts each among the mentioned divisions— Panchagarh, Thakurgaon, Dinajpur, Nilphamari, Kurigram, Gaibandha, Lalmonirhat, Rangpur (These are the 8 districts of Rangpur division, which can be called the core Northern Bengal districts of Bangladesh), Rajshahi, Pabna, Bogra, Natore, Naogaon, Joypurhat, Chapainawabganj and Sirajganj (These are of Rajshahi Division, which are actually situated in the northern-western part of Bangladesh).

This whole location actually and infamously being pin pointed by few great rivers; namely Ganges, Padma, Jamuna, Teesta and Brahmaputra.

In West Bengal part, the northern bank areas of the Ganges are recognized as the 'North'.

In Bangladesh, the same has been done with one of the two biggest river in the country— Padma and Jamuna. Padma off course flows the name of the Ganges. So the northern part of Padma is easily can be recognized as the 'North Bengal', though geographically there should be a limit of range and that is been identified with the course of the rivers like Teesta, Jamuna and Brahmaputra.

In the most northern part, the Teesta-Torsa river system associates with this land. Teesta, a 309 km long river, originated from Pauhunri mountain of Eastern Himalayas, ultimately joins with Jamuna-Brahmaputra, one of Brahmaputra's largest tributaries and Torsa with the length of 358 km from Chumbi Valley, Tibet joins Jamuna-Brahmaputra again with different name in Bangladesh. Before join Brahmaputra, Teesta courses towards south from Jalpaiguri with three channels — Karatoya, Atrai and Punarbhaba — respectively flows in East, Centre and West. Three Channels probably consist the name 'Trisrota' (Three Streams), which might have been slipping off to Teesta.

Karatoya after runs in various courses throughout North Bengal joined by river Atrai, which eventually mixes up with the outstretched swampland called *Chalan Beel* and this river is the main water supplier of this marshy area spreads through Natore, Pabna and Sirajganj district of Bangladesh.

The Karatoya-Atrai integrated course joins Padma near Jafarganj, Manikganj district of Bangladesh. Meanwhile, Punarbhaba, after flowing towards South-west, at near Gomastapur, Chapainawabganj district, Bangladesh, makes confluence with Mahananda river. Mahanda originated from Himalayas' Paglajhora Falls and then touches various districts of India and Bangladesh— respectively Darjeeling, Jalpaiguri, Panchagarh, South Dinajpur, Kishanganj-Kathihar (two districts of Bihar state), Malda and Chapainawabganj. This Punarbhaba-Mahananda flow ultimately joins the Padma (Ganges) at Godagiri, also in Chapainawabganj district. Ultimately, three channels of Teesta join the Padma and the main Teesta river joins the Brahmaputra, after repudiated its own old channel during the disastrous 1787 floods. (Majumder, 1971, p. 4)

Brahmaputra has the braided river connection with Jamuna and they separated northern-western portion of Bangladesh from the eastern-central Bangladesh having created the confluence in between the Sirajganj-Tangail Districts converge. So, starts with the northern most district Panchagarh, the term 'North Bengal' in Bangladesh ends in Sirajganj district, in the western bank of Jamuna River.

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

North Bengal also referred as the 'Barind Track'; in Bengali language, which is called 'Borendro Bhumi' and 'Varendra Bhumi' in Hindi-Sanskrit. It is the largest physiographical unit of Pleistocene era (colloquially as 'Ice Age') in Bengal Basin, which covers a total area about 7,770 sq km of mostly old alluvium. This unit lies between latitudes 24° 20' N and 25° 35' N and longitudes 88° 20' E and 89° 30' E. According to

Banglapedia's website, it is written that, "This physiographic unit is bounded by the Karatoya to the east, the Mahananda to the west, and the northern bank of the Ganges to the south. A lower fault scarp marks the eastern edge of the barind tract, and the Little Jamuna, Atrai and lower Punarbhaba rivers occupy fault troughs. The western part of this unit has been tilted up; parts of the western edge are more than 15m higher than the rest of the tract and the adjoining Mahananda floodplain. The southern part of the main eastern block of the barind tract is tilted down towards the southwest and passes under lower Atrai basin sediments in the south." (Banglapedia, 2015)

Very interestingly, 'North Bengal' is an administrative term usually used in West Bengal; but the term is only orally popular in the Northern part of Bangladesh and there is no administrative existence of 'North Bengal' here, though it is the largest part of greater Bengal and more importantly, it is a country. That is why it can be said, North Bengal is only 'alive' in India, not in Bangladesh!

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

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

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

Bengal too. This is the land of infamous 'Cooch Behar State' and this name reforms like that, because it is the inhabitant of Koches, one of the ethnic group. This is also the land of the Rajbanshis, who are actually originated from the local Mongoloid or Kirata and the Bratya-Kshatriya (outcaste Hindu warrior). It is very tough to differentiate these two groups due to their body structure. (Basu, 1882, pp. 140-144) Besides these, there are so many group of people also live in here. Biswas and Gupta in their article have mentioned these names: Kirata, Paundra-Kshatriya, Kashyapa, Aryan, Pro-Aryan, Buddhist, pro-Kushan, Barmana Kings, Pala, Kamboja-Pala, Kaivarttha-Mech, King Jalpa, Khen, Garo, Bodo, Kuchhur, Mech, Rabha, Lepcha, Limbu, Tamang, Damai, Rai, Sarki, Bhutia, Drukpa, Denzongpa, Sherpa, Monpa, Mog-Arakan, Toto, Doya, Tharu, Dhimal, Jalda, Mon, Brahmin, Kshatriya, Vaishnava, Namashudra, Nath/Debnath, Barujibi, Tanti and other Hindu groups. Except those, Turk-Afghans, Sufis, Kamtapuri, Koch-Rajbanshis, Mughal-Rajput, Assami, Manipuri, Arakan, Bruma/Bagan, Gurkha, Santal, Munda, Kol, Bhill, Mahali, Bhumij, Mahato, Oraon, Asur, Kharwar etc. group came in North Bengal at various time from many parts of the Indian Sub continent and also from the world. (Biswas & Gupta, 2013, p. 641)

Enclaves System: The Tragedy Ended with Memories Behind

While talking about 'North Bengal', the closed chapter of tragic enclave system seems to be reopen in front of the eyes. In Bengali, its meaning is 'Chhitmahal', sometimes called 'Pasha Enclave'. (Haque, 2011). Bottom line of this is, also legends, these are the results of gamble of card of cheese between the regional kings of Cooch Behar and Rangpur. Those lands were given to the respective winners as the stakes of losing the games. Thus, Cooch Behar Maharaja's some lands were gained in the eastern part, alike Rangpur Raja's some lands remain in the western part. When partitioned formed in the name of India and Pakistan, those 'stake lands' eventually remained in one country, but the 'stake winners' (the owners/the kings) of the lands belonged to another country. These are the lands known as 'Chhits'. Princely state Cooch Behar merged with India in 1949; Rangpur was joined

in Pakistan after the partition and thus the tragic belligerency began. (Whyte, 2000, pp. iii-iv)

That was something like the same case happened with Kashmir during the partition. Kashmir always been a Muslim-majority princely state, but its king was Hindu. Therefore, the king wished his state to be the part of India. (Banerjee S. S., 2017) And in this part of Bengal, only one thing was considered, that was— from where the king belonged to. No expectation, expression, or even religious majority of the mass people was in count in none of the above-mentioned cases. Hence, the critical situation was started for the mass people of these certain places in North Bengal, with left them as the vagrants of the world!

Those enclaves were treated as the ‘Weirdest border dispute’ of the world. (Taylor, 2015) and those enclaves were the worst example of the ‘Made by Britain’ tragic partition happened in 1947 in the Sub-continent. Partition was the last thing India would have wanted and astonishingly these enclaves were always out of focus when people would talk about that notorious division. For, nearly 68 years people of these areas had to suffer and they were, in a sense, kind of ‘state-less’! In 1974, the government of Bangladesh and India took an initiative to resolve this problem. But, after the assassination of the then Bangladeshi President and the architect of Bangladesh Bangabangdhu Sheikh Mujibur Rahaman on 15th August 1975, the Mujib-Indira (Indira Gandhi, the then Prime Minister of India) treaty was got prolonged and the dream to exchange the enclaves were under suspicious mode.

Indian Parliament passed the 100th Amendment of Indian Constitution after a revised version of the Mujib-Indira treaty was done to endure the solution of the enclave issue. 31 July 2015 had a historical night. It was like a ‘freedom at midnight’ (Bose, 2015). At the midnight of that day, history was made and enclaves were started to exchange. This was implemented until 30 June 2016; though enclave residents were given time to choose their country or nationality by 30 November 2015, eventually that day this residents-exchange process was completed.

In July 2010, a joint census was published. Bangladesh had 14,215 people in India and India had 37,269 people in their enclaves inside Bangladesh. Among them, so many people didn't have their nationality and they were given the opportunity to choose their nationality of their own. Under the revised agreement of 1974, Bangladesh got 111 Indian enclaves and India got 51 enclaves from Bangladesh. Bangladesh got 17160 acres land and India got 7110 acres. Bangladesh got 40 square kilometers better land than India after the land boundary agreement.

Here we are now. Again, the 'North Bengal' people had to suffer, though the border between India-Bangladesh was in the three sides. The districts of both part of North Bengal had to share the pain due to the horrible separation of borderline made by Cyril Radcliffe in 1947. In that process, the common-border sharing districts had to share number of enclaves. Among them, Bangladesh's Lalmonirhat had 59, Panchagarh 36, Kurigram 12 and Nilphamari had 4 Indian enclaves; meanwhile West Bengal's Cooch Behar and Jalpaiguri had 47 and 4 enclaves of Bangladesh respectively. (Bhattacharya, 2017)

As written earlier, Cooch Behar was a estate of the Cooch Behar kingdom and later it became a district of West Bengal after the partition of Bengal and Rangpur itself remained as the part of East Bengal or East Pakistan. These Two districts share the common border of both the countries. Later, Greater Rangpur district was divided between newly formed Rangpur, Lalmonirhat, Kurigram and Nilphamari and Gaibandha. Among them, 3 of the districts held the enclaves of India. As told, Panchagarh was a part of greater Jalpaiguri district before 1947.

The memories of enclave life could not be sweeter. The isolated 'stateless people' now become part of a nation with a valid and official migration process. Before that, who knows, how many people have made invalid and unofficial migration across the border. There is hardly any exact number (Biswas & Gupta, 2013, p. 649). Officially, it has been informed during the joint enumeration process in July 2015 that, probable migration towards India would be better than towards

Bangladesh regardless their religion. Overall, it was truly a freedom and end of a tragic 'no man's land' struggle after 68 years with a special kind of migration in North Bengal itself. Migration in Greater Bengal from 1947 to 1971

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

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

Obviously, in those periods and intolerable situations, Kolkata was the center for the migrated refugees from East Bengal via the infamous Jessore road. Kolkata was the capital and moneymaker of West Bengal or Greater Bengal, so people who migrated; they preferred the city for their financial security and daily earnings. But, that should be the consideration of the South Bengal. The calculations we get

regarding migration or refugee migration, from one Bengal to another, these are always based on total number or how much people went to Kolkata from the Southern part of Bangladesh. Cause in those days, it was almost impossible for a refugee to go to Kolkata from North Bengal. Distance was always a fact, but another big factor was one had to cross those widespread giant rivers across the whole North Bengal to see the capitals and that was not a simple task. One can get the impression that, huge amount of people from North Bengal remained in either part of the North Bengal, they just crossed the border and mainly took shelter to the camps situated in Cooch Behar, Jalpaiguri, Malda and both the Dinajpur Districts from the northwest part of Bangladesh during the crisis from 1947 to 1971. Even after, it is very hard to get the exact number now a day that, how much refugees had migrated in between the transnational borders of North Bengal. Because, this side of Bengal never got that much of attention as it is far away from Kolkata, and from Dhaka also. Center always been prioritized. This segment needs to have a further research.

