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Hundred Years of Socialism and the Purpose of Research

The year 2017 marked the centenary year of the Great October Socialist Revolution. On this occasion, all the working-class organizations of the world remembered the October Revolution in their own way. For those who dream of a beautiful world and want to establish a justice-based society and struggle for it, the October Revolution of Russia is no less than a victory day. The Bolshevik Revolution of 1917 gave the world a new direction of change. Moving forward in this direction, it was expected that one class would not be able to exploit another class, and one nation would not be able to exploit another nation, and there would be success in establishing a just social order in the whole world. It is needless to say that the efforts made in this direction impressed the whole world. The working people of Russia ended the dictatorship of the Czar and handed over power to the elite class. In this way, Russia's feudal rule came to an end. However, the manner in which power was transferred, disappointed the public. As a result, under the leadership of Lenin, the people carried out a second revolution. The slogan of socialism was raised in this revolution, which became successful in October after a lots of struggle. During and after this revolution, many posters related to socialist slogans became popular. In this issue of Satraachee, Dr. Richa Sawant has tried to explain the meaning and context of those posters in research paper entitled "*Understanding Political Slogans of the Soviet Period.*" Dr. Sawant has enriched this issue by introducing posters on the October Revolution, Progress through Five-year Plans, the new generation, and the ideal Soviet man.

The challenges that the socialist power of Russia was facing after the success of the October Revolution, is known from the slogans printed on these posters. Russia's biggest problem was to retain power from those who had been stripped of it. For this, the new government fought a bloody struggle for four years. The second problem was the creation of a new economic structure. At this stage, the new regime curtailed civil rights and resorted to repression. This was against the expectations of the new power, but it was also necessary to deal with the internal and external enemies of the revolution. In this way, Soviet power survived facing various challenges and proved that society can run better without feudal landlords, capitalists, and usurers. The Soviet power provided Russia with a new economic structure through the socialist revolution, marginalizing market forces and profiteers it began to develop in a planned and systematic manner. It was clear that the goal of development was to meet the needs of the people. Russia emerged as a new economic power in the new economy. The economic growth rate reached upto 35 percent. Problems like illiteracy, disease, drug addiction, and prostitution had almost ended. Thus, along with the establishment of a strong economic

system in Russia, high human values were also established in social, cultural, and moral life.

The Russian Revolution gave light to the whole world. In a country like India, too, the labour-class party emerged to fight with colonial slavery. On October 17, 1920, the Communist Party of India was formed by M.N. Roy in Tashkent, Soviet Union. Later on, along with Hasrat Mohani, Satyabhakt established the Communist Party on Indian soil, in Kanpur, on December 26, 1925. The journey of Indian socialism from 1920 to 2022 has been completed. It can be said that he has travelled for a hundred years in India. If you want, you can wait until 2025 to affirm this more concretely. But this will only be counting of years; there will be no significant difference in achievements. Looking at the hundred-years journey of socialism in India, it can be easily said that Indian socialism is far from its goal. Rather, it can be said with certainty that its position has been deteriorated drastically over the last twenty-five years. In recent times, the dominance of the producing class has increased, the government has given preference to its interests, and neo-capitalism, imperialism, and communism all have increased their power immensely. At present, socialism has succumbed to capitalism. All the powers of democracy have been engaged in the service of capitalism.

These days, the articles related to English literature, the attempt, to see the contemporary conditions and the events arising out of them in a capitalist context, is commendable. Similarly, articles related to political science, education, psychology, history, and philosophy also target the capitalist influence. Articles related to management, commerce, etc. have a different approach to problems. In these articles, one can often see an attempt to confirm the capitalist trend. Capitalism has appropriated the purpose of research in technical fields of knowledge. This is not accidental. There is a whole system of educational vision behind this which cannot be ignored. This is the thing that should be considered the most. Technical subjects need to make a comprehensive change in the objective of their research. They should give direction to research to establish a just society free from the influence of markets and capitalism. In a nutshell, I mean to say that at present, when we are celebrating the *Amrit Mahotsav* of independence in India and at the same time assessing the centenary journey of society in India, we have to think that whether will only humanities-related subjects will worry about Socialism? Does its presence in other areas of research make no sense? Is it not the responsibility of commerce, management, technology, science, etc. to save the democratic system from capitalism? If all the branches of knowledge could be devoted to the protection of democracy, what is the purpose of the research being done after all?

At present, we have to review the research objectives being done in our respective fields and ensure that our research is not being used for destruction in the name of development. It is very important to have such discretion for a responsible researcher. The way, capitalism has blessed itself with immense power by replacing socialism, is the result of our directionless research. It is hoped that our contemplation and research will not be devoid of foresight.

Female Body, Nation, and Ownership: Reconstructing Women's Experiences in Amrita Pritam's *Pinjar* and Bapsi Sidhwa's *Ice Candy Man*

○ Dr. Naqui Ahmad John¹

The partition of India in 1947 was much more than a simple change to a political map. It was a violent disaster that ripped apart the basic connections between people, communities, and the land. Most history books focus on big ideas like political speeches, official borders, and migration data. However, the deepest and most lasting scars were carved into the lives and minds of women. Their stories reveal a painful truth about that time. As two new nations were being born, women's bodies became the main battlefield. National pride and male-dominated power systems collided, using violence against women to wage their war.

Literature has a powerful way of sharing the quiet stories that history books often ignore. It acts as an important record for the voices that were forced into silence. Two famous books, *Pinjar* (1950) (*The Skeleton*) by Amrita Pritam (1919-2005) and *Ice Candy Man* (1988) republished as *Cracking India* (1990) by Bapsi Sidhwa (1938-2024), demonstrate the reality of this violence against women. These novels follow the lives of two main characters, Puro and Ayah. Through their journeys, we see how women stopped being treated as people and were instead used as symbols. They were treated as the honour of their community or as objects used for revenge. Their bodies became territories that men tried to conquer or take back. In this way, women's lives became the physical space where ideas about national pride and male power were violently played out.

To understand the gendered history of partition, one must analyze how women's bodies were treated as symbolic battlegrounds for the new nations. In the study of Amrita Pritam's *Pinjar* and Bapsi Sidhwa's *Ice Candy Man*, scholars often view the female form as a

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metaphor for the land of India and Pakistan. Researchers like Urvashi Butalia (1998) and Ritu Menon (1998) contend that during the 1947 violence, women became symbols representing the identity of their religious and national groups. Butalia in the introductory chapter writes:

Twelve million people were displaced as a result of Partition. Nearly one million died. Some 75,000 women were raped, kidnapped, abducted, forcibly impregnated by men of the 'other' religion, thousands of families were split apart, homes burnt down and destroyed, villages abandoned. (53)

Whatever be the political or communal reasons but women were at the receiving ends across both the sides of borders. Their body, being and identity were appropriated and targeted as belongings of the nations and the communities. The following words by Bhasin and Menon capture the plight of women in greater detail:

In the violent assertion of identity that characterized Partition, women's bodies became the terrain on which the 'purity' of the community and the 'honor' of the nation were to be contested. To dishonor the woman of the 'other community' was to dishonor the community itself; conversely, to protect 'one's own' women was to protect the integrity of the collective. (43)

In *Ice Candy Man*, the character of Shanta (the Ayah) represents India before it was divided. as a single, diverse entity respected by all. Her kidnapping and subsequent abuse by the Ice Candy Man reflect the violent breaking of the country itself. Antonia Navarro-Tejero (2019) suggests that in Sidhwa's writing, the physical harm done to women acts as a painful testimony. Here, the history of the new borders is literally etched onto women's bodies, making it impossible to separate personal suffering from the history of the nation.

Much of the existing research explores how women's bodies were viewed as property under the rules of patriarchal honour (*izzat*). In *Pinjar*, the lead character Puro is renamed Hamida and described as a "skeleton" (*Pinjar*). Once she is kidnapped, her original identity is erased. Bodh Prakash (2019) and other critics point out that the government's attempt to recover these women was often just as traumatic as the initial kidnapping. The state acted like a "national father figure," trying to reclaim women not for their own safety, but to restore the honor of the country. A clear example of this is found in *Pinjar*, where Puro's family refuses to take her back. As Butalia notes, this is a form of discursive violence, where a woman is treated as a piece of property that is thrown away once it is considered spoiled. Rini Bhattacharya Mehta and Debali Mookerjee-Leonard in "Quarantined Women and the Partition" in the book *The Indian Partition in Literature and Films: History, Politics, and Aesthetics* write:

The Partition riots of 1946/1947 and the destabilization of community alliances that they entailed also treated women's bodies as a site for the performance of identity. According to same patriarchal logic that resulted in the mass rape of women from the "other" religious community (Muslim), the "purity" of Hindu

Sikh became a political prerequisite for their belonging in the new nation.(32)

These words depict how adversely violence during partition of India affected women. It argues that women's bodies were treated not as human bodies but as symbols of community honour and identity. Sexuality violence was used as a weapon to humiliate the other religious community. Women were made to carry the burden of religion, honour, and nationalism, while their pain, consent, and individuality were completely ignored.

Recent feminist studies have tried to look past the idea of women as mere victims. Instead, they examine how Pritam and Sidhwa show women's survival as a form of resistance. These authors move away from "Grand Narratives" written by men and focus on what Ambreen Hai (2000) calls border work, the complex psychological journey of female survivors. In *Pinjar*, analysts suggest that when Puro decides to stay with Rashid, her kidnapper, she isn't just giving up. Instead, she is making a radical choice to reject the community that turned its back on her. According to Purohit (2011), this is marginalized agency, where a woman decides for herself who owns her life. In *Ice Candy Man*, Sidhwa uses Lenny, a young girl with a disability, to tell the story. This creates a woman-centered view of the world. By using a child's perspective, Sidhwa avoids the typical masculine talk of war and focuses instead on the raw, painful reality of what women actually experienced.

While these books are often studied on their own, there is growing interest in comparing Pritam's Punjabi feminist view with Sidhwa's Parsi-Pakistani outlook. Current scholarship suggests a key difference: Pritam highlights the social death of Hindu women who were rejected by their society, while Sidhwa focuses on how women's bodies were treated as objects in the diverse, urban setting of Lahore.

Amrita Pritam's *Pinjar* is a moving story about how a woman loses her humanity even before the Partition violence fully starts. The main character, Puro, is a Hindu girl who is kidnapped by a Muslim man named Rashid. He does this to avenge an old family grudge. This single act demonstrates how a woman's identity was tied entirely to her community and the men who claimed to own her. The moment Puro is kidnapped, her old life ends. She is stripped of her name, her family, and her religion. Rashid renames her Hamida to force a new identity on her. This name change is not a gesture of welcome; it is a way to control her. It wipes away her past and forces her into a new group against her will:

One day he brought a stranger with him and asked his wife to stretch out her arm. The man tattooed on it her new name she had been given when she was married to Rashida. From that day Hamida was not only inscribed on her skin in dark green letters but everyone began to call her by that name.... In her dreams, when she met her old friends and played in her parents' home, everyone still called her Puro. At other times she was Hamida. It was a double life: Hamida by day, Puro by night. She was neither one nor the other, she was just a Skeleton, without a shape or name. (Pritam18)

Puro views herself as a skeleton which shows the deep mental pain she feels. This word describes what it is like to be treated as just a body without any power or choice. She feels

like a hollow shell being used to serve other people's goals. It is as if she is a puppet with strings attached to her. At first, those strings are held by Rashid, the man who kidnapped her. Later, they are pulled by the bigger, violent forces of religious and political conflict. Her life no longer belongs to her. Instead, her every move is forced by the demands of men who want to own her. Eventually, she is trapped by the intense and angry pressures of national pride.

When the violence of partition begins, Puro's fragile world falls apart even more. She sees a massive number of women being kidnapped and traded like goods. This was a cold and official process. Women were treated like stolen property that needed to be sent back to their correct owners. The irony of this situation is heartbreaking. When Puro was first kidnapped, her Hindu family rejected her because they saw her as polluted. Now, because she is officially labeled a Muslim, the government wants to recover her and send her back to India. Her body was once a source of shame for her family. Suddenly, she is just a number in a national plan to get back lost honor. In the end, Puro makes a bold choice to take control of her own life. She saves a Hindu girl from a similar fate, but she decides to stay with Rashid. She chooses the man who kidnapped her because he eventually showed her a complicated kind of kindness. She picks this life over the harsh and unforgiving rules of her original community and her country. By doing this, she rebuilds her own identity. She is no longer just Puro or Hamida. She becomes a woman who has risen above the labels that tried to destroy her.

Bapsi Sidhwa's *Ice Candy Man* tells a powerful story from a different point of view. It is seen through the eyes of Lenny, a young Parsi girl who lives with polio. Lenny's world revolves around her nanny, Ayah. Ayah is a beautiful Hindu woman who represents the diverse spirit of India before the split. Every day, Ayah spends time in a public park. She is surrounded by a group of men who all admire her. This group includes a Muslim ice candy seller, a Muslim masseur, a Sikh Zoo worker, and a Hindu gardener. They all get along and enjoy each other's company. At this point, Ayah is a symbol of a unified culture that has not yet been broken by religious hate. However, as the trouble of partition reaches Lahore, this peaceful world falls apart. The men who once liked Ayah are now divided by their religions. The story shows how big political problems become very personal and scary. Ayah is no longer seen as an individual. She is now viewed only as a Hindu woman in a city that is becoming mostly Muslim. Her body, which once brought people together, is now treated like a prize to be won or a way to get revenge. The turning point is when Ayah is violently kidnapped by a mob. The group is led by the Ice Candy Man, who used to be her friend but is now a vengeful fighter. He does this to get back at Hindus for violence against Muslims in other areas. Ayah's own personality is completely wiped away. She becomes a symbol for her entire religious group. To the mob, hurting her is seen as a duty to their nation and a way to prove their manhood and honor. Sidhwa describes:

The narrator, Lenny, is observing how the brewing political tension of 1947 is fundamentally altering the identities of the people she loves, replacing their individual humanity with religious labels. (Sidhwa. 101)

The image highlights the phrase "People shrink", "dwindling symbols," which is one of

the most heart wrenching lines in the novel. It captures that people stopped seeing each other as individual friends or neighbors and started seeing only their religion. Instead of being known for their personality or kindness, they were shrunk down to simple labels like Hindu, Muslim or Sikh. These lines reveal the brutal heart of the story.

The violence of partition did not stop after the kidnappings. It continued through a painful and tragic process called recovery. Both India and Pakistan set up official systems to find abducted women and send them back to their original families and countries. While this seemed like a kind act, it was actually based on unfair rules. The governments treated women like lost property. They believed these women had to be returned to their rightful male owners, such as fathers or husbands. For many women, being recovered was a second nightmare. Some had already started new lives or had children. Being forced to move again was devastating. Many were sent back to families who saw them as a source of shame or dirty because of what they had been through. During the war, their bodies were treated like territory to be won. During the peace, their bodies were still treated like territory to be controlled. These women were never allowed to choose their own futures.

In *Ice Candy Man*, we see a haunting example of this when Ayah is finally rescued. When Lenny and her mother find her in a brothel, Ayah is like a ghost. The lively, happy woman they once knew is completely gone. She is broken. Her rescue is not a happy moment. Instead, it feels like a cold business deal. When her cousin arrives to take her to India, it finishes the process of treating her like state property. He doesn't see a person who has been through a trauma. He only sees a duty to get back his family's pride:

Godmother strokes Ayah's back. Ayah is huddled over, silently weeping, her body trembling. 'Have patience, daughter, have faith. Go. Go and wash your face,' says Godmother, helping Ayah to stand up. Gathering her skirt with both hands, Ayah clumsily staggers out of the room on her unnatural heels. (Sidhwa 222)

This scene shows Ayah in deep emotional pain. She is crying silently, and her whole body is shaking, which tells us how badly she is hurt inside. Godmother's gentle touch shows care and kindness, but her words also suggest that there is nothing more she can do to truly heal Ayah's suffering. When Ayah walks away on her unnatural heels, it shows that she is no longer the confident, lively woman she once was. Her body and spirit both seem broken. This moment clearly shows how Partition trauma does not end with physical survival; it leaves lasting emotional wounds that change a person forever.

In her novel *Pinjar*, Amrita Pritam provides a different and more rebellious ending. The main character, Puro, later also known as Hamida, survives a cycle of being kidnapped and then pressured by the government to return home. However, she actively resists being recovered. Puro chooses to stay with Rashid, the man who originally abducted her. In her difficult situation, staying is the only way she can maintain some control over her own life. It also allows her to protect the children she has grown to love. Her decision serves as a strong critique of the male-dominated ideas behind the recovery process. It shows that for some women, honor and home could not be found by returning to their old lives. Instead, they had

to rebuild their lives within the difficult reality of their current circumstances.

The greatest contribution of partition literature like *Pinjar* and *Ice Candy Man* is that it does something incredibly important. Such novels piece together a history that was almost lost. For a long time, the stories of women during the partition were hidden away because of social shame and a culture of silence. These women were the secret victims that families and nations simply didn't talk about. Amrita Pritam and Bapsi Sidhwa change this by making women the main characters of the story. They take these women from the sidelines of history and put them right at the center. In these pages, women aren't just faceless victims or numbers in a report; they are real people with their own strength and a fierce will to survive. Puro's transformation in *Pinjar* from a woman who felt like a hollow skeleton to someone who saves others shows how strong the human spirit can be. Even Ayah's quiet endurance in *Ice Candy Man* is its own form of bravery.

These novels force us to rethink what a nation actually is. They ask a difficult question: how can you belong to a country that was created through such extreme violence against its own people? We often hear about the motherland as a sacred, protected place, but these stories show a different reality. They reveal that the nation, while promising safety, often demanded the most painful sacrifices from the women it was supposed to protect. Amrita Pritam writes in *Pinjar*:

Daughter, it would have been better if you had died at birth! If the Shaikhs find you here they will kill your father and your brothers. They will kill all of us, said the mother, hardening her heart... Pooro remembered Rashida's words: You have no place in that home now. But what about her fiance, Ram Chand? What was the difference between being engaged and being married? Why had he not bothered to come to her help? There was one hope for her: escape in death. Pooro got up and went out of the door. Neither her mother nor her father tried to stop her. When she had come this way earlier, she had believed she was returning to life; she had wanted to live again, to be with her mother and father. She had come full of hope. Now she had no hope, nor any fear. What more could anyone take from her than life? The thought dried up all her tears. (18)

This passage presents one of the most painful moments in Pooro's life and clearly shows the extent of women's suffering in *Pinjar*. When her mother says that it would have been better if Pooro had died at birth, it reveals how fear, honour, and social pressure destroy natural maternal love. Pooro is treated as a threat to her family's safety rather than as a victim who needs protection. The family's fear of the Shaikhs and communal violence forces them to reject their own daughter, showing how women are sacrificed to preserve family and community honour. Pooro realises that she no longer belongs anywhere, neither in her parents' home nor in society. Her memory of Rashida's words confirms her complete exclusion and loss of identity. The silence of her fiance, Ram Chand, deepens her suffering, as even the man who was meant to protect her fails to act. With all doors closed, Pooro begins to see death as her only escape. Her emotional numbness, shown by the drying of her tears, reflects the deep psychological trauma caused by abandonment and violence.

By sharing the stories of characters like Puro and Ayah detailing their deep pain, their incredible strength, and their messy attempts to start over these authors do more than just record the past. They challenge us to create a future where a woman is never treated as a symbol for a cause, but is instead respected as a person with total control over her own life and body. The conceptualization of the nation as a feminine entity is frequently personified through tropes such as “Mother India”. It transcends mere linguistic metaphor and functions as a sophisticated mechanism of nationalist ideology. This gendered personification creates a precarious landscape for women. Through it the female body is transformed into a symbolic repository for communal identity, purity, and collective honor. In the crucible of nation-building and sectarian conflict, women’s bodies are often instrumentalized as the primary terrain upon which political and religious boundaries are contested. Because the purity of the woman is conflated with the integrity of the national border, any violation of her person is perceived as a strategic assault on the nation itself. This theoretical framework suggests that during periods of geopolitical upheaval, such as the partition, the woman is stripped of her individual agency and redefined as a passive site of territorial conquest or reclamation. Consequently, the female body becomes a biological and symbolic frontier, where the performance of masculine protectionism and the enactment of communal violence serve to delineate the shifting boundaries of a new national identity.

Furthermore, this ideological framework necessitates a rigid control over women’s mobility and reproductive choices. The biological reproduction of the nation is seen as a vital security interest. When the state or the community views its women as the culture-bearers of the group, their behavior becomes a metric for the nation’s moral health. This leads to a paradoxical situation where the woman is placed on a pedestal as a Goddess or Mother, yet is simultaneously denied the basic human right to self-determination. In times of war, this symbolism turns lethal. The enemy seeks to dishonor the opposing nation by targeting its women, viewing sexual violence not just as a crime against an individual, but as a symbolic defeat of the opposing men who failed to protect their territory. Thus, the female body is used to communicate messages between men, serving as a canvas for the inscription of nationalistic pride or communal shame. The actual lived experiences, physical pain, and psychological trauma of the women are often erased in favor of these grand, abstract narratives of national destiny. The most common idea is that the nation is a female figure, a mother. She is sacred, pure, and must be protected. This image gives men a powerful, emotional reason to fight: to defend their mother. But this also means that the women within the nation are seen as stand-ins for this mother figure. Their purity is seen as equivalent to the nation’s purity.

Women did not just ‘enter’ the national arena: they were always there, and central to its constructions and reproductions! However, it is true that including women explicitly in the analytical discourse around nation and nationalism is only a very recent and partial endeavor. (Davis 3)

Yuval-Davis argues that women did not suddenly become part of the nation at some point in history. Instead, women were always present and played a crucial role in shaping the nation. They contributed by giving birth to future citizens, passing on culture, traditions, and values, and maintaining social and moral boundaries. However, even though women were

central to the nation's formation, scholars and political thinkers often ignored them in discussions about nationalism. The study of nationhood mostly focused on men, wars, borders, and politics. Only in recent times have thinkers begun to seriously include women in the academic study of nation and nationalism. Yuval-Davis therefore highlights a contradiction: women were essential to the nation, yet their importance was recognized very late and only partially. This critical precept lends itself very congruently to the two texts: *Pinjar* and *Ice Candy Man*. In the context of the two narratives under consideration, it means that if a woman from one community is harmed by a man from another community, it isn't seen just as a personal crime. It is seen as an attack on the honor of the entire nation or religious group. This is why violence against women during communal riots is so brutal. It is a symbolic way to dishonor and defeat the enemy nation.

In the fight to define a new national identity, people often look to tradition. And women are frequently placed at the center of these traditions. Partha Chatterjee, in his book *The Nation and Its Fragments* opines that:

The inner/outer distinction to the matter of concrete day-to-day living separates the social space into *ghar* and *bahir*, the home and the world. The world is the external, the domain of the material; the home represents one's inner spiritual self, one's true identity. The world is a treacherous terrain of the pursuit of material interests, where practical considerations reign supreme. It is also typically the domain of the male. The home in its essence must remain unaffected by the profane activities of the material world—and woman is its representation. And so one gets an identification of social roles by gender to correspond with the separation of the social space into *ghar* and *bahir*. (120)

These lines depict that the society divides life into two spaces: *ghar* (home) and *bahir* (outside world). The outside world is seen as practical, material, competitive, and dangerous, and it is usually linked with men. The home, in contrast, is imagined as pure, moral, and spiritual, representing one's true identity. Women are made the symbol and protectors of this inner space. Because of this thinking, men and women are given fixed roles; men handle the outside world, while women are expected to stay within the home. This division limits women's freedom and reinforces gender inequality. Because women are seen as the guardians of culture, controlling them becomes a way to protect the nation's identity. This is why, during times of national upheaval, there is so much focus on controlling women's bodies, sexuality, and choices, to prove that the culture remains pure and strong. Just as nations fight over land and borders, they also fight over women's bodies. In this violent logic, a woman's body is treated like a piece of land that can be conquered, occupied, or polluted. By attacking a woman from the other side, a militant is not just harming an individual; he is symbolically conquering the enemy's territory and striking at the heart of their community's honour. Nira Yuval-Davis & Floya Anthias, in their book *Woman-Nation-State* observe that:

Women are constructed as the symbolic bearers of the collectivity's identity and honour, and the specific practices through which this occurs vary... from the regulation of marriage and sexuality to the ways in which women are represented as victims in war and conflict. (62)

This is why mass abductions and rapes were such a common feature during the partition of India. It was a way for one community to assert its power and humiliate the other by capturing and defiling what the other held most sacred, its women.

Partition of India was far more than a political event; it was a tragedy where women's bodies became the primary battlegrounds for national and religious pride. Through the stories of Puro in *Pinjar* and Ayah in *Ice Candy Man*, the author illustrates how women were stripped of their humanity and treated as property or symbols of community honor. The research highlights a painful paradox: while women were placed on pedestals as mothers of the nation, they were simultaneously denied the right to control their own lives. Whether through violent abduction or the state's cold recovery process, their personal suffering was often ignored in favor of grand political narratives. Ultimately, it is suggested that by sharing these silenced stories, we can challenge the idea of women as mere symbols and move toward a future where they are respected as individuals with full agency over their own bodies.

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Indigenous Weaving Techniques of Manipur

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Abstract:

Manipur is a cradle of many cultures of many different ethnic groups who came at various times and contributed to growth of the civilization in this hilly state in Indian North Eastern frontier. Weaving is an old industry in Manipur. The chief industry of Manipur has been weaving and the handloom weaving is most popular among Manipur women. Every woman from lowest to the highest in social status used handloom products and their trade became an asset par excellence for every would-be bride. At one time, girls from the highest family to lowest were compulsorily taught weaving from a very tender age of seven or eight and parents would take pride in their excellence in the crafts. There are three main features in the technique of weaving in the loom. They are the shedding motif, the picking motif and the beating motif. Name of the instrument of the Manipuri weaving are- Langchak, Phihoukeirak, Samchet, Singmit, Nachei, Konnabi, Tareng, Khongnet, Suna, Pangantem Yongkham/Iyong etc.

Key words: ‘Mangol’, ‘Yetpu Kanaibi’, ‘Sunachei’, ‘Utong’, ‘Langchak’.

Manipur lies on the eastern frontier of India. It was an ancient Kingdom which had enjoyed the fortune and glory and experienced sorrow and vicissitudes of her long history. Manipur is a cradle of many cultures of many different ethnic groups who came at various times and contributed to growth of the civilization in this hilly state in India's north eastern frontier. The present name of the land a ‘Manipur’ is of comparatively recent origin, dating from the eighteenth century only and it lost its independence to the mighty British in 1891.

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Weaving is an old industry in Manipur. The chief industry of Manipur has been weaving and the handloom weaving is most popular among Manipur women. In Manipur till today, the weaving is entirely in the hands of women. Every woman from lowest to the highest in social status used handloom products and their trade became an asset par excellence for every woman would be bride. At one time, girls from the highest family to lowest were compulsorily taught weaving from a very tender age of seven or eight and parents would take paid in their excellence in the crafts.

The technique of weaving by using the method of 'Khwang-iyong' is very popular and very old method. By this method different kinds of cloth of various designs are woven by the Meitei women. The clothes which are woven by using the technique of Loin loom are small in length and breadth. Traditionally the weaving with the help of Loin loom is done by the Meitei women on the northern side of the Mangol (Varandah) of the Meitei house which is called Mangshok. The technique of loin loom weaving is that two holes are made to the two wooden pillars on the northern side of the 'Mangol' (Varandah) and then two wooden rods are left inserted into the holes. The unfinished clothes are wrapped around the rod.

The process of weaving the clothes in the loin loom will be started in such a way that two women weavers start fitting the warp in the loin loom. When the weavers begin weaving the clothes, the leg of the weaver will stretch forward on the ground where she sits. The 'Yetpu kanaibi' (Breast Bar) being held by the 'Sanam' (back strap) is placed on the lap. The 'Sunachei' (Herald bar), 'Utong' (Bamboo bar), and lease rod are fixed in their proper places. The 'Langchak' (Bobbin) is also kept ready on the right side of the weaver. A roll string of bamboo is tied to the herald bar and the roll of string of bamboo is held by the hand of the weaver. Then the weaver ties up free end to the herald bar by holding the roll of string in 'Langchak' (bobbin) in the hand and again two sets of threads from the bobbins are fixed each around the 'Yetpu Kanaibi' (Breast bar) by keeping one up and one down. Passing one thread below the bamboo bar but encircling the lease rod and then passing below it to the front bar, the weaver lets go the other one, remaining free from the head over the herald bar but below the lease rod. The second weaver who now holds the two strings encircles same and passes the thread to the first weaver who is sitting with the loin-loom. Thus weaving of clothes by using the loin-loom is done for completing the weaving by repeating whole process.

There are three main features in the technique of weaving in the loin-loom. They are the shedding motif, the picking motif and the beating motif. With the left hand lifting up 'Sunachei' (Herald bar), the righthand presses down the 'Utong' (Bamboo bar) simultaneously. 'Tem' (beating stick) in the shed, kept vertical, the right hand passes the weft from the right side by means of the 'Pangantem' (Shuttle) and the left hand picks it with 'Tem' (Beating stick) and the weft is beaten up. The Tem is then removed. Producing centre shed the left hand passes through it the shuttle and the right hand picks it up. The weft yarn is then beaten up with the help of 'Tem'. The whole process is then repeated and the technique of weaving is carried on to finish the cloth.

The 'Pang-iyong' (Throw shuttle loom) is a weaving implement made of wood has four wooden posts and this implement has its size measuring about 157.5 c.m. each in breadth and length. This loom is used by the Manipuri handloom weavers in a wide scale for weaving

different kinds and designs of Manipuri handloom products. In early period, it was made of bamboo. Small wooden bars are fitted to connect the four wooden posts at about 7.5 cm from the floor. Again wooden bars are fitted to four wooden posts at about 30 cm above the ground as done earlier at the lower level at the loom. The bars which are connected to the four wooden posts are known as 'Pheirel' in Manipuri language. The two 'Pheirels' on the length of loom, extend about 1.05 cm and on this extension rests a wooden plank to be used as seat by the weaver. On both sides of the loom on the left and right of two 'Pheirels' are also fitted by connecting the wooden posts and on bars as straight bamboo which is known as 'Naungkhok' in Manipuri is placed horizontally, Small ropes are tied with the 'Singmit machei' by hanging down from the bamboo bar called 'Naungkhok' and the ropes tied with the 'Singmit machei' are known as 'Lakye Thouri' from the middle of the 'sunachei' ropes are again hanging down and 'Khunets' (Treadle) are tied to the end of the ropes. When the weaver weaves the clothes, she places her feet place on these. 'Khunets' while weaving by the weaver presses her leg alternately on the 'Khunets' and throw the 'Pangantem' (Shuttle), then the 'Shamjet' (Reed) beats to weave. Thus the weaving process is going to complete the cloth.

A wrap beam is rested just below the middle of the two front wooden posts of the loom and the wrap threads are tied around the wrap beam. Just to the opposite of the warp beam, there is another beam which is known as cloth beam which rests horizontally on the side of the hind wooden posts. The completed part of the weaving cloth is wrapped around the cloth beam. There are two holes on the right or left sides of the warp beam and cloth beam and two bamboo sticks which are known as "Hanglakchei" are inserted through the holes of the ground for serving as brakes. The two 'Hanglakchei' help to unwrap the wrapped threads and wrapped clothes from around the twowrap beam and cloth beam.

The Extra weft technique is a special feature of weaving the cloth used by the women weavers of Manipur since early period in making various design in the silk clothes. The clothes which have extra weft design can be used for both sides of the cloth. The process of weaving clothes by using the extra weft technique is as follows-

In this technique of weaving, extra coloured yarn is used as weft along with the normal weft yarn. When the weaving is started, the threads used for extra weft are then woven through the warp by hand or small shuttle. After this, the weft thread is pressed by the samchet (Reed). In this way, designs with extra weft are created one after another.

There is another kind of extra weft technique in weaving the cloth by the Meitei weavers. In this case, the extra weft is passed across the ground and formed rows of loops on the reverse side of the cloth are formed. When the desired pattern is completed, the extra warp is cut off as in carpet weaving and pile clothes. Such extra weft technique is used in making designs like 'Ningthouphi wanphak' and 'Ningthouphi tajin' etc.

The technique which is used in making 'Lamthang khuthat' is another one in which yellow silk thread is used for fine and white flimsy material. This kind of technique can be used only in the Pang-iyong (Frame loom). It cannot be woven on other looms.

In early period, the designs made by using extra weft technique were made by copying

the designs from the finished clothes or by counting the number of strands in the weft. However, nowadays, the intended designs are drawn first on the wrap before weaving. Extra weft is than woven on the areas where designs are drawn on the wrap.

The embroidery work is a special feature in the Manipuri textile. It is also an important craft among the people of Manipur since very early period. It is a supplement to the Pattern making in weaving of different kinds of textile fabric. The waving of cloth can produce only the simple cross pattern but cannot produce the rounded pattern on loom weaving. The needle-work embroidery makes the fabrics of Manipur textile more decorative, more beautiful, more fanciful and more standard and makes help in uplifting the quality of the product. It can explore the skill and talent of the Manipuri women in the field of weaving craft-traditionally, the work of embroidery is common experience to most of the Meitei women because, since past centuries, every Meitei women of every house had woven clothes for their own use and for every household member and every women had enough experience of needle-work embroidery to the border of 'Phanek mapan naiba' (a loin cloth of the women) which was used in different occasions of public gatherings and great festivities like marriage feast, pomp, splendour and merry making events etc. It is believed that the needle was used in Manipur by importing from Burma (Myanmar) and with the introduction of needle, the textile craft in Manipur made an aesthetic stride.

In the needle-work embroidery, the tools and materials required are very simple and few that in this craft only needle and cotton yarn or silk yarn of different colours are required. In the traditional needle-work embroidery, the artisans of Manipur used three distinct types. The first pattern is the rounded or the circular pattern which is used even today at the border of the 'Phanek' of Meitei women. The second pattern is the natural objects like cock, horse, elephant, sun, moon, star etc. as seen in the design of the cloths like 'Shaphi- Lanphi' or 'Shami-Lanmi' which is used as shawl. The third pattern is known as type of Sha Nga (animal and fish). In appearance, it is slightly stylized but its motifs are recognizable as natural forms.

Locally the appliqué work is known as 'Leeba' in Manipuri. It is a decorative work on cut out material by stitching it into the surface of another material. It is developed embroidery in an attempt to give aesthetic excellence. The appliqué work technique gives a blending of the two fabrics and it is more prominent than the needle work embroidery. Meitei weavers used pale yellow on fine white fabric, while on white, dark blue on pale and so on in the appliqué work. The appliqué work is still found to be used in various clothes, the exact time of introducing this type of work cannot be stated but, it is mentioned in the book *Loiyumba Sinyen* an account of the distribution of duties to different family titles of Meitei society during the period of king Loiyumba reigned during 11th Century A.D. in Manipur.

Conclusion:

A Particular vendor known as 'Phiribi Potpham' (Phi-Cloth, Ribi-Leebi-Persons engaged in appliqué work, Potpham- Vendor) was introduced by Maharaja Bhagyachandra (1759-1762 and 1763- 1798 A.D.) for selling the products of appliqué work and this kind of vendor is still existing in the 'Khwairamband Keithel' of Imphal to sell the special cloth items of

appliqué work to be used as ritual dresses and to be worn by the nobles. This special type is applied mainly on the borders of Ningkham (waist band), Samjin (head gear) and Innaphi (wrapper) which were worn by the king, nobles and queen. The Manipuri style of appliqué work is different in comparing with the other Indian styles. The use of designs, color schemes as well as technique of needle- work are also unique.

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Trauma of Partition in Saadat Hasan Manto's 'Khol Do' and 'Thanda Gosht': A Critical Exploration Through Cathy Caruth's Unclaimed Experience

○ Sibte Hassan¹

The Partition of India in 1947 represents one of the most significant human tragedies in the modern era. It was marked by unprecedented violence, mass displacement, and deep psychological trauma. This dark period in the history of India influenced many authors across genres. The Partition of India brought freedom, but it also brought deep pain. People who had lived together for generations suddenly became enemies. Ordinary families were forced to leave their homes overnight. They walked for days with little food or water, not knowing if they would survive. Trains meant to carry refugees often arrived full of dead bodies. Villages were burned, and families were separated forever. Many people lost their parents, children, or siblings and never found them again. The trauma of Partition was not only physical but also emotional. Those who survived carried fear, grief, and silence inside them for the rest of their lives. Women suffered the most, as many were abducted or attacked, leaving lifelong scars. Children who witnessed this violence grew up with memories of blood, loss, and fear. Even after reaching "safe" places, refugees felt homeless because their roots were gone. Partition broke trust between communities and turned neighbours into strangers. The pain of 1947 did not end with borders; it continued in memories, nightmares, and unresolved sorrow. Yasmin Khan in her seminal book *The Great Partition: The Making of India and Pakistan* depicts that;

Children, the elderly and the sick were not spared, and ritual humiliation and conversions from one faith to another occurred, alongside systematic looting and robbery clearly carried out with the intention of ruining lives. It seems that the aim was not only to

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kill, but to break people. A scorched earth policy in Punjab, which would today be labelled ethnic cleansing, was both the cause and the result of driving people from the land. (6)

This passage clearly shows how cruel the Partition violence was. It was not limited to fighting between armed men. Innocent people like children, old people, and the sick were also attacked. Houses were looted, villages were destroyed, and people were forced to change their religion. The violence aimed to destroy not only bodies but also minds and dignity. People were pushed out of their homes so that entire areas could be emptied of one community. This created fear, helplessness, and lifelong trauma. The pain did not end when people crossed the border; it stayed with them as emotional wounds that never fully healed. Along with physical violence, Partition created deep emotional wounds that stayed hidden for years. Urvashi Butalia in her book *The Other Side of Silence: Voices from the Partition of India* explains this inner suffering when she writes:

Partition was surely more than just a political divide, or a division of properties, of assets and liabilities. It was also, to use a phrase that survivors use repeatedly, a ‘division of hearts’. It brought untold suffering, tragedy, trauma, pain and violence to communities who had hitherto lived together... It separated families across an arbitrarily drawn border, sometimes overnight, and made it practically impossible for people to know if their parents, sisters, brothers or children were alive or dead. (7)

This passage shows that Partition was not only about land or politics but about broken human relationships. People who once lived together peacefully were suddenly divided by borders. Families were torn apart without warning, and many never learned what happened to their loved ones. This uncertainty created lifelong pain and silence. The phrase “division of hearts” clearly explains the emotional trauma people carried inside them. Even after resettlement, survivors felt incomplete and lonely. Their suffering continued through memories, loss, and unanswered questions, making Partition a lasting psychological wound rather than a finished historical event. Women bore the heaviest burden of suffering during the Partition of India, as violence entered not only their bodies but also their everyday lives and memories. They were abducted, assaulted, silenced, and often blamed for crimes committed against them. Society placed the weight of family and community honour on women’s bodies, turning them into symbols rather than treating them as human beings. For many women, survival itself became a painful experience, filled with fear, shame, and emotional isolation. Even those who escaped physical death carried lifelong trauma that shaped their silence, behaviour, and sense of self. Their suffering did not end when the violence stopped or when borders were crossed. Instead, it continued through broken relationships, lost homes, and unspoken memories. The trauma of partition forced women to live between survival and loss, where their pain remained unseen and unheard in official histories. Ritu Menon and Kamla Bhasin in their book *Borders & Boundaries: Women in India’s Partition* describe that:

Very large numbers of women were forced into death to avoid sexual violence against them, to preserve chastity and protect individual,

family and community “honour”. The means used to accomplish this end varied; when women themselves took their lives, they would either jump into the nearest well or set themselves ablaze. (42)

This shows how women’s bodies were treated as carriers of honour during the Partition. Instead of being protected, women were often forced to die so that their families and communities could avoid the shame of sexual violence. Honour was placed above women’s lives, leaving them with no real choice. Menon and Bhasin make it clear that these deaths were not acts of freedom but results of intense social pressure. This directly connects with “Khol Do”, where Sakina’s body becomes a site of repeated violation and control. Her trauma reflects how women lost ownership of their own bodies, which were constantly regulated by patriarchal ideas of honour. The quotation strengthens the argument that Partition violence against women was socially accepted and deeply gendered.

Indian fiction could not remain unfazed in English and other Modern Indian languages. Hindi, Urdu, Punjabi, English etc. many novels, short stories Sadat Hasan Manto one such modern Indian writer writing in Urdu who grasped some of the deepest import of the trauma of Partition. Sadat Hasan Manto (1912-55) has to his corpus short stories like “A Woman’s Life”, “A Wet Afternoon”, “A Dog of Titwal”, “Colder than Ice”, “The Gift”, “An Old Fashioned Man”, “Odour”, “A Tale Of 1947”, “Khol Do”, “Thanda Gosht”, “Toba Tek Singh”, “The Girl From Delhi”. Many of these short stories center on the trauma of partition. Through the select short stories of Saadat Hasan Manto “Khol Do” and “Thanda Gosht” this paper critically examines the multidimensional trauma that emerged in the wake of Partition. By analysing gendered violence, the psychological toll of displacement, and the fragmentation of identity, this study highlights how the writer engaged with personal and collective trauma. The paper explores how Sadat Hasan Manto’s narratives articulate the lasting effects of Partition, emphasizing that trauma is not confined to the moment of violence but continues to shape the lives of individuals and communities in its aftermath. This paper seeks to analyse two key stories, Manto’s “Khol Do” and “Thanda Gosht” through the lens of trauma theory of Cathy Caruth’s *Unclaimed Experience* shall be used to interpret.

Trauma Theory explores the psychological, emotional, and cultural impacts of traumatic experiences. It looks at how trauma disrupts a person’s ability to process and understand their memories, leading to long-lasting emotional scars. This theory emphasizes that traumatic events often cannot be fully understood or expressed through traditional language or memory, leading to fragmented recollections and emotions. Trauma theory is applied across various fields, including literature, psychology, and cultural studies, to examine how individuals and societies cope with and represent trauma. Cathy Caruth, a key figure in trauma theory, builds on the work of Sigmund Freud and others, emphasizing that trauma involve an overwhelming event that the mind cannot immediately comprehend. According to Caruth, trauma is not fully experienced at the time it occurs; it manifests later in the form of flashbacks, nightmares, or haunting memories. Her theory suggests that trauma survivors are trapped in a cycle of re-experiencing the event, unable to fully articulate or understand it. She argues that trauma is not just a personal experience but also a shared one, affecting both individuals and the collective memory of communities. In literature, Caruth’s trauma theory is used to analyze narratives

that depict this delayed understanding and expression of trauma, revealing how literature can serve as a space to explore and represent these fragmented, unspeakable experiences. The Partition of India and Pakistan in 1947 was not merely the division of territory but the rupture of a deeply interconnected social, cultural, and emotional landscape. Partition should not be seen as a singular historical event but as a process that affected every aspect of life on the subcontinent, leaving psychological and cultural scars that have yet to heal. Historian like Gyanendra Pandey describes that,

A few of its striking features may, however, be noted immediately. The singularly violent character of the event stands out. Several hundred thousand people were estimated to have been killed; unaccountable numbers raped and converted; and many millions uprooted and transformed into official 'refugees' as a result of what have been called the partition riots. (2)

Yet, beyond the physical dislocation, Partition left an indelible mark on the collective psyche of the Indian subcontinent, a trauma that found its most poignant expression in literature. Saadat Hasan Manto prominent writers of his time captured this trauma in his works, using fiction as a means of grappling with the unspeakable horrors of Partition. Manto known for his unflinching portrayal of human degradation and brutality. By exploring the representation of trauma in these stories, this study underscores the complexity of Partition's legacy, particularly for women and other vulnerable groups. Furthermore, it engages with the broader cultural memory of Partition, highlighting how Manto's works serve as both literary and historical documents that challenge official narratives of Partition.

For their brutal honesty in depicting the violence and inhumanity that accompanied partition. His stories, "Khol Do" and "Thanda Gosht" are exemplary in their portrayal of how women's bodies became sites of violence, exploitation, and trauma during this period. In "Khol Do", the plight of Sakina, a young girl gang-raped by her rescuers after being separated from her father during Partition, encapsulates the trauma of communal and patriarchal violence. In "Khol Do", Manto brings attention to the mechanical and dehumanized reaction of Sakina after her traumatic experience. When she hears the command Khol Do her automatic response captures the depth of her psychological devastation:

The doctor said to the old man, "Open the window." Sakina, who was lying in an almost lifeless state on the stretcher, suddenly stirred. Her hands moved slowly to her waist and she unfastened her shalwar. The old man screamed in joy, "She is alive! My daughter is alive!" (Manto 58)

This scene captures how Sakina's body has become disconnected from her consciousness, her response shaped by repeated trauma, transforming a simple command into an agonizing symbol of her violation. This moment also captures the physical and psychological destruction of Sakina, whose body becomes a battlefield where her autonomy is stripped away. Her mechanical response to the command "Khol Do" (open it) hauntingly illustrates the depths of her trauma.

Manto's "Khol Do" makes this dynamic painfully clear, as Sakina's body becomes a battlefield upon which men wage their communal and patriarchal wars. Her father's desperate search for her underscores the personal cost of Partition, while the final scene reveals that even familial bonds are no shield against the violence that engulfs society during such moments of collapse. Manto's sparse and direct prose mirrors the trauma of Sakina's experience. In "Khol Do" the repetitive violence and dehumanization experienced by Sakina can be seen as a reflection of Caruth's theory of trauma. The story suggests that trauma is not something that can be fully processed or narrated at the moment of its occurrence, but instead returns in haunting ways, much like Caruth's idea of belatedness.

The experience of trauma, the fact of latency, would thus seem to consist, not in the forgetting of a reality that can hence never be fully known, but in an inherent latency within the experience itself. The historical power of the trauma is not just that the experience is repeated after its forgetting, but that it is only in and through its inherent forgetting that it is first experienced at all. (17)

Trauma is not locatable in the simple violent or original event in an individual's past, but rather in the way that its unassimilated nature, the way it was precisely not known in the first instance, returns to haunt the survivor later on.

In Manto's "Khol Do" the repeated violation of Sakina's body without her comprehension or resistance illustrates this latency. The horrors she endures are too overwhelming to be fully processed in the moment, aligning with Caruth's idea that trauma is not fully known at the time of its occurrence and returns to affect the victim later in fragmented ways. "Khol Do" focuses on the female body as a site of violence, In "Thanda Gosht", Manto explores the collapse of masculinity and the psychological guilt felt by perpetrators. Ishar Singh, the protagonist, violates a dead Muslim woman during a moment of communal violence, and his impotence afterward symbolizes his moral and psychological paralysis. In Thanda Gosht, Manto delves into the psychological toll that the violence and death of Partition have on the human mind and body. Ishwar Singh's chilling confession to Kalwant Kaur reveals his horrifying encounter with a lifeless woman's body:

I took the girl's hand and pulled her towards me. But as soon as I touched her, I realized her body was cold. My fingers froze. I looked at her closely — she was already dead... as cold as ice. The fire in my body extinguished. I was left with nothing but cold flesh in my arms. (Manto 65)

This passage highlights the breakdown of Ishwar's psyche, where the boundary between life and death, passion and horror, collapses into a macabre realization of his actions during the chaos of Partition.

Manto's depiction of male guilt in Thanda Gosht reveals the deep psychological impact of Partition violence, not only on victims but also on those complicit in the brutality. Ishar Singh's guilt and impotence suggest that trauma extends beyond the immediate moment of violence, affecting the perpetrators in profound and lasting ways. In Thanda Gosht, the

protagonist's inability to confront the violence he has committed until after the fact can be understood as an expression of trauma's belated nature, as described by Caruth. The event, his realization that the woman he raped was already dead, is not immediately processed by him but returns in a manner that overwhelms him later.

Trauma is not locatable in the simple violent or original event in an individual's past, but rather in the way that its very unassimilated nature—the way it was precisely *not known* in the first instance—returns to haunt the survivor later on. (Caruth 4).

This sentence from *Unclaimed Experience* can help to understand the central psychological rupture in Manto's story. Manto's character, Ishwar Singh, does not realize the full horror of his action until much later, when the traumatic memory returns to him, manifesting in his speechlessness and eventual breakdown. This belated understanding echoes Caruth's notion of trauma as something unclaimed in the initial moment of the event but re-experienced belatedly and violently, making Manto's narrative a powerful case for trauma theory analysis.

Saadat Hasan Manto's short stories, particularly "Thanda Gosht" and "Khol Do" are critical texts that explore the profound impact of the Partition of India on individual lives and collective memory. Manto's works reflect the stark realities of violence and dislocation during Partition, highlighting the psychological ramifications of historical trauma on his characters. Manto's candid portrayal of the brutalities of this era serves as a narrative medium to unpack the complexities of identity and loss, laying a foundation for trauma theory's application to his literature.

Cathy Caruth's *Unclaimed Experience* provides a pivotal framework for understanding the nuances of trauma in literature. Caruth posits that trauma is often marked by a delay in understanding and articulating the traumatic event. This notion is particularly relevant in Manto's storytelling, where characters grapple with the lingering effects of violence and the inability to fully process their experiences.

I will argue in what follows that trauma is not simply an effect of destruction but also, fundamentally, an enigma of survival. It is only by recognizing traumatic experience as a paradoxical relation between destructiveness and survival that we can also recognize the legacy of incomprehensibility at the heart of catastrophic experience. (Caruth 58)

This statement means that trauma is not only about damage, pain, or loss. It is also about the strange fact that the survivor remains alive after experiencing something overwhelming. Trauma creates confusion because the mind cannot fully understand how one has survived such destruction. This incomprehensibility stays with the survivor, making the experience difficult to explain or process. As a result, trauma exists as an unresolved tension between suffering and survival, leaving lasting psychological effects rather than clear closure.

Most research has focused on the socio-political implications of Partition literature without delving deeply into individual psychological experiences. Exploring how Manto's stories reflect the unclaimed experiences of trauma which is remain unprocessed or unacknowledged

in society can fill a critical gap in trauma literature. Narrative Structure and Trauma: The narrative techniques used by Manto in “Khol Do” and “Thanda Gosht” can also be analyzed in relation to Caruth’s ideas about storytelling and trauma. There’s an opportunity to investigate how Manto’s fragmented narratives mimic the disjointed experience of trauma, an area that may not have been thoroughly examined. Both “Khol Do” and “Thanda Gosht” exemplify Manto’s unflinching approach to depicting trauma. His use of stark, fragmented prose mirrors the fractured identities and psyches of his characters, making the reader confront the brutal reality of Partition’s violence without offering any resolution or catharsis. In this way, Manto’s works align with Caruth’s concept of trauma as something that defies resolution, lingering in the unconscious mind long after the event has passed. Manto’s stories emphasize the immediate horror of Partition violence. In the context of Partition literature, trauma is not limited to individual experiences but extends to the collective memory of the subcontinent. The violence, displacement, and loss that defined Partition left deep scars on the cultural and social fabric of India and Pakistan. Manto’s stories serve as literary representations of this collective trauma, giving voice to the experiences of those who were silenced by the official narratives of nation-building.

One of the key elements of trauma theory is the concept of inexpressibility. Traumatic experiences are often so overwhelming that they defy articulation. This inexpressibility is evident in Manto’s works, where the characters are often rendered voiceless by their trauma. In “Khol Do”, Sakina’s trauma is communicated not through words but through her mechanical, dissociative response to the command “Khol Do”. This alienation is a central theme in both “Thanda Gosht” and “Khol Do”, where the protagonists are trapped in a state of psychological paralysis, unable to move forward with their lives.

Manto’s short stories “Thanda Gosht” and “Khol Do” can be understood through Cathy Caruth’s trauma theory, as explained in *Unclaimed Experience*. Caruth suggests that trauma is not just the painful event itself, but how people keep reliving it, often without fully realizing it. This idea is clear in Manto’s stories, where the characters struggle with the overwhelming violence of Partition. In “Thanda Gosht” the main character’s discovery of a dead body during an act of violence shows how trauma freezes him emotionally and mentally. The “cold flesh” symbolizes an experience so shocking that he can’t fully understand or process it, just like Caruth’s concept of trauma as something that cannot be easily explained or healed. In “Khol Do” the father’s delayed realization of his daughter’s abuse is another example of how trauma can blur reality. The story shows how both the father and daughter are deeply affected by the violence they endure, but they can’t fully grasp or talk about it until it’s too late, if ever.

