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Indian History, Society and Culture (MTTM 104)

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UNIT 1: CHRONOLOGICAL ACCOUNTS OF THE PRE, PROTO AND ANCIENT HISTORY OF INDIA

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1.1 INTRODUCTION

Humankind's past is divided into two broad periods; the prehistoric and the historic. The prehistoric period belongs to the time before the emergence of writing and the historic period to the time following this event. Modern humans, evolved in Africa in or about 150,000 years ago, however, they learnt writing only about 5000 years ago. This means that only 0.1 % of humankinds past are known through the written record which constitute historic period and rest of 99.9 % comprise the prehistoric period in the

history of mankind. Thus, most of the history of mankind has been reconstructed largely with the help of non-literary or archaeological sources including objects like tools, weapons, ornaments, structures and artistic creations which were produced and used by humans and survived to us.

1.2 OBJECTIVES

The study of history before the history was actually written kindles the interest as to how civilizations came into being. After reading this chapter you will be able to

- know the overview of historical development from the Paleolithic age up to the 600 AD
- understand the socio-cultural life of Indians during pre, proto and ancient history
- appreciate the sequences behind formation of dynastic rule in the country
- link the chronological development that lead to growth and establishment of Indian civilization.

1.3 PREHISTORY PERIOD

Prehistory period

- Stone age
  - Paleolithic age
  - Mesolithic age
  - Neolithic age
- Bronze age
- Iron age

1.3.1 Stone Age

Stone Age is the first part of prehistoric period that can be characterized as the period when human being lived in a pre-civilised group.

This period is broadly divided into three period's viz. Paleolithic, Mesolithic and Neolithic period.

1.3.1.1 Paleolithic age

"Paleolithic" means "Old Stone Age" and begins with the first use of stone tools. The palaeolithic age, which was the earliest culture associated with mankind. It covered the long period from the time the first ancestor of modern human being started living in the Indian Subcontinent i.e. from roughly 5 lakhs BP to 10000 BC. This period essentially comprise stone tools prepared with low expenditure of energy in their manufacture and the subsistence economy at this stage was hunting and gathering. On the basis of their sequence and the typo-technology of the stone tools, palaeolithic period is further divided into three sub-periods, namely lower, middle and upper.

1.3.1.1.1 Lower Palaeolithic

Traditionally, the Indian Lower Palaeolithic has been divided into two 'industrial or cultural traditions'; the Soanian and the Acheulian or 'Madrasian'. Soanian industries, found over parts of Pakistan and Northwest India, are dominated by pebble or core tools and are characterised as a predominantly chopper/chopping tool industry. The Acheulian found over much of the rest of India. On the basis of artifacts discovered from various sites it is recognized that the early hominids had penetrated into all regions of India of diverse physiography, climate, and vegetations and to some extent animal life. Palaeolithic sites have been found in periglacial sub-Himalayan areas like Kashmir and Kangra valley. In the arid and semi arid track of Rajasthan and Kutch they camped around small seasonal streams and playa lakes. Traces of ancient occupation can be found along the banks of the Narmada, Godavari and Krishna rivers and their tributaries, in the river valleys of Central India, on the plateaus of Eastern India, in the rock shelters of Adamgarh and Bhimbetka, and along

hill slopes of the Eastern Ghats; the southernmost extension being the river valleys and coastal areas of Northern Tamil Nadu.

The lower palaeolithic culture consists of variety of tools, distinguished by various terms, generally on their functions such as hand axes, cleavers, choppers, picks, scrapers, borers or points and worked flakes. The tools types do not display any artistic talent of early man rather those were manufactured with an eye to utility only.

The most common and abundantly available stones are the quartizites and sandstones from the sedimentary Vindhyan and Cuddapah formation. Next preference is the basaltic rocks like the Deccan trap or Dolarite. In the Hunsgi valley of Karnataka, limestone was used; at Lalitpur in Central India, pink granite was chosen, while in parts of Maharashtra and Central India basalt was preferred. The purposeful and skilful quarrying of limestone by hominids is also seen at the site of Isampur, in South India. Recent excavations at Attirampakkam, Tamil Nadu, have yielded evidence of transport of raw material and cores for up to three to four kilometers.

The greatest lacuna of the Indian Palaeolithic record is the dearth of fossil faunal or hominid remains. The sole fossil evidence of an early hominid comprises a partial cranium of archaic *Homo sapiens* or *Homo erectus*, discovered at Hathnora in Madhya Pradesh, and christened the 'Narmada Man'.

The date and duration of lower Palaeolithic culture is far from satisfactory. It is likely that with the refinement of dating techniques and their application to more sites, the antiquity of lower Palaeolithic culture goes back to the lower Pleistocene i.e. between 0.7 to 0.2 million years ago. However the Indian Lower Palaeolithic cultures gives different dates for different regions such as dates for the Acheulian range from 1,50,000 BP to 3,50,000 BP. In the Siwaliks of the Potwar plateau of Pakistan handaxes are dated between 7, 00,000 BP and 4, 00,000 BP.

1.3.1.1.2 Middle Palaeolithic

The lower palaeolithic culture slowly evolved into the middle Palaeolithic by shedding some of the tool types and by incorporating new forms and new techniques of making them. In many places across the globe western, the middle Palaeolithic culture is associated with the physical remains of Neanderthal man (*Homo sapiens neanderthalensis*). Though no physical remains of Neanderthal man have been found in India, stone tools very similar to those found with this hominid species in Europe and other regions occur widely in the subcontinent. The middle Palaeolithic culture developed during the upper Pleistocene, a period of intense cold and glaciations in the northern latitudes. Areas bordering glaciated regions experienced strong aridity. That is perhaps the reason why middle Palaeolithic sites are comparatively sparse.

The middle Palaeolithic populations occupied the same regions and habitats as the preceding Acheulian populations. Middle Palaeolithic stone tool assemblages have been found in the Luni valley, around Didwana, and at Budha Pushkar all in western Rajasthan; at numerous sites in the valleys of the Belan, at Son and Narmada and their tributaries in central India, in the Chota Nagpur plateau, the Deccan plateau and the Eastern Ghats. Like the Acheulian, the middle Palaeolithic occupations also occur at open-air sites along perennial as well as seasonal streams and on hill slopes in most parts of the country, on dune surfaces in western Rajasthan and in the rock shelters in central India.

Technologically, Scrapers of various types, denticulate, borers and points predominate. Many tools were also made on large blade-like flakes. Fine-grained siliceous rocks, such as chert and jasper, were now preferred for tool-making, and raw material was often transported over several kilometres. In most regions, quartzite continued to be used, and in such cases, Lower Palaeolithic elements continue into the Middle Palaeolithic. Artefacts were smaller in size, and in many cases, natural chunks and spalls

were sporadically retouched and used. Studies in assemblage variability have also led to the distinction of possible quarry and 'factory' sites. Dates for this period range from around 1, 50,000 to 30,000 before present (BP), however, on the basis of paleontological evidence and stratigraphical sequence the culture has been placed in the late Pleistocene phase roughly measuring 39,000 to 17,000 B.P.

1.3.1.1.3 Upper Palaeolithic

Towards the end of the Pleistocene, around 30,000 years ago, a distinct change in tool types and technology is noted. Over most of India, this phase is marked by a very arid climate. Sand sheets spread over large parts of Northwest India, and drainage channels fell into disuse. Because of the arid climate and consequently sparse vegetation and animal life during this period, human populations were faced with restricted food resources. This is confirmed by the limited number of upper Palaeolithic sites in the arid and semi-arid regions. However, excellent archaeological evidence of this period comes from the Belan and Son valleys in the northern Vindhyas, Chota Nagpur plateau in Bihar, upland Maharashtra, Orissa and from the Eastern Ghats in Andhra Pradesh.

Evidence for long distance transport of fine grained chert and chalcedony is widespread, testifying to the vast distances traversed by, or interactions between Upper Palaeolithic communities. Artefact types include a wide range of scrapers, backed blades, points, choppers, and burins, and regional variability in blade technology and assemblage structure may now be clearly identified. For the first time, bone tools appear in the limestone caves of Kurnool.

In Central and Western India, ostrich shells were made into beads, engraved on or probably used as receptacles—tantalizing facts pointing to a rich and exotic material culture. Grinding stones and ring stones used by modern communities, for food processing and fishing respectively, cannot be distinguished from their Upper Palaeolithic counterparts. At the site of

Baghor, in the Son valley in Central India, a curious triangular stone with concentric circles resembles modern shrines dedicated to mother goddesses.

A number of radiocarbon dates from upper Palaeolithic sites, available from Madhya Pradesh, Rajasthan and Maharashtra, suggest the duration of the upper Palaeolithic from 30,000 B.P. to 10,000 B.P.

1.3.1.2 Mesolithic age

In between the palaeolithic and neolithic culture there is a cultural phase bridge gap between palaeolithic food gathering and neolithic food producing economy. This period is characterized by the use of pigmy tools technically called as microliths. This lithic cultural phase of human history is called as the “Mesolithic” or “Middle Stone Age”. With change in climate and increase in humidity, hunter-gatherer communities spread rapidly over India, colonising many areas that were previously deserted. They occupied cave and rock shelters in Central and South India, spread over the Vindhyan hills and the Eastern Ghats, camped on the sand dunes of the Thar and the red ‘Teri’ dunes of Tamil Nadu, and on the banks of the ox-bow lakes of the Ganga plains. The subsistence economy of this period continued to be based on hunting and gathering.

The Mesolithic period began at the end of the Pleistocene epoch, some 10,000 BP, and ended with the introduction of agriculture, the date of which varied by region to region across the globe. The tradition of composite tools manufacturing has lead to a specialization in microlithis types in almost all over the old world during this period.

These are tiny tools made from micro blades of one to five cm length, by blunting one or more sides with steep retouch. The main tool types are backed blades, obliquely truncated blades, points, crescents, triangles and trapezes. These microliths were used as components of spearheads, arrowheads, knives, sickles, harpoons and daggers. They were fitted into grooves in bone, wood and reed shafts and joined together by natural

adhesives like gum and resin. The use of bow and arrow for hunting became common in this period, which is evident from many rock paintings in central India. Small flake tools like side, end, round and thumb-nail scrapers, and burins also form part of these industries. These new technological elements led to enhanced efficiency in hunting, collection and processing of wild plant foods. Pottery appears in later phases at the sites of Lekhaia and Baghai Khor. Humped cattle, gaur, buffalo, deer, fox and jackal, as well as a wealth of aquatic fauna were consumed, as indicated by charred bones at a number of sites in the Gangetic plains and Western India. Rhinos, deer and elephant were also hunted. This was the period when the first tentative steps towards domestication occurred. At Bagor in Rajasthan, bones of domesticated sheep and goat, are dated to around the 5th century B.C. Grinding stones, practically indistinguishable from those used in modern villages, occur at most sites. Ring-stones, found at many sites, were possibly used for primitive cultivation or fishing.

The Mesolithic period is well dated by a large number of C^{14} dates from many sites in western and central India. These dates range from ca. 10,000 to 2,000 B.P. The hunting-gathering way of life was slowly replaced by food production from about 6000 B.C.

1.3.1.3 Neolithic age

This is the last of the Stone Ages in human history. Where the term Neolithic means New Stone Age. This was a period of primitive technological and social development, toward the end of the "Stone Age." This period witnessed many cultural progresses such as starting of domestication of plant and animal by human being. This phase witnessed agriculture which forced the human to live a sedentary life resulted ultimately the concept of settlement. So, the Neolithic period saw the development of early villages, agriculture and animal domestication . During this period the stone tools was polished

and grounded and used for both agriculture and hunting. Pottery manufacturing also vaguely appeared during this period.

The knowledge of hunting, fowling, fishing and wild plant food gathering eventually culminated in the breeding of selected wild animals and cultivation of selected wild grasses. The assured food supply generated by agriculture led to sedentarization of human settlements and establishment of villages. It increased human population dramatically so also longevity.

In Indian subcontinent the Neolithic culture flourished in regional pattern like in the Kashmir valley representing north India pit dwelling is practice with a technology based on stone, bone and antler. The north Indian Neolithic culture flourished from 2400 to 1500 B.C. Eastern Indian comprising Bihar, Bengal and Assam the culture is characterized by availability of shouldered celt and practice of shifting cultivation and flourished in between 2200 B.C to 700 B.C. in the Central Indian context represented by Malwa, North Maharastra and the Vindhyan zone microliths often found associated with potsherd. Finally, in south India ash mound was associated with Neolithic culture representing a pastoral economy and flourished in between middle of 3rd millennium B.C to early part of 1st millennium B.C.

1.4 PROTO HISTORIC PERIOD AND CONTEMPORARY CULTURE

The Neolithic age was followed by the age of metals. In the case of northern India, copper replaced stone as the ordinary materials for tools and weapons and gradually iron overpowered copper. Whereas in south India Iron Age immediately succeeded Neolithic age. In Indian context the first metal used by its inhabitant was copper. In the subsequent paragraphs a brief sketch on the various metal using cultures of Indian subcontinent with their characteristic features in chronological order is given. The first nomenclature used for the culture where both stone and copper was used

is the Chalcolithic culture. On the basis of appearance we may divide Chalcolithic cultures of India into Harappan Urban Chalacolithic culture and Non-Harappan rural chalcolithic cultures.

1.4.1 Urban Harappan Chalcolithic Culture Or Bronze Age Culture

About 5000 years ago civilization appeared in the history of mankind. This period witnessed growth of early village culture with agro-pastoral economic activities. Within this chalcolithic culture some regions across the globe witnessed development of technology and economic activities which ultimately gave rise to the early urban settlements. In Indian context such an urban culture was flourished on the Indus River Valley in north-west India popularly known as Indus valley Civilization. The sophisticated urban civilization comes under a different nomenclature i.e. Bronze Age civilization so far as their characterized metal technology is concerned. The term **Bronze Age** refers to a period in human cultural development when the most advanced metal working included techniques for smelting copper and tin from naturally occurring outcroppings of ores, and then combining them to cast bronze. In Indian context though the Indus valley or so called Harappan people know about script, but till date their script have not been deciphered so this bronze age civilizations and cultures in India comes under a separate chronological framework called as proto-historic period.

Ancient civilizations of the world

- *Mesopotamia in river valleys of the Tigris & Euphrates*
- *Egypt in valleys of the river Nile*
- *the Indus in India*
- *Chinese civilization on the bank of the river the Hwang Ho*

Unlike rest of its counterpart, Indian urban culture was for centuries remain unknown to historian till its discovery in 1920s when accidentally while lying railway lines debris of cities were unearthed. Subsequently, Archaeologist retrieved beneath the earth large numbers of fortified cities across the Indus river valley.

Material culture retrieved from those sites reveals that the inhabitant of this civilization used sophisticated bronze implements by mixing tin and copper and led an urban lifestyle, so often this culture is called as **Bronze Age Culture**. This civilization is known as Harappan Civilization, because it was first time discovered from Harappa, a place in Panjab province of Modern Pakistan. This culture flourished in between 4^{th} & 3^{rd} millennium B.C and gradually decline and passed into oblivion due to some sorts of unknown reasons.

The chief characteristics of the Indus/Harappan civilization are planned cities comprising a citadel for the aristocracy and a lower town for the common people, with roads and streets running at right angles; the city enclosed by a fortification with impressive gateways; public buildings like the Great Bath at Mohenjodaro, dockyard at Lothal and granaries at several cities; elaborate drainage system comprising public and private drains; houses provided with paved baths; strict enforcement of municipal laws ensuring maintenance of cleanliness and absence of encroachment on public areas; use of both kiln and sun-baked bricks in construction; sturdy wheel made pottery, profusely decorated by painted naturalistic and geometric motifs; uniform weights and measures of metal and ivory; a uniform script depicted on steatite and other seals and tablets, often accompanied by masterly carved animal and human figures; fine jewellery made of gold, silver, copper, ivory, shell, semi-precious stones, steatite, faience and terracotta. Particularly attractive are etched carnelian beads. Thus, the Harappan Civilization after flourishing for a millennium finally declined and gave place to new cultures.

After the decline of Indus valley Civilization, on its ruins as a continuation many minor copper using communities' like Copper Hoard & Occur Colour Pottery cultures were flourished for some time and finally by the second half of 2^{nd} millennium B.C Iron was introduced in India. Thus,

Indian history entered a revolutionary phase of Iron, when large scale colonization of Ganga valley took place.

1.4.2 Non-Harappan Rural Chalcolithic Cultures

Chalcolithic groups were primarily rural farming communities living in different parts of the country. Evidences of their settlement has comes from many place. The important ones are Ahar, Gilund, and Balathal in rajasthan, Kayatha and Eran in Western Madhya Pradesh, Jorwe, Nevasa, Daimabad, Chandoli, Songaon, Inamgaon, Prakash and Nasik in Western Maharashtra. Narhan in eastern Uttar Pardesh, Pandur Rajar Dhibi and Mahisadal in West Bengal. In southern India also, many sites of Andhra Pradesh and Karnataka have yielded a Chalcolithic horizon.

The most important distinguished features of the Chalcolithic cultures is their distinct painted pottery. The Kayatha culture is characterized by a sturdy red slipped ware painted with designs in chocolate, a red painted buff ware and a combed ware bearing incised pattern. The Ahar people made a distinctive black –and-red ware decorated with white designs. The Malwa ware is rather coarse in fabric but was a thick buff slip over which designs were executed in dark brown or black. The chalcolithic cultures of India have a chronological sequence as follow.

Kayatha Culture	*- C. 2000-1800 B.C*
Ahar or Banas Culture	*- C. 2000-1400 B.C*
Malwa Culture.	*- C. 1700-1200 B.C*
Chirand Culture.	*- C. 1600-600 B.C*
Pandu rajr Dhibi.	*- C. 1700-700 B.C*
Golabai sasan	*- C. 2200-700 B.C*
Nagarjuna Konda.	*- C. 2000-1000 B.C*
Brahmagiri .	*- C. 2000-1000 B.C*

The entire chalcolithic cultural site in India flourished in the outskirt of 3rd millennium B.C and lasted up to 1st millennium B.C, up to the emergence of Iron Culture. The south Indian chalcolithic also chronologically matches with their northern and western counterparts though culturally differ in some respect.

1.4.3 IRON AGE IN INDIA

The chalcolithic culture is succeeded by a new metal using culture known as Iron Age culture. The adoption of iron coincided with other changes in some past cultures, often including more sophisticated agricultural practices, religious beliefs and artistic styles and political entity and the beginning of historical age. The Iron Age is succeeded by the sophisticated urban culture across the world, and with the appearance of post Christian Era, across the globe new empires were consolidated and came to power, new form of government were arise and the new world order begin. During this historical period the history of mankind was divided into early historical, medieval and modern period on the basis of their distinctive characteristic features and phenomenon. For proper understanding of the aspect in the subsequent paragraphs a brief sketch of all the chrono-cultural division of Indian history has been given.

The introduction of iron technology was of crucial importance to the expansion of agriculture-based settled life, particularly in the sub-humid region of the Ganga valley. So long as copper was the only metal known to people, tools, weapons, vessels and ornaments of this metal and bronze were scarce and precious and they were accessible only to the rich and influential members of the society. The common people had to depend only on stone tools for their needs. Even in the highly sophisticated Indus civilization, urban families had to use stone blades for their domestic chores. Also, copper being brittle, could not be used for clearing dense and tangled forests of sub-humid regions. Therefore, copper-bronze using cultures were largely confined to arid and semi-arid regions. However, once iron technology was mastered, tools, weapons and vessels of this metal became available to common people and slowly the stone tools went out of use. The effective end of Stone Age came only after the introduction of iron technology. With the help of iron tools enterprising farmers cleared the dense forests of the newly acquired tract of the middle and lower Ganga

valley and brought about effective human colonization of this vast fertile region. In the hilly and rocky peninsular India iron tools helped in quarrying stone for erecting megalithic sepulchral and memorial monuments and subsequently in digging wells and irrigation tanks in hard rock. The agricultural surplus generated by the combination of iron technology, fertile soil, perennial availability of water from rivers, lakes and wells, and human enterprise led to the emergence of second urbanization in the country. While the first urbanization took place during the Bronze Age and was confined to arid and semi-arid northwestern part of the subcontinent, the second urbanization took place in the Ganga valley and slowly spread to peninsular India. In the subsequent paragraphs a brief note on the history of Iron usage in India has been attempted.

1.5 THE VEDIC AGE

The period between 1500 B.C and 600 B.C may be divided into the Early Vedic Period or Rig Vedic Period (1500 B.C -1000 B.C) and the Later Vedic Period (1000B.C - 600 B.C). The details of Vedic society and culture can be studied in the unit titles Vedic Heritage of India.

1.6 APPEARANCE OF EARLY HISTORICAL ERA

1.6.1 Age of Mahajanapada - 6th Century B.C

Iron technology accelerated colonization of the middle and lower Ganga valley by farmers from around seventh century B.C. The characteristic pottery of this period is northern black polished ware (NBPW). The NBPW period saw the emergence of cities resulted in era of 'Second Urbanisation' in the Indian Subcontinent and first political entities known as *Mahajanapadas* in the Ganga plains in the sixth century B.C. It is said that more than sixty towns and cities such as Pataliputra, Rajagriha, Sravasti, Varanasi, Vaishali, Champa, Kaushambi and Ujjaini developed between 600 and 300 BC. These cities became centre of craft production and trade, and were inhabited by a large number of artisans and merchants. The

goods produced by artisans like textile, silk, jewellery, pottery etc, were carried by merchants to other towns. In the mean time money was introduced, thus monetization of economy further accelerated the process of urbanization.

The improvement in agriculture and development of trade, money and urbanisation had an impact on the society as well. Indeed, due to these changes traditional equality and brotherhood gave way to inequality and social conflict. People wanted some kind of reprieve from new social problems like violence, cruelty, theft, hatred, and falsehood. Therefore, when new religions such as Jainism and Buddhism preached the concept of peace and social equality, people welcomed it. These religions emphasized that true happiness does not lie in material prosperity or performance of rituals but in charity, frugality, non-violence, and good social conduct

The sixth century BC was not only a period of socio-economic and religious development but it also witnessed new political developments. In the later Vedic period, as we have seen earlier, people had started agriculture, which made them settle down at a particular place. These permanent settlements led to foundation of *janapadas* or territorial states under the control of the king. The Ganga valley was not only fertile on account of better rainfall and river systems but was also closer to iron production centres. The use of better iron tools and weapons enabled some territorial states to become very large and they came to be called *mahajanapadas.* Thus, during 6th Century B.C there were 16 *Mahajanapadas* exist in north India. There was always political rivalry among those political entities and those political fight led ultimately one of them namely Magadh to emerge as the most powerful state and the centre of a vast empire

1.6.2 The Era of Magadhan Ascendency

Besides being blessed with natural resources and strategic location, the Magadhan Empire started empowering herself under king like Bimbisara, who ruled for 52 years from 544 BC to 492 BC. He pursued a three-pronged policy, namely, matrimonial alliances, friendship with strong rulers and conquest of weak neighbours to expand the empire. After him Ajatasatru, Udayin, Shishunaga and Kalasoaka strengthened the empire. The Shisunaga dynasty was succeeded by the kings of the Nanda dynasty. Mahapadma Nanda was its most important ruler. The last Nanda king was Dhanananda. He is believed to be an arrogant and oppressive ruler who imposed heavy taxes on the common man. It made them quite unpopular among the masses and ultimately Chandragupta took advantage of this public resentment and uprooted the Nanda rule and set up the Mauryan Empire succeeded by the Mauryan Empire in the fourth century B.C. The establishment of Mauryan dynasty by Chandragupta Maurya in 321 B.C. marks a turning point in the history of early India.

1.6.3 The First Empire

The history of Mauryan rule is reconstructed as per the completely reliable sources like the Buddhist and Jain traditions, the early *Dharmasastras*, and the material retrieved from various archaeological excavations. The *Arthasastra* of Kautilya is also one of the most reliable source but the most reliable and authentic are the set of rock edicts issued by Emperor Asoka during his reign.

Chandragupta, the founder of the Maurya dynasty, succeeded to the Nanda throne in about 321 B.C at the age of twenty five. During his reign Chandragupta by his military campaign extended his empire to all most whole of the Indian Subcontinent. To his court famous Greek ambassador Meghasthenes came and lived for many years and wrote his famous work *Indiaca*. Bindusara, succeeded his father Chandragupta in about 297 B.C. But the best known Mauryan emperor – Ashoka, the son and successor of

Bindusara, expanded the empire up to Karnataka in the south, Bangladesh in the east and Afghanistan in the northwest. He patronized Buddhism and was responsible for spreading the religion within the country as well as outside to Sri Lanka and other countries of Asia. After the long gap between the first and the second urbanizations, lasting about 1500 years, writing appeared again during this period. The script is known as Brahmi, and the Buddhist and Jaina literatures in Pali language as also the pillar and rock edicts of emperor Ashoka were written in this script. Coinage in the form of silver punch-marked coins also appeared in this period. The Mauryas established an elaborate system of administration in which king played the chief role. He was assisted by a council of ministers but the king himself took all final decisions regarding revenue, law and order, war or any other matter related to administration. They maintained a highly centralised bureaucracy along with a vast army, and administered a large part of the Indian Subcontinent. Ashoka One of the greatest Indian rulers adopted the policy of Dhamma, which was aimed at consolidation of the empire and resolving internal conflicts through peaceful means. After the death of Ashoka the Mauryan Empire declined due to many causes like inefficiencies of later rulers and unstable relationship between core and peripheries of the empire etc.