Other Emigrations and Immigrations to North Bengal

North Bengal of India is a place, which is very nearer to not only one side of Bangladesh, but also of Nepal, Bhutan and Tibet. These countries have created quite a good transnational relation with North Bengal and short-distances international and transnational migration take place for that cause. In and out both types of migration may happen in that process.

North Bengal's indigenous habitants are basically Rajbangshis, Koches and the Kshatrias. These are all Mongoloid like. Meanwhile people from Nepal-Bhutan-Tibet, they also have their root in Mongoloid belt. Over all scenario in North Bengal is like that, one cannot easily differentiate the immigrants from the natives. On top of that, Indian states like Sikkim, North Bengal's district like Darjeeling is one of the mainland of the Gorkhas in Indian land. They are also Mongoloid. Therefore, eventually, a greater India acts together in that Himalayas region beyond each of their own nationality.

There has been mixing up of lands in that place for years. Some parts of Bhutan and Sikkim were included in North Bengal in British period. In addition, British included Darjeeling Himalayas permanently in India. Thus, North Bengal covers a big portion of Mongoloid's lands. They inserted Dooars and Terai with North Bengal and introduced world famous tea estates there. Hill tracks and those tea estates became the job sector for the immigrants also. Nepalese and Central Indians were incorporated from Gorkha Shahi and Decan Shahi to there as the working force. So, these people started to live there and North Bengal became their own place. For Tibetans, they come to North Bengal for the purpose of survival. Their relation with Chinese mainland is not friendship worthy. That's why they choose North Bengal as the gateway to India. Many Tibetans go to other parts of India also, but North Bengal becomes the hub of these emigrants and immigrants. (Biswas & Gupta, 2013, pp. 646-647).

Another country should be taken under consideration is Myanmar. Myanmar (Formerly Burma) was a British-Indian part till 1937. Now a day, Myanmar government is involved with Rohingya problem and that issue has been change the geopolitical scenario of South Asia. Massive Rohingya refugees, who don't get nationality and basically state-less, have forced to take shelter in the costal areas and cities like Chittagong, Cox's Bazar of Bangladesh from the Rakhine state since the problem created devastatingly in 2015. India, meanwhile, due to security reasons, provisionally refused to take refugees. However, around 14,000 Rohingyas are registered with United Nations High Commissioner for Refugees. These immigrants are spread over Jammu & Kashmir, Hyderabad, Haryana, Uttar Pradesh, Delhi-NCR and Rajasthan. But, report has been told that, around 40,000 illegal Rohingya immigrants have also taken shelter in the states of Assam, West Bengal and Jammu & Kashmir. Though, it's require further more research, but still it can be said that, Rohingyas might take shelter in North Bengal as it is the best land to communicate and spread out in whole India. (IEWD, 2017)

In and Out Migration in North Bengal

North Bengal is the center of North-East India and thus it is the place of in-migration and out-migration for the Indians. It is the connection point of those contiguous seven states in North-East India with rest of the India. These states, namely—Arunachal Pradesh, Assam, Meghalaya, Nagaland, Manipur, Tripura and Mizoram along with called ‘Seven Sisters’ and together they share 7 percent area of whole India. Now a day, Sikkim is also been included in this belt. In between those states and whole India, greater Bengal situates; one of its parts is the sovereign country Bangladesh. That’s why, people of those states need to use the ring way through North Bengal towards rest of the India. Those lands are in terms of education, nutrition, service opportunity really deprived compare to other parts of India. Probably, economically lower class people of those states move towards the Western part of India, in search of work and betterment of life. In that process, North Bengal becomes their habitant. Some parts of Bihar and Jharkhand are also related with North Bengal. Chota Nagpur is one of the prominent land, whose people are historically connected with this land. Central India cum Deccan’s citizens they are highly in numbers in North Bengal.

Findings and Reasons behind to Choose North Bengal

There are so many reasons can be identified as the cause of migration. One is for sure, the political reason, which includes war or civil war itself. Besides that, educational higher ambition, financial prosperity, better job facility, widespread opportunity of business and for mostly the expectation of betterment of life are the bullet cause of migration. Another very important cause is natural adaptation. We cannot forget natural disaster, river erosion and change of river course as the cause of migration. From the starting of the earth, marsh and mass of water have been dictating and deciding, where would it create surface for the earth and habitants for life. Humankind always has been selective for comfort zone to lead life; thus, migration may take place. In this part of our study, we are not going to discuss about those facts which have promoted migrants to leave

their place, rather we will try to judge what could be the reasons behind to choose 'North Bengal' than other places.

Bengal basically a agro-base region and that is understandably due to the courses of the rivers. As we have read earlier, North Bengal is also carrying the same legacy as far as the river courses are concern. In fact, these are the grazing cum agricultural lands, which indicate lands of this part are one of the best for cultivation.

Peasants over here are very much capable to produce crops and they are very hard working too. It is the land of thrilling peasant movement known as 'Naxalbari Andolon' in the 1960s. One can understand from this, the peasant community was really in large that they were able to form a historical movement.

To some extent, North Bengal has been blessed with some of the finest rivers of Indian Sub-continent. Therefore, agriculturally, North Bengal stands ahead. Compare to West Bengal, East Bengal always has the more productive, fertile and cultivated lands. Although this case is quite different in both part of North Bengal. Irrespective of East and West, lands here are bit higher than the other lands of greater Bengal due to the combination of Barindland and Himalayan basin. India's North Bengal has that privilege to be connected with rest of the vast properties of India, which Bangladesh's North Bengal doesn't have. In terms of business, the trade and commerce is wide open for Indian North Bengal, being a part of large country. In that sense, North Bengal of India is definitely away ahead to be one of the hub for migrants, immigrants and emigrants.

Apart from that, North Bengal is renowned as the land of tea estates. Dooars and Darjeeling estates are famous for tea. This region is incorporated with so many hill track areas. Agro-based industries are very popular in North Bengal. In addition to those, there are so many forest resources and agro-forestry in here. Forests of here are the production house of Jungle fibers, which are supplied all over India. This land is very fertile for large plantation too, which gives people a very good earning source. This is one of the very few lands of India,

which is best for fruit and spice cultivation. These are suggesting, certainly it is one of the best attractive tourist spot of India. People around the world come to visit those beautiful natural scenario and hill areas. Transportations and tour guides are very important in that regard. North Bengal also has natural resources. Mining is a regular process to have Lignite, China Clay, Limestone, Copper, Dolomite etc. Meanwhile, it is the significant region for Indo-Tibet transnational trade and alternative track of Silk route. In accumulation, this place is full of resources and day-by-day industrializations are developing. Industries and owner are always in need of quality workers in cheap labor cost. That's why, there is always a scope to get endorsed with these sectors for job opportunity. It has been studied that, migrants got better opportunities than the local workers because, being in a badly need of earning sources, they work very hard to please the masters and more importantly, they work at bellow par wage rates (Datta, 2005). Even people, especially women, are coming as migrant to do domestic work in the city areas. (N., 2011)

For international migrants, internal too, another case might have been the relatives or family tie up. Since North Bengal has made transitional border with Bangladesh, Nepal, Bhutan and Tibet, there is always that probability, people who left those countries have their relatives and family members already live in North Bengal or they have migrated previously. Now, other members of the family are migrating gradually. It happened with the ex-enclave residents of India and Bangladesh in North Bengal for long time, before the enclaves have been exchanged. (Haque, 2011)

Last but not the least is Siliguri. It will be a surprise package to emphasize a place for the cause migration, but it is a fact. Siliguri, situated on the banks of river Mahananda, is neither a divisional city, nor a district, only a sub division; but still it is the most important place of North Bengal. It is a part of two districts—Darjeeling (62 %) and Jalpaiguri (38 %). It is the twin city of Jalpaiguri, away from 35 km each other and both have been merged to create the largest metropolis of North Bengal. The metropolitan city is 41.90 sq km, but Metro area is 260 sq km, which makes it the second largest metro in West Bengal

after Kolkata. It is also the second largest in North-East India after Guwahati. It is called the 'Gateway of North-East India' and it is the 'Commercial Capital' and industrial hub of that region. However, not comparable to Kolkata itself, Siliguri may be named 'Kolkata of North-East'. Arguably, it is the finest city in both part of North Bengal and it has a 19.32 km border with Northern Bengal areas of Bangladesh. It is the educational hub also, with the first and best university of that region 'The University of North Bengal' was established here in 1962 to contribute to the nearby districts. Siliguri is best known for its three 'T'— tea, timber and tourism. Its transportation system is also very worthy which includes 'A+' category railway station called NJP and only airport in Bagdogra, which also fulfills the need of Sikkim. For forest and hill tracks tour Siliguri has special bus-zips added with its transportation system. Including its transportation, these 'Four T' makes Siliguri renowned to the world. There are 45 tea gardens all over the sub-division. Mahananda wild life sanctuary and Baikunthapur forest provide microclimate to the city, which is quite unique for a well-developed metro with a high density of 12000 per sq km (according to the Indian census 2011). Siliguri never was an old city like the others in North Bengal, but due to its booming facilities of earning sources and capital flow, it becomes the attraction of the migrants and immigrants; thus, it gained the recognition of a cosmopolitan city irrespective of its belongs to a region, whose people are not that much of reach. In an era of open market system, market competition, and desire to spread urban life, Siliguri is the best possible place with its massive resources and that is why migrants have their eye on North Bengal, so that they can catch up the city from a short distance. (About Siliguri Subdivision, 2015)

Conclusion

These are the attributions mentioned above as the emigrational catalyst in our findings for North Bengal. Multidisciplinary aspects are always there to find North Bengal as a place of migration. Not only political and economical matter, but also geographical position, climate

etc. play vital role on migration and we have tried to analysis data on that basis. Further more research and findings on availability of data could show a better scenario of North Bengal in this regard. North Bengal for its position, climatic condition of being temperate and with the blessings of the river courses and natural balance really influence migrants to take the taste of its land.

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Migration: Mentally and Psychologically

Humaira Mehran*

Abstract

Some people may smile when they hear the word “immigration”, and vice versa, some may feel scared when they hear the word. What category of people are you? Are you interested in or afraid of immigration? In fact, leaving the country is a complex decision that you have to consider many things beforehand. Immigration does not only mean leaving the country, the location of the destination country or any reason why you want to leave the country. Have you ever looked at migration from a psychological perspective? Do you know about the psychological difficulties of immigration? Unfortunately, there are some people who leave the country regardless of this issue and will suffer from mental and psychological problems in the future. Immigration faces many challenges that not only must you be familiar with before you leave, but you must also have the power to solve those challenges in the future. Our advice is to be sure to consult a counselor or psychologist before leaving the country; he can provide you with appropriate solutions to the psychological problems ahead. Counseling will not only help you with the challenges you face in immigration, but in some cases it can provide you with ways to deal with these problems, so stay tuned for the rest of this article.

Ms. Humaira Mehran, Research Scholar, Gujarat University,
Ahmedabad (Gujarat)

Introduction

As we have said, migration is a difficult task. And immigrants are generally brave and self-reliant people who take this difficult path in the hope of a better tomorrow for themselves and their children. The pressures an immigrant endures expose him or her to a variety of psychological problems, such as depression, anxiety, and even panic. Every human being is more likely to make wrong decisions in times of stress. And the immigrant may be in a vicious circle of wrong decisions. If each wrong decision leads to stress, this increases the likelihood of subsequent wrong decisions. In such a situation, the immigrant cannot use his / her potential. As a result, he becomes isolated from society and suffers from problems such as sadness, anxiety, boredom, insomnia, lack of concentration and nightmares. (Brody, 1969)

Another problem that the immigrant will face after a while is that the children quickly adapt to the culture of the host country, but the parents find this cultural adaptation difficult and as a result have differences in their values and beliefs with their children. Unfortunately, due to the problems of cultural differences, immigrants are less able to get help from official sources such as professional counselors or social workers, and rely more on the help of people like their friends, relatives or religious leaders. (Lehsai zada, 1989) Immigration psychology is about recognizing the characteristics and reasons of immigrants.