Manto’s stories reflect Caruth’s idea that trauma is difficult to understand or process in the moment. The characters in both stories are trapped in their painful memories, unable to move on or make sense of their suffering. Manto doesn’t just show the physical violence of Partition, but also the deep emotional scars left behind. His stories remind us that trauma, like Caruth says, often remains unspoken and unhealed, haunting people long after the event has passed. In literature, Caruth’s trauma theory is used to analyse narratives that depict this delayed understanding and expression of trauma, revealing how literature can serve as a

space to explore and represent these fragmented, unspeakable experiences. Saadat Hasan Manto's stories also show us that the Partition was much more than just a line drawn on a map. It was a "division of hearts" that tore families apart and left people with emotional wounds that never truly went away. By looking at these stories through the lens of trauma theory, we can see that the horrors people faced were so overwhelming that they couldn't even process them at the time. In *Khol Do*, Sakina's silent, robotic movements show how extreme violence can break a person's inner self, leaving them disconnected from the world. In *Thanda Gosht*, we see that even those who committed violence were haunted by a deep sense of guilt and a coldness that paralyzed their lives. Manto doesn't try to make these stories pretty or offer a happy ending. Instead, he gives a voice to the pain and silence of those who lived through it. These stories remind us that while the physical fighting of 1947 ended; the psychological scars continue to live on in memory and human behaviour today.

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Nupilal: Socio-historical and Literary Aspect

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Abstract

In a patriarchal society, we can understand to an extent why men discriminate against women considering that men customized the social norms to favour themselves. Discrimination of women by another woman is what is hard to comprehend. Why a woman who faces discrimination her whole life would willingly discriminate against another woman? Why does a mother feel unhappy when she gives birth to a girl child? Don't you think women play a major role for the prevailing discrimination against women in the society? It is no exaggeration to say that men-folk made the mores and norms like a permanent engraving on an iron plate to favour the male gender in the society, especially in the Manipuri society. Kanglei women played an important part in this rich civilization. They were not just women to propagate the race. Khamba-Thoibi of the Kangleipak is one of the major epics of the world. When faced with the challenge of marrying Angom Nongbaan against her wishes or facing exile in the Kabow Valley (Myanmar), Thoibi chose to be exiled to safeguard her father Chingkhuba's dignity and at the same time to defend her rights. Though helpless like Draupadi and Sita, she was brave enough to stand up for herself. We have heard about the woes, patience and sacrifices made by Kunti and Kaushalya in the epics of the Mahabharata and Ramayana, but every mother, every woman in the world should know that Kangleipak still has many brave young women like Khamnu, Khamba's elder sister, an epitome of courage, who nurture their brothers like a mother would.

Key Words: Nupi Lal, Khamba Thoibi, Chingkhuba, Meira Paibi, Self Reliant, Seduction.

In Manipur society, from the time immemorial, woman had been given a special platform or had taken their rightful at the time conflict. That's why there was a unique Pacha Loishang

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(a special court for litigation of only women case) in the palace of Manipur. The supreme judge was also Leimarel (Maharani) of the kingdom. In the mythology of Kangleipak-Manipur Ima Leimarel Shidabi (The Female Deity of Manipur household) was taking vital part in Malem Leishemlon (the theory of creation in the indigenous philosophy and belief). Legendary Khamba Thoibi narration exhibits us the role of women in Manipuri society. This kind of women's peculiar character was obvious in the historic Nupi Lal 1904 episodes. Meira Paibi/ Nisha Bandh (Women social reformist) in 1970s, Ima-7 who had done nude protest before Kangla to remove AFSPA from Manipuri relating Manorama rape case and the visible Ima Keithel at the heart of Imphal town are clearly christening the bold character of women in Manipur in the past and present.

Objective:

Re-narrating a few of mythological, legendary and historical characters and its image in our modern day Manipuri Literature is the main objective. The objective of the paper is also to enhance the courage of our womenfolk and so giving empowerment for taking part in administration and decision making of the nation.

Scope of the Paper:

To hearten the historical women of Manipur at the time of Nupi Lal in 1904, 1939 etc and to be emulated their noble and courageous path by the modern women of Manipur is the main scope of my paper. To highlight the mythological and legendary heroine of Manipuri women entitling the newcomers to be brave enough at the time of facing national issues. All this mythological, legendary and historical events cast their shadow in the literary life tenaciously. To trace out all of these and give some light of bravery, courageous, kind hearted and at the same tendered nature of illiterate mothers of Manipur to the modern women of the nation in general and of Manipur in particular.

Methodology:

Assemblage of many books relating historical periods of Churachand Maharaj of Manipur, of Nupi Lal, books of Moirang Shayon legends, Story of Mahavarata and Ramayan etc. to be used as secondary Resources to chalk down this Paper.

Nupi Lal of Manipur

At least two perspectives come to mind when I contemplate Nupi Lal or the women's war. One that says a woman has to face many battles in life and the other that narrates the historic events of the two Nupi Lal or Women's wars in the history of Manipur. Many battles await a woman in her lifetime. She has to face many battles right from the time she is conceived in her mother's womb or the conceived stage, when she starts showing her physical appearance or the gender determining stage, when she is born into the world or the Birth stage, childhood stage, adolescent & adulthood stage, marriage stage, post marriage stage and social reforming stage.

A new bride is often blessed to conceive a male child by her brother or uncle by placing their hands on her marital bed. A woman is often blessed on auspicious occasions by well wishers to bear a male child when she gets married. It is debatable why none of the well-

wishers including women failed to bless the new bride to give birth to a female child. If the world is left only with male gender, by who shall propagate the human race? Can't even a single woman bless another woman to bear a female child? Illegal prenatal gender determination and female feticide still exists in our society though discreetly. Indeed, a girl child faces harassment and even killed before she could even see the light of the day. Society often prefers the baby boy as the first-born child and girl child as the second born or both boys as the first and second born. The least preferred is when both the first and second born are girls.

In a patriarchal society, we can understand to an extent why men discriminate against women considering that men customized the social norms to favour themselves. Discrimination of women by another woman is what is hard to comprehend. Why a woman who faces discrimination her whole life would willingly discriminate against another woman? Why does a mother feel unhappy when she gives birth to a girl child? Don't you think women play a major role for the prevailing discrimination against women in the society? It is no exaggeration to say that men-folk made the mores and norms like a permanent engraving on an iron plate to favour the male gender in the society, especially in the Manipuri society. Indeed a patriarchal society!!! Women who are part of this society, being imprinted with these societal norms right from their early days are propagating the very thing which had discriminated them, the vicious cycle of discrimination. Innocent baby girl faces discrimination right from her ceremonial Swasti Puja, mostly performed for namesake. People may put a smile on their faces but within, they yearn that she was a baby boy. Such hypocrisy! On the other hand, families celebrate Swasti Puja of a baby boy with splendour, joy and zeal.

As girl children grow up, many families don't prefer spending much for their education, especially for higher education. A young woman's pursuit for higher education is often discouraged in the name of marriage. When it comes to her marriage, yet again there are uncountable incidents of being rejected and other hurdles posed by her prospects and their families. Society expects a young woman to leave her parental home and get married for life to a man whom she is further expected to fully rely upon for her well-being and bright future. Know that her battle is not finished yet even after her marriage. She has to embrace her new family as her own by keeping the memory of her birthplace at the back of her mind as if it matters no more. Society limits her visits to her parental home. If she visits her loving parents and siblings often, she would be considered as a woman who doesn't care for her husband and her in-laws. Her parents, siblings as well as her in-laws and husband expect her to return home early and commit herself to do the household chores, else the wrath of her husband and her in-laws await her. If she can forget her parents, siblings and childhood home as if it never existed, then she would be put up on a pedestal as an exemplary daughter-in-law, else she has to suffer the discriminatory remarks and attitudes of those in her new home and even her neighbours. They expect her to fully reform to the new environment and carry forward the legacy of her husband and her in-laws by bearing those children again, preferably male children. Every step of her life is yet another battle to overcome till her last breath.

Women In Manipur Society:

The Kingdom of Kangleipak has its rich traditions right from the early days. Kanglei

women played an important part in this rich civilization. They were not just women to propagate the race. They played a major role in the Kanglei society. Kanglei women still play a major role in preserving and promoting various cultural aspects especially the exquisite traditional attires and various artforms and customs. Kanglei women's attire is the pride of the society. Yet it is women who are often criticised for degrading the traditions for wearing western outfits and outfits of other cultures. Men have an equal role for the same but society rarely criticizes them for wearing modern outfits as much as women face.

Manipuri Women in Literary Aspect

Khamba-Thoibi of the Kangleipak is one of the major epics of the world. Thoibi is comparable to Draupadi of the Mahabharata and Sita of the Ramayana. When faced with the challenge of marrying Angom Nongbaan against her wishes or facing exile in the Kabow Valley (Myanmar), Thoibi chose to be exiled to safeguard her father Chingkhuba's dignity and at the same time to defend her rights. When in the Kabow valley, she started indigenous weaving technique (Charei) while yearning for her beloved Khamba. Such qualities are inherent in a true Kanglei woman. Thoibi faced trial even at the hands of her own beloved. When Khamba tested her chastity by posing as another man, Thoibi didn't yield to the seduction and faced the unprecedented adversity of killing the impersonator who was none other than her own husband. She had to make the sacrifice to prove that she was pure. Though helpless like Draupadi and Sita, she was brave enough to stand up for herself. We have heard about the woes, patience and sacrifices made by Kunti and Kaushalya in the epics of the Mahabharata and Ramayana, but every mother, every woman in the world should know that Kangleipak still has many brave young women like Khamnu, Khamba's elder sister, an epitome of courage, who nurture their brothers like a mother would.

Manipuri Women In Our Real Society

Kangleipak has faced innumerable unwanted incidents like bandhs, blockade, indiscriminate killings and violence. Kanglei women are nurturing with love, tenderness and compassion their crippled husbands and other victims of such incidents to recover. Widows of unwanted incidents are fighting for the survival of their families. Many broken yet brave women are working as labourers and daily wagers in harsh conditions to feed their children. Some are earning their livelihood by selling fish, others by weaving hand-looms. After working for a living during the day, they would come back home to do household chores. After feeding their family and putting them to a peaceful sleep, brave Kanglei women venture out in the depth of nights with a lighted torch in their hands (Meira Paibi) guarding their localities and fighting drug menace for the present and upcoming generations' welfare.

Historical Nupi Lal And Manipuri Women

The first Nupi Lal broke out in 1904 after the British Agent's bungalow was set ablaze for challenging the Kingdom's entity. Kanglei women stood up to defend the Kanglei men against the British order to send them to bring timber from the Kabow Valley for re-building the bungalow. Kanglei women challenged the mighty British against the forced labour imposed upon all Kanglei men, after they failed to nab those who actually burnt down the bungalow. They agitated against the punishment of their innocent men. The mighty British had no option

but to surrender to the fierce women folk and eventually revoked the order. Isn't this an invaluable gift of the Kanglei women to Kanglei men? Women are like water in a jar. They can fit in and adapt to any circumstances. They adopt their husband's family and clan as their own. Can anyone dare to disagree that Kanglei women play a crucial role in prospering the society? Let's take an example, if all the Kanglei women get married to non-Manipuri men, will the Kanglei men be able to save the society? Kangleipak's identity will eventually crumble if they marry non-Manipuri women? Quoting Mahatma Gandhi, "The civilization of a society is determined by the ways the woman of the society is treated by the man of that particular society". The second Nupi Lan of 1936 took place against the indiscriminate export of rice from the state by non-Manipuri businessmen facilitated by the British rulers. It resulted in a famine-like situation in Manipur even though it was harvest season. Women folk of Kangleipak fought against the mighty British to save people of the land from famine with their courage and not with arms. Who can ever forget such a historic event?

Manipuri Women For A Bright Future

Indeed a bright future of a society requires empowering women. Self help is the best help. It is time to uplift women to make them self-reliant. Let us stop suppression of women and strive for gender equality. Let us stop female foeticide and give equal treatment to both male and female gender. Female foeticide is not just illegal, it is a sin. Parents should give equal treatment to both male and female children. Let us give the light of education to each girl child. Let us call upon in-laws against mistreating their daughter-in-laws. Let women exercise their freedom of expressing their self-identity and let no one restrict them from visiting their loving parents and siblings as and when they want to. Wrong doings will not turn into right but when we look with a good intention towards a wrong deed, it can be alright. While, truth will never change, it will always remain a truth no matter what. Society will prosper only when women are given the freedom to show their true identity by giving them equal treatment. When a man cannot carry out a task alone, let a woman extend her helping hands. Let us give women a platform in governance and in every other aspect. We can realize the true essence of freedom only when both men and women get equal treatment.

We are facing serious threats from outside forces. Number of greedy people who do not care for their motherland but only for their own prosperity are on the rise along with those outsiders who are envious of the Kangleipak. These conniving people are laying a trap to build a hybrid nation in the name of Trans-Asian Highways and railways, not to forget the ineffective ILP system which cannot save the indigenous people of the Kangleipak. Desires of the people for a peaceful and protected land are there but attaining them remains a distant dream. "My children, let me, your mother lead you the way, where is your courage?, says our motherland, extending her trembling hands." Mother of Kangleipak, please open our eyes and give us courage.

"Mother of Kangleipak keeps your face always towards the sunshine and shadows will fall behind you"

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Shattered Identities: Exploring the Feminine Psyche in Select Indian Short Stories

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Indian short stories often reflect feminine psyche in a myriad number of ways. Short stories written by Jainendra Kumar, Ismat Chughai, Vaidehi, Gopinath Mohanty, Akhtar Mohiuddin, Lekhraj Tulsiani, Laxminath Bezboroa, Syed Mustafa Siraj, Harish Vaswani, Indira Parthasarthy, Rachakonda Viswanatha Sastry, M.T. Vasudevan Nair, K. S. Duggal, Harish Vaswani, Surendra Prakash, Purna Rai, Y. Ibomcha and others. are some convincing examples published first in 1967 by the Sahitya Akademi as *Contemporary Indian Short Stories* Series I, II, III and IV. Series II has been edited by Bhabani Bhattacharya and Series IV by Santinath K. Desai. Curiously no editor has been mentioned for Series I and III. The “Foreword” appended in Series I has been written by Humayun Kabir which is insightful.

The minds and bodies of women in India have often been at the receiving end of patriarchal atrocities. Patriarchy believes in male superiority over the female and it also propagates it. Since the 1970s there has been a shift in the use of the term ‘patriarchy’. From a descriptive term ‘Patriarchy’ has now become an analytical tool as observed by Sylvia Walby in *Theorising Patriarchy*. The feminine spirit and self are often left fractured and sulking because of patriarchal pang and also because of the burden of family honour thrust on them.

Patriarchy means “the rule of the father” and the word has a Greek origin. “Patriarch” means “father of a race” or “chief of a race”. Jane Pilcher and Imelda Whelehan in *50 Key Concepts in Gender Studies* define patriarchy as:

...rule by the male head of a social unit. The patriarch, typically a social Elder, has legitimate power over others in the social unit, including other men, all

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women and children. (93)

The Marxist thinkers trace patriarchy to a primitive division of labour in which women took care of the home and the men of food through agriculture. During the mid-twentieth century, the upper as well as lower classes of women performed the tasks of upliftment in their potential arena.

“Shattered Feminine Psyche” refers to the complex psychological state experienced by some women as a result of societal and cultural expectations, past traumas, and personal experiences. It can manifest in various ways, including anxiety, depression, disassociation, and self-doubt. The principles of patriarchy appear to be twofold: male shall dominate female, elder male shall dominate young. Androcentrism is a major reason behind the stifled feminine psyche. Indian short stories in translation are social documents encoded with Indian norms and practices.

A subtle expression of modern women’s consciousness is found in *Contemporary Indian Short Stories*. In this paper five Indian Short Stories available in English translation namely : ‘Jahanvi’ by Jainendra Kumar translated from Hindi, ‘Tiny’s Granny’ by Ismat Chughtai translated from Urdu, ‘Soliloquies of Saugandhi’ by Vaidehi from Kannada, ‘An Evening Walk’ by Bhabendra Nath Saikia translated from Assamese, and ‘The Silken Chain’ by Mahinder Singh Joshi translated from Punjabi shall be studied to discover how patriarchal social order plays havoc with the life of women and leaves them psychologically fractured and spiritually redolent.

Jahanvi the central character in the story ‘Jahanvi’ was a college going girl. She belonged to a class that may not be affluent but was worth a mention. She is no different than Tejo in the story “The Silken Chain”. Tejo is a village girl where the education of a girl seems out of question. Tejo had no idea when her marriage was fixed. The narrator wonders about “the glaring disparity between a camel and a lamb” as Tejo is being thrown away to marry a man who is more than double her age and who was also once married and is blind in one eye. Tejo might be being married away for monetary considerations or because of the lack of good proposals for her. This plight of girls like Tejo shatters their persona and psyche to their core.

Despite being educated and belonging to a family where monetary considerations were not given heed to, Jahanvi was branded a girl with a blemished character. Her marriage was called off because she opened her mouth and was articulate. Her uncle’s son might have had some wild flings and tarnished the family’s name. But why didn’t her mother put her foot down? Didn’t they realize the glaring disparity between a camel and a lamb? It greatly pained me to see you in such mental distress. The fact of her having liked me was lost in her tearful eyes. Sensing my helplessness she wiped away her tears and asked me in a matter of fact way:

How long will you be staying here? I will be leaving tomorrow, I replied.
So soon? But you had come only the other day. Call it soon? I left my village
twelve days ago (149, Series III)

The protagonist of “The Silken Chain”- Tejo and the narrator of the story ‘Jahanvi’ are

the two sensitive souls among a handful of sensible people present in the stories and also in the society who are compassionate and considerate about the sufferings of the women however, they are helpless. They are amazed by the prevalent perspectives of society both men and women. Both of them ponder over the role of another woman in such cases.

In the story “The Silken Chain” the protagonist wonders about the role of Tejo’s mother. “But why didn’t her mother put her foot down? (148)” The narrator of Jahanvi was silently reproachful of his wife who was slandering Jahanvi:

Madam was having an affair; all these educated girls are alike, she answered.... I smelt a rat right from the start, but she had such saintly airs about her that we were taken in. Everything had been more or less settled; all we had to do was to fix the date. (99)

The pressure of patriarchy was so much that the boy who was to marry him –Brijmohan, lost his spine under it. But suddenly the whole thing fell through. Just before the wedding, something peculiar happened. Brijmohan received a letter and because of this letter, the whole thing was called off in a hurry.

Ismat Chughtai’s short story “Tiny’s Granny” is another example of how the shattered feminine psyche is depicted in Indian Short Stories. The story focuses on the character of “Tiny’s Granny,” an elderly woman who lives in poverty in a small village in India. The story explores the various ways in which Tiny’s Granny’s psyche is shattered, due to her experiences of poverty, patriarchy, and social exclusion. Despite her advanced age, she is still subjected to patriarchal norms and expectations, which leaves her feeling isolated and vulnerable. Chughtai writes:

God knows what her real name was. No one had ever called her by it. When she was a little snotty-nosed girl roaming about the alleys people used to call her ‘Bafatan’s kid. Then she was ‘Bashira’s daughter in law’ and then Bismillah’s mother, and when Bismillah died in child-birth, leaving Tiny an orphan, she became Tiny’s granny and she remained Tiny’s granny to her dying day. (125)

Vaidehi’s ‘Soliloquies of Saugandhi’ is a powerful story that explores the fractured feminine psyche, particularly in the context of rural India and its caste system. The protagonist of the story, Saugandhi, is a young Dalit woman who is forced to confront the traumas of her past as she navigates the challenges of her present life. Saugandhi’s experiences highlight how women are often marginalised and oppressed within patriarchal societies, particularly when they belong to marginalised communities. She says:

These people discuss me as if I am a piece of useless wood, and pose as if it is they who decide my future. Saugandhi gripped the window-bar tight.

May be it would have broken had it been made of wood (112)

Vaidehi further write:

She had associated violence with moustaches, brown arms and globular, swivel-like eyes. But father looked such a decent man ! Saugandhi felt hot all over. (113)

Throughout the story, Saugandhi struggles to come to terms with the sexual abuse she experienced as a child, as well as how her identity as a Dalit woman has impacted her life. She is haunted by the memory of her father, who was murdered by upper-caste men, and by the ongoing violence and discrimination she faces as a result of her caste. At the same time, Saugandhi also finds ways to assert her agency and autonomy, whether through her work as a midwife or her relationship with her husband. She refuses to be defined by her traumatic experiences or by the societal expectations placed upon her as a Dalit woman. Instead, she finds strength and resilience in her sense of self. ‘Soliloquies of Saugandhi’ highlights the complex and often fraught experiences of women within patriarchal and caste-based societies.

Bhabendra Nath Saikia’s ‘An Evening Walk’ is a short story that explores the theme of trauma and its effects on the feminine psyche. The protagonist of the story is Sumitra who decides to lead life as a single woman. She was deeply in love with Bipul, and during that chapter of her life, she held firm beliefs in simple omens, like the idea that witnessing a pair of salika birds brought happiness. But when Bipul betrayed her, she let go of all her notions of happiness and transformed into an emotionally detached individual, seemingly “bereft of feelings.” Despite numerous offers of assistance from those she encountered, she steadfastly declined any help offered out of pity. The memory of the those hours spent with Bipul would keep her peaceful and happy at night. Those were days when people filled every moment of her life and she had given all of hers to him. (12) Bhabendra Nath Saikia not only vividly portrays Sumitra’s agony following her separation from Bipul but also casts her as an embodiment of the ‘new woman’ in Assam.

The portrayal of the characters like Jahnavi, Tejo, Granny, Saugandhi, and Sumitra shows impact of male dominance society in the psyche and mindset of women. They are emotionally drained out because of the incidents occurred in their lives. Women were the neglected part of the Indian patriarchal society and these stories explain the trauma and otherisation of women very well. Patriarchy also promotes toxic masculinity and violence against women. Men are often encouraged to be aggressive, dominant, and competitive, leading to abusive and exploitative behaviour towards women. This includes domestic violence, sexual harassment, and assault, all of which are forms of gender-based violence that disproportionately affect women. Patriarchal norms also perpetuate harmful stereotypes and biases that devalue women’s contributions and abilities.

As Sylvia Walby in her work *Theorizing Patriarchy* explains:

Male violence against women is sufficiently common and repetitive, without routinized consequences for women and routinized mode of processing by judicial agencies to constitute a social structure. Women’s fear of male violence is realistic, though the

expectation that strangers, rather than men they know, are more likely to be the perpetrators is misplaced. Male violence is thus a form of power over women in its own right. It is, however, importantly shaped as a result of patriarchal control over women in other areas. For this reason it is not appropriate to see male violence as the basis of other forms of men's control over women. (143 Walby)

This entails creating societies that are more inclusive and equitable, with a primary focus on advancing women's rights and empowerment. Central to this effort is the need to confront and eliminate gender-based violence, promote gender equality, and ensure that women have greater access to opportunities in decision-making processes and leadership roles. Efforts to challenge patriarchy should extend beyond gender-based advocacy to recognize and rectify the intersecting forms of discrimination faced by marginalized women. This involves fostering an environment where all women, regardless of their unique identities and backgrounds, can thrive and make meaningful contributions to their communities and societies at large. By addressing the multifaceted challenges associated with patriarchal structures, we can work towards creating a more just and equitable world where the rights and potential of all women are fully realized.

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Ecocritical Perspectives in Richard Flanagan's the Living Sea of Waking Dreams and Wanting

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Abstract:

This paper aims to critically examine the theme of ecocriticism in Richard Flanagan's select works like *The Living Sea of Waking Dreams*, published in 2020 and *Wanting*, published in 2008. In both these novels, Richard Flanagan explores how exploitation and destruction of the natural world are inseparable from human suffering and cultural loss. In *The Living Sea of Waking Dreams*, the ecological collapse of the planet reflects the disintegration of the characters. As different species disappear and the world falls apart, the characters experience their own form of disappearance, as parts of their bodies fade away, symbolizing mankind's increasing detachment from nature. The novel critiques contemporary society's apathy toward environmental crises, presenting the gradual disappearance of nature as both a physical and psychological breakdown. This metaphor of vanishing reflects how disconnection from nature leads to a spiritual emptiness and disintegration of personal identity. The characters attempt to deny or ignore the worsening environmental situation reflect how society turns an eye to the climate crisis. Similarly, in *Wanting*, the ecocritical themes are closely tied to the historical context of colonialism, where the destruction of Tasmania's landscapes represents the broader exploitation of both land and indigenous people. Flanagan depicts the ambition to "civilize" the native people as a violent act that mirrors the cultural erasure of indigenous communities. The land in *Wanting* is not merely a setting but a living entity with spiritual and cultural importance to the indigenous Tasmanians. The displacement of communities from their ancestral lands represents a significant break in the vital connection between humans and nature—a key concept in ecocriticism that emphasizes the intrinsic link between human identity and the

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natural world. When colonial forces alter the landscape through colonization, similar changes are seen in the heritage of communities emphasizing how environmental degradation and cultural extinction often go hand in hand. Both novels ultimately emphasize the aspect of ecocriticism by raising urgent questions about humanity's responsibility toward the environment. In *The Living Sea of Waking Dreams*, the degradation of nature is presented as a matter of compassion and understanding, not only for the planet but also for each other, as personal relationships suffer alongside ecological collapse. *Wanting*, on the other hand, critiques the historical roots of environmental exploitation through colonialism, where the urge to control and exploit land resulted in profound ecological and cultural repercussions. Flanagan's novels suggest that ecological and human well-being are closely connected and the failure to protect one leads to the loss of the other. So, through vivid ecological symbolism, themes of disappearance and a critique of modern society's disconnect from nature, this paper seeks to highlight the issue of environmental awareness by taking references from Flanagan's work *The Living Sea of Waking dreams* and *Wanting*.

Keywords: Ecocriticism, Exploitation, Alienation, Destruction, Disappearance.

Ecocriticism in Richard Flanagan's novels *The Living Sea of Waking Dreams* (2020) and *Wanting* (2008) serves as a tool to delve into the connection between society and the natural world particularly within the contexts of colonialism, environmental decline and personal grief. According to Greg Garrard, Ecocriticism examines the relationship between humans and the natural environment, often focusing on how humans interact with nature, and the effects of industrialization, exploitation and environmental degradation. In both novels, Flanagan intertwines ecological themes with human narratives to shed light on the harmful effects of human interference in nature and the deep emotional and cultural repercussions that can stem from environmental destruction. In *The Living Sea of Waking Dreams*, Flanagan portrays a world where the environment is crumbling and the characters face the threats of global annihilation as a result of society's detachment from nature. The novel uses deterioration of the environment as a metaphor for societal apathy and the disappearing bonds between individuals and the natural world. Meanwhile, in *Wanting*, set against the backdrop of 19th-century Tasmania, Flanagan sheds light on the impact of colonialism on the land and its native inhabitants by drawing connections between the degradation of the natural environment and the erasure of indigenous cultures. Both novels highlight the interconnectedness of humanity and nature, where environmental destruction leads to cultural, emotional and even existential loss.

In Richard Flanagan's *The Living Sea of Waking Dreams* (2020), the novel explores the intertwined themes of decline of nature and human vulnerability, setting a strong foundation for ecocritical analysis. A few scholars have examined the novel through an ecocritical framework, emphasizing the way Flanagan ties personal dissolution to ecological crisis. Critics argue that Flanagan critiques the detachment of modern humans from nature and presents the disintegration of human bodies as a reflection of environmental decay. Reviewers have also pointed out Flanagan's poetic use of language to emphasize the fragility of life on Earth, with some arguing that the novel suggests a need for radical change in how humans view and

interact with the environment. By examining the environmental and personal loss experienced by characters such as Anna, Tommy and their mother Francie, the novel delves deeply into the consequences of humanity's disconnection from nature. The following section will examine the key ecocritical themes present in *The Living Sea of Waking Dreams*:

1.) Environmental Loss and Disappearance: A central theme in the novel is the gradual disappearance of both personal and environmental elements. Anna, the protagonist, experiences the surreal loss of her own body parts—her knee, finger and eye—without pain or acknowledgment. This strange phenomenon mirrors the unnoticed destruction of the natural world around her. The vanishing body parts symbolize how humans have become insensitive towards the environmental crises of our time such as species extinction and habitat loss. Flanagan suggests that just as the characters are losing parts of their physical selves, humanity is also losing elements of nature without much notice or reaction from us. The novel challenges readers to confront the growing apathy toward environmental loss, urging a reawakening to the devastating impacts of these changes.

2.) Ecological Disasters and Climate Crisis: The novel situates itself during the Anthropocene period, the era in which human activity has had a dominant and destructive influence on the environment. Flanagan fills the narrative with references to ecological disasters, particularly the Australian bushfires (2019-20), which serve as a backdrop for much of the story. These bushfires symbolize the unpredictability and devastation caused by the climate change, particularly in Anna's home country. As her mother Francie lies dying, the world outside is burning, with entire ecosystems, homes and species consumed by flames. The fire serves as a metaphor for the escalating climate crisis and emphasize how deeply human lives are connected to environmental outcomes, reinforcing the idea that the climate crisis is not a distant issue but one that directly impacts everyday existence. This serves as a reminder of the harmony between humans and nature; a connection that is on the brink of disaster with every passing day. Flanagan highlights the issue of lack of response to these disasters as he portrays the equilibrium between mankind and the natural world while emphasizing the necessity for immediate action.

3.) Interconnection Between Humans and Natural World: One of the novel's key ecocritical insights is its portrayal of the deep interconnection between human life and the natural world. Anna and Tommy's struggles to cope with the slow death of their mother Francie are mirrored by the environmental degradation occurring around them. The surreal loss of Anna's body parts reflects a loss of awareness and connection to nature itself. As her physical self disappears, it symbolizes humanity's lost sense of belonging within the broader ecological system. The novel suggests that the destruction of the environment is, in turn, the destruction of the self, as individuals like Anna become fragmented and incomplete. Through the disintegration of Anna's body, Flanagan suggests that the erosion of nature also leads to the erosion of human identity and existence, highlighting the deep interdependence between human beings and the nature.

4.) Mourning and Denial of Environmental Decay: The novel also explores the themes of mourning and denial, both in personal and environmental contexts. Flanagan draws a comparison between the characters' denial of their sorrow and society's refusal to acknowledge

the environmental collapse. The characters struggle with accepting their mother's death, often denying the reality of her decline. This denial parallels the broader societal tendency to overlook or minimize the significance of environmental collapse. Anna and Tommy struggle to accept their mother Francie's imminent death, delaying important decisions and emotionally distancing themselves from the reality of her condition. This personal denial reflects a broader societal refusal to acknowledge the extent of the environmental crisis. Flanagan reflects on how people and society often choose to overlook the seriousness of the climate crisis by focusing on personal matters or more immediate issues. However, this denial does not change the devastating consequences of environmental destruction, which continue to happen regardless of society's attention. Flanagan uses their emotional detachment to critique society's failure to act in the face of clear ecological danger. The novel shows how characters like Anna ignore the gravity of the environmental catastrophe, much like how they ignore Francie's deteriorating state, focusing instead on everyday concerns. By exploring this theme of denial, Flanagan exposes societal apathy and the consequences of turning a blind eye to ecological decay, suggesting that neglecting these issues will only intensify the damage.

5.) Fragmentation and Disconnection: Throughout the novel, Flanagan presents a world that is deeply fragmented, both in terms of human relationships and environmental integrity. This fragmentation is reflected in the disintegration of bodies, landscapes and ecosystems, symbolizing the broader disconnection between humans and nature. The relationships between characters, particularly Anna and Tommy, become increasingly fractured as they cope with their mother's impending death. At the same time, the novel portrays the fragmentation of the environment, as bushfires tear through the land and ecosystems crumble. This disconnection between humans and the natural world is further symbolized by the literal fragmentation of Anna's body. Anna's physical fragmentation symbolizes the disconnect between humans and nature as parts of her body are lost. Moreover, Flanagan also critiques modern society's focus on technology that keeps people more distant from real world problems like environmental concerns. Characters in the novel are often absorbed in digital distractions, ignoring the urgent crises around them. Anna often tends to seek refuge in her phone, becoming disconnected from the issues that demand attention. This obsession with technology distances her from both her physical surroundings and her responsibilities toward the planet. Flanagan critiques this digital distraction, arguing that it is contributing to the growing disconnection between humans and the natural world. The novel suggests that reconnecting with nature is not only crucial for environmental preservation but also to bring back a feeling of completeness and harmony into our lives.

So, In *The Living Sea of Waking Dreams*, Richard Flanagan intertwines human loss with environmental degradation to present a powerful ecocritical narrative. Through the surreal experiences of characters like Anna, Tommy and Francie, the novel critiques humanity's impact on the environment and explores the profound interdependence between human existence and the natural world. Flanagan warns of the dangers of ignoring the ecological crisis, emphasizing the consequences of living disconnected from the natural world. The novel suggests that only by recognizing the urgent need for environmental action, humanity can hope to prevent further loss and restore balance in the fragile ecosystems that sustain

life. When viewed through an ecocritical perspective, Flanagan's work emphasizes the interconnectedness of humans and environmental well-being, presenting a deep reflection on the importance of increased ecological consciousness and accountability.

In Richard Flanagan's *Wanting* (2008), ecocriticism emerges as a significant theme, closely intertwined with colonialism, environmental exploitation and the displacement of indigenous cultures. The novel is set in 19th-century Tasmania and Britain, a period during which British colonizers aggressively altered the natural landscape of Tasmania for resource extraction. Flanagan critiques the ecological implications of colonialism, showing how the British settlers not only imposed European agricultural methods but also engaged in deforestation and displaced native species. The degradation of the environment parallels the mistreatment of communities where both the land and its people were viewed as entities requiring "civilization" or control to be imposed upon them. The destruction of the natural environment reflects the lack of respect and cruelty shown to the island's original inhabitants during the period of colonial exploitation, aimed at dominating and reshaping both aspects of existence.

A key ecocritical aspect of *Wanting* is the comparison between how the European settlers perceive nature as a means to an end and how the native people hold a bond with the land. For the indigenous Tasmanians, the land is not simply a resource to be exploited; it forms the core of their identity, culture and spirituality. The enforced removal from their lands signifies more than physical displacement for them; it embodies a heartbreaking rupture of their cultural heritage and spiritual connection with the land. Flanagan emphasizes this connection, reinforcing the ecocritical understanding that the health of the environment is closely connected to human welfare. The novel illustrates how the colonizers' lack of respect for nature not only destroys indigenous culture and identity but also highlights the interconnectedness between ecological and cultural devastation. The Tasmanian wilderness plays a significant role in the story as it silently observes the violent colonial actions against the indigenous people. The activity like deforestation by colonizers is portrayed not only as means of profit but also seen as something that is causing great harm to the environment.

The theme of loss runs deeply through *Wanting*, both for the indigenous people and the environment. As the indigenous people are forced out of their lands, their cultural disappearance mirrors the decline of nature. The novel explores how the colonial belief in land ownership and domination results in loss for both humans and nature. The indigenous perspective that sees land as a living being sharply differs from the colonizers who see it as a commodity. The disconnection of the tie with the land represents the impacts of colonization on culture and ecology. Moreover, the novel uses nature as a reflection of human emotions. The wild terrains of Tasmania conveys feeling of sorrow, mourning and uprooting experienced by the community through its raw presence. Nature becomes a metaphor for the emotional devastation caused by colonialism, aligning with ecocritical perspectives that emphasizes the interconnectedness between human and environment. The novel raises important ethical questions regarding humanity's relationship with nature, particularly in the context of colonialism. By portraying the environmental damage caused by the settlers, Flanagan critiques the unsustainable and extractive practices of colonialism, encouraging readers to reflect on the consequences of

such actions. This ethical questioning extends to the broader implications of human exploitation of nature and suggests the need for a more harmonious relationship between humans and the environment; one that recognizes the intrinsic value of the natural world beyond its economic utility.

In conclusion, *Wanting* critiques the colonial exploitation of both the land and its people, revealing the deep connection between ecological and cultural loss. Through an ecocritical perspective, Flanagan uses the Tasmanian wilderness as a powerful symbol of resilience, beauty and destruction, highlighting the brutal consequences of colonialism on the environment and indigenous cultures alike. The novel supports the idea that the degradation of the natural world and the displacement of native peoples are intertwined, reflecting the broader impacts of human interference in natural habitats and societies.

Both novels ultimately highlights the ethical dimension of ecocriticism, raising urgent questions about humanity's responsibility toward the environment. In *The Living Sea of Waking Dreams*, characters in the novel experience a literal and metaphorical "disappearing," as parts of their bodies vanish without explanation. The gradual disappearance serves as a metaphor for the spiritual void that emerges when individuals turn away from their responsibility toward the planet and each other. The environmental crisis depicted in the book is closely tied with familial disintegration as bonds strain under the burden of indifference and refusal to acknowledge reality. This parallel between environmental destruction and human disconnect reflects the ecocritical idea that caring for the planet is inherently linked to caring for each other and that the health of one cannot be sustained without the other. *Wanting* on the other hand critiques the historical roots of environmental exploitation through colonialism where the desire to dominate and extract from the land led to devastating ecological and cultural consequences. The desire to "civilize" and control the natural world is depicted as a violent act, one that leads to ecological degradation and the cultural erasure of native population. Flanagan draws direct parallels between the exploitation of Tasmania's wilderness and the suffering of its indigenous people, showing how both the land and the people are treated as resources to be used and discarded. This critique aligns with key principles of ecocriticism which emphasizes that human well-being is deeply connected with the health of natural ecosystems. Flanagan suggests that when humanity fails to protect and preserve the environment, it risks losing vital aspects of its own identity, culture and emotional resilience. Flanagan's novels suggest that health of both nature and humans are closely connected; if one is not preserved properly then it will result in the decline of the other as well. Through an ecocritical perspective, these works prompts individuals to think about the outcomes of damaging the environment and encourages them to reassess their bond with nature.

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An Ecocritical Study of Select Poems of Temsula Ao, Mamang Dai, and Hiren Bhattacharjya

○ Sushmita Soni¹

Abstract:

Ecology has been used as a theme by many writers in English literature, though this paper seeks to aim the exploration of the same idea in the select poems of North-Eastern Indian poets. Due to the deteriorating condition of the environment the focus of many writers has shifted towards its preservation and protection, to create a balance between human life and nature. The focus of the paper is to explore the poems of such writers who use the theme of nature in order to generate a sense of protection towards nature in reader's mind. The poems for this paper are selected from the anthology collection *Dancing Earth: An Anthology of Poetry from North-East India* edited by Robin S. Ngangom and Kynpham S. Nongkynrih. In exploring the theme of nature some of the writers have used the element of myth in their poetry to enhance poem's beauty and create seriousness of the matter. Hence, both ecology and myth will be explored through the writings of select poets.

Keywords: Nature, Ecology, North-East, Culture

The nature has been harmed by the man for establishing a new civilisation and for the sake of science and technology. But many people are taking interest in conserving and preserving it. Numerous writers and poets have raised their voices against this issue in their work to bring attention in order to preserve it. At present, environmental consciousness has emerged as a significant global concern, driving awareness and action towards sustainability. In response, ecocriticism, an interdisciplinary approach that examines the relationship between literature, culture, and the environment, has seen rapid development since its introduction. This critical framework highlights the impact of human activities on nature, explores

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environmental ethics, and emphasizes the role of literature in promoting ecological awareness and sustainable practices. Ecocriticism has become increasingly relevant as societies grapple with climate change, deforestation, pollution, and other pressing environmental issues. The term ‘literary ecology,’ first introduced by J. William Meeker, refers to “the study of biological themes and relationships which appear in literary works. It is simultaneously an attempt to discover what roles have been played by literature in the ecology of human species” (1972:9). Glen A. Love, one of the first US ecocritics, said in 1990;

The most important function of literature today is to redirect human consciousness to a full consideration of its place in a threatened natural world [. . .] Because of a widely shared sense—outside the literary establishment—that the current ideology which separates human beings from their environment is demonstrably and dangerously reductionist. (*Glotfelty and Fromm 237*)

Ecological concerns are integral to the works of many modern writers. They vividly portray landscapes filled with mountains, hills, rivers, as well as the myths, legends, traditions, and cultures of diverse ethnic communities. For these writers, nature is not just a backdrop but a vital force that shapes the narratives, reflecting the intricate connection between the environment and human life. This is particularly common for contemporary writers from Northeast India, where nature plays a central role in their artistic expression, embodying the region’s rich ecological and cultural heritage. In this paper, the poets are selected from the anthology collection *Dancing Earth: An Anthology of Poetry from North-East India* (2009) edited by Robin S. Ngangom and Kynpham S. Nongkynrih. The poems of Temsula Ao, Mamang Dai, and Hiren Bhattacharjya will be analysed in the paper from ecological perspective. Ricchard Kerridge in his essay “Ecocritical Approaches to Literary Form and Genre”, points out the concern of writers regarding the issue of ecological damages, he writes:

The environmental problems already developing fast call for stark realist representation, in works exploring particular instances of damage and the ecological and human consequences. These topics need writing that combines ecological, social, and individual perspectives, showing us the costs and consequences of different choices. This is clearly a task for realistic fiction and poetry, and perhaps for forms of epic realism that combine long perspectives with zooms into intensely realized local settings. (*Ricchard Kerridge 372*)

Regarding the poets of Northeast India, Nigamananda Das “Call them multiethnic poets because they hail from multi-various ethnic groups and their chief concern is ethnicity. Hills, valley, men, myths, legends, communal violence, tribal rites, mystic and profoundly aesthetic sensibilities, ecology, self-alienation, autobiographical exegesis of self, being some of the themes of their poetry, the poets are consistently home-bound pilgrims.” (*Das 18*) This shows how nature is an integral part of writers from North-East India. Indian English poetry from the North-eastern region of India is deeply enriched with the diverse ecological aspects of the area. It has become a distinctive feature of their work to capture the essence of the region’s environment, portraying the interconnectedness of nature, culture, and identity. Through their poetry, these poets express a deep reverence for the land and emphasize the need for ecological preservation, making their work a testament to the region’s ecological glory.

The first poem of the collection is “Stone People from Lungterok” by Temsula Ao. The

poem delves into the cultural heritage and mythology of the Ao Naga tribe of Northeast India. Lungterok, meaning “six stones,” refers to the sacred site in Ao mythology where the first ancestors of the Ao people are believed to have originated. The poem reflects on the deep connection between the Ao Naga people and their ancestral origins, as well as their ties to nature and the land. She writes:

*Stone-people,
The potters and weavers
Planters and growers
Hunters and carvers
Singers of songs and takers of heads,
Gentle lovers and savage heroes.
Builders of homes and destroyers of villages. (Ao 2)*

In this poem, Ao intricately weaves mythology with contemporary concerns, highlighting the enduring relevance of traditional narratives in the face of modern challenges. The poem becomes a meditation on the preservation of cultural memory and the importance of the natural world in shaping identity and history. Through “Stone People from Lungterok,” Ao emphasizes the significance of ancestral heritage and the role it plays in grounding the present and future of her community.

In many indigenous cultures, including that of the Naga tribes, the soul is often believed to be connected to the natural world, and birds are seen as carriers or representations of this spirit. In “Soul Bird,” Temsula Ao uses this metaphor to express a deep emotional resonance, where the bird becomes a powerful symbol of the soul’s journey, its freedom, fragility, and the longing for connection beyond the material world.

The poem reflects on the intersection of life and death, where the soul bird represents the lingering presence of poet’s mother who has passed away. Ao’s portrayal of the bird captures a sense of peace and transcendence, emphasizing the continuity of life through spiritual ties to nature and the cosmos. The poem also touches on the themes of healing and acceptance, as the speaker finds solace in the belief that the soul, like the bird, remains free and ever-present, even after physical death. She writes:

*She turned her gaze,
Red-rimmed eyes
Settled on the circling silhouette,
And then with a sudden
Unseemly whoop
She draws me closer
Whispering in my ear,
‘See that keening bird in the sky?
That’s your mother’s soul
Saying her final goodbye,
It is over Come, Let us go home now.’ (Ao 5)*

“Soul Bird” exemplifies Temsula Ao’s lyrical exploration of indigenous belief systems, while also resonating with universal themes of grief, remembrance, and the search for spiritual meaning.

“Tapu” by Mamang Dai is a poem that reflects the author’s deep connection to nature, the landscapes of her native Arunachal Pradesh, and the rich cultural heritage of the region. Mamang Dai is a prominent poet from Northeast India, who writes about the mystical bond between people and the environment, blending history, myth, and personal experience. “Tapu” is divided in two parts, in the first of which the poet embraces heroic nature of the warriors. Having fulfilled their duties, the speaker underscores their courage, strength, and sense of honor, celebrating their actions as noble and worthy of admiration.

*Here we have marked the land
with upright branches and stones
and consecrated territory
with song, and the leap of the warrior
returning triumphant.*

*In this diagram
looking through the sun’s face,
peeping through the moon,
the meaning of life is contained
in fulling obligation.*

Mark the sword.

Mark the sound (Dai, 86)

This makes allusion to the dance ritual, which has been mentioned in the footnote. Such traditional practices in North-East India serve as vital contexts for constructing, negotiating, and expressing ethnic identity through song, dance, and costume. Yet the poem goes beyond this ritual context by invoking the imagery of conception. The footnote continues, “But once there was a belief that women who had borne no sons could put on male attire and join the dancers in the hope of conceiving a son” (87). This belief, though now marginalized, reveals a deeper layer of cultural significance in the ritual. Despite this, contemporary representations of the ‘Tapu ritual’ exclude women, focusing solely on the symbolic “sword” and “sound,” which are tied to war.

In the last stanza, Dai envisions a scenario where women perform the same dance ritual traditionally reserved for warriors. This imagery culminates in the cyclical representation of the sun, symbolizing renewal and continuity, much like in the warrior’s version of the dance. The poet subtly suggests that both men and women contribute to the preservation of cultural identity and harmony with nature, underscoring the ecofeminist elements inherent in Dai’s work;

*In the eternal landscape of hope and longing
alchemy happens with faith.
Driving the spirit of fear into the dust
like a mirage
the mountains range themselves*

blue flashing in the circle of the sun. (Dai, 87)

The next poem 'At Harvest Time' is written by Hiren Bhattacharjya and translated from Assamese by Pradip Acharya. Bhattacharya is known for the use of ecology in his poetry. The poem explores 'At Harvest Time' themes of sadness, fear, and the complex dynamics of relationships against a backdrop of autumn, a season often associated with decline and change. The poem opens with recognition that even nature's sound, i.e of 'the birds' carry an undercurrent of sorrow. The poem paints a stark picture of a woman grappling with emotional turmoil amid changing seasons. The intertwining of nature and human emotion underscores the connection between the external environment and internal feelings. The woman's rootedness and fear reflect her struggle with her partner's reentry into her life, suggesting that his return, while physically liberating for him, brings uncertainty and dread to her. This creates a poignant exploration of love, fear, and the complexities of human relationships, set against the backdrop of an autumn landscape that symbolises change and decay.

*There is sadness
Even in the call of the birds
In the sere autumn field
The woman wilted
And stayed rooted
There is fear In the soles of her feet
Her man has come out
Jumping jail
The merest clack and a shiver
Runs down the house
Inside his house. (Bhattacharjya, 43)*

The next poem 'Rain' by Hiren Bhattacharjya is translated in English by Rupanjali Barua. The poem captures the intimate relationship between nature and agriculture, particularly focusing on the process of growing rice and the labour involved in farming. The imagery and sensory details evoke the beauty and challenges of rural life, emphasizing both the physicality of farming and the natural elements that influence it.

*Rain seeps in with intermittent showers
transplanting the seedlings
your hands feet and calves
are splattered with mud-matted sunrays
at once the rice crops would grow up
in the whistle of the evening wind
they will open out their beautiful green edges
only two good spells of sunshine are needed
in the heat of the cloud-breaking sun
the milch crops
will mature
they are the reaper's graces*

these low and even patches of paddy. (Bhattacharjya, 44)

The poem celebrates the rhythms of agricultural life and the profound connection between farmers and the land. It highlights the cyclical nature of growth, the beauty of the environment, and the hard work involved in farming. Through rich imagery and sensory details, the poet conveys the hope and abundance that come with nurturing the earth. The relationship between rain, sun, and the land symbolises a harmonious balance, underscoring the idea that nature and human effort must work together to produce life. The poem reflects a deep appreciation for rural life, the beauty of crops, and the rewards of labour in a nurturing environment.

In conclusion, ecological concerns are deeply woven into the fabric of modern literature, particularly in the works of poets from Northeast India. These writers not only depict the stunning landscapes of mountains, rivers, and hills but also intricately connect these natural elements to the myths, traditions, and cultures of diverse ethnic communities. For them, nature serves as more than a mere backdrop; it is a dynamic force that shapes narratives and reflects the profound interrelationship between the environment and human existence.

In this paper, the poems of Temsula Ao, Mamang Dai, and Hiren Bhattacharjya from the anthology *Dancing Earth: An Anthology of Poetry from North-East India* was explored. These poets embody the essence of their multi-ethnic backgrounds, delving into themes such as communal identity, ecological harmony, and cultural heritage. Their works provide cohesive responses to shifting social and cultural landscapes, bridging individual narratives with the history of a community. They aim to foster spaces of ethnic solidarity, communal belonging, and individual freedom.

In the poetry of Mamang Dai, Temsula Ao, and Hiren Bhattacharjya, numerous images and metaphors of nature inspire their work with a profound sense of rootedness and belonging, allowing them to delve into the past to comprehend their present. These poets demonstrate an awareness of nature, capturing the essential beauty of their land in their verses. A close reading of their poems reveals two prominent themes: the interplay of myth and nature on one hand, and the realities of violence and bloodshed on the other. Amidst the terror and turmoil, they seek to unveil the beauty of the natural landscapes that surround them.

The distinctiveness of Indian English poetry from Northeast India lies in its capacity to encapsulate the region's ecological diversity, celebrating the interconnections between nature, culture, and identity. Through their poignant verses, these poets articulate a profound respect for their land, advocating for ecological preservation and illuminating the intricate beauty of their environment. Ultimately, their work stands as a testament to the region's ecological glory, highlighting the urgent need to honour and protect the natural world that shapes their lives and narratives.

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Impact and Educational Effectiveness of the Graphic Adaptation of *Sapiens* in Depicting Human Evolution

○ Sanjiv Kumar¹

Yuval Noah Harari stands as a formidable figure in contemporary literature, particularly noted for his penetrating analysis of the human journey encapsulated in *Sapiens: A Brief History of Humankind*. Released to widespread acclaim in 2011, this work traverses the vast expanse of human evolution, charting the emergence of Homo sapiens and our ascent to ecological supremacy. Engaging with disciplines such as anthropology, history, and philosophy, Harari skilfully unravels the pivotal milestones that have sculpted human societies, notably the Cognitive, Agricultural, and Scientific Revolutions. His prose is celebrated not merely for its intellectual rigour but also for its remarkable ability to intertwine intricate ideas with the fabric of contemporary existence. Nonetheless, the book's rich tapestry of information may appear daunting to those unacquainted with scholarly discourse on evolutionary themes. Thus, it stands as both an enlightening and challenging read, inviting reflection on the very essence of what it means to be human.

In the realm of contemporary literature, *Sapiens: The Birth of Humankind* emerges as a striking reinterpretation of Yuval Noah Harari's acclaimed narrative, seamlessly merging the profound insights of human evolution with the vibrant artistry of illustrators David Vandermeulen and Daniel Casanave. This collaborative endeavour seeks to transform the intricate tapestry of our species' history into a compelling visual odyssey, inviting readers to engage with the past in a fresh and dynamic manner. While the essence of Harari's original prose is preserved, the adaptation distils pivotal concepts into a more digestible format, appealing not only to the seasoned scholar but also to the inquisitive minds of younger generations and

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visual learners. Thus, this graphic novel stands as both a tribute to the depth of human inquiry and a bridge to a wider audience, illuminating the journey of humankind through a lens that is as enlightening as it is aesthetically captivating.

This paper examines the impact, accuracy, and effectiveness of the graphic adaptation of *Sapiens: The Birth of Humankind* in educating readers about human evolution. By analyzing survey data collected from readers of both the original text and the graphic adaptation, this study explores how visual storytelling affects reader engagement, retention, and understanding of complex topics like evolution. Furthermore, the paper evaluates whether the graphic format can maintain scientific integrity while being both educational and entertaining.

1. Literature Review:

Graphic novels, once primarily associated with fiction and children's literature, are now gaining recognition as valuable educational tools across a range of disciplines, including science, history, and philosophy. Studies have demonstrated that graphic novels enhance comprehension and memory retention by providing visual context, making abstract or complex ideas easier to understand. In *Understanding Comics*, Scott McCloud explains that the combination of text and imagery in graphic narratives can convey layered meanings, allowing readers to grasp multiple concepts simultaneously. As he observes, "In pictures, however, meaning is fluid and variable according to appearance they differ from "Real-Life" appearance to varying degrees" (McCloud 28). This multimodal approach is particularly effective in helping readers understand dense, abstract topics like human evolution.

Similarly, research on comics in the classroom shows that graphic novels can help bridge the gap between entertainment and education, engaging students who might otherwise struggle with traditional texts (Gavigan and Tomasevich 45). When combined with pedagogical strategies, graphic novels can promote critical thinking, visual literacy, and comprehension of difficult subjects.