1.6.4 India after Ashoka

The immediate successor of the Mauryas was the Sungas, founded by Pushyamitra, a general of last Maurya king Brihadratha. During this period India witnessed a rise of various cultural phenomena as well as development of trade and commerce with western world. During the post-Maurya period, the most important political development was a series of movements from across the north-western border. Numbers of foreign race like the Bectrian Greeks, the Central Asian nomadic tribes called Scythian known in Indian text as the Sakas, then the Pahlavas or Indo-Parthians from Iranian landmass and the Yueh-Chi tribes of central Asia or the Kushanas

entered into India respectively. Initially they ruled independently during their time, but gradually they assimilated into Indian society along with their culture and traditions.

In the north-western Deccan, arose the kingdom of the Satavahanas in the first century B.C. with its centre at Pratistahana modern Paithan in Maharashtra. Since, the Satavahanas were known as Andhras. They gradually, extended their hegemony towards Krishna-Godavari Delta. The Andhras patronized both Hinduism and Buddhism which is reflected from their art and architecture in Western India, Central India and Vengi region. In the extreme south, the human colonization was begun with the Megalithic Iron using people, who were known for their burial practice. After a long gap again the history of that region was known from the Sangam text. The Chola, Pandyas and the Cheras were the earliest ruling dynasty known to have existed during Maurya rule.

From the economic point of view, the most striking development of the period was the thriving trade between Indian and the Western World. Initially it started during the Mauryas, due to improvement in internal communications. In the mean time when the Kushans captured the power of north-western India they controlled the activities of Silk Road. The emergence of Roman Empire as dominant power in the west, their demand for Indian luxurious goods further gave impetus to the international trade. Maritime trade also rose to prominence during this period. Connected with the phenomenon of trade was the growth of money economy, which penetrated deep into the economic life of the common people. Trade and coinage were accelerated the process of urbanization and during this period large number of urban centers were came into existence. During this period another important incident took place as a part of trade phenomenon due to increased commercial activities and the consequent growth of money economy led to a proliferation of arts and crafts. Increased in trade demanded an efficient orgainsation of production and distribution. During

the period under discussion, individual artisans congregated together and formed guilds: merchants also organized themselves into corporations. This guilds system highly influenced the Indian society in the early historical era. The rise of Mahayana Buddhism influenced the art traditions of India, for the first time the influence from the Graeco-Roman tradition a distinct and prolific school of Art flourished in the north-west from about middle of the 1st Century B.C to the fifth Century A.D. The Kushans were the patron of this tradition in India. The Gandhara School, often called Graeco-Buddhist, was more influenced by Roman Art and enjoyed its greatest prosperity under the Kushana emperors. The subject matter of Gandhara School of art was predominantly Buddhist, but many of the motifs are with Roman appearance and derivation. Initially stucco was applied for the images but gradually from third century stone replaced the stucco as a materials for image sculpting. Under this tradition for the first time Buddha was given an anthropomorphic appearance. In the same time at Mathura, the same Kushana ruling dynasty patronizes a different school of art called after the type site Mathura as Mathura School of Art. During this period although lacking in the dignity and fineness of a major art such as stone sculpture, terracotta was a commonly and popularly used medium of artistic expression. Historians view that the appearance of terracotta artistic expression must have been the result of the influx of the peoples, who came to India in the post-Maurya period with new fashions and tastes.

Not only, art, but also in literature, this period large numbers of books were composed, some were re-written like several books on Buddhism dealing with the life of Buddha were composed. Many texts on grammar like *Mahabhasya* of Patanjali, on politics like *Arthasastra* by Kautilya, on medicines *Charakasamhita* by Charaka and books on drama were written; even several additions were done to epics like *Mahbharata* and *Ramayana*. Inspite of popularity of Pali and Prakrit, during this period Sanskrit emerged as achief medium of literary expression of all kinds. In south the *sangam*

texts were composed during the period under discussion. Thus, in the history of Indian Sub-continent the post Mautya period up to the 3rd Century A.D was a period of all round development, which help the Guptas, to bring golden period of Indian History, when the latter emerged in the political arena of North India and gradually carved a vast empire.

1.6.5 The Golden Age of Gupta Period

The eclipse of the Kushanas in north India and of the Satavahanas in the Deccan in the third century A.D ushered in a period of political vacuum that followed the foundation of Gupta Empire in the region of Magadha. Chnadragupta I, the real founder of the Gupta dynasty married Lichhavi princes. His rule remained confined to Magadha and parts of eastern Uttar Pradesh. His succession in about AD 319-20 marks the beginning of the Gupta Era. Chandragupta I was succeeded by his son Samudragupta probably in 325 A.D. the history and achievements of Samudragupta are known from a lengthy eulogy (*Prasasti*) composed by his court poet Harisena and engraved on an Ashokan Pillar at Allahabad. Samudragupta by his might expanded the frontier of Gupta Empire to a great extent. The empire of Samudragupta was further extended and consolidated by Chandragupta II, who ruled from 375 to 415. During the rule of Chnadragupta II, he laid a campaign against the Shakas and defeated them and annexed western India to Gupta Empire. Like his predecessor, this king also entered into matrimonial relationship with other powerful royal families and strengthened him. He married to Kuveranaga of the Naga family and had a daughter by her named Prabhavatigupta. She was given in marriage to the Vakataka prince Rudrasena II. He had also matrimonial relations with Kadambas of Kuntala region.

Chandragupta II took the title of Vikramaditya. During his reign India witnessed overall growth in the field of Art, Architecture, Science-technology and literature. In his court the famous nine jewels were patronized. Kumaragupta I (415 - 455 AD) succeeded Chandragupta II and

ruled for forty years and he was considered to be one of the most powerful rulers of the Gupta Period. During his reign, the whole of India was united as one single entity. Though it was secular and people had their own thoughts and beliefs, yet they remained united and intact in any adversity. This was proved when the subjects drove out the Hunas from the kingdom after the death of Kumaragupta. Most historic scripts propound that Skandagupta 455 - 467 A.D was the ruler of Gupta Dynasty after Kumaragupta. Skandagupta was a very powerful conqueror and is considered to be at par with God Indra. His empire included the whole of North India from west to east and the peninsular regions of Gujarat.

According inscriptions, the Gupta kings assumed titles like *Paramabhattaraka, Maharajadhiraja, Parameswara, Samrat* and C*hakravartin*. The king was assisted in his administration by a council consisting of a chief minister, a Senapati or commander-in- chief of the army and other important officials. A high official called *Sandivigraha* was mentioned in the Gupta inscriptions, most probably minister for foreign affairs. The king maintained a close contact with the provincial administration through a class of officials called *Kumaramatyas* and *Ayuktas*. Provinces in the Gupta Empire were known as *Bhuktis* and provincial governors as *Uparikas*. They were mostly chosen from among the princes. *Bhuktis* were subdivided into *Vishyas* or districts. They were governed by *Vishyapatis*. *Nagara Sreshtis* were the officers looking after the city administration. The villages in the district were under the control of *Gramikas.* Fahien's account on the Gupta administration provides useful information. He characterises the Gupta administration as mild and benevolent. There were no restrictions on people's movements and they enjoyed a large degree of personal freedom. There was no state interference in the individual's life. Punishments were not severe. Imposing a fine was a common punishment. The administration was so efficient that the roads were kept safe for travelers, and there was no fear of thieves. He

mentioned that people were generally prosperous and the crimes were negligible. The pre-Gupta period in India witnessed a series of foreign invasions. Indian society had given way to those foreigners who had become permanent residents here. But during the Gupta period, the caste system became rigid. The Brahmins occupied the top ladder of the society. They were given enormous gifts by the rulers as well as other wealthy people. The practice of untouchability had slowly begun during this period. Their miserable condition was elaborated by the Chinese traveler. The position of women had also become miserable during the Gupta period. They were prohibited from studying the religious texts like the Puranas. The subjection of women to men was thoroughly regularized. But it was insisted that they should be protected and generously treated by men. The Gupta period witnessed a tremendous progress in the field of art, science and literature and on account of this it has been called “a golden age”. The cultural progress witnessed during the Gupta period may be called the culmination of Indian intellectual activities.

In the history of Indian art and architecture, the Gupta period occupies an important place. Both the Nagara and Dravidian styles of art evolved during this period. The existing temples, sculptures and cave paintings provide an idea about the grandeur of the Gupta art. The temple at Deogarh near Jhansi and the sculptures in the temple at Garhwas near Allahabad remain important specimen of the Gupta art. The Buddha statue unearthed at Saranath was unique piece of Gupta art. Metallurgy had also made a wonderful progress during the Gupta period. The craftsmen were efficient in the art of casting metal statues and pillars. The Delhi Iron pillar of the Gupta period is still free from rust though completely exposed to sun and rain for so many centuries. The paintings of the Gupta period are seen at Bagh caves near Gwalior. The mural paintings of Ajantha mostly illustrate the life of the Buddha as depicted in the Jataka stories. The Gupta coinage was also remarkable. The figures inscribed on them are illustrative of the

skill and greatness of Gupta numismatic art. Chandragupta II and his successors had also issued gold, silver and copper coins of different varieties.

In the field of Literature Sanskrit language became prominent during the Gupta period. Nagari script had evolved from the Brahmi script. Numerous works in classical Sanskrit came to be written in the forms of epic, lyrics, drama and prose. The best of the Sanskrit literature belonged to the Gupta age. The court of Chandragupta II was adorned by the celebrated Navratnas. Kalidasa remain the foremost among them. His master-piece was the Sanskrit drama *Shakuntala.* His two well-known epics are *Raghuvamsa* and *Kumarasambhava. Ritusamhara* and *Meghaduta* are his two lyrics. Visakadatta was another celebrated author of this period. He was the author of two Sanskrit dramas, *Mudrarakshasa* and *Devichandraguptam.* Sudraka was a renowned poet of this age and his book *Mrichchakatika* is rich in humour and pathos. Bharavi's *Kritarjuniya* is the story of the conflict between Arjuna and Siva. Dandin was the author of *Kavyadarsa* and *Dasakumaracharita.* Another important work of this period was *Vasavadatta* written by Subhandhu. The *Panchatantra* stories were composed by Vishnusarma during the Gupta period. The Buddhist author Amarasimha compiled a lexicon called *Amarakosa.* The Puranas in their present form were composed during this period. The Mahabharatha and the Ramayana were given final touches and written in the present form during this period.

The Gupta period witnessed a brilliant activity in the sphere of mathematics, astronomy, astrology and medicine. Aryabhatta was a great mathematician and astronomer. He wrote the book *Aryabhatiya* in 499 A.D. It deals with mathematics and astronomy. It explains scientifically the occurrence of solar and lunar eclipses. Aryabhatta was the first to declare that the earth was spherical in shape and that it rotates on its own axis. However, these views were rejected by later astronomers like Varahamihira

and Brahmagupta. Varahamihira composed *Pancha Siddhantika*, the five astronomical systems. He was also a great authority on astrology. His work *Brihadsamhita* is a great work in Sanskrit literature. It deals with a variety of subjects like astronomy, astrology, geography, architecture, weather, animals, marriage and omens. His *Brihadjataka* is considered to be a standard work on astrology In the field of medicine, Vagbhata lived during this period. He was the last of the great medical trio of ancient India. Vagbhata was the author *Ashtangasamgraha* (Summary of the eight branches of medicine). The Gupta Empire existed from approximately 320 to 550 CE and covered much of the Indian Subcontinent . The peace and prosperity created under the leadership of the Guptas enabled the pursuit of scientific and artistic endeavours. Hence, this period is called the Golden Age of India and was marked by extensive inventions and discoveries in science technology engineering, art, dialectic, literature, logic, mathematics, astronomy, religion and philosophy that crystallized the elements of what is generally known as Hindu culture.

1.6.6 Post Gupta India End of Historical Period

In the sixth century A.D. the disintegration of the Gupta Empire gradually paved way for the growth of many smaller kingdoms. At that political juncture at Thaneswar, situated in the Srikantha Janapada in modern Haryana the Pushyabhuti dynasty ruled and the most famous descendant and rulers of that royal family was Harsha Vardhana, who succeeded to his brother king Rajya Vardhan in or about A.D 606. The administrative set-up under Harsha was in some ways a continuation of the system prevalent under the Guptas. Hiuen-tsang mentions that Harsha used to take up tours throughout his kingdom. The king remained the supreme authority, assisted by his ministers and other officials of different categories.

In his early life, Harsha was a devout Saiva but later he became an ardent Hinayana Buddhist. Hiuen Tsang converted him to Mahayana Buddhism. Harsha prohibited the use of animal food in his kingdom and punished those who kill any living being. He erected thousands of Stupas and established travellers' rests all over his kingdom. He also erected monasteries at the sacred places of Buddhists. Once in five years he convened a gathering of representatives of all religions and honoured them with gifts and costly presents. He brought the Buddhist monks together frequently to discuss and examine the Buddhist doctrine. Due to his ardent devotion Buddhism for some time revived her lost glory during the reign of Harsha.

Both Bana and Hiuen Tsang portray the social life in the times of Harsha. The fourfold division of the society – Brahmin, Kshatriya, Vysya and Sudra – was prevalent. The Brahmins were the privileged section of the society and they were given land grants by the kings. The Kshatriyas were the ruling class. The Vysyas were mainly traders. Hiuen Tsang mentions that the Sudras practiced agriculture. There existed many sub castes.

The position of women was not satisfactory. The institution of Swyamvara (the choice of choosing her husband) had declined. Remarriage of widows was not permitted, particularly among the higher castes. The system of dowry had also become common. The practice of sati was also prevalent. Hiuen Tsang mentions three ways of disposal of the dead – cremation, water burial and exposure in the fire woods.

The trade and commerce had declined during Harsha's period. This is evident from the decline of trade centres, less number of coins, and slow activities of merchant guilds. The decline of trade in turn affected the handicrafts industry and agriculture. Since there was no large scale demand for goods, the farmers began to produce only in a limited way. This led to the rise of self-sufficient village economy. In short, there was a sharp economic decline as compared to the economy of the Gupta period.

Harsha died in the year 647 AD. He ruled over India for 41 years. After Harsha's death, apparently without any heirs, his empire died with him. The kingdom disintegrated rapidly into small states. The succeeding period is very obscure and badly documented, but it marks the culmination of a process that had begun with the invasion of the Huns in the last years of the Gupta Empire. In the post Harsha Era, Indian history entered a new epoch i.e called as early medieval period with certain diagnostic features which marked the end of Ancient Indian History.

1.7 SUMMARY

Humankind's past is divided into two broad periods; the prehistoric and the historic divided by the emergence of writing. Prehistoric period of India earmarks Stone Age period that is divided as Paleolithic, Mesolithic & Neolothic periods. Bronze Age (Urban Harappan Chalcolithic & non-urban Chalcolithic period) & Iron Age (the Vedic age) period of India is known to us as proto-historic period.

The history of India starts with the rise of kingdoms in the form of *Mahajanapadas* in northern part. Mauryan dynasty was first in the history to bring entire Indian subcontinent under single rule. The death of Harshabardhan of Kanauja in the year 647 A.D. marks the end of ancient Indian history.

1.8 ANSWER TO CHECK YOUR PROGRESS

1 Differentiate between pre and proto history!
2 List the places those are related to Paleolithic period.
3 What makes the difference between Stone Age and chalcolithic age?
4 List the places which are related to Indus valley civilization.

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1.11 MODEL QUESTIONS

1 Explain the features of society and culture during Mauryan period.

2 Which period in the ancient history is called golden period and why?

3 Present a list of kingdoms those emerged during post Gupta period in India.

UNIT 2: LANDMARKS OF MEDIEVAL HISTORY

STRUCTURE:

2.1 INTRODUCTION
2.2 OBJECTIVES
2.3 RISE AND SPREAD OF ISLAMIC POWER IN INDIA
2.4 CONFLICT AND CONSOLIDATION OF DELHI SULTANATE (1206-1290)
2.4.1 THE AGE OF BALBAN
2.4.2 KHILJI DYNASTY AND TERRITORIAL EXPANSION OF THE DELHI SULTANAT
2.4.3 MUHAMMAD BIN TUGHLUQ (1320-1351)
2.4.4 DECLINE OF DELHI SULTANATE
2.5 RELIGIOUS MOVEMENTS
2.5.1 SUFISM
2.5.2 BHAKTI MOVEMENT
2.6 IMPACT OF ISLAM ON INDIAN CULTURE
2.6.1 SOCIO-ECONOMIC IMPACT
2.7 THE MUGHAL EMPIRE IN INDIA
2.7.1 HUMAYUN
2.7.2 SHER SHAH SURI
2.7.3 AKBAR
2.7.4 JAHANGIR
2.7.5 SHAH JAHAN
2.7.6 AURANGZEB
2.7.7 MARATHAS UNDER SHIVAJI
2.8 SOCIAL-CULTURAL LIFE DURING MUGHAL PERIOD
2.9 SUMMARY
2.10 CHECK YOUR PROGRESS/ SELF ASSESSMENT QUESTIONS
2.11 REFERENCE
2.12 SUGGESTED READINGS

2.1 INTRODUCTION

The Arab conquest of Sind in the 8th century A.D., mark the beginning of medieval history of India. The Islamic rule of over a thousand years first by Arabians from 8th to 13th century followed by Sultanate period and then ultimately by Mughals from 1526 AD is learnt as medieval Indian history. The Mughals continued up to the period when British took over the reign of India.

2.2 OBJECTIVES

Medieval history of India is marked by rise of Islamic rulers in the country. Thus after reading this unit you will be able to

- Understand the chronology of medieval history
- Know rise and spread of Islam fro Arab to rest of the world
- Comprehend the effect of Islamic influence on Indian art, religion & culture of India
- Analyse the socio-political condition of India under Islamic rule.

Let us first the start the unit with the chronology of rise of Islam and its spread to India.

2.3 RISE AND SPREAD OF ISLAMIC POWER IN INDIA

Prophet Muhammed, the founder of the great religion known as Islam was born in the year 570 A.D. in the Mecca city of South Arabia. The followers of Islam became famous as Muslims. The Prophet not only gave a religion but also prepared ground for a strong political system. The principles of Islam were simple. Within a short period, it spread outside Arab, countries like Persia, Syria and Egypt accepted Islam. The followers of Islam also looked towards India. From the early part of 8th century, the Muslims began to appear on the soil of India.

Long before the birth of Prophet Muhammed, Arab traders had been coming to the west coast of South India. And they had a good control over the trade in that region. But with the rise of Islam, the Arabs, being converted to Islam, aspired to conquer India to propagate their new religion. India being a land of religious toleration, these traders was allowed to preach their religion. An Arab commander named Muhammad Bin Kasim was the **first Muslim to invade** Sindh. It was in 712 A.D. But his invasion had no lasting result. As historian Stanley Lane-Poole described the Arab invasion of Sindh was only “an episode in the history of India and of Islam, a triumph without results.” However behind all the early expeditions the object was

merely to plunder the wealth of India and not to conquer, though the idea of conversion was there in their mind. So these were mere raids, no military conquests. The death of Prophet Muhammad was followed by the establishment of a vast Islamic Empire under its Khalifas. These Khalifas, being very powerful and wealthy, pursued a policy of territorial expansion to enlarge their empire as well as to convert the Non- Muslims of the conquered territories to Islam. And it was natural that India could not be overlooked in this matter.

After the Arabs another group of Muslims appeared in the political arena of India, were the Turks. In fact it was **Turk invasion** that laid the foundation of the Muslim empire in India. Ghazni was small kingdom in Afghanistan. Alaptgin, a Turkish slave of Abdul Malik, the ruler of central Asia, established an independent principality with its capital at Ghazni in 962 A.D. Mahmud, the eldest son of Sabuktigin, was a great warrior and daring adventurer, and also a man of ambitious. During the years from 1000 A.D. to 1027 A.D. Mahmud of Ghazni carried out as many as seventeen times invasions of India. Each time he penetrated farther and farther into the heart of India. Mahmud did not try to establish an empire in India. His main aim was to plunder wealth. His invasions, thus, left no permanent results.

After the invasion of Mahmud of Ghazni, nearly two hundred years later, **the third wave of Muslim invasion** came. It produced lasting results. India at last saw the rise of the Muslim power on her soil. There was a small kingdom named Ghor outside India. Towards the close of the 12th century, a powerful man named Ghiyasuddin ruled over Ghor. The name of his younger brother was Shahabuddin Muizuddin Muhammad Bin Sam famous in Indian history as Muhammad a Ghori. His Indian invasion was a lamentable episode in the history of India. He was the ruler of the Ghor or Ghur kingdom.

India at that time had no powerful empire. There was no political unity. A number of small states in the north quarrelled among themselves. The lack of unity, constantly internal disputes, lack of statesmanship and lack of knowledge to understand the external power, prepared ground for the Muslim invasion. Muhammad Ghori's main military objective was to gain control over the Punjab and Sindh, in their initial phase of invasion. At that same time the Rajput kingdoms controlling the whole Gangetic plains, among the Rajput rulers of that time, the Rajput Raja Prithviraj Chauhan was the most renowned. Delhi and Ajmer was controlled over by him. When Ghori advanced, Chauhan king proceeded to oppose him. In the year 1191, both of them met and fought in the battle field of Tarain. In this battle Ghori army was completely defeated and Ghori was badly wounded and he escaped. After this battle Prithviraj thought that Ghori would never return. But in 1192, the Ghori army came back with a larger army and they met again in the same field of Tarain, he conclusively defeated the Chauhans. The battle of Tarain proved to be a watershed in the history of India. Turkish rule was established on a vital part of India. Though Ghori returned to his country, his general **Qutbuddin Aibak** began to rule over the Indian territories from Delhi. Under Aibak's leadership, the Turks gradually made territorial growth in all directions. Aibak had begun his career as a slave of Ghori, for which his (similarly subsequent rulers up to 1290 A.D) are known to be of slave dynasty. Aibak crossed the Yamuna to establish a military base in the upper Doab, Meerut and Baran and in 1193 Delhi was captured by him. The location of Delhi was suitable to be the capital of Turkish power in India.

2.4 CONFLICT AND CONSOLIDATION OF DELHI SULTANATE (1206-1290)

The period from 1206 to 1290 constitutes the formative and the most challenging period in the history of the Delhi Sultanate. After the sudden death of Ghori in 1206 resulted in a tussle for supremacy among his three

important generals, TajuddinYalduz, Nasiruddin Qubacha and Qutbuddin Aibak. Yalduz held Karman and Sankuran on the route between Afghanistan and upper Sind, in that same time Qubacha charge of Uchh, while Aibak had already been deputed as the viceroy of Muhammad Ghori and the overall commander of the army in India. Aibak was in charge of the Delhi Sultanate, because he was the first slave of the Ghori, therefore the first Muslim rulers of Delhi came to be known as the Slave Sultans. Aibak work like a natural successor to Ghori in India from 1206, but his rule was brief reign of four years.

Aibak was succeeded on the throne by his son Aram, but he was too weak to rule, so the son-in-law of Aibak, Iltutmish, captured the throne and became the Sultan. Iltutmish's quarter century reign (1210-1236) was distinguished by a concerted drive to re-establish the Sultanate's authority on areas that had been lost. He was regarded as the consolidator of the Delhi Sultanate. He is described as the slave of a slave. He was first purchased as a slave by a merchant. The merchant sold him to Aibak who himself was a slave.

The throne of Delhi was not a bed of roses to Iltutmish, several problems were occurred in front of him, the Amirs or nobles did not recognise Iltutmish as the Sultan. After the death of Aibak, two powerful generals named Yalduz and Qubacha wanted to be rulers themselves but were defeated by Iltutmish. Iltutmish also faced threat from the Mangols. The Mongols, under Chengiz Khan's leadership, appeared on the banks of the Indus which constituted the border of Iltutmish's empire. Chengiz with a huge army appeared on the north-west in 1221 A.D. However Chengiz did not proceed further.

After the suppression of his enemies and rivals, Iltutmish started his career of conquest. His main aim was to recover the kingdom which had been lost to Turkish Empire. In 1228, Iltutmish manged to get a letter of recognition from the Khalifa for himself and his throne. The Muslim kingdom

in India thus got its legal footing. The opponents and enemies did not venture to doubt the authority of the king. Because, every Muslim was afraid of the Khalifa and was obedient to his order. He also enjoy the title of Shamsuddin.