Before answering the psychology of immigration in immigrants, we must also examine the psychology of immigration from a historical perspective.

Why do humans migrate? Is migration a new phenomenon or did the past also migrate? Going back in history, we see that humans migrated wherever they encountered a problem. A group of people also migrated in the hope of finding more fertile and better lands. Humans are still migrating, but this migration is a little different. (Brody, 1969)

You may not have looked at migration from a psychological perspective, but in fact the spiritual dimension of migration is very important. There may have been people

who left the country without paying attention to this dimension and suffered great psychological damage.

It can be said that immigration is a very hard and exhausting job that you must talk to a psychologist before leaving the country to avoid possible problems in the future. Did you know that immigration will put a lot of stress on a person?

Undoubtedly, being away from family, friends, enduring homelessness, adapting to new conditions and other problems leaving the country will put a lot of psychological pressure on a person, and most people will suffer from mental illness.

In some cases, if these pressures are high, the person will be so frustrated with their decision that they may even make other wrong decisions. (Sepideh, 2011) (Christenson, 1983) (De Jong, 1981) (Fawcett, 1982) (Haberkorn, 1981)

Reasons for migration

As we have said, some people migrate to get out of an unfavorable situation and have a better situation, which we will explain the most important reasons for migrating.

Economic conditions

This case has intensified in our country in recent years, and unfavorable economic conditions have led to an increase in the rate of migration of various groups, because economic crises are reducing the quality of life of many people. It can also be said that some people are pushed to another environment that has suitable conditions to continue living. (Haberkorn, 1981)

War and insecurity

War is one of the oldest reasons for emigration, when people fled their city or country to find a safe place to live. This type of migration is forced. (Zanjani, 2013)

More freedom and security

One of the reasons for migration is the limited and stressful living conditions that lead to the loss of social and political rights, reducing people's attachment to their homeland. As a

result, they seek a new homeland that values them and their freedoms and provides them with psychological security. (De Jong, 1981)

Educational conditions

This form of migration has the highest return to the country because many migrations occur due to access to educational facilities and people return to their country after

Climate

Problems in some areas, such as water scarcity, critical geographical conditions, power shortages, floods, earthquakes, extreme heat or cold, weather conditions, and even the difficulty of accessing powerful centers, cause migration. (Haberkorn, 1981)

Attractions of the destination

It is human nature to move towards perfection and the best. Sometimes a person's country or place of residence may not be unfavorable, but the attractions of the destination ahead tempt them to emigrate. (Fawcett, 1982)

Forced migration

In periods of the history of this migration, it can be seen that the government of the time or the colonialists forced the people of some regions to migrate to a certain point.

People attempt for migration in history for reasons such as controlling people and ethnic unrest, work and agriculture, wars and natural resource conditions. (De Jong, 1981)

Disadvantages of immigration

Immigration is an important issue that, apart from its benefits and beauties, can be very complex and psychologically harmful. In the following article, we will address some of the negative aspects of migration that cause migrants to return and stop leaving.

Depression

Being in a new environment and away from loved ones can isolate and depress you.

Homelessness

Imagine for a second you were transposed into the karmic driven world of Earl.

Cultural differences

Before migrating, you need to do enough research on the cultural differences of the destination and how to cope with these differences because it is difficult to be in an environment where you have no background of people and their relationships.

Attachment

Material and spiritual attachment to the homeland is one of the main obstacles to migration. It can also be said that the urban context, family, job, relatives, friends and memories are all considered as your attachments that you need to increase your adaptability before migrating. (Sepideh, 2011)

Psychological dimension

In addition to the economic and political dimensions and their inability to adapt to the new environment, the psychological dimension, ie the skill of adapting to the new environment, is one of the main reasons for returning to the country. (Zanjani, 2013)

Immigration benefits

The benefits of immigration depend on the reasons for immigration, everyone has an idea of the ideal life in their mind and strives to achieve it, but according to research, 70 to 80 percent of immigration applicants are educated and university students. Sometimes there are people who want to continue their education in developed countries due to economic conditions, better educational facilities, and unemployment.

Create opportunities for fair living and growth

There are some countries that do not pay attention to race, gender, nationality and ethnicity, and have the slightest sign of racism, and there is no ethnic violence. (Zanjani, 2013)

Educational and health facilities

In some countries, students are highly valued and the conditions for continuing education in those countries are better.

Security

There are some countries that make security a top priority.

Find a better job or housing

Citizens of a country may have difficulty finding work, so they may not be able to afford housing. They decide to emigrate for a better life. (Brody, 1969)

Mental relaxation

In some countries, due to war, unrest, economic situation, etc., the citizens of that country migrate in order to achieve peace of mind. (De Jong, 1981)

The fundamental difference between migration in the past and today

A fundamental difference between migration in the present and the past is that in ancient times, one tribe all migrated together. It was never possible for a family to migrate alone. One's life belonged to the tribe. The greatest threat to the individual was separation from the tribe and group. The greatest punishment for a person was to exclude him from belonging to a group. Because the person alone was not able to protect himself from natural hazards and if he left the group, he would be considered dead. (Zanjani, 2013)

Separation anxiety

But man now has the power to separate from the group to which he belongs and to live in a different environment. This separation from the group causes separation anxiety. Human life was possible for generations only by joining a group. And the person who was expelled from the group had no chance of survival. Therefore, fear of loneliness and rejection or non-membership in the group, causes anxiety

and depression. The immigrant has left his or her group, but has not yet felt a sense of belonging to the new group or country of origin. (Sepideh, 2011)

The main cause of depression in immigrants is the loss of loved ones and friends. People in the family who were reluctant to emigrate and migrated because of the circumstances and wishes of other members certainly feel more sad and lost. Feeling lonely is the most important factor in immigration psychology. Most immigrants in the host country are placed in monopolistic societies to become more and more like the country from which they emigrated, thus reducing the cost of immigration. Like the Afghan community in Los Angeles, Melbourne, and Sydney or.... These groups of Afghans make most of their connections with this small immigrant community in order to maintain their sense of belonging and belonging to the Afghan community. (Haberkorn, 1981)

Anxiety caused by facing new situations

The second issue is facing new conditions in migration. If you do something habitually every day, you will not tolerate stress (the difference between stress and anxiety). Driving is stressful at first, but you do not have stress when it becomes a habit. But if you are going to drive in a country where the steering wheel is the opposite of yours; You will be stressed again.

Migration is the sudden encounter with very new and sometimes unexpected phenomena that challenge the degree of human adaptation. One of the terms that has emerged as a result of the clash of cultures is the term cultural adaptation. And refers to the phenomenon of merging different aspects of different cultures when colliding with each other. Many cultures have a more open view of this phenomenon. Another group of cultures tends to try to keep the customs, rituals, language and different aspects of their culture intact. The degree of interaction and relationship with other cultures also plays a large role in greater cultural adaptation to other cultures. (Sepideh, 2011)

The challenge between freedom and security

The third factor in migration psychology is the challenge between freedom and security in humans. Freedom and security are two things. The more a person seeks freedom, the less secure he feels. Freedom carries with it the power of choice, and brings with it more power of choice, more responsibility, and consequently more anxiety. A person who is the guardian of a factory and whose only duty is to open and close the door, although he does not have as much power as the factory manager, but he does not feel tension and anxiety like the manager. The manager is always in the stress and tension of his choices. (Zanjani, 2013)

According to Eric Fromm, man escapes from freedom. Because freedom is equal to responsibility and man avoids responsibility. According to this definition, if a person who immigrates migrates in order to escape responsibility (such as someone who migrates after separation from his / her spouse), his / her destiny is different from the person who migrates with the aim of growing up and fighting against the conditions. Such a person will be successful everywhere. In other words, a person who immigrates for security reasons is more difficult to cope with than a person who migrates for freedom and to take on more responsibilities. (Haberkorn, 1981)

What effect can migration have on a person's mental disorders?

It should be noted that the psychological problems of migration that more or less occur for individuals depend on factors such as gender, economic status, type of migration, age and so on. In general, the following can be mentioned as immigration problems.

1. Problems related to the language of the destination country
2. Distance from family and the degree of dependence of the individual on family members or friends
3. Cultural differences of homeland and destination country

4. **Social discrimination that may occur**
5. **Not finding a job or a job suitable for a degree**
6. **Lack of social support in the country to which you have immigrated**

These are just some of the problems of the destination country, in fact, in addition to these problems; a person may not have a good life in the future. Also, people may not find the job they are looking for depending on their level of education. (Lehsai zada, 1989)

Immigrant Problems

An immigrant who migrates in the hope of finding a better life will face many difficulties along the way as well as after arriving in the country. These include the following problems:

1. Economic problems

Although the percentage of immigrants who had a good economic situation in the country of origin does not have economic problems in the host country; But a large percentage of immigrants emigrate for economic, educational and occupational reasons. These groups of people, upon arrival in the host country, certainly have to cope with difficult conditions and live a difficult life until they adapt to the new conditions and find a suitable job. These groups of people, in addition to other problems such as problems of cultural incompatibility and differences in values, communication problems due to differences in language and emotional problems, have to deal with financial and economic issues. (Haberkorn, 1981)

2. Emotional and psychological problems

Being separated from family and relatives, as well as people and places where you spent your childhood and adolescence, can make you feel homesick and homesick. Many immigrants suffer from depression. Although these people feel good about the economy and security in the host country, they want to return home emotionally. This is why immigrants form their own colonies in the host country and, despite the problems they pose to each other, live in areas close to each other and

communicate with each other. In the host country, they try to be as similar as possible to their country. Iranian neighborhoods, Iranian shops, Iranian concerts, Iranian food and traditions are all an attempt to alleviate nostalgia and grief. (Lehsai zada, 1989)

Anxiety is another problem that immigrants face. Migration is the sudden encounter with very new and sometimes unexpected phenomena that challenge the degree of human adaptation. Facing any change in life can be stressful. Even pleasant changes such as marriage can be stressful. Migration is one of the biggest changes that happen in a person's life, because it affects all aspects of a person's life. New jobs, new languages, new places, new rules and cultures, even if the change is positive, are all stressful. Compression stress in a person can lead to insomnia, clumsiness, unreasonable fears and even panic. (Haber Korn, 1981)

3. Cultural problem

Another problem of the immigrant is not adapting to the new culture. Of course, in the host country, the laws and culture are different from the country of origin of the immigrant, and the rate of adaptation and speed of absorption of family members in the new culture is different. Children will certainly absorb the new culture faster and integrate more easily. This is while parents are trying to choose the new culture selectively. How much there is a difference in the rate of absorption in the culture of the host country between husband and wife. This certainly leads the family to imbalance, and it takes time for family members to accept each other's new circumstances and roles in the new culture. (Sepideh, 2011)

4. Communication problems

On the other hand, because adapting to new circumstances requires a lot of energy, family members no longer have enough energy to spend time with each other as in the past. They spend most of their time working and

studying, resulting in fewer bonds between family members. The family decides to emphasize the need for freedom and growth more than the need for love. (Zanjani, 2013)

Depression and the risk of suicide in immigrants

Depression is a common illness in people, especially immigrants. Depression has some symptoms such as anxiety, anger, insomnia and social isolation.