Numerous studies highlight the positive impact of visual storytelling on learning. A study by Walker (2019) found that visual aids, such as illustrations in graphic novels, significantly improve students' ability to retain information compared to text-only formats. This is particularly relevant for complex subjects like human evolution, which involve abstract concepts and long chronological narratives that can be difficult to grasp through text alone. By illustrating key moments in history, such as the Cognitive Revolution or the extinction of Neanderthals, *Sapiens: The Birth of Humankind* breaks down complex scientific ideas into digestible, visually stimulating content.

Moreover, visual storytelling has been shown to help visual learners and those who struggle with traditional forms of learning, such as long academic texts. Casanave's illustrations in the graphic adaptation use sequential art to lead readers through a narrative journey, where the visuals complement Harari's commentary. This combination of visual and textual information is highly effective in reinforcing key ideas, allowing readers to process and retain information more efficiently.

Despite the advantages of visual storytelling, the graphic adaptation of *Sapiens* has faced some criticism, particularly regarding its balance between education and entertainment. In a

review published by “The Business Standard”, the adaptation was praised for its colloquial style and engaging illustrations, which make the content accessible to younger audiences. However, the review also pointed out that the use of humour and artistic liberties, such as depicting human evolution as a reality TV show, might oversimplify some of the original content (Hossain). Other critiques, such as those found in Kirkus Reviews, argue that while the adaptation is engaging, it sacrifices some of the depth and scientific rigour that characterize Harari’s original text.

Overall, while the graphic novel succeeds in reaching a broader audience, it raises questions about how well it preserves the accuracy and depth of the original book’s exploration of human evolution. This critique echoes a common challenge faced by educational graphic novels: the need to balance visual engagement with academic integrity. Baetens and Fray in their book, *The Graphic Novel: An Introduction* rightly observes that,

Graphic narratives, whether being accused of stimulating juvenile delinquency (1950s) or being presented as insights on international Historical Context politics (post 9/11), consistently are viewed as a significant and somehow potentially special or unique mode of communication that is important for American society. This means that understanding some of the basic functions of how they work to communicate their message is an important task... (99-100)

2. Methodology:

In order to evaluate the educational efficacy, engagement levels, and reader inclinations between the textual and graphic adaptations of *Sapiens*, a survey was meticulously crafted and disseminated via Google Forms. The participant pool comprised a diverse array of respondents, predominantly within the 25 to 34 age demographic, indicative of a young, intellectually curious audience. This survey sought to explore the ways in which varying educational backgrounds, professional experiences, and familiarity with visual narratives shaped their interpretations of the graphic rendition. A significant portion of the respondents consisted of research scholars and students engaged in advanced studies, highlighting a cohort likely to exhibit a profound connection with scholarly texts and visual educational tools. The survey was designed with an amalgamation of quantitative metrics and qualitative inquiries, incorporating Likert scales to assess the extent to which the graphic novel fulfilled its pedagogical aspirations. Central themes of inquiry encompassed:

- I. Format Preference:** Participants were asked which version of “Sapiens” they would prefer to read: the original text or the graphic adaptation.
- II. Engagement and Informational Value:** Readers who had experienced both formats were asked to compare which they found more engaging and informative, along with open-ended questions to explain their reasoning.
- III. Educational Effectiveness:** Respondents rated the graphic novel’s ability to educate about human evolution on a scale of 1 to 5, with 5 being “extremely effective.”
- IV. Balance Between Entertainment and Education:** Participants evaluated whether the graphic novel struck an appropriate balance between being entertaining and educational.
- V. Impact on Memory Retention:** Several questions explored whether participants

found they retained information better when it was presented visually rather than textually.

By gathering responses from a diverse group of learners, the survey aimed to determine the graphic novel's overall success as an educational tool.

The survey was completed by 82 participants, with the majority between 25-34 years old. Most respondents were research scholars (63%) or students (24%). Educational levels varied, with the majority holding Master's degrees or higher, making this sample representative of a well-educated audience familiar with both traditional academic texts and more modern formats like graphic novels.

Quantitative data, such as responses to the Likert-scale questions, were analyzed using basic descriptive statistics to calculate the mean, median, and mode for each question. This approach helped identify general trends in preferences and perceptions of the educational value of the graphic adaptation. Qualitative responses were coded into thematic categories to uncover patterns in readers' subjective experiences. For example, comments about the ease of understanding or engagement through visuals were categorized under themes like "visual comprehension" or "educational engagement."

Limitations of the Study

This research significantly enhances our comprehension of the graphic adaptation of *Sapiens*, highlighting its impact on reader engagement and educational value, but it does have inherent limitations. The survey data, though seemingly diverse, mainly reflect the perspectives of individuals in research and academia. Only 82 participants took part in the survey. A large portion of respondents were aged 25 to 34, often students or scholars, which might bias the results towards academically inclined readers and diverge from the preferences of a wider audience. Additionally, the prevalence of respondents with advanced educational backgrounds raises concerns about the study's representation of those less connected to academia or younger readers, as their views may differ. This disparity necessitates careful consideration since the graphic adaptation's effects might differ significantly across various reader demographics. Moreover, the study overlooks long-term analysis, focusing instead on immediate reactions to the graphic adaptation without assessing knowledge retention or the sustained educational impact of the medium over time. Longitudinal studies tracking information retention months or years after engagement could reveal important insights into the lasting pedagogical benefits of visual storytelling, highlighting how graphic novels can be enduring vessels of knowledge rather than just fleeting entertainment. Additionally, there are comparative limitations in examining only *Sapiens* without exploring other visual media forms, like compelling documentaries or educational videos.

Ethical Considerations and Informed Consent

In this research, ethical guidelines were strictly followed. Participation in the survey was voluntary, ensuring participants knew they could opt out at any time without penalties. This principle was vital in guiding the study and fostering a respectful data collection approach. Prior to the survey, participants received comprehensive information about the study's goals, data usage, and confidentiality measures, granting their informed consent when they chose to

proceed. Anonymity and confidentiality were prioritizable by protecting participants' identities. The data was securely stored to prevent unauthorized access or misuse, honouring participants' trust and preserving research integrity. The survey data was used to explore reader engagement, educational impacts, and perceptions of the graphic adaptation of *Sapiens*. The research adhered to ethical guidelines and respected participant responses, presenting insights fairly and without bias. Consequently, the study reflects the collective voice of its participants while maintaining the essential integrity of scholarly inquiry.

3. Findings:

Preference for Format

In a recent survey assessing preferences for the format of the widely discussed work *Sapiens*, an intriguing disparity emerged among participants. A notable 65.8% expressed a clear inclination towards the graphic adaptation, while a lesser 34.2% indicated a preference for the traditional textual version. This pronounced favour for the graphic interpretation hints at a broader cultural shift towards visual media, as many respondents articulated a compelling rationale for their choice. They praised the graphic format for its unique capacity to distil intricate concepts into engaging visuals, thereby enhancing comprehension. Those who supported the graphic novel frequently underscored its narrative prowess and the ease with which it renders complex themes accessible to a diverse audience.

As shown in Figure 1, the majority of participants expressed a preference for the graphic adaptation, reinforcing the notion that visual formats appeal to readers seeking more engaging ways to explore dense topics like human evolution.

If option is given, which format of the book *Sapiens: A Brief History of Humankind* by Yuval Noah Harari will you choose to read?

76 responses

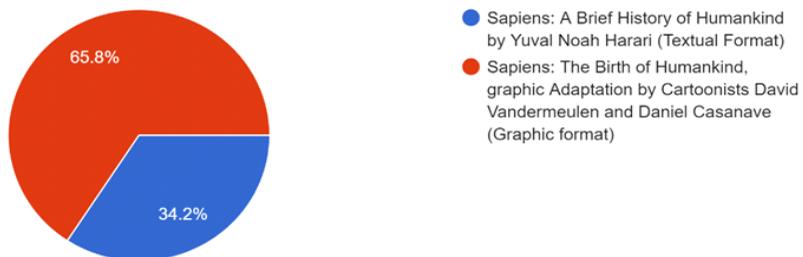


Figure 1. *Format Preference for Sapiens (Textual vs. Graphic Adaptation)* (Source: Original survey data)

Engagement and Accessibility

The survey unveiled a compelling revelation regarding reader engagement with the graphic adaptation, which stood out as a significant highlight of the findings. An impressive 70% of those who had traversed both literary formats declared an inclination towards the graphic

rendition, underscoring the pivotal role of visual storytelling in amplifying their engagement with the material. Participants articulated that the vivid illustrations, particularly those depicting the nascent Homo sapiens alongside their evolving environment, facilitated a profound visualization of the intricate narrative of human evolution. One participant encapsulated this sentiment succinctly: “The graphic adaptation proves to be more enlightening. It captures interest and simplifies comprehension.” This observation resonates harmoniously with existing scholarship on visual learning, which posits that graphic novels possess the unique ability to transmute abstract scientific ideas into relatable narratives. The strategic employment of sequential art and iconography within the graphic novel framework empowered readers to grapple with complex theories, such as the Cognitive Revolution, rendering them significantly more approachable for the layperson. While defining Comics, McCloud reflects, “Juxtaposed pictorial and other images in a deliberate sequence” (9), which also applies to graphic novels. He further also rightly mentions, “If visual iconography is the vocabulary of comics, closure is its grammar” (67), which can be easily seen in the adapted graphic version of *Sapiens*.

Effectiveness in Educating About Human Evolution

The recent survey sought to gauge the perceptions of respondents regarding the educational efficacy of graphic adaptation in conveying the intricate narrative of human evolution. Illustrated in Figure 2, a significant proportion of participants—approximately 71.6%—bestowed commendable ratings upon the graphic novel, assigning it scores of either 4 or 5 on a 5-point scale. Notably, 41.9% of these respondents deemed the adaptation “extremely” effective, awarding it a perfect score of 5, while 29.7% opted for a score of 4. This outcome underscores the adeptness of the graphic adaptation in distilling complex evolutionary concepts into a format that resonates with and enlightens its audience, thus affirming its educational impact.

On a scale of 1 to 5, with 1 being "Not at all" and 5 being "Extremely," how well do you think the graphic adaptation of *Sapiens* educates its audience about human evolution?

74 responses

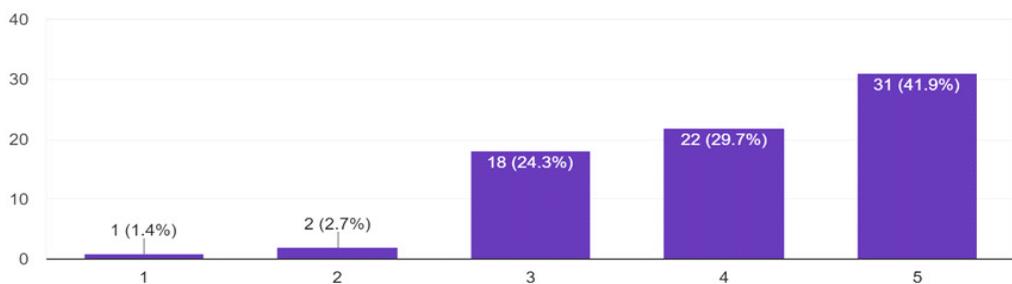


Figure 2. Educational Effectiveness of the Graphic Adaptation of *Sapiens* (Source: Original survey data)

The visual medium has emerged as a transformative tool, adept at demystifying intricate concepts, such as the evolutionary journey of various Homo species. Noteworthy aspects

include the depiction of pivotal evolutionary milestones through engaging infographics and lifelike portrayals of primordial habitats, which respondents found particularly enlightening. Many participants agree with the merit of content simplification, especially regarding its influence on learning retention; one remarked, “The visuals offered a more coherent representation of the human evolutionary timeline and the environmental influences that sculpted Homo sapiens.” This emphasis on clarity through visual representation not only enhances comprehension but also invites deeper reflection on the intricate interplay between humanity and its environment across epochs.

As we see in Figure 2, a mere fraction of the audience, approximately 4.1%, articulated reservations regarding the potential sacrifices made in the pursuit of simplification, suggesting that the graphic novel, while visually engaging, lacked the profound exploration of scientific theories found in its predecessor. This sentiment resonates with a recurring critique often levied against visual adaptations, which must navigate the delicate equilibrium between accessibility and intellectual rigour. Furthermore, this observation agrees with the notion that, despite the graphic novel’s overall efficacy in communicating its narrative, certain limitations in depth may leave a contingent of readers feeling somewhat unfulfilled.

Impact on Memory Retention

Another compelling revelation emerged from the survey, highlighting the profound impact of visual storytelling on memory retention among a considerable majority of participants. The inquiry goes into whether individuals perceived visual storytelling as a more potent medium for recalling information compared to traditional text-only formats. As depicted in Figure 3, an impressive 88.3% of respondents affirmed this belief, underscoring their inclination towards the efficacy of visual presentations in enhancing memory. A mere 9.1% remained ambivalent, opting for a tentative “maybe,” while a diminutive fraction of 2.6% expressed skepticism regarding the advantages of visuals in bolstering retention. The respondents articulated their appreciation for the graphic representation of pivotal events within human evolution, an approach they found particularly effective in reinforcing the information etched in their memory.

Have you ever found that you remember information better when it is presented visually compared to text-only formats?
77 responses

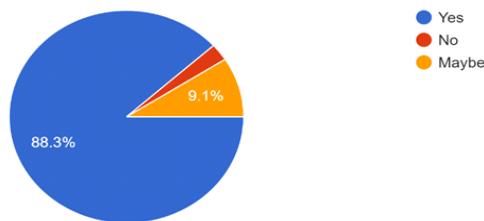


Figure 3. Memory Retention in Visual vs. Textual Formats (Source: Original survey data)

This result is consistent with studies that show how dual coding theory—the idea that both

visual and verbal information together enhance recall—can improve retention. Paivio in his book, “Mental Representations: A Dual Coding Approach” explains,

Students in the perceptual conditions saw a matrix containing letters in 12 cells for an inspection period. Students in the imagery and verbal conditions listened to auditory messages that described the matrices, and the imagery subjects were instructed to imagine the matrix being described, whereas those who were in the verbal condition did not receive imagery instructions. Recall was tested by a probe procedure in which the subjects were required to fill in four empty squares in a test matrix. It is relevant to note incidentally that recall was best in the perceptual condition, intermediate in the imagery condition, and poorest in the verbal condition; moreover, forgetting over a 10sec interval occurred only in the verbal condition...(173)

This strongly supports the argument that the graphic adaptation of *Sapiens* not only engages readers but also enhances their ability to retain complex information about human evolution. Visual elements such as illustrations and infographics play a pivotal role in reinforcing key concepts, making them easier to recall.

4. Discussion:

Comparative Analysis of the Graphic Novel and the Textual Format

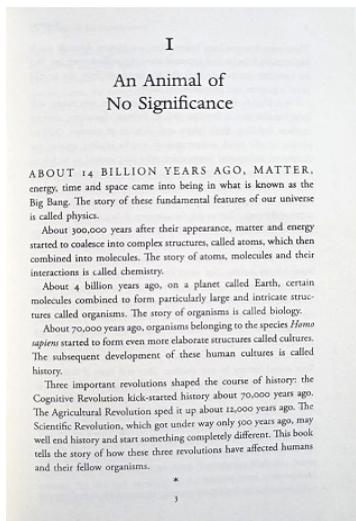


Figure 4. (Harari Page 3)



Figure 5. (Harari, Vandermeulen, and Casanave, page 9)

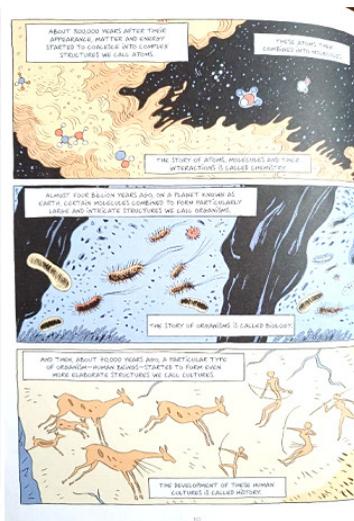


Figure 6. (Harari, Vandermeulen, and Casanave, page 10)

In the narrative presented in the accompanying Figure 4, Yuval Noah Harari articulates the intricacies of human evolution through a conventional storytelling framework. The passage unfolds the grand tapestry of the cosmos, commencing with the monumental event of the Big Bang, which sets the stage for the gradual emergence of intricate entities—be it atoms,

molecules, living organisms, or the diverse tapestry of human cultures. This exposition adheres to a sequential and meticulously detailed format, facilitating a profound examination of each subject matter. Such a structure accentuates the richness of concepts, appealing to an audience that seeks a thorough and nuanced understanding of the myriad threads that weave together the story of existence.

In stark contrast to traditional narratives, the graphic adaptation offers a vibrant visual interpretation of complex information. Within the frames of Figures 5 and 6, we encounter the same foundational concepts—the genesis of the universe and the advent of life—rendered through the art of sequential storytelling. The vivid illustrations and the lively, colloquial exchanges within speech bubbles deconstruct the information into manageable segments, presenting visual signposts at each pivotal moment of evolution. This dynamic portrayal, where atoms and molecules burst forth in a symphony of colour, transforms the material into an engaging experience, particularly for those who may find themselves adrift in the labyrinth of dense, text-laden discourse. The accessibility of this format invites a broader audience to explore the intricacies of existence, rendering the profound more approachable and the complex more comprehensible.

The graphic adaptation of *Sapiens* presents a vibrant and dynamic reinterpretation that diverges markedly from Harari's original narrative. Born from the mind of Yuval Noah Harari, this adaptation distils the intricate discourse on human evolution, weaving together the threads of the cognitive and agricultural revolutions with a refreshing visual flair. In this reimagining, the artistry breathes life into pivotal historical moments, transforming abstract ideas into palpable imagery that resonates with the audience. The Cognitive Revolution, for instance, is depicted through imaginative metaphors, likening it to a "reality TV show," thus inviting readers to grasp the fierce competition and eventual ascendancy of Homo sapiens over their contemporaries. This convergence of art and narrative not only enriches the understanding of our past but also engages the viewer in a visceral experience of humanity's journey.

The intricate dance between entertainment and intellectual depth presents a formidable challenge in the realm of modern literature. Survey participants who gravitated towards the original narrative agree with its expansive qualities, particularly its adeptness at unravelling the complex theories inherent in anthropology and historical discourse. While the graphic adaptation shines in its capacity to captivate and engage a diverse audience, there exists a sentiment among some respondents that it may have compromised the richness of content in pursuit of immediacy. This delicate interplay between accessibility and scholarly rigour is a recurring theme in the landscape of educational graphic novels (Baetens and Frey). The quest for equilibrium between allure and profundity remains a salient consideration for creators navigating this evolving medium. As one of the respondents also rightly added, "The graphic adaptation of *Sapiens* is quite informative and entertaining, particularly for the common readers who don't want to read lengthy books. Such graphic adaptations convey the theory of human evolution in concise language which appeals to our senses and helps us to retain in our memory for longer duration".

Several other respondents also highlighted that the graphic novel's visual aids, though highly effective for grasping broad concepts, may oversimplify or omit nuanced scientific

discussions, such as the debates surrounding the extinction of Neanderthals or the implications of the Cognitive Revolution (Hossain). Therefore, while the graphic adaptation succeeds in introducing non-specialist audiences to Harari's ideas, it does so at the cost of reducing the scholarly depth that the original book offers.

Balancing Education and Entertainment

The art of graphic adaptation stands as a remarkable testament to the fusion of education and entertainment, deftly walking the tightrope between these two realms. Recent survey findings reveal a compelling trend: a significant majority of readers have embraced the graphic novel with enthusiasm, frequently bestowing upon it ratings of 4 or 5 on a 5-point scale. Participants in the survey have consistently highlighted the innovative visual storytelling techniques employed within these pages. The striking use of iconic imagery, paired with the fluidity of sequential art, serves not merely as embellishment but as a vital conduit, enabling a deeper, more resonant engagement with the themes at hand. This dynamic interplay between visuals and narrative not only captivates the audience but also enriches their understanding, transforming the reading experience into a multifaceted journey of discovery.

The delicate equilibrium between scholarly rigour and approachable narrative is essential for widening the readership, especially among those who might shy away from the labyrinthine prose often found in academic literature. Vandermeulen and Casanave's vivid portrayals serve to transform the discourse on human evolution into a captivating tapestry, weaving together facts and fables in a manner reminiscent of storytelling rather than the dry recitation of a textbook. As one enthusiastic reader and participant expressed, "The graphic adaptation of *Sapiens* offers a visually engaging and accessible medium that has the potential to greatly enhance education and understanding of human evolution, reaching broader audiences and sparking interest in the subject."

The entertainment value of such presentations is, indeed, a double-edged sword. A considerable number of participants expressed their enjoyment of the wit and vibrant imagery that accompanied the material. Yet, a critical faction emerged, voicing concerns that these very elements risk overshadowing the core educational messages intended for dissemination. For example, the conceptualization of evolution as akin to a reality television spectacle captivates the audience's attention; however, it simultaneously threatens to diminish the profound scientific integrity that underpins these fundamental theories.

Challenges of Visual Adaptations in Non-Fiction

The adaptation of non-fiction works into visual narratives poses intriguing dilemmas, particularly when tackling subjects of profound significance, such as the intricacies of human evolution. Unlike their fictional counterparts, which may flourish under the umbrella of imaginative flexibility, non-fiction must navigate the stringent waters of truthfulness and precision. In this vein, graphic novels occasionally embrace creative reinterpretations; for instance, the personification of wheat serves as a device to illuminate the sweeping changes wrought by the Agricultural Revolution. While such artistic choices can enrich the narrative, they inevitably prompt critical inquiries regarding the fidelity of various portrayals. Yet, the visual medium concurrently offers remarkable benefits. By deconstructing the multifaceted

nature of human evolution into a series of engaging illustrations, the graphic format transforms complex anthropological ideas into more accessible forms. Scholars like Gavigan and Tomasevich have articulated these dualities, highlighting the tension between artistic expression and the pursuit of empirical truth, thus inviting ongoing discourse on the efficacy of visual storytelling in conveying the nuances of our shared past. They reflect,

For reluctant readers and second language learners, reading the graphic novel versions of classics may be the first time they have been exposed to a particular title or author. The engaging illustrations are a means of exposing them to visual adaptations of the literary canon. The graphic novel adaptation of a classic can also help second language learners and struggling readers grasp the story line (71).

The respondents frequently articulated their appreciation for the role of infographics and illustrations in illuminating complex concepts that they often grappled with in the more traditional textual format. The migration of *Homo sapiens* from Africa to diverse continents, for instance, is vividly depicted through visual maps, rendering the process more accessible than a purely written account could achieve. However, this advantage is tempered by the inherent danger of oversimplification. Several participants conveyed that, despite their enjoyment of the graphic novel's narrative cadence, they perceived a deficiency in its thorough examination of pivotal evolutionary theories. For example, while Harari's original prose goes deeply into the intricacies of religion, empires, and capitalism, the graphic adaptation frequently condenses these profound discussions into a mere handful of panels or pages, consequently omitting essential subtleties.

5. Conclusion:

The graphic adaptation of *Sapiens* presents an innovative and captivating medium through which the intricate saga of human evolution can be contemplated. By metamorphosing Harari's rich and nuanced prose into a vivid visual narrative, this adaptation renders intricate scientific concepts accessible to a wider spectrum of readers, especially those inclined towards visual learning and the inquisitive minds of youth. Survey results indicate that this graphic novel excels in fostering engagement and augmenting information retention, skilfully employing illustrations, sequential artistry, and compelling visual metaphors to enhance the reader's experience. Through this creative lens, the historical tapestry of humanity is not merely recounted but vividly brought to life, inviting reflection and deeper understanding.

The adaptation of the original narrative brings to light a myriad of challenges, particularly in the endeavour to preserve the intricate depth and scholarly rigour inherent in the source material. While it shines in its ability to render the content more accessible to a broader audience, there exists a palpable risk of diluting the nuanced complexities that characterize significant anthropological and historical discourses. As evidenced by the survey findings, the graphic novel serves more effectively as a preliminary gateway—a stepping stone that invites readers into the vibrant world of ideas—rather than as a comprehensive replacement for the rich tapestry woven within the original text.

The graphic adaptation of *Sapiens* emerges as a significant educational asset, seamlessly intertwining with the original narrative to enhance its reach. This visual rendition acts as a portal into the intricate tapestry of human evolution, rendering the subject matter more

approachable for those unfamiliar with the nuances of the field. For readers yearning for a more profound grasp of the themes presented, the original tome remains an essential companion. Prospective inquiries may go into the enduring effects of visual storytelling on cognitive retention within scholarly environments, particularly investigating the synergy between graphic interpretations and conventional academic literature.

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Kamala Markandaya's *Nectar in a Sieve*: A Cross Cultural Interaction

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Kamala Markandaya consistently focused on portraying the interaction between diverse cultural codes and beliefs, a theme deeply rooted in her own life experience. Her mixed cultural background allowed her to approach the challenges of contrasting cultures with calm understanding. She insightfully depicted the influence of the West on the Indian mindset during British rule. A central theme in her work is the cultural clash between Western and Eastern ways of life, and the resulting painful process of modernization. While British contact introduced a new perspective, political discord and cultural pride kept the two sides apart. Beyond politics, the tension between idealism, mysticism, and materialism also emerges. In exploring these themes, Markandaya delves into the factors that lead to cultural conflict, which manifests in social, political, and cultural dimensions. *Nectar in a Sieve* (1954) captures this dichotomy, highlighting the tension between tradition and change, the rural and the urban, and the agrarian and industrial worlds.

Nectar in a Sieve is a fictional epic that portrays Indian life, encompassing a wide range of human experiences. It explores the devastation caused by hunger, the negative impact of industrialization, the tension between tradition and modernity, and the role of Nature, both nurturing and destructive, in shaping rural existence. The novel tells the poignant story of a peasant couple, Nathan and Rukmani, and their struggles. Through their interactions with the English missionary Kenny, the author contrasts the perspectives of the humble, enduring villagers with that of the enlightened Englishman, who is driven by ideals of liberalism. Kenny, a philanthropist and humanitarian, has left behind his home, wife, and children out of compassion for the suffering people of India. As a result, *Nectar in a Sieve* is not only Rukmani's personal narrative but also a story about the modernization of the Indian village.

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It is a first person narrative written in a reminiscent mood. Rukmani recollects her tale in tranquil reverie. She is a child of transition between autonomous village life of old and the new village dependent upon civilization. Rukmani's father is the village headman, a position that once carried much power and prestige but which now, with changing times, has lost both. As a result, Rukmani's wedding is not half as colourful as her sister's has been. A bride at twelve, Rukmani is mother at thirteen, has six children at twenty-four and is old at 40. This phenomenon has been metaphorically defined by Uma Parameswaran in *A Study of Representative Indo-English Novelists*:

....that tropical flowers in their natural state blossom early, wither soon and yet retain a clinging fragrance. (93)

The story begins when the narrator gets into the mood of reconciliation and ends when the experiences of a whole conscious life have passed through her mind's eye. The pattern of the story in the novel is circular. The novel can be divided into three parts. In the first part Rukmani narrates her life-story beginning with her marriage in such a way as to depict concurrently the agony of the Indian peasants. They put in their best efforts to survive not only the vagaries of Nature but also the disturbances caused by the tannery which has been recently set up in their village. Sorrow and misery stare the villagers in their face and they suffer endlessly. Shiv K. Kumar remarks in *Tradition and Change in the Novels of Kamala Markandaya: Within the Garden of Eden, a Serpent in the form of tannery begins to rear its ugly head* (12) devouring green open spaces, polluting the clean, wholesome atmosphere, and tempting simple, gullible peasants into greed, ambition and immorality.

Markandaya has beautifully delineated the difference between the Eastern and the western philosophies through the juxtaposed attitude to life of Rukmani and Dr. Kenny. According to Rukmani: *want is our companion from birth to death, familiar as the seasons or the earth, varying only in degree. What profit to bewail that which has always been and cannot change.* (117) Dr. Kenny admonishes Rukmani rather endearingly:

You must cry out if you want help. It is no use whatsoever to suffer in silence. Who will come succor the drowning man if he does not clamour for her life?there is no grandeur in want – or in endurance. (117)

But Dr. Kenny's advice and admonishment has no bearing on Rukmani:

Yet our priests fast, and inflict on themselves severe punishments and we are taught to bear our sorrows in silence, and all this is so that the soul may be cleansed. (118)

Dr. Kenny who has Western rational bent of mind is puzzled at Rukmani's philosophical resigned attitude, and exclaims with disgust *acquiescent imbeciles, do you think spiritual grace comes from being in want, or from suffering? What thoughts have you when your belly is empty or your body is sick?* (118)

But all these pieces of advice fail to bring about a change in Rukmani's outlook. The height of passive endurance and fatalism is revealed when Ira's husband brings her back to her father's house. *I do not blame him, Nathan said, he is justified, for a man needs children. He has been patient.* (53) His heart bleeds but no words of reproach escape his lips. Rukmani gets her daughter Ira treated by Dr. Kenny and she is cured of her problem

only to learn that he has taken another woman. The extent of misery can well be imagined but she tells her daughter: *you must not blame him. He has taken another woman.* (64)

Markandaya is aware of this conflict between the Eastern and the western attitudes to suffering. No doubt she has been trained by her religion to orthodox principles, yet her exposure to the western philosophy has taught her to see the possibility of fighting evil.

The second part of the novel projects the plight of the couple struggling to accommodate themselves in the city. Rukmani and Nathan who are simple by nature and are industrious by habit, hope at every turn that the life will be better but their destiny does not leave them alone and foils their attempts of improving their lots. The city also rejects them as they are not smart enough to fit in its hectic atmosphere. They lose their belongings in the temple, break stones to earn their living and finally become destitute. Emaciated and old, Nathan dies one day on his way back from the quarry. It is thus basically the story of rural peasantry that rejects city or the city that reject simple peasantry.

The third part shows how Rukmani survives through all these calamities. From the very beginning of the novel the reader has been aware of Rukmani's total surrender of her interests and independence to her husband and children. After Nathan's death, a time comes when she has nobody to support her but even at that time she is able to survive without the least break or dent in her body, mind or spirit, and this is all due to her inner strength. This strength is spiritual in essence and it tightens family bonds. It also sublimates extra-marital relationship that seems to exist between her and Dr. Kenny. She is absolutely faithful to her husband in thought, word and deed. Dr. Kenny attends on her dying mother and treats her so that she may conceive. He even treats Ira, though the consequences are rather unfortunate yet Rukmani harbours no malice towards him. Her sense of gratitude to him increases when he makes Selvam his assistant. But it is not so much the feelings of gratitude and sympathy that bind them as mutual admiration and friendship. When Kenny tells Rukmani that his wife has left him and his sons have been taught to forget him, Rukmani thinks that perhaps due to his long absences his wife has left him. Though Rukmani has not uttered a word, Kenny can guess her thoughts and comments:

You think it is my fault,.....Do not deny it, your face speaks plainly enough for me. (112)

Thus complete understanding exists between the two. Kenny has strong admiration for this simple village woman and praises her for her strong instincts.

Rukmani and Kenny stand for different cultures of the East and the West. Rukmani stands for blind faith whereas Kenny is rational. Kenny always tries to help the suffering people but sometimes he loses patience as is evinced by his remarks to Rukmani:

I go when I am tired of your follies and stupidities, your external shameful poverty.....I can only take you people in small doses. (74)

Yet his heart bleeds for them and always goes out to them in their sorrows and miseries. He is eager to help Rukmani when he knows her problem but Rukmani, instead of going to him, puts all her faith in God. Her mother, while on deathbed, has given her a small stone lingam, a symbol of fertility. Rukmani says:

I slunk away, frightened of I know not what; I placed even more faith in the charm my

mother had given me, wearing it constantly between my breasts. (23)

Faith and medicine go hand in hand among traditional Indian women. When Rukmani's faith fails to achieve the desired result, she goes to Dr. Kenny for medicine. Cured of her barrenness, within a year, she bears a son. When Ira is confronted with the same problem, without a second thought, she takes her to Dr. Kenny for treatment. Thus a gradual change is taking place in Rukmani's mind also but in no way it can substitute her unflinching faith in God. When there is a famine in the village and there is nothing to eat she tells Kenny: *we have little rice—it will last us until times are better.*(46) Kenny loses his patience and shouts *Times are better, times are better. Times will not be better for many months. Meanwhile you will suffer and die, you meek suffering fools. Why do you keep this ghastly silence? Why do you no demand –cry out for help- do something? There is nothing in this country, oh God, there is nothing.* (45-46) The traditional Rukmani is portrayed as a typical Indian woman full of mute and acquiescent suffering and the novelist shows her clashing with the western point of view in her encounter with the English Dr. Kenny. He is totally against the fatalistic attitude which is characteristic of the East. Nathan and Rukmani have complete intimacy with the soil and when the rains have failed they are not ignorant of the consequences but they have blind faith in God:

We threw ourselves on the earth and we prayed. I took a pumpkin and a few grains of rice to my Goddess, and I wept at her feet. I thought she looked at me with compassion and I went away comforted, but no rain came. (75)

Rukmani is representative of Indian womanhood, an embodiment of fortitude and perseverance. She suffers calmly and never gives in. She bends like grass so that she may not break. Her sacrifices for her family should not be mistaken for lack of courage. When the time comes she proves herself equal to the situation. Successive misfortunes succeed only in bending her body not her spirit. In her person, she vindicates human nature and glorifies the innate heroism of the soul by bearing with fortitude the calamities brought about by nature as well as by man.

Kenny can be seen as a symbol of progressive enlightenment, emphasizing the need for constructive rural reforms and social services. Pure-hearted himself, he appreciates Rukmani's innocence and purity of mind. However, he is uncomfortable with the submissive nature of Rukmani and Nathan, their fatalistic outlook, their resistance to change, and their neglect of personal hygiene and education, which contribute to various superstitions. As a liberal humanist with a philanthropic and missionary spirit, he diligently establishes a hospital for them and initiates an educational program to help them overcome their backwardness. His frustration with their mysterious ways stems from his genuine care for them. He admires Indian women for their loyalty to their husbands. Harish Raizada in his essay *East-West Confrontation in the Novels of kamala Markandaya* says that *He (Kenny) praises Rukmani for her sound instincts, about man woman relationship.* (40) He has identified himself with the Indians so much that like Mrs. Pickering of *The Nowhere Man* he does not feel himself alien among them. He does not even think that he is living in a country which is not his own. This is evident in his occasional conversation with Rukmani:

My Country.....sometimes I do not know which is my Country. Until today I had thought perhaps it was this. (112)

Kenny knows that social security is unknown to Indian peasants and he wants that something should be done to this effect. That is why he tells Rukmani that they should plan their future when they have strength but Rukmani says *how can we? It is not within our means.* (NS: 132) Kenny's reply to this shows the difference between the attitudes of the two *Yes, I know..... I do not know why I asked; it was needless. There is no provision at all,* he said, speaking half to himself, *neither for old nor young nor sick. They accept I; they have no option.* (132) Rukmani's stoic answer is tinged with unconscious irony: *Do not concern yourself.....we are in God's hands.* (132) this sums up their grim and helpless situation, their tragedy of falling a prey to the vagaries of nature and chance. Economic insecurity and blind adherence to superstitions have taught them to suffer these calamities with passive endurance.

There remains an emotional and intuitive bond between Rukmani and Kenny. When Rukmani learns of Kenny's return, she abandons her marketing, buys a garland of flowers, and rushes to him as a beloved would to a lover. The garland can be seen as a symbol of her idealization of Kenny, whom she regards as godlike. Through Rukmani's actions, the novelist highlights certain traditional aspects of Indian family life, illustrating how marriages are typically arranged by parents, the connection between the dowry a bride's father can provide and the status of the bridegroom he can secure, and the marriage ceremony itself, which blends religious rituals, music, and large gatherings of relatives, friends, and feasting.

Nectar in a Sieve also shows how the birth of a daughter is dreaded by the parents and grandparents in India:

I turned away and, despite myself, the tears came, tears of weakness and disappointment; for what woman wants a girl for her first-born. (17)

The birth of daughter in India is not considered as an occasion for rejoicing. A son could have continued Nathan's line of working on the farm whereas the daughter would take dowry and leave only memory behind. Meena Shirdkar in *Image of Woman in Indo-Anglian Novel* remarks: *This attitude arises partly out of the rigours of the dowry system (she herself had suffered from it) and partly out of the traditional view that a son is father's prop. This view is supported by religion. A son is the savior of the ancestors as he alone has the right to offer oblations.*(25)

The novel also shows the contempt with which a barren woman is treated in India. Margret P. Joseph brilliantly pasteurizes this in her book *Kamala Markandaya: social evils are caused by cruel customs.....Ira, Rukmani's daughter is rejected by her husband because she is barren and in the village the blame falls squarely on the wife.*(16)

Nectar in a Sieve emphasizes on the external world of social values rather than on the individuals with their sensitive self. Despite the fact that there is a lack of psychological depth and complexity the characters have largeness and an epical grandeur. The main characters stand as symbols, as representatives of social groups or traditional types. Nathan and Rukmani are representatives of uprooted peasants, Kenny of the finer tradition of the West, Thambi

and Arjun of indentured labourers, Puli of the rural world over the urban. Markandaya's characters emerge either as reflectors of social change or as symbols of a particular phase of Indian life.

Thus, Nectar in a Sieve by Kamala Markandaya serves as a powerful exploration of cross-cultural interaction and its impact on rural Indian life. Through the experiences of Rukmani and her family, Markandaya highlights the struggles of adapting to changing social and economic forces brought about by colonialism and industrialization. The novel offers a nuanced portrayal of resilience, community, and the tension between tradition and modernity. Markandaya's vivid storytelling not only provides insight into Indian culture but also invites readers from different backgrounds to empathize with the universal themes of survival, hope, and human connection.

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Literary Criticism: Indian and Western Paradigms

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Abstract:

Kavyashastra (Poetics) reveals the bailiwick in christening literary art and postulates the ordinance for the specific genera a poet makes. The instinct to say something right or wrong, good or bad on someone's speech or deed is human nature. Interposing something in this manner can be straightforwardly treated as the genesis of Kavyashastra. By adjudicating the dark and bright caucus of a work of art is quite necessary to elevate the level of the art form. So, piercing the fountainhead of such denunciation and elucidation is vital for the aestheticians. To forage and call attention to twain paradigm of Indian and European traditionalism in the origin of Kavyashastra is off and on similitude as well as divergent. If we have a desire to dissect any literary piece we ought to have the concept of the origin and development of Kavyashastra in both trends.

Key words: Kavyashastra, Samalochana, Khoririol, evaluative, interpretative.

India is rich in Her classical tradition on the value of life and Morals. Her rich traditional and cultural values are derived in Her art and literature. These values and high moral flavour are swinging over in the innumerable literary lore. The essences of Indian literature are extensively appraised in Kavyashastra (literary criticism). That's why it is inescapable to get the hang on Kavyashastra –the Indian trend of Literary Aestheticism. Kavyashastra in addition to give ample knowledge to create an art of literature, denominate it, guesstimate it, bridging the feyness of the reader and the writer but also formulating statute of literature.

Objective:

Objective of the paper is to accumulate the antiquity philosophy of Indian Munibars in the

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field of Art and Literature. Elucidating Kavyashastra, aggrandize the sparse views of the past and last not the least to solicit on the contemporary literature are also the objectives of this paper.

Scope:

To know the passionate biography of pioneer poet, writer, novelist and a teacher will enhance the courage of every one of us. Moreover the writings of a great poet like Khwairakpam Chaoba in a hilly and small state like Manipur prideful. If we do not learn the full escape of pioneer works we cannot continue the journey of literature. Influencing common people to the art of living, passing through the writings of such personalities and practicalize in a great art of our own to contribute a bright Literary Garden of the nation are the scope of the Paper.

Methodology:

Collecting various books, journals, biography of Kabi Ratna Khwairakpam Chaoba Singh, works of the Kabi Ratna Kh. Chaoba and related literary magazines are taken into consideration as secondary Resources are the methodology applied to chalk down this Paper.

Criticism:

Criticism is referred to as “Samalochana” in Indian Literature and “Neinarol” in Manipuri Literature. Khorilol/Loinasillon/Literature is a culturalistic and oral aspect of a civilization. We intrinsically start looking at the pros and cons, merits and demerits or quality of anything or anyone we come across. As an example, we decide internally or express verbally whether the taste of a particular cuisine is good or bad. Hence, “Criticism/Neinarol/ Samalochana comes naturally to humans. The Oxford English dictionary defines ‘Criticism’ as a noun.

1. The expression of disapproval of someone or something on the basis of perceived faults or mistakes.
2. The analysis and judgement of the merits and faults of a literary or artistic work.

Literary Criticism/Sahitya Neinarol/Sahitya Samalochana is weighing the creative art or the literary genre.

Importance of Criticism:

As society develops, technological advancements come naturally. Likewise, the literary world has seen various changes with time. Modernism, Post Modernism, Colonialism, Feminism, Marxism, Eco-Criticism and other ‘isms’ emerged on the prism of experimentalism as our views and thoughts change with time. Different writers have different thoughts and point of views which they present in an abstract and sometimes absurd manner intertwined in the web of words, hence critics play a major role in interpreting what the writer wants to convey in his or her writings. Some of the important roles of a Critic are:

1. Function of Judgement: Literary Critics play an important role in judging what a writer has produced. They need to be well versed with different types of literature, acknowledge and appreciate the classical beauty of various literary styles and come up with an “Imaginative Literary Picture” which will be well applauded by the public. Regarding this Richard says, “To set up as a critic is to set up as a judge of values”.

Rene Wellek says, “Criticism is the judgement of books, reviewing and finally the definition of taste, of the tradition, of what is a classic”.

2. **Evaluative Function:** Literary Critics evaluate the writings of various authors, present the creative aspects and hidden meanings of the writings as well as point out the negative aspects. This not only encourages writers and authors but also presents them an opportunity to rectify their mistakes for their upcoming projects. Renowned Critic Lee T. Lemon in his 99 paged “A Glossary for the study of English” writes, “Evaluative, Judicial or Normative criticism attempts to judge the merits of literature in relation to a literary, social, moral, or other value system.”
3. **Interpretative Function:** To give an overall interpretation of a piece of writing, Critics should dive into the hidden meanings and it’s intrinsic aspects as well as acknowledge the emotional state of the author while producing the work. In short, exploring the ethos of the writer can be termed as literary criticism. As Walter Peter says, “To feel the virtue of the poet or the painter, to disengage it, to set it forth-these are the three stages of a critic’s duty. If judgement be the end of Criticism, interpretation may be employed as a means to that end. Criticism is the art of interpreting art. Literature interprets life and re-evaluates life; Criticism interprets Creative Literature and re-evaluates it”.
4. **Explanatory Function:** In depth explanation of the types and categories of a literary work and the reason for inclusion under that particular classification.
5. **Rule Framing Function:** Literary criticism also encompasses setting rules and guidelines for specifying a literary work into poetry or prose.
6. **Bridging Function:** Interpretation of a literary work is not an easy task for a lay man. Critics come to the rescue in such a situation, bridging the gap between the layman and the writer, by highlighting or presenting the intrinsic meanings of a literary work. An eminent Western critic Carlyle thus says, “Criticism stands like an interpreter between the inspired and uninspired: between the prophets and those who hear the melody of his words, and catch the glimpses of their material meaning, but understand not their deeper import.”
7. **Moral Coding Function:** Literature opens the pathway for progress of the human race. A writer is someone who enlightens the people on ways, means and ideals of a contented life. Critics present this very invaluable knowledge which are encrypted in the writings and also point out the demerits of certain concepts found in the writings.
8. **Suitability of Language & Framing of Language:** Literary critics differentiate between literature and everyday language, emphasizing the meanings of words and presenting the beauty of words or language to laymen. Not only interpreting the concepts which the writer or author wants to convey, critics also stress on those words which are acceptable and presentable. Thus, literary critics are the teachers of both the readers and the writers.

Criticism: Western paradigm

The English word “Criticism” derives from the 4th Century BC Greek words KRITIKOS/

KRITES/KREI/KRISIS. Kritikoshi means “A judge of literature” while KRITES or KREI means “Judge”, KRISIS means “rules of judgement”. It refers to being “able to judge”. The Greek word Crito means dialogue. A similar word is also found to be used in the 4th century BC. There was a famous philosopher named Crito, a student of Socrates and a friend of Plato. There is also an article named “Crito” telling the story of how Plato made his teacher Socrates commit suicide by giving him a poison named “Hemlock”. Literary Criticism was referred to as ‘Poetics’ during the time of Aristotle in the 4th Century BC. In honour of his contribution in promoting literature and the birth of Literary Criticism, Aristotle is known as the father of Literary Criticism. It was during the 2nd Century AD, that the Latin word Criticus/Critique was referred to as ‘interpretation and improvement of text and words of writer’. Judge is someone who judges based on the meanings and Decider is someone who decides based on the meanings of words.

The English word “Criticism” was first coined in the preface of a book called “State of Innocence” written by John Dryden in 1667. Dryden writes, “Criticism, as it was first instituted by Aristotle, was meant by a standard of judging well”.

In English, Literary Criticism used to point out both the negative and positive aspects of writings. Positive Criticism stresses on the laudable and positive sides or merits of a piece of literary work while Negative Criticism focuses on the negative aspects or the demerits. Mere praising of a writer’s work either due to familiarity or affiliation to the writer and focusing only on the negative points or finding faults in a writing due to one’s disdain towards the writer is unwarranted. Such conduct tarnishes the image of the Literary Criticism genre. A good critic should be able to highlight the positive as well as the negative aspects of a writing. Critics should refrain from practicing favouritism or partiality. It should be kept in mind that Literary Criticism is the Grammar of Literature.

Criticism: Indian paradigm

In Uttarakhand, Ramayana Adhyai 94, Shlok 7, considered as the first epic of Indian classical literature, is written, “Kriyakalpa Biachasheiba tatha Kabyabidojanan”. Writing (Kabya Shuba) and discourse on writing (Kriyakalpa) are considered as an integral part of a society. In Ayodhya’s Rajsabha these were given a very high status. This shows that Literary Criticism or Kriyakalpa in Indian language occupied an important place as far as 74th Century BC. It is believed that Lord Krishna passed down the “Shastra” orally to his 64 devotees including the Bhrahma. Knowledge received from Lord Krishna was passed onto the offsprings of Bhramhana Saraswati. Wisest among the children was Kabyapurush who eventually passed down the knowledge in 18 stages to his 18 students (Shishya). Among the students was “Bharatamuni”. Acharya Bharatamuni wrote “Natyashastra” in the first century BC. The art of Drama was referred to as “Nataya’ and Literary Criticism as “Natyashastra” and these used to be discoursed in detail during that era. That is why Bharatamuni is considered as the father of Bharat Sahitya Samalochana or the Indian Literary Criticism.

After the 6th century BC, Bhramha wrote “Kavyalamkar”, which gave birth to ‘Alangkar Shastra’. Though “Alamkar” which guides the style and rules of writing was in existence, it was only in the 6th century that the wave of “Alamkar Shastra” or Literary Criticism became

eminent in the Indian Literary Tradition. During the 10th century, Criticism was named as “Sundaryashastra” in “Dhyanalokchan” which was written by Acharya Abhibgupta drawing literature towards the aesthetic sense. Wiseman Rajshekhar whose pen name is Yayabar wrote “Kabya Mimangsha”, an eminent book of Indian Literary Criticism, which was lost for many years. Only 18 chapters of this ancient scripture were found in 1919 which was then published by Gayakbar Oriental Series, Baroda.

Panchami Sahityabidya-iti yayabariya

Out of the five Panchami bidya or veda Natyaveda (Literary Criticism) is the fifth one. The other four Vedas are namely Rigveda, Shamaveda, Yayurveda and Atharvaveda. Rajshekhar referred Literary Criticism to as “Kabya/Sahitya Mimingsa or Minmangsha Shastra”. Eventually in the 17th Century, during the time of Apaydikhitki, new terms like “Samiksha” (Analysis), Mulyangkan (Evaluation), Bibechna (to judge) were introduced. It was in the 19th century during the time of Bhartendu that all these terms were clubbed as “Alochana” (Assaulting on someone’s writing) and “Samlochana” (appreciation /to look well). Bhartenduraj though preferred “Samlochana” more. Creative art was compared to classical tradition and discoursed on its merits and demerits, enlightening both the writers and the readers (audience) terming it “Samalochana”.

Conclusion:

Literary Criticism thus evolved over the centuries with varying names such as “Neinarol” in Manipuri, “Sahitya Samalochana” in Indian Literary world and “Literary Criticism” in the western literary world.

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A Critical Analysis of Key Economic Indicators of Organized Manufacturing Sector of Bihar

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Abstract:

The manufacturing sector is a crucial driver of economic growth, particularly in labor-abundant developing countries like India. While economic theory suggests a close relationship between labor productivity and wage growth, studies indicate a decoupling between the two in India, a phenomenon known as *jobless growth*. This issue is particularly relevant for Bihar, a populous state with untapped human capital potential, which has faced significant barriers to fully realizing its economic capacity. This study examines the dynamics of Bihar's organized manufacturing sector from 2000 to 2018, comparing it with national trends. The analysis reveals that, at the national level, key indicators such as the number of factories, input, gross output, gross value added (GVA), fixed capital, profit, employment, and investment experienced substantial growth. However, several negative trends were also observed, including low output intensity, weak employment elasticity, declining profitability, low real wages lagging behind profits and productivity, and rising contractualization of labor with a gender imbalance favoring male workers. Additionally, capital intensity increased significantly, with capital growth outpacing labor, reflecting a shift towards capital-intensive production. In Bihar, while similar growth patterns were noted in factories, investment, fixed capital, input, output, GVA, and profit, these figures, though better than the national average, remained less than 1% of the national total. The performance in Bihar exhibited greater instability, and there is potential for Bihar to catch up with national trends if the right business climate is created through enhanced public and private investment, regulatory reforms, and government incentives. Analysis of profit reinvestment revealed weak correlation between profit and investment, indicating that

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profits were not being reinvested effectively, contributing to the widening gap between the two. Bihar's net value added (NVA) was only 8% of output, half of India's 15%, and displayed high fluctuation throughout the study period, unlike the more stable trend observed nationally.

Bihar's average Total Factor Productivity (TFP) was higher than the national average, suggesting productivity gains, but its negative growth rate indicates that these gains were driven more by technical change than by efficient resource use. This implies that there is still considerable room for improvement in capacity utilization, technological advancement, and resource management in Bihar's manufacturing sector. The study also highlights a lack of competitiveness in Bihar's organized manufacturing sector, with high concentration across most variables. The employment trends showed significant growth, but with instability and a marked increase in contractualization and gender bias. Furthermore, the disparity between labor productivity and labor compensation, alongside a massive increase in capital intensity, suggests that labor is not benefiting proportionally from output growth and profitability. These findings point to structural challenges in Bihar's manufacturing sector, requiring targeted interventions to unlock its potential and ensure more equitable economic growth.

Keywords : Organized manufacturing sector, labor productivity, capital intensity, Total Factor Productivity (TFP), jobless growth.

Achieving sustainable economic growth in developing nations largely depends on structural transformation, particularly the shift from agrarian economies to those driven by industrialization and services. Industrial development is crucial for generating employment, raising income levels, and driving technological progress. However, Bihar's industrial transformation has been slow due to historical factors, infrastructure gaps, and institutional weaknesses that have hindered the growth of its industrial sector. For Bihar to boost its economic growth and increase its State Gross Domestic Product (SGDP), significant investments in industry are necessary, along with improvements in infrastructure, technology, and globally competitive industrial facilities. Bihar's demographic profile, characterized by high population density and a youthful workforce, presents both opportunities and challenges. With widespread rural poverty and a heavy reliance on agriculture for livelihoods, sectoral diversification is urgently needed. The organized manufacturing sector has the potential to absorb surplus labor, reduce underemployment, and promote inclusive development. Bihar's geographic advantages, including proximity to major consumption centers, key ports, and access to Southeast Asian markets, position the state well for industrial growth. Despite these advantages, 80% of Bihar's workforce remains in agriculture, with the manufacturing sector showing limited growth.

A strong manufacturing base is essential for regional development and for providing quality employment opportunities. This study evaluates the employment and productivity dynamics within Bihar's organized manufacturing sector, examining key factors like Total Factor Productivity (TFP), technical efficiency, and technological progress. It tracks capital investment, output growth, and labor absorption, offering insights into the sector's potential for growth. Given India's ongoing economic liberalization, state-level analyses are essential for understanding regional disparities in industrial development. This research seeks to fill gaps by focusing on productivity, efficiency, and structural changes within Bihar's manufacturing

sector. It assesses the sector's performance by comparing key economic indicators to national trends, including growth, volatility, and regional disparities. It also explores trends in profitability, capital intensity, labor productivity, real wages, and employment patterns, including gender disparities and contract labor. By identifying inefficiencies and underperformance areas, this study aims to offer actionable insights for strengthening Bihar's industrial framework and guiding policymaking. The study also highlights critical performance indicators such as firm profitability and aggregate productivity. However, the study's limitations include its reliance on secondary data from the Annual Survey of Industries (ASI) and its focus solely on the organized manufacturing sector, excluding the unorganized segment. Future research could compare the organized and unorganized sectors, and analyze Bihar's manufacturing performance relative to other states. The study uses non-parametric techniques, but future work could incorporate parametric methods and primary data to offer deeper insights. This research provides a comprehensive analysis of Bihar's organized manufacturing sector, highlighting both its growth potential and the challenges it faces, offering valuable guidance for policy interventions aimed at sustainable, inclusive development.