In the west, he extended his kingdom up to river Indus. Like in the east, he subdued Bihar and Bengal, and brought those areas under Delhi. He also conquered Gwalior, Bayana, Ajmer, and Nagor. Although a skilled warrior, Iltutmish was also a great patron of art and architecture. During his time good numbers of elegant mosques were built at Delhi and Ajmer. The famous Qutab Minar of Delhi Started by QutbuddinAibak was completed by Iltutmish in 1231-32 A.D. He was also known to have introduced for the first time silver coins with Arbic script inscribed on it. He died in 1236 A.D.

Iltutmish nominated his eldest daughter, Razia to succeed him. She came to the power in the year of 1236 and could rule only up to 1240 A.D. The conservative section of Muslim did not like to see a woman on the throne. So she was faced hatched a conspiracy against her and put her in prison and made Iltutmish's third son, Muiz-ud-din Bahram Shah, the sultan. But hardly had he ruled for only two years because he was killed and enthroned by Ala-ud-din Masood Shah. In 1246 he too was killed by the Amirs and Nobles. They chose another son of Iltutmish, Nasir-ud-din to throne. He had no son of his own and so after his death Ghiyas-ud-din Balban ascended the throne of Delhi in 1266 A.D.

2.4.1 The Age of Balban

Although Balban ascended the throne in 1266, the entire period from 1246 to his death in 1287 may be called the age of Balban because he was the dominant figure at Delhi during his time. For Balban, the throne was not a bed of roses and soon he had to face a number of difficulties. After the death of Iltutmish his weak and inefficient successors not only created chaos and disorder in the country but also brought down the prestige of the monarchy. This suitable condition helped the nobles to increase their power

rapidly. In particular the nobles who belonged to the corps of 'The Forty' (at the time of Iltutmish the slave officers formed an elite corp.) had become power-drunk. The royal treasury was empty as taxes had not been collected properly. Subject life was not peaceful. On the other sides the Hindu states of Rajputana and Central India in the southern borders of sultanate was also increasing military power. Thus, soon after his accession, Balban was confronted with numerous problems. With tact and determination he solved each of the problems one after another.

Espionage system was more important to maintain the efficiency of an absolute government that well known by Balban. He appointed secret reporters for every department. In each district also a number of secret news writers were employed. They not only reported on the important developments of their areas, but also informed on the activities of the nobles, the generals and even the Sultan's sons. The strength of an empire usually rests on its army. He reorganised the existing army to increase its efficiency and morale. Thus the help of a strong and well organised army Balban succeeded in checking external and internal aggressions as well as suppressing the rebellions.

The frequent raids of the Mongols had caused a great panic and unrest in the Punjab and Sind. To check the Mongol menace he took some steps, he never moved from the capital but kept a vigilant watch upon the north-west frontier. He decided to give up the policy of territorial expansion. He built a chain of forts along the North West frontier manned by seasoned soldiers. He increased the production of arms and weapons and appointed young and efficient officers.

As one of the greatest Sultans of Delhi Balban was successfully guided the destinies of the Sultanate for a long period of forty years, twenty as Prime minister and twenty as Sultan. He set up a magnificent court and displayed his power and authority with kingly dignity. Thus he could restore the status and prestige of the sultan. He was a good administrator and had

a strong sense of justice. He kept the nobles under control and strengthened the Central Government. He was a patron of men of letters, Amir Khusro, one of the greatest Persian poets of the medieval times flourished during his reign. Amir Hasan, another celebrated poet, lived in his reign. Both these poets were patronised by Balban's eldest son, prince Muhammad.

But Balban is not free from the criticism. His rule of blood and iron and his ruthlessness created terror in the hearts of the people. He even could not believe native Muslims. All his officials were of Turkish origin. He died in 1287 A.D.

2.4.2 Khilji Dynasty and Territorial Expansion of the Delhi Sultanat

The sultans of the slave dynasty ruled till 1290 A.D. Sultana Raziaya, Nasiruddin and Balban were the notable rulers of that dynasty. They are followed by the illustrious Khiliji dynasty and founded by the ruler Alauddin Khiliji. The brief period of Khiliji rule (1290-1320), saw important changes in the socio-economic and administrative structure of the Delhi sultanat. Alauddin was the nephew and son-in-law of sultan Jalaluddin Khiliji. The old sultan gave him the territories of Kara and Oudh to govern. While the Delhi Sultanate covered most of northern India south India remained far from the Muslim power. Alauddin heard about the limitless wealth of the southern states. He decided to attack the city of Devagiri in the south states. Alaudddin's sudden raid was a surprise to all. The result of Devagiri, Ramachandra Dev, was unprepared. The invader thus became successful, and returned with huge quantities of pearl, gold and other precious things. Hearing this news sultan Jalaludddin came down to congratulate his nephew on his success. But Alauddin had planned assassination of Jalaluddin when the sultan embraced him in affection. Thus Alauddin proceeded to Delhi to capture the throne. In 1296, Alauddin proclaimed himself as sultan.

Alauddin's administrative genius was revealed best in the economic field. In fact none among the medieval kings could be compared with him in this respect. His market control measures were interesting and instructive. Many of his steps appear modern. Credit goes to him that he worked out a market policy with force and vigour. Realising the importance of army to be loyal for protecting internal disorder and external invasions, Alauddin gave a handsome salary to keep his army happy through payment. Secondly, the sultan fixed the prices of all goods of daily use. Thirdly, in order to supply food grains at regulated price, he wanted to store the grain in royal granaries. To obtain sufficient grain, he received the revenue from the peasants in kind, not in cash. He fixed the prices of different food products. Fourthly, the sultan enforced a control of price among the traders, merchants and shopkeepers. Those who did not obey his rules were heavily punished. He engaged spies to detect dishonest traders and law-breakers. The people greatly benefited from the market control regulations. Fifthly, the merchants and traders were required to register their names with the Government. They were bound by agreement to supply goods to the market for sale. The traders were not allowed to buy cheaper and sell dearer. Sixthly, he appointed market superintendents under the titles Diwan-i-Riyasat and Shahna-i-Mandi. Those officers supervised the markets. Strict discipline and honesty were enforced by them. Finally the prices of animals were also controlled for the good of the people. Horse, cattle, ponies and goats became available at cheaper rates.

All these measures brought down prices and kept the traders in control. The traders no doubt could not earn more to grow richer. But the people enjoyed the economic benefit to live happier. The army remained satisfied. Their efficiency kept the country in peace. Crimes became less, and people became disciplined. But all these reforms worked well as long as the Sultan commanded fear. It was his despotism which kept the system

going. When the centralised power showed weakness, the system began to disappear.

Among the sultans of Delhi, Alauddin was the ablest. He also ruled over the largest empire of the sultanate period. He was the first Muslim ruler who tried to separate politics from religion. He did not go by the wishes of the Ulema. Instead, he ruled as he pleased. It shows that he did not fear religious law or rules in order to rule freely and strongly. Lastly, he was died in 1316 A.D.

2.4.3 Muhammad Bin Tughluq (1320-1351)

With the death of Alauudin, his system of government vanished. A new dynasty came to the power known as Tughluq dynasty, Muahammad Bin Tughluq was the son of Ghiyasuddin Tughluq, the founder of Tughluq dynasty. Muhammad Bin Tughluq is one of the most controversial rulers of medieval history. His name is associated with some remarkable works. He is remembered as a man of novel ideas. His character is interpreted differently. To some, he appeared as a mad or half mad king. Other said, he was far advanced of his time, his character appears puzzling. Muhammad was a vastly learned man. He was himself a poet, and knew enough of Persian poetry. He loved astronomy, mathematics, physical sciences, logic and philosophy. His contemporaries admired his genius as a wise scholar. He was deeply religious man; he strictly followed the rules of religion. He also tolerated the religion of others. However he was a bundle of contradictions, his political experiments brought him many criticisms and problems as discussed below.

Firstly, Muhammad Tughluq for want of exchequer increased the tax on the subjects in the select fertile areas of the Doab region. However the increase of tax was untimely as there was crop failure in the Doab causing total famine. Collection of more taxes at such a time proved too hard to peasants. Thus he tried to collect taxes by force. The ruin of the Doab alarmed the people of other areas. Thus, instead of getting more money, he

invited disturbances and lost money. The sultan earned unpopularity as an oppressive ruler.

Second and the most interesting experiment of Muhammad Tughluq was his transfer of the capital from Delhi to Daulatabad. By the time of the Tughluq rule, the empire of Delhi was so vast. From the north and north-west, it extended to far to south. He thought that Delhi was not a central place of the Indian sub-continent. Delhi was nearer to foreign invaders form the north-west. Taking these factors into consideration he transfered from Delhi to Daulatabad in the south. He also decided to transfer the entire population of Delhi to Daulatabad. Had he transferred only the government of the state, things could have been much easier? But the transfer of an entire city-population was no easy matter. The distance from Delhi to Daulatabad was seven hundred miles. Due to the order of sultan all masses were ready to move to leave their dear city and ancestral homes. Yet the long journey was full of horrible suffering. Many people fell dead on the way. Those who finally reached Daulatabad with life, found the place totally different and difficult. At Daulatabad, the capital could not work. The sultan realised his mistake. He ordered for return to Delhi. Once again there began a terrible journey. Only a handful of survivors at last reached Delhi back. Delhi, too, did not recover from the tragedy. The transfer of the capital was experimented in the years 1326 and 1327 A.D. the whole experiment had ended in endless suffering and loss.

Soon after his experiment with a new capital, the sultan began his experiment with a new currency in 1330. Faced with economic problems, he thought of an original experiment. In those days gold and silver coins were in circulation. He saw that the supply of silver was very much less. He wanted more coins to circulate for his needs. He perhaps knew that in China and Persia token currency was circulated. Instead of gold and silver, he issued copper coins in plenty. But he did not realise that every house in the

country possessed copper utensils. It became easy for people to melt their utensils and make coins out of them. Many houses turned into mints.

Nobody could know the difference between the government and forged coins. In result, while the government suffered economically, private individuals made much gain. Heaps of copper coins appeared as mountains within the treasury walls. The state suffered badly and the treasury was drained of gold and silver.

His ambition to conquer foreign lands landed him in further disaster. He built a vast army to conquer the distant land of Khorasan. The army was paid salary for one full year. But the invasion of a foreign country was not practical on his part. But he thought of yet another adventure. There was the mountainous land of Qarajal between India and China. The hill chiefs of those areas did not care for the sultan. He therefore, sent military expedition to conquer that land. But there were no roads to carry supplies. So when his army advanced into Qarajal, it met with a miserable fate. In extreme cold and rains, the soldiers died in large number. It is said only ten persons returned alive to tell the sultan the story of the end of an army. This ended the last experiment of sultan Muhammad Bin Tughluq. The last years of the sultan were full of troubles. Rebellions broke out in the south, in Bengal and at other places. The sultan could not suppress them at all places, gradually the empire began to break up. He died in 1351 A.D. In the long run he has remained a misunderstood and much criticised ruler of India.

2.4.4 Decline of Delhi Sultanate

The Tughluq Dynasty finally received a death blow when Amir Timur invaded India in 1398-99 A.D. Two other dynasties ruled over the Delhi sultanate after the Tughluqs. They were the Sayyid and the Lodi dynasties. The last dynasty was overthrown by Babur who established a new dynasty famous as the Mughal dynasty.

2.5 RELIGIOUS MOVEMENTS

The period from the fourteenth to the sixteenth century A.D. was remarkable for religious movements in India. It witnessed the emergence of a saints and sages who brought about two epoch making socio-religious movements. The principal aim of these movements was to establish brotherhood, love and friendship between the Hindus and Muslims. Those two movements were the Sufi and Bhakti Movements started by the Muslims and Hindus respectively.

2.5.1 Sufism

The Sufi movement was the result of the Hindu influence on Islam. Pious, self disciplined Muslims who lived simple lives for realising god and renunciated the world and worldly pleasures came to be known as 'Sufis'. They wore garments of course wool (Sufi) as their badge of poverty. These novel ideas of the Sufis were severely criticised by the orthodox Muslims. So they lived a secluded life. While the orthodox Muslims believed in external conduct, the Sufis believed in inner purity. The Sufis took love to be the only means of reaching God. The Sufis regarded singing and dancing as methods of inducing a state of ecstacy which brought one nearer to his goal of union with God. Some of the leading Sufi teachers are Khwaja Muinjuddin Chisti who introduced the Chisti order in India, FariuddinGanj-i-Shakar, popularly known as Baba Farid, Nizam-ud-din Auliya the disciple of Baba Farid. All of them spread the message of universal love and brotherhood.

2.5.2 Bhakti movement

Bhakti meant devotion. Religious beliefs and practices by now had become difficult to most people. Higher philosophies carried no meaning to them. In their heart, they longed for a simple method to attain God. The Bhakti cult gave them that opportunity. Bhakti as a state of mind could establish direct relation between the devotee and the Supreme Being

through an emotional feeling towards Him. Among the great preachers of the Bhakti, three saints stand out the most prominent. They were Kabir, Guru Nanak and Chaitanya. The Bhakti movement became very popular in India. In fact no other movement after movement after Buddhism is found to be that popular. Behind it, lay two causes. First, it was preached in the vernacular language, the second was the simplicity of the teaching. The result of the Bhakti movement were far-reaching, the spiritual life of the people became more developed than before, the denouncement of the caste system resulted in a lessening of the hatred and animosity between one class and another. Next the difference between the Hindus and the Muslims was minimised. They started to understand the underlying philosophy of their respective religions. As a result, some Mughal emperors later on became liberal towards the Hindus. The Bhakti movement brought about a tremendous development in literature and language. For all these reasons, the medieval Bhakti movement forms a significant chapter of Indian history.

2.6 IMPACT OF ISLAM ON INDIAN CULTURE

The Indian society was the first to be influenced by the advent of Islam. That was because the Muslims of India were deeply influenced by Indian culture. The sultans and their Muslim nobles adopted certain, Indian manners, traditions and customs. The Muslims like the Hindus also used gold ornaments. They also adopted some Indian methods of cooking. Even in marriage the Muslims adopted some Hindu customs. IbnBabuta, while describing the marriage of a sister of Muhammad Tughluq, mentions the adoption of the Indian marriage customs on the occasion.

2.6.1 Socio - Economic Impact

The impact of Islam on the socio-economic arena was most discouraging. Since the women in Muslim society were treated inferior to men, the Hindu women were looked down upon with equal eyes in social

matters. Furthermore, in many cases the Hindus women practiced Jauhar (death by fire) so as to safeguard their honour against Muslims attacks. Another social evil coming in the wake of Islamic influence was the Purdah system. Another evil impact of the Muslim contact with the Hindu society was slavery which was usually common in the society of the Muslims. During the Muslim rule in India serious efforts were made by the Muslims to convert the Hindus to Islam. The concept of multi-national trend was also another evil impact of the Indo-Islamic contact. Though a cultural assimilation of the Hindus and Muslims took place, they retained their languages, traditions and ways of life. This resulted in the rise of the two-nation theory which ultimately led to the demand of the Muslims for the partition of India. There was yet another evil impact of the Muslim contact. The feudal structure of the Muslims created two classes, the rich and poor. Under their rule also the rich grew richer and the poor grew poorer. The peasants in particular were hit the hardest by poverty.

Despite these evil effects of the Muslims contact, there were some good and healthy impacts of Islam which came in the wake of mutual understanding. While Muslims absorbed some elements of Hindu culture, the Indians borrowed no less from Islamic culture. This Indo-Islamic assimilation produced an excellent result in the domains or religion, language, literature and fine art.

2.7 THE MUGHAL EMPIRE IN INDIA

The Muslim period of Indian history is divided into two parts, namely, the Age of Sultans and the Mughal Age. The sultanate covered a period from 1206 to 1526 the last Sultan of Delhi being Ibrahim Lodi, who was defeated by Babur in the famous field of Panipat. There ended the rule of the Sultans and began the period known as the Mughal dynasty. Babur was the founder of Mughal dynasty.

2.7.1 Humayun

Babur was succeeded by his son Humayun. He ruled for twenty six years. Humayun was defeated and driven out from India by Sher Shah. After his defeat in hands of Sher Shah, the unfortunate Humayun moved from place to place as a homeless wanderer. He searched for shelter here and there on his way out of India. During this time his wife gave birth to a son in the year 1542. The child was named Akbar.

2.7.2 Sher Shah Suri

Sher Shah, an Afghan belonged to the Sur dynasty. Sher Shah ruled only for a brief period. Within a few years of his death, internal struggle broke out in the Sur dynasty. As a result, the Afghan power became weak; when that was the situation, Humayun felt bold enough to re-conquer his lost empire. However within one year of his succession, in the year 1556, Humayun fell down on the stairs of his library at Delhi and died.

2.7.3 Akbar

At the death of Humayun, his son Jalaluddin Muhammad Akbar was only a boy of fourteen. The death of Humayun encouraged his Afghan enemies to attack Delhi. However, Himu, one time minister of Humayun defeated the Mughal soldiers and captured Agra and Delhi. Brave and young Akbar with his guardian Bairam Khan re-conquered Delhi and Agra from Himu in the grim battle of Panipat in 1556. It is famous as the Second Battle of Panipat. From initially the territory expanding Delhi, Agra and the Punjab during his life time, he conquered far and wide and transformed the Mughal Empire into an all-India empire, except the south. Towards the end of his rule, his forces crossed the Vindhyas and began the invasion of the south. It was the beginning of Deccan policy of the Great Mughals. Akbar had no time to acquire much of southern territories. But his successors carried on the work begun by him. Akbar employed the bravest of the Indian races, the Rajputs, to achieve his conquests. By winning over the Rajputs his side, Akbar proved his remarkable statesmanship as an empire builder.

Akbar's administration rested on the principles of nationalism, liberalism and impartiality. Akbar abandoned traditional Muslim policy of administration. Instead, he laid the foundation of the Mughal administration on a number of sound principles. His administration naturally proved itself the best of medieval administrations. Akbar organised his central and provincial governments. The central government was divided in to several useful departments. Each department was placed under an administrator. The real fame of Akbar rests on his religious policy. Akbar's by his largeness of mind, liberality of attitude, and nationalistic approach proved to be unique among the rulers of the Middle Age, and greatest among the Muslim monarchs of Indian history. He put his liberalism into practice. In the other wards, he gave a new turn to traditional Muslim administration. Akbar abolished the Pilgrim Tax on his Hindu subjects. The earlier Muslim rulers discouraged the Hindus from going on pilgrim- age by imposing a tax on them for such journeys. The most hated tax which the Muslim rulers collected from their Hindu subjects was the Ziziya. It was paid by the Hindus in order to practise their own religion. Akbar abolished the Ziziya. It was the unique step. While it pleased the Hindus everywhere, it also strengthened the foundation of the Mughal Empire. In a spiritual mission to assimilate the substance of all religions he invented a new cult known as Din-i-Ilahi, It means 'Divine Faith'. It aimed to establish the Oneness of God. The Din-i-Ilahi vanished with the death of Akbar. But his liberal policy influenced his successors to preserve the national character of the Mughal Empire. Akbar died in 1605 A.D.

2.7.4 Jahangir

Akbar was succeeded by his son Jahangir; he was not a genius like his father. But he wisely followed Akbar's liberal policies. He is remembered for his sense of justice. His reign is notable for the role of his queen, Nur Jahan. She was a remarkable woman of medieval Muslim history. She dominated the Mughal politics till the death of her husband. It was during

the reign of Jahangir that two Englishmen named Captain William Hawkins and Sir Thomas Roe came one after the other to obtain permission for trade. They received favour from the Emperor. Jahangir died in 1627 A.D.

2.7.5 Shah Jahan

The thirty years from 1628 to 1658 make up a glorious chapter in the history of the Mughal rule under Shah Jahan in India. This was a period during which the culture of the country witnessed a remarkable improvement. So his reign is generally called a golden age in the history of the Mughal rule.

The glory of the Mughal rule reached its zenith during the time of Shah Jahan. For his majestic achievements in the field of architecture, he is often described as Shah Jahan the Magnificent. The Indo-Islamic architecture reached its perfection during his rule. The Mughals, in fact, were great builders. From the time of Babur, attention was paid to erect necessary monuments. Akbar took keen interest in building activities. Jahangir was not great builder like his father. He was more interesting in painting. The Indo-Islamic architecture reached its highest point of glory under Shah Jahan. He was the greatest builder among the Mughals. Among his many monuments the following are the most famous. Emperor Akbar built the Agra Fort as the seat of his government. Shah Jahan wanted to remodel many of those stone structures with marble. He had a great liking for marble works. Among the marble works in Agra Fort, two were the most beautiful. They were the Musamman Burj and the Moti Masjid or Pearl Mosque. Delhi, being the capital of earlier times, received greater attention of Shah Jahan. His real ambition was to make that capital the most beautiful city of India. The Red Fort became the symbol of Shah Jahan's ambitious dreams. It took nine years to complete its construction.

Shah Jahan built one of the largest mosques of India in his capital. It is famous as the Jumma or the Jam-i-Masjid of Delhi. In size, it is huge and spacious. Among all the monuments of Shah Jahan, TajMahal is the best.

It is famous as one of the wonders of the world. The Taj was built to contain the mortal remains of Shah Jahan's wife, Mumtaz Mahal. She died early in the reign of her husband, 1630. Soon thereafter, the Emperor began the construction of the Taj. The purpose was to keep the memory of Mumtaj everlasting. The foreign traveller Tavernier who visited India at that time wrote that the Taj was built in 22 years. The cost of construction was said to be three crores.

While working wonders in the field of architecture, Shah Jahan made a fabulous throne for himself to exhibit his wealth. It is famous as the Peacock Throne. The cost of the Peacock Throne remains a matter of speculation. It took seven years to be completed, and it cost one crore of rupees. Few kings of history could have enjoyed such a costly throne. The Peacock Throne was like a fine piece of art made in jewels. This precious throne was taken away from India by the invader Nadir Shah from the hands of his weak and worthless successors. Such was, thus, the grandeur of Shah Jahan. But there were already some signs of weakness. The loss of Kandahar, tragedy in central Asia, famines in Deccan and Gujurat, showed the darker side of Shah Jahan's regime.

In September, 1657, Shah Jahan fell seriously ill at Agra. As the news spread, his sons at once advanced to fight for the throne. Shah Jahan had four sons, Dara, Shuja, Aurangazeb and Murad. It was an irony of fate that every son thought himself as fit to become the Emperor. As they proceeded to capture the throne, a fratricidal war broke out. It was the biggest fratricidal war in Mughal history. The less capable princes, Shuja and Murad, lost the race. The real struggle was between Dara and Aurangzeb. Dara lost the battle and fled. The victorious Aurangzeb advanced towards Agra. Shah Jahan's soldiers tried to defend the fort. But Aurangzeb captured and kept his father as a prisoner in the Agra Fort, he proceeded to Delhi. There he crowned himself as Emperor in July 1658 A.D. Shah Jahan remained a prisoner in the Agra Fort for the rest of his life. It

was the pathetic end of a magnificent monarch. At last after eight years of life as a prisoner, he died in 1666 A.D.

2.7.6 Aurangzeb

Aurangzeb became the Emperor in 1658 A.D. By keeping his old father a prisoner and by killing his brothers, he proved himself a man of merciless character. Among the Great Mughals, he possessed extraordinary personal qualities. In his private life, he was far from vices, pleasures and extravagance. He was so puritan that he abolished music from the royal court and dismissed the singers and musicians. He maintained high moral standard and lived a simple life. His heart and mind were too hard. He had no pity. People were afraid of him. He had no friends or advisers. As he worked hard to run the Empire, he took all responsibilities upon himself. The administration of a vast empire became a personal matter of the Emperor. The Mughals Empire reached its zenith under Aurangzeb. Its territorial extent became the largest. Yet, the signs of decline became clear. For this, Aurangzeb's personal character was partly responsible. Side by side, his religious and political policies became largely responsible for the decline of the Empire.

Because of Aurangzeb's imposition of most hated Jijiya tax on Hindus and fanatic policy, the Jats, the Bundelas, the Satnamis, the Rajputs and the Marathas grew rebellious and this hastened the fall of the empire. The Rajput policy of Aurangzeb is a tragic chapter in the history of Mughal India. His policy of alienating the Rajput sentiment proved to be one of the important factors for the downfall of the Mughal Empire. Aurangzeb finally died during his campaign of Deccan at Ahmadnagar in 1707.