As mentioned earlier, there is a huge difference between depression and sadness. But sadness and severe grief, if accompanied by other symptoms and continue, indicate depression and need treatment. According to the National Institute of Mental Health, which is a trusted source for researchers and experts, these symptoms are as follows. According to the institute, people with depressive disorders do not have the same symptoms. Some symptoms are more severe in some patients and weaker in others.

- Difficulty concentrating, remembering details and making decisions
- Fatigue and decreased energy

Feelings of guilt, worthlessness, or helplessness

- No hope for the future and pessimism

Insomnia, waking up early in the morning or sleeping too much

- Restlessness and restlessness
- Loss of interest in pleasurable activities, including sex, and
- Loss of enjoyment of life

Nervous overeating or loss of appetite

- Headache, muscle cramps or digestive problems
- Decreased libido

Crying for no particular reason

Other symptoms of Nizi include:

- Isolation, avoidance of social activities and absence from peers and family and friends

Suicidal ideation

- **The thought of death**
- **Severe decline in self-confidence and constant criticism of one's performance and feeling of failure in the field of competition with others**
- **High irritability and aggression and anger**

Whenever a person's mental and physical condition is accompanied by several of the above symptoms at the same time, it is an alarm that requires seeking the appropriate treatment. All people have some of these symptoms in emergencies and for a short time, but its continuation in the long run and disruption of social and economic functions of the person indicates that he is suffering from depression and should be treated.

Symptoms of depression also vary with age. For example, young people and adolescents show certain symptoms that can be referred to: anxiety, anger and social isolation. But in children, other symptoms such as poor sleep and lack of sleep occur with a lack of interest in daily activities.

The severity of depression varies from person to person, with some severe symptoms, and it is easy to tell if a person is depressed. But in some people, the symptoms are less visible and they themselves do not understand why they are sad and cannot do their daily work properly. (Haberkorn, 1981)

Causes of Depression**Biological factors:**

Genetic factors: For example, some research shows that depression is more common in monozygotic twins.

1. **Medications:** Prolonged use of some medications can cause depression.
2. **Diseases:** such as chronic cardiovascular disease, cancer, Alzheimer's and certain diseases that either have no cure and the patient must take medication throughout his life or its treatment is long. Hyperactivity of some glands, including the thyroid gland, can predispose a person to depression.

3. Heavy surgery that leads to many changes in body structure, such as breast surgery in women due to cancer. (Zanjani, 2013)

Psychosocial causes

Stress: One of the most influential factors in the development of depression in humans goes. Stress due to social isolation, loss of loved ones, loss of job and unfavorable economic conditions. Mental illnesses such as; anxiety, mental retardation, forgetfulness and eating disorders and drug abuse.

Social factors

Dissatisfaction with the current state of society and social unrest. Extreme change of roles and displacement of the individual social class due to the loss of appropriate economic and social conditions. The disintegration of the family structure, the disintegration of the social order due to political and economic changes that affect all aspects of people's lives are the main causes of diseases such as depression.

Failure in cohabitation and relationship with the spouse is also an effective factor in the development of depression.

Suicide is important in a series of articles on migration behavior because the problems caused by migration in some cases lead to suicide.

Death is the most painful and tragic event in human society in which human beings are severely shocked. Losing loved ones and imagining the emptiness of their presence has a devastating effect on a person's feelings

He lets her stay with him for the rest of his life. Therefore, in order to adapt to the new situation, human beings create methods and solutions, such as holding mourning ceremonies in different human cultures. This introduction was made to discuss the types of suicide and its causes. There is a difference between the word suicide and death. In popular culture, since there is not enough knowledge about suicide, it is considered equivalent to death, while the two are different. Suicide is

actually one of the causes of death when the act of suicide is successful and unsuccessful suicide is not considered death. Perhaps one of the causes of popular sputum is that suicide inevitably leads to death.

The issue of suicide in the series of articles on migration behavior is important and necessary because the problems caused by migration in some cases lead to human action. In fact, indirect migration prepares some immigrants to commit suicide by creating unpleasant conditions.

Suicide has been studied as a painful problem of human society from different perspectives. In the meantime, thinkers in the fields of sociology and psychology have dealt with this issue in detail. In terms of the importance of the subject, in this article, we intend to provide sufficient knowledge for respected readers by presenting the important opinions of thinkers in various fields. (Haberkorn, 1981)

Sociologists in the field of sociology

According to his ideas, Durkheim is considered one of the sociologists of the “positivist” school.

they do. He viewed social events as objects and believed that social events had their own reality. His first well-known sociological principle was that

“Social events” should be studied as objects.

Durkheim presented his views on suicide to the scientific community of his time in a book of the same name in 1897. In this work, he categorizes the suicide rate among different strata and communities based on the available statistics and data. The types of suicide in Durkheim’s theories are as follows:

1. Egoistic
2. Altruistic
3. Anomic
4. Fatalistic

In his discussions, he emphasizes the disintegration of social unity, the emergence of cultural anomalies, and the disintegration of social values and norms.

Durkheim defines it this way: Suicide refers to any case of death that is the direct or indirect result of an act committed

by the victim who was aware of the outcome of the act.
(Christenson, 1983)

1. Egoistic suicide

This type of suicide can be seen in societies that have individualistic tendencies and emphasize complete independence. Self-reliance and acceptance of heavy social responsibilities, weak collectivist spirit, irresponsibility of social organizations towards the individual, emphasis on formal relationships and lack of attention to interpersonal and community-based relationships and lack of support for the individual in the face of possible harm, not paying attention to the emotional and psychological relationships between people in society and overemphasizing on individual successes provide conditions that make people feel lonely and the same conditions provide the ground for suicide among them. Slowly

From this point of view, selfish suicide can be the result of a kind of excessive individualism and isolation. In this type of suicide, the individual's solidarity with the family is seriously damaged and there is no trace of intimate and close relations between family members. The individual feels strongly alone and family values have no control over the individual's behavior. (Haberkorn, 1981)

2. Altruistic suicide

This type of suicide has an altruistic theme. In this suicide, the person feels a deep moral duty and is willing to sacrifice himself to save others.

By expressing this type of suicide, Durkheim tries to analyze the phenomenon of suicide in a state of high social solidarity. In other words, Durkheim succeeds in presenting a model for explaining suicide in extremist societies by proposing an altruistic suicide plan. In this model, social rules and regulations are strong and the suicide rate is directly related to the degree of social inclusion.

In primitive societies with high group solidarity, this type of suicide is more common and individual life is under the

strict control of the common traditions and habits of society. (Lehsai zada, 1989)

3. Anomic Suicide

According to Durkheim, severe economic and social crises and the increasing pressures caused by them have devastating effects on individuals in society and pave the way for an increase in suicide. According to him, in conditions of economic turmoil, social norms are weakened and play a role in suicide. Weakening the supervisory role of society on behaviors and norms and creating anomalies and disorder in society and weakening the moral conscience due to economic crises, create conditions of imbalance between unlimited and unbridled aspirations and the means of satisfying them and cause acute internal conflicts. Ultimately, it leads people to suicide.

In this model, the person does not consider life as a mirage and considers life as empty and commits suicide. (Haberkorn, 1981)

4. Fatalistic suicide

In explaining this suicide, destiny and predestination are emphasized. This suicide is common in societies where the individual is subject to the ruling system of society and no authority is conceived for him. One must be a social imitator, and dry and soulless laws govern the relationships of individuals. The right to choose is taken away from people and people are forced to pursue goals and the way to achieve it. Choosing a goal and the way to achieve it is beyond the decision of individuals. (De Jong, 1981)

Comments of psychoanalytic thinkers

Freud tries to explain the psychodynamics and defense mechanisms of suicide based on the theory of instincts. According to him, there are two types of instincts in humans:

1. Life instinct

This instinct is the source of life and creativity. In the Freudian sense, these instincts cause the continuation of the

human race and its continuity is important from the perspective that ensures the continuation of the human race.

2. Instinct of death

This is a destructive instinct. And appears in events such as aggression and war. According to him, if this instinct is directed to the outside of the person, it causes aggression and destruction of other human beings, and if it is noticed inside the person, it leads to suicide. Freud described this in his book *Mourning and Melancholy* (1917) and defined suicide as an act of aggression against Libido. Freud describes self-loathing as the result of depression caused by anger directed at an object of interest that people turn to. In fact, Freud believed that the repressed desire in a person leads him to suicide.

In his view, the instinct of death is present in all human beings, but when a person is faced with individual and social disorders, this instinct is strengthened and reinforces suicide in human beings. Freud associates this desire with one's desire to commit suicide, and therefore introduces three basic elements in every suicide.

- 1. The desire to kill another that stems from hatred.**
- 2. The desire to kill that stems from guilt.**
- 3. The desire to die is the result of despair.**

Freud's theory of psychodynamics also emphasizes the existence of disorders in the three parts of personality, namely institution, self and transcendence as a motivating factor for suicide.

Another theorist in the field of psychology is Sullivan, who explains suicide by the theory of "unsolvable personal conflicts."

Jung, however, emphasizes one's subconscious desires for the revival of spiritual and psychological life. In this approach, a person commits suicide because he knows life is meaningless. Based on his research, Carl Minger believes that suicide is a reversal of a genius and interprets suicide as inverted murder. In his view, inverted murder is caused by a person's anger at another person who realizes inside. (De Jong, 1981)

Suicide psychology theories

In psychological theories, the role of the individual and his decision to commit suicide has been considered. In this area, three categories of theories can be mentioned:

The first group: consists of thinkers who pay attention to the factor of individual behavior and consider internal factors to be effective in it. This group divides human beings into two main groups. The group that can endure the problems and overcome the problems, and the group that cannot tolerate the problems and commit suicide to get rid of them. This view was shared by psychoanalysts such as Freud, Sullivan, and Carl Minger, among others, and was referred to above under the auspices of psychoanalysts.

The second group: This group consists of thinkers who pay attention to the environment and its effect on behavior. (Zanjani, 2013)

The group believes that the people who commit suicide are not special people, but people who are in an environment or a state of disorder, and whoever is in such a state will behave in this way. This theory is opposed to Rankow's theory, and one of its thinkers is Claratompson. Unlike Freud, he believes that suicide and rape of others are the result of life failure and arise from relationships between individuals.

Third category: This group pays attention to both the factor of individual behavior and the environment as a factor affecting behavior. These thinkers believe that the type of behavior of a person is the result of interaction between the agent of behavior and the environment or state of behavior. According to this theory, misconduct is formed over time. This theory is more relevant to the field of social psychology. (Haberkorn, 1981)

In fact, the development of social psychology and its theories is the product of the failure of psychoanalytic theories to explain human behavior. Individualism of psychologists and psychoanalysts in explaining human behaviors led to the emergence of ideas related to the field of social psychology. Among the thinkers of this group are Hornai and Taliwan. According to Horna, despair, enduring

a lot of suffering, alienation and trying to get ideas in life are among the causes of suicide. And Taliban believes that suicide is the result of an interaction based on hatred and disgust. (Zanjani, 2013)

Suicide psychiatric theories:

From this point of view, suicide is a mental illness and has its roots in other mental illnesses. These theorists believe that people who commit suicide have mental disorders and in fact consider this group as a sign of mental disorder. The most important mental disorders that are considered related to suicide are as follows.

1. Depression (in the previous sections of this article was described in detail.)
2. Anxiety
3. Aggression
4. Psychotic disorders and other personality disorders (Brody, 1969)

The biological theory of suicide

Biological theories focus on the physical characteristics of individuals and analyze the behaviors of individuals in relation to their physical condition. In this view, human beings are divided into the following groups and their behaviors are explained in the form of this division.