Research Methodology:

The methodology of a research study plays a crucial role in shaping its findings, as it directly influences how data is analyzed, interpreted, and contextualized. It provides a systematic framework for addressing research questions and ensures that the results are both credible and reproducible. This study adopts a methodology primarily grounded in secondary data analysis, aimed at evaluating the organized manufacturing sector of Bihar in comparison with the national averages for India.

The secondary data source for this research is the *Annual Survey of Industries (ASI)*, published by the Industrial Wing of the Central Statistical Office (CSO(IW)), Government of India. The ASI offers comprehensive coverage of registered (organized) manufacturing units across the country, specifically those operating under the provisions of the *Factories Act, 1948*. The dataset includes a wide range of economic indicators, such as the number of operational factories, fixed capital investments, total employment, net and gross value added (NVA and GVA), total emoluments, and gross output. This study adopts an aggregated analytical approach wherein the organized manufacturing sector is treated as a consolidated unit at both the national and state levels. Similarly, data across various manufacturing subsectors have been aggregated to derive broader trends and patterns. It is important to note that the scope of this study is restricted to the organized segment of the manufacturing sector, given the ASI's focus on registered units. Accordingly, the conclusions drawn herein are limited to this segment. To facilitate accurate comparisons and account for inflationary effects, nominal data related to key economic variables—such as labor cost, output, input, fixed capital, and GVA—have been converted into real values using a common base year of 2004–05. This deflation process employs a set of standardized indices including the Consumer Price Index for Industrial Workers (CPI-IW) and various components of the Wholesale Price Index (WPI) covering manufacturing goods (both food and non-food), machinery, tools, fuel, and the general price level. These indices have been sourced from the *Handbook of Statistics on the Indian Economy*, published by the Reserve Bank of India. Where necessary, index

series from different base years were spliced to achieve a consistent 2004–05 base. The study spans an 18-year period from 2000 to 2018, which has been segmented into six triennial periods: 2000–03, 2003–06, 2006–09, 2009–12, 2012–15, and 2015–18. These trienniums facilitate the identification of medium-term trends and fluctuations. For each period, mean values of major variables have been computed to enhance trend analysis. A suite of descriptive and inferential statistical tools has been employed to assess the data. These include mean values, percentage changes, net changes, correlation coefficients, and regression analysis. Where applicable, statistical significance has been tested to support the robustness of the findings. Additionally, indices based on trend values were constructed, using the year 2000–01 as the base (indexed at 100), to allow for consistent comparison across time. To provide a deeper understanding of the sector’s performance, several key structural ratios and technical coefficients were calculated. These include labor productivity (defined as real GVA per worker), real wage rate (real wage per worker), and real profit rate (profit per worker).

The analysis also considers principal performance indicators such as total number of factories, inputs, outputs, fixed capital investment, outstanding loans, interest payments, profits, and fuel consumption—all adhering to ASI’s standard definitions and classifications. Furthermore, the study examines trends in Total Factor Productivity (TFP), total employment, labor cost, profits, GVA, labor productivity, wage rates, and profitability. These variables are analyzed and presented through comprehensive tables and graphical illustrations to provide a nuanced picture of sectoral dynamics. Additional performance metrics—such as employment elasticity, capital intensity, technical efficiency, labor cost per factory, and employment per factory—have also been explored to enhance interpretive depth. An important component of the analysis involves evaluating the contribution of factor payments to GVA, specifically distinguishing between labor and capital components. This assessment sheds light on patterns of income distribution within the organized manufacturing sector and informs broader economic debates on equity and productivity. In sum, this methodological framework enables a detailed, multidimensional assessment of Bihar’s organized manufacturing sector in the context of national performance. It facilitates a rigorous exploration of growth trajectories, productivity dynamics, employment structures, and the sector’s overall developmental prospects and constraints.

Review of Literature

Research on Bihar’s organized manufacturing sector remains limited compared to the extensive studies conducted at the national level. Existing literature points to the sector’s persistent underdevelopment, shaped by both historical neglect and present-day structural barriers such as inadequate infrastructure, low capital investment, and limited industrial diversification. Several scholars, including Singh and Singh (2017) and Jha (2016), highlight how Bihar’s industrial stagnation is rooted in its overdependence on agriculture and a lack of policy support for large-scale industrialization. Comparatively, the state lags behind industrial powerhouses like Maharashtra and Gujarat, as noted by Kumar and Patel (2015) and Verma and Sinha (2017), largely due to constrained capital flow, infrastructure bottlenecks, and an underdeveloped skill base. Government initiatives, including the Bihar Industrial Investment Promotion Policy (2016), have attempted to revive industrial growth through incentives and

infrastructure development. However, the effectiveness of these policies has been mixed. Studies by Singh et al. (2018) and Mishra and Singh (2019) argue that bureaucratic inefficiencies and weak institutional mechanisms have limited the impact of such reforms. Labor-related issues are also central to Bihar's industrial challenges. The sector is marked by low wages, a high prevalence of informal and contractual employment, and minimal job security. Scholars like Jha (2016) and Verma and Sinha (2017) note that this reliance on informal labor undermines investments in training and technology, thereby restricting productivity improvements. Low labor elasticity and a slow pace of job creation, despite output growth, reflect deeper structural inefficiencies and the increasing automation in manufacturing (Mishra, 2019). Furthermore, Bihar's industrial environment suffers from low capital investment, particularly in capital-intensive industries, as noted by the Reserve Bank of India (2019). This, combined with limited adoption of modern technology and poor access to skilled labor, has led to stagnant productivity levels. Technological adoption remains slow due to high costs, limited financing, and a lack of willingness among firms to modernize (Mishra and Singh, 2019). Consequently, Bihar continues to rely on traditional, labor-intensive industries with limited innovation or economies of scale. The absence of competitive industrial clusters has further hindered productivity and growth. Studies also show that skill shortages continue to obstruct the modernization of manufacturing in Bihar. Bihari and Gupta (2017) and Verma and Sinha (2017) stress the need for vocational training and skill development programs to enhance labor productivity, especially in sectors like textiles and food processing. Output and employment levels in Bihar's organized manufacturing sector remain significantly below the national average (MoSPI, 2019). The dominance of small and medium enterprises, as opposed to large-scale industries, restricts Bihar's ability to achieve higher industrial output and economic transformation. While Bihar has initiated reforms to bolster its organized manufacturing sector, progress remains slow due to enduring structural challenges. Critical constraints include poor infrastructure, insufficient capital investment, limited skill development, and lagging technological advancement. For meaningful industrial growth, a comprehensive strategy addressing these foundational issues is essential. Future research should explore firm-level dynamics using primary data and investigate comparisons between the organized and unorganized sectors to offer deeper insights for policy formulation.

Result and Discussion

We have discussed and explained our study findings in this section. All tables expressed below are a result of Author's calculation based on datasets from various issues of ASI by CSO(IW) (GoI). *Value figures in Rs. lakh deflated at base year 2004-05, Index calculated at year 2000-01 = 100 and others in number. Table 4.1 presents the year-wise trend of total and operational factories in the organised manufacturing sector in Bihar. It highlights that the total number of factories grew at a Compound Annual Growth Rate (CAGR) of 7% over the study period, a growth rate that was statistically significant and accompanied by moderate instability (14.4%). Similarly, the number of operational factories registered a CAGR of 6.7%, also showing moderate instability (15.4%). On average, operational factories accounted for 87% of the total registered factories, with this proportion declining slightly from 87.6% in 2000-01 to 83.2% in 2017-18. Throughout the period, the average index values stood at 157

for total factories and 155 for operational factories. The net increase in the number of total and operational factories during the study period was 125% and 114%, respectively.

Table 4.1.Trend of total and operational factories in organised manufacturing sector in Bihar

Year	Total factories	INDEX	Factories in operation	INDEX	%
2000-01	1535	100	1344	100	87.6
2002-03	1403	91	1229	91	87.6
2004-05	1674	109	1438	107	85.9
2006-07	1602	104	1410	105	88.0
2008-09	1775	116	1549	115	87.3
2010-11	2805	183	2545	189	90.7
2012-13	3345	218	2944	219	88.0
2014-15	3529	230	2940	219	83.3
2016-17	3531	230	2908	216	82.4
2017-18	3461	225	2881	214	83.2
NET CHANGE(2000-18)	1926	125	1537	114	-4.3
NET CHANGE %	125	125	114	114	-4.9
MEAN	2402	157	2078	155	87
CAGR	7.0	7.0	6.7	6.7	-0.2
Instability%	14.4	14.4	15.4	15.4	3.6

Author's calculation

Table 4.2 illustrates the trend in the mean fixed capital employed in the organised manufacturing sector in Bihar. Over the study period, the Compound Annual Growth Rate (CAGR) of fixed capital investment was 11%, accompanied by very high instability (41%), indicating significant fluctuations. The growth rate was found to be statistically significant, as detailed in Table A.23. The highest growth rate was observed during the final triennium (2015–18) at 41%, whereas the lowest, at -6%, occurred in the second triennium (2003–06). In terms of volatility, instability was lowest in the third triennium (2006–09) and highest in the first (2000–03). The mean index value of fixed capital employed ranged from 136 to 666 units across the trienniums, with an overall annual average of 290 index units. The largest net addition to capital occurred in the last triennium (2015–18) with an increase of 414 index units, while the lowest addition, including a decline, was seen during 2003–06. Overall, fixed capital employed in the sector increased by 729% over the entire study period.

Table 4.2. Fixed capital employed in organized manufacturing sector in Bihar

Year	2000-03	2003-06	2006-09	2009-12	2012-15	2015-18	2000-18
MEAN (Fixed Capital)	240007	300245	266040	474361	621118	1178778	513425
MEAN(INDEX)	136	170	150	268	351	666	290
Net change (Fixed Capital)	161626	-34248	-12035	229546	234928	733859	1291236
Net change (INDEX)	91	-19	-7	130	133	414	729
%	91	-11	-4	61	46	100	729
CAGR	38	-6	-2	27	21	41	11
INSTABILITY %	18	1	0	7	1	12	41

Author's calculation

Table 4.3 presents the trend in Gross Fixed Capital Formation (GFCF) in the organised manufacturing sector in India, which serves as a proxy for evaluating the sector's investment levels. The table reveals a 419% increase in investment, with an average of 172 index units and an Average Annual Growth Rate (AAGR) of 9%, despite significant instability (69%). The highest level of investment, valued at 381 index units, occurred during the 2015–18 period. The growth in investment was found to be statistically significant, with the highest rates of both growth and instability observed during the first triennium. Notably, the table highlights a substantial dip in investment during the second triennium (2003–06), which only began to stabilize in the fourth triennium (2012–15). Additionally, instability decreased continuously throughout the study period, reflecting more consistent investment over time. This trend is essential for understanding the expansion of the capital base and productivity within the sector.

Table 4.3 Gross fixed capital formation (GFCF) in organized manufacturing sector in Bihar

Year	2000-03	2003-06	2006-09	2009-12	2012-15	2015-18	2000-18
MEAN	80819	7242	24644	102496	84172	174508	78980
MEAN(INDEX)	176	16	54	224	184	381	172
Net change	129539	13134	-2449	52887	18755	134655	191957
Net change (INDEX)	283	29	-5	115	41	294	419
%	283	-991	-10	66	23	131	419
AAGR	334	-348	32	112	-3	37	9
INSTABILITY %	90	53	16	8	15	4	69

Author's calculation

Table 4.4 presents the trend in production efficiency in the organised manufacturing sector in Bihar and India. The table reveals that Bihar maintained a mean efficiency of 1.2 throughout the study period, demonstrating stability. The correlation between output and input was found to be extremely high (0.99), suggesting a strong relationship where both output and input increased in tandem. This indicates rising efficiency and input productivity, which is a positive indicator for the broader economy. Additionally, both variables exhibited similar growth rate and low level of instability

Table 4.4 Efficiency (Output/Input) in organised manufacturing sector in Bihar and India

Year	Output	Index(O)	Input	Index(I)	Efficiency (Bihar)	Efficiency (India)
2000-01	862443	100	770619	100	1.1	1.2
2002-03	918236	106	789114	102	1.2	1.2
2004-05	1222169	142	1106754	144	1.1	1.2
2006-07	1787090	207	1684543	219	1.1	1.3
2008-09	2471732	287	2086000	271	1.2	1.3
2010-11	2814969	326	2227904	289	1.3	1.3
2012-13	3554354	412	2954334	383	1.2	1.4
2014-15	3791646	440	2854474	370	1.3	1.4
2016-17	3056836	354	2286036	297	1.3	1.4
2017-18	3744646	434	2801818	364	1.3	1.4
Mean	2422412	281	1956160	254	1.2	1.3
Correlation				0.99		

Author's calculation

Table 4.5 outlines the trend in Gross Value Added (GVA) in the organised manufacturing sector in Bihar. The table shows that GVA experienced an annual growth rate of 12% throughout the period, accompanied by high instability (32%). The growth was found to be statistically significant. On average, GVA reached 230 index units, with the highest value observed during the last triennium (2015–18). Overall, GVA increased by 345%, with the largest net change occurring in the 2006–09 triennium. This suggests that the mean GVA index grew significantly over time, with only minor fluctuations across different periods. The notable growth reflects the expansion of the output base in factories, contributing to the

growth of the manufacturing sector in the economy.

Table 4.5 Gross value added (GVA) in organised manufacturing sector in Bihar

Year	2000-03	2003-06	2006-09	2009-12	2012-15	2015-18	2000-18
MEAN (GVA)	105484	89570	158038	348205	343753	427164	245369
MEAN(INDEX)	99	84	148	327	323	401	230
Net change(GVA)	13847	-21910	236819	235612	235709	78398	367829
Net change (INDEX)	13	-21	222	221	221	74	345
%	13	-25	435	109	116	20	345
CAGR	6	-13	131	45	47	9	12
INSTABILITY %	19	28	17	8	12	3	32

Author's calculation

Table 4.6 presents the trend in profits in the organised manufacturing sector in Bihar. The table indicates that profits in the sector grew at a compounded annual rate of 31%, but with very high instability (75%). The highest annual growth (799%) occurred in the third triennium (2006–09). On average, profits increased by 1,004 index units per year, with the highest profits recorded in the 2009–12 triennium and the year 2010–11.

Overall, profits increased by 2,271 index units from 2000 to 2018. This pattern suggests a highly volatile trend in the mean profit index across different trienniums, which is not particularly encouraging for the sector. It also calls for an analysis of the distribution and reinvestment of profits, as well as their impact on employment generation. The data implies that profits are not being effectively reinvested, as evidenced by the growing gap between the growth of profits and investment. This situation is concerning for the economy, as the fluctuating profit trend combined with low levels of investment does not contribute to the optimism needed for a stable and growing market.

Table 4.6 Profit in organized manufacturing sector in Bihar

Year	2000-03	2003-06	2006-09	2009-12	2012-15	2015-18	2000-18
MEAN (Profit)	-6334	10303	82453	227982	152235	196291	110488
MEAN(INDEX)	-58	94	749	2072	1383	1784	1004
Net change(Profit)	21661	-21287	223452	197253	249031	30113	249950
Net change (INDEX)	197	-193	2030	1792	2263	274	2271
AAGR	-38	-22	799	32	-619	9	31
INSTABILITY %	-252	5	30	9	50	25	75

Author's calculation

Table 4.7 presents the trend in the mean values of key structural ratios in the organised

manufacturing sector in Bihar. The table shows that the Fixed Capital per Factory followed a generally upward trend, with the exception of a dip during 2006–09, achieving a mean of 233 units and reaching its highest level in the last triennium. Output per factory grew until 2006–09 and then declined, with a mean of 1,106 units, peaking in the 2006–09 period. Outstanding Loan per Factory fluctuated across trienniums, with a mean of 160 units and a peak in 2003–06. Rent per Factory remained stable, with a mean of 1 unit and peaking in the first triennium. Interest per Factory also exhibited fluctuations, with a mean of 15 units and a peak in the first triennium. Input per Factory peaked in the third triennium, with a mean of 925 units. GVA per Factory reached its peak in the last triennium, with a mean of 109 units. Fuel Consumed per Factory peaked in the third triennium, with a mean of 46 units. Profit per Factory peaked in the fourth triennium, with a mean of 44 units. The overall trends exhibit a fluctuating pattern, which could be attributed to volatile market conditions, and highlights the need for further enhancement of managerial capacity. The table also reveals that, for all ratios, India had higher mean values and net changes. However, Bihar showed stronger overall growth rates, albeit with higher instability. This indicates that Bihar is attempting to catch up with the national average, but is hindered by various bottlenecks.

In Bihar, the growth rate for profit per factory was the highest, while growth in input per factory was the lowest. Profit per factory also displayed the highest instability, while output per factory exhibited the lowest instability. This trend was similar for India as well, with profit being the fastest-growing and most fluctuating variable at the factory level, followed by loan and GVA.

Table 4.7 Mean structural ratio in organised manufacturing sector in Bihar and India

Year	2000-03	2003-06	2006-09	2009-12	2012-15	2015-18	2000-18
BIHAR							
Fixed capital/factory	187	223	175	201	207	407	233
output /factory	659	932	1358	1326	1224	1139	1106
outstanding loan/factory	314	230	179	64	49	123	160
rent/factory	2	1	1	1	1	1	1
interest/factory	36	15	5	7	9	17	15
input/factory	578	857	1214	1087	959	855	925
GVA/factory	82	66	102	144	114	147	109
Fuel consumed/factory	28	62	71	59	29	28	46
Profit/factory	-5	8	52	92	50	68	44
INDIA							
Fixed capital/factory	382	416	537	807	968	1179	715
output /factory	952	1280	1744	2165	2335	2436	1819
outstanding loan/factory	250	256	284	342	357	381	312

rent/factory	4	4	5	6	5	6	5
interest/factory	39	26	32	40	48	53	40
input/factory	771	1028	1362	1644	1681	1713	1366
GVA/factory	182	243	335	378	388	451	330
Fuel consumed/factory	62	71	75	82	79	86	76
Profit/factory	42	110	173	171	162	179	139
Bihar % of India							
Fixed capital/factory	49	53	33	25	21	34	33
output /factory	69	73	78	61	52	47	61
outstanding loan/factory	126	90	63	19	14	32	51
rent/factory	42	17	21	19	17	18	21
interest/factory	92	57	17	18	18	33	38
input/factory	75	83	89	66	57	50	68
GVA/factory	45	27	30	38	29	33	33
Fuel consumed/factory	45	87	94	72	37	32	61
Profit/factory	-11	7	30	54	31	38	32

Author's calculation

Total Factor Productivity (TFP):

Total Factor Productivity (TFP) refers to the increase in output that cannot be attributed to any specific input but results from effective management and resource utilization. As such, it is also known as residual output, since the output is not tied to any particular input. In this analysis, TFP is calculated using the non-parametric Data Envelopment Analysis (DEA) approach, employing the DEAP programming software. Gross Value Added (GVA) and fixed capital are used as key variables. The capital stock is calculated from fixed capital using the Perpetual Inventory Method (PIM). Table 4.8 illustrates the trend in the mean Total Factor Productivity (TFP) in the organised manufacturing sector in Bihar across different trienniums. The data shows that TFP growth has been negligibly negative and statistically insignificant, with very high instability. On average, TFP was 120 index units each year, with the highest value observed in the 2012–15 triennium and the lowest in 2009–12. Overall, TFP decreased by 16% by the end of the study period, with the highest net change occurring in the 2006–09 triennium, and negative growth seen in four out of the six trienniums considered. The highest growth rate was recorded in the 2006–09 triennium. During the fourth triennium, TFP exceeded 1, and the overall TFP value was 1.20, indicating that firms were utilizing their full productivity capacity and pushing their production frontier beyond the maximum capacity with the available resources. In other words, productivity was increasing. However, the trend exhibited significant fluctuations, with a peak in 2012–15, and high instability. Notably, only the 2006–09 and 2012–15 periods saw mean values higher than the overall average for the study period, implying that most of the growth came from these two spikes. This raises concerns regarding the sustainability of productivity growth, as such volatility may not be sustainable in the long term. A further decomposition of the TFP trend reveals that, for most of the years, technical

efficiency was higher than scale efficiency, indicating that productivity gains were primarily driven by technical change, rather than by the efficient use of existing resources. On average, firms were operating close to the production frontier, utilizing most of their capacity, but were not fully exploiting 100% of resource efficiency. This suggests that there is still room for improvement in capacity utilization, technological advancements, and effective management to enhance the resource use efficiency component of TFP.

Table 4.8 Trend of TFP in organised manufacturing sector in Bihar and India

Variable	TFP(Bihar)	INDEX(Bihar)	TFP(India)	Index(India)
2000-01	1.0	100	0.78	100
2002-03	1.1	106	1.02	131
2004-05	1.0	104	0.97	124
2006-07	1.0	99	0.90	115
2008-09	2.5	254	0.92	118
2010-11	0.8	82	0.63	81
2012-13	4.4	436	1.70	218
2014-15	0.5	47	1.61	206
2016-17	0.8	83	0.85	109
2017-18	0.8	84	0.96	123
NET CHANGE(2000-18)	-0.2	-16	0.18	31
NET CHANGE %	-16.0	-16	23.1	23.1
MEAN	1.2	120	0.96	124
CAGR	-0.4	-0.4	0.8	0.8
INSTABILITY %	78.3	78	31.8	31.8

Author's calculation

Concentration Ratio:

This section discusses the measurement of spatial concentration of industries and their principal characteristics within the organised manufacturing sector of Bihar. In this study, spatial concentration is used as a key measure of industrial concentration, and the Herfindahl-Hirschman Index (HHI), or HH index, is adopted as the most appropriate metric for calculating concentration ratios. The HHI is one of the most commonly used indices to measure spatial industrial concentration, as well as the spatial concentration of key industry characteristics within that sector.

The HHI values are interpreted as follows:

- An HHI below 1,500 indicates a competitive marketplace.
- An HHI between 1,500 and 2,500 suggests moderate concentration.
- An HHI above 2,500 indicates a highly concentrated market.

In this analysis, the HHI is used to calculate the concentration of factories, as well as the

concentration of key characteristics such as fixed capital, GVA, output, and employment in the organised manufacturing sector of Bihar. The spatial concentration of employment will be addressed in the next chapter of this thesis. The findings reveal that, overall, none of the variables were competitive in the sector. All variables, except for factories, were highly concentrated, with factories exhibiting a moderate concentration level. Spatial concentration was observed across different trienniums, except for factories in the first triennium and fixed capital in the last triennium. Therefore, the organised manufacturing sector of Bihar is spatially concentrated and cannot be considered a competitive marketplace, which raises concerns regarding efficiency, equity, consumer welfare (including consumer choice and sovereignty), and the diversity of goods. The market conditions are not favorable for new entrants. Further analysis shows that, except for factories, the concentration levels for fixed capital, GVA, and output declined over the study period, as these variables experienced negative growth in their concentration. Conversely, factories experienced positive growth in concentration. The deceleration and net decrease in concentration were most pronounced for fixed capital, and all variables exhibited high instability in their growth rates.

Table 4.9 Mean concentration ratio in organised manufacturing sector in Bihar

Year	2000-03	2003-06	2006-09	2009-12	2012-15	2015-18	2000-18
MEAN							
HH Index (Factories)	1418	1982	2570	2638	2468	2220	2216
HH Index (Fixed capital)	3597	4995	3715	3016	2186	1199	3118
HH Index (GVA)	2031	2770	3405	1894	2968	1892	2493
HH Index (Output)	3808	5667	6078	3670	4102	2836	4360

Author's calculation

Employment:

This section examines the employment scenario in the organised manufacturing sector of Bihar, focusing on various aspects such as employment trends, composition, contractualisation, and gender-related factors. The sector primarily employs three categories of workers: laborers (workers), managers, and other employees. Workers are either directly employed or hired on a contract basis through agencies. Direct workers are further classified by gender (male and female) in the Annual Survey of Industries (ASI), conducted by the Government of India, which is the primary source of data for this research. Table 4.10 presents the yearly trend of employment in the organised manufacturing sector of Bihar, both in absolute numbers and index form. The analysis shows that total employment (persons engaged) grew at a Compound Annual Growth Rate (CAGR) of 6%, with stable growth and moderate instability (14%). The growth of total employment was found to be statistically significant. The growth of workers mirrored the overall employment trend. However, managers experienced a higher growth

rate of 7%, though they also had the highest instability in employment growth among all categories. By the end of the study period, total employment had increased by 94%, with an average of 144 index units per year. Workers had an average of 156 index units per year, reflecting a 112% increase in employment. Managers had an average of 128 index units, with a 90% increase in employment. Other employees had an average of 96 index units, with a 17% growth in employment over the period. Thus, workers had the highest annual employment index units and the largest increase in their numbers, while managers showed the highest growth and instability in employment levels compared to other categories. The peak year for employment across all categories occurred in 2014-15, with the highest number of employees recorded in the sector.

Table 4.10 Trend of employment in organised manufacturing sector in Bihar

Year	Workers	INDEX	Managerial staff	INDEX	Other employees	INDEX	Total person engaged	INDEX
2000-01	49190	100	3657	100	7900	100	62905	100
2002-03	44280	90	2923	80	5764	73	54184	86
2004-05	51430	105	2730	75	6513	82	61775	98
2006-07	55159	112	2919	80	6840	87	66966	106
2008-09	62864	128	3203	88	6375	81	73659	117
2010-11	90985	185	5388	147	8023	102	106213	169
2012-13	100512	204	5992	164	7794	99	116396	185
2014-15	125557	255	8897	243	9338	118	146109	232
2016-17	98971	201	6571	180	8917	113	116232	185
2017-18	104057	212	6965	190	9239	117	121772	194
NET CHANGE (2000-18)	54867	112	3308	90	1339	17	58867	94
NET CHANGE %	112	112	90	90	17	17	94	94
MEAN	76788	156	4677	128	7618	96	90759	144
CAGR	6	6	7	7	2	2	6	6
INSTABILITY %	15	15	22	22	10	10	14	14

Author's calculation

Conclusion

The manufacturing sector remains a vital pillar of economic development in labor-abundant countries like India, offering employment opportunities, contributing to national output, and driving export earnings. This chapter critically examines the organized manufacturing sector's performance from 2000 to 2018, highlighting both its growth trajectory and underlying structural constraints. India's manufacturing sector showed significant expansion across key indicators, including the number of factories, input usage, gross output, gross value added (GVA), fixed capital, profits, employment, labor costs, and investment. Positive trends such as improvements

in fuel efficiency, better loan utilization, and a rise in labor compensation relative to employment growth pointed toward improving operational efficiency and worker remuneration. However, the sector continued to face fundamental structural issues. Output per unit of input remained low, and employment elasticity declined, indicating that job creation did not keep pace with output growth. Profitability ratios weakened, real wage growth remained subdued relative to profits and productivity, and contract-based employment expanded sharply. Gender imbalances in industrial employment persisted, with male workers dominating the workforce.

A key concern was the rise in capital intensity, with capital growing nearly three times faster than labor. This trend signifies a shift toward capital-heavy production, which could undermine the sector's ability to absorb surplus labor from agriculture or informal employment. Wage inequality also remained stark, particularly between managerial staff and laborers, and Total Factor Productivity (TFP) exhibited stagnation, limiting its contribution to output and employment. Net Value Added (NVA) averaged only 15% of output and showed signs of instability, raising concerns about long-term sectoral viability. In Bihar, a state characterized by high labor availability but low industrial development, the organized manufacturing sector also displayed growth in factories, capital, output, and profits. However, these indicators remained marginal at the national level, constituting less than 1% of India's totals. Volatility was higher compared to national trends, reflecting a lack of sustained growth momentum. Bihar's low reinvestment of profits, demonstrated by a weak correlation of 0.50 between profits and capital investment, points to structural issues such as policy uncertainty and inadequate infrastructure. The state's NVA stood at just 8% of output—half the national average—and exhibited high fluctuation. While average TFP levels suggested firms were operating close to the production frontier, its negative growth and volatility signaled underutilized capacities and inefficiencies in resource allocation. Market concentration was high across most metrics in Bihar, indicating limited competition, while employment, though rising, was unstable and skewed toward contractual labor with minimal female participation. The capital-labor ratio doubled by the end of the study period, highlighting a pronounced shift toward capital-intensive production—an approach poorly aligned with Bihar's labor-abundant context. The growing gap between rising productivity and stagnant wages further emphasized a lack of inclusive benefits for workers. Hence, while both India and Bihar have made measurable progress in expanding their organized manufacturing sectors, deep-rooted structural and institutional constraints continue to inhibit inclusive and equitable industrial growth. Challenges such as limited reinvestment, labor precarity, technological lag, and gender disparities must be addressed through comprehensive, inclusive policy strategies. Without such interventions, the sector risks falling short of its transformative economic potential.

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Relationship among Mental Health, Environmental Awareness, and Prosocial Behaviour of early Adolescent Students

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Abstract

The study explores the relationships among mental health, environmental awareness, and prosocial behavior in early adolescents. Using a sample of 200 students from grades 6 to 9 across five urban schools, data were collected through the Mental Health Questionnaire (MHQ), Environmental Awareness Scale, and Prosocial Behavior Questionnaire. Results show significant positive correlations between mental health and environmental awareness ($r = 0.43, p < 0.01$), mental health and prosocial behavior ($r = 0.48, p < 0.01$), and environmental awareness and prosocial behavior ($r = 0.38, p < 0.01$). Multiple regression analysis indicates mental health and environmental awareness account for 36% of the variance in prosocial behavior, with mental health having a stronger influence ($\hat{\alpha} = 0.52$). The study highlights the importance of promoting mental well-being and environmental awareness in schools to develop socially and environmentally responsible students. Future research is suggested to explore these relationships further and assess the impact of educational programs.

Keywords: Mental health, Environmental awareness, Prosocial behaviour, Adolescents, Wellbeing, Correlations.

Adolescence is marked by rapid developmental changes, not only physically but also mentally and socially. Mental health, environmental awareness, and prosocial behaviour become increasingly important during this stage. Mental health influences adolescents' well-being,

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their ability to engage with their surroundings, and their relationships with peers. Meanwhile, environmental awareness and prosocial behaviour reflect how adolescents perceive their role within society and their responsibility toward the environment and others.

Adolescence is a crucial developmental period characterized by significant physical, emotional, and cognitive changes. Early adolescence, typically ranging from ages 10 to 15, is particularly sensitive as students develop their identity, values, and social behaviors. Mental health, environmental awareness, and prosocial behavior emerge as critical domains during this stage, shaping how adolescents perceive and interact with the world around them. Mental health issues, if left unaddressed, can significantly impact academic performance, peer relationships, and overall well-being, leading to detrimental effects in later life stages (Zhou et al., 2023).

In recent years, increasing attention has been given to the mental well-being of adolescents, especially in educational settings, as mental health challenges such as anxiety, depression, and stress have become more prevalent due to academic pressures, peer influences, and environmental factors (Smith & Garcia, 2022). Mental health is closely intertwined with adolescents' ability to engage with their environment and society. Students with positive mental health are more likely to exhibit adaptive coping strategies and develop a deeper understanding of their surroundings, which can also influence their awareness of environmental issues (Sharma et al., 2023).

Environmental awareness during adolescence is pivotal as it forms the foundation for sustainable behaviors in adulthood. With growing concerns over climate change, resource depletion, and environmental degradation, fostering environmental literacy has become a priority in educational curricula worldwide. Early adolescents are at a formative stage where they begin to understand the global and local environmental challenges, prompting them to adopt eco

friendly practices (Fernandez et al., 2021). This awareness, in turn, has been found to correlate with other positive social outcomes, such as prosocial behavior—actions intended to benefit others or society, including sharing, volunteering, and helping (Buehler & Greenberg, 2023).

Prosocial behavior in adolescence is driven by several factors, including empathy, moral development, and social influences. Research suggests that adolescents who are mentally healthy and have a greater awareness of environmental issues are more likely to engage in prosocial behaviors, as they feel a stronger sense of responsibility toward others and their community (Ding et al., 2023). Prosocial behavior is not only a marker of social development but also contributes to improved mental health, as engaging in helpful activities can enhance self-esteem and reduce feelings of isolation or stress (Lopez et al., 2022).

Despite these interconnected domains, limited research has explored the direct relationship between mental health, environmental awareness, and prosocial behavior in early adolescents. Understanding these relationships is crucial, as it can inform educational and psychological interventions aimed at fostering holistic development in students. By examining how these factors influence one another, educators and policymakers can develop comprehensive

strategies that promote not only academic achievement but also social responsibility and wellbeing (Singh et al., 2024).

This study, therefore, seeks to investigate the relationship among mental health, environmental awareness, and prosocial behavior in early adolescent students. By analyzing these variables in conjunction, the research aims to provide insights into the factors that contribute to the development of responsible, well-rounded adolescents who are mentally healthy, environmentally conscious, and socially active.

Literature Review

Mental Health in Adolescence

Adolescents face a range of mental health challenges, including anxiety, stress, and depression. These challenges often arise from a combination of biological, social, and environmental factors that make early adolescence a critical period for mental health development. Research indicates that mental health during this phase significantly influences various aspects of life, including academic performance, peer interactions, and overall well-being (Gonzalez et al., 2021). Adolescents with positive mental health tend to exhibit higher self-esteem, better emotional regulation, and a stronger sense of identity, which are essential for navigating the complexities of this developmental stage (Mills et al., 2022).

Moreover, mental health is increasingly recognized as a key determinant of adolescents' ability to engage in constructive behaviors. Studies suggest that mentally healthy adolescents are more likely to participate in community activities, demonstrate empathy, and practice environmental stewardship (Gonzalez et al., 2021). In contrast, mental health issues such as anxiety and depression can hinder adolescents' capacity to engage in such prosocial behaviors, as these conditions may lead to social withdrawal, a lack of motivation, and diminished emotional resilience (Smith & Lewis, 2023). Addressing mental health in this population is, therefore, crucial not only for personal well-being but also for fostering a sense of social and environmental responsibility.

Environmental Awareness and Adolescence

Environmental awareness during adolescence is a key focus of global educational initiatives aimed at promoting sustainability and fostering eco-conscious behaviors. Adolescents, due to their developing cognitive abilities and growing sense of responsibility, are particularly impressionable when it comes to environmental education. Schools and communities play a pivotal role in shaping their understanding of environmental challenges, such as climate change, pollution, and biodiversity loss (Lindemann-Matthies et al., 2020). This heightened awareness often translates into everyday eco-friendly actions, such as recycling, reducing waste, and conserving energy, which not only reflect their knowledge but also reinforce a sense of environmental stewardship (Jensen & Schnack, 2021).

Furthermore, studies suggest that environmental awareness during adolescence does not merely result in ecological behavior but often extends to broader prosocial behaviors. Adolescents who are more attuned to environmental issues are likely to develop empathy, social responsibility, and a commitment to the well-being of their communities and the planet (Clayton & Myers, 2022). This link between environmental consciousness and prosocial

behavior may be attributed to the common underlying values of care and responsibility for others, whether human or non-human (Collado & Evans, 2021). Such behavior, motivated by a concern for global and local sustainability, supports the idea that environmental education can foster positive social engagement among adolescents.

Prosocial Behaviour in Adolescents

Prosocial behaviour, defined as voluntary actions intended to benefit others, such as helping, sharing, or volunteering, is crucial during adolescence. As young individuals undergo significant cognitive and emotional development, their ability to understand and respond empathetically to the needs of others becomes more pronounced (Padilla-Walker & Carlo, 2021). Factors such as empathy, family environment, peer influence, and educational experiences play a critical role in shaping prosocial tendencies during this stage (Eisenberg et al., 2021). Adolescents who experience positive emotional well-being are more likely to engage in acts of kindness and altruism, further enhancing their social relationships and contributing to their overall development (Roth-Hanania et al., 2022).

In recent studies, a strong link has been found between mental health and prosocial behaviour, indicating that adolescents with better mental health are more inclined to engage in actions that benefit others (Caprara et al., 2012; Hartup & Laursen, 2022). Furthermore, environmental awareness has also been identified as a factor influencing prosocial behaviour, as adolescents with heightened awareness of environmental issues tend to display greater empathy and a sense of social responsibility (Wang et al., 2022). These findings suggest that fostering both mental well-being and environmental consciousness in educational settings can have a profound impact on the development of prosocial behaviour in adolescents.

Objectives of the Study

The study aims to investigate the following:

1. The relationship between mental health and environmental awareness of early adolescent students.
2. The relationship between mental health and prosocial behaviour.
3. The relationship between environmental awareness and prosocial behaviour.
4. The combined impact of mental health and environmental awareness on prosocial behaviour.

Methodology

Research Design

The study employed a correlational research design to investigate the relationships among mental health, environmental awareness, and prosocial behavior in early adolescent students. This design was chosen as it allows for the examination of naturally occurring variables and the assessment of the degree to which these variables are related without manipulating the study environment. By using this non-experimental approach, the research aimed to identify potential associations between the key variables while maintaining the ecological validity of the findings. The correlational design is particularly well-suited for exploring complex psychological and social phenomena, such as the interaction between mental health,

environmental awareness, and prosocial behavior, in a real-world educational context.

Sample

The study involved a sample of 200 students from grades 6 to 9, ranging in age from 12 to 15 years, drawn from five urban schools. The selection process was conducted using random sampling to ensure a diverse representation of students from various socio-economic backgrounds. This approach aimed to capture a wide spectrum of experiences and perspectives regarding mental health, environmental awareness, and prosocial behavior. The inclusion of students from multiple schools helped to enhance the generalizability of the findings, providing insights into how these factors interact across different educational and social contexts.

Tools and Instruments

- **Mental Health Questionnaire:** The Mental Health Questionnaire (MHQ), developed by Kessler et al. (2002), was employed to assess the mental health of participants. This standardized tool measures key aspects of mental health, including anxiety, stress, self-esteem, and overall well-being. The MHQ is widely recognized for its reliability and validity in assessing psychological distress and mental well-being in adolescent populations. Participants responded to a series of statements on a Likert scale, providing insights into their emotional and psychological state across multiple dimensions.
- **Environmental Awareness Scale:** The Environmental Awareness Scale, developed by Tuncer, Ertepinar, and Kargioglu (2009), was used to assess students' understanding of environmental issues, attitudes towards sustainability, and engagement in eco-friendly practices. This tool evaluates three main dimensions: knowledge of environmental challenges, attitudes regarding the importance of sustainability, and actual involvement in environmentally friendly behaviors. The scale is designed to capture both cognitive and behavioral aspects of environmental awareness, providing a comprehensive measure of students' eco-consciousness. Responses are typically gathered through a combination of multiple-choice questions, Likert scale ratings, and behavioral checklists, offering insights into students' environmental attitudes and practices.
- **Prosocial Behaviour Questionnaire:** The Prosocial Behaviour Questionnaire, also known as the Prosocial Behaviour Scale, developed by Eisenberg et al. (2006), was utilized to measure various aspects of prosocial behavior among participants. This validated questionnaire assesses key dimensions of prosociality, including empathy, helping behavior, and social responsibility. It captures how individuals respond to others' needs, their tendency to engage in altruistic actions, and their sense of obligation towards societal well-being. The scale employs a range of question formats to gauge participants' attitudes and behaviors in real-life social contexts. Its validity and reliability make it a widely used tool for understanding prosocial tendencies in diverse populations.

Procedure

Data collection was carried out during school hours to ensure that participation did not interfere with students' regular academic activities. The process was conducted in a controlled

and supervised environment within the participating schools. Students were asked to complete three questionnaires: the Mental Health Questionnaire, the Environmental Awareness Scale, and the Prosocial Behaviour Questionnaire. Each questionnaire was administered separately, with students given approximately 30 minutes to complete each one. To facilitate the process, trained facilitators were present to oversee the administration of the questionnaires, ensuring that students understood the instructions and could ask questions if needed. The facilitators also ensured that the environment remained conducive to focused and honest responses, and that all data collected was handled confidentially. This procedure aimed to maintain the reliability of the responses and ensure that students could complete the questionnaires comfortably and accurately.

Data Analysis

The data was analyzed using Pearson's correlation coefficient to examine relationships among the data was analyzed using a combination of statistical techniques to explore the relationships among mental health, environmental awareness, and prosocial behavior.

Pearson's Correlation Coefficient: This method was employed to assess the strength and direction of the linear relationships between the variables. Pearson's correlation coefficient provided insights into how closely related mental health, environmental awareness, and prosocial behavior were to each other.

Multiple Regression Analysis: To further investigate the predictive relationships, multiple regression analysis was conducted. This analysis aimed to determine the extent to which mental health and environmental awareness could predict levels of prosocial behavior among the students. By controlling for potential confounding variables, the regression analysis provided a clearer understanding of how mental health and environmental awareness contribute to prosocial behavior.

These statistical techniques were chosen to provide a comprehensive view of the interplay between the variables and to identify significant predictors of prosocial behavior, enhancing the study's understanding of these complex relationships. Multiple regression analysis was conducted to determine the extent to which mental health and environmental awareness predict prosocial behaviour.

Results and discussion

Correlation Between Mental Health and Environmental Awareness

A significant positive correlation was identified between mental health and environmental awareness ($r = 0.43$, $p < 0.01$). This indicates that students who exhibited higher levels of mental health also demonstrated greater knowledge and awareness regarding environmental issues. Specifically, students with better mental health reported a stronger understanding of environmental challenges and a more positive attitude towards sustainability. This finding suggests that improved mental well-being may be associated with a heightened sensitivity to environmental issues, reflecting a broader capacity for engagement with both personal and global concerns.

Recent research supports the idea that mental health can influence various aspects of

cognitive and emotional functioning, including how individuals engage with environmental issues. For example, Lee et al. (2023) found that individuals with higher mental resilience were more likely to engage in environmentally responsible behaviors and exhibit a strong sense of environmental stewardship. This suggests that individuals with good mental health are more likely to process and respond to environmental information effectively, making them more aware of and concerned about environmental issues (Lee et al., 2023).

Additionally, mental health affects overall life satisfaction and emotional stability, which can influence one's environmental attitudes. Research by Smith and Jones (2022) indicates that individuals with robust mental health are often more optimistic and motivated. These traits can enhance their engagement with global challenges, including environmental issues. For example, students with better mental health may have more cognitive resources available to consider and act on environmental problems, thereby showing higher levels of environmental awareness and concern (Smith & Jones, 2022).

The positive correlation found in this study suggests that improving mental well-being might also boost environmental consciousness. If students' mental health is supported, it could lead to an increased capacity for understanding and addressing environmental issues. This implies that integrating mental health support into environmental education could be beneficial. By addressing both mental well-being and environmental education concurrently, educators and policymakers can foster a generation that is not only mentally resilient but also more aware and proactive about environmental challenges (Smith & Jones, 2022).

Correlation Between Mental Health and Prosocial Behaviour

A moderately strong positive correlation was found between mental health and prosocial behaviour ($r = 0.48$, $p < 0.01$). This indicates that students with higher levels of mental health were more likely to engage in prosocial actions, such as helping others and participating in community service. The positive relationship suggests that improved mental well-being is associated with a greater propensity for empathetic and altruistic behaviors. Students who reported better mental health demonstrated a stronger inclination towards actions that benefit others, reflecting an enhanced capacity for social responsibility and empathy.

Recent research supports this connection by emphasizing how mental health can influence one's propensity to act in ways that benefit others. For instance, a study by Brown and Johnson (2023) found that individuals with higher levels of mental well-being were more likely to engage in prosocial behaviors, such as volunteering and assisting others. This correlation may be attributed to the fact that good mental health often enhances emotional stability and empathy, which are crucial for prosocial actions (Brown & Johnson, 2023).

In addition, individuals with robust mental health are generally better equipped to handle stress and emotional challenges, which can positively affect their interactions with others. Research by Miller et al. (2022) shows that those who manage their mental health effectively are more likely to demonstrate kindness and empathy, leading to increased prosocial behavior. This implies that the emotional and psychological resources gained from good mental health contribute to a greater willingness and ability to help others (Miller et al., 2022).

Furthermore, the positive relationship between mental health and prosocial behavior underscores the importance of mental well-being in developing social responsibility and empathy. Students who are emotionally healthy are better positioned to engage in and sustain behaviors that support and benefit others, reflecting a more profound capacity for social engagement. This finding suggests that interventions aimed at improving mental health could also enhance students' prosocial tendencies, fostering a more compassionate and supportive community (Brown & Johnson, 2023).

Correlation between Environmental Awareness and Prosocial Behaviour

A significant positive correlation was found between environmental awareness and prosocial behaviour ($r = 0.38$, $p < 0.01$). This indicates that students with higher levels of environmental awareness are more likely to engage in prosocial behaviors. The relationship suggests that an increased understanding of environmental issues and a commitment to sustainability are associated with a greater tendency to perform actions that benefit others and contribute positively to society. This finding highlights the potential for environmental education to foster not only ecological responsibility but also broader prosocial tendencies among students.

Recent research supports this relationship, emphasizing that a strong understanding of environmental issues can enhance prosocial tendencies. For instance, research by White et al. (2023) found that individuals who are more environmentally conscious are more likely to participate in community-oriented activities and display prosocial behavior. This may be because environmental awareness often fosters a sense of global responsibility and interconnectedness, which can translate into actions that support and benefit others (White et al., 2023).

Moreover, environmental education has been shown to have broader effects beyond just ecological understanding. Studies such as those by Clark and Roberts (2022) suggest that educational programs focusing on environmental issues can also promote prosocial behavior by encouraging students to consider the impact of their actions on both the environment and their community. This indicates that environmental awareness not only promotes ecological responsibility but also nurtures a broader sense of social responsibility and empathy (Clark & Roberts, 2022).

The correlation between environmental awareness and prosocial behavior highlights the potential benefits of integrating environmental education into school curricula. By fostering a deeper understanding of environmental issues, educators can also cultivate prosocial behaviors, creating students who are not only more aware of their ecological impact but also more inclined to engage in positive social actions. This finding underscores the value of promoting environmental awareness as a means of enhancing both ecological and social responsibility among students (White et al., 2023).

Predictive Role of Mental Health and Environmental Awareness on Prosocial Behaviour

Multiple regression analysis indicated that mental health and environmental awareness collectively accounted for 36% of the variance in prosocial behaviour ($R^2 = 0.36$, $p < 0.01$).

This suggests that these two factors combined significantly contribute to understanding the variability in students' prosocial actions. Among the predictors, mental health had a stronger influence on prosocial behaviour ($\beta = 0.52$) compared to environmental awareness ($\beta = 0.29$). This finding underscores the prominent role of mental health in fostering prosocial behavior. Students with better mental health are more likely to exhibit altruistic behaviors such as helping others and participating in community service. This aligns with previous research highlighting the strong link between mental well-being and various positive social outcomes. For instance, a study by Martin et al. (2023) found that improved mental health significantly predicted increased engagement in prosocial behaviors, suggesting that psychological resilience and emotional stability are critical for encouraging altruistic actions (Martin et al., 2023).

Conversely, while environmental awareness also contributes to prosocial behavior, its influence is somewhat less pronounced compared to mental health. This suggests that while understanding and commitment to environmental issues do encourage prosocial actions, they are not as significant a predictor as mental well-being. Research by Green and Roberts (2022) supports this by demonstrating that while environmental consciousness enhances social responsibility, it is often the emotional and psychological aspects of mental health that drive more consistent prosocial behaviors (Green & Roberts, 2022).

The results highlight the importance of addressing both mental health and environmental awareness in promoting prosocial behavior. Educators and policymakers should consider integrating mental health support into educational programs alongside environmental education. By doing so, they can leverage the combined benefits of both factors to foster a more compassionate and socially responsible student population. This dual approach can help enhance students' overall well-being and their commitment to prosocial actions, reflecting the intricate interplay between mental health and environmental awareness in shaping altruistic behaviors (Martin et al., 2023).

Conclusion

This study provides substantial evidence of the relationship among mental health, environmental awareness, and prosocial behaviour in early adolescents. The findings indicate that students with better mental health are more likely to engage in prosocial actions, and that environmental awareness also plays a significant role in promoting positive social behaviors. This suggests that fostering mental well-being and environmental consciousness among students can lead to the development of individuals who are not only emotionally resilient but also socially and environmentally responsible. The results highlight the importance of educational interventions that integrate mental health support with environmental education. Such programs could cultivate a generation of adolescents who are equipped to handle personal challenges while contributing positively to society and the environment. Moreover, the stronger influence of mental health on prosocial behaviour underscores the need for mental health resources in schools to ensure students' emotional and social development. Further research is recommended to explore the mechanisms underlying these relationships, particularly how mental health interventions and environmental education together shape prosocial tendencies. Longitudinal studies could also investigate the lasting impact of these factors on adolescent

development, helping educators and policymakers design more effective programs that address both individual well-being and societal contributions.

Future scope of this study

The future scope of this study encompasses several avenues for further research and practical application. First, longitudinal studies could be conducted to examine how the relationships among mental health, environmental awareness, and prosocial behaviour evolve over time, providing insights into the long-term impact of these factors on adolescent development. Additionally, expanding the research to include diverse demographic and geographic groups would enhance the generalizability of the findings and reveal how cultural and socio-economic contexts influence these relationships. Future research could also explore the mechanisms underlying these associations, such as how specific aspects of mental health or types of environmental education might differentially impact prosocial behaviours. Investigating the effectiveness of targeted interventions that address both mental health and environmental awareness in educational settings could provide practical strategies for schools to implement. Furthermore, examining the role of other variables, such as family influence, peer interactions, and socio-economic status, could offer a more comprehensive understanding of the factors that drive prosocial behaviour in adolescents. Overall, continued research in these areas has the potential to inform policy and educational practices, contributing to the development of programs that support the mental well-being and environmental responsibility of future generations.

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Human Development and the Evolution Of Gender through Literature

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Key words:

undisclosed identity, codified, intellectually, emotionally, ability, female human remake, discouragement, resistance and acceptance, internalise

Human development has always been a concern for mankind. It encompasses a large area of social, cultural and economic growth with the aim of improving the physical and emotional well being of people. The process, though continuous, is complex and faced by many challenges, gender inequality and discrimination being one of them. The word ‘human’ contains no gender but in terms of development gender issues arise. Development of society is incomplete if gender issues are not resolved. Holistic development is possible when the well being and life satisfaction of all humans are considered. For development to be truly inclusive and sustainable, gender equality must be at its core. Such a development will reflect a practice of gender norms through common daily interactions and experiences. In literature women writers have emerged as powerful voices shaping gender evolution and human development.

Awareness of gender disparity has had a persistent presence in society particularly amongst women and women writers. Writers such as Aphra Behn and contemporary voices as Chimamanda Ngozi Adichie have played a crucial role in shaping the evolution of gender — sometimes through silence and hidden identities and sometimes by challenging traditional gender expectations through literary activism. Consequently works of literature have served as valuable social changes that have taken place over a course of time. Judith Butler vehemently

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spoke of what could have been the future of Shakespeare's sister. If Shakespeare ever had a sister, the 16th century society would not have allowed her to exist. Renaissance opened doors to introspection. And when in the subsequent centuries women were encouraged to express through written words, they could not disclose their identities for the fear of their extinction from the literary world. Aphra Behn preferred to write under the undisclosed identity of 'a person of quality'. The Bronte sisters used pseudonyms. The evolutionary process took a forward leap with Mary Wollstonecraft's *Vindication of Rights of Women: with Strictures on Political and Moral Subjects* where she championed the cause of women's education. While the vindication of rights of women is now a universally accepted norm and boundaries in terms of colour — purple, black and white have been crossed, a tussle between strictly codified identities continues to exist. This arises from the assumption of identities being either inherently male or inherently female instituted through what Judith Butler calls 'stylised repetition of acts'. Virginia Woolf spoke of the limited rights and opportunities provided to women. She made a statement in the 19th century :

“We are indications of a development of a womanhood which as yet is not recognised. It has so far no ready made channels to run into...”¹

Woolf also admitted that this great problem could not be solved for another hundred years, not till women had been tested in politics and the professions.. Virginia Woolf had initiated the process of questioning women's role in society. The germ seed of feminism which would later on branch out into various directions was placed. One cannot but compare the relative positions of women in the nineteenth century with their position today.

Virginia Woolf set the target of a hundred years of waiting and watching. Today, those years have been navigated; the spaces between different periods of time have been filled with much thought and discourse. Government reforms and policies framed between the 20th and 21st century have provided ample opportunities to women. Free education, women empowerment are among some of the essential concerns taken up by the government. Significant legal reforms have been implemented to support the rights of women. Yet, intersections of caste, class and gender continue to be hurdles in social mobility and change.