2.7.7 Marathas under Shivaji

The rise of the Marathas during the second half of 17th century is interesting as it played a remarkable role in shaking the very foundation of the Mughal Empire which was about two hundred years old by fighting

relentlessly with the Mughals. The Maratha kingdom had emerged in the region lying to the south of the Satpura hills and the east of the Western Ghats Mountains. Corresponding to a part of the modern state of Maharashtra, the inhabitants of the kingdom were known as the Marathas. Shivaji was the son of Shahji Bhonsla, an ambitious Maratha leader. His mother was Jija Bai, a wise woman of pious and noble character. Shivaji wanted to establish an independent Hindu State in the Deccan. In order to achieve this, he began his conflict with the sultan of Bijapur. In 1657, Shivaji began his conflict with the Mughals. Aurangzeb was then the viceroy of the Mughal Deccan. When Aurangzeb was busy in his Deccan campaign attacking Bijapur, Shivaji took the opportunity to attack the Mughal territories. Here was the beginning of the hostility between Aurangzeb and Shivaji whom history aimed to see as the greatest rivals of their time. When Aurangzeb became the Emperor in 1658, Shivaji was busy in the south to consolidate his power. Aurangzeb sent the Rajput Raja Jay Singh, a top general of the Mughal army in 1655 to suppress Shivaji. He applied both force and diplomacy. Shivaji suffered military reverses with loss of troops and agreed for peace. By the Treaty of Purandhar he surrendered a number of forts to Jay Singh agreed to visit Aurangzeb in Agra as a guest of honour. Jai Singh guaranteed the safety of the Maratha leader. It is surprising that Shivaji agreed to visit the Mughal Court with his son Shambhuji knowing fully well how dangerous was Aurangzeb as an enemy. He reached Agra in May 1666 A.D. and being a man of ruthless nature Aurangzeb placed Shivaji under house arrest. Heavy forces guarded the prisoner's residence and all movements of Shivaji inside the house were closely watched. However, Shivaji became successful to escape from the Agra. On arrival, he strengthened his administration during the next three years. Thereafter, in greater vigour and with larger forces, he renewed his war with the Mughals. Shivaji crowned himself as king at Raigarh in June 1674 and proclaimed himself as the Chhatrapati, or the Great king, the Lord of the

Umbrella. Shivaji is one of the foremost figures of the medieval Indian history. The career of Shivaji left two legacies. First, his heroic struggle became an inspiring example to Rajputs, Sikhs, Bundelas, Jats and other freedom loving people. Secondly, the Maratha power of his creation carried out his mission with determination. For all these reasons, he occupies a place of honour among the famous rulers of India.

2.8 SOCIAL - CULTURAL LIFE DURING MUGHAL PERIOD

The Mughals set up a splendid system of administration in India. The provincial administration was systematic and efficient. The Mughal rule was autocratic in theory but in practice it was a military administration. Both Hindus and Muslims took part in the Mughal administration. It was only Aurangzeb's religious policy which antagonized the Hindus and Hindus withdrew their support to the Mughal government there after.

The women did not occupy any high position in the Mughal society. This was in contrast to the ancient Hindu society. With the advent of Muslims in India, the status of women in the society started to deteriorate. The purdah system was prevalent among the women, more rigidly in the upper class families. Polygamy was very common in both Hindu and Muslim communities. An inhuman practice called Jauhar was prevalent among Hindu women, particularly among the Rajputs. Girls were considered to be a burden for the parents. Girls were given in marriage at the very early age of seven or eight. Further the condition of the Hindu widows was miserable. They too could not remarry. They often had to perform Sati in the funeral pyre of their dead husbands. The position of the women of the lower classes was comparatively good. They enjoyed a greater economic and social independence. The social position of the Muslim women, compared to that of the Hindu women was better. A Muslim woman could divorce her husband if circumstances so demanded. She was not to practise Sati after her husband's death. On the contrary, a Muslim window if she so desired, could remarry.

The social set up of the Hindus during the Mughal period was based on the caste system. However, the rigidity of the caste system was minimised due to the influence of Islam which believed in the principle of social equality and brotherhood of all men, except for the slaves who could be bought and sold like ordinary commodities.

Folk dances, songs and juggler's, tricks, martial arts and polo were some sources of entertainment for the people. The emperor, the nobles and the upper classes spent lavishly on their dress. The Mughals rulers were very particular about fashionable dresses. Turbans were used in all communities. Ain-i-Akbari mentions thirty seven types of ornaments used by the ladies. The women of the Mughal society gave special attention to their physical charm. They used collyrium, vermillion, musk menhidi (henna leaves), nail polish and different scents.

The Hindus, for the most part were vegetarians. The Muslims took meat. Khichari prepared with rice and pulses was a popular dish of the common people. Wine, opium, bhang and Tabaco were the common intoxicants to which the people were addicted. People of all communities were deeply superstitious. They believed in astrology and predictions. Evil practices like the Sati, infanticide, child marriage, dowry, the purdah system and polygamy were in vogue. Education was at a rudimentary stage in medieval times. While schools for Hindus were attached to temples, Maktabs or Muslims primary schools were usually attached to mosques. Girls could not attend public institutions due to the purdah system.

India's economy during the Mughal period was predominantly agricultural. Wheat, rice, sugarcane, indigo, cotton, tobacco and pulse were extensively cultivated in the country. During the Mughal period, there was extensive and varied industrial activity by the people. The important industries were textile, stone work, metal work, paper and leather. The premier industry of the time was the manufacture of cotton cloth. Trade in India, both inland and foreign, was active and considerable. The internal

trade was carried on through land and rivers. The internal trade between the villages and the towns was the backbone of the rural economy. India had foreign trade with different countries of Asia and Europe. Ser Shah and Akbar tried their best to regulate the currency of the realm. Coins made of gold, silver, and copper were issued by Akbar. There was an imperial mint at Delhi. The Mughal age inaugurated a new era in the field of Indian art and architecture. Except Aurangzeb, the other Mughal emperors were great builders. Akbar had a great passion for building. His earliest construction, the tomb of Humayun, is remarkable, then he built a genius is the city of Fatehpur Sikri. Some magnificent architectural monuments found here are Jodhbai's place, Birbal's place, Punch Mahal, the tomb of Salim Chisti, the Jami Masjid, Buland Darwaza, the Diwan-i-Am and theDiwan-i-Khas. After Akbar, Jahangir paid greater attention to painting than to architecture. In the Shah Jahan period Mughal architecture reached its highest watermark. The notable monuments of Shah Jahan's time are the Red Fort and the Jami Masjid at Delhi and the Taj Mahal and the Moti Masjid at Agra. The art of planning and constructing gardens, Babur brought with him the art of garden building to India and bequeathed it to his successors. The Ram Bagh and the Zoha Bagh at Agra are two famous gardens of Babur's time. Akbar too laid out Nasim Bagh and Nishat Bagh, two beautiful gardens near the Dal Lake in Kashmir. Akbar was great patron of music. Abul Fazl mentions that thirty-six singers enjoyed the patronage of Akbar's court. The most illustrious singer of the time was Tansen. Thus there was all-round prosperity and cultural development in India under the Mughals. Literature, art, architecture, garden-making and music flourished during this period.

2.9 SUMMARY

The medieval history of India begins with 8th century A.D. and is known to be the history of Islamic rulers in India. The period witnessed series of foreigners' invasion first by Arabian during 8th century, followed by Turks under Mahamud of Ghazni. However these two invasions did not

leave any permanent stamp in India as they were for the main purpose of plundering wealth and were not political expansion of their territory. However, the third in the series of invasions by Muhhamed a Ghori marked the beginning of Islamic rule in India as Muhhamed Ghori appointed his commander Qutb-udin- Aibak to be the territorial ruler of India. He being a slave to his master, his rule and the rule by subsequent rulers viz. Iltutmish, Razia Sultana & Ghiyas-ud-din Balban is known as Slave dynasty. Mughal dynasty similarly was laid by Babur. His son Humayun however spent most of his time in exile. It was Akbar who consolidated Mughal power in Delhi and ruled nearly half a century. Mughal rule reached its prosperity during Shah Jahan's period which witnessed an all round progress of art and architecture. However it was during Aurangzeb's period political territory was largest amongst all Mughals. The Mughal rule was temporarily interrupted by Sher Shah Suri. Shivaji also enjoys a place of prominence. The Mughal period declined marginally during Aurangzeb and ended with Bahadur Shah Zafar.

2.10 CHECK YOUR PROGRESS

1. Give a brief account of socio-political condition of India during Sultanate period.
2. Give reasons for the fall of Sultanate rulers at Delhi.
3. Elucidate upon the Sufi movements in the country.
4. Outline the chronology of Islamic rulers in India up to last Mughul emperor.
5. Describe the development of art and architecture during Mughal period.
6. Write a detailed note on political ambitions and territorial expanse of Shivaji.

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UNIT 3: STATE OF INDIA UNDER BRITISH RULE

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3.1 INTRODUCTION

Vasco de Gama's discovery of sea route to India from Europe via Cape of Good Hope in 1498 began a new era of trade and business

between India and Europe as the route was a viable alternative the land route via Constantinople.

However Indian goods were in far greater demand in Europe than were European goods in India. Merchants might profit handsomely through the sale of Indian goods, which were of both better quality and lesser price than similar European products. The result was both a drain of bullion from Europe to India, as well as stiff competition for European producers who were unable to match either the price or quality of Indian goods. Eventually, many trading companies came to India and established their trading centres. They entered India as traders at the outset but by the passage of time indulged in the politics of India and finally established their colonies. The commercial rivalry among the European powers led to political rivalry. Ultimately, the British succeeded in establishing their rule India.

3.2 OBJECTIVE

Modern history of India is marked by come of East India Company in the country. Thus after reading this unit you will be able to

- Know about foundation and expansion of British rule in India
- Analyse the socio-political condition of India under Brithish rule.
- Economic condition of india under british rule

3.3 FOUNDATION AND EXPANSION OF BRITISH RULE IN INDIA

The English East India Company was established in 1600 by a special Charter of Queen Elizabeth of England. Captain Hawkins arrived at the royal court of Jahangir in 1609 to seek permission to establish English trading centre at Surat. But it was refused by the Mughal Emperor due to Portuguese pressure. Later in 1612, Jahangir issued a *farman* (permission letter) to the English and they established a trading factory at Surat in 1613. Sir Thomas Roe came to India as ambassador of James I, the king of England to the Mughal court in 1615. He obtained permission from Jahangir

to establish English trading factories in different parts of India. The English established their factories at Agra, Ahmadabad, Baroda and Broach by 1619. The English East India Company acquired Bombay from Charles II, the then king of England. In 1639, Francis Day founded the city of Madras where the Fort St. George was built. In 1690, an English factory was established at a place called Sutanuti by Job Charnock. Later it developed into the city of Calcutta where Fort William was built. Later, Calcutta became the capital of British India. Thus Bombay, Madras, Calcutta became three presidency towns of the English settlements in India.

The Mughal Empire declined in the first half of the eighteenth century. The political vacuum was filled by the rise of regional states like Bengal, Hyderabad, Awadh, Punjab and Maratha Kingdoms. But these regional powers could not provide lasting political stability resulting into a lustful chance for the British East India Company to establish a territorial empire in India. Now a set of institutions and regulations were required to rule India through colonial mechanism. They adopted three methods to expand the British Empire. They were: 1. Wars and conquests, 2. Subsidiary Alliance System, and 3. annexation of territories through the adaptation of doctrine of lapse. Initial method was outright military conquest or direct annexation of territories; it was these areas that were properly called British India. Latter on to consolidate its position diplomatic efforts through treaties and agreements with indigenous rulers were also made.

In the beginning of the eighteenth century, the English and the French were competing with each other to establish their supremacy in India. Both of them used the political turmoil prevalent in India as a result of the decline of the Mughal Empire in their favour and indulged in internal politics. The Anglo-French rivalry in India was manifest in the Carnatic region and in Bengal. The Anglo- French rivalry, taking the form of three Carnatic Wars constituted landmarks in the history of British conquest of south India in the eighteenth century. In order to establish their supremacy,

it was necessary for the English East India Company to eliminate the French from this region. As a result of Seven Years' War (1756–1763) in Europe, the French and English settlements in India also became involved in open hostilities. In the third Carnatic war, the British East India Company defeated the French forces at the battle of Wandiwash in 1760 ending almost a century of conflict over supremacy in India. This battle gave the British trading company a far superior position in India compared to the other Europeans. The work of Dupleix and Bussy in the South was thus destroyed in 1760–1761; the French possessions in India were, however, restored by the treaty of Paris (1763). This conflict was resolved in the English East India Company's favour because of its strong navy in India, its progressively increasing military strength and good leadership, the support they received from the Government in England, and the larger resources at its command in Bengal.

Bengal remained one of the fertile and wealthy regions of India. The English ascendancy in Bengal proved to be the basis for the expansion of English rule in India. The conflict between the Nawab of Bengal, Siraj-ud-Daula and the English led to the Battle of Plassey held on 23 June 1757. Robert Clive, the Commander of the British troops emerged victorious by defeating the Nawab's army. The easy English victory was due to the treachery of Mir Jafar, the Commander of Nawab's army. However, the victory of the British in the Battle of Plassey marked the foundation of the British rule in India. In 1764, the English once again defeated the combined forces of the Nawab of Oudh, the Mughal Emperor and the Nawab of Bengal in the Battle of Buxar. The English military superiority was decisively established. In 1765, Robert Clive was appointed as the Governor of Bengal. In the same year, the Treaty of Allahabad was concluded by which the Mughal Emperor granted the Diwani rights to the English East India Company. Thus the British power in India was thoroughly established. Thus, the formal British rule in India is understood to have commenced in 1757,

after the Battle of Plassey, when the Nawab of Bengal surrendered his dominions to the British East India Company. Henceforth the British Company transformed from a commercial trading venture to a political entity which virtually ruled India. Now it acquired auxiliary governmental and military functions, until its dissolution in 1858 when, consequent to the Government of India Act 1858, the British government assumed the task of directly administering India. From 1858 to 1947, the British Government directly ruled over India.

3.4 NATURE OF BRITISH RULE IN INDIA

British imperialism was more practical than that of other colonial powers. Its motivation was economic, not evangelical. There was none of the dedicated Christian fanaticism which the Portuguese and Spanish demonstrated in Latin America and less enthusiasm for cultural diffusion than the French showed in their colonies. For this reason they westernized India only to a limited degree. But British interests were of several kinds. At first the main purpose was to achieve a monopolistic trading position. Later it was felt that a regime of free trade would make India a major market for British goods and a source of raw materials, but British capitalists who invested in India, or who sold banking or shipping service there, continued effectively to enjoy monopolistic privileges. India also provided interesting and lucrative employment for a sizeable portion of the British upper middle class, and the remittances they sent home made an appreciable contribution to Britain's balance of payments and capacity to save. Finally, control of India was a key element in the world power structure, in terms of geography, logistics and military manpower. The British were not averse to Indian economic development if it increased their markets but refused to help in areas where they felt there was conflict with their own economic interests or political security. Hence, they refused to give protection to the Indian textile industry until its main competitor became Japan rather than Manchester, and they did almost nothing to further technical education.

They introduced some British concepts of property, but did not push them too far when they met vested interests. Thus, truly the British rule in India was an economic exploitation and to achieve their goal British imperialist designers introduced in India such kind of policies, rules and regulations that India was adversely affected in every sphere like socio-religious, economic and political. In the subsequent paragraphs we will examine the state of affairs in India in three broad categories i.e political, economical and socio-religious field on the eve of British rule in a brief discussion.

3.5 POLITICAL STATE OF AFFAIRS IN INDIA DURING BRITISH RULE

India under British rule was divided into two kinds of territories namely British India and the Native or Princely States as per an act adopted in the year 1889 in the British Parliament. In general the term “British India”, refers to the regions under the rule of the British East India Company in India from 1600 to 1858 in which there were approximately 500 states depending upon the provincial governments of British India under a Governor, Lieutenant-Governor, or Chief Commissioner. In the second category there were 175 Princely states some of them large and important, being exercised in the name of the British Crown by the central government of British India under the Viceroy. There was a clear distinction existing between dominion and suzerainty. While the law of British India rested upon the laws passed by the British Parliament and the legislative powers of the courts of the Princely States existed under the authority of the respective rulers of those states. Beginning in 1757, all the areas of present-day India, Pakistan, Bangladesh and Burma were brought under British political control by the middle of the nineteenth century. About 680 native states were recognized by the Foreign Office in 1910. Native states constituted about 45% of the total area of British India excluding Burma and Sind and about 23% of the total population in 1911.

It is important to note here that, not all annexations were by conquest: several districts were ceded or granted to the British by native rulers usually for non-payment of tribute or debts. Towards the middle of the nineteenth century, some areas were annexed on account of misrule or mal-administration by native rulers or on account of "lapse" or death of the ruler without a natural heir. But the British did not annex the whole Indian subcontinent because of a major policy change in the nineteenth century after the great revolt of 1857. In 1857, Indian soldiers in the British army revolted against their officers. The causes of this "Sepoy Mutiny" are not very clear, and historians disagree as to whether it was a planned war of independence against the British power, or an uncoordinated uprising of soldiers who felt a threat to their religion and traditional practices, or simply a mutiny by soldiers who wanted increased pay and greater career opportunities. In this revolt against British Government, there were few Indian states which supported the British by supplying troops and equipments and defended the British territory.

However the mutiny was a major shock to British powers in India, this brought few changes in the administration. The administration of India was taken over by the British Crown from the East India Company in 1858. Plans of further annexation were given up, with the Queen's proclamation of 1858 stating specifically that "We desire no extension of our present territorial possessions." Thus, the areas which had not been annexed until 1858 continued to be native states till the end of British rule in 1947.Thus due to above policy of British Government, India was divided into two distinct political division i.e. one under the British Direct rule called British India and other one under the Indirect British rule under the Native Princely States called Princely India.

3.5.1 The Native States or Princely India

Native states varied considerably in all dimensions. Some native states recognized by the British consisted of only a few villages (e.g. several

states in Kathiawar region), while the largest native state, Hyderabad, had an area of 98,000 square miles. The majority of rulers were Hindu kings, though there were several Muslim and Sikh rulers as well. Native states were present in all parts of India varying in the size or distribution of area: central India and the western state of Gujarat had very large numbers of small states, while in the south; there were fewer and larger states. In matters of internal administration, they had varying degrees of autonomy. The British classified states into three classes, of which the first class states had the maximum sovereign powers. Native states of a lower class had more limited judicial powers. Native states also varied considerably with regard to their systems of administration and revenue-collection, their currency, legal codes, law enforcement and justice systems. Over time, some states adopted the systems prevailing in British India, though the British usually did not force them to do so but waited instead for "the willing cooperation of the Native princes".

British policy towards the annexation of native states into the British Empire varied over time and was heavily influenced by the views of different Governor-Generals. In the initial period of British rule (1765-1818), the dominant policy was of non-intervention: the East India Company did not wish to annex too much territory under their own administration, both because they were numerically and politically weak, and because they wanted to maintain a "ring-fence" between their areas and the stronger empires of the Marathas and the Sikhs. This was exemplified, for instance, in Clive's decision not to annex Oudh and Delhi in 1765 after the Battle of Buxar, or the decisions of Cornwallis and Barlow to return many conquered areas to Indian rulers in the peace treaties signed after the battles of 1802-1804.

In 1817-1818, the British won a series of battles against the Pindari raiders of central India, as well as the Maratha rulers of Poona, Nagpur and Indore. This set of military victories led to the British emerging as the

dominant political power in the subcontinent. The British now followed the policy of “subordinate isolation”: all native states were made politically subordinate to the British and accepted the British as the “Paramount Power” in India. They could not declare war, establish relations with other states or employ Europeans without explicit British permission. Many of them signed treaties with the British which regulated the size of their armed forces and several native states had British forces stationed within their territory. Most of the native states also had annual tribute obligations to the British government. However, they were allowed considerable autonomy in internal matters unless they had specific treaty provisions.

During this period, the East India Company continued annexing areas, by means of conquest (Assam, Punjab), cession due to non-payments of debts (Berar), and misrule by the native ruler (Coorg, Oudh) and on the death of native rulers without natural heirs (Nagpur, Jhansi, Satara, Sambalpur). The most ambitious Governor-General in this period was Lord Dalhousie (1848-1856), who annexed seven major native states and several smaller ones. As mentioned earlier, outright annexation of territory was given up in 1858; however, the British reserved the right to intervene in the internal affairs of native states “to set right such serious abuses in a Native Government as may threaten any part of the country with anarchy or disturbance”. They exercised this right in several native states, often by deposing the ruler and installing another in his place usually a son, brother or adopted heir or by appointing a British administrator or council of Regency for some time before allowing the king to take up ruling powers again. During World War I, several native rulers contributed troops and resources to the British war effort. Partly as a result of this, the policy of isolation of native states was finally abandoned and a Council of Princes was constituted in 1921 where they could officially meet and cooperate with each other.

3.5.2 The British India

British India refers to the regions under the rule of the British East India Company in India from 1600 to 1858. The term is also used to refer to the “British in India”. At the turn of the 20th century; British India consisted of eight provinces that were administered either by a Governor or a Lieutenant-Governor such as.

3.5.2.1 The Bengal Presidency

Originally comprising east and west Bengal, this was a major province of British Empire in India. It comprised areas which are now within Bangladesh, Indian States of West Bengal, Odisha, Bihar, Assam, Meghalaya and Tripura. Calcutta was declared a Presidency Town of the East India Company in 1699, but the beginnings of the Bengal Presidency proper can be dated from the treaties of 1765 between the Company and the Mughal Empire and Nawab of Oudh. Gradually other princely states such as UP, Uttarakhand, Punjab, Haryana, and Himachal Pradesh and portions of Chhatisgarh, Madhya Pradesh, and Maharashtra in present day India, as well as the provinces of North West Frontier and Punjab, both now in Pakistan, and most of Burma (present day Myanmar) joined the and became part of Bengal Presidency.

In 1874 Assam, was severed from Bengal to form a Chief-Commissionership. The Presidency of Bengal eventually included all of the British possessions to north of the Central Provinces (Madhya Pradesh), from the mouths of the Ganges and Brahmaputra to the Himalayas as well as the Punjab. In 1831, the North-Western Provinces were created that included Oudh in the United Provinces (Uttar Pradesh). Just before the First World War the whole of Northern India was divided into the four lieutenant-governorships of the Punjab, the United Provinces, Bengal, Eastern Bengal and Assam, and the North-West Frontier Province under a Commissioner.

3.5.2.2 The Madras Presidency

Madras presidency having capital at Madras (present day Chennai) was officially known as the Presidency of Fort St. George. As a subdivision in the south the presidency included the present-day state of Tamil Nadu, Malabar region of North Kerala, Lakshadweep Islands, coastal and Rayalseema region of Andhra Pradesh, Ganjam, Malkangiri, Koraput, Rayagada, Nabarangpur and Gajapati districts of southern Odisha and the Bellary, Dakshin Kannada and Udupi districts of Karnataka. In 1785, under the provisions of Pitt's India Act, Madras became one of three provinces established by the East India Company. Thereafter, the head of the area came to be known as 'Governor' rather than 'President' and became subordinate to the Governor-General in Calcutta, a title that would persist until 1947.

3.5.2.3 The Bombay Presidency

First established at Surat in the 17th century as a trading post for the East India Company, the Bombay Presidency grew to encompass much of western and central India, as well as part of the Arabian Peninsula (later included in Pakistan). At its greatest extent, the Bombay Presidency comprised the present-day state of Gujarat, the western Maharashtra and north-west Karnataka in India and Sindh province in Pakistan, the British territory of Aden in Yemen. Bombay, Calcutta and Madras Presidency were three major center of British power in India.

3.5.2.4 Burma Province

With the fall of Mandalay, all of Burma came under British rule. Throughout the colonial era, many Indians arrived as soldiers, civil servants, construction workers and traders and, along with the Anglo-Burmese community, dominated commercial and civil life in Burma. Rangoon became the capital of British Burma and an important port between Calcutta and Singapore. This province measure 170,000 square miles and ruled by a Lieutenant Governor up to 1 April 1937, when Burma was ceded from

dominion of India and became a separately administered colony of Great Britain.

3.5.2.5 The United Provinces

The United Provinces of Agra and Oudh was existed from 1902 to 1947; the official name was shortened by the Government of India act 1935 to United Provinces. This name was retained even during independent India until 1950. It corresponded approximately to the present-day Indian states of Uttar Pradesh and Uttarakhand.

3.5.2.6 Punjab Province

Punjab province was one of the last areas of India to fall under British rule. Geographically the Punjab province of India was a triangular region between the delta of the Indus and the Sutlej Rivers. The province also included a large tract of the northern border Himalayan ranges divided it from Kashmir and Tibet. On the west it was separated from the North- West Frontier Province by the Indus which was divided from Baluchistan by the Sulaiman range. To the south of the province lied Sindh and Rajputana while on the east the rivers Yamuna and Tons separated it from the United Province.

3.5.2.7 The Central Provinces and Berar

The conquests of the British from erstwhile Mughals and Marathas became the Central province under the British rule in 1861. Present day Madhya Pradesh, Chhattisgarh and Maharastra states were part of it having the capital at Nagpur. The Marathi speaking region of Berar was annexed by the Central province in 1903 and the new name the central Province and Berar was coined in 1936. Centrally located the Central province and Berar had to the north and north-east Central India agency, Bundelkhand & Baghelkhand agencies, and, Sagar district of United Province to the west states of Bhopal, Indore & Kandesh districts of Bombay Presidency and to

the south Hyderabad state and Zamindari estates of Madras Presidency and finally to the east estates and tributary states of Bengal.