1. The first type of endomorph: includes obese people who are psychologically and socially calm and sociable. Becomes.
2. The second type of mesomorph: includes muscular and behaviorally aggressive, active, adventurous and indifferent people.
3. The third type of ectomorph: includes people who are physically thin and mentally restrained, withdrawn, irritable, nervous and sensitive.

According to this division, people of the third type (ectomorph) are more prone to suicide than other types.

In this article, without trying to judge people based on their physical and physical characteristics, we must accept

that people's physical condition is effective in their behaviors. This effect is more seen in adolescence and old age. Age is also effective as a biological factor in suicide and is considered by thinkers as a biological factor. Suicide age distribution sign It shows that suicide is less in childhood and increases in adolescence due to puberty crisis. Middle-aged people have a higher suicide rate due to academic problems and heavy life responsibilities, and the highest suicide rate occurs between the ages of 15 and 35. Important biological factors affecting suicide include physical and mental disabilities, chronic physical illnesses, incurable diseases, old age diseases and hereditary diseases. (Christenson, 1983)

Ways to solve immigration problems

To face any problem, you should consult with experts. In the economic field, it is necessary to take advantage of successful people in this field as well as economic advisors before taking any action. Emotionally, psychologically, and familiarly, you should also seek the knowledge of an experienced psychologist who is familiar with immigration issues. The psychologist must have sufficient knowledge of the problems of immigration as well as the human psyche to be able to give proper advice to the immigrant. (De Jong, 1981)

By finding an Iranian psychologist in your country of origin or destination, you can face immigration problems more easily. By finding an Iranian psychologist who is more familiar with your language and culture, you can benefit from their advice anywhere in the world. For more information in this regard, you can refer to the psychology site of Dr. Kamyar Sanaei.

A psychologist in London, a psychologist in Dubai, a psychologist in Sweden or anywhere in the world, whether online or in person, can solve your immigration problems. Instead of postponing and ignoring your problems, it is better to act as soon as possible to face your problems. (Lehsaizada, 1989)

Conclusion

In the comparison between the level of intelligence of immigrants and other people in the country of origin, it has

been seen that immigrants have a higher IQ. In addition, immigrants are bolder people with a stronger sense of ambition (this is, of course, a very general comparison, and does not necessarily mean that citizens who do not immigrate are less courageous or less talented). A high sense of struggle and a higher ability to endure hardships are other things that can be said about immigrants. Research shows that first-generation immigrants (those born in a country other than the host country) score higher in school, have better mental health, and are even physically healthier than second-generation immigrants (first-generation immigrants). In these cases, they perform even better than those who remain in their home countries.

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Contribution of Mahatma Gandhi to Freedom Struggle in India

Jiwan Devi* and Deep Kumar*

Mahatma Gandhi came to be known as Mahatma (great soul) for the courageous, selfless, and nonviolent methodologies that characterized the way Mahatma Gandhi lived as well as his attempts at instilling reform for the betterment of his fellow citizens and the world. Mahatma Gandhi played a pivotal role in the freedom struggle of India. His non-violent ways and peaceful methods were the foundation for gaining independence from the British. Mahatma Gandhi believed that truth, tolerance, sacrifice, joy, and the nonviolent rejection of tyranny were the very substance of a successful life. In front 1919 to 1947 A.D. the father of the Nation. Mahatma Gandhi was one of these great men who dedicated their whole life to the service of mankind. This paper is an attempt to understand and examine the role of Mahatma Gandhi in the Indian National Movement and the major movement for Independence by Mahatma Gandhi.

Keywords : Freedom, citizens, truth, tolerance, non-violence.

Dr. Jiwan Devi, Assistant Professor, Department of Political Science, Hans Raj Mahila Maha Vidyalaya, Mahatma Hans Raj Marg, Jalandhar, Punjab,
E-mail- Jiwannegi84@yahoo.com

***Mr. Deep Kumar**, Lecturer in Physics, Department of Higher Education, Shimla (H.P.) deepthakur280@yahoo.co.in

Introduction

Mahatma Gandhi was born on 2nd October 1869 A.D. in a trading family of Porbander Gujrat, a small town in Kathiawar. His full name was Mohan Das Karam Chand Gandhi and his father was the Diwan of Rajkot. Even as a child Gandhi was deeply influenced by his mother Putlibai's deeply religious and austere beliefs.¹In India come under the British rule the slow idea of nationalism was further strengthened. The British came to India for trading and occupied the whole of India. But solely British East India Company started its rule in 1757 by defeating Siraj-ud-Daula, the Nawab of Bengal in the battle of Plassey. During the second half of the 19th Century and the first half of the 20th Century, a powerful national struggle against British imperialism developed in India. British historians called the 1857 revolt 'Sepoy Mutiny' and Indian historians termed it 'The National War of Independence'.²It was also the beginning of the great movement that was about to take place, later to drive out the British from India. Therefore, it can undoubtedly be called 'The First War of Indian Independence. The freedom struggle which took place in India marked a concrete idea of nationalism. Gandhijilong period stay in South Africa returned to India in 1915, at that time, the Indian national movement was in shambles and the British East Indian Company merchants had caused fissures in the freedom movement. 1907 the Indian National Congress got divided into moderates and extremists. Then after cajoling the Muslims, the British introduced the Minto-Morley Reforms in 1909. Mahatma Gandhi on the advice of his political mentor, Gopala Krishna Gokhale, the Sathyagraha Ashramam was constructed on the banks of the river Sabarmati. In 1917 the Agriculturists of Champaran village in Bihar led by Rajkumar Sukla met Gandhi and requested Gandhi to pay a visit to their village, heeding their appeal, Gandhi visited the place and studied the situation and became the pivot in their victory. Subsequently, he became instrumental in solving the problems of the agriculturists in Kheda. For the first time in India, Gandhi experimented with the weapon of Satyagraha to solve the problems of the

Ahmadabad mill workers, and he succeeded in that mission. Mohandas Karamchand Gandhi emerged as a new Messiah in Indian politics in 1919 and completely dominated Indian politics down to 1947 is called the 'Gandhi Era'.³ Mahatma Gandhiji launched various movements to force the British to concede India its Independence. Mahatma Gandhiji launched important freedom struggle movements like Non-Cooperation Movement (1920-1922), Civil Disobedience Movement (1930-1934), and the Quit India Movement (1942-1944). Mahatma Gandhi was not only a great leader but a saint and a great social reformer also. He was pious, truthful, and religious. He believed in simple living and high thinking. Everybody who came in contact with him was so deeply influenced by his personality. He was a champion of democracy and was deadly opposed to dictatorial rule. Gandhi showed India and the World the path of truth and nonviolence. He believed that it was truly alone that prevailed in the end. Gandhi believed that real India lived in more than five lakhs villages uplift. According to him, India's real emancipation depended on Swadeshi i.e. boycott of foreign goods, use of khadi encouragement to village and cotton industries. Gandhi began to work day and night for freedom to achieve British rule.

Major Movement for Freedom India by Mahatma Gandhiji Ahmadabad Mill Strike

Gandhiji then turned his attention to the workers of Ahmadabad. A dispute was brewing between them and the mill owners over the question of a 'plague bonus' the employers wanted to withdraw once the epidemic had passed but the workers insisted it stay since the enhancement hardly compensated for the rise in the cost of living during the War. The British Collector, who reared a showdown, asked Gandhiji to bring pressure on the mill owners and work out a compromise. Gandhiji had promised that if the strike led to starvation he would be the first to starve, and the fast was a fulfillment of that promise. The fast, however, also had the effect of putting pressure on the mill owners and they agreed to submit the whole issue to a tribunal. The strike was

withdrawn and the tribunal later awarded the thirty-five percent increase the workers had demanded.⁴

Kheda

The dispute in Ahmedabad had not yet ended when Gandhiji learned that the peasants of the Kheda district were in extreme distress due to a failure of crops and that their appeals for the remission of land revenue were being ignored by the Government. Inquiries by members of the Servants of India Society, Vithalbhai Patel, and Gandhiji confirmed the validity of the peasants' case. This was that as the crops were less than one-fourth of the normal yield, they were entitled under the revenue code to a total remission of the land revenue. The Gujarat Sabha, of which Gandhiji was the President, played a leading role in the agitation. Appeals and petitions having failed, Gandhiji advised the withholding of revenue and asked the peasants to 'fight unto death against such a spirit of vindictiveness and tyranny' and show that 'it is impossible to govern men without their consent.' The peasants of Kheda, already hard-pressed because of plague, high prices, and drought, were beginning to show signs of weakness when Gandhiji came to know that the government had issued secret instructions directing that revenue should be recovered only from those peasants who could pay. A public declaration of this decision would have meant a blow to government prestige since this was exactly what Gandhiji had been demanding. In these circumstances, the movement was withdrawn. Gandhiji later recalled that by this time 'the people were exhausted and he was casting about for some graceful way of terminating the struggle.'⁵ The movements of Champaran, Ahmedabad, and Kheda served as demonstrations of Gandhiji's style and method of politics to the country at large.

Non-Cooperation Movement

One of the first series of non-violent protests nationwide was the non-cooperation movement started by Mahatma Gandhi. This movement officially started the Gandhian era in India. In this freedom struggle, the non-cooperation

movement was aimed at making the Indians aware of the fact that the British government can be opposed, and if done actively, it will keep a check on them. Thus, educational institutions were boycotted, foreign goods were boycotted, and people let go of their nominated seats in government institutions. Though the movement failed, Indians awakened to the concept of going against the British. A new wave came into the Indian national movement with the Jallianwala Bagh massacre on 13th April 1919, Martial law in Punjab, and the Khilafat movement. The Indian Muslims were incensed with British policy towards Ottoman (or Turkish) Empire after the First World War. The elite political leaders of Muslims criticized the violation of the earlier pledge of the then British Premier Lloyd George. A Khilafat Committee was formed under the leadership of the Ali Brothers, and other Muslim prominent leaders like Maulana Azad, Hakim Azmal Khan, and Harsat Mohani.⁶In November 1919, the Khilafat Committee met in Delhi and decided to withdraw their cooperation from the British government and offered to support the Indian National Congress. In these circumstances, Congress captured the golden offer from Muslims and decided to fight against the colonial government unitedly. Mahatma Gandhi was ready to garner support from Muslims and launched a nationwide Non-Cooperation Movement against the British government. Originally, the original impulse for the Non-cooperation came from the Khilafat agitation. The Non-Cooperation program was formally inaugurated on 1 August 1920 by Gandhi until the Khilafat and Punjab wrongs were righted and Swaraj was established. The day on which the prominent leader Lokamanya Tilak died.⁷ Mahatma Gandhi surrendered his decorations and titles conferred on him by the British government.⁸ The special session of the Indian National Congress held at Calcutta (Kolkata) in September 1920, approved the Non-Cooperation under the chairmanship of Lala Lajpat Rai. But the resolution evoked a mixed response. The annual session of the Indian National Congress was held at Nagpur, presided by Vijayaraghava Chariar also reaffirmed the resolution of the Calcutta session.⁹ The movement stirred

the hearts of millions of people in India and the political agitators preached everywhere non-cooperation with the government.¹⁰ The movement was both positive and negative factors, the positive ones consisting of a boycott of foreign clothes, picketing of shops selling the foreign goods, promotion of Hindu-Muslim unity, prohibition of the use of alcohol, removal of untouchability, and collection of one crore rupees to Swaraj Fund in memory of Lokamanya Tilak.¹¹ The negative factors included the withdrawal of candidates from the election, refusal to vote, withdrawal of students from the government institutions, establishment of national schools and colleges, and non-payment of taxes.¹²

Poorna Swaraj

Mahatma Gandhi came back to politics and attended the AICC meeting at Calcutta. The historic Lahore session in 1929 met under the presidentship of Jawaharlal Nehru and declared "Poorna Swaraj" (complete Independence) to be the objective of the Congress.¹³ The session hoisted the newly adopted tri-color flag of freedom. The Lahore Congress also decided to observe 26th January as Independence Day every year.¹⁴ And Mahatma Gandhi was vested with full powers to launch any struggle at a time and place of his choice.