Although men and women with identical qualifications receive equal pay in formal sectors, women often face lower motivation at their workplace and experience less social security. Another discriminating factor is that women achievers continue to be introduced with qualifiers like 'the first'. To a significant extent, the positions of such women are against the norms of normalcy. Examples are many— Sheryl Sandberg- the 'first' woman to be on the Board of Directors of Facebook, Kumud Pawde — 'the first' Dalit woman to be teaching Sanskrit - the language of the upper caste and so on. In, *The story of My Sanskrit,* Pawde notes “that a woman from a caste that is the lowest of the low should learn Sanskrit, and not only that, teach it — is a dreadful anomaly to a traditional mind.”² She questions a system that continues to marginalise women even as they achieve higher academic qualifications.

The social, moral, emotional and psychological development of women particularly in the Indian subcontinent are marred by barriers of resistance and acceptance. To strive for human development, it is especially important to see how intersections at different levels affect the lives of women. There is a need to look deeply and understand ways in which we have

internalised social stratification in private experience.

Modern writers address issues of discrimination with greater intensity and urgency. A reading and study of contemporary writers like Chimamanda Ngozi Adichie provides an understanding of the changes that have taken place, or more correctly, changes that have not taken place. Adichie's writings mirror the modern world and contrast it with the previous one. Adichie a Nigerian settled in America, has in her talks, essays and novels spoken extensively about gender and human development. The gender issues she voices are global, of the new world and the old and exist in all parts of the world in different magnitudes. In her significant talk, *We Should All Be Feminists*, Adichie says that a 'female human' can retain her femininity despite the various positions she holds. A woman need not give up her choice, or curtail her emotions. Adichie is 'happily angry' at the discouragement and disdain that women have experienced because, sometimes, anger can bring a positive response. We cannot but agree with Adichie when she says. "it is one thing to know something intellectually and feel emotionally." Her book, *The Thing Around Your Neck* — is a metaphorical title for modern day impediments women encounter in a world that has changed culturally.

Reading authors like Adichie we understand that gender issues exist in all parts of the world. In the global culture which has emerged, an exchange of ideas is required to make the experience of gender available in different voices to everyone. Cultural borrowings by a way of adopting a set of values that are compatible with the moral development furthers human development. It is in a state of continuous change because it represents the achievements of its inhabitants. Globalisation has exposed both girls and boys, men and women to new ways of life, new education and knowledge skills. We cannot but agree with Adichie when she says that human development will take place "if we believe deeply in the ability of human beings to make and remake themselves better". The need of the day is to supplement this belief by tangible action equitably. Adichie has won popularity through the written and the audial platform because the situations and problems she talks of are common experiences of everyday life shared by women across the world.

Adichie points out that gender issues are created because we are conscious of what society expects from us rather than what we want to be. Gender expectations are deeply rooted in societal norms and cultural traditions. In the 19th century, despite the popularity of Olive Schreiner's book, *The Story of An African Farm*, Schreiner faced condescending remarks from her contemporaries like Leslie Stephen who dismissed Schreiner with remarks as 'she is not my kind of woman'. Girls and women continue to be scrutinised to conform to a specific 'type' specially in contexts of marriages where traditional ideals influence the expectations of society. Much like Mary Shelley who was bold and unconventional and ultimately abandoned by her father — women who defy 'norms' continue to face exclusion from their families and communities— a prevalent feature that destabilises the mental state of women. Also mixed messages of ambition and success are sent to girls: 'Be ambitious, but not too ambitious; succeed, but not so much that you overshadow a man.' Women were taught to suppress their voices and practice self-restraint. A society that forces or imposes choices and decisions definitely hinders progress.

Women writers of literature are salient bearers of light who have paved paths for women

to make gradual and necessary changes in society. To truly grasp how far one still has to go in achieving acceptance and equality, one must look back at the past and reflect on the barriers women have faced throughout history. The journey through literature is not in linear direction but is a layered dialogue. The evolving narratives are shaped by culture and tradition, history and imagination. A realisation dawns upon us that even though the generations have evolved, a collective attitude towards gender has not done so at the same pace. Today there is greater awareness of rights and duties, rules and policies yet there is a lack of sensitivity towards problems of women seen at work or in social spaces. Consequently women suffer biases, face dismissive attitudes, undergo unequal opportunities. Binaries of gender will dissolve when boys as well as girls are raised with an awareness of the gender lens and not conform to societal expectations. Such a development will be long lasting, sustainable and all encompassing. Establishing a human connect and developing core understanding at individual levels in the smaller spaces of everyday life will immediate human development. Human development cannot take place by intellect alone. Essentially, what is needed, apart from education, is a humane response. Our aim for development should be for such a social transformation where there is lesser and lesser gender disparity till the time we stop using words like gender inequality.

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A Critical Study of Indianness and Identity Crisis in Jhumpa Lahiri's works

○ Shazia Najib¹

Abstract:

*This paper explores the concept of “Indianness” in Jhumpa Lahiri’s literary works, particularly focusing on her portrayal of cultural identity and the diasporic experience of Indian immigrants in America. Through a detailed analysis of her short stories and novels, this study investigates how Lahiri constructs and represents the complexities of Indian identity, cultural conflicts, and the negotiation of cultural heritage in a foreign land. The plot and characters effectively convey the difficulties faced by first- and second-generation immigrants, as well as their sense of national nostalgia, environment, and cultural incompatibilities. In *The Namesake*, Jhumpa Lahiri explains the various issues faced by Indian immigrants in Western nations. It highlights Lahiri’s themes of belonging, cultural assimilation, generational differences, and the challenges faced by Indian immigrants. The paper aims to contribute to the understanding of cultural hybridity and the evolving concept of “Indianness” within the framework of diaspora studies.*

Keywords: Indianness, diaspora, cultural identity, Indian immigrants, cultural hybridity.

Jhumpa Lahiri, an author of Indian origin born in London and raised in America, has established herself as a major voice in contemporary literature, particularly in the realm of diaspora fiction. Lahiri’s works often delve into the complex identity issues faced by immigrants and their descendants. The concept of “Indianness” in her writing is a dynamic theme, explored through various perspectives such as cultural heritage, identity struggles, and generational differences. Through an in-depth analysis of her works, particularly *Interpreter of Maladies*, *The Namesake*, and *Unaccustomed Earth*, this paper examines how Lahiri reflects and

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interprets the notion of Indianness, emphasizing cultural hybridity and the interplay between tradition and modernity.

Objective

The primary objective of this paper is to explore the concept of “Indianness” as portrayed by Jhumpa Lahiri in her literary works. It aims to understand how Lahiri addresses the challenges of cultural identity, assimilation, and the maintenance of Indian heritage among immigrant families in a foreign environment. This study also seeks to examine the emotional and psychological experiences of Lahiri’s characters as they navigate their dual identities.

Methodology

This research is primarily a qualitative study, employing close textual analysis of Jhumpa Lahiri’s selected works. The methodology involves the thematic and narrative analysis of *Interpreter of Maladies*, *The Namesake*, and *Unaccustomed Earth*, focusing on the portrayal of Indian culture, diasporic identity, and the concept of Indianness. Secondary sources, such as academic articles, literary criticism, and interviews with Jhumpa Lahiri, are also utilized to contextualize the themes of identity and diaspora within the broader framework of postcolonial and diaspora studies.

Problem Statement

The portrayal of Indian cultural identity in diaspora fiction often involves a complex interplay between cultural assimilation and the preservation of heritage. In Jhumpa Lahiri’s works, the characters frequently find themselves caught between two worlds—the traditional Indian values and customs inherited from their parents, and the Western culture they inhabit. This duality gives rise to questions about identity, belonging, and the true meaning of Indianness. This paper aims to address the problem of how Indianness is constructed, negotiated, and represented in the context of Lahiri’s diasporic characters, particularly focusing on the conflicts and reconciliations between cultural heritage and modern life.

Literature Review

The article explores themes of “Indianness” and identity crisis within the works of Jhumpa Lahiri, delving into the complexities of cultural identity faced by immigrants and their descendants. This study situates itself within the discourse of diaspora and postcolonial literature, particularly examining the intersections of cultural hybridity, generational divides, and the negotiation of self-identity within a foreign context.

Diaspora literature has long addressed the dual consciousness experienced by immigrants, with notable contributions from writers who explore the tensions between homeland and adopted culture. Similar to authors like Bharati Mukherjee, Chitra Banerjee Divakaruni, and Anita Desai, Lahiri’s works provide insight into the lives of individuals caught between preserving cultural heritage and adapting to new environments. These authors often highlight the inner conflicts of their characters as they navigate the pressures of assimilation, cultural preservation, and generational expectations, contributing to a more nuanced understanding of identity in postcolonial contexts.

This study employs concepts of cultural hybridity, drawing from postcolonial theories such as Homi K. Bhabha’s notion that identity is fluid and continuously renegotiated. In *The*

Namesake, Lahiri uses the protagonist's name-change to symbolize the shifting cultural alignments and search for belonging that characterize his immigrant experience. Similarly, *Unaccustomed Earth* further illustrates cultural hybridity through characters who blend elements of their parents' heritage with Western values, reflecting a dual cultural allegiance. This dynamic aligns with the view that immigrant identities are multifaceted, shaped by the interplay between inherited traditions and the cultural landscapes of their adopted countries.

Generational conflict is another prominent theme explored in the article. Lahiri often depicts immigrant parents who strive to maintain cultural roots, contrasting with the experiences of American-born children who feel distanced from their heritage. For example, in *The Namesake*, the protagonist's mother, Ashima, clings to Indian customs in an effort to instill a sense of belonging in her children, while they, particularly Gogol, often feel alienated from these traditions. Such generational divides underscore the fragmented identity that many in the diaspora experience, revealing the complexities of cultural transmission within immigrant families.

The article also addresses cultural alienation, highlighting characters who feel isolated as they try to reconcile their heritage with their new environment. Interpreter of *Maladies* presents various characters who retain cultural practices, like traditional cooking, as a means of preserving their sense of self amidst unfamiliar surroundings. Through these portrayals, Lahiri emphasizes the emotional and psychological toll that cultural assimilation can have, as characters attempt to balance the comfort of familiar traditions with the demands of adaptation.

Overall, this analysis situates Lahiri's works within a broader tradition of Indian diaspora literature that grapples with identity crises, adaptation, and cultural hybridity. By illustrating how Lahiri's narratives capture the complexities of dual identity, the study contributes to a deeper understanding of the immigrant experience, aligning with contemporary discussions in postcolonial and diaspora studies.

Problem Statement

Jhumpa Lahiri's works explore the dynamic, complex notion of "Indianness" within the diasporic context, particularly through the lives of Indian immigrants and their descendants in the United States. Her characters frequently experience a cultural duality, wherein they navigate between inherited Indian traditions and the dominant Western culture. This dual existence raises critical questions about identity, belonging, and cultural heritage, especially as it relates to the evolving identity of Indian immigrants. However, despite the critical acclaim for her nuanced portrayal of immigrant lives, a gap remains in understanding how "Indianness" is both constructed and deconstructed through the characters' struggles with identity crises, cultural alienation, generational conflicts, and self-discovery. The study addresses this gap by examining how Lahiri's depiction of "Indianness" reflects the broader challenges of cultural hybridity and identity negotiation, shedding light on the immigrant experience in a multicultural world.

Discussion

Jhumpa Lahiri was born in 1967, in London, and raised Rhode Island. She has done graduation at Bernard College, did her M.A. at Boston University, and a Ph.D. in renaissance

studies. Her debut series *Interpreter of Maladies* (1999) received the 2000 Pulitzer Prize for fiction. Her first novel *The Namesake* (2003), a main country wide nice, best seller. Jhumpa Lahiri in large part writes approximately the human circumstance of Indian Diaspora with side the USA. Her Consciousness is the 'minds-cape of characters' and 'human predicament' in its wider perspective. She provides an explanation for the labyrinths of her characters, to explore, psychologically the intricacies and complexities of human relationships specially of a category of characters, who stay with side the west but with mother and father born and raised in India.

Indians have migrated throughout the globe for a very long time. People from Punjab, Rajasthan, Gujarat, and other towns were relocated to different nations in the middle of the sixteenth century. Many Indians travel to Europe for higher education and to make money, yet many still have an emotional connection to their country. Awareness of their cultural and ancestral ties to India. The diaspora or immigrant writing holds a crucial position between the nation and the culture. The benefits of diaspora writing are numerous, and the world is connected by a strong network.”

Reminiscence, the quest for identity, familial and marital ties, as well as erasing or integrating the heterogeneous milieu, are among the most crucial aspects of diaspora writing. The Indian diaspora writing tradition has produced well-known authors like Jhumpa Lahiri, Anita Nair, Chitra Banerjee Divakaruni, Anita Desai, Bharati Mukherjee, Shauna Singh Baldwin, Amitav Ghosh, Anjana Appachana and Sunetra Gupta.

The discussion in this paper centres on the depiction of Indianness in Lahiri's works, highlighting key themes such as:

1. Cultural Hybridity: In Lahiri's *The Namesake*, the concept of cultural hybridity is vividly illustrated through the protagonist, Gogol Ganguli Born to Bengali parents in America, Gogol symbolizes the intersection between Indian and American cultures. He faces a conflict between his given name, which carries his parents' heritage, and his desire to fit in with American norms. His name, "Gogol," represents his parents' attempts to hold onto their cultural roots in a new land, but for Gogol, it becomes a symbol of alienation. He legally changes his name to "Nikhil," a decision that allows him to feel more at ease within American society, yet this action also distances him from his parents' culture. Through Gogol's name change, Lahiri explores the theme of cultural hybridity and the struggle for identity in a multicultural world, where characters constantly juggle multiple cultural influences.

a. In *Unaccustomed Earth*, Lahiri further portrays cultural hybridity through the story "Hel Heaven," where the protagonist, a young girl named Usha, navigates the two worlds her parents' generation and her own represent. Usha is drawn to Western culture, enjoying her friendships and the freedom it offers, while her mother clings to her Bengali identity. Lahiri shows the impact of cultural hybridity on Usha's sense of self, where she embodies an amalgamation of her parents' traditional expectations and her own desire for assimilation into American society

2. The Role of Tradition: Lahiri often highlights the struggle between maintaining Indian traditions and adapting to the new Western context. In the story "Mrs. Sen's" from

Interpreter of Maladies, the protagonist Mrs. Sen, a newly arrived immigrant from India, struggles to adapt to American life. She longs for the comfort of her Indian culture, and her attempts to hold onto her heritage are reflected in her everyday activities, such as cooking traditional Indian food. Her obsession with finding fresh fish is symbolic of her yearning for a familiar cultural practice in a foreign environment. The scene where she painstakingly prepares ingredients, reminiscent of gatherings in her native Kolkata, shows how Lahiri uses tradition to depict her characters connection to their homeland. Despite living in America, Mrs. Sen's adherence to Indian customs is her way of maintaining her cultural identity and coping with the sense of displacement. In *The Namesake*, Ashima, Gogol's mother, embodies the challenge of balancing Indian traditions in a foreign context. Lahiri describes Ashima preparing a mix of Indian and Western elements to raise her children, ensuring that they stay connected to their cultural roots. She continues celebrating Indian festivals such as Durga Puja, even in an environment that is indifferent to their significance. The contrast between Ashima's desire to keep her cultural practices alive and her children's gradual detachment from them underlines the challenge immigrants face in transmitting their traditions across generations.

3. Generational Differences: Generational conflict is a prominent theme in Lahiri's exploration of Indianness, especially in *The Namesake* and *Unaccustomed Earth*. In *The Namesake*, Gogol's relationship with his parents, Ashoke and Ashima, is characterized by cultural misunderstandings and generational gaps. While Ashoke and Ashima adhere strictly to their Bengali roots, Gogol feels disconnected from these customs and yearns for an identity that aligns with his American upbringing. This generational difference is evident when Gogol's parents arrange for a rice ceremony, a traditional Bengali event celebrating a baby's first taste of solid food. Gogol, growing up, feels embarrassed by these customs and distances himself from them, showing the gulf between immigrant parents and their American-born children.

Similarly, in the story "Only Goodness" from *Unaccustomed Earth*, Lahiri explores the generational divide between Sudha, a first-generation American, and her younger brother Rahul. Sudha tries to pass on Indian values to her brother, but Rahul rebels against them, turning to alcoholism as an escape from familial and cultural pressures. The differences between Sudha and Rahul underscore how Indianness is perceived and internalized differently even within the same family, depending on the individual's circumstances and experiences.

4. Cultural Alienation and Belonging: The theme of cultural alienation is recurrent in Lahiri's stories. In *The Namesake*, Gogol's sense of alienation is heightened when he realizes that his name, which he once found strange and cumbersome, carries a deep connection to his family's history and his father's survival in a train accident in India. Despite having embraced the name "Nikhil" to fit into his American surroundings, Gogol eventually comes to understand the significance of "Gogol" in his parents' lives and his cultural heritage. This realization marks his journey toward reconciling his fragmented identity and acknowledging his roots, although he remains ambivalent about belonging fully to either culture.

In *Unaccustomed Earth*, the story "Hema and Kaushik" deals with the feeling of not belonging. Both Hema and Kaushik, children of Indian immigrants, experience a sense of

estrangement from their surroundings. Kaushik's life reflects the isolation that comes from constantly being on the move-never truly belonging to the places he inhabits, either in America or in India. When his father remarries after his mother's death, Kaushik finds himself alienated from his father's new family, further emphasizing his sense of not belonging to any cultural or familial group.

5. Identity Crisis and Self-Discovery: Jhumpa Lahiri's characters often undergo a journey of self-discovery, reflecting the complexities of being caught between two cultural identities. In the Namesake, Gogol's journey towards self-discovery is central to the narrative. Initially rejecting his given name, which symbolizes his parents' Indian heritage, Gogol adopts the name "Nikhil" to assimilate into American culture. However, his relationships, such as with Maxine, a woman whose family epitomizes the quintessential American lifestyle, reveal the struggles he faces in trying to fit into a culture that feels foreign to him. Eventually, Gogol finds solace in his Indian identity after the death of his father, realizing that his name and heritage are integral parts of who he is.

In *Interpreter of Maladies*, the story "When Mr. Pirzada Came to Dine" illustrates the experience of identity crisis through Lilia, a young girl growing up in America. Lilia, who is American-born, struggles to understand the difference between herself and Mr. Pirzada, who is from Bangladesh. Her identity crisis manifests in her attempts to reconcile her parents' cultural values with the American way of life she experiences at school. Lahiri portrays Lilia's confusion as a reflection of the broader identity crisis faced by children of immigrants, who must navigate between the culture of their family and the culture of the country they live in.

Findings

The study finds that Lahiri's portrayal of Indianness is multifaceted, reflecting the diverse experiences of Indian immigrants in America. Lahiri presents Indianness not as a fixed or static identity but as a fluid and evolving concept shaped by the experiences of migration, cultural exchange, and adaptation. Her characters often embody a hybrid identity, negotiating between the cultural values of their Indian heritage and the demands of their American surroundings. The generational divide further complicates this dynamic, as each generation has a distinct understanding and experience of what it means to be Indian.

Conclusion

Jhumpa Lahiri's exploration of Indianness in her works provides a nuanced perspective on the immigrant experience. Through her depiction of cultural hybridity, the role of tradition, generational differences, cultural alienation, and the quest for self-discovery, Lahiri highlights the complexities of being an Indian immigrant in America. Her characters' experiences reveal the difficulties of maintaining cultural identity in a foreign land, the pressures of assimilation, and the longing for a sense of belonging. Examples from *Interpreter of Maladies*, *The Namesake*, and *Unaccustomed Earth* demonstrate how Indianness is portrayed not as a fixed or singular identity but as an evolving, multifaceted experience shaped by individual choices, generational influences, and the broader context of diaspora. Lahiri's work captures the struggles and triumphs of her characters as they navigate the space between two worlds,

ultimately offering a deep insight into the immigrant experience and the complexity of cultural identity.

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Vedic Mathematics: A Journey through Times and Ideas

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Abstract

The development of Indian mathematics spans the Vedic period to modern times, deeply intertwined with the nation's cultural and scientific traditions. Early evidence of mathematical concepts emerges from the Vedic Samhitas, which reference numbers, geometric terminology, and practical applications such as sacrificial altar designs. The Harappan civilization further demonstrates advanced mathematical use through urban planning and construction. Mathematics evolved as part of the Vedangas, particularly Jyotisha (astronomy), guiding rituals and timekeeping. Texts like the *Sulba Sutras* (circa 1000 BCE) introduced foundational geometric principles, including the Pythagorean theorem and approximations for π . Jain and Buddhist texts from 500 BCE to 500 CE expanded mathematical knowledge, formalizing concepts like zero, algebra, and the decimal system. Prominent mathematicians such as Aryabhata and Brahmagupta significantly advanced the field. Aryabhata's works addressed π 's value, trigonometry, and arithmetic rules, while Brahmagupta formalized zero's operations and introduced infinity. Medieval scholars like Bhaskara II further enriched algebra and calculus, cementing India's role as a mathematical powerhouse. Mathematics grew from astronomy into diverse fields, including geometry, trigonometry, and statistics. By modern times, Vedic Mathematics, revived by Swami Bharati Krishna Tirtha, provided simplified methods for complex calculations. This enduring legacy illustrates India's profound influence on global mathematics, blending practical applications with theoretical advancements across millennia.

Keywords: Vedic Mathematics, Geometry, Jyotisha, Astronomy, Sulba Sutras, Aryabhata,

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Algebra

Introduction

The term “Veda” originates from the Sanskrit root “Vid,” meaning “knowledge” (Vidjñāna), thereby defining the Vedas as a “collection of knowledge.” Western scholars often employ the term “Vision” in a similar context, and through the synthesis of both traditions, the Vedas can be aptly described as a “repository of realized knowledge.” The Vedic texts are not merely considered a testament to the Aryan civilization but are revered as foundational pillars of global culture. The Vedas offer an inexhaustible reservoir of knowledge and science. Ancient sages and seers, through profound contemplation and reflection, have encompassed all branches of science within this stream of wisdom. The universality and omniscience of the Vedas are further endorsed in the *Manusmriti*, which states: “Sarvajñānamayo hi sa%” (He is indeed the embodiment of all knowledge).

The Discipline of Mathematics

Like other branches of science and knowledge, the field of mathematics finds its fundamental or nascent form in the Vedic Samhitas. These texts provide extensive descriptions of various types of numbers, both large and small, as well as geometric structures. This abundance of references clearly demonstrates the presence of mathematical understanding in the society of that era. However, it is equally true that the form of mathematics available in modern times was not fully developed in ancient periods. The mathematics of the Vedic era has undergone thousands of years of evolution to reach its current state.

Etymology and Meaning of the Term “Mathematics”

The term “Ganit” (mathematics) derives from the Sanskrit root “Gan,” combined with the suffix “kta,” signifying “to count.” Thus, the discipline in which “calculation” is the primary activity is known as “Ganitshastra” (the science of mathematics). In India, the act of counting is termed “Ganan,” from which the word “Ganit” originates. This underscores that the development and origin of mathematics began with counting. In Sanskrit grammar, the “kta” suffix typically conveys a past tense meaning, making the term “Ganit” indicative of “that which is counted.”

The significance of mathematics has been acknowledged by Maharishi Lagadha in his work *Vedanga Jyotisha*, where he states:

*“Yathâ úikhâ mayûrânâm nâgânâm manayo yathâ,
Tadvat vedângauâstrânâm ganitam mûrdhanisthitam.”*

(Just as the crest is to peacocks and the jewel is to serpents, so is mathematics to the Vedanga sciences, holding the position of prominence.) The importance of mathematics is not limited to the Vedic Samhitas. Jain mathematician Mahaviracharya, in his treatise *Ganitasara Sangraha*, also emphasizes its significance, asserting that there is no aspect of this universe, animate or inanimate, that is not fundamentally rooted in mathematics.

The Evolution of Indian Mathematics

If we examine the theories related to the origin and development of mathematics, it can be asserted that the concept of mathematics or computation likely began in the early stages

of human civilization. In summary, just as the history of human civilization is ancient, so too is the history of mathematics.

The inclusion of fundamental mathematical topics such as numbers and geometric shapes in some of the world's oldest texts, namely the Vedic Samhitas, supports this notion. Furthermore, the remnants of the Harappan civilization—circular and triangular sacrificial altars, large public baths, brick-built houses, and advanced urban planning—serve as vivid evidence of the presence and practical application of mathematical principles in that era.

From the perspective of Indian culture, the development of mathematics has been a continuous process from the Vedic period to modern times. However, this journey of evolution must be categorized within the constraints of time. Thus, the tradition of mathematics can be divided into the following periods: the Primal Age, the Infancy or Dark Age, the Medieval or Golden Age, the Post-Medieval Age, and the Modern Age.

The Rigveda contains numerous references to the use of numbers, as evidenced by the verse:

“Dvādaśūâram hi tajjarâya varvarti cakram paridhâmrtasya”

(This indicates the use of various numerical concepts in the Vedic period.)

Similarly, the verse *“Bhinad valasya paridhîn iva tritah”* supports the Vedic use of geometric terminology such as circumference and diameter. Another verse,

*“Caturbhih sâkammavatim ca nâmbahih
Cakram na vrttam vyatîmravîvipat,”*

highlights the geometric knowledge of the Vedic sages.

It is said that in ancient India, no branch of science had an independent existence or developed in isolation. The advancement of any science in Vedic India occurred under the umbrella of one of the Vedangas. Mathematics was no exception, and its unprecedented development was achieved through the Vedanga known as *Jyotisha* (astronomy), which is regarded as the “eyes” of the Vedic corpus.

“If the development journey of mathematics is given a specific form and divided chronologically, it can be divided into Vedic Samhita, Brahmin Literature, Aranyak Granth, Upanishad Literature, Puranas, and independent Jyotish Shastriya texts. The implication is that for approximately 2000 years after the Vedic period (around 6000 years BC), the Harappan period (around 3000 years BC), and the Brahmin period (3000-1000 BC), the holy land of India remained not only the field of continuous progress and important works of art but also of various branches of science. The availability of sufficient material related to mathematics in Ramayana (1000-600 BC), Ashtadhyayi (700 BC), Sushruta Samhita (600 BC) and Buddhist and Jain literature (400 BC) demonstrates the continuous flow of the development journey of mathematics. The respect of Indian sages for mathematics can be understood from the fact that ‘Sankhyavan’, i.e., the knower of mathematics, was called a scholar - ‘Vidvan Vipaschit Doshajna: Sankhyavan Pandito Janah’. The use of numbers is visible in the following mantra of Rigveda, the oldest composition of Vedic Samhita -

*‘Dvādaśapradhayaśyakramekam trīṇi nabhyānik u tacciket |
Tasmintsākam trīśatā na śāṅkav o'rpitāḥ vaṣṭirna calācalāsaḥ ||’*

Similar to this mantra, the use of numbers is found in more than a hundred mantras either directly or indirectly. Similarly, in Yajurveda, numbers from one to Parardha, i.e., ten trillion, are described, and in this order, the terms Dasha, Shata, Sahasra, Ayuta, Niyuta, Prayuta, Arbud, Nyurbud, Madhya, Ant, and Parardha are used. Vajasaneyi Samhita clearly states that for special knowledge, go to the Nakshatra Darshak, i.e., the mathematician - 'Prajñānāya Nakshatra Darshak Yadasya Ganakam'. The word 'Ganit' was not available in its original form in the Vedic period, but its synonyms and etymologically related words Ganak, Gan, and Ganya are found in Rigveda. In Chandogya Upanishad, in the context of introducing Narada to the knowledge studied by Sanatkumar, Rigveda, Yajurveda, Samaveda, Atharvaveda, History, Puranas, Grammar, Pitruvidya, Rashvidya, Devvidya, Nidhividya, Tarka Shastra, Brahmvijya, Bhootvidya, Chatraavidya, Nakshatravidya, Sarpavidya, Devjan Vidya are named, but 'Ganit Shastra' is not mentioned here, but it is certain that Rashvidya here is the indicator of mathematics, i.e., Mathematics. But when the question arises about the first use of the word 'Ganit' and its importance, the answer is available to us in this mantra of Yajush Jyotish composed by Maharishi Lagadha -

'Yathā śikhā mayūrāṇām nāgānām maṇayo yathā |
Tadvadvedāṅgaśāstrāṇām gaṇitam mūrdhani sthitam'.

In some way or the other, attempts have definitely been made to expound the principles of mathematics or to clarify its form in the context of these six Vedangas - Shiksha, Kalp, Nirukta, Chhand, Jyotish, and Vyakarana. Where geometry, trigonometry, and mensuration were used in the Shulba Sutras and efforts were made for its development, the Jyotish Vedanga made a great contribution to the all-round development of mathematics. Mathematics has been considered to have three main divisions - Arithmetic, Geometry, and Algebra. Based on these three major branches, other branches of mathematics such as Statics, Dynamics, Hydrostatics, Trigonometry, Spherical Trigonometry, Calculus, etc. have developed. In all three versions of Vedanga Jyotish, many major topics of mathematics such as the mention of numbers, addition, subtraction, multiplication, division, the use of the traishik rule, etc., are found."

The Rigveda contains several hymns and verses describing essential mathematical components, such as numbers. Additionally, the Yajurveda explicitly uses the term *Ganak* (calculator or mathematician). During the Sulba period, geometry (Rekha Ganit) underwent significant development. Texts like the *Sulba Sutras* extensively dealt with the geometric construction of various types of fire altars (Yajnavedis), advancing mathematical knowledge.

For instance, the *Baudhayana Sulba Sutra* (circa 1000 BCE) explicitly states:

*"Dīrghacaturasrasya akṣṇyā rajjuḥ pārśvamānī tiryakmānī ca
yapṛthagbhūte kurutastadubhayam karoti."*

(This principle, describing the diagonal of a rectangle, forms the basis of the Pythagorean Theorem.)

This demonstrates that the geometric principles of the Sulba period laid the foundation for some of the most fundamental concepts in mathematics.

In the same text, the value of π (pi) is approximated as 3 and described as:

"Yūpāvataḥ padaviṣkambhāḥ tripadariṇāhāni yūpoparāṇīti."

Mathematics is fundamentally considered to involve eight basic operations: addition, subtraction, multiplication, division, squaring, square root, cubing, and cube root. Jain mathematicians, however, categorize mathematical operations slightly differently. They include: *Parikarma* (basic operations), *Vyavahāra* (practical applications), *Rajju* (rope or field geometry), *Râûi* (proportions and rule of three), *Kalâ Savarna* (fractional operations), *Yâvat Tâvat* (algebraic expressions involving unknown quantities), square, cube, biquadratic (fourth powers), and *Vikalpa* (permutations and combinations).

Jain mathematicians refined the study of mathematics to an extraordinary level of precision, likening it to a diamond:

*"Ganitam sūkṣmam ganitam saṅkalānādi tadeva sūkṣmam,
Sūkṣmabuddhigamyatvāt, śrūyate ca vajrāntaṃ ganitamamīti."*

(“Mathematics is subtle; mathematics begins with operations such as addition and is extremely precise, akin to a diamond, comprehended only by sharp intellect.”)

Several important texts, including the *Bakhshali Manuscript*, *Ganit Tilak*, *Ganitasâra SaEgraha*, *Pâti Ganita*, and *Ganita Kaumudi*, delve deeply into the principles of mathematics. In the *Brahmasphumasiddhânta*, twenty mathematical operations and eight practical applications are explicitly acknowledged:

*"Parikarmaviṣatīṃ yaḥ saṅkalitādyām pṛthag vijānāti,
Aṣṭau ca vyavahārān chāyāntān bhavati ganakaḥ saḥ."*

(“The one who comprehends the twenty operations, beginning with addition, and the eight practical applications, such as determining shadows, is a true mathematician.”)

It is clear that in that Vedic period, mathematics was considered under astronomy. The question arises as to why mathematics was a part of Jyotish Vedanga? The solution to this is that the Aryan race was a religious race and Yajna (sacrifice) was of utmost importance in their daily lives. They used to perform Yajna for obtaining desires and avoiding misfortunes. All these Yajnas were performed at specific times, so it was necessary to have accurate calculation of time. In this context, it is also said -

*'Veda hi Yajnartham abhipravritta Kalānupūrva vihitāśca Yajñāḥ |
Tasmādidam Kālavidhānashastraṃ Yo Jyotishāṃ Veda Ya Veda Yajñām ||'*

Determining the appropriate time for these auspicious deeds like Yajna was essential, and this is the reason why this mathematics developed further in the later Vedic period, i.e., in the Brahmin and Aranyak texts. From 500 BC to 500 AD, there is an abundance of references to mathematics in Jain texts such as Sthananga Sutra, Bhagavati Sutra, and Anuyogadwar Sutra, and this is the time when the decimal numeral system, the invention of zero, the invention of algebra, the development of arithmetic, the development of astronomy, etc., important events happened. The following verse from the Sthananga Sutra is of great importance for presenting the mathematical development of this period -

*'Veda hi Yajnartham abhipravritta Kalānupūrva vihitāśca Yajñāḥ |
Tasmādidam Kālavidhānashastraṃ Yo Jyotishāṃ Veda Ya Veda Yajñām ||'*

That is, they were familiar with Parikarmas, commercial mathematics, geometry with ropes, ratios (trairashika), Kalasavarna, Yavat Tavat, squares, equations, cubes, square squares, and permutations and combinations. The important text of astronomy, Surya Siddhanta, has made a significant contribution to the development of mathematics. In this text, trigonometric functions like Sine (Jya), Versine (Utkramjya), and Cosine (Kotijya) are mentioned. Between 500 AD and 1200 AD, the development of mathematics is incomparable. This is the time when scholars like Aryabhata, Bhaskara (II), and Aryabhata strengthened this tradition even further. Aryabhata has presented the essence of mathematics in just 33 verses. The value of Pi (π) 3.1416 was given by Aryabhata himself -

'Chaturadhikam shatam aṣṭaguṇam dvāṣaṣṭis tathā sahasrāṇām |
Āyutadvayaviṣkambhasyāsannāvṛttapariṇāhaḥ ||'

Aryabhata has skillfully explained the principles of square root, cube root, and trairashika rule. Similarly, Brahmagupta in his famous work Brahmasphutasiddhanta has explained the rules of zero operations, higher rules of mensuration, algebra, and infinite series. He clearly stated that only one who knows the 20 operations and eight practices of Sankalita (arithmetic) is a mathematician and an astronomer. The eight practices include Misraka Vyavahara, Chiti Vyavahara, Shreni Vyavahara, Krakachik Vyavahara, Kshetra Vyavahara, Rasik Vyavahara, Khat Vyavahara, and Chhaya Vyavahara. Similarly, the 20 Parikarmas include Sankalita, Vyavkalita, Pratyutpanna, Bhagahara, Varga, Varga Mula, Bhagamata Jati, Trairashika, Vyasta Trairashika, Panchrashika, Sapta Rasika, Navarasika, Ekadasha Rasika. Brahmagupta himself conceptualized infinity and said - 'Khoddh[tam][GaC dhanaC vâ tacchedam' i.e., any negative or positive number divided by zero becomes infinite (Tached). In this way, Aryabhata by Aryabhata, Brahmasphutasiddhanta by Brahmagupta, Laghubhaskariya and Mahabhaskariya by Bhaskara I, Siddhanta Shekhar by Sripati, Siddhanta Shiromani by Bhaskara II, Mahabhaskariya by Aryabhata II, and Laghu Manas by Munjal, etc., have made significant contributions in the direction of blossoming and flourishing the mathematical branch of Jyotish Shastra.

Through the relentless efforts of astronomical texts, astrologers, and mathematicians, mathematics emerged as an independent discipline and continued to progress. It branched into numerous fields, including algebra, geometry, field mathematics, trigonometry, kinematics, statics, and statistics. As mathematics expanded, its scope broadened significantly, but this also introduced complexities into mathematical operations and applications.

These complexities are evident even today in students at the primary, secondary, or higher levels of education. The simplification of these mathematical intricacies has been greatly aided by the principles outlined in "Vedic Mathematics," as envisioned by Jagadguru Swami Sri Bharati Krishna Tirtha. The significance of these sutras in simplifying complex mathematical operations is unparalleled.

Vedic Mathematics and Its Visionary Sage

The term "Vedic Mathematics" may initially suggest a connection to some Vedic scripture. However, this is not the case. What aligns with Vedic traditions is the methodology by which the sutras (aphorisms) and upasutras (sub-aphorisms) of Vedic Mathematics were discovered.

The etymology of the term *Rishi* (sage) is explained as: “*Rishayo mantradrashmâra%*” (“Sages are the seers of mantras”). In accordance with this Vedic definition, Swamiji had the revelation of these mantras.

Vedic Mathematics comprises 16 primary sutras:

1. *Ekâdhikena Pūrveṇa* (By one more than the previous one)
2. *Nikhilam Navataścaramam Daśataḥ* (All from nine and the last from ten)
3. *Ūrdhva-Tiryagabhyam* (Vertically and crosswise)
4. *Parāvartya Yojayet* (Transpose and adjust)
5. *Śūnyam Sāmyasamuccaye* (When the sum is the same, that sum is zero)
6. *Ānūrupyeṇa* (Proportionately)
7. *Saṅkalanavyavakalanābhyām* (By addition and subtraction)
8. *Pūraṇāpūraṇābhyām* (By completion or non-completion)
9. *Calanakalana-Abhyām* (By calculus)
10. *Yāvadūnam* (As much less)
11. *Vyashti-Samashti* (Part and whole)
12. *Śeṣanyakena Charameṇa* (The remainders by the last digit)
13. *Sopāntyadvayamantyam* (The ultimate and twice the penultimate)
14. *Ekañyūnena Pūrveṇa* (By one less than the previous one)
15. *Guṇitasamuccayaḥ* (The product of the sum is the sum of the product)
16. *Guṇakasamuccayaḥ* (The factors of the sum are the sum of the factors)

Similarly, there are 16 upasutras (sub-aphorisms or corollaries):

1. *Ānūrupyeṇa*
2. *Śiṣyate Śeṣasañjñāḥ* (The remainder is the residue)
3. *Ādyamādyena-Antyamantyena* (The first by the first and the last by the last)
4. *Kevalaiḥ Saptakaṃ Guṇyāt* (Multiply by 7 only)
5. *Veṣṭanam* (By covering)
6. *Yāvadūnam Tāvadūnam* (As much less, so much less)
7. *Yāvadūnam Tāvadūnikṛtya Vargaṃ Cayo Jayet* (Diminish as much as it lessens and add its square)
8. *Antyayor Daśake'pi* (If the last digits add to 10)
9. *Antyayoreva* (Only the last digits)
10. *Samuccayaguṇitaḥ* (The product of the sum)
11. *Lopanasthāpanābhyām* (By elimination and restoration)
12. *Vilokanam* (By observation)
13. *Guṇita Samuccayaḥ* (The product of the sum is the sum of the product)
14. *Samuccayaguṇitaḥ* (The product of the combination)

These sutras and upasutras provide elegant and efficient solutions to complex mathematical problems, making even intricate operations straightforward and manageable.

In traditional methods of mathematics, certain operations require considerable time and mental deliberation. However, the sutras of Vedic Mathematics simplify these operations, making them easy to perform. For instance:

- The sutra *Ekâdhikena Pūrvena* (By one more than the previous one) is used to find

the next number from a given number.

- *Nikhilam Navatacaramam Daæatah* (All from nine and the last from ten) is applied in finding complements based on arithmetic principles.
- *Ûrdhva-Tiryagbhyam* (Vertically and crosswise) is employed for multiplication.

Similarly, other sutras are utilized for:

- Understanding numerical behavior.
- Finding arithmetic complements and surpluses.
- Determining the value of a variable in simultaneous equations.
- Calculating the roots of a quadratic equation when direct factorization is not possible.
- Deriving averages and greatest common divisors (GCD).
- Converting fractions into decimal form, among other tasks.

Beyond routine mathematical operations, these sutras are also crucial for handling large numbers and complex calculations. A study of the sutras, sub-sutras, and corollaries of Vedic Mathematics reveals the immense significance of this work in the infinite and uninterrupted stream of knowledge passed down by Indian sages, seers, astrologers, and mathematicians.

These sutras, particularly concerning mathematical operations and practices, are not only valuable for scholars and scientists but also provide a straightforward approach for students at any level to gain proficiency in mathematics.

While these sutras have been utilized for traditional calculations, their application in computational experiments remains to be fully explored. Such explorations will further establish the scientific basis of Vedic Mathematics.

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Efficiency of Public Sector Banks in India: Pre and Post merger A DEA Approach

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Abstract:

This article contributes to the technical efficiency of public sector banks in India from (pre-merger and post merger) 2015 to 2021. It employs the Data Envelopment Analysis (DEA) methodology for unbalanced panel data. The results of the analysis indicate that, barring few exceptions, the public sector banks improved their efficiency scores over the years 2015 to 2021. The dominant effect of the scale inefficiency indicates that most of the public sector banks 'incorrect' scale. They either experience economics of scale (i.e. increasing returns to scale (IRS) due to being at less than optimum size or diseconomies of scale (i.e. decreasing returns to scale due to being at more than optimum size). Looking at the variability in the efficiency of public sector banks, we observed that public sector banks exhibited small variability in the pre-merger as compared to the post-merger.

Keywords: Public Sector Banks, Data Envelopment Analysis and Pure Technical Efficiency, Scale Efficiency.

JEL Classification – G210, G29

I. Introduction

The planned mergers of several of India's public sector banks represent another bold move by the current government. India's banks are relatively small by international standards, so mergers could also provide economic of scale and make merged banks more competitive.

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More importantly, combining weak banks with stronger ones can reduce the risk that the weaker ones go under, although one has to be careful that the weak ones do not drag down the strong. An additional potential benefit is that, if the stronger banks in the mergers were better-managed than the weaker ones, they could transfer their better management practices to the acquired entities, leading to banks that are better run. However, the PSBs have been presently affected by several immediate concerns relating to profitability, asset quality and many long-standing issues about capital positions and governance. A need was, thus, felt to initiate certain reform measures for PSBs. Owing to these developments, it would be interesting to evaluate the efficiency of public sector banks pre and post merger in India.

II. Review of Literature

In India, sincere efforts to examine banking efficiency started from 1997. Literature on banking efficiency in India is dominated by the studies assessing impact of deregulation and liberalization and the studies comparing efficiency of public, private and foreign banks. There are only few studies which have exclusively focused on the efficiency of public sector banks in India. Kumar and Gulati (2008) noted that the exposure to off-balance sheet activities, staff productivity, market share and size are the major determinants of the technical efficiency of PSBs. Gulati and Kumar (2016) examined the effect of the global financial crisis on the profitability of Indian banks. Their findings demonstrated that banks' profit efficiency dipped somewhat during the global financial crisis but rapidly rebounded after the crisis. Bedunenko and Kumbhakar (2017) examined the economics of scale, technological change, and persistent and time-varying cost efficiency in Indian banking from 1992 to 2009. They found that only state banks improved their cost efficiency, while private banks, particularly foreign banks, lagged behind their cost frontier. Gupta and Kashiramka (2020) investigated the financial stability of Indian banks and asked the following question: Does liquidity generation matter for the years 2017–2019? The results suggest that increasing liquidity helps a bank maintain its financial stability. However, the impact varies according to the bank's size. Hence, it would be interesting to evaluate the efficiency of public sector banks in the last few years.

III. Methodology

DEA was first introduced into operations research literature by Charnes, Cooper and Rhodes (CCR Model) in 1978. It was applicable only to technologies characterised by constant returns to scale. Later Banker, Charnes and Cooper (BCC Model) extended it to accommodate technologies that exhibit variable returns to scale. A brief outline of both the models of DEA is given below.

CCR model

The theoretical development of DEA was initiated by Farrel (1957), but the model was proposed by Charnes, Cooper and Rhodes (1978). The model is popularly called as CCR model. It introduced a measure of efficiency for each DMU that is obtained as a maximum of a ratio of weighted outputs to weighted inputs. The weights for the ratio are determined by a restriction that similar ratios for every DMU have to be less than or equal to unity, thus reducing multiple inputs and multiple outputs to single 'virtual' input and single 'virtual' output without requiring pre-assigned weights. The efficiency measure is then a function of weights

of the 'virtual' input-output combination. The CCR model is based on the assumption of constant returns to scale (CRS).

Consider 'n' DMUs each of which uses 'm' inputs to produce 's' outputs. For each DMU $j=1,2,\dots,n$ denote input quantities by x_{ij} , $i=1,2,3,\dots,m$, and output quantities by y_{rj} , $r=1,2,3,\dots,s$ with $x_{ij} > 0$ and $y_{rj} > 0$. Thus, Y is a $s \times n$ matrix of outputs X is a $m \times n$ matrix of inputs. The technical efficiency measure under the assumption of constant returns to scale (CRS) can be formulated as follows:

And solved for each DMU θ_j is DMU j 's index of technical efficiency relative to the other DMUs in the sample. θ_j is a $n \times 1$ vector of constants. $Y\theta_j$ and $X\theta_j$ are the efficient projections on the frontier. A measure of $\theta_j = 1$ indicates that the DMU j is completely technically efficient. Thus, $1 - \theta_j$ measures how much DMU j 's inputs can be proportionately reduced without any loss in output.

BCC model

The CRS assumption is only appropriate when all DMUs are operating at an optimal scale (i.e. one corresponding to flat portion of the long run average cost curve). Imperfect competition, constraints on finance etc. may cause a DMU to be not operating at optimal scale. Using a CRS DEA model when DMUs are not operating at their optimal scale will cause the technical efficiency measures to be influenced by scale inefficiencies and thus the measure of technical efficiency will be incorrect. Banker, Charnes and Cooper (1984) extended the CRS DEA model by adding to it the convexity constraint $\sum \theta_j = 1$ (where θ_j is $n \times 1$ vector of ones) so as to account for variable returns to scale (VRS) situations. The convexity constraint $\sum \theta_j = 1$, essentially ensures that an inefficient DMU is only 'benchmarked' against DMUs of a similar size. The DEA model in this case is called a BCC model that exhibits variable return to scale and it can be written as:

This approach forms a convex hull of intersecting planes which envelop data points more tightly than the CRS conical hull and thus provides technical efficiency scores which are greater than or equal to those obtained using the CRS model (Coelli). Under VRS, the efficiency can be measured through input or output orientation method. The VRS input orientation tries to minimize the level of inputs in the production process for a given level of output. The VRS output orientation measures technical efficiency that to what extent output could be increased with the given level of inputs.

In the present study, we use the CCR and BCC models to obtain efficiency score for public sector banks in India. The efficiency measures obtained from CCR model are popularly known as overall technical efficiency (OTE) scores and are confounded by scale efficiencies. The efficiency measures obtained from BCC model are popularly known as pure technical efficiency (PTE) scores and devoid of scale efficiency effects. Scale efficiency (SE) for each DMU can be obtained by a ratio of OTE score to PTE score ($SE = OTE/PTE$).

IV. Data and choice of inputs and outputs

There is no agreement in the literature on what represent banks' inputs and outputs. The choice is influenced by the selected concept of banking firms and by the availability of reliable

information. According to Berger and Humphrey (1997), there are two main approaches for selecting the inputs and outputs of a bank: (1) the production approach, also called the service provision or value added approach, and (2) the intermediation approach, also called the asset approach. Both these approaches apply the traditional microeconomic theory of a firm to banking and differ only in the specification of banking activities. The production approach treats banks as the producers of services to customers. The output of a bank under this approach is measured by the number and type of transactions, documents processed or specialized services provided by the bank over a given period of time. While the input includes physical variables (like labour, material, space information systems) or their associated cost. However, if the required information about the transactions is not available, the number of deposit and loan account may be considered as surrogate for the level of services provided by the bank. Under the alternative intermediation or asset approach, a bank is treated as a producer of intermediation services – because it transforms the risk and maturity profile of funds received from depositors, to investment or loan portfolios of a different risk and maturity profile, by using labour and capital. But banks also produce services for which specific charges are levied, for example, custodial services, and safe deposit services for valuables, payment services and others. Thus according to this approach, money value of loans and non-interest income are taken as outputs, while inputs are labour and capital. The treatment of the money value of deposits, however, remains ambiguous. In the literature it has been treated as an input by some authors while others categorise it as an output (Das et al, 2005). Berger and Humphrey (1997) pointed out that neither of these two approaches is perfect because they cannot fully capture the dual role of banks as providers of transactions/document processing services and being financial intermediaries. Nevertheless, they suggested that the intermediation approach is best suited for analysing bank level efficiency, whereas the production approach is well suited for measuring branch level efficiency. Since our study attempts to analyse the efficiency of individual banks, we have used intermediation approach to select the inputs and outputs for computing the technical efficiency scores of individual public sector banks in India over the period 2015-2021. The selected output variables are (1) Interest income (3) non-interest income (commissions for provision of services and related revenues). The inputs used in the study are (1) deposits, (2) labour and, (3) capital.

The required data on the input and output variables have been culled out from the various issues of ‘Statistical Tables Relating to Banks in India’, an annual publication of the Reserve Bank of India and ‘Performance Highlights of Public Sector Banks’, an annual publication of the Indian Banks’ Association.

V. Empirical Results

Our study assesses the efficiency of public sector banks by using separate frontier in so as to know the number of efficient banks in the public sector banks during the pre and post mergers period. We will use separate frontier in order to know the efficiency of public sector banks. Our analysis is based on the assumption of input oriented method because the input quantities appear to be the primary decision variables and because the most studies choose this assumption. We will start by analysing the overall technical efficiency, pure technical efficiency and scale efficiency of public sector banks pre-merger and post merger.

Table 1: Efficiency of Commercial Banks under Constant Returns to Scale (CRS)

	Year	No. of Banks	No. of efficient banks (CRS)	Average Efficiency	Standard deviation	Coefficient of variation	$I = [M - \sigma, M + \sigma]$	Percentage of banks in I
	2015		6	0.92	0.067	7.3	0.853, 0.987	53.846
	2016		6	0.915	0.065	7.08	0.85, 0.98	61.538
	2017		5	0.894	0.076	8.52	0.818, 0.97	69.231
Pre-merger				0.910	0.069	6.494		
	2018		3	0.87	0.067	7.724	0.803, 0.937	61.905
	2019		8	0.956	0.048	4.978	0.908, 1.004	90.000
	2020		4	0.921	0.062	6.78	0.859, 0.983	55.556
During merger				0.916	0.069	7.633		
Post-merger	2021		3	0.97	0.035	3.592	0.935, 1.005	83.333

Source: Author's estimation from the collected data from Statistical Table Relating to Banks in India various issues.

Note: I: stand for Interval Scale, σ : stand for standard deviation, M stand for mean, C.V. Coefficient of variation

Table 1 reveals public sector banks average overall technical efficiency from 2015 to 2021. It is pertinent to mention that input-oriented overall technical efficiency measures address the question: How much can input quantities be proportionally reduced without altering the output quantities produced? Our results indicate that public sector banks have been characterized with large asymmetry between banks regarding their technical efficiency. Public sector banks average overall technical efficiency score during the study period was 0.921 per cent. In other words, the magnitude of technical inefficiency in public sector banks was 0.079 per cent during the entire study period. This suggests that, by adopting best practices, commercial banks can, on average, reduce their inputs of labor, physical capital and deposits by at least 2.8 per cent while producing the same level of outputs. However, the potential reduction in inputs from best practices varies from bank to bank. Alternatively, public sector banks can produce 12.65 times (i.e. $1/0.079$) as much outputs from the same level of inputs. The reason for best performance of public sector banks was the shift in accounting practices to actual realization basis has increased these banks' income and, more specifically, has reduced their operating margin. Most of the inefficiency stemmed from the underutilization of resources (inputs).

The banks with an overall technical efficiency score equal to one are considered relatively efficient. The banks with an overall technical efficiency score of less than one are deemed relatively inefficient. The number of efficient public sector banks was not uniform during the study period. The numbers of efficient banks in the public sector banks was found to highest in 2019 and lowest in the year 2018. It was found that the average number of efficient public sector banks was little more in the post-merger compared to the pre-merger of public sector banks in India. However, the average overall technical efficiency scores of public sector banks increased from 91 per cent in the pre-merger of public sector banks to 97 per

cent in the post merger.

Looking at the variability in the efficiency of public sector banks, we observed that public sector banks exhibited small variability in the pre-merger as compared to the post-merger. Variability in overall technical efficiency scores of public sector banks was more in the post merger of public sector banks as compared to the pre-merger. The public sector banks, where in technical efficiency lies within the interval of one standard deviation around the mean, hovered between 53.846 percent and 90 per cent during the study period.