3.5.2.8 Assam Province

The Company captured parts of lower Assam in the first Anglo-Burmese in 1824 and during 1838 rest of the entire region. First a part of Bengal presidency then in 1906 Eastern Bengal and Assam Province and finally in 1937 it became a Legislative Assembly having capital at Shillong being administered either by a Governor or a Lieutenant-Governor.

Besides the above eight provinces there were also some minor provinces under a Chief Commissioner like the North-Western Frontier Province, British Baluchistan, Croog, Ajmer-Marwar and Andaman and Nicober Island. In all these British ruled area administrations and economic conditions of the subjects were largely different from those of Princely States.

3.6 ECONOMIC CONDITION OF INDIA UNDER BRITISH RULE

Unlike others invaders the British were not settlers in India. The British tried to keep a distance between them and the Indian people and thus created the distinction. The British rule has been generally divided into two epochs, first the rule of the East India Company ranging from 1757 to 1858, and second, the rule of the British Government in India from 1858 to 1947. The establishment of the British rule itself was a slow and lengthy process, extending over more than a hundred years. The British conquest which started in 1757 with the Battle of Plassey was completed only by 1858. During this period England was passing through the period of changes in the techniques of production which revolutionized manufacturing. The appearance of the Industrial Revolution coincides with the period of British conquest in India. This helped the British to sell machine-made goods in India in competition with Indian handicrafts. The

British conquest led to the disintegration of the village community partly by the introduction of the new land revenue system and partly by the process of commercialization of agriculture. The new land system and the commercial agriculture meant untold exploitation of the Indian peasantry and the country was consequently plagued by frequent famines. The British were not interested in developing India. The growth of railways or the spread of irrigation or the expansion of education or the creation of revenue settlements were all initiated with one supreme goal, i.e. to accelerate the process of economic drain from India. To understand the economic state of affairs and consequences of the British conquest, it would be convenient to study them under the following heads:

1. Decline of lndian Handicrafts and progressive ruralization or the lndian economy;
2. Growth of the new land system and the commercialization of Indian agriculture.

3.6.1 Decline of Indian Handicrafts and Progressive Realization of the Indian Economy

Before the beginning of Industrial Revolution in England, the East India Company concentrated on export of Indian manufactured goods, textiles, spices. etc, to Europe where these articles were in great demand. The Industrial revolution reversed the character of India's foreign trade. Tremendous expansion of productive capacity of manufacturers resulted in increased demand of raw materials for British industry and the need to capture foreign markets for finished products. As a first step, attempts were made to restrict and crush Indian manufacturers. On the other hand, efforts were made to commercialize agriculture so as to step up the export of those raw materials required by British industry. The Indian textile handicrafts were the first to be hit. The decline of this industry started a chain reaction leading to the speedy decline of other handicrafts. The process of decline of handicrafts has accelerated by the development of the means of

transport. The principal causes that led to the decay of handicrafts were as follows:-

(a) Disappearance of Princely Courts

The growth of quite a number of rural industries and handicrafts was possible owing to the patronage of Nawabs, Princes, Rajas and Emperors who ruled in India. The British rule meant the disappearance of this patronage enjoyed by the handicrafts. Cotton and silk manufacturers suffered especially. Besides, the artisans who manufactured specially designed articles for display and decoration of courts also suffered because of a decline in the demand for works of art.

(b) Hostile Policy of the East India Company and the British Parliament

The British were always guided by their own interests, and never bothered effects of their policies in terms of unemployment, human suffering and famines in India. The British used tariff with the object of protecting their woolen and silk manufactures on the one hand and of raising additional revenues to finance continental wars, on the other. The period 1882 to 1894 was one of complete free trade. By the time, England had developed industrially to such an extent that unrestricted competition of British industrial product with Indian handicrafts led to their decline. It was only when England rose to the position of industrial supremacy that free trade was advocated by the British economists and administrators. Thus, the British manufacturers employed the arm of political injustice in order to exploit the Indian market. The selfish policy of the British imperialists crippled Indian industries and helped the process of industrialization in Britain.

(c) Competition of Machine-Made Goods

Industrial revolution led large-scale production meant a heavy reduction in costs. It also created a gigantic industrial organization and, consequently, the machine - made goods began to compete with the products of Indian

industries and handicrafts. This led to the decline of textile handicrafts -the largest industry of India. Whereas the British emphasized the free import of machine-made manufactured goods, they did not allow the import of machinery as such. The decline of Indian handicrafts created a vacuum which could be filled by the import of British manufactures only. Thus, India became a classic example of a colonial country supplying her imperialist rulers raw materials and foodstuffs and providing, markets for the manufactures. The opening of the Suez Canal in 1869 reduced transport costs and thus made the exploitation of the Indian market easier.

(d) The Development of New Forms and Patterns of Demand

British education and rule brought a demonstration effect on Indians. This brought initiation of Westerners in dress, manners, fashions and customs so as to identify itself with the British officials. This change in the pattern of demand resulted in indigenous goods went out of fashion and the demand for European commodities, got a fillip.

Thus, the British rule silently but surely, alienated the Indians not only from Indian culture but also diverted in its favour their form and pattern of demand for goods. The destruction of Indian handicrafts led to unemployment on a vast scale especially the weavers. Lord William Bentinck reported in 1834: “the misery hardly finds a parallel in the history of commerce. The bones of cotton weavers are bleaching the plains of India.

The unemployed craftsmen and artisans shifted to agriculture and increased the proportion of population dependent on land. In the middle of the nineteenth century, about 55 per cent of the population was dependent on agriculture, in 1901 it was about 68 per cent, the proportion went up to about 72 per cent in 1931. Thus, the increased pressure of population on land was responsible for progressive sub-division and fragmentation of holdings. It led to an increase in land-rents charged from tenants. It meant

an increase in the number of landless labourers. Thus the crisis in handicrafts and industries seriously crippled Indian agriculture.

3.6.2 Growth of the new land system and Commercialization of Indian Agriculture

Another noteworthy change in Indian agriculture was its commercialization that spread between 1850-1947. Commercialization of agriculture means production of crops for sale rather than for family consumption.

At every stage of the economic history of the nation, a part of the agricultural output has been produced for the market. But, during British rule, it was a deliberate policy worked up under pressure from British manufacturer-industrialists and merchant to acquire more and more of raw materials for the British Industries. By offering a higher bait of market price, the peasants were induced to substitute commercial crops for food crops as the former were more paying than the latter. Consequently, the peasants shifted to industrial crops and in some districts, the movement for commercial agriculture became so strong that the peasants started buying foodstuffs from the *mandis* for their domestic needs. This led to fall in the production of food stuff, consequently this period is marked by the occurrence of most terrible famines and this happened for the first time in the economic history of India.

The process of commercial agriculture necessitated by the Industrial Revolution was intensified by the development of an elaborate network of railways in India, after 1850. Railways linked the interior of the country with ports and harbours. Urban market centers and thus Indian agriculture began to produce for world markets. Large quantities of wheat from Punjab, jute from Bengal and cotton from Bombay presidencies poured in for export to England. The same railways which carried commercial crops from the various parts of the country brought back the foreign machine made manufactures to India. Thus, railways, and link-roads connecting the hinter-

land of the country with commercial and trading centers were instrumental in intensifying commercialization of agriculture on the one had and sharpening competition of machine-made goods with Indian handicrafts, on the other. These factors led to the ruin of Indian industries and gave birth to poverty and famines, which added to the misery of Indians.

3.7 FREQUENT OCCURRENCE OF FAMINES IN INDIA

Before the advents of modem means of transport, especially railways, the famines in India were localised scarcities of food in those regions where the crops failed on account of bad rains etc. But the construction of railways and the growth of trade after 1860 brought about a radical change in the nature of famines. Previously, a famine meant extreme hunger and the population had to undergo suffering on account of lack of food because there were no means of transporting the surplus food grain even if it was available in other parts of the country. The position after 1860 was that the rapid means of transport made it possible to carry food from one region to the other without much loss of time. But periods of famine were invariably periods of high food prices and extensive agricultural unemployment. Therefore, the mass of the poor people found it impossible to purchase food. Consequently, the earlier famines were described as food shortages but later ones are more appropriately described as purchasing power famines. The Famine Commission (1889) made it abundantly clear when it emphasized that food was “always purchasable in the market though at high prices and in some remote places at excessively high prices”.'Two factors were responsible for pushing up food prices, despite the favorable effect of railways in moving food grains rapidly.

First, an impending storage of food meant hoard and speculation which helped to push up the price level very fast. Secondly, government did not allow any decrease in the export of food grains even in the lean years. Consequently, speculator and the Government both accentuated the gravity of the problem.

3.7.1 Causes of Famines

There is no doubt that the immediate cause of famines was the failure of monsoon. It is well known that in early days the means of irrigation were undeveloped and rainfall played a crucial role in agricultural production. Famines were a common occurrence in the dry regions and areas with a low rainfall. The areas affected most by famines were the present days Bihar, West Bengal, Orissa, Rajasthan, Tamil Nadu, Maharashtra, Andhra Pradesh and Karnataka. Failure of rains caused an absolute deficiency which resulted in great famines but unreasonableness of rainfall also proved destructive to crops and, therefore created food scarcity. The following few factors were responsible for the occurrence of famine time and again.

3.7.1.1 The New Land System

The British created a class of landlords given the responsibility for revenue collection, leaving the determination of rent to the free market mechanism. The increasing demand for land for a growing agricultural population led to an excessive increase in rents, land was transformed in this process to an attractive capital asset. Thus there was a great desire among the money lending classes to acquire land.

The rise in prices of land enhanced the value of the security in the form of land against which peasants could borrow. This led to increase in agricultural debt of the Indian peasantry, repeatedly exposed to uncertainties. The high rates of interest charged by the moneyed classes made it impossible for the peasants to repay their debts. Gradually lands passed on to the money lending classes. The withdrawal of the peasantry by the moneylenders added to the process of increase of the cultivating classes. Thus, the new land relations which embodied the creation of a class of landowners and a class of cultivators separated ownership from cultivation.

The landlords were interested in extracting high rents, leaving a meager amount with the cultivators. The investment on land fell sharply because the cultivators had to part off with a major portion of the produce in the form of rent of land to the landlords and interest to the moneylenders. Thus, the new agrarian relations were disincentive-ridden and helped only to effect agricultural production adversely and slow down the process of agricultural development.

3.7.1.2 The Impact of Colonial Rule

Colonization had a deep impact on the repeated occurrence of famines in India. The destruction of the Indian handicrafts increased unemployment in the rural areas. Whereas in England, surplus labour from rural areas was quickly absorbed in new industries created in the process of industrialization, nothing of this kind happened in India. The industrialization of the Indian economy would have deprived England of a ready market for its goods and so the colonial interests were opposed to the development of industries in India. Thus labour thrown out of employment in traditional industries could only burden subsistence agriculture.

3.8 POVERTY OF THE MASSES AND THE ECONOMIC EXPLOITATION

Dadabhai Naoroji a distinguished Indian economist emphasized that the drain of wealth and capital from the country which started after I757 was responsible for absence of development of India. According to Dadabhai Naoroji “The drain consists of two elements - first, that arising from the remittances by European officials of their savings, and for their expenditure in England for their various wants both there and in India: from pensions and salaries paid in England: and second that arising from remittances by non-official Europeans”. This implies that India had to export much more than it imported in order to meet the requirements of the economic drain.

Taking the estimates based on the balance of payments alone, a figure for 1880 amounts to 4 % of the Indian national income. The economic drain of wealth prevented the process of capital creation in India but the British brought back the drained out capital and set up industrial concerns in India owned by British nationals. The government protected their interests and thus the British could secure almost a control of all trade and principal industries. The British component of industries established in India further drained off Indian wealth in the form of remittances of profits and interests. Moreover, the British firm dominated the Indian industrial scene and subdued the growth of Indian enterprise in industry. Thus, the economic drain which commenced right from the inception of the British rule acted as a drag on economic development till 1947.

So, to conclude the modernization of India was brought within the political parameters of a colonial economy. The colonial links between India and Britain resulted in the progress of the Industrial Revolution in Britain while it meant the modernization of those sectors of the Indian economy which strengthened the process of integration of the Indian economy with British capitalism. It was modernized and underdeveloped at the same time. A close look at the economic changes of India during the British period would reveal that whenever India's colonial economic links in terms of foreign trade and inflow of foreign capital were disrupted, Indian economy made strides in industrial development. The British rule was a long story of the systematic exploitation by an imperialistic government of a people whom they had enslaved by their policy of divide and rule.

The benefits of British rule were only accidental and incidental, if any. The main motive of all British policies was to serve the interests of England. Thus, in 1947 when the British transferred power to India, we inherited a crippled economy with a stagnant agriculture and a peasantry steeped in poverty.

3.9 SOCIO-RELIGIOUS STATE OF INDIA UNDER BRITISH RULE

The early invasions to the British were mainly political and effected in change of regime only. India had maintained a relatively stable, more or less, stagnant socio-economic existence for several centuries. There was a self-sufficient village system existing based on land possessed by the community, unity of village industry and agriculture, the village as the unit of revenue assessment and village productions exclusively for use by the village community. In pre-British India the self-sufficient village societies; survived successfully the most violent political storms, religious upheavals, dynastic wars and military holocausts.

The colonial periods witnessed many far reaching social reforms and also observe some of the heinous systems of human society. In the following paragraphs, we will have a bird eye view of the social conditions of India during colonial rule and the response of the colonial power towards those.

3.9.1 Stratification of Society

When British entered into India, there was stagnation in the social life. The social system of the Hindus was predominantly based on the caste system which had arisen in ancient times. In course of time it had undergone many changes but its hereditary and unequal basis had remained unchanged. The caste system was one of the most important causes of social disunity. A large part of the population was considered by the people of higher castes as untouchable. Besides caste system, there were several evil customs and practices which had become part of the Hindu social system such as sati, infanticide, child marriage and belief in superstitions. The status of women in society had deteriorated.

3.9.2 Condition of Women

The condition of women, by the time the British established their rule, was not encouraging. Several evil practices such as the practice of *Sati*, the

Purdah system, child marriage, female infanticide, bride price and polygamy had made their life quite miserable. The place of women had come to be confined to the four walls of her home. The doors of education had been shut for them. From economic point of view also her status was miserable. There was no social and economic equality between a man and woman. A woman was not entitled to inherit any property. Female infanticide was another inhuman practice afflicting the 19th century Indian society. It was particularly in vogue in Rajputana, Punjab and the North Western Provinces.

Factors such as, family pride, the fear of not finding a suitable match for the girl child and the hesitation to bend before the prospective in-laws were some of the major reasons responsible for female infanticide. There are many historical evidences to suggest that widow remarriage enjoyed social sanction during ancient period in India. In course of time the practice ceased to prevail. Thus, in the higher caste of Indian society the plight of widow was severe. The practice of child marriage was another social stigma for the women, when British came to India. Purdah system was also prevailed in India.

3.9.3 Impact of Colonial Rule

Colonialism radically changed the face of Indian society. It also resulted in a churning within that society. The society responded to colonialism in multiple ways. The responses were, however, influenced by the context in which people lived, the way they perceived the colonial rule and their vision of a future society. While on the one hand, colonialism impoverished the society and used political power to exploit it economically, it also unleashed the force of ideas to usher in an entirely new age. The British brought with them the message of the English (1688) and French (1789) revolutions. The notion of freedom, equality and a scientific world-view, derived from the scientific revolution and the enlightenment ideas of the seventeenth and eighteenth centuries Europe, also travelled to India

with the colonial powers. Colonialism, therefore, presented itself as the spreader of ideas for a radical social reorganization, even though it changed the economic, political and cultural mosaic of the subcontinent in a fundamental way.

3.9.4 Uneven Growth of Social Classes in India

Social forces which developed during the colonial period spread both in time and tempo unevenly giving rise to uneven growth of social classes. The reason for uneven impact of British rule was because their political power spread unevenly. For example, it was in Bengal that the two classes of Zamindars and tenants came into existence first. Again it was in Bengal and Bombay that the first industrial enterprises started. This led to the emergence of the class of industrialists and workers in this region. It was for this reason that the British established a complex administrative system and introduced modern education first in Bengal and Bombay. Along with the above developments, the rise of new social classes was also uneven in different communities as well. This was due to the fact that certain communities were already engaged in definite economic, social or educational vocations in pre-British period. For example, Baniyas were traders by vocation in our traditional social structure. Hence, they were the first to take up modern commerce, banking and industrial enterprises. Similarly, Brahmins were the first to take up modern education and enter professional classes. These communities took up the new challenges and entered these spheres of activity first because they already possessed the basic disposition towards these occupations. Thus, on the eve of Independence, we find that Indian social structure was made up of innumerable castes and classes. In some cases, these coincided with each other but in some they did not. The emergence of new social classes in India was the consequence of far reaching changes brought about by the British in the economic structure of India.

3.9.5 Westernization of Indian Society

Westernization is the product of changes brought about in Indian society and culture as a result of over 150 years of British rule. The changes occurred at different levels of technology, institutions, ideology and values. British rule produced radical and lasting changes in Indian society and culture. The new technology and the revolution in communication which it brought about enabled the British to integrate the country as never before in its history. The establishment of a single administrative organisation put an end once and for all the local wars which were endemic in pre-British India and which were a most important source of social mobility for individuals as well as groups. During the 19th century the British slowly laid the foundations of a modern state by surveying land, settling the revenue, creating modern bureaucracy, army and police instituting law courts, codifying the law so on. Through the printing and availability of books and journals, along with schools, modern knowledge and ideas could reach to a large number of Indians. Christian missionaries from Europe, through their efforts also encouraged education to the Indian people. In the first half of the 19th century, the British with the support of enlightened Indian opinion abolished such institutions as “Sati” (1829), female infanticide, human sacrifice and slavery (1835). The establishment of scientific, technological and educational institutions, rise of nationalism, new political culture and leadership in the country are all by-products of Westernization.

One of the most significant things the British did to Westernize India was to introduce a modified version of English education. Macaulay’s 1835 Minute on Education had a decisive impact on British educational policy and is a classic example of a Western rationalist approach to Indian civilization. Initially, the East India Company began to adopt a dual policy in the sphere of education. It discouraged the prevalent system of oriental education and gave importance to western education and English language. The Charter Act of 1813 adopted a provision to spend one lakh rupees per annum for

the spread of education in India. Although there was a prolonged debate pertaining to education during the course of a general discussion on the Act of 1813 in the British Parliament, yet the matter continued to generate debate for the next 20 years. Consequently, not even a single penny out of the allocated funds could be spent on education. The contemporary British scholars were divided into two groups on the issue of development of education in India. One group, called the Orientalists, advocated the promotion of oriental subjects through Indian languages. The other group, called the Anglicists, argued the cause of western sciences and literature in the medium of English language. In 1829, after assuming the office of the Governor-General of India, Lord William Bentinck, emphasized on the medium of English language in Indian education. In the beginning of 1835, the 10 members of the General Committee of Public Instruction were clearly divided into two equal groups. Five members including the Chairman of the committee Lord Macaulay were in favour of adopting English as medium of public instruction whereas the other five were in favour of oriental languages. The stalemate continued till 2 February 1835 when the Chairman of the committee, Lord Macaulay announced his famous Minute advocating the Anglicist point of view. Consequently, despite fierce opposition from all quarters, Bentinck got the resolution passed on 7 March 1835 which declared that henceforth, government funds would be utilized for the promotion of western literature and science through the medium of English language.

In 1854, Sir Charles Wood sent a comprehensive dispatch as a grand plan on education. The establishment of departments of public instructions in five provinces and introduction of the pattern of grants in aid to encourage private participation in the field of education were recommended. Besides, the dispatch also laid emphasis on the establishment of schools for technical education, teacher and women education. Over and above all these, the dispatch recommended the

establishment of one University each in Calcutta, Bombay and Madras, on the model of the London University. Consequently, within the next few years, the Indian education became rapidly westernized.

3.9.6 Social Policies and Legislation

In the beginning, the British interest was limited to trade and earning profits from economic exploitation. Therefore, they did not take any interest in taking the issue of social or religious reforms. They were apprehensive of interfering with the social and religious customs and institutions of the Indians because of the fear that they might lose trade advantage. Thus, they adopted the policy of extreme precaution and indifference towards social issues in India. The one reason why they indulged in criticizing the customs and traditions of India was to generate a feeling of inferiority complex among the Indians. However, in the mid-19th century the social and religious movements, launched in India, attracted the attention of the Company's administration towards the country's social evils. The propaganda carried out by the Christian missionaries also stirred the minds of the educated Indians. Western thought and education and views expressed in different newspapers and magazines had their own impact. Some of the British administrators like Lord William Bentinck had evinced personal interest in the matter. There were primarily two areas in which laws were enacted, laws pertaining to women emancipation and the caste system.

From the 1820s to the 1850s the British demonstrated a strong urge to change Indian social institutions, and to Westernize India. They stamped out infanticide and ritual burning of widows (*sati*). They abolished slavery and eliminated *dacoits* (religious thugs) from the highways. They legalized the remarriage of widows by implementing Widow Remarriage Act, 1856 and allowed Hindu converts to Christianity to lay claim to their share of joint family property. They took steps to introduce a penal code (the code was actually introduced in 1861) based on British law, which helped inculcate some ideas of equality. The colonial government also took initiative on other

social evils like child marriage, Purdah system and female infanticide by implementing regulations they banned the above practices prevailed in Indian society.

3.10 SUMMARY

The British brought about tremendous change in the social, economic, political and ideological framework of society in India. The colonial impact on the one hand destroyed the self-sufficient village economy and society, and, on the other hand, it introduced far reaching novel ideas of Western society like the concept of equality, liberalism, humanism and rationality. The British brought in a different administrative structure, and in the process introduced industrialization, market capitalism, and primacy of science and technology. The Indian society responded to colonial dominance in characteristically different forms. Impressed by the perceived superiority of the western culture, for a section of Indians, western society became the model of a modern society. There was another section of urban elite who got educated in the western mould. They began to examine Indian society through western standards and were keen to root out its archaic and evil practices. Thus the British rule in India can be discussed for both of its positive and adverse effects on Indian society and economy.

3.11 SELF ASSESSMENT QUESTIONS

1. Make a chronological record of British establishment of Power in India.
2. Explain the nature of British governance of India upto 1857.
3. Write a detailed note on political condition prevailed in India during British rule.
4. Outline the geographical expanse of various provinces of India under the British upto 1858.

5. Explain the political consequences of Sipoy mutiny or first war of independence.
6. Elucidate upon the economic condition of India under the British rule.
7. Give reasons why Indian Handicrafts and agriculture suffered during the British rule.
8. What are the reasons of frequent famines in India during the end of 19th century?
9. Discuss the merits and disadvantages of British education system in India.

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UNIT 4: INDEPENDENCE MOVEMENT OF INDIA AND CONTRIBUTION OF MAHATMA GANDHI

STRUCTURE:

4.1 INTRODUCTION
4.2 OBJECTIVES
4.3 GROWTH OF NATIONAL CONSCIOUSNESS
4.4 FORMATION OF POLITICAL ASSOCIATIONS
4.5 THE BIRTH OF THE INDIAN NATIONAL CONGRESS
4.6 THE FIRST PHASE OF THE CONGRESS MOVEMENT (1885-1905)
4.7 THE ANTI-BENGAL PARTITION & SWADESHI MOVEMENT (1905–1910)
4.8 RISE OF REVOLUTIONARY NATIONALISM
4.9 THE JALLIANWALA BAGH MASSACRE OF 1919
4.10 KHILAFAT MOVEMENT OF 1919
4.11 NON-CO-OPERATION MOVEMENT
4.12 SIMON COMMISSION
4.13 NEHRU REPORT
4.14 THE CONGRESS RESOLUTION FOR 'POORNA SWARAJ'
4.15 CIVIL DISOBEDIENCE MOVEMENT (1930-34)
4.16 FIRST ROUND TABLE CONFERENCE, 1930-31
4.17 GANDHI – IRWIN PACT, 1931
4.18 SECOND ROUND TABLE CONFERENCE
4.19 THE AUGUST OFFER 1940
4.20 THE CRIPPS MISSION 1942
4.21 QUIT INDIA MOVEMENT OF 1942
4.22 COURSE OF THE MOVEMENT
4.23 INDIAN NATIONAL ARMY (*AZAD HIND FAUZ*)
4.24 INDEPENDENCE MOVEMENT AND CONTRIBUTION OF MAHATMA GANDHI
4.25 SUMMARY
4.26 QUESTIONS
4.27 REFERENCE

4.1 INTRODUCTION

Historians believe the Sipoy Mutiny in the year 1856 as the first war of Independence. The present chapter thus discusses the sequential incidences that led to the growth of nationalism in the country and resulted

finally in the country getting independence in the year 1947. The freedom struggles get special mention in the chapter.