The Civil Disobedience Movement

Mahatma Gandhi used the opportunity that the cheapest salt may turn into the gun powder for the struggle. Everybody used salt, everybody paid the tax, why not invite the masses to break the monopoly by making their salt.¹⁵ Gandhi decided to attack 'government nefarious monopoly'. Before launching his campaign, on 2nd March 1930, Mahatma Gandhi wrote a letter to the then Viceroy, Lord Irwin, wherein he highlighted 11 point charter of demands.¹⁶ On 3 March 1930, Mahatma Gandhijisent an ultimatum to Lord Irwin, through an English friend of his Reginald Reynold, living in his ashram. But the Viceroy turned a deaf ear to the pleas of Mahatma Gandhi, and then Gandhi embarked on his Dandi March on the historic day of 12th March 1930 start Dandi March with his 78 chosen followers from Sabarmati Ashram.

Thousands of people gathered on either side of the road and saluted their great leader. On 6th April 1930, Gandhiji reached Dandi picked up a handful of salt, and broke the salt law. A party of 500 people had gathered to witness the historic ceremony. Subhash Chandra Bose compared it to 'Napoleon's march on Paris on his return from Elba' and to 'Mussolini's march to Rome'.¹⁷ Motilal Nehru commented like the historic march of Ramachandra, the march of Dandi would be memorable.¹⁸ The historic movement of Gandhiji began to spread like wildfire and the whole country was caught in the conflagration of the Salt Satyagraha. On the same day, salt was made at 5000 meetings throughout the country.¹⁹ The defiance of Salt laws started all over the country as Gandhiji's ritual began at Dandi, and the Indian press gave the widest publicity but the Anglo-Indian press equally ridiculed the Satyagraha. The Statesman of Calcutta sarcastically commented that Mahatma Gandhi could go on boiling seawater till Dominion status was attained.²⁰ In accordance with three round table conferences held step by step with the Viceroy's declaration of 12th May 1930, the first Round Table Conference opened on 12th November 1930, with an address of the king at St James palace London. There were altogether 89 delegates, 57 representing British India, 16 representing the Indian states, and 16 the British Government. The Indian National Congress was not represented and it insisted that the conference was useless unless Britain conceded the principle of complete independence.²¹ The second Round Table Conference was held in London from 7th September 1931 to 1st December 1931 with the participation of Gandhi and the Indian National Congress. Two weeks before the conference convened, the Labour government had been replaced by the Conservatives. At the conference, Gandhi claimed to represent all people of India. This view, however, was not shared by other delegates. The division between the many attending groups was one of the reasons why the outcomes of the second Round Table Conference were again no substantial results regarding India's constitutional future. Meanwhile, civil unrest had spread throughout India again, and upon return to India Gandhi was arrested along with

other Congress leaders. A separate province of Sind was created and the interests of minorities were safeguarded by MacDonald's Communal Award. The third Round Table Conference held from 17th November 1932 to 24th December 1932 was not attended by the Indian National Congress and Gandhi. Many other Indian leaders were also absent. Like the two first conferences, little was achieved. The recommendations were published in a White Paper in March 1933 and debated in Parliament afterward. A Joint Select Committee was formed to analyze the recommendations and formulate a new Act for India. The Committee produced a draft Bill in February 1935 which was enforced as the Government of India Act of 1935.²²

Quit India Movement

The Quit India Movement rose like a wave to engulf the Colonial power in India, as a revolution to edit the British power and free India from the alien rule. People of all sections participated with dedication. The outbreak of the Second World War on 1st September 1939 put India's political future into a new perspective. On 3rd September 1939, the Viceroy Lord Linlithgow, without consulting or even taking into confidence the Indian leaders, India was announced to be a party to the war for being a constituent component of the British Empire. Following this declaration, the Congress Working Committee at its meeting on 15th September 1939 declared that since the war had been proclaimed without the consent of the Indian people, it would not associate itself with it unless India was declared an independent nation. The responding to this declaration, the viceroy stated that, after the war, the Government would initiate the desires of the Indians. Immediately Mahatma Gandhi stated that the whole policy of divide and rule is to continue, the Congress has asked for bread and it has got stone. The Congress Ministers from Eight Provinces were directed to resign. The resignation was an occasion of great joy and rejoicing for the Muslim League, and Jinnah called the day of 22nd December 1939 'the day of deliverance, the Lahore session of the Muslim league declared for Pakistan. Meanwhile, Britain was in immediate danger of

Nazi occupation. Mahatma Gandhi wrote on 1st June 1940, we do not seek our Independence out of Britain's ruin. The reply of the British War Cabinet was the August Offer. However, Congress rejected the offer followed by the Muslim League. In the context of widespread dissatisfaction, Mahatma Gandhi revealed his plan to launch Individual Civil Disobedience Movement. In November 1940, the Individual Satyagraha was started against the British dubious role in India. Vinoba Bhave a follower of Mahatma Gandhi was selected by him to initiate the movement and anti-war speeches ricocheted in all corners of the country, with Satyagrahis earnestly appealing to the people of the nation not to support the Government in its war endeavors. It is estimated that more than 14000 persons were courted imprisonment, including all the top-ranking leaders like Nehru and Azad. The entry of Japan into the war in December 1941, created a new dimension in the 2nd world war. Her armies began a rapid advance toward India and some bombs were dropped on Indian soil. With these developments, the USA felt that without Indians and Congress's support the war would be lost.²³ The pressure from USA and China, Churchill and his colleagues moved to break the deadlock in India. On 11th March 1942, Churchill announced the dispatch of Sir Stafford Cripps a member of the War Cabinet, on a mission to India with a generous Offer. Cripps arrived in Delhi on 22nd March and discussed the draft declaration with all party leaders. Cripps proposed that India would be given Dominion Status after the war; a constituent assembly would be formed to frame the constitution for the Dominion Status, freedom to the provinces or the states to join or remain independent from the Indian union. The Congress Working Committee rejected the Draft Declaration because the portfolio of defense was to remain in the British hands; the Muslim league rejected it as there was no clarity on Pakistan.²⁴ Mahatma Gandhi described the Cripps offer as 'a post-dated cheque' on 'a failing bank'. The failure of the Cripps Mission plunged the country into anger. Cripps left the country amidst unprecedented excitement. The failure of Cripps Mission led to the Quit India Movement. Mahatma Gandhi announced

Quit India as the war-cry of the Indians. The CWC adopted the well-known Quit India resolution at Wardha in July 1942 and with the end of the Second World War in 1945, India's freedom struggle entered a new phase. The Indian National Army led by Subhas Chandra Bose revealed the heroism and determination of the Indian people. Even though Britain was on the winning side in the war, it could not any longer rely on the Indian personnel of its civil administration and armed forces to suppress the freedom struggle. Into this distracted scene came the historic announcement of the British Prime Minister, Attlee on 20th February 1947. He declared in no uncertain terms decision of the British Government to quit India by June 1948. The Viceroy Lord Wavell did not agree with the opinion of Attlee as the former feared the inevitable outbreak of disorder and violence on the British withdrawal. It was also announced that Lord Mountbatten would succeed Lord Wavell to prepare a plan for the handover. This momentous proclamation evoked hearty enthusiasm all over India. At that time the Jinnah saw victory insight and made a desperate attempt to secure control over the provinces with a Muslim majority. Riots broke out in wild frenzy in Calcutta, Assam Punjab, and the North-West Frontier Province.²⁵ It seemed to Congress that partition was the only alteration to civil war and dreadful destruction of human life. The new Viceroy, Lord Mountbatten who assumed office on 24th March 1947, was a practical man. He realized that the Cabinet Mission plan was unworkable and a partition of India was inevitable and sought to effect the transfer of power without any delay. He held frequent discussions with Jawaharlal Nehru and Vallabhbhai Patel. Jinnah, Liaquat Ali Khan, Baldev Singh, and others. Mountbatten accepted the plan of V.P. Menon, a high official in the Viceroy's secretariat which involved the partition of India into two states the predominantly Non-Muslim areas in the Punjab and Bengal being excluded from Pakistan. On 3rd June 1947, he announced the British Government's acceptance of the principles of partition. The next day in a Press Conference the Viceroy announced that the transfer of power would be effected probably on 15th August 1947. The partition of India

was the partition of British India that led to the creation on 14th August 1947 and 15th August 1947, respectively, of the sovereign states of the dominion of Pakistan and the Union of India.²⁶ In the aftermath of Partition, the princely state of India, which had been left by the Indian Independence Act 1947 to choose whether to accede to India or Pakistan or to remain outside them, were all incorporated into one or other of the new dominions.²⁷ Mahatma Gandhi became the martyr for ideals, Nathuram Godse, a hate-filled Hindu fanatic, assassinated him at a prayer place at Birla Mandir on 30th January 1948. A pall of gloom enveloped the country after the incident. Despite his bodily death, the legacy of Gandhi's ideals stayed on as India marched bravely on through its new era of Independence. Dr. Rajendra Prasad, first President of India, remarked 'Gandhi is dead, but Gandhism will live till the stars shine and oceans roll on'. It is true.

Conclusion

The Indian National Freedom Movement was undoubtedly the biggest mass movement modern society has ever seen. On 9th January 1915, Mahatma Gandhi returned to India from South Africa at the age of approx. 46. After that, he traveled to different parts of India to understand the situation of India. The post-World War-I period witnessed the growth of the national movement into a widespread mass movement. Many factors contributed to this development and start national movements like Non-Co-operation Movement in 1920, Civil Disobedience Movement in 1930 and Quit India Movement in 1942, etc... One of them was the advent of Mohandas Karamchand Gandhi who became the undisputed leader of the national movement by 1920 and remained so until independence was won in 1947. The contribution of Mahatma Gandhi to the Indian freedom movement can't be measured in words in different struggle movements and with his efforts finally, India got freedom from colonial rule. Indians widely describe Gandhi as the father of the nation. Mahatma Gandhiji made a social report a part of the program of the nationalist movement. His greatest achievements in the field of a national movement in

India. Gandhiji devoted himself to the cause of Hindu-Muslim unity. He regarded communalism as anti-national and inhuman. Under his leadership, the unity of the nationalist movement was secured and the people worked hard for independence. At last, his noble efforts bore fruit and on 15th August 1947, India became free and independent. Gandhi defeated the mighty British Empire, not with swords or guns, but using strange and utterly new weapons of truth and Ahimsa. He had said, 'Gandhiji maybe die but Gandhism may live forever

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Ethics in Conspiracy

Kiran Kumar Arya* and Surendra Kumar**

There is no unanimity among all the scholars of Indian philosophy. One side, while expressing faith in Nyayadarshan, Vaisheshika, Sankhyadarshan, Yoga Darshan, Mimansa and Vedanta Darshan, ensures the place of all these theistic philosophies in philosophy, and the other atheist side supports only Buddhism, Jainism and Charvaka¹, but Jain, Buddhism's ideology of conduct is not similar to that of Charvaka because Jain, Buddhists propound the rules of conduct and incest (to do and not to do)² but Charvaka has only stated the rules of conduct, so there is no confirmation of credibility in his rules of conduct³. May be Pratyut-Nyayadarshan, being the same system of Vaisheshik philosophy⁴, is not silent in respect of rules of conduct, Samkhya, Yoga, Mimansa and Vedanta have also accepted the importance of code of conduct⁵.