Table 2: Efficiency of Public Sector Banks under Variable Returns to scale

	Year	No. of Banks	No. of efficient banks (CRS)	Average Efficiency	Standard deviation	Coefficient of variation	I = [M- σ , M + σ]	Percentage of banks in I
	2015	26	11	0.945	0.06	6.36	0.885, 1.005	73.0769
	2016	26	7	0.933	0.55	5.95	0.383, 1.483	100.0000
	2017	26	8	0.917	0.076	8.31	0.841, 0.993	57.6923
Pre-merger				0.932	0.229	6.873		
	2018	21	9	0.937	0.065	6.977	0.872, 1.002	76.1905
	2019	20	11	0.967	0.046	4.747	0.921, 1.013	85.0000
	2020	18	7	0.948	0.058	6.1	0.89, 1.006	83.3333
During merger				0.951	0.056	5.9541		
Post merger	2021	12	5	0.978	0.034	3.478	0.944, 1.012	83.3333

Source: Author's estimation from the collected data from Statistical Table Relating to Banks in India various issues.

Note: I: stand for Interval Scale, σ : stand for standard deviation, M stand for mean, C.V. Coefficient of variation

If we allow variable returns to scale, we find higher efficiency scores for every decision-making unit (DMUs) of the commercial banks. Table 2 reveals that the number of efficient banks under CRS (technical efficiency) technology and VRS technology (pure technical efficiency) differs markedly during the study period. For example, 11 banks were found to be efficient under VRS in 2019, whereas only 8 banks were found to be efficient under CRS for the same year. It was also found that the average number of efficient banks under VRS was higher in the post merger of public sector banks as compared to the pre-merger. Table 2 shows that average pure technical efficiency of commercial banks was 94.6 per cent during the entire period of the study. It means that magnitude of pure technical inefficiency was stood 5.4 per cent during the study period. The inefficiency of public sector banks may, to great extent, is attributed to both overall and pure technical inefficiency. That is, the inefficiency was due to under-utilization or wasting of inputs as well as the incorrect choice of input combination in terms of the prevailing prices. In other words, the relative prices paid for selected input combination was not optimal and deployment of resources to selected assets

portfolio did not generate maximum revenue.

The average pure technical efficiency of public sector banks was 94.3 percent in the pre merger of public sector banks which increased to 95.7 percent post merger of public sector banks. So the average pure technical efficiency of public sector banks was higher in the post-merger than in the pre-merger.

Variability in the performance of public sector banks has consistent with the passage of mergers. It can be seen from table 2 that variability in the performance of banks was higher in the post- merger as compared to pre-merger. Variability among public sector banks was highest in 2017, 2019 and lowest in 2021 during the entire study period. Interestingly, the percentage of banks whose pure technical efficiency falls within the interval of one standard deviation around the mean was not stable over the years where in technical efficiency lies within the interval of one standard deviation around the mean hovered between 57.69 and 100 per cent during the entire study period.

Table 3: Efficiency of Public Sector Banks under scale

	Year	No. of Banks	No. of efficient banks (CRS)	Average Efficiency	Standard deviation	Coefficient of variation	I = [M- σ , M + σ]	Percentage of banks in I
	2015	26	7	0.974	0.029	2.99	0.945, 1.003	84.615
	2016	26	8	0.981	0.022	2.27	0.959, 1.003	80.769
	2017	26	5	0.975	0.035	3.6	0.94, 1.01	80.769
Pre-merger				0.977	0.029	2.953		
	2018	21	3	0.931	0.062	6.615	0.869, 0.993	71.429
	2019	20	9	0.988	0.021	2.163	0.967, 1.009	85.000
	2020	18	5	0.972	0.033	3.38	0.939, 1.005	88.889
During the merger				0.964	0.039	4.053		
Post-merger	2021	12	3	0.992	0.009	0.866	0.983, 1.001	83.333

Source: Author's estimation from the collected data from Statistical Table Relating to Banks in India various issues.

Note: I: stand for Interval Scale, σ : stand for standard deviation, M stand for mean, C.V. Coefficient of variation

Table 3 gives scale efficiency of public sector banks from 2015 to 2021. Once each bank's pure technical efficiency is estimated using VRS, scale efficiency is derived by dividing the technical efficiency (CRS) by pure technical efficiency. Interestingly, the number of efficient banks under CRS (technical efficiency) technology and VRS technology (pure technical

efficiency) differs markedly during the study period. For example, tables 1 and 2 reveal that 11 banks were found to be efficient under VRS in 2019, whereas only 8 were found to be efficient under CRS due to scale inefficiencies. This means that scale inefficiency does appear to be a serious problem of public sector banks. Larger the difference between pure efficiency and technical efficiency, the more scale inefficient a bank is, which indicates the larger bank deviation from the most productive scale size. On an average scale efficiency of public sector banks was 97.3 per cent during the entire study period. It means that average scale inefficiency was 2.7 percent during the study period. These suggest that public sector banks could significantly reduce input usage (given output levels) and thereby achieve significant cost savings. The number of banks efficient under-scale efficiency has varied yearly during the study period. The number of efficient public sector banks operating at the most productive scale size was highest in 2019 and lowest in 2018 and 2021.

Scale efficiency of the public sector banks had increased in the post- merger as compared to the pre-merger. The average scale efficiency public sector banks were 97.3 percent during the pre-merger which is increased to 98 percent during the post-merger period.

Public sector banks exhibited relatively less variability in the scale efficiency score during the entire study period. Table 3 indicates that public sector banks achieved high average efficiency and low average variation in scale efficiency. The variation in scale efficiency of commercial banks was more in the pre-merger as compared to the post-merger. Looking at the variability among the public sector banks was 2.95 percent during the pre- merger, which had increased to 3.79 percent post- merger. The percentage of banks whose scale efficiency falls within the interval of one standard deviation around the mean was not stable over the years, whereas in technical efficiency lies within the interval of one standard deviation around the mean hovered between 71.42 percent and 91.66 per cent during the entire study period. It has been noticed that the observed technical inefficiency in public sector banks is due to both poor input utilization (i.e., managerial inefficiency) and failure to operate at most productive scale size (i.e., scale inefficiency). Overall and pure technical efficiency show high variability in the performance of public sector banks. However, variability was low in the case of scale efficiency.

Table 4: Returns to scale of frontier of public sector banks,

Year	DRS	CRS	IRS	Total
2015	13	7	6	26
2016	15	8	3	26
2017	3	5	18	26
2018	10	3	8	21
2019	7	9	4	20
2020	9	5	4	18
Pre-merger	57	37	43	137
2021	3	3	6	12
Post merger	3	7	2	12

Source: Author's estimation from the collected data from Statistical Table Relating to Banks in India various issues.

Note: CRS stands for constant returns to scale; IRS stands for increasing returns to scale, DRS stands for decreasing returns to scale.

The number of public sector banks operating in the Increasing Returns to Scale (IRS), Constant Returns to Scale (CRS), and Decreasing Returns to Scale (DRS) sectors throughout the research period is shown in Table 4 demonstrates that the majority of banks operating in the DRS area of production technology. It seems that in the case of Public sector banks, technical inefficiency have much mere to do with the scale of production rather than the inefficient utilization of resources. The dominant effect of the scale inefficiency indicates that most of the public sector banks ‘incorrect’ scale. They either experience economics of scale (i.e. increasing returns to scale (IRS) due to being at less than optimum size or diseconomies of scale(i.e. decreasing returns to scale due to being at more than optimum size. While decreasing or increasing the scale of production could result in cost savings or efficiencies, the nature of market demand may not allow it. The scale inefficiency due to IRS might be attributed to old and small banks, which desire to grow to reach the right scale and create more efficient, robust and competitive banking entities.

VI Conclusions

This article contributes to the technical efficiency of public sector banks in India from (pre-merger and post merger) 2015 to 2021. It employs the Data Envelopment Analysis (DEA) methodology for unbalanced panel data. It included two outputs – interest and non-interest income – and three inputs – deposits, labour, and capital. The results indicate that efficiency of public sector banks in India improved pre-merger as compared to post-merger. The results indicate that efficiency of public sector banks has improved pre-merger as compared to post-merger. The majority of banks are operating in the DRS area of production technology pre-merger as compared to post merger. The most of banks are operating in the IRS and CRS ranges in the post merger period. Looking at the variability in the efficiency of public sector banks, we observed that public sector banks exhibited small variability in the pre-merger as compared to the post-merger. The results of the analysis indicate that, barring few exceptions, the public sector banks improved their efficiency scores between 2015 to 2021.

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Facilitating Indian MSME Export Performance: The Evaluation and Impact of LEAN Manufacturing Techniques

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Abstract:

India has grown and developed economically since post-economic reform, but we still look behind many developed and developing nations. From the micro, small, and medium enterprises export perspective, China, in particular, has surprised India and emerged as the world leader in practically all sectors. China alone has been enough to threaten various export units in the USA and Europe, particularly in the Auto, Electronics, Telecom, Steel, Engineering sectors, etc.

The MSME in India has grown relatively, but not as expected. Given the current market demand, various MSMEs are struggling and looking to change their working methods to gain sustainable strategic benefits over others and meet the current market demand.

Keywords: Lean, Micro, Small and Medium Enterprises (MSME's), Sustainable strategic advantage,

Introduction:

Lean manufacturing tools and techniques have needed to be implemented successfully in almost all operational activities globally, even since its inception in economic reform. Now, it has become a need for all the operational challenges and has brought about remarkable improvements in achieving excellence. However, not all missions initially succeeded because of bringing awareness into the system, nonstandard lean practices, and lack of proper lean

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measurement systems. The involvement of the government has a substantial influence on the conduct of businesses in emerging markets. In the early stages of industrial expansion, the government plays a crucial role in facilitating the adoption of contemporary technologies and managerial practices through assistance programs and the simplification of processes. India is no exception to it; the government has been steering the Indian economy towards integration with the global economy after previously following a protectionist policy since independence. A robust manufacturing sector is imperative for sustainable and inclusive development. As per 2020's predicted manufacturing competitiveness, Deloitte India is expected to move up to 5th from 11th in 2016. To achieve its target of increasing the contribution of manufacturing to GDP to 25% by 2025, the government has launched many schemes.

In the Indian context, it is important to realize the role of micro, small, and medium enterprises (MSMEs) in the growth of the manufacturing sector. In India, after 14 years since the MSME Development Act came into existence in 2006, a revised definition was announced in the AtmaNirbhar Bharat package in May 2020.

Lean Manufacturing Competitiveness Scheme (LMCS):

The “Lean Manufacturing Competitiveness Scheme” was launched by the Development Commissioner of the Ministry of Micro, Small & Medium Enterprises (DCMSME), Govt. of India, and aimed at enhancing the competitiveness of MSMEs. Initially, for 100 mini clusters on a pilot basis in 2009, the Scheme was later up scaled to 500 mini clusters in 2013. The Scheme is being implemented through mini clusters as Special Purpose Vehicles (SPV) consisting of 8–12 units. The mini-cluster would be aided by an impaneled Lean Manufacturing Consultant (LMC) to implement lean tools. The Government grant for the Scheme is up to 80% of the LMC consultancy fees, with the rest to be borne by the cluster members. The execution period is of eighteen months, divided into five incremental stages.

The tools recognized as part of the scheme are: 1.5S System 2. Visual Management and Control 3. Standard Operating Procedures (SOPs) 4. Just In Time (JIT) 5. KANBAN System 6. Cellular Layout 7. Value Stream Mapping (VSM) 8. Poka Yoke or Mistake Proofing 9. Single Minutes Exchange of Dies (SMED) 10. Total Productive Maintenance (TPM) 11. Kaizen Blitz or Rapid Improvement Process The scheme is an initiative aimed at enhancing competitiveness of the manufacturing sector. This initiative provides optimal setting for conducting a case study to analyze lean implementation in MSMEs.

Review of Literature of Lean in India:

Lean provides a means to end firefighting and adopt a culture of continuous improvement. In order to conduct review of literature on lean in India, following steps were taken Articles from various academic sources were taken some of them are like Emerald Insight, Science Direct, Taylor and Francis. ‘Lean’ was used as a keyword to conduct search in title, article not related to the field were excluded. A wide keyword ‘Lean’ as opposed to Lean Management, Lean Production, Toyota Production System (TPS), was used to ensure an exhaustive review. This lead to a final list of 420 articles, from the list, article in which the research has been conducted in India were extracted leading to 51 studies.

Most of the studies, i.e., 30 out of 51, were conducted in the last five years, which could

be conceived as a result of lean management popularity as a means to meet competition and the imminent tilt toward emerging economies. Hackman and Wageman (1995): Focus on total quality management, which consists of empirical, conceptual, and practical issues. Ramchandran (2004): Analytic Hierarchy Process is its ability to consider subjective opinions of decision-makers. Vinodh & Joy (2011): lean manufacturing has been frequently promoted to improve business competitiveness, more empirical. Dushyant Kumar (2016): to achieve better product efficiency with reduced cycle time through quantitative analysis, adopt lean. This paper aims to extend the efforts of previous studies with the help of in depth understanding on lean implementation in India MSMEs to subsequently increasing its growth potential and exports contribution margin.

Lean Manufacturing (LM):

Toyota, one of the pioneer Japanese automotive companies, was the first to propose the concept of lean manufacturing during the 1950s, known as the Toyota Production System (TPS). The prime goal of TPS was to improve productivity and reduce operational costs by eliminating process waste or non-value added (NVA) activities. Since 1984, TPS has grown rapidly in North America when the formation of NUMMI, a joint venture between Toyota Motor Company and General Motors, opened in California and was formally called "LEAN" by Krafcik and Womack in the era of 1988-1994. According to Krafcik, lean means using all the fewer resources of mass production methods. Only half, half the workforce, half the production space, half the investment for equipment, half the production time, and even half the time to develop new products than the mass production system. Lean manufacturing seeks to eliminate any waste or "Muda" (Japanese) as a means of lowering costs and reducing lead time while maximizing production efficiency based on customers' process expectations and needs.

Lean manufacturing is an organizational effort to improve production efficiency and is typically carried out by almost all companies to prevent budget waste production. Using the concept of LM is expected to reduce production costs while still maintaining the quality of the goods. Lean manufacturing becoming a very important part for the company in the development of LM regards as systematic and systematic approach that works for identification to eliminate all waste as well as all the activities that are not useful. LM approach is meant to transform non-value-added activity into value-added activity.

MSME's export performances:

The Indian experience of MSME's has not been disappointing as far as the export potential is concerned. Since 1971-72, the MSME sector has grown at an impressive rate and its share in the national exports increased from 9.6% in 1971-72 to 26.5% in 1981-82 and further from 31.5% in 1991-92 to 34.08% in 2001-02 to 22.47% in 2010-11 to 49.86% in 2015-16. Despite MSME's value creation, stagnancy of our share in world trade was 0.6 to 0.8% in 1991-97, shows in the absences of substantially positive conditions from the MSME sector our share might have declined further to a figure of 0.3% - 0.4% of world trade. However, the SME sector over the years has emerged as an important segment of the Indian economy and helped to gain 2.1% as India's share in global trade in 2016-17. The export has been growing

on a regular basis since 2016-17 for almost three years and total export reached a new peak of more than half a trillion dollar, for the first time in 2018-19. Since 2010-11, the sector has made a significant contribution in the process of growth and has emerged as a vibrant partner by consistently outperforming the overall industry sector and the GDP growth.

Further it has also been observed the exports from the MSME sector were Rs. 6581 crores in 2005-06, which increased to Rs. 24830 crores in 2019-20, registering a compound annual growth rate of 10 percent during the Study period. Table 5.1 & Figure 5.2 shows the comparative growth of the MSME sector against India's total exports.

It can be seen the table below, as the exports from the MSME sector during the period under review fared better than total exports. India's total exports increased from Rs.19997 crores in 2005-06 to Rs. 49910 crores in 2019-20 or increased by about 2.50 times. Meanwhile, exports from the MSME sector rose to Rs. 24830 crores in 2019-20 from Rs. 6581 crores in 2005-06, registering a growth of 3.77 times. The share of MSME sector exports in total was 32.91 percent in 2005-06, which rose to 49.75 percent in 2019-20. The average contribution of MSME sector exports to the country's total export earnings stood at 34.34 percent for the whole period of study.

Table 1.1
Trends in India's MSME Exports

Year	India's Total Exports (Rs. Crore)	% Increase in Total Exports	Exports of the MSME (Rs. Crore)	% Increase in exports from MSME	Share of MSME exports in total exports (%)
2004-05	16083	-	5330		33.14%
2005-06	19997	24.30%	6581	23.50%	32.91%
2006-07	25308	26.60%	8078	22.70%	31.92%
2007-08	28890	14.20%	8898	10.20%	30.80%
2008-09	27375	-5.20%	6978	-21.60%	25.49%
2009-10	37535	37.10%	10120	45.00%	26.96%
2010-11	44738	19.20%	14374	42.00%	32.13%
2011-12	44840	0.20%	19281	34.10%	43.00%
2012-13	47218	5.30%	15280	-20.80%	32.36%
2013-14	46835	-0.80%	15109	-1.10%	32.26%
2014-15	41679	-11.00%	13279	-12.10%	31.86%
2015-16	43964	5.50%	13893	4.60%	31.60%
2016-17	49826	13.30%	15845	14.00%	31.80%
2017-18	53864	8.10%	18411	16.20%	34.18%
2018-19	52924	-1.70%	25457	38.30%	48.10%
2019-20	49910	-5.70%	24830	-2.50%	49.75%
2020-21	66050	32.30%	32596	31.30%	49.35%

Source – 1. <https://www.macrotrends.net/countries/IND/india/exports>

2. <https://www.financialexpress.com/industry/sme/msme-eodb-msme-sectors-share-in-indias-gdp-drops-from-over-30-govt-data/2609856/>

However, when we look into the year-on-year growth rate of MSME sector exports over the period under review, it shows that the growth did not occur in an even and uniform manner. Wide fluctuations characterized it. In 2009-10 and 2010-11, the MSME sector exports increased by 45.0 and 42 percent, respectively, the highest growth rate during the whole period of study. Consequently, in the same fashion, India's total exports recorded the highest growth rate in the same year. The lowest growth rate recorded for the MSME sector exports in 2008-09 was negative, causing the global crisis. The collapse of large investment banks worldwide, high oil prices, and rising inflation rate led to a global recession. India's trade deficit was dampened by negative import and export growth. India's total exports recorded the highest negative percentage in 2014-15, causing an economic slowdown. MSME sector exports and the total exports increased positively from 2005-06 to 2019-20. However, they increased in a fluctuating manner. The total exports increased at an average annual growth rate of 8.62 percent during the study period. In contrast, MSME sector exports rose at an average annual growth rate of 12.85 percent during the same period.

Thus, the growth rate registered by India's total exports during the period under study was lower than that of exports from the MSME sector. This is also proved if we compare the compound annual growth rate of small-scale industry sector exports and the country's total exports during the study period. During this period, India's total exports increased at a compound growth rate of 6.75 percent per annum, while exports from the MSME sector grew at a corresponding rate of 9.95 percent per annum.

Challenges:

- *Indian Manufacturing practices are Labor Intensive:*

Most of the MSME use the minimal expense of labor to counterbalance the high capital cost required for automation. We have seen MSME use semi-automation or hand craft their own automation equipment to control capital expenses. By itself, this is certainly not a bad alternative. Yet, it turns into an issue when MSME depends upon work exchange to gain competitive advantage instead of focusing on quality and profitability. Depending on work and utilizing non-standard automation frequently leads to more labor related issues, increasing a share of non – value added activities, poor floor layout, more wellbeing, safety, and environmental issues, and lower quality level.

Interestingly, a typical fallacy is the labor is flexible, and MSMEs take pride in managing its labor force accordingly. However, with unbending labor laws and a more decisive labor force, Indian MSMEs are carrying excess manpower even during periods of low demand. Flexibility is a myth. While work force as a methodology has worked before, it will be an impediment on a global competitiveness.

Skilled manpower is in the short supply:

While Indian MSME has a large working-age population, finding skilled manpower is difficult. One reason is the quality of training provided by vocational training schools, which do not have the adequate equipment and infrastructure to impart relevant training,

which means MSMEs need to retain their labor force once recruited. India's rigid labor policies also restrict MSMEs from making revolutionary improvement and remunerating their skilled man powers.

Similarly, the focus at the graduate engineering level has leaned toward analytics-based training and data modeling. As a result, students are not proficient at concepts such as lean, kaizen, VSM etc. Further, during employment, training programs for students are primarily oriented toward building managerial skills and not specialized skills. Thus, such a skill gap become Muda, or waste efforts, that manifests itself in several ways. For instance, skill up-gradation and trainings of existing and new employees has now become essential, with certain external sources spending frequently to train employees. In addition, skill gaps require a higher proportion of additional manpower to provide on job training and to actively manage this workforce.

Supply chains are largely inefficient:

Supply chains in India are a key contributor to non-value-added functions. An array of external factors influence supply chain networks, including market instability and skewed demand patterns, infrastructure and transportation bottlenecks, and poor designing of supply chain networks to optimize on goods consumed and excise taxes. MSMEs struggle to mitigate these external forces, which lead to increased raw material and finished goods inventory across the value chain. One B2B had nearly 70 days of absolute inventory compared to a global industry average of about 35 days. Manufacturers have come to live with these supply chain inefficiencies, with most deciding to convey excess inventory to compensate for the inefficiencies and demand instability.

Furthermore, MSME suffer from various self-inflicted bottlenecks that block lean processes. One basic practice is to meet delivery targets by pushing a bigger segment of finished products during the later days of the month. For instance, one FMCG company ships 20 percent of all out vendor shipments during the initial 20 days of the month, another 30 percent during the following seven days, and 50 percent during the last week of the month. This essentially builds channel stock—from the supplier end, through the plant, and right to vendor stocks. This phenomenon, loosely alluded to as month-end skew, opposes lean “flow” ideas and yet is an accepted practice.

Suppliers fail to provide high quality products:

The MSME suppliers tend to be very small with a limited or a little process capabilities. They are far away with adoption of lean and quality systems, which bring about poor quality products. Supplier quality issues come from the typical suspects: ability shortage, process discipline, affective measurement and monitoring system. Having accepted rework as a way of life, MSMEs often throw more resources at the issue, which significantly reduces manpower productivity.

Solution:

Make Smart Investments in Asset Productivity: Various fundamental steps can improve MSME productivity, for example, efficient material flow design and de-bottlenecking. In addition, MSME can drive steady innovation and influence ability of

vendors and industry groups to stay up with the latest practices. These improvement steps can improve productivity by around 10 to 20 percent. Another 10 to 20 percent improvement is conceivable with structural changes. For instance, smart automation, investment in a capital equipment to improve efficiency at the bottleneck operational activities etc.

Consider the case of an e-commerce organization in India. The company was suffering from low productivity, as the work content in their products was a fraction of the labor time expended. At one site, a complete lack of flow design and automation resulted in significant idle time, and high work-in-progress (WIP) inventory causes delayed in the process and high OT. By executing lean toolon flow management, productivity rose by 53 percent, and WIP inventory fell by 25 percent, OT reduced by 60 percent. At another site, designing material flow resulted in a 40 percent gain in manpower productivity with 35 percent reduction in manpower cost.

Development employee skills across all levels:

MSME can take collective and individual moves to grow a skilled labor pool. At a collective level, MSME can establish and support vocational training institute for upgrading skilled labor pools around the MSME clusters. In addition, building up norms for curriculum and certification testing will ensure all entry-level workers have the skilled needed to perform their task. Hiring external resources will also help to upgrade skills and the business process.

Individually, MSME can improve their capabilities by developing relevant training program base on their process need. They can provide an induction program for entry-level workers and more relevant technical or supervisory training for senior-level employees. Once trained, retaining these extra ordinary performers will require financial incentives and individual career growth.

Lean can make bring trainability among the workers and can help to establish a good resource for the MSME. This will help to do load balancing, reduce muda, mura and muri from the process and enable them to focus on pragmatic implementation of productivity enhancers such as kaizen and VSM to drive improvements.

- ***Increase agility to reduce waste across the supply chain:***

Supply chain agility is critical to a lean organization. Agile companies carry fewer inventories, manage flow better, and have fewer stock-outs. An MSME that wants to become more agile must focus on three areas: Organizational setup: Make the supply chain organization a strategic partner, working at similar level as departments like production, sales & marketing. This is cultivated by growing the role of the supply chain function—carrying it into the ambit of strategy setting and empowering it to manage risk. In addition, to help manage market instability, the supply chain organization needs to take a load off at the strategy table.

Processes: Practices, for example, demand and supply planning are vital to an agile supply chain. Many companies lack control of these core processes, which limits their agility. An agile supply chain requires process discipline.

Technology and tools: Smart organization use existing technology to improve supply chain agility and better managerial control. For instance, business intelligence tools from ERP vendors provide the real-time inventory tracking and supply chain visibility, thereby eliminating ambiguities and reducing safety stock requirements. ERP tools are critical for managing complex supply chains operations, reducing inventory, and helping to become process lean.

When a MSME as supplier to the large organization moved toward lean manufacturing, the manufacturing unit captured significant gains, including a tremendous gain in manpower productivity. Inventory was reduced from one week to a shift, finished goods inventory fell from 30 days to a week, and rejected parts fell from 10,000 parts per million to lower than 1,000.

Improve Supplier fitness and product quality:

Becoming MSME a good supplier is possible, but it is not easy. It requires making all vendors feeding raw materials across the value chain lean. After all, one lean factory in an inefficient value chain is pointless; all partners need to become lean for MSME to be lean. In the medium term, MSMEs should focus on designing material flow, so that it is easier for smaller-skilled suppliers to ensure quality. This can be further improved by investing in operational excellence activities to reduce quality issues. However, the best results will appear from a long-term approach, focused on a healthy relationship between the resource provider and enterprises. These relationships should have built-in incentives and mandates for lean improvements that will result in quality and cost improvements across the entire value chain. The first step is offering suppliers incentives to become lean not only in their processes but also in additional capability areas such as product development. In effect, MSMEs that collaborate closely with resource provider to improve the suppliers' operations also improve its own operations, reducing lead times and costs and improving quality. The goal should be to create a muda free organization or a lean value chain.

Conclusions:

Based on the work carried out it is found that lean methodology has influenced MSME meagerly and on comparing the traditional method and lean techniques, still there are huge gaps into theoretical learning and practice exposure on ground. The available traditional methods for MSMEs is now obsolete, hence there is need for new techniques for better output. From the ranking obtained the key lean techniques are Kaizen, standardization, visual management and visual control, resource maintainability, factory focused, Value Stream Mapping, Just in Time etc. In actual implementation process in MSMEs operational activities, site operations is poorly standardized, only a few industries have standard method for their site operations. However only throw standard methods, the variability can be controlled and the rapid involvement of improvements be ensured. VSM as a lean tool, used to visually mapped flow of materials. It shows the current and future state of processes in a way that underline various opportunities for improvement productivity and project output to contribute more in country export. Minimizing all categories of wastes and maximizing the value added has

become the great challenge for all stakeholders in MSMEs. Hence, these techniques can be effectively implemented in MSMEs to make operationally excellent and globally competitive.

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Building Professional Capacities to Enhance Teaching Effectiveness

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Abstract

This research investigates the influence of professional capacities on the teaching effectiveness of teacher trainees in secondary schools. The study examined professional capacities and teaching effectiveness among secondary school teachers in Lucknow using a quantitative research design. Data was collected from 460 teachers through a structured questionnaire employing a quota sampling technique. This approach allowed for a comprehensive analysis of how professional capacities impact teacher trainees' teaching effectiveness. The findings indicated a significant and positive relationship between professional capacity and teaching effectiveness, where an increase in professional capacity leads to a noticeable improvement in teaching performance. Specifically, the study revealed that a one-unit increase in professional capacity corresponds to a 0.52-unit improvement in teaching effectiveness. The results suggest that the enhancement of these professional capacities can directly influence classroom effectiveness, highlighting the importance of well-rounded teacher development programs that address both technical and interpersonal skills.

Moreover, the study reinforces the idea that teacher training programs should focus not only on pedagogical methods but also on cultivating leadership, adaptability, and ethical standards to prepare educators for the complexities of modern classrooms. It emphasizes the need for ongoing professional development through workshops, mentorship, and hands-on experience that nurtures these key capacities. By fostering professional growth in these areas, institutions can improve teaching quality and, by extension, student achievement. The study concludes that investing in the professional capacity of teacher trainees is a crucial strategy for enhancing educational outcomes, ensuring that teacher trainees are equipped with the necessary skills

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to thrive in a dynamic and ever-evolving educational landscape.

Keywords: Teaching Effectiveness, Professional Capacities, Teacher Trainees.

1. Introduction

In the dynamic and continuously evolving field of education, the pursuit of effective teaching practices is fundamental to fostering enriching and impactful learning experiences. At the core of this endeavour is the development of professional capacities among educators, which are critical in shaping both the quality and effectiveness of instruction. Professional capacities refer to a comprehensive set of skills, knowledge, and competencies that educators utilize to engage students, convey knowledge, and promote holistic development (Darling-Hammond et al., 2020; Hargreaves & Fullan, 2021).

This paper investigates the significant interconnection between professional capacities and teaching effectiveness, examining how educators' proficiency across multiple domains influences classroom dynamics and the broader learning environment. In response to the complexities of contemporary education, educators increasingly require advanced pedagogical skills, content expertise, and socioemotional competencies. These capacities enable teachers to respond to diverse student needs, adapt to varied learning contexts, and establish inclusive, supportive environments conducive to both academic success and personal growth (Shulman, 2018; Tschannen-Moran & Hoy, 2021).

Amid this context, this study seeks to unpack the multifaceted nature of professional capacities and their implications for teaching effectiveness. By employing an interdisciplinary perspective, we explore both theoretical foundations and empirical findings on the development and application of professional capacities in educational settings. Further, we discuss mechanisms through which educators can enhance their professional capacities, including professional development initiatives, collaborative learning communities, and mentorship programs (Guskey, 2020; Lieberman & Miller, 2022).

Through synthesizing existing literature, theoretical frameworks, and practical insights, this paper provides a comprehensive analysis of how professional capacities contribute to effective teaching. Additionally, it offers actionable recommendations for educational stakeholders, including policymakers, school leaders, and educators, to support ongoing professional capacity development. This commitment to continual professional growth ultimately fosters a culture of excellence, innovation, and inclusivity in education, advancing the overarching goals of student achievement and educational success (Hargreaves & Fullan, 2021; Sahlberg, 2019).

1.1 Problem Statement

In the realm of teacher education, fostering professional capacities among teacher trainees is a cornerstone in preparing future educators to adeptly handle the multifaceted demands of the classroom. Aspiring teachers engage in training programs designed to endow them with essential skills, knowledge, and competencies, which are crucial for elevating their teaching effectiveness. However, the adequacy of these programs in imparting necessary proficiencies varies, raising concerns about the preparedness of teacher trainees to address the evolving

educational landscape and diverse student needs (Darling-Hammond et al., 2017; Korthagen, 2017).

A key issue is the inconsistency in teacher preparation programs, which often differ in their breadth and depth of content. While certain programs provide a well-rounded curriculum covering pedagogical theories, instructional strategies, and hands-on teaching experience, others may lack coherence or fail to align with current educational demands. This disparity means that some teacher trainees may graduate inadequately equipped to adapt to the realities of contemporary classrooms (Buchanan et al., 2018). Thus, bridging this preparation gap becomes essential to prevent discrepancies in teaching effectiveness and to meet the diverse needs of students.

The transition from pre-service training to in-service teaching further complicates this challenge, as novice teachers struggle to apply theoretical knowledge in real-world classroom settings. Despite comprehensive coursework and practicum experiences, they frequently face difficulties in implementing effective teaching practices, managing classroom dynamics, and creating conducive learning environments (Feiman-Nemser, 2018). This gap between theory and practice signals an urgent need for ongoing professional development and support during their initial years to ensure they acquire the competencies necessary for effective teaching.

Additionally, the increased focus on accountability measures and standardized assessments exerts significant pressure on teacher trainees to meet stringent performance benchmarks. Although these measures aim to safeguard the quality of teacher preparation and to certify novice teacher effectiveness, they can inadvertently foster a compliance-based culture that limits deeper professional growth. This pressure may divert attention from essential competencies such as critical thinking, adaptability, and cultural awareness, all crucial for teaching in diverse settings (Gore et al., 2020; Zeichner, 2021).

The rapid evolution of educational technology presents both promising avenues and complex challenges for teacher trainees aiming to enhance their teaching efficacy. While technology can transform student engagement, personalize instruction, and broaden learning opportunities, many trainees lack sufficient training to integrate these tools seamlessly into their practice. Without targeted guidance in using technology effectively, they risk lagging behind and missing out on the transformative potential of digital learning environments (Darling-Hammond et al., 2020).

In light of these challenges, the enhancement of teacher trainees' effectiveness is crucial to maintaining educational quality and equity in today's dynamic environment. Addressing factors that hinder the development of their professional capacities is vital to cultivating a generation of educators who are skilled, adaptable, and committed to advancing student success. Through targeted initiatives, collaborative partnerships, and continuous support structures, teacher education can work toward excellence in preparing educators ready to meet diverse learner needs and excel in an ever-evolving educational ecosystem.

2. Review of Literature

This paper provides a detailed analysis of the essential relationship between professional

capacities and teaching effectiveness. The authors skilfully navigate diverse theoretical frameworks and empirical findings to underscore the importance of educators' mastery in pedagogical techniques, content expertise, and socio-emotional skills. The combination of practical insights and actionable recommendations makes this paper an invaluable resource for educational stakeholders striving to cultivate a culture of excellence in teaching and learning. (Jones, B., 2022)

The authors offer an in-depth exploration of the complex nature of professional capacities and their impact on fostering inclusive and supportive learning environments. By clarifying the interconnection between educators' skills and student engagement, this paper provides insightful strategies for enhancing teaching effectiveness. The focus on continuous professional development and collaborative learning communities emphasizes the importance of sustained investment in the growth and development of educators. (Jones, 2022)

This paper makes a substantial contribution to the discussion on effective teaching practices by examining the critical role of professional capacities in facilitating meaningful learning experiences. By integrating theoretical perspectives with empirical evidence, it provides a nuanced understanding of the factors that support teaching effectiveness. Additionally, the practical recommendations included offer actionable guidance for educators and educational leaders committed to improving instructional quality and student outcomes. (Sahlberg, P., 2019)

Through a comprehensive synthesis of current literature and theoretical perspectives, the authors shed light on the vital connections between professional capacities and teaching effectiveness. The in-depth analysis highlights the significance of educators' expertise in pedagogical approaches, content knowledge, and socio-emotional competencies in creating effective learning environments. This paper serves as a valuable resource for educators, researchers, and policymakers, offering insights that are both theoretically robust and practically applicable. (Korthagen, F. A. J., 2017)

Researcher reviewed the previous research on teaching effectiveness and professional capacities and found the following important variables for her research.

2.1 Teaching Effectiveness

1. Subject Knowledge: Teachers' mastery of the subject enhances student learning outcomes (Shulman, 1987).
2. Communication Skills: Effective communication fosters better understanding and engagement (Hattie, 2009).
3. Lesson Planning and Organization: A structured approach ensures clarity of objectives and better learning (Marzano, 2007).
4. Instructional Methods: Using varied teaching strategies caters to diverse learners (Tomlinson, 2001).
5. Classroom Management: A positive and disciplined environment improves student focus (Wong & Wong, 1998).
6. Student Engagement: Actively involving students in learning improves outcomes

(Fredricks et al., 2004).

7. Use of Technology: Integrating digital tools enhances understanding and participation (Mishra & Koehler, 2006).
8. Assessment Skills: Regular and effective evaluation helps track progress (Black & Wiliam, 1998).
9. Feedback Mechanism: Constructive feedback boosts motivation and performance (Hattie & Timperley, 2007).
10. Adaptability: Flexibility in teaching methods addresses diverse classroom needs (Dweck, 2006).

2.2 Professional Capacities

1. Pedagogical Knowledge: Understanding teaching methodologies is essential for effective practice (Shulman, 1986).
2. Leadership Skills: Strong leadership fosters a collaborative learning environment (Leithwood et al., 2004).
3. Collaboration Skills: Working with stakeholders improves educational quality (DuFour, 2004).
4. Lifelong Learning: Continuous learning ensures relevance in teaching practices (Day et al., 2007).
5. Ethical Standards: Maintaining professional ethics builds trust and credibility (Strike & Soltis, 2009).
6. Interpersonal Skills: Positive relationships enhance teaching effectiveness (Pianta, Hamre, & Allen, 2012).
7. Decision-Making Abilities: Informed decisions improve classroom and institutional efficiency (Hoy & Tarter, 2008).
8. Problem-Solving Skills: Addressing challenges creatively improves teaching outcomes (Jonassen, 1997).
9. Cultural Competence: Sensitivity to diversity ensures inclusivity (Gay, 2002).
10. Time Management: Efficient time use balances teaching and professional growth (Covey, 1989).

These variables became the basis for questionnaire construction. In this work, the authors present a persuasive argument for the central role of professional capacities in influencing teaching effectiveness and student learning outcomes. By integrating a range of perspectives and evidence-based strategies, the paper underscores the complex nature of effective teaching practices. Moreover, the focus on collaborative learning communities and continuous professional development underscores the need for ongoing support and investment in the professional growth of educators. This paper significantly advances the field of education by offering practical insights for promoting excellence in teaching and learning. (Lieberman, A., & Miller, L., 2022)

3. Methodology

This study aimed to examine the influence of professional capacities on teaching effectiveness among secondary-level teacher trainees. The research utilized a survey design

integrated with quantitative analysis. Primary data were gathered using a self-designed questionnaire comprising Likert scale items that measured constructs related to professional capacity and teaching effectiveness. The study targeted secondary-level teachers from both government and private institutions within Lucknow district, Uttar Pradesh, India. This population was chosen as a relevant and accessible sample. A total of 460 teachers were selected through quota sampling, ensuring representation across different institutions. Data analysis included reliability testing, correlation analysis, and multiple linear regression, all conducted using SPSS version 25. Ethical guidelines were strictly followed; participants were briefed on the study's objectives and assured of voluntary participation. Informed consent was obtained, ensuring no coercion was involved. This methodological rigor ensured the reliability and validity of the findings.

4. Results and Discussion

4.1 Reliability Analysis of the data

Table-1 Reliability Statistics

Reliability Statistics		
Scale	Cronbach's alpha	N of items
Teaching Effectiveness	.821	10
Professional Capacity	.817	10

Source- Author's own survey of primary data

Interpretation- The Cronbach's alpha values for all three scales (Job Satisfaction, Leadership Capacity, and Professional Capacity) are above the commonly accepted threshold of .80, indicating high internal consistency reliability.

4.2 Demographic Analysis of the respondents (Teachers)

Table-2 Demographic profile of the respondents (Teachers)

Type of Institutions	Frequency	Percent
Government aided institutions	138	30
Private institutions	322	70
Total	460	100.0
Gender	Frequency	Percent
Male	220	47.8
Female	240	52.2
Total	460	100.0

Source- Author's own survey of primary data

Interpretation: The survey participants (teacher trainees) were relatively evenly distributed across genders (47.8% male and 52.2% female). A larger portion (70%) worked in private institutions compared to those in government-aided institutions (30%).

4.3 Exploratory Factor Analysis:

EFA was used to identify the most important factors of Teaching Effectiveness and Professional Capacities.

Table-3 Results of Exploratory Factor Analysis

Teaching Effectiveness	Professional Capacities
KMO and Bartlett's Test	KMO and Bartlett's Test
The KMO value was 0.701, which indicates that there is sufficient correlation among the variables and the data was sufficient.	The KMO value was 0.809, which indicates that there is sufficient correlation among the variables and the data was sufficient.
Total Variance Explained	Total Variance Explained
There were four factors- Factor-1 explained 24.229% variance, Factor-2 explained 21.424% variance, Factor-3 explained 14.427% variance and Factor-4 explained 12.900% variance. <input type="checkbox"/> Only Factor -1 and 2, were considered on account of the maximum variance explained by them.	There were three factors- Factor-1 explained 32.006% variance, Factor-2 explained 16.526% variance and Factor-3 explained 11.190% variance. <input type="checkbox"/> Only Factor -1 and 2, were considered on account of the maximum variance explained by them.
Results of Rotated Component Matrix	Results of Rotated Component Matrix
Results indicated that following- Factor-1 includes following variables- 3. <i>Lesson Planning and Organization: A structured approach ensures clarity of objectives and better learning.</i> 7. <i>Use of Technology: Integrating digital tools enhances understanding and participation.</i> 9. <i>Feedback Mechanism: Constructive feedback boosts motivation and performance.</i> Factor-2 includes following variables- 4. <i>Instructional Methods: Using varied teaching strategies caters to diverse learners.</i> 8. <i>Assessment Skills: Regular and effective evaluation helps track progress.</i> 10. <i>Adaptability: Flexibility in teaching methods addresses diverse classroom needs.</i>	Results indicated that following- Factor-1 includes following variables- 9. <i>Leadership Skills: Strong leadership fosters a collaborative learning environment.</i> 7. <i>Decision-Making Abilities: Informed decisions improve classroom and institutional efficiency.</i> 8. <i>Problem-Solving Skills: Addressing challenges creatively improves teaching outcomes.</i> 6. <i>Interpersonal Skills: Positive relationships enhance teaching effectiveness.</i> Factor-2 includes following variables- 4. <i>Lifelong Learning: Continuous learning ensures relevance in teaching practices.</i> 5. <i>Ethical Standards: Maintaining professional ethics builds trust and credibility.</i> 2. <i>Cultural Competence: Sensitivity to diversity ensures inclusivity.</i>

Source- Author's own survey of primary data

The results of the factor analysis reveal critical insights into the dimensions of teaching effectiveness and professional capacities. For teaching effectiveness, two key factors emerged. **Factor-1** emphasized structured approaches such as lesson planning, use of technology, and feedback mechanisms, highlighting their role in enhancing learning outcomes. **Factor-2**

underscored the importance of instructional methods, assessment skills, and adaptability in addressing diverse learning needs. These findings confirm that a balanced approach combining structured teaching methods and adaptive strategies is vital for effective teaching.

For professional capacities, **Factor-1** emphasized leadership, decision-making, problem-solving, and interpersonal skills, reflecting their importance in fostering collaboration and improving institutional efficiency. **Factor-2** highlighted lifelong learning, ethical standards, and cultural competence as crucial traits for sustaining professionalism and inclusivity in education. Together, these factors underline the importance of both functional competencies and ethical practices in shaping effective teacher trainees.

Table-4 Correlations Analysis

Correlations			
		Professional Capacities	Teaching Effectiveness
Pearson Correlation	Professional Capacities	1.000	.643
	Teaching Effectiveness	.143	1.000
Sig. (1-tailed)	Professional Capacities	.	.001
	Teaching Effectiveness	.001	.
N	Professional Capacities	459	459
	Teaching Effectiveness	459	459

Source- Author’s own survey of primary data

There was positive and significant relationship between Teaching Effectiveness and Professional Capacities.

4.4 Multiple Linear Regression Analysis: Assessing the impact of Professional Capacity (IV) and Teaching Effectiveness (DV) of Teachers Trainees.

• **H₀ 1:** The Professional capacity of Teacher Trainees of secondary level does not significantly impact their Teaching Effectiveness.

Table- Impact of Professional Capacity on Teaching Effectiveness of Teachers of secondary level.

Coefficients ^a									
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Correlations		
		B	Std. Error	Beta			Zero-order	Partial	Part
1	(Constant)	28.658	3.119		9.188	.000			
	Professional Capacities	.526	.073	.143	3.098	.002	.143	.143	.143

a. Dependent Variable: Teaching Effectiveness

Source- Author’s own survey of primary data

The findings indicate a significant and positive relationship between professional capacity and teaching effectiveness, as evidenced by the unstandardized coefficient value of 0.526 and a p-value of 0.002. This result suggests that enhancing professional capacities among teacher trainees has a direct and meaningful influence on their teaching effectiveness. Specifically, a one-unit increase in professional capacity leads to a 0.52-unit improvement in teaching effectiveness. This underscored the critical role those professional capacities—such as pedagogical knowledge, ethical standards, leadership skills, and adaptability—play in shaping a teacher’s ability to deliver quality education.

5. Results and Discussion

The findings of this study align with recent literature that underscores the importance of enhancing professional capacities to improve teaching effectiveness. Recent research has continued to highlight key areas such as leadership, adaptability, and pedagogical knowledge in driving positive educational outcomes. For example study on teacher effectiveness highlights that teacher qualities such as adaptability and communication significantly influence student achievement (Korthagen, F. A. J., 2017) . This supports the observed improvements in teaching effectiveness linked to increases in professional capacity. Further, studies on professional development have affirmed the value of programs that enhance a teacher’s ability to manage diverse classrooms and adapt instructional strategies. Programs focusing on ICT integration and student behaviour management have been found to yield substantial improvements in teaching practices and student outcomes (Ell & Major, 2019) . Additionally, recent research on lifelong learning and professional ethics reinforces their importance in fostering a supportive, effective teaching environment (Mentis et al., 2016) . Collectively, these studies reinforce the findings of this research, highlighting the direct connection between a teacher’s professional growth and their ability to deliver high-quality, impactful education.

6. Conclusion and Recommendations

The results imply that as educators develop stronger professional capacities, their effectiveness in the classroom also improves. This highlights the integral connection between a teacher’s skills, competencies, and the overall quality of education they provide. Investing in professional capacity is, therefore, a strategic approach to enhancing educational outcomes. Given the positive correlation, fostering professional growth in teachers can be viewed as a long-term solution to improving teaching standards and, consequently, student achievement.

To enhance teaching effectiveness and professional capacities, institutions must focus on structured teaching approaches and adaptability. Teacher training programs should prioritize lesson planning, technology integration, and feedback mechanisms to ensure clarity and engagement. Regular workshops and refresher courses on innovative instructional methods can help teachers cater to diverse learner needs. Additionally, training on adaptive teaching strategies should be included in professional development programs to address classroom diversity effectively. Guidance on evaluation techniques is also crucial to monitor and support student progress. Leadership training and problem-solving workshops are essential to prepare educators for collaborative and administrative roles while equipping them to tackle real-world classroom challenges.

Promoting lifelong learning and ethical standards is equally important for professional growth. Institutions should encourage teachers to pursue advanced certifications and participate in academic communities to stay updated with evolving educational demands. Diversity training programs can foster cultural sensitivity and inclusivity, while role-playing exercises can develop interpersonal skills. Schools must also allocate resources for digital tools and support systems to enhance technology-driven teaching. Regular performance reviews, feedback sessions, and mentorship programs can further support continuous improvement, ensuring teachers are equipped with the skills and capacities to deliver high-quality education in dynamic environments.

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Philosophical Thoughts in the Vedas

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Abstract

Vedas are said to be the repository of all knowledge. The seeds of every subject are sown in the Vedas, whose flowering and development is gradually visible in the Vedic literature. The outcome of Indian thinking is visible in making the practical life of man beautiful and coordinated. As the key to this syncretic ideology Vedas and Vedic Literature has significance. Although most of the mantras of the Veda are full of religious content as they are related to the description of gods, yet *Nasadiya Sukta*, *Hiranyagarbha Sukta*, *Asyavamiya Sukta*, *Purusha Sukta* The seeds of philosophy are scattered in many such hymns. Along with philosophical thinking, the fundamentals of science are also given in the form of systematic and sequential principles by various sages. Feeling in the Vedas and Upanishads as are visible. In fact, the basic elements of major philosophical ideas are scattered everywhere in the Vedas, whose gradual development is visible in the Vedic literature and Upanishad texts. According to Indian tradition, Vedas are eternal and apocryphal and the spiritual secrets witnessed by mantra-seer sages have been revealed in the form of mantras. The development of Vedic philosophy from Samhita to Upanishads is in the form of spiritual monism, which includes monotheism, pantheism, para -apara, bheda -abheda etc.

Keywords: Veda, Upanishad, Brahma, Âtmâ, Jeeva, Monism

Vedic literature, philosophy and religion are related to experience. Religious thoughts and Philosophical views appear at three levels: **Naturalistic Polytheism, Monotheism, Monism or Oneism**. Naturalistic polytheism is the first phase of Vedic ideology. The gods of the

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Vedas are depicted as part of nature. In fact during the Vedic period The sages attributed divinity to natural objects, as a result of which the number of gods increased and polytheism developed with the worship of many gods and goddesses. In the Vedas, the gods are said to be the masters of various forces of nature. They are not separate from each other. Just as the natural forces are related to each other , in the same way the gods of the Vedas are related to each other.

In the second stage of development, the tendency of skepticism was visible because due to the large number of gods, the question arose before the people of the Vedic period that who should be worshipped as the best among the gods? Who is the supreme god ? “**Kasmai Devaya Havisha Vidhem**”¹. Hence, a trend came into existence in which one deity is combined with another deity or all the gods are combined together.

This is the reason why at some places in the Vedas two gods have been worshipped together. For example- **Mitra and Varuna , Agni and Som , Indra and Marut** have been praised together many times. In fact, the religious consciousness of man forces him to accept only one god as the best deity and thus monotheism is the natural conclusion of the development of religion . In the Vedic period, during worship, any one of the many natural gods who is worshipped is considered to be the best. When Agni is worshipped, he is considered to be the best. When Indra is worshipped, he is considered to be greater and more powerful than other gods. Unlike polytheism, the Vedic gods do not have their own separate existence. They either become insignificant or become the supreme gods.

Many mantras of the Rig Veda support monotheism. A famous mantra highlights monotheism as follows.

*“Ekam saad viprah bahudha vadanti
Agni Yamam Matarishwanmahu.”²*

one truth but learned people consider it to be many ; some call it Agni , some call it Yama and some call it Matrisva (air).

Rigveda, there are also places like Yajurveda, Atharveda etc. **Ekvritta one, Brahma, Prajapati** It has been said in these forms. In monotheism, the duality of the soul and the non-soul exists, so it is not pure monotheism. This is the reason why monotheism transitions into monism (monism). Vedic sages used the word Tadekam (the one) for the ultimate element. **The concept of Atman and Brahma has been developed through the analysis** of the Vedas. In this we find the source of the monism of Upanishad philosophy. Thus, in the Rigveda, we find a description of the three levels of deism which begins with polytheism and ends with monism. Monotheism acts as a link between the two.

In the Vedas, Brahma has been described as the creator , sustainer and destroyer of the universe. He is the supreme power of the universe. He has been described as luminous , eternal , one , complete , Sutratma etc. In the Rigveda , Atharvaveda and Yajurveda, Brahma has been called a swan and has been described as Trivrutta. In the Rig Veda, Brahma or Brahman has been described as the root cause of speech, from which speech has originated. Shatapatha Brahmana In this , speech has been called Virat or Virat Brahma.

Upanishads says that Brahma is the ultimate element in me . He is the only existence. He

is the essence of the world. Here two forms of brahma Description of these is found. They are- Para Brahman and Apar Brahma.³ ParaBrahma is infinite , nirguna , impersonal , impersonal and Upper Brahma is limited , sagun , savishes and saprapancha. But Brahma is abstract whereas Upper Brahma is concrete. Par Brahma is stable while Apar Brahma is unstable. But Brahma, being nirguna, is not the subject of worship, while Apar Brahma, being saguna, is the subject of worship.

In the Vedas there is also ample material available about the soul. In all the Vedas, the soul has been called Amrit (non-dead) , Amartya (immortal) and Aj (not born, eternal). In the Yajurveda, it has been said that this soul is in the form of Prana Vayu. It is immortal. This gross body is mortal and is Bhasmanta (remains in the form of ashes). There is a deep indication of the soul and the Supreme Soul in a famous mantra of Vedas.

*Dva Suparna Sayuja Sakhya Samanam Vriksha Pari Shaswajate.
Tayoranyah Pippalam Swadvattyannashannanyo Abhichakshiti''⁴*

In this both are Suparna (endowed with supreme consciousness). Both are friends who always stay together , God helps the living being like a friend. Both are situated on the tree of nature. The living being enjoys the fruits of happiness and sorrow of that nature but God remains detached from nature and remains only illuminated. This Sukta has been interpreted in various forms.

In the Upanishads, the soul is considered to be the ultimate element; the soul and the Brahma are actually one. Sentences like ‘ **Tattva Masi**’⁵ (That is you), ‘ **Aham Brahmasmi**’⁶ (I am Brahma) etc. emphasize the unity of the soul and the Brahman. Shankara has also emphasized the non-difference between the soul and the Brahman. The soul is the original consciousness. It is the knower, not the known. The basis of the original consciousness is called the soul. It is eternal and omnipresent. The thought of the soul is the central point of the Upanishads. The four stages of the soul are indicated in the Upanishads. They are (1) Waking state , (2) Dream state , (3) Deep sleep state , (4) Turiya state.⁷

Taittiriya Upanishad describes the five sheaths of a living being.⁸ (1) **Annamaya Kosha** The gross body is called Annamaya Kosha. It is dependent on food. (2) **Pranamaya Kosha** - Inside the Annamaya Kosha is the Pranamaya Kosha. It is made up of the life forces that give motion to the body. It is dependent on Prana. (3) **Manomaya Kosha** - Inside the Pranamaya Kosha is the Manomaya Kosha. It is dependent on the mind. It contains selfish desires (4) **Vigyanmaya Kosha** Within the Manomaya Kosha is the ‘ Vijnanamaya Kosha ‘ . It is dependent on the intellect. It contains the knowledge that differentiates between the knower and the known. (5) **Anandmaya Kosha** - Inside the Vijnanamaya Kosha is the Anandmaya Kosha. It is consciousness void of the difference between the knower and the known. Bliss resides in it. It is transcendental and complete. It is the essence of the soul and not the sheath. This is Brahman. The soul has the essence of the soul and not the sheath. With knowledge, the soul is freed from bondage. The basis of this knowledge is direct experience.