4.2 OBJECTIVES

After reading this chapter your will be able to:

- study the features and contribution of major revolutions occurred in India against Britsh rule
- understand the reasons for growth of national consciousness and nationalism in the country
- analyse the importance of political organisations especially Indian National Congress in the struggle for Independence
- study the contribution of Mahatma Gandhi to the freedom struggle

4.3 GROWTH OF NATIONAL CONSCIOUSNESS

Nationalism a political doctrine is a philosophy with an appeal to mind unites the people in patriotism to serve the motherland. Thus nationalism is a state of mind that inspires man to fell deeply attached to the country. Nationalism is not born with nor inhererent in the people. The political, economic, ethnic, and socio-religious conditions make the people national conscious. The rise of nationalism and the development of anti- British sentiment have been linked with the policies and actions of the British Raj. Indian nationalism constituted the mobilization of anti- colonial sentiments of the subject population. Thus it was essentially anti-colonial in the nature and manifestation. It challenged the British dominion in India. The second half of the 19th century witnessed the full flowering of national political consciousness and the growth of an organized national movement in India. In December 1885 was born the Indian National Congress under whose leadership Indians waged a prolonged and courageous struggle for independence from foreign rule a struggle which India finally won on 15 August 1947. Gradual process of Indian nationalism can be studied from the factors that led to its growth as discussed below.

4.3.1 Centralized Administration

India was unified under strong centralized administration. The introduction of All India service codification of laws assisted in the growth of the idea of one nation and of her people as constituting one nation. Speedy means of communication like railways, postal and telegraphic service enabled the people to travel with ease, speed and safety from one end of the country to the other and to communicate with one another at any time and any distance. Increasing contact between the people of different provinces created in them a sense of oneness and a love of the country.

4.3.2 Rise of Intelligentsia

The elite Indian intellectuals well equipped with the new and uniform system of education were in capacity and capability to challenge the legitimacy of the British rule. Within five decades of Bentinck's decision to encourage English a neo class of English speaking intelligentsia had come into existence in India. This educated elite had access to prestigious positions in administration, occupied key posts in various walks of life and wielded enormous influence in public movements. They shared common norms and values. The class of elite living in urban centers like Calcutta and Bombay were united and newspapers, social associations and political bodies imparted necessary impetus to India nationalism.

4.3.3 Impact of historical research

Some historians are of opinion that there was lack of education of masses and Indians possessed very poor knowledge about their own past grandeur. The historical study of India's past by oriental scholars like sir William Jone, Prince Colbroke, Maxmuller, Monier, Williams, Wilson, Fergusson and the Indian scholars like Rajendra Lal Mitra, Ram Krishna, Gopal Bhandrakar, Har Prasad Shastri am M.G.Ranade created among the English educated Indians a nostalgia towards the glory of ancient India. Similarly, the archaeological excavations gave a very wide picture of the greatness of Indian civilisation on par with ancient Greece and Rome. The

revival of the past glory generated a spirit of self-confidence among Indians and held out before them a bright vision of their future destiny. As a result, the Hindus were imbued with a spirit of nationalism and ardent patriotism.

4.3.4 Influence of Native Literature

This period witnessed some brilliant personalities first in Bengal then in other parts of the country who through their writings created a public opinion greatly influenced by patriotism. The greatest novelist Bankim Chandra Chatterji in his novel Anandamath wrote the famous patriotic song Vande Mataram. Dinabandhu Mitra's famous Drama *Nila-Darpaana* (mirror of indigo) expressed the terrible oppressions of indigo planters. The national lyrics of Hem Chandra Banerjee roused the Bengali youth against their British masters. Rabindranath Tagore enriched every branch of literature by his contributions. This native literature created nationalism not only amongst the people of Bengal but also people of India.

4.3.5 Role of the Press

The press was one of the most powerful instruments in the building up of Indian nationalism in the 19th century. It made easy for thousands of copies of newspapers and books to be produced in a short time. It educated the people politically, helped them to assimilate progressive ideas and carried to them the doctrines of the great political thinkers of the west.

Topics like democracy, liberty, self-government, civil rights, and nationalism were discussed in their columns. Thus the press made the people conscious of their rights and freedoms. It exposed the misdeeds of the government a subjected it wrong.

4.3.6 Socio- Religious awakening

The socio and religious awakening in the 19th century was one of the contributory factors to the rise of nationalism in India. In fact the various socio- religious reform movements were the response to the challenge of western culture. Raja Rammohan Roy, Keshab Chandra Sen, Swami

Dayananda Saraswati, Swami Vivekananda and Annie Besanta revived the glory of ancient India, Infused new vigor and self- confidence in the people and promotion a feeling of pride for motherland. They aroused the people for national regeneration on the basis of India's glorious past.

4.3.7 Introduction of Modern education

The introduction of modern western education was one of the vital factors which helped in bringing about national awakening in India. It brought about the great transformation in India in the nineteenth century. As, a carrier of western ideas, it formed the foundation of all the progress that India witnessed during the British rule.

These inspired Indians with the ideas of liberty, equality, fraternity, freedom, nationality and self- government. In short, the introduction of English education broke the barrier which had hitherto effectively shut India from the Western world and fostered the spirit of nationalism amongst Indians.

These are the basic factors for the growth of nationalism in India.

4.4 FORMATION OF POLITICAL ASSOCIATIONS

Around the middle of the 19th century, political associations of Indians began to be formed. They were formed in the presidency towns of Calcutta, Bombay and Madras. In 1851, the British Indian associations were formed in Calcutta. It demanded, among others things, a share for Indians in the administration of the country.

The Bombay Association was set up in 1852 to make representations to the British authorities in India and Britain to promote the welfare of the Indian people. The Madras Native Association was formed in 1852, also demanded that Indians be allowed to hold high positions in the administration. The members of all these associations mostly came from the upper section of Indian society. Later number of other organizations were formed which were more representative of the people like the Poona

Sarvajanik Sabha, which was formed in 1870, the Indian Association was formed in 1879, the Madras Mahajana Sabha was formed in 1884 and the Bombay Presidency Association, formed in 1885. These organizations were forthright in criticism of the government than the earlier organizations and did not hesitate to hold protest meetings against the policy of repression and discrimination again Indians followed by the governments.

The discontent against the British rule was intensified in the 1870's and 1880's because of repressive measures. In 1878, the arms act was passed which forbade Indians from possession of arms. In the same year, severe restrictions were imposed on the newspapers in Indian languages. The need for an all-Indian organization representing Indian opinion had been felt for a long time.

In this regard by Surendranath Banerjee founder of the Indian association at Calcutta was the first Indian leader to bring together people from all parts of the country for the first all India National Conference held at Calcutta in December 1883. He convened another National Conference at Calcutta in December 1885. In the meantime, some other leaders had taken the initiative of convening another All-Indian Conference which was held in Bombay in December 1885. This led to the birth of the Indian National Congress which became the principal organization representing the will of the Indian people and led the Indian people in their struggle for freedom.

4.5 THE BIRTH OF THE INDIAN NATIONAL CONGRESS

The credit for giving the concrete idea and final shape to Indian National Congress goes to A.O.HUME a retired English civil servant. He along with prominent Indian leaders organized the first session of the Indian national congress at Bombay in December 1885. It was presided over by W.C.Banerjee and was attended by 72 delegates.

The aims of the National Congress were declared to be the promotion of friendly relations between nationalist political workers from

different parts of the country, development and consolidation of the feeling of national unity irrespective of castes, religions or provinces, formulation of popular demands and most important of all the training and organization of public opinion in the country.

It is said that Hume's main purpose in encouraging the foundation of the congress was to provide a safety valve or a safe outlet to the British from growing discontent among the educated Indian. But in reality the national congress represented the urge of the politically conscious Indians to setup a national organization to work for their political and economic advancement.

In the first stage of its existence from 1885 to 1905, the vision of the Indian National Congress was dim, vague and confused. The movement was confined to a handful of the educated middle class intelligentsia, who drew inspiration from western liberal and radical thought.

The second stage, which started from 1905 to 1918, during that period the congress came of age and its aim and scope were extended for an all- round upliftment of the people. Swaraj or self- government was the goal on the political front.

The final stage from 1919 to 1947 was dominated by the leadership of Mahatma Gandhi and its principles of Satyagraha (truth, non- violence, and non- co-operation). The main objective of that movement was *Poorna Swaraj* or complete self government.

4.6 THE FIRST PHASE OF THE CONGRESS MOVEMENT (1885-1905)

The national leaders like Dadabhai Naoroji, Mahadev Govind Ranade, Bal Gangadgar Tilak, Sisir Kumar Ghose, Madan Mohan Malaviya, P.M.Mehta, D.E.Wacha, W.C.Bannerjee, S.N.Banarjee who dominated the congress policies during this period were staunch believers in liberalism and moderate politics and came to be labeled as moderates. The educated middle class who dominated the national congress were the great admirer

of British rule. They believed that British would help them to acquire the capacity to govern themselves in accordance with the highest standards of the west. The moderate thought and action in fact resulted in strengthening of the British Empire. There view was that anarchy and disorder would disappear in India if British government was superseded. The first important task before the congress was the creation of public interest in political questions and the organization of public opinion in the country. The most important contributions of congress at this stage were the creation of national unity.

The main demand of the moderates were, expansion and reforms of the legislative councils leading to popular control of administration, greater opportunities for Indians in the public service by holding ICS examinations simultaneously in England and India, reimposition of import duties on cotton goods, reduction of military expenditure, Spread of technical and general education and separation of judiciary from executive. Further by the beginning of the 20the century the claim for Swaraj or self government within the British Empire was forwarded and got succeeded in getting the Indian council act of 1982 passed by the British.

4.6.1 The Rise of Extremism or Radical Politics

The closing decade or the 19th century and early years of the 20th century witnessed the emergence of a new and younger group within the Indian national congress which was vehemently critical to the ideology and method of the old leadership. Sri Aurobindo who became the president of Indian National Congress in the year 1907 in the Surat session, first uttered and advocated the adoption of Swaraj (independence) as the goal of the congress to be achieved by more self reliant and independent methods. They vehemently opposed to the method or prayer petition and reform of early nationalist. The prominent congress leaders of the extremist group were Sri Aurobindo Ghose, Lakamanya (Balgangadhar) Tilak, Bipin Chandra pal, and Lal Lajpat Rai. The causes responsible for rise of

extremism in National Congress were the division of Bengal in 1905, deteriorating economic condition of India, growing consciousness among the Indians, failure of the moderate methods of agitation, repressive policies of the British government like Curzon's reactionary policies were.

Basically the extremist group found their expression in two forms like the formation of the extremist groups within the congress and the growth of terrorism or revolutionary movement in the county at large. The extremist advocated boycott of foreign goods and use of Swadeshi or home made products. They glorified a national scheme of education to replace the government controlled universities and colleges. The extremist tried to enlist the students in their service, when the government threatened to take disciplinary action against the students. A large number of national schools, colleges and universities started in many parts like Bengal National College in Calcutta, Pachaippa National College in Madras, D.A.V. in Punjab. Furthermore the extremists encouraged co-operative organizations thus voluntary associations were set up for rural sanitation. The emergence of Indian National Congress during the first 20 years had helped to unite the people. In the extremist years, this unity was further strengthened and the aims became clear for a movement in which millions participated with the aims of attaining freedom.

4.7 THE ANTI- BENGAL PARTITION & SWADESHI MOVEMENT (1905 – 1910)

Lord Curzon's partition of Bengal is considered to be a turning point in the Congress as well as National Movement. By this time, the leader of the national congress and most of the sections of people of India were against British rule and showed their anger and feeling to British. The Viceroy saw that the British capital of Calcutta was a hot bed of politics. He knew that Bengal was much advanced in political consciousness. To break the unit of the Bengali people, he divided Bengal. Worse than that, he divided Bengal in such a way that East Bengal became a Muslim majority

province. Thus, the partition showed two motives of Curzon. Firstly, he wanted to check the growth of nationalism. Secondly, he introduced Hindu-Muslim communalism. Therefore, the National Congress at once stood to oppose the partition. Mass agitation began. "Vande Matram" became the slogan of the nation.

The Anti- Partition Movement was the work of the entire national leadership of Bengal. Its most prominent leaders initially were moderate leaders like Surendranath Banerjee and Krishna Kumar Mitra. Militant and revolutionary nationalists took over in the later stages. Thus in Anti-partition movement both the moderate and militant nationalists' co- operated with one another. The Anti-Partition Movement was initiated on 7 August 1905 and a massive demonstration against the partition was organized in the town hall in Calcutta. From this meeting delegate dispersed to spread the movement to the rest of the province. The partition took effect on 16 October 1905. The leaders of the protest movement declared it to be a day of national mourning throughout Bengal. It was observed as a day of fasting. People walked barefooted and took bath in the Ganga in the early morning hours. Rabindranath Tagore composed the nation song *Amar Sonar Bangal*. The streets of Calcutta were full of the cries of Bande Matarm. The ceremony of Raksha Bandhan was utilized in a new way. Hindus and Muslims tied the rakhi on one another wrests as a symbol of the unbreakable unity. In the afternoon, there was a great demonstration when the veteran leader Ananda Mohan Bose laid the foundation of a federation hall to mark the indestructible unity of Bengal. He addressed a crowd of over 50,000.

The Bengal leaders felt that mere demonstration, public meeting and resolutions were not likely to have much effect on the rulers. More positive action would be introduction of Swadeshi and Boycott. Mass meeting were held all over Bengal where Swadeshi or the use of Indian goods and the boycott of British goods were proclaimed and pledged. In many places

public burning of foreign cloth were organized and shops selling foreign cloth were picketed.

Another important aspect of the Swadeshi movement was the emphasis on self- reliance or Atmasakti. Self- reliance meant assertion of national dignity, honour and self- confidence. In indigenous field so many indigenous industries were developed in Bengal. These industries were textile mills, soap and match factories handloom weaving, national banks were opened. The Swadeshi movement had several consequences in the field of culture. There was a flowering of nationalist poetry, prose and journalism. The patriotic songs written at that time by poets like Rabindranath Tagore, Rajani Kanta Sen, Syed Abu Mohammed and Mukunda Das were sung in Bengal to this day. Another major out-put off then movement was development of so many national school and colleges and other institutions in Bengal, like a National College with Sri Aurobindo Ghose as principal started in Calcutta.

4.8 RISE OF REVOLUTIONARY NATIONALISM

During this period repression by government and the failure of the leadership to provide a positive lead to the people ultimate resulted in revolutionary terrorism. The main aim was to assassinate unpopular officials. A beginning had been made in this direction when in 1897; the Chapekar brothers assassinated two unpopular British officials at Poona. In 1904, V.D. Savarkar, had organized the *Abhinava Bharat,* a secret society of revolutionary. News papers like, the *Sandha* and the *Yugantar* in Bengal and the *kal* in Maharashtra started advocating extremism. In April 1908 Khudiram Bose and Prafulal Chaki threw a bomb unsuccessfully to kill Mr. Kingford the judge Muzaffarpur. Prafulla Chaki and Khudiram were arrested; Chaki shot himself dead while Bose was tied and aged.

The era of revolutionary terrorism witnessed many secret societies of terrorist youth camps like the *Anushalini Samiti*. There were about 500 branches revolutionary terrorist societies became active in the rest or the

country very soon. They threw a bomb at the viceroy lord hording while he was riding on an elephant in a state procession at Delhi, the viceroy was wounded.

The revolutionary nationalism not only spread in India but also in abroad. Many revolutionaries who escaped British rule to Europe and also the migrants living in abroad formed associations and continued revolutionary movements in abroad. They formed many branch of secret society in Europe. In London, the lead was taken by Shyamaji Krishnavarma, V.D.Savarkar and Har Dayal, while in Europe, Madam Cama and Ajit Singh were the prominent leaders. Further with the outbreak of world War, Lal Hardayal and other Indians abroad formed the Ghadar Party and started the Ghadar Movement in 1913 with an aim to liberate the country from British clutch.

By the end of the second decades of 20th century, terrorism gradually petered out. In fact, terrorism as a political weapon was bound to fail. Although it could not mobilize the masses but it did make a valuable contribution to the growth of nationalism in India. It created a type of patriotism among the people India.

4.9 THE JALLIANWALA BAGH MASSACRE OF 1919

The Jallianwala Bagh massacre is probably most important heart-rendering event in the annals of Indian history of freedom movement. The day was the 13th April 1919, the Baisaki Day when in afternoon thousands of people of Amritsar gathered at a ground named Jallianwala Bagh. They gathered there to celebrate the Baisakhi. There were many women and children in the gathering. When the congress called for a Hartal on April 8 1919, it received unprecedented support. Facing a violent situation, the civil government handed over the administration to the military authorities under Brigadier General Dyer, who took charge on 11th promulgated section 144 of the IPC and banned all processions and meeting in the city. But that order did not reach the people. About 20,000 people unarmed crowd had

gathered on 13 April 1919 at the rectangular high walled enclosure in Jalianwala Bagh, to protest against the arrest of their popular leaders Dr. Saifuddin Kitchlew and Dr. Satyapal. General Dyer, the military commander of Amritsar decided to terrorize the people of Amritsar into complete submission. Jalianwala Bagh was large open space which was enclosed on three sides by high walled as had only one exit. General Dyer and his soldiers stood in front of the entrance gate and he ordered to his troops to shoot into the trapped crowd with rifled and machine guns without giving any order to innocent people to leave the place. They fired till their ammunition was exhausted. It took life of the thousands of innocent people. According to the official report prepared by the government the number of the dead was 379 and the number of the wounded, more than 2,000 .but the public enquiry which was conducted at the direction of Mahatma Gandhi showed that 1,200 people were killed and 3,600 were wounded in that fateful evening at Jallianwala Bagh. After this massacre, martial law was proclaimed throughout the Punjab and the people were submitted to the most uncivilized atrocities. General Dyer felt greatly proud that he had taught a good lesson to Indians.

4.10 KHILAFAT MOVEMENT OF 1919

Historically, the caliph (Sultan or Khalifat ruler of Turkey) was both the spiritual and temporal ruler of the Sunni Muslims all over the world as was believed to be the successor of the prophet Mohammad. In the First World War Turkey, an ally of Germany fought against the British and met with thorough defeat. After the war, in the Paris Peace Conference a hearse policy was adopted towards Turkey. The sultan was deprived of all authority and his empire was divided. It created a great shame and anger among the Indian Muslims because the sultan of Turkey was their spiritual head or the Caliph or Khalifat. The India Muslims started anti-British agitation and protest against the British government India. The man objectives or the agitation was to pressurize the British government to protect the territorial

integrity of the Turkish Empire and to preserve the spiritual and temporal authority of the Turkish sultan as the Caliph of Islam. The first all-India Khilafat conference was held in Lucknow on 21 September 1919, was attended near about 400 delegates from all over India. The movement also was heartily supported by Gandhi because he saw that it to be a golden opportunity to bring unity among the Hindu-Muslim to achieve Swaraj. The second All India Khilafat Conference met in Delhi on 20-24 the November 1919. But the Khilafat Movement suffered a severe setback after the suspension of the non-co-operation movement by Gandhi and the congress on 12 February 1922. Gandhi's decision to suspend the non-co-operation movement on 12 February 1922 sharply divided the khilafatists. But it was the Kemalist revolution in Turkey in 1922 that made Khilafat movement redundant.

4.11 NON-CO-OPERATION MOVEMENT

By conspiracy of circumstances Gandhi the co-operator with the British had became a non-co-operator. For this stand, there various factors were responsible. Firstly, the British government, instead of rewarding Indians with political concessions for their help during the First World War punished them with the Rowlett Act. Secondly, the Jallian wala Bag massacre and the martial laws measured caused deep distrust in the mind of Gandhi. Thirdly, the report of the Hunter Committee which enquired into the Amritsar carnage added fuel to fire and further the betrayed unsympathetic attitude of the house of parliament of the British towards the inhuman treatment of innocent Indians. Fourthly, the British policy towards the Turkish sultan and the post war dismemberment of the Turkish Empire caused concern in Gandhi. Fifthly, Gandhi's unlawful conviction led him to the last resort of non-violence non-cooperation movement.

4.11.1 Course of the Movement

Gandhi took the opportunity and inaugurated the non-co-operation campaign along with Khilafatists with a bang on 1 August 1920. At its Nagpur session the congress approved Gandhi's endorsement and ratified the policy of Non-violent, Non-co-cooperation towards the in-just government. It consisted of two parts, one negative and the other positive. The negative programmers were boycott of government or semi government schools, colleges, election and finally of foreign goods.

- Surrenders of titles and honorary offices and resignation from nominated seats in local bodies.
- refusal to attend government or semi government functions
- Refusal by the military clerical a laboring classes to offer themselves as recruits in Mesopotamia.

Positive Programmes were:

- Establishment of national schools and colleges and private arbitration courts, known as Panchayats all over India
- Popularization of Swadeshi and Khadi by reviving hand spinning and hand weaving.
- Development of unity between Hindus and Muslims.
- Removals of Untouchability and promote measures for Harijana welfare.
- Emancipation and upliftment of women.

The Nagpur session made changed in the constitution of the congress provincial congress committees were reorganized on the basis of linguistic areas. The congress was now to be led by a working committee of 15 members.

4.11.2 Different Phases of Movement

The Non Co-Operation Movement of India (1920-1922) is broadly divided by four phases. The first phase (January –March 1921) was marked by the boycott of government schools and colleges by teacher and students

and courts by the lawyers. Thousands of students left government schools & colleges and joined National Schools and Colleges. It was this time Jamia Milia Islamia at Delhi, the Kashi Vidyapith at Varanasi, the Gujarat Vidyapith, the Bihar Vidyapith came into existence. Hundreds of lawyers like Chittaranjan Das, Motilal Nehru, Rajendra Prasad, Sardar Patel and so on gave up their legal practice.

During the second phase (April-June 1921) the Tilak Swarajya fund was started to finance the non-co-operation movement and within six months over a Crore of rupees were collected. Women showed great enthusiasm and freely offered their Jewellery. Huge number of common people were enrolled in congress and installing C*harkhas* (spinning wheels) on a large scale.

The third phase (July –november1921) was marked by a focus on the boycott of foreign goods. Boycott of foreign goods became a mass movement. Foreign clothes were burnt t roads publicly. Khadi soon became a symbol of freedom and volunteers organized a nation wide hartal on the eve of the visit of the prince of wallet in November 1921.

The fourth phase, (November 1921 February 1922) witnessed certain developments which nearly brought the government to its knees. Some militant section became angry by the passive policy of the British and became violent. The general mood of the people also was quite rebellious but unfortunately whole moment was abruptly called off on 11th February 1922 at Gandhi's insistence following the news of the burning of 22 policemen at Chauri Chaura in Gorakhpur. National leaders like C.R.Das and others opposed Gandhi decision.

4.11.3 Significance

Although the Non Co-operation movement had failed to drive out British Government from the India's soil. But it achieved immense. Firstly, the Indian nationalist movement, for the first time in history, acquired a real mass base with the participation of different sections of Indian society such

a peasants, workers, students, teachers, women, merchants, and so on. Secondly, the movement witnessed the spread of nationalism to the remotest corners of the country. Thirdly, it marked the height of Hindu-Muslim unity which could be seen during the Khilafat movement. Fourthly, it transformed the Indian national congress from a deliberative assembly into an organization of action. Finally, the movement demonstrated to a remarkable degree the willingness and ability of the masses. To endure hardships and mark sacrifices in the cause of national independences.

4.12 SIMON COMMISSION

According to the Act of 1919 a Royal Commission was appointed at the end of the ten years of the passing of the act with an aim to enquire into the functioning of the government. However two years earlier than the schedule Lord Birkenhead, Secretary of State for India announced the appointment of a statutory commission under the chairman-ship of Sir John Simon in November, 1927. The commission had all the seven members, British, who were members of the British Parliament. None of the Indians were members in the Commission. This had shocked almost all Indian. Therefore, when the Simon commission reached in Bombay on February 1928, it was greeted with heavy protest slogan of “go back Simon go back”. All parties like the congress, Muslim league, Hindu Mahasabha, liberals Federation and so on joined the protest and made a great *hartal.* Indian revolutionaries like Bhagat Singh and others were opposed to the commission. While protesting, Lal Lajpat Rai in Lahore was lathi charged and succumbed to his injuries and died. Many other leaders were arrested. The popular resentment against the commission reflected the feeling that the future constitution of Indian should be formed by people of India. Therefore the congress called an All Parties’ Conference in February 1928 and appointed a committee under the chairmanship of Moitilal Nehru to draft a constitution.

4.13 NEHRU REPORT

After the boycott of Simon Commission, the Congress Working Committee was authorized to prepare a constitution for India in consultation with other organizations such as Muslim League, Hindu Mahasabha and other political entities. These together met at a conference in February 1928. The major cause for the appointment of Nehru Committee by nationalists was against the Simon Commission and challenge given by Lord Birkenhead to Indian asking them to frame a constitution on which the Indian opinion was united.

The important recommendations of the report were as follows.

- Provisions for freedom of consciences, profession and pro-active of one's religion,
- Lower house in the central legislature and the provincial councils to consists members elected by joint mixed electorates' with reservation of seats for Muslims and Hindus wherever they were in a minority.
- No reservation of seats for Muslims in the Punjab and Bengal
- Reservation of seats on the basis of population and for a fixed period of 10 years.
- And provision for adult universal suffrage.