Acharati enam anen va iti According to this genesis, it is proved that whatever conduct is done, the same conduct is cognizant. It is the result of suffixing wealth in the sense of

* Ms. Kiran Kumar Arya, Research scholar, Department of Yoga Science, Gurukul Kangri Sama Vishwavidyalaya Haridwar (Uttarakhand)

** Dr. Surendra Kumar, Professor, Department of Yoga Science Gurukul Kangri, Deemed University Haridwar (Uttarakhand)

meaning from the root of the metal text along with the prefix 'A' of the word 'Achar'. In fact, char dhatu is used in the sense of movement and eating. It is clear from the word 'Gati' that those who are moving for the purpose of eating have animality in them, but those who eat for the purpose of gaining knowledge, there is no animalism in them but humanity.⁶ Only the conduct of noble deeds, such as speaking the truth, proves the 'ethics' of man.⁷

In the context of this discussion, it is clear from the words of Swami Dayanand Saraswati that the constant association of virtuous, truthful, benevolent human beings is superior.⁸

In Nyayadarshan, the ethics of ethics have been done according to justice. The set goal of justice would also have been known that the creature should attain liberation from this painful feeling for all time and forever, but this is possible only through knowledge. In order to aid knowledge, the reliance of measures like Yama, Niyama, Dhyana, etc., proves to be beneficial because by following them knowledge emerges immediately.⁹ In the context of this discussion, the Brahmasutra makes it clear that there is a need to control the attitudes of the mind¹⁰. For this one should practice meditation or worship by sitting in the asana.¹¹ The

imperative of ethics cannot be denied in the proper implementation of knowledge-enhancing measures¹². On the basis of this, by controlling the practice of meditation etc., physical, mental, ideological and spiritual abilities increase.

It also sheds light on the importance of yajna, charity, mantras, rules etc¹³. Yama celibacy included under the rule¹⁴ then celibacy included under the rule elsewhere.¹⁵

The observance is also called "Yaj"¹⁶ and the austerity¹⁷, self-study included under the rule or Kriya Yoga is also a sacrifice.¹⁸ Islam religion also includes purity, cleanliness, justice, truth and charity etc. On the contrary, the statement of murder, lying, bribery, etc., is included in the forbidden deeds and makes them symbols of unrighteousness¹⁹. Evidence elsewhere also proves that all religions, all ideals, all pious conduct are the basic principles of the code of conduct²⁰. Hitopadesha: performing sacrifices, studying the Vedas, having a charitable attitude, not giving up the ascetic nature,

practicing truthfulness. To be patient, to be forgiving, and to renounce greed etc. eight auspicious thoughts are included in the eight paths of Dharma²¹. The ten characteristics of Dharma are described in Manusmriti as follows: Dhritih (Patience) Forgiveness, Dumah (Suppression of bad thoughts) To do), asteyam (absence of the tendency to steal), shaukam, indriya nigraha (control of the senses), dhi, vidya, satyam, akrodhah²². In the Sankhyakarika, Yagya, Yoga, fasting, penance, charity etc. have been described as religion and it has also become clear that the merit accumulated by their rituals is completely helpful in reaching heaven and attaining salvation²³. possibly unworkable deeds It originates from the filthiness of the mind.

He preaches meditation, dharana, practice and dispassionate conduct²⁴, and also accepts the usefulness of measures like listening, contemplation, nididhyasana²⁵, etc. In the context of hearing, the authenticity of the six types of lingas is as follows: Upapati Arthavada, fruit imperfection, practice, and uptonasamhara, by following all these, I listening carefully to the knowledge revealed by the guru is called Shravan. With the practice of contemplation, the subject-oriented thinking does not remain doubtful and in the context of this discussion, the last means are the adoption of 15 parts of Nididhyasana. Yama, Niyama, Asana, Renunciation, Silence, Dash, Kaal, Moolbandh, Body Situation, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi²⁶. Where is Dr. Shobha Nigam the last step of attaining salvation to Samadhi²⁷. In this context, for the three authorities²⁸ mentioned by Yogdarshan and Sankhya, the three categories²⁹ of yoga tools are determined in this way that the seekers of the best quality can make life pure by the veil of dispassion³⁰. Suffering is the lamp of abundance. Because of this man becomes detached from worldly and supernatural pleasures or becomes free from attachment (Nispraha)³¹. Middle class seekers can sanctify life by the practice of Kriya Yoga³², so Dr. Uddham Singh has this concept in this context that by following Kriya Yoga, the overall personality is developed³³, so it is also clear that from God Pranidhan.

Samadhi is accomplished³⁴ and even the last low-class seekers can make life spiritually oriented by the practice of Ashtanga Yoga³⁵. In fact, Yama means negative and Niyama means predicament. Yama is the best rule related to social conduct and rules³⁶. Personal ethics is the best code of conduct. Vaman Shivram Apte has interpreted the meaning of Yama to be control, then the meaning of Niyama is similar to that of Yama³⁷. Dr. Uma Prasad Pandey has taken the meaning of Niyama as control and Yama in the sense of restraint³⁸. According to Prof. Ishwar Bharadwaj, Yama is the three types of restraint. Physical, verbal and mental³⁹ Nyaya philosophy describes two types of tendencies, but it is recognized by three types of physical, verbal and mental differences. A man who has done charity, compassion from the heart, follows the truth word. As a result of which religion emerges⁴⁰. Sankhya Darshana makes it clear in the context of this discussion that 'non-violence' is the main universal religion in the Yama-Niyamas⁴¹. Elsewhere, in the context of this discussion, non-violence, truth, non-stealing, brahmacharya, non-possessiveness, Yama and Shaucha, contentment, austerity, self-study and isvarapranidhana. The importance of the rules is mentioned in such a way that in these ten elements, all the duties of this world, all the religions, all the rituals, all the ideals and teachings are included. Whether it is the Aryodesh of Nyayadarshan or the wisdom of Sankhya and the philosophy of Yoga⁴², Whether it is the path of Mimansa's non-selfishness or Advaita Whether the means of Vedanta should be virtuous, all of them are completely based on these principles⁴³ because it has been accepted elsewhere by the evidence that according to the Mimansakos⁴⁴, the work prescribed by the Vedas is the provider of salvation. In the context of this discussion, Swami Dayanand Saraswati makes it very clear that those actions which arise before doing doubt, shame, fear etc.. should never be done, instead of doing the best conduct against them is the root of religion⁴⁵.

Conclusion

Nyaya Darshan Vaisheshik Darshan, Sankhya Darshan
Yoga Darshan. Munansa Darshan and Vedanta Darshan, all

these Shadarshanas have presented various ethics and ideas for the common good keeping in mind the usefulness of human life. Nyayadarshan tries to illuminate knowledge through Yama-Niyama, whereas Vaisheshikdarshan also tries to incorporate other means besides Yama- Niyama in its attempt to reduce the cover of ignorance with its well-conceived objective. The pickle discussion of Sankhya Darshana has appeared to be beneficial to man because he has considered it beneficial to include other means in the means propounded by Vaisheshik. In the context of this discussion, Yog Darshan has rendered other means for the three categories of seekers besides Yama and Niyama, not only for the benefit of human beings, but also for the purpose of protection and happiness of every living being. In fact, the pickle-oriented idea of Mimamsadarshan has appeared to be very subtle, which has described the actions prescribed by Vedas as the best, therefore in the definition of Vai Yajno Shreshtam Karma, even the slightest of blame philosophy does not appear, because the literal waves manifested by the Yagya Karma, travel in other worlds apart from the earth world. As a result of which the environment also becomes non-violent in all the worlds as far as it remains active. The instrument Chatushtaya propounded by Vedanta is also based on Yama-Niyama. In this ethical discussion, the question naturally arises that which philosophy's approach is most effective and exemplary? In the context of this discussion, it is clear from the calculation of those views of other philosophies and philosophers that celibacy etc. means and self-study are also necessary. Therefore, in this study of ethics, it has been proved that all the thoughts that are on this earth ultimately have the same aim, to follow the rules and regulations in every situation, this is the concept of philosophy.

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BOOK REVIEWS

Mr. Raj Gohel***India's Struggle for Freedom: Three Strategists***Chittaranjan Dadubhai Desai**Darshak Itihas Nidhi Publisher***Price: 600/-**

History of Freedom struggle of India has been revealed in many facets. Much has been brought on public platform by authors and critics. Randomly some members of family had also written about certain associations with the great public figures who took part in freedom struggle. Present book is authored by Chittaranjan Dadubhai Desai, who shares family legacy with Vallabhbhai Patel. Bardoli has played a pivotal role in Indian History becoming a stepping stone to give rise to two big names Mohandas Karamchand Gandhi and Vallabhbhai Patel. Both were then recognized at the national level as 'Mahatma' and 'Sardar' respectively after Bardoli Satyagrah in 1928 and Salt Satyagrah in 1930. These events also set the theme of mass participation against British rule. It also defined a more active role of Indian National Congress in defining the policies favouring India's freedom.

Chittaranjan Desai knew Gandhi personally and was associated with Patel as a close relative. The book brings forth

* Mr. Raj Gohel, Ph.D. Research Scholar, Department of International Studies, Gujarat University, Ahmedabad (Gujarat)

for the first time a number of markers which raise questions to a various decisions taken by INC and its prominent leaders. These decisions led to neglect Patel as compare to Nehru. The author brings onto public forum personal correspondence and incidents to support his narrative. The Desai family, to which Chittaranjan Dadubhai belongs, played an important role in National struggle for freedom. The author suggests how intentionally many such contributions were wrapped under the carpet and never made public to recognize the contribution of Patel and Desai family.

The book divides the freedom fighters into two groups of that of elites, who were prevailing upon the national scene and the grassroots dedicated freedom fighters. The efforts with which the Elites overpowered the other nationalists, were kept hidden from masses for long.

The book contains a number of letters from Vallabhbhai Patel and others which approve author's contention and also raise a number of questions on the silence of Mahatama Gandhi on certain issues. This letter contains inside information in the form of correspondence which are made public for the first time.

The book is an interesting reading in background of facts it brings forth for the first time. The author is 97 years at present and lives in London. The book travels between becoming a memoir and narrative commentary on freedom struggle's unknown facts.

This book becomes aptly timely and offers a marvelously readable way in to a much important subject.

Dr. Gedam Kamalakar*

Higher Education in India: Emerging Challenges

Kandi Kamala

Sunrise Publications, Delhi

2021, ISBN: 978-93-90667-06-2

Rs. 1500/-

This book is an attempt to analyze issues relating to privatization and emergence of foreign education providers and also discusses issues of foreign direct investment in higher education. The level of practices various providers have appeared on the scene due to high demand for higher education but unfortunately, there is no policy framework to deal with the changing phenomenon. There may be possibility of developing an imbalance in the growth of basic and applied disciplines, hence regulations have to be made in order to deal with these issues and need to consider.