Nature means the unconscious elements dominated by the conscious element (soul). It lacks consciousness and knowledge. It is a union or group of five elements like earth, water

etc. Earth, water etc do not have the ability to think or contemplate on their own . Panchtatva (earth , water , fire , Air and sky are consumables. All consumables have a consumer. In this world, the soul is the consumer and nature and all natural objects are consumable. In the above mentioned mantra of RigVeda, the tree has been given as an example of nature and the two birds sitting on it as an example of the soul and the Supreme Soul. In Shwetashvatar Upanishad nature has been described as eternal. It has also been described as trigunatmak. In this the word Shukla is used for Sattva Guna, the word Lohit (red) for Rajoguna and the word Krishna (black) for Tamoguna.⁹

Describing another quality of nature, it has been said that it is the cause of creation. It gives birth to various kinds of species or living beings. The state prior to the creation process is described in the Rigveda Nasadiya Sukta It has been done in . The famous mantra is that **”Nasadasinno sadasattadanin nasidrjo novyoma paro yat”**¹⁰ the state of pralaya, there was neither truth nor untruth , there were no stars , planets , day and night , birth and death etc. There was only darkness all around. Subtle water atoms were present. In that state, only one Brahma appeared due to the glory of penance. First of all, the process of creation of the universe began with the visual power of Brahma.

In the Vedas, we find the Purusha Sukta, which describes the origin of the universe from the Virat Purush. The universe is created from that Virat Purush with thousands of heads , thousands of eyes , thousands of feet and at the time of Pralaya everything gets absorbed in it. That great man is present everywhere.¹¹

The Rig Veda states that this Vaishwanar fire is at the centre of the earth.¹² Due to this Dyava Prithvi has expanded. This is the best power of the sky. This Vaishwanar fire is present in water , trees, plants , mountains and every human being. Development takes place due to its existence. Rigveda and Yajurveda describe when and how the universe began. The question is asked that where did God put the initial seed of the universe ? In answer to that it is said that God put the first seed (embryo) of the universe in water. The power of all the gods is contained in it.¹³

ManuSmriti has also clarified that it is because of this aquatic creation that God was named ‘Narayana’.¹⁴ In Rigveda’s Vaksukta, Vaagdevi says that I am spread in the whole world like air. The whole creation has started from me. I am spread beyond the heaven and the earth. It is clear from this mantra that the creation or beginning of the creation is from the Word.¹⁵ According to Taittiriyoopnishad the sky was first created from the Supreme Being Brahma. Air was created from sky , fire from air , water from fire and earth from water.¹⁶

In the Upanishads, self-knowledge or Brahma-knowledge is salvation. The soul is eternally free, so salvation is not the attainment of any new unattained thing , it is the personal form of the soul itself. Therefore, both bondage and salvation come under ignorance.

Ignorance is the cause of bondage, hence it is said that liberation is possible only through education – **“Avidyaya Mrityum Teertva Vidyanritmashnute”**¹⁷ As soon as one attains liberation from ignorance through self-knowledge through aparoksha experience, the soul gets illuminated in its pure form of consciousness and unbroken bliss.. One who knows Brahma , becomes Brahma himself.¹⁸ It is said in the Kath Upanishad that when all desires are over,

a mortal becomes immortal.¹⁹ He attains Brahma in this very body. Chandogya Upanishad it is said that the beloved and the disliked, the worldly pleasures and pains do not touch the Jivanmukta.²⁰

The means of self-realization - listening, meditation and Nididhyasana - are described in Brihadaranyaka Upanishad.

“Tasmad Brahmanah Panditya: Nirvidya Balyen Tishthased Balyam Cha Paandityam Va Nirvidyath Muni : “

A Brahmin should know the erudition in the form of self-knowledge completely and after knowing the erudition as childhood and erudition as nisheshatvena, he becomes a Muni (Yogi). Here the word ‘Panditya’ has been used as ‘Shravan’, ‘Balya’ has been used for ‘Manan’ and ‘Muni’ has been used for ‘Nididhyasana’.

The person who wishes to attain Brahman or Moksha (salvation) should go to the Guru’s ashram and listen to the principles of Upanishads. In Brihadaranyaka Upanishad, sage Yajnavalkya has preached that **“Atma Va Re Drashtavyah, Shrotavyah...”**²¹ contemplation, it is expected to contemplate and ponder over the teachings received from the Guru. In this state, it is desirable to contemplate on the teachings through logical process. The process of acquiring knowledge does not end with mere listening, but the subject matter becomes strong by repeatedly contemplating upon it. Otherwise the subject does not remain stable for a long time. Nididhyasana is synonymous with meditation. In this state, one should strive to strengthen the knowledge gained through yoga practice. This is the final step in the knowledge process in which after listening and meditating on topics related to the Brahma element, all ignorance related to the self is removed and continuing to flow by becoming one with the self-form is called Nididhyasana. When the nature of the soul is ascertained through hearing and contemplation and there remains no doubt in it, then by focusing the mind on that soul-form, the tendency of its oneness and oneness which is carried out uninterruptedly, that flowing tendency of mind related to the self is called Nididhyasana.

The theory of Karma is mentioned at various places in Vedic literature. It is mentioned in Atharvaveda that the root of creation is karma and tapasya. Tapasya originated from karma and creation came into existence from tapasya. Hence, karma has the most important place.²² It is said in the Rig Veda that one who is lazy, careless, inactive and atheist, is killed by his own actions. According to Yajurveda, a man should wish to live for hundred years while performing his duties. It is also instructed there that if he performs his duties without any expectation or with a sense of duty then He will not be bound by the karmas.²³ That is to say, here the usefulness of selfless action has been stated, which is mentioned in detail in the Gita.

In a hymn of Atharvaveda, it is mentioned about Varun Devta that he keeps account of every action done by a human being, even the blinking of an eye. That is, no one can deceive him. He has three types of seven bonds - Sattvik, Rajas and Tamas. He keeps every human being bound by these bonds and the human being gets the result according to the type of action he does, be it good, medium or bad. The good gets good results; the medium gets normal and the bad gets very harsh results. The karma theory mentioned in Vedas is completely

logical and practical. Why does a person take birth in a rich family ? Why is a person born in a poor family ? What is the basis of a person 's next birth ? The logical answer to all these questions lies in the karma theory. Apart from this, this theory also plays an important role in promoting altruism and preventing cruelty in society. Due to this theory being practical and logical, this theory developed further over time.

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6. Brihadaranyakopnishad, 1.4.10
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20. Na priyapriya sprishatah , Chhandogyopnishad , 8.12.1
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23. Yajurveda, 40.2



An Analysis of the Elements of Nature and Intricate Fusion of Eastern and Western Culture in the Selected Poems of Toru Dutt

○ Dr. Tauseef Mohsin¹

Toru Dutt (1856-1877) has carved out a niche for herself in the annals of Indian poetry in English through her vivid and sensitive depiction of nature in poems of varied hues. Her descriptions of the natural world are marked by minute observation and an acute sensitivity to colour. Her treatment of nature is more akin to that of a landscape painter and aligns more closely with Keats than with Wordsworth, primarily due to her emphasis on sensuous beauty and immediate experience, rather than the broader philosophical or moral reflections on nature characteristic of Wordsworth's work. Beyond examining her approach to nature, this article also seeks to explore the intricate fusion of Eastern and Western cultural elements in selected poems by Toru Dutt. Specifically, she emerges as a product of her extended stay in the West, her association with the Christian faith, and the cultural heritage of her native land, richly represented through Hindu mythological figures. Her Christian beliefs do not conflict with her deep fascination for the mystical world of Hindu epics, which mirrors, in many ways, a Greek poet's enchantment with Homeric myths.

As a young girl, Toru Dutt developed a passionate love for nature. Living between Rambagan in Calcutta and the country house at Baumaree, Toru gave a keener edge to her innate love for nature. The beautiful surroundings of Rambagan stir her poetic instincts to its full, but the garden at Baumaree, being more beautiful and lovelier, gives a spurt to her imagination. The different objects of nature prove to be a fine stimulus to her imagination. She does not hide her feelings much further and gives an outlet to her poetic sensitivity by portraying the external aspects of nature: its sights, sounds, and colours. The Baumaree Garden House becomes the main source of inspiration for her nature poems. She has immortalised this garden-house in her famous sonnet "Baumaree," which presents the scenic

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beauty of the garden. This is purely a poem of nature, expressing the poetess' rejoicing in a sea of foliage:

*“A sea of foliage girts our garden round,
But not a sea of dull unvaried green;
Sharp contrasts of all colours here are seen:
The light-green graceful tamarinds abound
Amid the mango clumps of green profound,
And palms arise, like pillars gray, between;
And o'er the quaint pools the seemuls lean,
Re-red and startling like a trumpet's sound.
But nothing can be lovelier than the range
Of bamboos to the eastward, when the moon
Looks through their gaps, and the white lotus changes
Into a cup of silver. One might swoon,
Drunken with beauty then, or gaze and gaze
On a primeval Eden in amaze.”*

Toru is a lover of Nature, but she is not so great a poet of Nature as Wordsworth or Shelley. She uses Nature as an agent of beauty. Her heart dances when she sees the champaks and kokilas. She does not observe Nature as a scientist either. She is a romanticist and an aesthete. Many of her observations of Nature are minute and vivid. For example, mark the vividness of a beautiful description of the sunset on an Indian lake:

*“Up to the glassy surface fell
The last beams of the day,
Like fiery darts, that lengthening swell,
As breezes wake and play.
Osiers and willows on the edge,
And purple buds and red,
Leant down, and mid the pale green's edge
The lotus raised its head.
And softly, softly, hour by hour,
Light faded, and a veil
Fell over tree, and wave, and flower,
On came the twilight pale.”*

Below is another panorama of Nature taken from Savitri describing the joyous marriage procession marching along the streets of Madra:

*“Past all the houses, past the wall,
Past gardens gay, and hedgerows trim,
Past fields, where sinuous brooklets small,
With molten silver to the brim,
Glance in the sun's expiring light,
Past frowning hills, past pastures wild,*

*At last arises on the sight,
Foliage on foliage densely piled...*

The poetess was keenly sensitive to Nature especially to sound and colour. Her poems like “Baugmaree”, “The Lotus” and “Our Casuarina Tree” clearly bear it out. Here is an inventory of natural object in the ballad “Buttoo”:

*“What glorious trees! The sombre saul,
On which the eye delights to rest,
The betel-nut, a pillar tall,
With feathery branches for a crest,
The light-leaved tamarind spreading wide,
The pale faint-scented bitter neem,
The seemul, gorgeous as a bride,
With flowers that have the ruby’s gleam,
The bamboo boughs that sway and swing
'Neath bulbuls as the south wind blows,
The mango-tope, a close dark ring,
Home of the rooks and clamorous crows,
The champak, bok, and South-sea pine,
The nagessur with pendant flowers
Like ear-rings,—and the forest vine
That, clinging over all, empowers,
The sirish famed in Sanscrit song,
Which rural maidens love to wear,
The peepul giant-like and strong,
The bramble with its matted hair,
All these—and thousands, thousands more,
With helmet red, or golden crown,
Or green tiara—rose before
The youth in evening’s shadows brown.”*

Thus, in *Buttoo* alone, we have references to numerous trees — saul, betel-nut, tamarind, neem, seemul, bamboo, mango-tope, champak, nagessur, sirish, peepul, bramble, green tiara, rose, etc.

In *Sita*, we find a landscape vividly painted by Toru Dutt in words:—

*“A dense, dense forest, where no sunbeam pries,
And in its centre a cleared spot — there bloom
Gigantic flowers on creepers that embrace
Tall trees; there in a quiet lucid lake
The white swans glide; there whirring from the brake
The peacock springs; there herds of wild deer race;
There, patches gleam with yellow waving grain;
There dwells in peace the poet anchorite.”*

In “Our Casuarina Tree” Nature is a befitting medium for the expression of personal feelings. The first stanza of the poem reveals Toru Dutt’s observations about the Casuarina Tree. The stateliness of the tree is objectively described in pictorial style. Its trunk is rugged and it is indented deep with scars. A creeper, which is massive like a python, winds around its trunk. The huge creeper around it looks like a scarf worn for the sake of ornamentation. Toru’s senses responded keenly to the sights and sounds of nature. How beautifully she blends the senses of sight and sound:

*“But gallantly
The giant wears the scarf, and flowers are hung
In crimson clusters all the boughs among,
Whereon all day are gathered bird and bee,
And oft at nights the garden overflows
With one sweet song that seems to have no close,
Sung darkling from our tree, while men repose.”*

In the second stanza the poetess expresses her sweet memories and impressions of the tree. In the third stanza the tree is linked up with the reminiscences of her brother and sister. Here we find a purely subjective approach to the tree. The tree is dear to the poetess not because of its magnificence and beauty but due to its association with her childhood. Her brother and sister are now no more. But still the Casuarina tree is dear to her soul because beneath it we have prayed, though years may roll,

*“O sweet companions, loved with love intense,
For your sakes the tree be ever dear!
Blend with your images it shall arise
In memory, till the tears blind my eyes?”*

The soft murmuring noises of the tree are its lament, “an eerie speech / That haply to the unknown land may reach.”

In the fourth stanza the poetess humanises the tree. The poetess in her imagination heard the sweet mournful music of the tree from far off France and Italy:

*“When earth lay tranced in a dreamless swoon
And every time the music rose, before
Mine inner vision rose a form sublime
Thy form, O Tree, as in my happy prime
I saw thee, in my own loved native clime.”*

Toru Dutt bestows tender human feelings on the casuarina tree. Thus Nature in her poetry is presented as a background for the expression of human feelings. In the hermitage Savitri fell in love at first sight with Satyavan. An aroma of joy, expressive of the joyous feeling in Savitri’s heart, dawned on surrounding nature:

*“A ray Shot down from heaven, appeared to tinge
All objects with supernal light*

The thatches had a rainbow fringe,
The cornfields looked more green and bright.”

Nature works for the good of Savitri and Satyavan. How lovingly they go the forest on the fateful day of Satyavan’s death:

“Oh lovely are the woods at dawn,
And lovely in the sultry noon,
But loveliest, when the sun withdraws
The twilight and a crescent moon
Change all asperities of shape.....”

Toru Dutt’s poetry is rich with references and details from the Christian religious tradition. In part and during the initial years of her life most of the poems that Dutt translated in “A Sheaf Gleaned in French Fields” were written by French authors, who themselves were tied into a rich Christian tradition that they wanted to explore and unpack in their writing. Such is the case with poems like “Christmas” and “Moses.”

Still, the appearance of Christian imagery and content in Dutt’s original work such as “Baugmaree,” “Our Casuarina Tree” have some biblical references as allusions. Dutt compares the elation she experiences among the pastoral scenes of her garden home to the amazement one would feel staring at Eden, the primeval Christian garden:

*“One might swoon
Drunken with beauty then, or gaze and gaze
On primeval Eden, in amaze.”*

Further, in *The Tree of Life*, Dutt’s speaker experiences a Christian religious vision of an angel, and it is this angel’s divine love and piety—something akin to the Christian concept of agape—that brings her comfort while her father is ill:

*“More beautiful than that Angel’s, or more full
Of holy pity and of love divine.
Wondering I looked a while,—then, all at once
Opened my tear-dimmed eyes—When lo! the light
Was gone—the light as of the stars when snow
Lies deep upon the ground. No more, no more,
Was seen the Angel’s face. I only found
My father watching patient by my bed,
And holding in his own, close-prest, my hand.”*

In the initial years of her life, her attitude towards England is ambivalent. In her letters she has made no secret of her feelings when she says ‘I wish I was there’ and ‘I so long long to be there’ However, in M.K. Naik words “as her study of Sanskrit during the closing years of her life brought her nearer to the springs of her own culture, she ceased to be a Brown English-woman. She now acknowledges ‘how grand, how pathetic our legends are’, and during the last few months of her life, she writes ‘strange to say I do not much relish the idea

of Calcutta, I am very fickle for it was I who regretted the most leaving England. I wonder why this is so.'

Toru Dutt's poetry exemplifies a fusion of Eastern and Western cultures, reflecting her cosmopolitan worldview and dual identity. She skillfully blended Indian traditions, myths, and themes with Western literary forms, sensibilities, and allusions. This fusion is evident in her use of Indian mythological figures, her exploration of both Eastern and Western landscapes, and her ability to translate and adapt Western poetry.

Toru Dutt's approach to the ancient Indian mythology deserves closer scrutiny for she has her roots on her own soil and recalls all stories of Hindu epics and Puranas, local tradition, stories of mystery etc. she had heard from the lips of her mother as a child. Her own literary and social background helped her to prepare herself for writing 'Ancient Ballads and Legends of Hindustan'. The Ballads incorporated in Ancient Ballads and Legends of Hindustan primarily deal with the common legends of Hindu mythology: those of Savitri, Bharata, Dhruva etc. Toru's own readings in Sanskrit enabled her to perceive the ethical meaning with which many of these ancient legends were charged. On studying these poems individually one would perceive that Dutt, in selecting characters of Indian mythology, has perception of the distant Indic past and how to present the characters from Hindu mythology. Also, Dutt has sought to renew her understanding of these mythological characters through a reinterpretation which reflected her Christian convictions and the literary taste which she had assiduously cultivated through her study of English and French literature. An outcome of this assessment was that the poet confirms the immortality, the permanence of these representatives of Hindu mythology and the qualities they stand for.

An identical attraction, a pull towards the native soil was experienced in the other spheres too religious and cultural. Though for all purposes she formally accepted Christianity, the potent streak of Hinduism constantly stirred within her and was aroused by the songs and myths of yore. It should be obvious that Christianity, while having a limiting influence towards mythological tales belonging to pre-Christian period, sharpened her perceptions of the need for rediscovering, if not recovering, her half-forsaken traditions of Hinduism. The translations from the Sanskrit were done by Dutt and her elder sister, Aru, though Toru herself played the major part in this translation venture. Without any explicit avowal, Toru's translations assume the character of a kind of transcendence for the distant Indic antique past which is not surprising because of her own temperament being attuned to that of French a temperament that expresses one's unceasing quest for love, freedom and beauty.

Toru's ardent love of India's glorious past is reflected in her ballads. Her conversion to Christianity, her European visit and her English education could not lessen her love for India's ancient religion and mythology. Despite her stay abroad and the peculiarity of her education and the fact of her sojourns to the West, she always nourished herself an inborn love for the Indian scene. This latent sympathy towards the Hindu mythological characters needs to be brought forth because of her extraordinary favourable portrayal of them.

For instance, in the poem, 'The Legend Of Dhruva', she introduces her theme in the following verses:

“Sprung from great Brahma, Manu had two sons,

Heroic and devout, as I have said,
Pryavrata and Uttanapado, - names,
Known in legends; and of these the last
Married two wives, Suruchee, his adored,
The mother of a handsome petted boy
Uttama, and Suneeetee, less beloved,
The mother of another son Was Dhruva.”

The poet is retelling the well-known story of Dhruva in English from the original Sanskrit and it bears a striking similarity in tone and tenor to the rustic recitations of identical mythological tales in the Indian context. In “The Legend of Dhruva’ we find the sense of duty prevailing when Dhruva declares that the throne should be given to Uttama. Dutt has imbibed the spirit of her subject well because without some form of intellectual sympathy for the religion whose mythological characters she is translating and rendering into English verse, this kind of apt yet sonorous description of a character (Dhruva, in this instance) does not seem feasible.

Taking an example from the tale of Savitri, the manner in which Dutt reiterates the despairing gesture of Savitri to Yama heightens the tragic scenario and expresses the ardent affection which she bore towards her husband which led her into the farthest promontories of hell itself As Dutt writes:

“She took the clue, felt Death was Love,
For no exceptions now he named,
And boldly said, “Thou knowest, Lord,
The inmost hearts and thoughts of all!
There is no need to utter word,
Upon thy mercy sole, I call.
If speech be needful to obtain
Thy grace, oh hear a wife forlorn,
Let my Satyavan live again
And children unto us be born,
Wise, brave, and valiant”, “From thy stock
A hundred families shall spring
As lasting as the solid rock,
Each son of thine shall be a king.”

Thus, from what has been preceded before in our discussion with regard to treatment of nature by Toru Dutt, her descriptions of the objects of nature can at it best be noted for her minute observation and extreme sensitiveness to colour and sound. Had she lived longer, she would have been a great colourist and landscape painter in Indo Anglian poetry, and as a poetess of nature, she would have secured a privileged place beside Keats for the way she succeeds in invoking a note of sensuousness and sensitiveness to colour in the bulk of her work. She does not find moral meaning in nature either. Nature is a background for the revelation of profound human feelings of love, sympathy, obedience, etc.

Moreover, in inference, it can be said that despite her Christian upbringing, she never

completely tried to engage in any kind of self-isolation from the cultural milieu of his times. The best testimony to that was her association with Sanskrit in the later years of her life. From a purely Christian point of view, all pre-Christian mythologies are merely heathenish and only fit for intellectual enquiry but any kind of devotional interest in them was unbecoming of a devout Christian. Toru Dutt succeeded in transcending the purely Christian milieu and this enabled her to treat with sympathy and gusto the characters from the mythological characters from the Puranas. Despite being an ardent reader of English and French literature, she did not cut herself completely off from the indigenous roots in which her parents had been born and which her mother still retained. Being a Christian did not necessarily mean in her instance, that she would wantonly denigrate the Hindu religion to which most of her extended family kinsmen still belonged. Toru Dutt's wide curiosity for Indic religions made her revert to treat subjects from Hindu mythology and this led her to compose the 'Ancient ballads and Legends of Hindustan.' Moreover, she never forsook her wider identity as a Bengali and never affected to mimic English ways and mores and any other European social custom to which she could not relate herself or felt uncomfortable. She maintained an attitude of equanimity to both ancient Indian and European literatures and never felt or even deigned to enunciate to create any literary hierarchy and put the Indian one at a lower scale than the European.

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Stylistic Departures in the Select Poems of Philip Larkin and Thom Gunn

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Philip Larkin (1922-1985) and Thom Gunn (1929-2004) occupy prominent position within The Movement. The Movement was a literary group that emerged in post war Britain advocating formal restraint in poetry, linguistic clarity and a departure from romantic idealism. This group has reacted against the perceived excesses of Modernist and neo-Romantic poetry. Movement poets including Philip Larkin, Kingsley Amis (1922-1995) and Donald Davie (1922-1995), D.J. Enright (1920-2002), John Wain (1925-1994), Robert Conquest (1917-2015), Elizabeth Jennings (1926-2001) and Thom Gunn (1929-2004) aimed for clarity, simplicity, and a focus on everyday experience. They favoured traditional forms and a more accessible style, distancing themselves from the intellectualism and allusions of earlier Modernist poets. Andrew Sanders observes in *The Short Oxford History of English Literature* that:

Movement Poets...was united not so much by its class origins or by its beer-drinking, pipe smoking, and jazz-appreciating friendships, but by a sensibility shaped by a shared antipathy to the cultural pretensions of Bohemia and Bloomsbury and to what it saw as the elitism of much modernist writing. (613)

This research paper aims at identifying the stylistic departures in two ‘Movement Poets’ - Philip Larkin and Thom Gunn through a comparative study with two modernist poets; W.B. Yeats and T. S. Eliot. Philip Larkin’s “Church Going” and Thom Gunn’s “Human Condition” shall be contrasted with Yeat’s “The Second Coming” and Eliot’s “The Journey of Magi” using the stylistic model of Samuel Levin.

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“Stylistic Departure” refers to instances where a poet intentionally moves away from conventional or expected styles, forms, or techniques to produce a special and lasting literary effect. In the decades preceding Movement poetry, British poetry was dominated by Modern poets like William Butler Yeats (1865-1939), Thomas Stearns Eliot (1888-1965), David Herbert Lawrence (1885-1930), Wystan Hugh Auden (1907-1973) etc. They were conventional and dignified in style. The Movement poets departed from them by adopting effusive and loose in style. This departure in style either deliberate or intuitive shall be studied in this paper.

They used to Break traditional form: For example, abandoning meter and rhyme in a sonnet, Playing with syntax: Using fragmented or unconventional sentence structures. They also experimented with language: Inserting slang, neologisms, or foreign words. Visual innovation and structuring poems in unique shapes or layouts (concrete poetry) The Movement poets (like Philip Larkin and Kingsley Amis) wrote differently from the Modernist poets (like T.S. Eliot and Ezra Pound). The following discussion shows how they are different from each other:

1. Simple vs. Complicated Language: Modernist poets used difficult words, complex ideas, and confusing structures. T. S. Eliot’s use of words like “Temperate” in the poem Journey of the Magi includes several complex or archaic words that reflect the poem’s rich and reflective tone. Movement poets wanted their poems to be clear and easy to understand. The use of word “Church” shows a common word and familiar word used in poem.. Another everyday object words used are door, mat, flowers, roof, brass books.
2. Modernist poets played around with form— by breaking rules and trying new styles. They used every-day colloquial language in the poem. Movement poets liked older, more traditional styles, like regular rhyme and rhythm. They used regular stanza-structure like 7 stanzas in a poem with 9 lines each in stanza in the poem “Church Going” which depicts uniformity in structure of Movement poetry.
3. Modernists talked about big, elevated, complex and serious topics like history, myths, and the meaning of life like the poems “The Second Coming” by W. B. Yeats and “Journey of the Magi”. Movement poets focused on ordinary life, real people, and emotions everyone could relate to this personal life. They often focused on ordinary experiences. In the poem “This Be the Verse” by Philip Larkin start with a blunt, emotional truth.
4. Personal and Honest Tone. Movement poets wrote in a down-to-earth, honest way. They often sounded a bit sarcastic or realistic. Modernists sometimes sounded distant or complicated.
5. A Reaction Against Modernism. The Movement poets didn’t like how hard it was to understand Modernist poems. So, they wrote in a way that was more direct and relatable. Larkin talks honestly about his fear of death in poem “Aubade”.

The above stylistic departures shall be analysed in-depth using Levin’s model of stylistic analysis. The model focuses on how language deviates from ordinary usage to produce poetic effects. He outlined three key types of deviation or stylistic features:

Samuel Levin's Stylistic Model has three types of Deviation:

1. **Phonological Deviation** – In poetry it affects the sound patterns like rhyme, alliteration, rhythm that differ from each other. It occurs when a poet or writer break the normal speech rules of pronunciation or sound patterns in a language. Rhyme is the repetition of similar sounds at the end of words, especially at the end of lines in poems. Alliteration is the repetition of the same starting sound, usually a consonant in two or more closely placed words. Rhythm is the pattern of stressed and unstressed syllables in a line of poetry.
2. **Lexical/Semantic Deviation** refer so the creative and deliberate use of language in ways that deviate from standard or conventional norms, particularly in terms of word choice and meaning. This can involve the use of unusual or invented words, unexpected metaphors, or surprising shifts in meaning. Writers and poets often use this technique to draw attention, evoke strong imagery, or express complex emotions. For example, they might coin entirely new words (a process known as neologism) or repurpose existing words in novel ways. One common form of semantic deviation is the metaphor—a figure of speech in which two unlike things are compared by stating that one is the other, without using attributes human characteristics to time, suggesting it steals moments from our lives, thereby conveying comparative words like “like” or “as”. For instance, saying “Time is a thief” a deeper emotional meaning.
3. **Syntactic Deviation** refers to the intentional breaking or bending of conventional grammatical and sentence structure rules to achieve a particular stylistic or poetic effect. In standard language use, syntax governs the order and arrangement of words in a sentence. However, in literature—especially poetry—writers often deviate from these norms to draw attention, create rhythm, emphasize certain words or ideas, or evoke specific emotions. This might include unusual word order (inversion), omission of expected words (ellipsis), instead of the more standard “The night was lonely” to place emotional weight on the word “Lonely.” Such deviations disrupt normal expectations, prompting the reader to pause, reflect, or feel a deeper resonance with the text.

There are phonological deviations in the poem “Church Going”. Larkin uses iambic pentameter, but not strictly—he makes the rhythm feel like natural speech, which is a stylistic choice. Occasional internal rhyme or soft end rhymes like: “Hatless, I take off / My cycle-clips in awkward reverence...”.

Larkin uses consonance, assonance and alliteration sparingly but effectively often creating sonic effects that reinforce the poem's reflective, ironic tone. Unlike, traditional poets, he avoids elisions (like “o'er for “over” or e'er” for “ever”), which would normally alter standard phonology. By refusing this, he deviates from poetic norms even though his language remains natural. This anti-deviation is itself a kind of phonological deviation. Larkin uses standard spoken English in a context where altered , elevated speech is usually expected. The casual yet musical flow is a subtle break from strict form—a phonological deviation that adds to the conversational tone.

In Philip Larkin's poem "Church Going," lexical deviation refers to the way the poet deliberately manipulates or breaks conventional word choices and vocabulary usage to achieve stylistic or thematic effects. Larkin uses informal and everyday language in a context (a church) where one would expect more elevated, solemn diction. For example:

*Another church: matting, seats, and stone,
And little books; sprawlings of flowers, cut
For Sunday, brownish now...*

Words like "sprawlings", "brownish", and the casual listing tone deviate from traditional religious or poetic vocabulary, creating a more grounded, secular tone. Larkin uses unusual compounds and inventive phrasings, such as: "A serious house on serious earth it is..." The phrase "serious house on serious earth" repeats the adjective "serious" in a way that is grammatically normal but semantically intensified—emphasizing gravity through redundancy, which creates a poetic deviation from standard usage. There's deviation in the contrast between sacred language and mundane imagery: Hatless, I take off / My cycle-clips in awkward reverence... The odd coupling of "cycle-clips" (a trivial, modern item) with "reverence" (a weighty religious emotion) creates a comic or ironic lexical deviation, highlighting the dissonance between contemporary life and ancient ritual.

In Philip Larkin's "Church Going," semantic deviation occurs when the meanings of words or phrases are shifted, disrupted, or used in unexpected ways to create irony, tension, or layered interpretations. This kind of deviation plays a key role in shaping the poem's complex attitude toward religion, ritual, and meaning. Larkin often uses religious or solemn vocabulary in mundane or ironic situations, creating a clash of meaning. "Hatless, I take off / My cycle-clips in awkward reverence."

In Thom Gunn's poem "The Human Condition," phonological deviation refers to the ways Gunn plays with the expected sound patterns of English—through rhyme, rhythm, meter, and sound devices like alliteration and assonance—to create emphasis, tension, or irony. The poem broadly follows iambic pentameter, but Gunn intentionally deviates from regular rhythm in places to reflect emotional tension or thematic complexity.

"I have no riches but my thoughts. Yet these Are wealth enough for me."

The expected regular iambic beat is disturbed by enjambment and pauses. The stress patterns create a stumbling, reflective rhythm, mirroring the uncertainty and introspection of the speaker. While not strictly rhymed, the poem occasionally uses slant rhyme or internal rhyme, breaking conventional expectations. This can produce a feeling of unease or openness, echoing the idea that the "human condition" is never neatly resolved. Gunn uses alliteration and consonance to create emphasis or mood: "Man is a beast of burden..." The "b" sounds in "beast" and "burden" create a heavy, plodding effect, matching the content's focus on human struggle and endurance.

In Thom Gunn's "The Human Condition," lexical deviation occurs when Gunn chooses words or constructs expressions that are unexpected or unconventional in poetry, especially given the philosophical and abstract nature of the poem. This deviation highlights the tension between elevated ideas and everyday reality. Gunn writes about deep existential themes—

freedom, fate, the burden of human awareness—yet uses simple, unadorned language instead of abstract or academic diction.

“I am alone in the world, and they are alone.”

The repetition and simplicity of “alone” and “world” offer emotional clarity but deviate from expected elevated or poetic word choices for such profound topics. Gunn mixes concrete, physical terms with abstract, metaphysical ideas, creating a dissonant lexical field. Words that are typically used in literal, common contexts are given metaphoric weight.

“He turns the handle; that is fate.”

A banal image—turning a handle—is used to describe fate, deviating from expected elevated expressions of destiny. The flatness of the diction ironically highlights the weight of human helplessness.

In Thom Gunn’s “The Human Condition,” syntactic deviation refers to his deliberate breaking or bending of standard sentence structures to create poetic effects—such as emphasis, ambiguity, or rhythmical tension. Gunn occasionally uses sentence fragments that lack a subject or verb, breaking conventional syntax:

“The cages move. The creature moves.”

While these are technically complete sentences, they are terse and minimal, bordering on fragmentary in feel. This bare structure mimics mechanical movement and reinforces the idea of emotional detachment or existential repetition. Gunn often presents clauses side by side without conjunctions, creating a flattened, stripped-down syntax:

“I am alone in the world, and they are alone.”

The repetition and simplicity create a stark tone. The coordination (“and”) is minimal; there’s no elaboration or subordination. This syntactic minimalism mirrors emotional isolation and existential simplicity. While not overly experimental, Gunn sometimes inverts or shifts the expected word order to emphasize certain ideas:

“He turns the handle; that is fate.”

The semicolon links two clauses in a philosophical equation, deviating from more natural explanatory syntax. The result is aphoristic—like a maxim—giving weight to an otherwise mundane action. Gunn compresses large concepts into tight lines without connective explain.

In T.S. Eliot’s “Journey of the Magi,” semantic deviation plays a central role in shaping the poem’s layered meaning, particularly through Eliot’s use of unexpected or contradictory language that challenges conventional religious or narrative expectations. Eliot uses semantic paradox to reflect the Magus’s spiritual confusion and transformation:

“...were we led all that way for Birth or Death?”

The juxtaposition of birth and death as equivalents is semantically jarring. A journey expected to lead to a joyful birth (Christ’s nativity) is perceived also as a death—the death of old beliefs, the self, or worldly identity. This deviation forces the reader to confront the paradox of spiritual renewal through loss. The poem includes mundane, even bleak imagery within a traditionally sacred story.

“A hard time we had of it... The ways deep and the weather sharp...”

The diction is drawn from ordinary hardship, not spiritual awe. Using secular, almost modern imagery to recount the biblical journey causes a semantic shift—it reframes the nativity as a gritty, personal struggle, not just a divine event. The tone is deliberately detached and weary, deviating from the expected reverence of a nativity narrative:

“And the cities hostile and the towns unfriendly...”

This language subverts the assumed spiritual triumph of the Magi’s quest. The semantic deviation lies in the emotional understatement and disillusionment where celebration might be expected.

In T.S. Eliot’s “Journey of the Magi,” lexical deviation occurs when Eliot deliberately chooses words that are unexpected in the context of a biblical or spiritual narrative. These deviations create irony, modern realism, and psychological complexity in a traditionally sacred story.

“A cold coming we had of it...”

This opening line, taken from a sermon by Lancelot Andrewes, blends archaic and colloquial expressions. The casual tone of “a cold coming” deviates from the elevated diction expected in a biblical tale. It introduces the Magi’s weariness and realism, not reverence or wonder. Terms like “sherbet” and “folly” come from different lexical fields (luxury, moral judgment), deviating from traditional nativity vocabulary. They introduce sensuality, doubt, and irony—deepening the psychological portrayal of the Magus.

In T.S. Eliot’s “Journey of the Magi,” syntactic deviation refers to his intentional breaking or bending of conventional sentence structures. These deviations reflect the psychological complexity of the speaker, as well as the poem’s themes of spiritual dislocation, transformation, and ambiguity.

*“A cold coming we had of it,
Just the worst time of the year
For a journey, and such a long journey...”*

The syntax is loose and fragmented, stringing together thoughts without complete grammatical closure. Repetition of “journey” and use of anaphora (e.g., “and”) make the sentence rhetorically cumulative, mirroring the physical and spiritual weariness of the Magi.

*“And the cities hostile and the towns unfriendly
And the villages dirty and charging high prices...”*

This list-like structure lacks subordinating clauses or complex grammatical relationships. The repetition of “and” (polysyndeton) produces a flat, monotonous rhythm, deviating from conventional poetic syntax to express emotional numbness or detachment.

In W.B. Yeats’s “The Second Coming,” semantic deviation occurs when Yeats uses words and phrases in unexpected, ambiguous, or paradoxical ways—disrupting conventional meanings to reflect a world spiraling into chaos and transformation. This deviation heightens the poem’s apocalyptic tone and symbolic complex.

“The Second Coming! Hardly are those words out...”

“Second Coming” traditionally refers to the return of Christ, associated with salvation

and order. But here, it introduces dread and disorder—a semantic reversal of the phrase’s usual redemptive meaning. The phrase is emptied of hope and reloaded with apocalyptic threat.

“Things fall apart; the centre cannot hold.”

“The centre cannot hold” is both literal (society collapsing) and metaphorical (spiritual or moral disintegration). The phrase carries layered meanings, deviating from any single, fixed interpretation. This creates a semantic ambiguity reflective of social and historical disintegration.

“A shape with lion body and the head of a man...”

The “shape” is undefined and mythic—it could be the Sphinx, Antichrist, or a new form of being. Words like “shape,” “gaze,” and “darkness” are semantically open, inviting multiple symbolic readings and deviating from literal usage.

In W.B. Yeats’s “The Second Coming,” lexical deviation arises when Yeats deliberately chooses words that are unusual, archaic, or symbolically loaded, creating tension between expected and unexpected language. This intensifies the poem’s apocalyptic and prophetic tone.

“Spiritus Mundi”

“Mere anarchy is loosed upon the world...”

“Spiritus Mundi” (Latin for “world spirit”) is not part of modern everyday vocabulary. Its use adds mysticism and philosophical weight. Words like “anarchy,” “blood-dimmed tide,” “ceremony of innocence” reflect a formal, elevated lexicon, deviating from the conversational or poetic norm.

“The widening gyre”

“Gyre” is a rare word meaning a spiral or vortex, chosen instead of a simpler term like “spiral” or “circle.” This uncommon lexical choice creates symbolic richness—suggesting cycles of history.

In W.B. Yeats’s “The Second Coming,” syntactic deviation occurs through deliberate disruption of standard sentence structure, such as unusual word order, omission of expected grammatical elements, and inversion. These choices enhance the poem’s prophetic tone and sense of disorientation.

Here are the key types of syntactic deviation in the poem:

“Things fall apart; the centre cannot hold.

The phrase “the centre cannot hold” reverses the more expected “the center cannot remain stable.” This inversion adds emphasis and gives the line a biblical, aphoristic weight.

“Surely some revelation is at hand;

Surely the Second Coming is at hand.”

The repetition omits additional explanatory clauses, allowing semantic intensity to build through syntactic compression. It’s also emotionally charged, with the structure creating urgency and inevitability.

In both *Church Going* by Philip Larkin and *Human Condition* by Thom Gunn, stylistic departures play a vital role in shaping meaning and tone. Using Samuel Levin’s model, it is

clear that both poets deliberately deviate from conventional poetic norms to reflect post-war disillusionment and modern existential concerns. Larkin employs lexical simplicity and subtle syntactic shifts to present a skeptical yet contemplative view of religion, while Gunn uses precise rhythm and symbolic language to explore the mechanical routine of human life. Though differing in tone—Larkin’s being ironic and reflective, Gunn’s more detached and observational—both poets use stylistic innovation to bridge personal reflection with broader cultural commentary. Their departures from traditional poetic form and diction ultimately create a more accessible yet deeply layered poetic voice, characteristic of the Movement’s desire for clarity, realism, and intellectual honesty.

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India's Defence Diplomacy: Countering China's Expansionism in Asia

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Abstract:

Defense diplomacy has emerged to be one of the main pillars of foreign policy of India. India tends to strategically respond to the growing influence of China in Asia through its dynamic foreign policy. The study explores by using military cooperation, joint exercises, training programs, defense exports and multilateral forums as tools used by India to counter its aggressive behavior by Beijing in the Indo-Pacific. The expansionism by China, that has taken the form of Belt and Road Initiative, the Indian Ocean maritime encirclement, the borders that India shares with China, and the aggressive military modernization has disrupted the regional power balance and the sovereignty of India. In that regard, India has rebalanced its conventionally risk-averse, non-aligned strategy by setting up solid defence relations with the United States, Japan, Australia, Russia, France and ASEAN countries. Further, the maritime diplomacy and especially the SAGAR initiative projects India seem as a net security provider in the disputed waters. With bilateral and multilateral activities, such as QUAD cooperation and UN peacekeeping, India uses defence diplomacy as both a threat to Chinese aggressiveness and a tool to reinforce the regional security standards. However, India also experiences serious challenges which are: lack of resources, reliance on external partners, and the issue of strategic autonomy as compared to coalition politics. It states that the changing Indian defence diplomacy to react events around in Asia. India's indispensable policy is to protect its national interests, maintain regional balance and establish themselves as a responsible power in the making of the Asian security order in the light of Chinese expansionist politics.

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Keywords: *India, Defence Diplomacy, China, Indo-Pacific, Expansionism, Strategic Autonomy, QUAD, SAGAR, Maritime Security, Asian Security Order.*

Over the last few decades, defense diplomacy has taken on increased significance as an aspect of India's foreign policy, revealing a shift in India's approach to security from one that looks inward to a more outward engagement with regional and global considerations of security (Ganguly, & Pardesi, 2009, p. 5). Defence diplomacy or the peaceful use of military means to pursue its foreign policy goals such as confidence- or trust-building, capacity-building, and the development of strategic partnerships, is a key dimension of a state's foreign policy. For India, a country that lives in a difficult security environment and has become more engaged on the global stage, defense diplomacy is not just an additional element of traditional diplomacy, but increases India's ability to alter the strategic balance of Asia, especially with China's growing assertiveness. Defence diplomacy is an avenue for India demonstrating military means without coercion, developing commitments that are based on trust, and positioning India as a responsible power within its regional engagement.

Following the Cold War, the idea of defense diplomacy becomes globally familiar as states rely increasingly on military-to-military cooperation, joint exercises, defense training, and humanitarian missions to cultivate bilateral and multilateral ties. With its own aspirations to grow its global capital along a similar trajectory related to security needs, India adopts this practice. Defence diplomacy in India is initially restricted and contingent upon its status - it seeks non-alignment and shows some caution at great power engagement. But the strategic environment persists to change, and more specifically, increasingly driven by China's assertiveness in assignment in the Indo-Pacific area, India assumes a more active posture. Defence diplomacy evolves into a facilitating tool for signaling influence not just amongst large powers such as the United States, Russia, and France, but also with smaller states throughout South Asia, Southeast Asia, and Africa. India seeks to use the tool to reassure its neighbors in need of security assistance, to confidently provide military training, and to supply indigenous defense equipment as part of creating a trusted network of nations that supports India's larger strategic objectives (Tan, 2016, p.592-593).

India's strategic culture and foreign policy, which are based on civilizational principles of pace, dialogue, and coexistence, significantly shape its perspective on defence diplomacy. Historically, India has avoided aggressive power projection, and during the Cold War, the nation was particularly influenced by a defence policy of non-alignment and so adopted a cautious and balanced approach to defence diplomacy. Defence diplomacy has a more prominent place in India's national security strategy today than it ever has before. Exercises with the United States, Japan, and Australia enhance interoperability among the participants, but they also send very strong signals of alignment with India's strategic goals and preferences. Humanitarian assistance and disaster relief operations conducted by the Indian armed forces projects India's image as a responsible actor focused on promoting regional welfare. Finally, initiatives such as defence officer training engagement with partner nations, defence export, coherent with the Atmanirbhar Bharat mission, and participation in UN peacekeeping initiatives, all enhance the perception of India as a partner that can be depended on in emergencies.

In the Asian setting, with the security order under duress from China's appetite for expansion, India's defense diplomacy supports its overall strategic aims. Through strengthening its relationships with ASEAN member states, building up the Quadrilateral Security Dialogue (QUAD), and growing naval cooperation in the Indo-Pacific, India is attempting to balance China's trajectory without it developing into an overt confrontation. This regionally calibrated approach matches the essence of India's defence diplomacy: using military capacities as a force for peace, stability, and strategic impact rather than coercion. It preserves India's position as a stabilising power, maintaining existing international norms while protecting its core interests.

Understanding China's Expansionism in Asia

China's growing influence and assertiveness in foreign policy toward Asia have been at the forefront of discussions regarding both regional security and shifts in global power. Central to this strategy is an expansionist lens to grow China's geopolitical weight through economic initiatives, modernization of its military and territorial claims. Understanding historical antecedents, economic endeavors like the Belt and Road Initiative (BRI), and military assertiveness in strategic regions helps to highlight the implications of this expansion for Asia's security architecture. Historically, China has had expansionist tendencies directly connected to its imperial worldview informed by its Middle Kingdom understanding, whereby China saw itself at the center of the world, culturally and politically. In modern times this worldview has retaken form with President Xi Jinping's vision of the Chinese Dream, which involves national rejuvenation and moving China back toward its historical place of predominance. Border disputes with India, territorial claims in the South China Sea, and influence building in South Asia demonstrate a continuum of strategic expansionism (Mastro, 2014, p.2).

A primary instrument of Chinese expansionism is the Belt and Road Initiative (BRI), as well as the maritime counterpart called the Maritime Silk Road. The BRI, which was introduced in 2013, promotes increased connectivity between Asia, Africa, and Europe through infrastructure, trade, and investment ventures. Chinese officials present it as an economic development opportunity for all participating countries, but it has notable geopolitical characteristics, allowing China to foster influence in all participating countries. The port development described above, in countries such as Pakistan (Gwadar), Sri Lanka (Hambantota), and Myanmar, gives Beijing footholds in the Indian Ocean that may threaten Indian security and sovereignty of the critical infrastructure project. Projects such as these may serve to extend China's economic influence at both the international and regional levels, but they also provide a pathway to military influence if necessary (Chan, 2018, p.108).

China's military modernization complements these economic initiatives and ensures that strategic force expansion will have credible hard-power backing. The PLA has rapidly transformed to be more focused on naval capabilities, cyber development, and space technologies. In the South China Sea, for example, China has built artificial islands and militarized them, creating significant tensions with neighboring ASEAN countries. China has ignored multiple rulings from international courts regarding sovereignty over certain areas of the South China Sea. Furthermore, recent troop confrontations on the Himalayan border with

India demonstrate the lengths and willingness China will take to alter existing boundaries.

India's Strategic Concerns with China

India's strategic issues with China arise from an intricate mix of historical disputes, regional rivalry and geopolitical great power competition. Each nation is raising Asian states with long civilizational histories, and they have a disputed international border, along with competing aspirations and spheres of influence in South Asia and the Indian Ocean maritime region. Although there are significant economic relationships, any cooperation is deeply implicated by mistrust and asymmetrical claims of territory and strategic aspirations. China's aggressive expansionism and its long-standing military and technological development for aggressive strategic purpose offer India significant, multidimensional challenges to its national security imperatives and foreign policy objectives. The most prominent dimension of India's concern is from the unresolved international borders in the contested region along the Line of Actual Control (LAC). Despite multiple rounds of dialogue and discussions, the international border remains ambiguous triggering regularized stand-offs such as the 2017 Doklam impasse and the 2020 Galwan Valley conflicts. These militarized incidents resulted in rising tension extending militarization and capacity building on both side of the border, while eroding confidence in bilateral commitment to agreements such as the LAC agreement, which emphasized establishing peace along the borders. China's developing militarization of its Himalayan frontiers supported by significant infrastructure development in Tibet highlights India's necessity to devote considerable resources and time for improving its defence and security organizations and implications (Scott, 2008, p.4-5).

China's increasing influence in South Asia is a growing challenge. India's concern stems from Beijing's deepening strategic and economic partnership with Pakistan, which includes the China-Pakistan Economic Corridor (CPEC) an aspect of this partnership that India identifies as a challenge to its sovereignty because some of the CPEC runs through disputed territory in Gilgit-Baltistan. China's growing engagement with countries such as Nepal, Sri Lanka, and Bangladesh, through shedding investments, infrastructure projects, and defense cooperation, adds to India's challenge of exercising leadership in the region. Also important is China's presence in the Indian Ocean, often referred to through the String of Pearls strategy. This maritime presence challenges India's historic dominance in the Indian Ocean and also threatens India's ability to protect sea lanes of communication that are essential to trade and energy security. For India, this is a challenge that could limit its strategic space in its own neighborhood while projecting Chinese influence deep into the Indo-Pacific.

Another emerging area of competition is in cyber security and reputation investment in technology. China is rapidly advancing in 5G, AI, and surveillance technologies that present both economic and security challenges for India. Heightened concerns about data security, espionage, and cyber warfare are worsened by Chinese companies' participation in sensitive infrastructure projects. After the border clashes, India has already banned new entries of Chinese applications, sending the signal of the rising tech competition. In addition, this contest is happening in outer space and critical technologies where India is trying to decrease reliance and build its own capabilities. India has a complex set of strategic issues to deal with China,

with tensions manifesting in territorial disputes, regional competition, maritime issues, and technology competition. While important to be engaged economically, India's challenge in the longer term will be to counter China's expansionism in a way that does not escalate into outright conflict and maintains India's own sovereignty and strategic autonomy in a changing Asian order.

Tools of India's Defence Diplomacy

India's defense diplomacy has become an essential aspect of its strategy for furthering its interests and responding to the challenges posed by the regional power struggle particularly the assertive rise of China in Asia. India extends beyond what is considered traditional military power when attempting to develop and sustain its relations with military partners around the region through a variety of means which utilize hard and soft security to build partnerships and trust while enhancing India's position within the changing security architecture of the Indo-Pacific. Included in these methods are four major components; 1) bilateral and multilateral military exercises; 2) defense cooperation agreements and memoranda of understanding (MOU); 3) military aid and military education and training; and 4) defense industrial cooperation to foster defense exports through domestic production. Equally, these measures enable India to gain both leverage and credibility with its regional and global partners.

One of the most prominent examples of India's defence diplomacy is its engagement in bilateral and multilateral military exercises. These exercises strengthen tactical coordination as well as demonstrate willingness and resolve to deter strategic adversaries - including China. Furthermore, India's participation in naval and air force exercises engages with ASEAN countries and smaller Asian states regarding regional stability and freedom of navigation in the Indo-Pacific. Another key aspect of India's defence diplomacy is signing defence cooperation agreements and memoranda of understanding (MOUs). These documents establish institutionalized military-to-military engagements, develop frameworks for information and technology transfers, and streamline logistical processes. In formalizing the arrangements to establish strategic partnerships, India demonstrates reliability and assurance to partner nations, further driving a wedge between those partners and China and offsetting Chinese aggressive defence and infrastructure diplomacy.

Military assistance, training initiatives, and capacity-building modules are softer but equally powerful instruments of India's defence diplomacy. For many years, India has been training officers from various Asian and African nations at its institutions. For examples, Indian Military Academy (IMA) and the Defence Services Staff College (DSSC) have hosted or provided groups of officers from other nations to take part in various training programs. The exchanges contribute to goodwill and develop benches of serving and retired military leaders who recognize India as a partner. In addition, India has provided assistance to smaller Asian and Indian Ocean nations like Maldives, Bhutan, and Mauritius in the forms of, but not limited to, equipment, surveillance systems, and support for infrastructure. All of these initiatives increase their security capabilities - even if in minor ways, while subtly aligning the interests of these nations with India's. In doing so, India successfully counteracts China's aspirations to dominate through economic and military enmeshment (Upadhyay et al., 2021, p.2).

India's focus on defence exports and indigenous production of systems through the Atmanirbhar Bharat (self-reliant India) policy represents the newest dimension of its defence diplomacy. With capabilities made in India such as the BrahMos missile, patrol vessels, and aircraft to partner countries, India not only enhances bilateral relationships but also establishes itself as a credible defence supplier. With this direction, India's outreaches becomes diverse and alternative to India relying on imports, as well as create a path to pushback on regional arms competition caused by China's expansionism. Furthermore, India's interest in defence manufacturing with member states in ASEAN, Africa, and Latin American countries signals India's heightened ambition to bifurcate economic and defence diplomacy opportunities.

Multilateral Platforms as Instruments of Defence Diplomacy

India's defence diplomacy has become increasingly dependent on multilayered formats to advance its strategic aims and respond to growing Chinese influence in the region. By actively engaging in related regional and global groups, India not only augments its defence but also directly contributes to enhanced stability, cooperation, and mutual trust among countries. Multilayered engagements provide opportunities to demonstrate military capabilities, establish alliances, and influence decision-making around international security issues. All these multilayered engagements supplement India's bilateral defence engagements. Through multilayered partnerships, India has been using these formats to manoeuvre through complicated regional power dynamics, especially in the Indo-Pacific region, where China's agenda continues to be disruptive (Sachar, 2003, p. 17-18).