However when the report was placed before the all parties conventions at Calcutta, there was violent clash between Jinnah and M.R.Jayakar. Jinnah demanded one third of the total seats in the proposed central legislature for Muslims and it was opposed by others. Thus it brought a dead luck to Nehru Committee report on the constitution of India.

4.14 THE CONGRESS RESOLUTION FOR 'POORNA SWARAJ'

The British government took the advantage of dissention of Muslim league and started encouraging communalism to divide the Indians on communal lines. In such circumstances, the congress decided to start

another great movement before it was late. At the end of the year 1929, on 29 December, the National Congress met in a city of Lahore in the Punjab under the presidency of Pandit Jawaharlal Nehru and declared that the "*Poorna Swaraj"* or the complete independence (a resolution by Gandhi) was the goal of the Congress. He called upon the people to prepare for a final struggle to liberate the country. The Congress president Jawaharlal Nehru unfurled the tricolor flag of independence to the great delight of the assembled people. Gandhi began his next revolution famous as the civil disobedience movement.

4.15 CIVIL DISOBEDIENCE MOVEMENT (1930-34)

Before the movement, Gandhi serve on the British government a '11 point ultimatum', which, included the follow demands:

- 50% reduction in land revenue
- Abolition of the salt tax and government salt monopoly
- Lowering of the rupee-sterling exchange ratio
- Protection of indigenous textile industry
- 50% reduction I expenditure on civil administration
- Total Prohibition of intoxicants
- Release of all political prisons
- Changes in central intelligence department
- Changes in the arms act enabling citizens to bear arms for self protection.

After waiting in vain for the government response to his ultimatum for 41days, Gandhi started the movement with his famous Dandi March (March 12 to April 6, 1930) from the Sabarmati ashram to Dandi on the Gujarat coast. Together with 78 chosen followers, Gandhi walked nearly 375 km from Sabarmati ashram to Dandi, village on the Gujarat sea coast. Dandi march lasted for 24 days. Gandhi reached Dandi on the morning of 5 April 1930. Gandhi and Satyagrahis broke the salt law by pricing up salt lying on the sea-shore. On 6th April Gandhi violated the salt law at Dandi and issued

orders to start the mass movement. Obeying his order the mass movement throughout the country began. Civil-disobedience included violation of salt law, abstention from government services and educational institutions, picketing of liquor shops, opinion dens and foreign cloth dealer's shops and non-payments or taxes. In Bombay, people boiled salt water, sold contraband salt and raided government salt depots. In Berar forest laws were violated foreign in cloth was boycott and liquor shops picketed .A campaign for non-payment of taxes and land revenue was started on the Midenapore district in Bengal and Gujarat. In the U.P. salt manufacture went on with vigor. Motilal and Jawaharlal joined the campaign by selling salt in Allahabad. In Tamil Nadu, Rajagopalachari and hundred volunteers staged their famous march for Trichinopoly to Vedaraniyam on 13th April 1930. British authorities who were amused when the Dandi march was started got alarmed when the agitation spreads throughout the country. Gandhi was arrested on the midnight and jailed in Poona. Gandhi's arrest provoked and huge processions were taken out. The no-tax agitation assumed intensity and vigor. Sardar Patel organized a successful no tax campaign in Bardoli in 1928, the agitation spread to the neighboring Gujarat districts during 1930.

4.16 FIRST ROUND TABLE CONFERENCE, 1930-31

In the midst of the Civil Disobediences Movement the First Round Table conference was held in London from 12th November 1930 to 19th January 1931. Gandhi was in jail other congress leaders refused to attend the conference. However, 89 delegates representing British India, Princely states and British political parties participated in the conference. The conference was presided over by the Prime Minister Ramsay Macdonald in the opening session he moved some constitutional proposals as the basis for discussion. The proposals were the idea of an all India federation; the principle of making the federal executive responsible to the federal legislature; the reconstitution of provincial governments on the basis of full

responsibility. In the absence of the congress participation the first round table conferences proved to be unsuccessful.

4.17 GANDHI – IRWIN PACT, 1931

The Congress disapproved the British method of making a show of consulting representatives of India and declared Mac Donald's policy declaration as too vague and general. The Congress, therefore, called upon the people to carry on the struggle with unabated vigor. When the country was preparing itself for a grim struggle for Swaraj, at that time Lord Irwin declared on 25th January 1931 that Gandhi and other members of the Congress working Commit would be realized to consider the matter of constitutional reform freely and fearlessly. On 5th March, 1931 Gandhi – Irwin pact was signed. Many provisioned were signed in this pact. This pact created one type of hope for the road to complete independence of India. It resulted in the suspension of civil disobedience and Gandhi's participation in the Second Round Table Conference.

4.18 SECOND ROUND TABLE CONFERENCE

According to Gandhi – Irwin pact of March 5, 1931 Gandhi along with other congress leaders agreed to participate in second Round Table Conference. The congress suspended the civil disobedient movement and it was decided that Gandhi would be the sole representative and spokesman of the Congress at the second session of the Round Table conference. The congress reiterated Poorna Swaraj as its ultimate political goal. The proceedings of the conference were become unfruitful due to the communal issues. Thus this session of the conference concluded in an atmosphere of bitterness and anxiety.

Apprehending a fresh wave of national agitation, the government arrested Gandhi on 4th January, 1932. With the arrest of Gandhi the Civil Disobedience Movement resumed. As the civil disobedience movement was in progress, the British Prime Minister announced his Communal Award

on 17th August 1932. The scope of the award was confined to the arrangement to be made for the representation of British Indian communities in the Provincial Legislature. The announcement of the communal award caused consternation throughout the country. Gandhi declared from the Yervada jail that he would resist the award with his life and commenced his decision to fast unto death on 20th September 1932. Gandhi broke his fast on 26th September 1932 with the sign of Poona Pact with Dr. B.R. Ambedkar. After that the British Government called upon Third Round Table Conference on 17th November 1932 and Congress could not participate in this talk.

In order to curb the Civil Disobedience Movement the government adopted vigorous repression. Satyagrahis were lathi-charged, prisoners were ill-treated, and demonstrators were arrested, released and re-arrested at short intervals. As a result, individual Satyagraha lost its vigour. Finally, the Congress suspended the Civil Disobedience movement with effect from 20th May 1934.

4.19 THE AUGUST OFFER 1940

On August 8 1940 (on the eve of world war) came out a new policy called the August Offer; a statements by the viceroy on behalf of the British Government. The points were (i) an immediate expansion of the viceroy's executive council by inducting a number of Indians. (ii) The establishment of a war advisors council comprising representative of British India and the Indian states. (iii) The government refinement their desire to give full weight to minority opinion. (iv) Indians should be allowed to frame the new constitution for them. (v) The main objective of the British government was to grant to dominion status to India.

But the August Offer was rejected by the congress because there was no clarity whether a constituent assembly and the conception of dominion status within the common wealth was to be created.

4.20 THE CRIPPS MISSION 1942

The Second World War was in all momentum, when in December 1941 Japan entered the war on the side of Axis power and obtained a spectacular victory in the far-east and reached Indian border in early month of the 1942. Out of fear, on March 11, 1942 Winston Churchill the Prime Minister of England announced that the war cabinet will reach India under the chairmanship of sir Stafford Cripps for the Indian policy regarding constitution and self government on 29th march 1942. The draft declaration was presented before the Indian leaders.

The provisions of the declarations were.

1. Immediate step to be taken after the truce to draft a new constitution for India.
2. Provisions shall be made for participation of Indian states in the constituting making body
3. India would be granted full dominion status with the right to secede from the British common wealth of nations.
4. The British government would retain control of defense as part of their world war effort for the interim period.

All these could not satisfied the Indians due to various reasons. Firstly no Indian was the members of that committee. Secondly there was no clear cut provision when India will get dominion status. Thirdly, it also did not satisfy the Muslim league and other minor communities.

The Cripps mission is usually written off as a complete failure but on the war being won 'the failing bank of the famous phrase weathered the stone and so "the post dated cheque" was ultimately honored.

4.21 QUIT INDIA MOVEMENT OF 1942

After the failure of the Cripps mission and the sudden departure of Cripps from India on 12th April 1942 not only betrayed the real intention of the British government but also left the Indian leaders high and dry. Further Japanese invasion of India was on imminent possibility. There was no

guarantee that Britain could save Indian from the Japanese onslaught. Driven to desperate state, the congress under the leadership of Gandhi launched the last great movement known as the Quit India Movement.

Various factors were responsible for the great movement as follows.

1. The failure of the Cripps mission.

2. The arrival of Japanese armies on Indian border.

3. The rising prices and shortage in food supplies.

4. The difference of opinions within the congress.

In May 1942 Gandhi told a gathering of congressmen at Bombay that he had made up his mind to ask the British to quite India in an orderly fashion. If they did not agree, he would launch a civil disobedience movement. On 14th July 1942 the Congress Committee at Wardha considered the resolution urging the British to withdraw from India failing which the congress would be forced to launch a non-violent mass movement under Gandhi's leadership. On 8 August 1942 the AICC at its meeting in Bombay approved the Quit India Resolution. Gandhi exhorted all sections to participate in the movement and stressed "every Indian who desires freedom and strives for it must be his own guide". Addressing the audiences at the end of the session Gandhi gave the clarion call to the nation the mantra of "do or die". He declared "We shall either free India or die in the attempts we shall not live to see the perpetuation of our slavery".

4.22 COURSE OF THE MOVEMENT

At the dawn of the 9th August 1942 Gandhi and other members of the CWC and AICC were arrested in Bombay. Within a week all conspicuous congressmen all over the country were arrested. The CWC, the AICC and the provincial congress committee were declared unlawful. The congress head quarter was sealed funds were confiscated and publication was stopped. With the arrest of the national leaders, there were meetings, processions and demonstrations through out the country. In most of the part of India schools, colleges and universities were closed, workers and small

and factories went onto strike. When the government adopted brutal methods to curb the movement, the people retaliated and took revenge by uprooting railways, post, telegraph, police station and so on and so forth. The underground activity of congress socialist leaders such as Jayapraksh Narayan, Ram Manahar Lohia, Achyuta Patwardhan, Auna Asaf Ali others added a new dimension to the movement. In spite of these, entire movement was ruthlessly suppressed by the British authority by putting draconian method.

The Quit India movement was truly national in character. The strength of Indian nationalism was demonstrated as it was done never before in the history of British rule. The government was realizing that Indian bureaucracy, Police and the army, the main props and pillars of the British government, were not as reliable as before. In short, the quit India movement was the culmination of the Indian freedom struggle signaling the departure of the British.

4.23 INDIAN NATIONAL ARMY (*AZAD HIND FAUZ*)

The quit India movement was a struggle against British in India. But equally important is the role of the Indian national army which waged battle against the British from foreign soil. There were many Indian revolutionaries working abroad for the country's cause. Among them most prominent was Rashabehari Bose, living as a fugitive, from the British since 1915 in Japan. He seized the opportunities of the Second World War and mobilized the Indians living as prisoners in Japan for an armed struggle against the British. These Indian soldiers while fighting on behalf of the England in the South East Asia region against Japan were defeated and imprisoned in Japan. Major Fuji a Japanese army officer persuaded Captain Mohan Singh to work in collaboration with the Japanese for India's freedom.

In March 1942, a conference of Indians was held in Tokyo and they formed the Indian Independence League or *Azad Hind Fauz*. The meeting was followed by a conference in Bangkok on June 1942 where Rashabehari

Bose was elected as president of the League and decision was taken to raise the Indian National Army. Captain Mohan Singh was appointed the commander of the INA. This conference invited Subash Chandra Bose to lead the movement. The Japanese armed forces and INA crossed the Indian frontier on 18th march 1944. The tricolor flag was hoisted on Indian soil. However they failed to capture Imphal due to two reasons; (1) The Japanese failed to supply the necessary martial and air cover to the INA and (2) The monsoon prevented their advance. In the main time the British were able to regroup their forces and made counter attacks and in spite of all the strong resistance INA failed to win over British forces. Further the disastrous defeat of the Germany in Second World War smashed the hope and aspiration of INA in South East Asia region. Subhas Chandra Bose disappeared and on the way some believed that he died in an air crash.

Although the INA failed to achieve its goal, it made a significant impact on the freedom struggle. It became clear to the British that they could no longer depend on the loyalty of Indian soldiers and threat them as mercenaries. Further the actions of the Rani Jhansi Brigade, an exclusive women force demonstrate the capabilities or Indian women waging armed struggle against the British.

These are the important events for independence movement of India. After the end of the second War World War in 1945, the British government agreed to transfer power to the Indian hands. Simultaneously send Cabinet Mission plan to India to create a platform for the formation of constituent assembly in 1946. The constituent assembly was form in November 1946 to draft a written constituent assembly for India. Finally, after prolonged struggle and long patience India own independence movement on 15th August 1947.

4.24 INDEPENDENCE MOVEMENT AND CONTRIBUTION OF MAHATMA GANDHI

One of the greatest men in the history of India is unarguably Mahatma Gandhi. He sacrificed his own life for the sake of his country. Mahatma Gandhi played a pivotal role in the freedom struggle of India. His Non-violent ways and peaceful methods were the foundation for gaining independence from the British.

At the time when Gandhi landed in India from his long stay in South Africa, the Indian national movement had been stranded by the long years of split after the acrimonious Nagpur Congress of 1906. He also arrived at the moment when most of the well-known leaders who had sustained it in the first decades of the 20th century were either dead or on the verge of death. The Indian National Congress still had not managed to find way out to the most common objections thrown at it by the British administrators - that it was highly elitist and composed of a tiny proportion of *babus*. Still then, Indian national movement led by congress was though highly relevant to the liberal elite who made the strongest supporters of Congress - but not relevant to the peasants and common man whose life is not one of political aspiration but of mute penury and toil. In fact, Gandhi realized this point within a year of returning from Africa and induced the general mass in the freedom struggle under his direction.

4.24.1 Gandhiji's principles for freedom struggle

After the Swadeshi movement of 1905, the rest of the Indian movement for independence is mostly centered on Gandhi. Not because there were no other freedom fighters at the time but because Gandhi was the most popular and loud one among them. Gandhi entered India well known because of his struggles in South Africa where he fought for the rights of South African Indians. His struggles in Champaran and Kheda also were well known and gave him the basic ground on which his later politics was built, but he was seen to have really arrived with the Non Cooperation

Movement of 1920. Gandhi fought the freedom struggle with his above mentioned principle and ideology.

One of the primary tasks which Gandhi set himself was to create a real national unity - and to fuse together previously local or sectional interests into a genuine national movement. Gandhi spoke to the peasants of Champaran in 1917 not of political demands, or of home rule or for reformed legislatures and voting rights, but of the troubles which the rural folk poured out to him about the plight of Indigo cultivators. Throughout all of this time that Gandhi was involved in Congress, the movement was largely characterized by its new responsiveness to the needs for links with these dominant peasant communities. He went to Champaran and Kheda in 1917-18 after direct requests from local leaders. For the first time, Gandhiji created a political community involving Hindus and Muslims, with his involvement with the Khilafat movement in 1919.

Gandhi also provided the national movement with a new form of protest i.e. non-violent protest which gained much more attention than the previous pamphlets and meetings. Gandhi also brought considerable skill as a publicist and columnist for his ideas - but most importantly of all his chosen techniques of protest in which the general mass could also play a prominent role. The campaigns of noncooperation did not bring the British raj to a grinding halt - British administration carried on in its usual cumbersome fashion. However, where the means of protest were as simple as changing spending habits, it was perfectly possible for people to choose the action appropriate to them, from attending a meeting to closing a shop, staying away from classes, or persuading local to stop selling foreign cloth and liquor. The Khadi cloth which Gandhi hailed as the symbol of Swaraj soon became the virtual uniform of Congressmen who in an earlier generation had prided themselves on their semi-western elegance. Gandhi managed to make jail an attractive form of political protest even for such notable and law-abiding Indians as Motilal Nehru, who now went to jail as

an honour, though before 1921, they would have considered it a shameful disgrace.

What allowed such a disparate group of people to nevertheless campaign together was to some extent the fact that Gandhi choose tactics which convinced all of a common enemy in the shape of the British rulers. By picking off targets on particular issues such as tax reassessments and lack of consultation rights, Gandhi's supporters could join together in spite of their apparently insurmountable differences - for example, Gandhi was able to win the support of both Mill owners and weavers of Ahmedabad. His tactics for action also were designed to place maximum pressure on the legitimacy for British rule - which the Liberals had questioned for decades at home in any case.

Yet in 1934, Gandhi agreed that three years of civil disobedience had served their time, and that the time had come for Congress to return to constitutional politics - to test the forthcoming Government of India Act. The fact that Gandhi still managed to inspire and to some extent control such levels of political activism - for example the salt march in 1930 and the 1941 Individual Satyagrahi - was due to a personal magnetism not shared by any other Indian leader of his generation. This personal attraction was not confined to peasants, but even to the members of Congress. It also proved that much of the national unity which Gandhi brought into his campaigns such as the Khilafat and Rowlatt Acts in 1919-20. was based on his own personal leadership - after being jailed and subsequently retiring from public life, it seemed to many that the movement he symbolized had died.

4.25 SUMMARY

In this chapter we read that several movements are responsible for bringing the unity in India which ultimately led the country to demand independence from the British rule. Several notable revolutions and events that brought national unity and consciousness for independence were Anti-bengal partition, Swadeshi movement (1905-10), Jaliwanawala Bagh

massacre (1919), Khilafat Movement & Non-cooperation movement (1919 - 22), Civil Disobedience Movement (1930-34) and finally Quit India Movement (1942-47). Though there were numerous freedom fighters sacrificed their lives for the country's independence, the contribution of Mahatma Gandhi stands alone for making the common man participate in the struggle for independence through the method of non-violence.

4.26 CHECK YOUR PROGRESS

1. What are the factors that were responsible for the rise of national consciousness?
2. Analyse the events that gave birth to Indian National Congress and its initial objectives.
3. Write a short note on the Khilafat movement and its contribution to independence movement.
4. Explain the programmes of non-cooperation movement and its significance in the British raj.
5. What were the recommendations of Nehru's report? Give reasons for its failure.
6. What were the demands of protestors in the Civil Disobedience movement?
7. Give reasons for the success of Quit India Movement.
8. Write a note on the contribution of Indian National Army.

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UNIT – 5: POST INDEPENDENCE ACHIEVEMENTS OF THE COUNTRY

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5.1 INTRODUCTION

Pt. Nehru's speech on the first independence day

On this auspicious day India's first Prime Minister Pandit Nehru in his famous speech "Tryst with Destiny" declared that "Long *years ago we made a tryst with destiny, and now the time comes when we shall redeem our pledge, not wholly or in full measure, but very substantially. At the stroke of midnight hour, when the world sleeps, India will awake to life and freedom. A moment comes, which comes but rarely in history, when we step out from the old to the new, when an age ends, and when the soul of a nation, long suppressed, finds utterance. It is fitting that at this solemn moment we take the pledge of dedication to the service of India and her people and to the still larger cause of humanity. The future beckons to us. Whither do we go and what shall be our endeavour? To bring freedom and opportunity to the common man, to the peasants and workers of India; to fight and end poverty and ignorance and disease; to build a prosperous, democratic and progressive nation, and to create social, economic and political institution which will ensure justice and fullness of life to every man and woman. We are citizens of a great country on the verge of bold advance, and we have to live up to that high standard."*

India gets its freedom from the yoke of foreign servitude in the mid night of 15th August, 1947. With independence on 15th August 1947 heralded a new era in the history of India. In his book on the Discovery of India Pandit Nehru again stated that "*Obviously we could not consider any problem, much less plan without some definite aim and social objectives. That aim was declared to be to ensure an adequate standard of living for the masses, in other words, to get rid of appalling poverty of the people…. There was lack of food, of clothing, and every other essential requirement of human existence. To remove this lack and ensure an irreducible minimum standard for everybody, the national income had to be greatly increased and in addition to this increased production there has to be a more equitable distribution*." India has already passed a long saga of 60 years since her independence and also within these long years of existence,

as a nation it has prepared a stand for herself in the international forum and also become the most successful democracy in the world. In this chapter, we will examine the attempts made by government of India to achieve the objectives laid down by the first Prime Minister Pandit Jawahar Lal Nehru in his above mentioned speech and his book and the results achieved so far by India in the post independence era. For the sake of proper understanding here the discussion has been divided into different fields like economic, political and social development of the country in the post independent era.

5.2 OBJECTIVES

After reading this chapter you will be able to:

- Comprehend the foundations on which the growth and development in India took place.
- Conceptualise the process of consolidation of states and building of union government in India.
- To know basic properties and building of Indian constitution.
- Analyse the growth of a robust foreign policy in India.
- Understand the development of Indian economy through various five year plans.
- Appreciate the development in fronts of science and technology and socio-economic life in the country.

5.3 THE NATIONAL MOVEMENT AND ITS LEGACY

The freedom struggle of India was one of the greatest mass movements in the world history. After the non cooperation movement, it was a basic notion that the people had to play a key role in politics and in their own freedom.

In the opinion of Mahatma Gandhi, it is the people and not leaders who create a mass movement though the quality of leadership is an important reason for its success. Satyagraha which was fashioned by Gandhiji as a means of enthusiastic participation of the people achieved

exactly the objectives of the mass movement. Instead of an armed resistance which could only be waged by a handful of committed cadres and fighters, a non-violent revolution required the political mobilization of millions and the support of a vast majority. It was this faith in the participation of the masses that led to the support for a representative democracy and universal adult franchise. The national movement from its inception popularised democratic ideals and institutions among the people and struggled for the introduction of parliamentary institutions on the basis of popular elections. Much attention was also paid to the defence of civil liberties and freedom of press. The movements symbolised and embodied the struggle for a more just and humane existence. In the post-independence India they gave us a rich legacy to draw upon for the purposes of achieving social and economic transformation. The freedom struggle was broadly a pan India movement exceeding different social and political barriers.

The movement itself was based on certain values and ideals, which reflected the broad socio-economic and political vision of its leadership. This vision was that of a democratic, civil libertarian and secular India based on a self reliant egalitarian order and an independent foreign policy. In the post independence era the above legacy of freedom struggle came into effect in many field.

5.4 INTEGRATION OF INDIAN STATES AND CONSOLIDATION OF INDIA AS A NATION

The greatest danger to Indian unity during the period 1947-1948 was from the Indian States- some 554 in numbers. An extremely difficult and complicated situation arose when the Viceroy announced on June 3rd, 1947 that the princely states would be released from British Paramount and they would be free to decide their own fate- accession to either dominion or an independent existence as they liked. The ambitious princes were harping on the dream of absolute independence. Scattered all over India and

varying in size- the smallest one covering only four square miles and the biggest one being of the size of France. Sardar Patel in a realistic manner and with a free hand was able to achieve the desired objective.

In this venture he had cooperation from Prime Minister Nehru and he enjoyed the confidence of the Cabinet. With tact and firmness, couched in sweet words and statesman-like appeal, he solicited the cooperation of the princes in the name of patriotism, homogeneity of culture and geographical considerations, and above all, for their own security. By the first week of August before the inauguration of the two new dominions, most of the rulers had acceded to India. The accession of the states was the first step leading to their integration within the Indian Union.

The process of complete integration took many difficult turns and force was employed in the case of Hyderabad. The Police Action against the State of the Nizam, who had passion for power as he had for his money, and who wanted Hyderabad to be an Islamic state, alone could bring him round to see the writings on the wall. So also Junagadh in Kathiwar had to reconcile itself to its fate within the Indian Union, and the Nawab quietly sought refuge in Pakistan. Kashmir alone posed a serious problem. The Hindu ruler, with a Muslim majority in Kasmir valley and a Hindu majority in Jammu and the Buddhist predominant in Ladakh, could not make up his mind. The invasion of the tribesmen, aided and abetted by Pakistan, forced him to seek accession of his State to India. The integration of states might be considered as the greatest achievement of the post-independence era.

5.5 THE LINGUISTIC REORGANIZATION OF THE STATES

After the integration of princely states with Indian dominion, another major problem arouse before the newly independent India. The demand for separate provinces on the basis of language spoken by majority of inhabitants of a region created a situation for further rearrangements of provinces.

Thus, in 1948, the first Linguistic Provinces Commission headed by S.K. Dar was appointed by the Constituent Assembly to enquire into the possibility of linguistic provinces. This commission advised against such a step. In the same year another committee known as JVP committee consisting of Jawaharlal Nehru, Vallabhai Patel and Pattabhi Sitaramaih was appointed by the Congress Party.

This committee also did not favour for linguistic provinces. But there were popular movements for states reorganization all over the country and it was intensive in Andhra.

Therefore, in 1953 Andhra was created as a separate state. Simultaneously, Madras was created as a Tamil speaking state. The success of Andhra struggle encouraged other linguistic groups to agitate for their own state.