The book covers number of issues. It included estimation of enrolment rate in higher education at all India level and at State and district levels with alternative sources of data. It also includes the estimation of enrolment rate at disaggregate level by various groups (such as scheduled caste, scheduled tribe, other backward castes and higher castes, women, religious groups and economic groups like self-employed and wage labour, groups based on income level and poor – non-poor). Some papers deal with the issue of quality and excellence in higher education. The issues related to the teachers formed the main component of the studies on the quality of higher education. The other issues, the studies addressed, relate to academic reform, privatization of higher education and financing of higher education. The results of these studies have helped in developing the Approach and Strategy of the 12th Plan for higher education. Since these

* Dr Gedam Kamalakar, Researcher Dept. of Political Science Osmania University, Hyderabad (Telangana)

studies are based on the serious research and examination of official data, the findings in many ways are new and insightful. These studies, not only bring about the progress which has been made so far but also point towards the emerging problems faced by higher education system in the country. The findings of the study also suggest the possible way out. The higher education in India has witnessed many fold increase in its institutional capacity since independence. The studies observed that notwithstanding this many fold increase in the enrolment it is still relatively low by international comparison. Besides the studies bring to light the problem of regional imbalance as well as inter-social groups imbalances in enrolment rate in term of male female inter – caste inter-religion inter occupation and poor non poor disparities in the attainment in enrolment the book also highlighted the issue of quality above all the studies analyze the problem of under financing of higher education. The entire system of higher education – from under graduate colleges to central universities, including institutions like the Indian Institutes of Technology, suffers from a severe shortage of quality teachers. Not only in quality, but also in terms of number of teachers, almost all institutions are facing a high degree of shortage. Second, a large number of institutions of higher education have very Higher Education in India Emerging Challenges vi poor quality infrastructure – classrooms, lecture halls, libraries, laboratories, playgrounds, and facilities for accommodation of students and teachers, and all are working in impoverished conditions. High technology based laboratories; smart classrooms etc are severely limited in number. Third, we do have a small number of high quality institutions like the Indian Institutes of Technology, Indian Institutes of Management, Indian Institutes of Information Technology, central universities, central laboratories, etc., but all, working in isolation, have very little effect on the vast system, having no horizontal or vertical linkages. Fourth, the curriculum and the pedagogic methods that are currently in practice are found to be no more relevant for the country's transformation into a vibrant knowledge society of the 21st century associated with a new industrial revolution (industry

4.0), artificial intelligence, and an altogether new knowledge society. Fifth, the inefficient structures and mechanisms of governance that we have, their own adverse effects on the overall environment, which result in demotivated teaching faculty, dissuaded student community and lacklustre research output. The severe shortfall of funds that almost every institution faces is perhaps one of the most important reasons for the crisis in higher education. While the small number of central institutions tend to focus on quality and standards, the large number of state level institutions of higher education aim at expansion of higher education, rather massification. The state level institutions, in their task, heavily depend upon private sector. As a result, today we have one of the largest private systems of higher education in the world, which depends exclusively on student fees. In fact, growth in private universities, private colleges and other institutions of private higher education which are based on pecuniary motives, has Foreword vii been alarming, unregulated and somewhat chaotic, producing devastating effects on the quality of and equitable access to higher education and on the values that education imparts among the youth..While the union government and some states have taken important policy initiatives in the recent past towards reforming higher education, they are found to be not sufficient. The book written by Dr K. Kamala, chapters were intensively discussed Addresses a wide variety of issues relating to higher education in India, I am sure, it will attract the wide attention of all those who are engaged in higher education development in the country. We hope that academic administrators, policy makers, education instructors and researches will find the insights of these studies of use for various purposes.

Dr. Kandi Kamala*

Quality and Research in Higher Education

Kamalakar

Gyan Books Pvt. Ltd., New Delhi

2020, ISBN 978-93-5324-230-5

Rs. 1950/-

The book covers number of issues. It included estimation of enrolment rate in higher education at all India level and at State and district levels with alternative sources of data. It also includes the estimation of enrolment rate at disaggregate level by various groups (such as scheduled caste, scheduled tribe, other backward castes and higher castes, women, religious groups and economic groups like self-employed and wage labour, groups based on income level and poor – non-poor). Some papers deal with the issue of quality and excellence in higher education. The issues related to the teachers formed the main component of the studies on the quality of higher education. The other issues, the studies addressed, relate to academic reform, privatization of higher education and financing of higher education. The results of these studies have helped in developing the Approach and Strategy of the 12th Plan for higher education. Since these studies are based on the serious research and examination of official data, the findings in many ways are new and insightful. These studies, not only bring about the progress which has been made so far but also point towards the emerging problems faced by higher education system in the country. The findings of the study also suggest the possible way out. The higher education in India has witnessed many fold increase in its institutional capacity since independence. The studies observed that notwithstanding this many fold increase

* Dr. Kandi Kamala, Asst Professor, Dept. of Political Science, Government Degree College, For Women Begumpet (Autonomous), Osmania University, Hyderabad

in the enrolment it is still relatively low by international comparison. Besides the studies bring to light the problem of regional imbalance as well as inter-social groups imbalances in enrolment rate in term of male female inter – caste inter-religion inter occupation and poor non poor disparities in the attainment in enrolment the book also highlighted the issue of quality above all the studies analyze the problem of under financing of higher education. The entire system of higher education – from under graduate colleges to central universities, including institutions like the Indian Institutes of Technology, suffers from a severe shortage of quality teachers. Not only in quality, but also in terms of number of teachers, almost all institutions are facing a high degree of shortage. Second, a large number of institutions of higher education have very Higher Education in India Emerging Challenges poor quality infrastructure – classrooms, lecture halls, libraries, laboratories, playgrounds, and facilities for accommodation of students and teachers, and all are working in impoverished conditions. High technology based laboratories; smart classrooms etc are severely limited in number. Third, we do have a small number of high quality institutions like the Indian Institutes of Technology, Indian Institutes of Management, Indian Institutes of Information Technology, central universities, central laboratories, etc., but all, working in isolation, have very little effect on the vast system, having no horizontal or vertical linkages. Fourth, the curriculum and the pedagogic methods that are currently in practice are found to be no more relevant for the country's transformation into a vibrant knowledge society of the 21st century associated with a new industrial revolution (industry 4.0), artificial intelligence, and an altogether new knowledge society. Fifth, the inefficient structures and mechanisms of governance that we have, their own adverse effects on the overall environment, which result in demotivated teaching faculty, dissuaded student community and lacklustre research output. The severe shortfall of funds that almost every institution faces is perhaps one of the most important reasons for the crisis in higher education. While the small number of central institutions tend to focus on quality and

standards, the large number of state level institutions of higher education aim at expansion of higher education, rather massification. The state level institutions, in their task, heavily depend upon private sector. As a result, today we have one of the largest private systems of higher education in the world, which depends exclusively on student fees. In fact, growth in private universities, private colleges and other institutions of private higher education which are based on pecuniary motives, has Foreword vii been alarming, unregulated and somewhat chaotic, producing devastating effects on the quality of and equitable access to higher education and on the values that education imparts among the youth.. While the union government and some states have taken important policy initiatives in the recent past towards reforming higher education, they are found to be not sufficient. The book edited by Dr G. Kamalakar, chapters were intensively discussed Addresses a wide variety of issues relating to higher education in India, I am sure, it will attract the wide attention of all those who are engaged in higher education development in the country. We hope that academic administrators, policy makers, education instructors and researches will find the insights of these studies of use for various purposes.

Ms. Vaishali*

Of Sons and Fathers
Asim Ranjan Parhi
Pakshighar Prakashanee
Bhubaneswar,
1 January 2022

Of Sons and Fathers is Asim's new poetry collection about father and son's relationship through all the ages. Asim has put *The Mahabharata* at the center while explaining the

Ms. Vaishali, Department of English & M.E.L, University of Allahabad,
Prayagraj (Uttar Pradesh) Email- vaishaliisinghh05@gmail.com

traumatized relationships of the human self. It mainly centered on expressing the traumatic life of Karn whose identity has been questioned repeatedly thereby hurting the sentiments and showing the atrocities of the world that consider caste to be the *prima facie* for judging a person and not his abilities. It shows how a mother left his son which challenges the nature of a mother. Relating the status quo scenario of orphan children. His journey as a poet involves his love for nature, influence from a father, and connection with Odia Literature. The poet is against this tradition of offering animal flesh in worshipping God and urges the reader to stop this.

‘Born of a father prime
Arise, awake
You, every inch your father’ (21)

In “Every Inch a Father” where the poet tries to express the beauty of his son. The smile, the immaculate innocence, and how the father’s impressions of his son are reflected in his (son) actions. The poet is bridging the gap between him and his son.

In “Time’s Refugee”,
‘Burning wheels of fire
the first Lear and his Cordelia
Bound in Silence’. (22)

The poet compares Shakespeare’s Cordelia with Kunti and Draupadi as the ‘burning wheels of fire’ showing the pathetic condition of women. Cordelia loved her father which leads to a tragic end. Kunti and Draupadi are doomed to suffer the consequences of loving their sons and husbands respectively. The common thing between both is the destruction of their ‘motherless kingdom’.

Asim used Karn as a son of the father Sun in “Father to Son”, where he (father) addresses Karn on the battlefield and boosts his confidence to achieve victory and bravery. As a son, Karn was unknown to his parentage but being a father (Sun) suggests, ‘take care dear/ in a world of lie... You must rule and keep your cool / bury mothers/that behaved fool’ (24)

**'Live your Self, man
sick man, ill man
you the historic legacy
Of tortured male' (25)**

In "Live Man, Live", Asim tells the unspoken pain suffered by the male of the society. Karn was tortured and insulted by Pandavas and the public. He died because of Kunti, his mother who sacrificed Karn for Pandavas, 'Mothers are/ perpetual killers/ epics, myths, or modern psyche/ remember Draupadi, Kunti alike?' The unsung pain of Karn resembles the 'helpless child!' and Kunti is an 'empowered woman' having Pandavas on her side. Here, women refer to 'howling predator?' devouring the male's happiness and life. Poet requests a male world for 'male resurrection'.

In "Hurt Thoughts" the poet is seen defending the animals whose vulnerability can be seen when the humans offer the flesh of the innocent being to god. The poet says, 'curse them that offer/ animal flesh to worship a lie' (32) and questions the ways of god 'How can goddess feed in blood'. The goddess here is Devi Kali who is the goddess of time, doomsday, and death. In Hinduism, the flesh is offered to Kali Maa as a part of the ritual. Not only Hinduism other religions are also performing this act of sacrificing animals to worship their deity. Further, the poet requests the readers and his son, not to worship such a god:

**'So my son
never worship
The Carnivore god' (32)**

The poet is expressing the agony of Karn who has been betrayed his whole life. His mother left him to protect herself, he was not allowed to be a part of his education. He cunningly becomes the disciple of Parsuram but got cursed for his immoral behavior. He challenges the most favorite disciple of Drona but frightens him away because he belongs to a low caste. God Krishna was also unable to understand the pain of Karn and he (Krishna) decided to get along with Arjuna.

**'A teacher that reined
Claimed to have saved**

Yet only raved
Of adharmas and swadharmas' (35)

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Poet is generalizing the pain of Karn whose low caste has made his life horrible and pathetic. He was an able man, a son, a husband, and a warrior but his ways have always been questioned because he was not some Kshatriya son. India is deeply rooted in the caste system and many of the karn is still suffering.

Kunti in no way good than Gertrude and the sons suffers, 'Mothers that killed/ Kunti, Draupadi, Gertrude or Taara/ Mised women'. The fathers are seen as stiff like rocks but they are softer for their sons if anything happened then they (fathers) are always to be blamed.

The poet challenges the father's and son's relationships by examining karn's life from the beginning that how he was abandoned by his mother and she (mother) request the God Sun to protect Karn like a father which he did. The consequences of this abandonment have been shown in the form of anger and frustration. It also questioned the motherhood of Kunti and her inability in decision-making. The poet used 'fire', 'time', and 'hurt' as a symbol to show the agony inside a son. The poet has taken reference from Shakespeare's tragedies to show the tragic end of karn. The references to "Things fall apart" represents the fall of karn on the battlefield. The poet used the tercet stanza/haiku in "To You, My Father" suggesting the five years of long time spent in solitude. The last poem of this collection tries to bridge the gap between a son and a father. It reflects the father in pain, 'When you missed me in your infant nights/ when you wished me at your instant flights/ I deserted you from your innocent rights' (137). Here, God, Sun mourning the death of his son, Karn 'History knows, the epical duel/ Loss was only a fortune cruel'.

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Telefax: +91-79-27910213

Phones: +91-79-25600312/25600311.

H/P: +91 9825012984 Email: drneerjaarun@gmail.com