India's involvement in the Quadrilateral Security Dialogue (QUAD) - with the United States, Japan, and Australia - demonstrates its applicant of multilateralism as a tool of strategy. QUAD enables India to work cooperatively with partners to secure a free, open and inclusive Indo-Pacific in response to China's assertiveness in the area. Through exercises at sea with partners, intelligence sharing among partners, and cooperative fact-coordination related to maritime security, India is able to bolster interoperability with partners and enhance its own deterrent capabilities. In addition, QUAD enables an engagement for India to collaborate on non-traditional security discussions such as cybersecurity, humanitarian assistance, and disaster response while developing a presence in the formation of regional security norms. Working with ASEAN and the East Asia Summit represents India's subsequent level of involvement in both regional security and economic integration. Through defense cooperation with Southeast Asian countries, India is able to bolster maritime security, respond to illicit actions, and reinforce stability in both the South China Sea and the Bay of Bengal.

Engagement with the Shanghai Cooperation Organization (SCO) and BRICS gives India an opportunity to participate in broader discussions on Eurasian security and economic matters. SCO is a mechanism which deals with transnational threats such as terrorism, drug trafficking and organized crime. Through BRICS, India is able to examine strategic and defence cooperation with emergent powers, hedging against China's power. In these places, India can negotiate the terms of security agreements, best practices and articulate norms aligned with Indian strategic interests, which will help to validate India's role in shaping regional and global security agendas. As a final consideration, India's participation in UN Peacekeeping and

other international bodies such as disaster response and humanitarian assistance illustrate its features as a responsible actor on the global stage. As a provider of troops, training, and participates in peace, India acts as a norm to counter the maintenance of global peace and security. Engagement in these regimes lends credibility to India internationally and creates military-to-military engagements or descriptions on a broader spectrum, outside of constant bilateral relationships. As noted, this multilateral presence affords India to demonstrate soft power and influence international security policy resilience, and to reinforce India's position on unilateral aggression or expansionism in Asia.

India's Partnerships to Balance China

India's increasing geopolitical and strategic significance in Asia has made it a critical player in a counterweight to China's rising influence in the region. The assertive foreign policies of China, the Belt and Road Initiative (BRI), and increasing military presence throughout the Indian Ocean and South Asia have caused India to enhance its strategic partnerships and defence diplomacy. India understands that working unilaterally is not sufficient to counterbalance China's expansionist ambitions; therefore, it has pursued a multi-prong approach to partner with major powers, regional countries, and neighboring countries to make advances in national interests and promote regional stability. Defense diplomacy has become a critical tool in India's foreign policy toolkit to enhance military capabilities, increase trust with partners, and project its presence in strategic theatre (Khan, & Altaf, 2022, p. 14).

The critical aspect of the strategy of India is its strategic alliance with the US. India and U.S. have gradually increased defence collaboration in the past two decades by conducting joint military drills and sharing intelligence and exchange of technologies. Certain defence programs such as the Communications Compatibility and Security Agreement (COMCASA), and the Basic Exchange and Cooperation Agreement (BECA) are used to facilitate interoperability in the operations of the respective military services. In the meantime, defence sales and co-development projects, such as fighter jets and missile defence, strive to increase the domestic capacity in India. The U.S.-India relationship can be seen to the multilateral arenas such as the Quad whereby the two nations collaborate to achieve a free, open and inclusive Indo-Pacific which is a direct response to the increasing Chinese influence in the area. India has also upgraded defence relations with Japan, Australia and the ASEAN nations besides the U.S, which offers a network of strategic partners in the Indo-Pacific. India and Japan express a common vision of maritime security and they also have regular naval drills such as the Malabar series of exercises, which now have Australia as a regular contributor (Rosen, & Jackson, 2017, p.5).

India has historical military ties with Russia and the European powers and has an assurance of diversified strategic portfolio. In a similar case, India has a long history of defence relationships with Russia including aircraft, navy ship and missile procurement and other joint developmental projects like the BrahMos missile. The partnership with European countries such as France and UK has increased to include purchases of advanced fighter jets, naval capabilities and intelligence. This is because with several defense ties India is not over-reliant on any individual partner, and as such, it has greater strategic independence, as well as

increasing its deterrence capacity against possible Chinese aggression (Korolev, & Portyakov, 2019, p.2).

It is also important to the balancing strategy of India that India should outreach to countries as neighbours such as Nepal, Bhutan, Maldives, Sri Lanka and Myanmar. These countries are geopolitically important and they have been the grounds of strategic mobilization of China by investing infrastructure and military relations. The active participation by India involves military training, support in infrastructure development as well as defense equipment's aid. Even joint exercises and capacity-building programs with these countries do not only consolidate the bilateral relations but also improves the capabilities of India to keep track of strategic dynamics in its periphery. Also, cultural and economic diplomacy of India is an addition to the defense efforts that make it a reliable partner in the area (Beeson, 2018, p. 3).

The alliances that India has developed with global superpowers, regional actors and neighbouring nations are the foundation of the Indian policy of balancing the Chinese expansiveness in Asia. Through operational military cooperation paired with strategic alliances, India has been able to strengthen its deterring effects, strengthen the state of the area, and reinforce rules-based order within the Indo-Pacific. These complex alliances are typical of the delicate nature of Indian defence diplomacy that is such that India can be a primary player in going against the threat of an ever more aggressive China, and at the same time protect its national interests and regional dominance (Kumar, 2022, p.6).

Maritime Diplomacy and the Indian Ocean Strategy

The geographical position of India in the middle of the Indian Ocean Region (IOR) offers it a distinct maritime advantage, as well as, the responsibility in developing a stable region in the region. The Indian Ocean is a maritime highway which is ranked as one of the busiest in the world and it also contributes to global trade which includes some of the essential energy resources to the Asian continent and the Middle East. Thus, the Indian maritime diplomacy and Indian Ocean policy have become an important part of the overall Indian foreign policy and security. As the geopolitical situation intensifies, especially with China gaining increasing presence via the Belt and Road Initiative (BRI) and the so-called String of Pearls policy, India has seen the necessity to enhance its naval power and expand its presence by engaging in active maritime relations. This strategic orientation is not merely geared towards the protection of national interests of India but also to make sure that the Indian Ocean is a region of peace, stability and harmonious development (Senaratne, 2016, p.80).

The safety and security of the Sea Lanes of Communication (SLOCs) that are crucial to world trade and energy are taken care of by the Indian Navy. Almost 80 percent of the oil trade in the sea of the world is exported and imported via some key choke points, which comprise Strait of Hormuz, Malacca Strait and the Bab-el-Mandeb, and it is therefore important to keep them secure. Security of these routes is vital to India that relies heavily on its maritime trade and imports of energy. In a bid to keep track of these routes and to protect the routes, the Navy has continued to build up its blue-water capabilities that encompass aircraft carriers, nuclear submarines and advanced surveillance systems. Frequent patrol, combined naval drills with other countries and the creation of information sharing forums and networks also

increase the domain awareness in the sea. With proper protection of its oil lifeline in these waters, India does not only protect its economic lifeline, but also becomes a net security provider in the Indian Ocean Region (Roy, 2002, p.112).

The SAGAR initiative, which was initiated in 2015, reflects the Indian concept of inclusive and cooperative maritime activity in the Indian Ocean Region. SAGAR focuses on collective security, sustainable growth, and equal prosperity, which corresponds to the maritime policy of India to the concept of regional development and cooperation. Within this framework, India has provided capacity-building assistance to the island countries like the Maldives, Seychelles and Mauritius in addition to enhancing maritime relations with the East African coastal states. SAGAR has turned into a diplomatic weapon that expresses Indian interest and willingness to stabilize the region and is presented as a reliable partner against the background of manipulation with Great Power narratives, which the maritime actions of China are commonly linked to. Through its attaining of the level of trust and connectivity, SAGAR illustrates how India, through its maritime diplomacy, transcends the aspect of military posturing and extends it towards economic and developmental cooperation.

Another indication of India of maritime diplomacy is the active role in anti-piracy and humanitarian aid. The emergence of piracy in the Gulf of Aden and the Somali coast in the early 2000s was a significant threat to international trade by sea. Since 2008, the Indian Navy has been on patrol in this area escorting merchant ships and deterrence of pirate activities. Also, India has led in Humanitarian Assistance and Disaster Relief (HADR) interventions in the Indian Ocean Region, aiding natural disasters like the 2004 Indian Ocean tsunami, the 2015 Nepal earthquake and the 2019 cyclone in Mozambique. Such actions improve the reputation of India as a responsible maritime power, which values the human security and regional welfare. These programs also enhance diplomatic relations of India with its neighbors and create goodwill and strategic alliances (Bayu, & Gebremariam, 2018, p.117-118).

The increasing presence of China in the Indo-Pacific by deploying ships and capabilities to build ports as well as security relations with states in the region has caused concern about the strategic encirclements by India. A case in point is the so-called String of Pearls strategy which includes Chinese access to ports in Gwadar (Pakistan), Hambantota (Sri Lanka), and Djibouti, representing the effort by Beijing to project power into the Indian backyard at sea. The multi-layered approach of soft diplomacy with hard power is the response to the situation by India. Some of the components of this approach include strengthening the Quad (India, Japan, Australia and the U.S.) and strengthening bilateral defence cooperation with the ASEAN and African littorals, as well as increasing its maritime presence through logistics agreements. Meanwhile, India uses its cultural association, capacity building, and development aid to challenge China in terms of diplomacy. Therefore, maritime diplomacy is considered as a critical tool enabling India to counter the Chinese aggressiveness, but also strengthening its position as the key building block of the Indo-Pacific security framework (Balasubramaniam, & Murugesan, 2020, p.102-103).

Challenges and Limitations in India's Defence Diplomacy

Defense diplomacy in India has become an important tool of foreign policy as it has helped the country to add more strength to its strategic alliances, develop regional security

networks, and eliminate new threats, especially by China. Nevertheless, along with certain successes, there are some challenges and limitations in the sphere of defence diplomacy of India which restrict its potential. Resource and capability constraints are one of the major challenges. India has invested heavily in modernizing its military and defense infrastructure but due to budget constraints and conflicting developmental needs, defence collaboration, combined training and foreign deployment is usually curtailed. The scarcity of resources also has an impact on India to project power and influence in far off areas of strategic interests, especially in the Indian Ocean, Indo-Pacific theatres, China has been increasing its presence (Ganguly, & Pardesi, 2009).

- The other major dilemma is the need to strike a balance between non-alignment and strategic partnerships. India has a long-term policy of strategic independence, where it does not have to be over-dependent on a particular power. But the modern day security dynamics demand further military and defence relations with states like the United States, Japan, and Australia at platforms like the QUAD. Balancing between the principles of non-alignment and becoming a strategic partner may be a rather complicated matter in political and diplomatic terms, particularly during the steps taken to reduce China to closer association with Western nations (Eisentraut, & Gaens, 2018).
- The overdependence on western alliances is also geopolitical risks that complicate the defence diplomacy in India. As much as alliances with the west are advantageous in terms of technology and strategic positioning, partnerships may also expose India to regional weaknesses such as reliance on foreign technology, the need to share intelligence, and might also be pressured politically in the international scene. Also, excessive dependence on a single group of allies can restrict the ability of India to be maneuverable in both terms of its relationships with other regional actors, including Russia or ASEAN states, which are more inclined to be neutral.
- Finally, there are domestic political and economic issues that still have an impact on the execution of the initiative of the defence diplomacy. Defence production, procurement, and international cooperation projects can be slowed down by bureaucratic inefficiencies, inconsistencies in the policies, and economic constraints. Political wrangles within the country, regarding the defence budget and its priorities can also play a role in the government capacity to maintain long-term international commitments. To meet such challenges, all-inclusive solution that incorporates strategic thinking, increased resource allocation, and adaptable diplomacy to make the defence diplomacy of India to stay efficient in the face of regional aggression and at the same time maintain its strategic autonomy.

Conclusion

The defense diplomacy of India is now becoming a key instrument in countering the expansionism of china in Asia by balancing the hard power with the cooperative and trustful interaction. Based on the principles of its own civilization of peace and dialogue, India has

shifted its non-aligned position of caution to an active, out-of-country policy that capitalizes on military collaboration, defense products, humanitarian aid, and multilateral forums through the QUAD and SCO. In its efforts to intensify its relations with the major powers such as United States, Russia and France as well as intensify the degree of its involvement in the ASEAN, the Indian Ocean littorals and neighboring South Asian nations, India has designed a multi-pronged strategy that serves not only to help it in dealing with immediate security questions but also in enhancing its capacity to act as a stabilizing figure in the Indo-Pacific. The Indian efforts in the form of marine diplomacy such as SAGAR also reinforce India as a net provider of security, to counter the String of Pearls by China, and to protect the crucial sea lanes of communication. Although there is a lack of resources, strategic freedom versus coalition, and bureaucracy, the diplomacy of the defence policy of India improves its power of deterring and being credible as a responsible force. Finally, India can flex its muscles to challenge the aggressive path of China without taking it to an outright war, which would maintain regional peace and help it safeguard its interests in the changing Asian system.

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State Power and Migration Control in Bihar: A Legal History from Empire to Nation-State

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Abstract:

Migration has been a defining and continuous feature of Indian society, deeply embedded in its historical, economic, social, and legal structures. This paper examines migration and migrant labour through a long historical lens—spanning the ancient, medieval, and modern periods—with a particular focus on Bihar as both a destination and a source of migration. It argues that migration cannot be understood in isolation from historical phases, as each period produced distinct patterns, causes, and consequences of population movement shaped by geography, political power, economic transformation, and legal regulation.

In the ancient period, migration was closely linked with agricultural expansion, urbanization, trade networks, religious movements, and the rise of imperial states such as the Mauryas and Guptas, with Bihar emerging as a central node of settlement and circulation. The medieval period witnessed intensified mobility driven by warfare, state formation, pilgrimage, trade routes, and labour specialization under the Delhi Sultanate and the Mughal Empire, transforming Bihar from a core region of attraction into a significant source of out-migration. The colonial and modern periods introduced systematic state intervention in mobility through labour recruitment, transportation infrastructure, plantation economies, and legal controls, culminating in the formal regulation of migrant labour.

The paper further analyses the evolution of legal frameworks governing migration, from colonial labour regimes to constitutional protections and statutory safeguards in independent India. By situating migration within a historical-legal continuum, the study highlights how state power has shaped mobility while underscoring the persistent vulnerabilities of migrant workers. Understanding migration as a historically structured and legally regulated process is essential for addressing contemporary challenges of labour mobility, social justice, and constitutional

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Key words: Migration; Migrant Labour; Bihar; Ancient India; Medieval India; Colonial Labour; State Power; Legal Regulation; Inter-State Migration; Constitutional Protection

Migration is not merely a demographic phenomenon but a fundamental process through which societies evolve, economies transform, and states exercise control over populations. Human mobility has accompanied the progress of civilization—from the earliest adaptations to natural environments to the formation of complex social, political, and economic structures. Historical phases therefore constitute an essential framework for understanding migration, as each period generates its own patterns, motivations, and institutional responses to population movement.

Indian history presents one of the world's most extensive and diverse records of both voluntary and involuntary migration. Contrary to the long-held assumption of limited spatial mobility in the subcontinent, historical evidence demonstrates continuous internal and external migration from ancient times onwards. Movements driven by livelihood, agricultural expansion, trade, religious dissemination, warfare, environmental change, and political consolidation have repeatedly reshaped India's social landscape. Migration must thus be understood as a dynamic and historically contingent process rather than a modern or exceptional development.

Bihar occupies a particularly significant place in this historical narrative. In ancient India, the region—especially the Indo-Gangetic plain around Magadha and Pataliputra—functioned as a major centre of settlement, political power, trade, and religious exchange. Its favourable geographical conditions, fertile land, riverine networks, and strategic location attracted migrants from within and beyond the subcontinent. Over time, however, shifts in political authority, economic organization, and environmental conditions transformed Bihar into one of the most prominent regions of labour out-migration, a trend that intensified under colonial rule and continues into the present.

The medieval period marked a critical phase in the transformation of migration patterns. State formation under the Delhi Sultanate and the Mughal Empire, combined with expanding trade networks, pilgrimage circuits, and military labour markets, produced unprecedented levels of mobility. Bihar experienced both in-migration and out-migration during this period, shaped by changes in political power, agrarian relations, and regional economies. The colonial era further altered migration through deliberate state policies aimed at labour extraction, plantation economies, infrastructure development, and overseas emigration, introducing new forms of coercion, regulation, and legal control over mobile populations.

In the modern period, migration increasingly became subject to formal legal frameworks. The colonial state and, later, the Indian nation-state sought to regulate labour mobility through legislation, administrative mechanisms, and constitutional safeguards. While such legal interventions aimed to organize labour markets and protect workers, migrant labourers often remained vulnerable to exploitation, exclusion, and denial of basic rights.

This paper examines migration and migrant labour across ancient, medieval, and modern periods, with Bihar as its focal point, to demonstrate how historical processes and state power have continuously shaped patterns of mobility. By integrating historical analysis with legal

inquiry, the study seeks to provide a comprehensive understanding of migration as both a social reality and a legally regulated phenomenon, thereby offering critical insights into contemporary debates on migrant labour and constitutional protection in India.

Migration, Assimilation, and Social Formation in Early Societies

Historical phases are major fact of the concept of migration. We cannot understand the concept of migration without knowing historical phases. We can see that each one had own pattern of migration.¹ Historical works and presented records are significant sources of migrant labours be occurred in ancient, medieval and modern period. Migration based sources are important which shows that people have moved of progress of their life style.²

A person progressively creates a specific environment and makes history. In this process it is not only limits set by nature which are transgressed but also the limits of human experience and cognition. From the elementary adaption to the natural environment to the establishment of great civilization, the horizon of experience and the regional extension of human relations constantly expand.³

The studies of Bihar's history are vast and provide a sense of the expanding and contraction economic fortunes that the state has been.⁴ Migration of Bihar has rather an extensive history. And migrated workers of Bihar have not only shifted other state of India but also the international countries. Consequent upon the development of Modern industries and urbanization, migration from Bihar started around 1830.⁵

I will discuss different historical phase of migration and Migrant Labour as that Ancient, Medieval and Modern period in this Paper. Many causes were behind migration in our past.

Means of livelihood is the main cause of migration. The area of unavailability of the means of livelihood pushed people while the productive and resourceful areas attract migrants. The main economic causes of migration are: impenetrable population and lack of the means of livelihood, agriculture land available in the outer regions., desirability of good productive land, facility of irrigation, availability of minor resources, availability of forest resources, facility of transport., attraction of industrial centers, facility of trade and commerce.⁶

Geographical Conditions is important to recognize these two separate routes to diversity observed in any region:

- (1) One through migration.
- (2) Second through isolation and the lack of migration.⁷

The thought of lower spatial mobility in Indian history is doubtful. India has not only witnessed but also the world's largest accounts of voluntary and involuntary migration. A study of Indian history, we find that migration started as internal and external before the late 19th century.⁸

A study of Indian history, we find that migration started as Internal and external before the late 19th century.⁹

Beyond the Aryan migration debate that specific geographical conditions were historically migration shaped in India. The technology available at different times to surpass them. Tribal migrations and ancient India ranged from nomadic hunter gatherer formations to pastoralism

and the exploration of greener pasture.¹⁰

The Indo-Gangetic plain of over 600 million acres stretching from present-day Bangladesh in the east to Pakistan in the west is the most significant region from the point of view of the Indian subcontinent's political and demographic history.¹¹

The Indian history of migration in ancient period from the middle of the first millennium before the Common Era (BCE) was covering nearly two thousand years. It was one of immigration important from central Asia via the north western passes, cases of emigration to the west and the east and internal migration subsequent urbanization, colonization and displacement. It is a history of the rise and fall of numerous territories, among which the Mauryas and Guptas stand out for their geographical extents. At the heart of this account is a state equal with migration in contemporary India's Bihar-but for immigration, not outmigration.¹²

The migrations that led to the settlement of this great plain before the Common Era (CE) literally constituted a watershed moment in India global history. An agricultural settlement was one of the earlier settlements in Indian subcontinent which has been located in Mehgarh, near Queta in Baluchistan. This settlement lived in mud-brick huts grew wheat and barley and herded cattle, sheep and goats. We can say that typical features of a village. And these features are as emergence of agriculture and settlements marks a radical departure from the nomadic ways of living. The agriculture settlement occurred in Baluchistan is all the remarkable. Because as recently tribal communities adopted agriculture settlement as peripatetic ways of living.¹³

Mehgarh, its surrounding regions are considered to belong to the Pre-Harappan era, dated between the late fourth millennium B C E and 2600 BCE. Surrounding regions of Mehrgarh are belonging to the Pre-Harappan period. It's covered an area of roughly one million square kilometers from Ganga –Yamuna Doab in the east. Now days, this place to the present in Pakistan-Iran boarder in the west and extending to Gujarat and Pakistan.¹⁴

A large number of authentic evidence shows that established urban centers and trades in this area. It was introduction of a new form of migration in the subcontinent involving mercantile links. The people of Harappan civilization were also of different racial types, painting towards different streams of migration. But the last stage of this civilization created a mystery even a century. One theory arises for this decline possibly, called outmigration.¹⁵

Therefore a regular pull near the eastern and southern parts of the Indo-Ganga plain, where the late Harappans and new migrants from Central Asia settled in the second millennium BC. That pushed the Central Asian prairieland persons to seek better pasture lands. That a gradual, protracted migration took place is beyond doubt, as evidenced in the archaeological and linguistic literature. The north western route of the Indian subcontinent facilitated the migration of horse-riding pastoral nomads who moved into the more fertile and agriculturally stable regions of the upper Indus plain in the Punjab. It is believed that the Sanskrit-speaking Rig Vedic Aryans began migrating to South Asia from about 1400 BCE, following some of the early Central Asian migrants, and that they made the Saptasindhu (Seven Rivers) region of the Punjab their new home.¹⁶

Vedic era was a next major population group in India on the basis of historical records. The geographical location of the Indo-Aryans, as the Vedic people are referred to, is noted to have shifted eastwards over time. There are references to migrations into the Gangetic plains in the Satpatha Brahmana, a Vedic text. The emperor Videgha Mathava said that to have led his people eastwards as far as the Gandak River, along the Himalayan foothills.¹⁷ Towards the end of the later Vedic period moved further east to Koshala in eastern Uttar Pradesh and Videha in north Bihar.¹⁸

The ancient Indian texts give information about the Uttarapatha (Northern India) and other four routes of the Indian subcontinent to us. The precise migration routes followed by the Indo-Aryans to reach the Ganga plain whether they followed the Himalayan foothills or simply kept to the riverbanks of the Yamuna and Ganga to reach the more fertile semi-arid zone of the Ganga plain.¹⁹

Aryans moved through the drier, more accessible zones where the requirements of their mixed economy cattle tending and the culture of (primarily) wheat and barley, along with a little paddy could be met. Murali Jha suggested this statement.²⁰

Ajatasharu had built a small fort at Pataligrama, on the Ganges, which was a Centre for the exchange of local produce. This was later to become the famous Mauryan metropolis of Pataliputra. The Mauryan had built a royal highway from Taxila to Pataliputra, a road that was almost continuously rebuilt in some approximation to the original during the period of Sher Shah, the Mughals and the British. The British referred to it as the Grand Trunk road and its current revival is in national highway. Pataliputra was connected by both road and river with Tamruk, which was also linked by sea to Sri Lanka and Myanmar Migration, also started into Ganga plain and is emerged in Brahmins.²¹

As per available historical records, the center of gravity in the political and urban sphere shifted between 2000 BC and 300 BC, progressively eastwards from the Indus Valley to the Yamuna Ganga doab and then to the region surrounding Patliputra, eventually the seat of both Mauryas and Gupta Empires. While there is evidence of human activity throughout the Indo-Gangetic valley even before 2000 BC, the limited evidence on migration in the Vedic texts and other sources do convey an eastward migratory movement.²²

One reason, therefore, for Bihar's ascendance around Pataliputra could be culmination of an eastward drift of settlement. But another interesting explanation has recently been provided in terms of its unique environmental character based on aridity and rainfall. Bihar forms a transitional zone between the moist areas in the east and the dry areas in the west which made attractive as a site of interface between two societies with different agrarian practices. In the dry zone, economic activities apart from agriculture included herding and horse-breeding whereas in the humid zones, agriculture, in particular rice cultivation, supported higher densities.²³

Patliputra (Patna) would emerge as a strategic site as it had drier areas in the south and west suitable to the migrant's agrarian practices, access to the mineral resources of the Chhota Nagpur Plateau belonged to plentiful²⁴ agriculture supported by relatively more fertile soil in the north and east in the humid zones. Further the southern zone banks of the Ganga

around Patna formed a ridge that was amenable for the growth of urban markets, town and kingdoms.²⁵

Magadha was the kingdoms of Bihar in earliest time, we find that two most important migrations of Bihar. One was Budha and second was Mahavira. They were associated with different religions Buddhism and Jainism.²⁶

The Buddhist monastery in Nalanda was patronized by the Gupta Empire and later by Harsh. The emperor of Kannauj, and attracted students and monks from as China. Bhuddism travelled to some extent within India for a few centuries, but made more headway outside the subcontinent, travelling thought merchants and monks along the silk road via the northern passes such as Karakoram and others, to place East Asia. Jainism would make some headway down south but over time drifted westwards towards Gujarat. Also both religions were urban based with a positive outlook towards trade and were heavily patronized by merchants.²⁷

Vibrant (Effervescent) trade and agriculture in transitional zone of the Indo-Gangetic plain eventually led to the birth of the Mauryan Empire with Chandragupta Maurya ascending the throne 321 B.C.²⁸ He is said to have been assisted in this endeavor by his personal adviser, Kautilya, and it is through his Arthashastra, a fine treatise on statecraft whose authorship and date of origin remains contested, that we glean more about migration in the ancient world.²⁹

The administration of Maurayas had taken new steps of trade. They were developed buildings, roads and attempting to make contact with moderately remote areas. The later invasion of north-western India by non-local rulers, with resulting migrations of people, was advanegeous to the merchant, who ventured into places as yet untapped.³⁰

The expansion of village settlements under the aegis of the state was necessarily accompanied by the growth of trade, fostered in its turn by the development of the internal communication system. The clearing of land and founding new agrarian settlements in what were previously forest regions facilitated movement from one place to another place. So Migration also developed the migrant labours. There is evidence of considerable improvement in communications brought about the Mauryas.³¹

D.N. Jha provides us a vivid picture of Patliputra (Patna) highlights the ecological and geographical condition of this region during the time of Mauryas that, "Patliputra was connected with Nepal via Vaishali. From the road passed through Champaran to Kapilavastu, Kalsi (Dehradun district), and Hazra, it went up to Pehawar, Megasthenes refers to a road connect in north-western India with Patliputra which was linked with Sasaram, Mirzapur and central India. A route connected the Mauryan capital with Kalinga which in its turn was connected with Andhra and Karnataka. Also, the rivers of North India provided easy internal transport, a big Asoka monolithic pillar, quarried, chiseled and made cylindrical at Chunaron the river bank and probably transported to distant destination by river. The development of communications within the country helped inland trade just as, peaceful relations with the Greeks under Bindusara and Asoka gave a fillip to foreign trade with the west."³²

Arthashastra gives another reasons of migration are pilgrimages, fairs and festivals. Kautilya gives entire history to the tribal migration. The methods of systematically breaking up free

tribes. Ancient Indian history therefore witnessed different types of migrations from outside and within and all contributing towards greater diversity and a better understanding geography.³³ Now we are going to discuss the concept of migration in medieval period.

Forms, Causes, and Consequences of Migration in Medieval Societies

Now we attempt to study the fluctuating form and nature of labour migration in medieval India. The development of labour migration had influenced cultural, socio-economic life of the origin and purpose over a different period of time. A similar change in the social and political structure of society in the medieval period.

Three main changes of migrations in medieval period that growth the overall spatial [three – dimensional] mobility as that-

- Comprehensive level
- Routes and seas of Medieval India
- Pilgrimages–related to trade³⁴

North west side of India was an important area, which battle fought between regional rulers and outlander for established their rule over the subcontinent. A large number of refugees entered India from central Asia escaping Mongol invasion. We well know that Turkish, Iranian, Afghani and many people migration settled in India. They received high robe of honours. They were connecting with warfare from one place to another place.³⁵

Firstly we will discuss about comprehensive level that this level was elevated in mobility of people. Sterile region comprised much of East, west, Central Asia and Eastern Europe. Perambulate Migrant people successfully entered in relatively more sedentary peasant based society.³⁶

Irfan Habib gives statistic account of population under Mughal Empire, “The *Ain-i Akbari* contains a full census of the *Zamindars*’ (Landlord) retainers, who numbered 3 84,558 cavalry and 4,277,057 infantry in the entire Mughal empire. To this must be added at least 200,000 for the Imperial cavalry and infantry. Applying Moreland’s ratio to the total of these figures, we get a population of 145.8 million for the Mughal Empire. Enlarging it on the basis of the relative sizes of population of the regions according to the 1941 census, we get 182.3 million for the whole of India.”³⁷

Some writers claims that these changes in north India because of Muslims rulers. The Hindu masses moved to south for their safety. Gommans’s views on this issue that, “the spread of Islam was a part of a more general process in which people from the Arid Zone, all over Eurasia, increased their hold on settled society. Not Islam in itself, but a general enlivening of the Arid Zone appears to have increased its people’s mobility and widened their horizons.”³⁸ It means that this situation did not create by other religion rulers but also climate.

And that time, area of reclamation all over dry zone became increase so people were move on these areas. The religious centers were important for extending cultivation but constantly changed by local peoples, organized socio-religious communities centers, as that Haridwar and Triputi. These places were attracting by far long distance merchants and rulers. A new warrior group (both Muslim and Hindu) deflected the investments of state from religious

colonies. The new center of Sarai and food houses would open the doors of trade and pilgrimage routes. Only 19th century that the arid zone was permanently pushed back into their former subservience to settled the world.³⁹

Rajputs, Marathas, Nayak, Afghans and other martial groups created labour market. These groups could supply military supremacy and of course participated in political power. And after this creation, commercial trade started the increase of mass migration of animals. Such as Afghani horses, oxen, sheep, goats and others. Banjaras connected with traveling fairs and religious tour centers of southern inland to the coastlines and to the north. The scale and pace of human activities was fairly developed in everywhere.⁴⁰

The Mughal rulers were more successful in keeping the area at bay. This was done by the usual means, such as regular hunting expeditions, forced migrations, and large-scale irrigation programs.⁴¹

Among the different important groups were composing the Mughal nobility. We can say that various type of migration emerged in India. These immigrants influence on economy, society and politics. Immigration continued without interruption from the sixteenth century until the beginning of the eighteen.⁴²

Routes and sea of medieval India were important for regular integration. And start to shape with consolidation of Turko-Afghan from 13th century in northern India. Different emperor of Delhi increased sufficiently to open up east to west, north to south. Trans to Himalayan were trading with military routes.⁴³

And then trade routes were also important for migration during the period of medieval India. We well know that textile market was most essential for labour. These labour groups belonged to different state and country. English, Dutch, French merchants were towards textile centers. Migration of artisans and craftsmen started work in textile industries. Mughals in India, Safavid in Iran and Ottoman in Turkey were most influential Muslim's empire by way of land and sea in the seventeenth and eighteenth centuries.⁴⁴

Surat⁴⁵ was a commercial port of western India and was one of the largest port areas in seventeenth century. Dutch, English, Persian, Arabs and Turks traded in India. These foreigners group settled a long time in Surat not permanent. Local group was included Banjaras, Brahmins, and Gujarati and Banjaras permanent citizens of Surat.⁴⁶

English governed the evolution of Madras [Chennai], Calcutta [Kolkata], and Bombay [Mumbai]. These were British colonial port cities of India in seventeenth century.⁴⁷ During twentieth century, these ports would to grow to among the largest cities of the subcontinent, masses of other cities were shifted in these ports cities, they concentration of economic activities to the coast, thus impelling coast-bound migration.⁴⁸ We have discussed the routes of trade because of that many migrated people shifted one place to another place for their requirements. Foreigners also shifted in ports of India for trade business.

Migrations were so at the intersection of complex military, commercial and religious networks. Different faiths intensified in medieval period. Tavernier wrote that "those who travel in India should provide themselves with food beforehand".⁴⁹ He found that a group of four thousand pilgrims travelling without any prior arrangements for food supply. Other travellers

confirm this account of abundant food purchasable all over the place.⁵⁰

Pilgrimage related to trade controlled toward temple created development to artisans and merchants in South India.⁵¹ Seas routes were developed by recent faiths such as Hajj of Muslims Sikh, Bhakti and Sufi and spiritual movements.⁵² Portuguese conquered Goa in 1510, Foreigners found significant number of local and migrant Muslims in Goa. The part of Muslim population in India subcontinent rose considerably in western and eastern wings. Due to creative adaption of migrants and newly settled peasants and this group was not surely the part of Hindu societies.⁵³

Now we discussed another aspect of medieval migration that it was skilled labour. Labour searched their work in different areas. They had effort different works. Single labour has the capacity to produce a surplus of labour for other members of society. According to Engles that, "a self-acting armed organization of people which had no special machine force, state to regulate its affairs since then it was not divided into contradictory classes based on private property. With the rise of private property monopoly and concentration of property in the hands of a small group of exploiters resulted in the starvation of majority to the weak and property less to the poor householders."⁵⁴ We know that Indian society was divided into several classes during medieval period.

The upper class was a nobles and religious people in Delhi Sultanate. There was a visible discrimination against those slaves who belonged to the poor classes in India. They did every labours works throughout the day even getting nothing out of it. Afif gives a number of slaves under Delhi Sultans that Ala -ud-din Khalji had 50,000 slave and Firoz Shah Tauluq owned 1, 80,000 slaves. The upper group of nobles and religious men were subsequently influential under Iqta system (piece of land for some assignment) after the establishment of Muslim rule in India. The lower classes did work only for the emperor, nobles and Ulemas.⁵⁵

Skilled labour of medieval India was frequently hard with specific societies and states. The Dark Meoras, comprising the Moes of Mewat in North India. Irfan Habib has given information about Moes duty of that period. Their role of the dak Meoras was in Mughal postal communication system.⁵⁶

This labour was an important aspect of Medieval Indian migration. Travellers and Persian accounts explore the major forms of labour that prevailed in India during the late 16th and full of 17th century.⁵⁷

Bihar region became Mughal province in 1574 under Akbar and hared its boundaries with the *Suba* of Bengal in east and Awadh, Allahabad (now days it's Preyagraj) in the west. In the north, it extended up to the foot hill of the Himalayas, and in the south. It comprised the Chhota Nagpur Plateau, which was called Khokrah by the Mughal.⁵⁸

Geographical condition is most important for region study so given a detail about geographical conditions of Bihar region. The boundary of Bihar province left the Banaras and Jaunpur area to the west and encompassed the Rajmhal hills in the east. From north to South, the province included the belong flat terai area, with its high rainfall, and the drier hilly and forested region, to the South. Following from west to east between these two land scopes, the Gange dissected the whole province. The north western parts of the province included the

forested Himalayan foot hills and the hill region known as the Someshwar and Dun ranges.⁵⁹

We can notice that Aryan migrated towards Bihar and eastern state of India also. People of other states obtained attracted towards region because of its geographical condition, fertile lands, historical and methodological importance. Unfortunately this development of migration gradually change in medieval period. For the reason that of the shifting of center of power towards northern India.⁶⁰

Bihar's people began to started migration to different places of other state of India as like that Orissa, Assam and South India. New power rose in Bihar, foreigners were settled in this state and the result of that different religion, languages and culture also established. According to R.R.Diwakar that, "The establishment of a new foreign power with so characteristic a way of life was bound to affect the conditions of Indian life."⁶¹

Some evidence provides information about migration of Bihar, "This confusion appears to be associated with the fact that the era was initiated by the people of the Gaya region, but that it migrated, even in its infancy, to North Bihar with the migration of many people of South Bihar to the north as a result of the Muslim conquest of the former region at the close of the twelfth century. The commencement of the era, synchronizing with Laksmanasena's accession in 1179 A.D., seems to have been later confused with the day of the king's birth, about which people's ideas were probably characterized by confusion owing to absence of unanimous tradition."⁶²

Famines, often accompanied by epidemics, periodically wiped out huge populations. In the seventeenth century, of 1671 in Bihar, probably carried away millions of people. These smaller famines with considerable mortality.⁶³ Agrestic slavery also existed in parts of Bihar and in the Ahom kingdom of Assam.⁶⁴

Legal Regulation of Mobility: From Colonial Administration to the Nation-State

An officer of British his name was George Peterson. He was appointed in Madras in 1717, he observed a groups of people composed of men, women and children, who made that "a kind of travelling community of their own under a species of Government peculiar to themselves with laws and customs which they follow and observe where ever they go."⁶⁵ Historical analysis of migration was in the discipline of demography for a long time of India. Patterns and features of Migration set apart; it acted in the past as a powerful demography phenomenon which at times brought large-scale change and shift in the volume, composition and quality of population both at the origin as well as destination within short period of time. ⁶⁶

A large number of British colonies established in India during this period. First effect of European colonialism on spatial mobility was the effort towards settling nomadic groups, which throughout history had been on the move, most famously the Banjaras. They were always on travel in caravans. The colonial state played most important role in the mobilization of Indian labour.⁶⁷ They would be enjoyed with musicians, astrologers, jugglers, conjurors during their long journey. But the colonial authorities wanted to settle mobile groups. Their stiffened control on mobile groups in the early nineteenth century led to a small disruption which then increased with the introduction of the railways in 1853. And small group of Banjaras turned to criminal activity, this group called criminal tribe. Another influence of colonization

the reduced spatial mobility was the extensive demilitarization that took place in the nineteenth century. ⁶⁸

Many important reasons behind increase of migration in eighteenth and nineteenth century-

- One was that European schemes in gunpowder manufacture, indigo and opium involved factories and field that used migrant labour and contributed good traffic along the Ganga which employed three lakh fifty thousand boatmen by the 1830s.
- Second was that the construction of canals and roads equally led to the demand for migrant labour.
- Migration was a strategy of resistance. Deindustrialization in the nineteenth century due to cheap machine made British cloth flooding Indian market led to realignment of textile manufacturing. Weaver migration from eastern Uttar Pradesh to impending centers such as Mumbai, Bhiwandi and Malegaon in Western India.
- Factories, plantation, ports and mines were played important role in increase the migration in India. Calcutta, Mumbai and Chennai were colonial port cities. At that time India was now firmly rooted in the global circulation of labour.
- Most important reason to increase the migration was the introduction of the railway, which played a significant role in the next section of modern migration. ⁶⁹ The railway did not only move migrants from home to work. But they also the source of migrant work. Between 1853 and 1900 was an assessment eight million workers in South Asia were put to work to construct the railways. ⁷⁰

The two world wars in the early twentieth century also drew a couple of million Indians to the battlefronts as circulation labour. The circulation that used to take place in India's north-west subsided for first time in two millennia due to geopolitical reason, but was replaced by circulatory labour moving towards the plantations in the north-eastern frontier. ⁷¹

We give the historical analysis of migration and the consequences of migration of Bihar on society, economy and politically and also discussed the law of migration policies of rulers (British colonial). In nineteenth, the history of migration of Bihari people had been heavily influenced by colonial policies of reorganization of labour across spaces, and therefore, largely the outcomes of characteristic colonial movement of recruitment agents and agencies. ⁷²

By late nineteenth century, Saran district was located west of Patna began as the leader of the pack. ⁷³ Some migrants were employed into Robert Clive's sepoy battalions in Bengal in the 1770s and Saran was providing over ten thousand sepoys by the nineteenth century. ⁷⁴ Maybe possible that harsh rents and unsuitable conditions of indigo cultivation were prompted peasants to look at options beyond the district in the early nineteenth century. British officers were detected the common migration of not thousand but hundreds of thousands of migrant workers were comprised over 15% of the district's population going east. ⁷⁵

Migration peaked between November and May which was the relaxed season in the agricultural calendar of Saran. To begin with migrants would 'tramp every foot of the way out and home' and they were taking one or two months to reach their destinations. ⁷⁶

Migration from Saran affected all the numerically significant castes- Brahmins, Ahirs, Koiris, Kurmis and Chamars as well as Muslim communities. The occupations of upper

castes being predominantly engaged in service professions in town and cities and the lowest caste were working predominantly as agricultural labourers. The jute mill towns that sprung up around Kolkata became an important destination for migrant workers of Saran in twentieth century. Migrant networks were crucial to secure jobs in the urban labour market and consolidated over the twentieth in particular sectors and firms. For example, Saran's share of weavers in the Titaghur Jute Mill rose from a third in 1902 to three-fourths in 1991.⁷⁷

Unlike Ratangiri and Udupi, Saran found itself among the protest parts of India and the world in the twentieth first century. Mass migration had led to a widening of opportunities and a relatively secure source of income but could not dent poverty significantly at the regional level due to corrupt governance and persistence of unequal and land holding patterns. It had little to celebrate as circular migrations rarely eased the pressure on the land and in fact sustained it. For Saran, It is density, it would appear was it is destiny.⁷⁸

In the most cases of migration in this period were short-term. People migrated temporarily to more favoured places and come back after the crisis was over. During the famine of 1770, for instance, 'the cultivators fled from the open country to the cities', and the miserable objects presented themselves during the late dreadful calamity in an around the city of Murshidabd and Patna. Most of the Migrations were short-term as those who survived the calamity returned to their lands when the situation became normal again, except only a few who stayed in Murshidabad to seek employment. Capital cities like Patna and Murshidabd, and all small district towns like Purnea received a large number of such uprooted migrants during the famine of 1770, as the ruler poor left the countryside of Patna, Shahabad, Bhagalpur, Purnea and Rajmahal, and came to the towns to beg or scavenge for food and normally returned to their villages once the crisis was over. Town in eighteenth century could not absorb surplus labour and had little facility of long-term productive employment for these people on wages high enough to beat the high cost of living in the towns.⁷⁹

In 1862, the grant of landlord (malguzari its urdu term) rights was mentioning in the central provinces of India. The money lender of ex Maratha regime gives money as a form of gift to the classes of capitalists. They were supported by in across the board changed in the tax of land in the Narmada valley almost one third. And other state of India were used proprietary settlement of land which related to similar terms as that-

- Thousands of acres of land were sold off to European planets at concessional rates, huge amount of money were advanced to indigo planters, and tariff were imposed on rival indigo producers in Agra Outh to ensure a market for the new plantation.

- As be located the early sugar planters of the 1820s in Bihar, Fiji, Maurities.

- At the same time as opium was established as government money invested directly in its production in Malwa, Bundelkhand, and together territories.⁸⁰

But, the colonial authorities recognized the problem of supply cheap labour in all these cases. Thus India on an international scale, to be the key to the growth of commodity production and colonial settlement and emigration policies were framed basically with this in Mind.⁸¹

During the period of colonial India, migration is really divided into two categories (i) indentured, (ii) Kangani.

Migration of peasants from west must have been beneficial for them since new village settlements might have emerged for them to engage in cultivation of the lands following the disappearance of jungle. By the 1840s, three –fourths to fourth-fifth of Tirhut, according to report of 1854 by A. Wyatt, were under cultivation, that indicates the pace of deforestation. By the beginning of the 20th century, the dense and large forest tracts had virtually disappeared.

With historical point of view, Migration streams was existed an intricate network in eastern India at move of nineteenth century. The migrant were selected from both general population as well as tribal. These migrant originated from a number of districts of the region and were destined to far off British colonies. The agreement of labour export which began with the recruitment of tribal people from South Bihar came to depend later on the forced Migration of poor peasant and landless groups from north Bihar and eastern united provinces. To the end of nineteenth century that migration streams originate even from the district of Balia, Azamgarh and Ghazipur in the united provision.⁸²

The government of India and Ceylon set up a joint system of migration control from 1922 onward, with the establishment of an Agent of Government of India in Cylon to look after the interests of Indian workers. Of a Controller of Indian Immigrant Labour in Colombo and joint Emigration Commission in to replace the unofficial Ceylon Labour Commission. Free travel was provided to assisted migrants and this boosted circulation of whole families and further eroded the power of the Kanganis.⁸³

In 1937 conference on flood, it was asserted that deforestation had accentuated flood condition of North Bihar. Rainfall became irregular variation in temperature began to be quite visible, water level became very low, frequency of famine increased days became hot, soil became dry and parched. Thus productively came to be too severely limited to support the increasing population. Under the circumstances, migration of people to other areas for ensuring their physical survival became necessary and unfortunately their situation is continuing it has remain ignored so far.⁸⁴

Internal migration was very natural in Modern period that if the drive of people across smaller units within the country, is related to a process of change arising within the social system. There are two aspects to the study of internal migration called quantitative and qualitative. The former deals with the numbers of the migrants and their role in the population were re-distribution over an extent of time. After that concerned with the essential changes in migration movements within the population regularly accompany and their relationships with the overall process of transition of the entire community. According to Classical theories, migration is a rational decision made by an individual to move from a less advantageous situation, to a more advantageous one after weighing risks and benefits.⁸⁵

The study of internal migration is important to understand the population redistribution. Social and economic would have been the major causes underlying migration. However, in addition to this, natural rate of increase in population is another contributing factor for internal migration in India.⁸⁶

Bihar has a region characterized by semi-feudal relations of production. It still presents the picture of a densely populated ruralized agrarian economy to us. The spread of informal

bondage through debt obligation petty peasant, resident and landless agriculture labour has survived to be characteristic features of ruler land market. The capital investments in agriculture have genuinely been constrained in the backdrop of historically given poor infrastructure setup. The suffering sale of land has not been uncommon. The majority of resident household and small peasants are quite often characterized by scarcity nature and the prevalence of petty production is widespread. And second thought that the leading mood of adoption of surplus in the agricultural sector in Bihar has primarily been the share cropping tenancy and usury mediated by interlocked non-market power dealings.⁸⁷

Migration is not a new phenomenon during ancient period migration existed and it continues even today. There was migration during Harrapan era, Vedic era extra in Bihar. There were various reasons for migration like trade, pilgrimages, fairs and festivals, climate, progress of their life style extra. During Medieval period, due to war Indian people migrated for their safety. The Rajput, Maratha, Afghans and other martial create labour market. These groups had supremacy of military and political war which causes increase of mass migration of animals like Afghani horses, oxen, sheep, and goats extra.

Trade routes were also important for migration during medieval period. Textile market was most essential for labour and these labour groups came from different places which includes migrant labours.

British were colonial port cities in India people from other cities were shifted in these port cities for economic activities. During medieval period people from other places attracted towards Bihar because of its geographical conditions, fertile land extra.

Presently we find different type of migration like catastrophe mobility forced political displacement voluntary out low of human labour. Migration takes place from rural to rural, rural to urban, urban to urban, urban to rural.

Protection of Migrant Workers Under Indian Laws

The term legislation is derived from Latin words, Legis meaning law and latum which means “to make or “set.” Thus the word ‘legislation’ means ‘making of law.’ The legislation is that source of law which consists in the declaration of legal rules by a competent authority.

The ‘term legislation’ has been used in different senses. In its broadest sense, it includes all methods of law-making. However, in its technical sense, the legislation includes every expression of the will of the legislature, whether making law or not. Thus ratification of a treaty with a foreign state by an Act of Parliament shall be considered law in this sense. But in the strict sense of the term, legislation means enacted law or statute law passed by the supreme or subordinate legislation. It is the responsibility of a welfare state to ensure that no citizen of this country is denied his right to live with dignity. Part III (Articles 14,15,16,19,21,23 and 24) and Part IV (Article 38,39,41,42,43,43A,54) of the constitution of India protect and safeguard the interest of migrant labour. Labour is a subject in the concurrent list under the constitution of India. Both the Central and State Governments are competent to enact laws. As a result, a large number of labour laws have been enacted. There are many labour laws which apply to both migrant workmen as well as other workers. These laws include the Minimum Wages Act 1948; the Contract Labour (Regulation and Abolition) Act 1970; the

Equal Remuneration Act, 1976; the Building and other Construction Workers (Regulation of Employment and conditions of services) Act 1996; the Workmen’s Compensation Act 1923; the Payment of Wages Act 1936; the Child Labour (Prohibition & Regulation) Act, 1986; the Bonded Labour Act 1976; the Employees State Insurance Ac,1952; and the Maternity Benefit Act, 1961 etc; The last three Acts cover only organised sector workers and thus preclude temporary migrants. Above laws were not sufficient to protect migrant workmen; therefore, Parliament passed a separate law for the protection of migrant workmen. Inter-State Migrant Workmen (Regulation and Condition of Services) Act, 1979 specially deals with malpractices associated with the recruitment and employment of workers who migrated across state boundaries.

Migration and the Constitution of India

Under Indian constitution, Labour comes under the concurrent list where both the Central as well as State Government is competent to make law subject to certain matters being reserved for the Centre. The following chart may be helpful to understand the labour jurisdiction under the constitution of India.

Union List

Concurrent List

Entry No. 55	Regulation relating to labour and safety in mines and oil field.
Entry No. 22	Industrial and labour disputes, Trade Unions,
Entry No. 61	Industrial disputes relating to Union employees
Entry No. 23	Employment and unemployment, social security and insurance,.
Entry No. 65	Union agencies and institutions for “Vocational..... training...”
Entry No. 24	The welfare of labour, including provident funds, conditions of work, employers “invalidity and old age pension and maternity.” ²

The constitution of India provides numerous safeguards for the protection of migrant labourers’ rights. Article 14, 16, 19, 21, 23, 24, 39, 39A, provides important safeguards for the protection of migrant labourers’ rights. Article 39, 39A, 41, 42, 43 and 43A collectively can be termed “Magna Carta of the working class in India”.

Conclusion:

Migration in India is not a transient or contemporary phenomenon but a historically continuous and structurally embedded process shaped by geography, economy, political authority, and law. This study has demonstrated that migration patterns cannot be understood in abstraction from their historical phases, as each period—ancient, medieval, and modern—generated distinct forms of mobility, labour relations, and institutional responses. Through a focused examination of Bihar, the paper has shown how regional histories intersect with broader processes of state formation and legal regulation to shape migration outcomes.

In ancient India, migration was closely associated with agricultural expansion, urbanization, trade networks, and religious movements. Bihar, particularly the Magadhan region, emerged as a central node of settlement, political power, and cultural exchange. Migration during this period was largely integrative, contributing to social assimilation, economic growth, and the formation of complex civilizations. The mobility of traders, artisans, monks, and settlers reflected

a relatively fluid relationship between population movement and state authority.

The medieval period marked a significant transformation in the nature of migration. Warfare, imperial consolidation, pilgrimage, and expanding commercial routes intensified both voluntary and forced mobility. Bihar's position gradually shifted from a region of attraction to a source of out-migration, influenced by changes in political power, agrarian relations, environmental pressures, and the reorientation of trade networks. Labour migration during this phase became increasingly structured by military, religious, and economic hierarchies, laying early foundations for differentiated and unequal forms of mobility.

The colonial and modern periods introduced a decisive rupture by transforming migration into a systematically regulated process. Colonial labour policies, infrastructure development—particularly railways—and plantation and industrial economies institutionalized large-scale labour migration while simultaneously subjecting migrants to coercive controls and legal constraints. Bihar became one of the principal reservoirs of migrant labour, supplying both internal and overseas labour markets. These colonial legacies continue to influence contemporary migration patterns and vulnerabilities.

In independent India, constitutional guarantees and labour legislation have sought to protect migrant workers' rights and dignity. However, the persistence of informal employment, unequal land relations, environmental stress, and weak enforcement mechanisms has limited the effectiveness of legal safeguards. The study highlights that migration remains deeply intertwined with structural inequalities and regional disparities, particularly in states like Bihar.

Overall, this research underscores that migration is best understood as a historically embedded and legally mediated process rather than a purely economic or demographic response. State power—whether imperial, colonial, or constitutional—has consistently played a central role in shaping mobility, regulating labour, and defining the rights of migrants. Recognizing this historical-legal continuum is essential for developing more equitable migration policies and effective legal protections for migrant workers in contemporary India. A historically informed approach, grounded in constitutional values and social justice, is therefore indispensable for addressing the enduring challenges of migration and migrant labour.

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सत्राची फाउंडेशन, पटना
शोध, शिक्षा एवं प्रकाशन की समाजसेवी संस्था

यह संस्था -

- साहित्यिक सम्मान देती है।
- शोध पत्रिकाएँ प्रकाशित करती है।
- पुस्तकें प्रकाशित करती है।
- सेमिनार आयोजित करती है।
- राजभाषा/राष्ट्रभाषा सेवियों को प्रोत्साहित करती है।
- शोधकर्ताओं को स्तरीय शोध के लिए प्रोत्साहित करती है।
- नेट/जे.आर.एफ. के अभ्यर्थियों को निशुल्क मार्गदर्शन देती है।
- हिन्दी साहित्य के शिक्षार्थियों को प्रतियोगी परीक्षाओं के लिए तैयार करती है।