In 1953, Prime Minister Jawaharlal Nehru appointed the States Reorganization Commission with Justice Fazal Ali as its chairman and Pandit Hridayanath Kunzru and Sardar K.M. Panikkar as its members.

The commission submitted its report on 30 September 1955. Based on this report, the States Reorganization Act was passed by the Parliament in 1956. It provided for 16 states and six union territories. The Telengana region was transferred to Andhra. Kerala was created by merging the Malabar district with Travancore-Cochin.

This move of Government of India although fulfilled aspiration of some peoples but still this issue is a major internal problem presently facing by India.

5.6 THE EVOLUTION OF THE CONSTITUTION AND MAIN PROVISIONS

Soon after consolidating the nation the work of preparing a constitution for the nation was on agenda for leaders. The Constitution of India was framed by the Constituent Assembly. The Assembly was constituted in 1946. The members of the Constituent Assembly were

indirectly elected by the members of the existing Provincial Assemblies. In addition, there were members nominated by the rulers of the Princely States. With Independence of India, the Constituent Assembly became a fully sovereign body.

The Constitution of independent India was framed in the background of about 200 years of colonial rule, a mass-based freedom struggle, and the national movement, partition of the country and spread of communal violence. Therefore, the framers of the Constitution were concerned about the aspirations of the people, integrity and unity of the country and establishment of a democratic society. Their main aim was to give India a 'Constitution' which will fulfill the cherished ideas and ideals of the people of this country. The Assembly completed its task by November 26, 1949. The constitution was enforced with effect from January 26, 1950. From that day India became a Republic. Exactly twenty years before the first Independence Day was celebrated on Jan. 26, 1930 as decided by the Lahore session of the Congress on Dec. 31, 1929. Hence, January 26, 1950 was decided as the day to enforce the constitution. In the subsequent paragraphs few of the salient features of the Indian Constitution are given, which directly and indirectly flow from the Preamble, indicating the faith of framers in the ideals, objectives and goals as mentioned in our Constitution.

5.6.1 A Written Constitution

The Indian Constitution is primarily a written constitution. A written constitution is framed at a given time and is adopted on a fixed date as a document. Our constitution was framed over a period of 2 years, 11 months and 18 days; it was adopted on 26th November, 1949 and enforced on January 26, 1950. The original constitution had 395 Articles and 8 Schedules.

5.6.2 A Combination of Rigidity and Flexibility

The Indian Constitution is a unique example of blend of rigidity and flexibility. A constitution may be called rigid or flexible on the basis of its amending procedure.

The Constitution of India provides for three categories of amendments ranging from simple to most difficult procedure depending on the nature of the amendment.

5.6.3 Federal Polity

India has adopted a federal structure. In a federation there are two distinct levels of governments. There is one government for the whole country which is called the Union or Central Government. Also there is government for each Unit / State. There is a distribution of powers between the Union / Central Government and the State Governments. Since India is a federation, such distribution of functions becomes necessary.

The supremacy of the judiciary is an essential feature of a federation so that the constitution could be interpreted impartially. In fact, the Indian federal set up stands out with certain distinctive unitary features.

The makers of our constitution while providing for two sets of government at the centre and in the states provided for division of powers favouring the Central Government, appointment of the Head of the State government by the Central Government, single unified judiciary, single citizenship indicate the unitary nature of our federalism. Therefore, it is said that India has a quasi-federal set up.

5.6.4 Parliamentary Democracy

India has a parliamentary form of democracy. This has been adopted from the British system. In a parliamentary democracy there is a close relationship between the legislature and the executive. In this form of democracy, the Head of the State is nominal.

In India, the President is the Head of the State. Constitutionally the President enjoys numerous powers but in practice the Council of Ministers

headed by the Prime Minister, which really exercises these powers. The President acts on the advice of the Prime Minister and the Council of Ministers.

5.6.5 Fundamental Rights and Fundamental Duties

Every human being is entitled to enjoy certain rights which ensure good living. In a democracy all citizens enjoy equal rights. The Constitution of India guarantees those rights in the form of Fundamental Rights. Fundamental Rights are one of the important features of the Indian Constitution.

The Constitution provides for six Fundamental Rights. Fundamental Rights are justiciable and are protected by the judiciary. In case of violation of any of these rights one can move to the court of law for their protection. Fundamental Duties were added to our Constitution by the 42nd Amendment. It lays down a list of ten Fundamental Duties for all citizens of India. While the rights are given as guarantees to the people, the duties are obligations which every citizen is expected to perform.

5.6.6 Directive Principles of State Policy

The Directive Principles of State Policy which have been adopted from the Irish Constitution is another unique feature of the Constitution of India. The Directive Principles were included in our Constitution in order to provide social and economic justice to our people. Directive Principles aim at establishing a welfare state in India where there will be no concentration of wealth in the hands of a few.

5.6.7 Single Integrated Judicial System

India has a single integrated judicial system. The Supreme Court stands as the apex court of the judicial system. Below the Supreme Court are the High Courts. The High Courts control and supervise the lower courts. The Indian judiciary, thus, stands like a pyramid with the lower courts as the base, High Courts in the middle and the Supreme Court at the top.

Indian judiciary is independent and impartial. The Indian judiciary is free from the influence of the executive and the legislature.

5.6.8 Single Citizenship

In a federal state usually the citizens enjoys double citizenship as is the case in the USA. In India there is only single citizenship. It means that every Indian is a citizen of India, irrespective of the place of his / her residence or place of birth. All the citizens of India can secure employment anywhere in the country and enjoy all the rights equally in all the parts of India.

5.6.9 Universal Adult Franchise

Indian democracy functions on the basis of 'one person one vote'. Every citizen of India who is 18 years of age or above is entitled to vote in the elections irrespective of caste, sex, race, religion or status. The Indian Constitution establishes political equality in India through the method of universal adult franchise.

5.6.10 Emergency Provisions

The Constitution makers also foresaw that there could be situations when the government could not be run as in ordinary times. To cope with such situations, the Constitution elaborates on emergency provisions. There are three types of emergency;

a) Emergency caused by war, external aggression or armed rebellion;

b) Emergency arising out of the failure of constitutional machinery in states;

c) Financial emergency.

Thus, the above points throw some lights on the features of Indian constitution and owing to the above certain features India despite a large numbers of internal problems able to maintain the democratic status and become the largest democracy in the world.

5.7 INDIAN POLITY (1947–2010)

India's first Prime Minister J.L. Nehru was considered the architect of modern India. He consolidated the Indian Independence by forging national unity, nurturing democratic institutions, promoting science and technology, planning for economic development and by following independent foreign policy. He was truly a nation builder. He died in 1964. Lal Bahadur Sastri succeeded Nehru as the next Prime Minister of India. He remained a role model for honesty in public life. His clarion call *Jai Jaban jai Kishan* made him immortal in Indian politics. He ended the Indo-Pak war of 1965 by concluding the Tashkent Agreement in January 1966. His untimely death was a great loss to the nation. Indira Gandhi, daughter of Nehru became Prime Minister in 1966 and bravely faced the domestic challenges such as scarcity of food and foreign pressures during the 1971 Bangladesh crisis. When opposition to her rule gathered momentum in 1975, she brought emergency rule, a black mark in the democratic tradition of India. However, she restored democratic rule by announcing general elections in 1977 in which she was defeated. Later in 1980 she was able to regain power by democratic means. In 1983 she undertook "Blue Star Operation" in the Golden Temple at Amritsar - Punjab. As a result, unfortunately, she was shot dead by her own bodyguards in 1984 as revenge to her policy towards Punjab militancy.

The first non-Congress ministry was formed after independence, when the Janata Party ruled for a brief period between 1977 and 1980 under Morarji Desai as Prime Minister of India. The lack of unity among the Janata Party leaders had resulted in the fall of the Janata Party Government. Rajiv Gandhi became the Prime Minister of India in 1984 after her mother Indira Gandhi's assassination. He introduced New Education Policy and encouraged foreign investment. In 1987 he sent the Indian Peace Keeping Force to Sri Lanka with a view to put an end to the ethnic violence. He continued as Prime Minister till the next elections held in 1989. Later in May

1991, he was assassinated by the Sri Lankan Tamil extremists. V.P. Singh was the Prime Minister between 1989 and 1991. During his tenure he decided to implement the Mandal Commission Report which provided reservation for other backward classes.

The next Prime Minister Chandrasekhar held the office from November 1990 to March 1991. In June 1991 Congress party came back to the power led by P.V. Narasimha Rao as Prime Minister. His tenure was remarkable in Indian Politics and economics because he moved decisively toward new economic reforms, reducing the government's economic role, instituting austerity measures, and encouraging foreign investment. The finance minister Dr. Manmohan Singh's role in this sphere is worth noting. As a result, India started moving towards liberalization, privatization and globalization. For a long period after Narasimha's Government political condition was in utter turmoil due to repeated change of government. Finally in the 1999 elections the National Democratic Alliance (NDA) under the leadership of Vajpayee formed the government. His period witnessed two important events. One was the Kargil War with Pakistan and another was the nuclear tests at Pokhran. During his rule India witnessed overall development in infrastructures notable as golden quadrilateral highway project and foreign exchange. In the election of 2004, again Congress party formed a coalition government in the name of UPA (United Progressive Alliance), under the leadership of Dr. Manmohan Singh for two consecutive terms.

Since 2004 many legislation has come out like RTI Act in 2005 and Right to Education Act etc. Thus since independence Indian politics witnessed the above political incidents and still running as the largest democracy in the world.

5.8 INDIA'S FOREIGN POLICY

After 1947, India began to follow an independent foreign policy. India was the architect of the Non-aligned Movement during the Cold War era. Also, it extended support to colonial countries in their struggle for independence.

5.8.1 Indian Foreign Policy under Nehru in the formative years

A new independent India was plunged into the world affairs when the external environment was of the Cold War between the two super powers—the United States (US) and the Soviet Union (USSR)—both were on the winning side in the Second World War. The first prime minister of India, Jawaharlal Nehru though western educated, he was personally attracted to the Marxist thought was in a dilemma. But any alignment with the one or the other bloc would have meant loss of newly won independence. Thus, he opted to keep India away from both the power blocs, and follow an independent foreign policy. This came to be known as the policy of non-alignment. These goals included: end of colonialism and racism, independence from power blocs and close ties with China and Asian neighbours.

Primarily by non-alignment Nehru meant not getting entangled with any military alliances. Soon after the end of the Second World War, there were military alliances floated by the United States and the Soviet Union. The US promoted North Atlantic Treaty Organisation (NATO) and the Soviet Union had to counter it by Warsaw Pact. These two super powers also promoted regional alliances to attract the newly independent nations in Asia and Africa. Second, non-alignment did not mean neutrality in world politics. Neutrality has a meaning that is truly relevant during the times of war. But non-alignment is a positive thought; it meant that India retained the independence of decision making on an issue that affected her interests. In the mean time US promoted South East Asia Treaty Organisation (SEATO) and Central Treaty Organisation (CENTO) in the 1950s. Both these

organisations were ostensibly meant to fight against communism exported by the Soviet Union. Pakistan joined the above associations primarily to get military aid from the US to fight against India. The membership of Pakistan of these treaties brought the Cold War to the doors of India aggravating tensions between India and Pakistan. The American weapons and support generated because of their membership of military alliances also complicated the India-US relations.

This was brought out very clearly over the question of Kashmir issue raised in the United Nations (UN) Security Council (SC). Nehru had great faith in the international organisations and their sense of justice. It was Nehru who had taken to the UN the crisis created by Pakistan's war against Jammu and Kashmir in 1948. He never imagined that the Kashmir question would become a matter seen through the prism of Cold War. The UN ordered a cease-fire and asked Pakistan to withdraw its forces. Thus, whenever a issue on Kashmir appeared in the United Nations western powers like the US and UK began to vote on the side of Pakistan on the question of Kashmir, the Soviet Union exercised its veto power to save the Indian interests from Cold War politics.

The Soviet Union helped India to get over the efforts by the western powers to embarrass India. So it became a matter of Now you do not embarrass a friend who comes to your rescue But this policy of India forced her to deviate herself from the path of non-alignment, when the Soviet military intervention in Hungary in 1956 took place. The question of the Soviet military intervention came before the UN. The General Assembly discussed the Hungarian crisis. There was a five-power resolution calling upon the Soviet Union to withdraw its troops. India voted against the resolution. This approach of India was widely disapproved in the country as well as abroad.

India-China War

The strengths and weaknesses of the non-alignment were also brought out during the next major crisis in Indian foreign policy in the background of the Chinese aggression of October 1962. Peace and friendship with China was a cornerstone of the Indian foreign policy as formulated and executed by Nehru with assistance from his friend and Defence Minister, Krishna Menon. As a matter of fact both of them never envisaged a threat from the Communist China. They mainly focused on Pakistan's threat to India's security. In 1954 he had conceded the Chinese claim over Tibet by accepting its suzerainty over it, when India signed an agreement for trade with the "Tibetan region of China." India gave up its rights and privileges in Tibet without gaining any reciprocal concessions from China. The first step toward this direction was taken by China by ousting India's influence in Tibet completely. The Chinese People's Liberation Army began raids in Tibet, with China declaring Tibet as an integral part of its territory. In continuation of the policy of Indo-Chinese friendship, India signed the Sino-Tibetan Agreement on May 23, 1951, which sealed Tibet's fate permanently. Chinese troops from then on were stationed on the borders of India, Burma, Pakistan, Afghanistan, Nepal, and the adjacent areas, whereas India withdrew all her military, postal, commercial, telephonic and telegraphic services and equipment from the northern borders stationed for over a century. To pacify the Chinese, Nehru concluded the *Panchsheel* (Five Principles) Agreement with Chou En-lai in 1954, based on the principles of mutual respect for territorial integrity and sovereignty, non-aggression, non-interference in internal affairs, equality and peaceful co-existence. The *Panchsheel* agreement was a shoddy attempt to hide India's inability to oppose China's expansionist designs, and to lure China into a promise to restrain its territorial ambitions. That China had no intention of abiding by this agreement was evident from the build-up of military detachments in the Aksai-Chin area, construction of roads within

the Indian Territory along the Sinkiang border, and the shelling of Indian outposts intermittently. The Chinese maps were already showing the entire North East Frontier Agency (a part of India) as Chinese territory. In October 1962, the Chinese crushed the Indian forces, occupied strategic outposts, and destroyed India's border defences. Nehru's reliance on the "doctrine of defence by friendship" *vis-a-vis* China was a failure. Indians were all surprised at the failure of Nehru's foreign policy.

5.8.2 Foreign Policy during Lal Bahadur Shastri

Nehru died in 1964, Lal Bahadur Shastri succeeded him. His tenure was short as he died in Tashkent in January 1966 after signing the Tashkent Agreement with Ayub Khan, military dictator of Pakistan. In India's foreign policy, Shastri has to be remembered for a major change he brought about in the shifting of emphasis from international events more to the immediate neighborhood of India. Shastri focused on India's immediate neighborhood aimed at improving relations within South Asia. In the meanwhile China had exploded a nuclear bomb in October 1964 without India reacting to it immediately. Instead the non-aligned conference that met in Cairo in 1964 sent a delegation to Beijing to urge upon China to desist from going nuclear. The Chinese authorities even refused to receive the delegation.

Another major crisis faced by Shastri was the India-Pakistan War of 1965. Perceived weakness of India, coupled with the hope of Kashmiris rising in revolt against India, made Ayub Khan bold to launch the War. In this war while Pakistan was able to capture some territory in J & K, Indian army reached Lahore. Then Soviet premier Kosygin invited Lal Bahadur Shastri and Ayub Khan to Tashkent to find a solution to the war and both the leaders accepted the offer. After a great deal of bargaining and arms twisting by the Soviet premier, Kosygin, the warring leaders signed the Tashkent agreement. Under the agreement India had to give away the territories captured by the army, which was opposed by the opposition parties.

5.8.3 Indira Gandhi's Tenure

The major foreign policy event during Indira Gandhi's term was the Bangladesh war fought with Pakistan in 1971. The internal crisis of Pakistan resulted that over 12 million Bangladeshis, Muslims and Hindus, came to West Bengal, mainly to Calcutta, as refugees. Feeding such large number was an economic strain on India but added to that was the law and order problem for the government in West Bengal. Indira Gandhi, adept in political gamble, went on a tour of Western countries to inform the leaders of the human tragedy in East Pakistan. The US was then secretly engaged in opening up relations with China in which Pakistan had played a crucial role as a go between. At the same time she had also asked the army to prepare for military intervention. The army wanted the intervention to take place in the winter, as the passes in the Himalayas would be snowbound and Pakistan's ally China could not militarily intervene in the crisis. Pakistan, to prevent India and force her to divert troops to west, attacked on 3 December 1971. India intervened in the East in a massive way. The resulting war ended in the liberation of East Pakistan and the birth of Bangladesh as an independent country. The Indian forces were at their best when they accepted the surrender of over 90,000 Pakistani troops in the war.

The friends of Pakistan, especially the US, were upset over the Indian victory in the war as it considered the Indian victory as that of the Soviet Union. Nixon, according to his memoirs, was keen to save West Pakistan from destruction by India. Thus, to save West Pakistan, he asked nuclear powered warship to move to Bay of Bengal. In a well-coordinated move, Soviet Union sent its nuclear powered ship to follow the US warship. The Soviet Union was the main supporter of India in the War often using its veto power in the UN Security Council to nullify the US resolutions condemning India and asking her to withdraw armed forces from East Pakistan.

The Indo-Pakistan war of 1971 was brought to an end by signing the Shimla Agreement between Gandhi and Bhutto. Under the agreement both the countries "resolved to settle their differences by peaceful means through bilateral negotiations." They also agreed to respect each other's national unity and territorial integrity and not to assist or encourage any acts, which could affect the maintenance of peace in the region.

Mrs. Gandhi will also be remembered by the nation for her determination to take nation on the path of a major power. Gandhi translated his idealism in action. One such act was her conducting nuclear test in May 1974 in Pokharan. Ever since China conducted its nuclear tests in October 1964, there was domestic pressure on the Indian government to conduct nuclear tests. The test conducted by Indira Gandhi was to demonstrate the Indian nuclear capability though it was claimed to be a peaceful nuclear explosion.

5.8.4. Rajiv Gandhi and the Indian Peace Keeping Force to Sri Lanka

Indira Gandhi was succeeded by her son Rajiv Gandhi. During his tenure one of the most important issues was the liberation movement of LTTE (Liberation Tigers of Tamil Eelam) who were demanding a separate Tamil state in the north-eastern Sri Lanka. But under Rajiv Gandhi the crisis took a turn for the worse. Earlier Rajiv Gandhi had asserted the Indian interest in extending humanitarian aid to the beleaguered Tamils in Jaffna in the North as the Sri Lankan government had imposed an economic blockade on the area. He had sent the food grains by 20 boats but the Sri Lankans did not permit the supply to reach the needy. In June 1987, Indian air force dropped the supply for the people. In the mean time Sri Lankan President Jayawardane requested help from India in maintaining peace in the north. India and Sri Lanka signed an accord in July 1987. Under the accord signed between Rajiv Gandhi and Jayawardane, the Indian troops were to be sent to Sri Lanka to maintain peace in the North and East and also to accept arms laid down by the LTTE. But the distrust between the

parties did not help in the smooth implementation of the agreement. The Tamils perceived the Indian Peace Keeping Force (IPKF) as “Innocent People Killing Force”. In this venture India not only lost face but also over 1000 Indian soldiers. As a result, LTTE plotted and a human bomb assassinated Rajiv Gandhi on 21 May 1991.

5.8.5 Narasimha Rao (1991-1996)

Narasimha Rao government faced major economic problem of balance of payments. India had an adverse balance of payments with foreign exchange reserve of only Rs 2000 to Rs. 2400 crores, enough to pay for imports of only 7 days. He took a conscious policy decision to move economy by following liberalisation, privatisation and globalisation (LPG).

5.8.6 Foreign Policy Developments and the NDA Government

Atal Behari Vajpayee became the PM in 1998 leading a coalition government. The government could not last beyond ten months. In the elections held in October 1999, the BJP-led National Democratic Alliance was elected again to power. This is the first ever coalition government to hold on to power for the full term. During these ten months, its main foreign policy push came in the area of developing nuclear weapons capability and trying to improve relations with Pakistan. The BJP has been a great exponent of India going for nuclear weapons. Once it came to power, it planned for nuclear weapons tests so that India can declare its status as a nuclear weapons state. On 11 May 1998 India surprised the world by conducting nuclear tests for second time.

In 1999 the Indian PM set himself to improve the relations with Pakistan. The first step he took was with a Bus trip to Lahore to meet Nawaz Sharif, PM of Pakistan. During this trip PM Vajpayee visited Minar-e-Pakistan symbolising the Indian acceptance of the creation of Pakistan based on Mohammad Ali Jinnah’s “two nations’ theory”. The month of May 1999 saw the Kargil war between the two nations. While the two PMs were

discussing the future of their bilateral relations, the Pakistani Army was preparing for the war. The war is significant as it was the first military conflict between the two nations after they acquired nuclear weapons in May 1998. This was an effort by the Pakistani armed forces to alter the status quo on the Line of Control so that whenever negotiations take place, the Pakistanis could use it as a bargaining chip with India. However, Pakistani Army Chief of Staff, General Pervez Musharraf in a bloodless coup in October 1999, deposed PM Nawaz Sharif. This sent into limbo all efforts to normalise relations with Pakistan. India made another attempt at peace when Vajpayee invited Pervez Musharraf for talks at Agra in early 2001. The talks collapsed as General Musharraf was adamant on his terms to discuss the so called core issue of Kashmir. The cross border terrorism that has been the bane of the India-Pakistan relations since 1989 has been only aggravated by the military dictatorship. The Indo-Pak relations were further jolted when on 13 December 2001, Pakistani terrorists tried to attack the Indian Parliament. Alert security forces engaged the terrorists in a forced gun battle just outside the Parliament House, and killed all the five Pakistanis. India withdrew its High Commissioner from Islamabad and snapped air, rail and bus links with Pakistan.

With the fall and disintegration of USSR, the relevance of rival military alliances and competition to enroll every nation on one side or the other was over. However, another facet of non-alignment is the fact that a nonaligned country retains its independence of decision making unlike a nation aligned with a bloc normally toes the line of the leader nation. In this sense India still retains her independence of decision-making.

Another credit to the NDA government was revival of relationship with USA. By now that Russia too has moved closer to its former rival. The US as a multi ethnic society was an obvious choice to the Indian national interest. However, India with other major powers like the EU, and Russia worked towards bringing about a multipolar world. Meanwhile, India

adopted the “Look East” policy and swiftly moved to have closer relationship with the ASEAN countries. India also moved closer to the European Union, Japan and Australia. By 2003, Sino-Indian relations had begun improving in a big way.

The Indian foreign policy has undergone many radical changes in the last fifty-six years after independence on account of many factors; such as the change in the international environment post Cold War, emergence of the US as the only super power and change in the domestic front from one party government to a coalition government in the 21st Century. Indian foreign policy is woven within the framework of non-alignment. India claims to retain its right to judge every policy independently and formulate its own policy response. India works to usher in a multipolar world wherein it can emerge as an independent player along with others. India plays an active role in international bodies such as the Common Wealth and the United Nations Organization. India had also played an active role in the UN peacekeeping forces in various parts of the world. It had sent its troops as part of UN peace-keeping Mission to Korea, Indo-China, Suez Canal and The Congo. India aims at maintaining friendly relations with its neighbours and an active lead member of the South Asian Association of Regional Cooperation (SAARC).

The aim of SAARC is to increase economic, social and cultural cooperation among its members. Periodic meetings are being held to achieve this goal.

5.9 THE INDIAN ECONOMY SINCE INDEPENDENCE

Two hundred years long colonial rule made India become one of the poorest nations in the world featured by stagnant per capita national income, abysmal standard of living, stunted industrial development and dependence of the bulk of population on stagnant, low productivity agriculture. Thus initial areas of priority for the government were the expansion and diversification of production both in industry and agriculture.

In the following few paragraphs a discussion on Indian Economy since Independence is made to analyze how much has India really achieved in the last 65 years in fulfilling the aspirations on which it was founded.

5.9.1 Indian Planning process

India initiated planning for national economic development with the establishment of the Planning Commission. The National Planning Commission was established on 15 March 1950 with the Prime Minister Nehru as its chairperson. The main objectives of the Planning Commission were:

(i) To achieve higher level of national and per capita income.

(ii) To achieve full employment.

(iii) To reduce inequalities of income and wealth.

(iv) To setup a society based on equality and justice and absence of exploitation.

The aim of the First Five Year Plan (1951-56) was to raise domestic savings for growth and to help the economy resurrect itself from colonial rule. The Second Five Year Plan (Nehru-Mahalanobis Plan) was the real beginning of industrialization, as articulated by Professor Mahalanobis who placed emphasis on the development of heavy industries and envisaged a dominant role for the public sector in the economy. The entrepreneurial role of the state was evoked to develop the industrial sector. The objectives of industrial policy were: a high growth rate, national self-reliance, reduction of foreign dominance, building up of indigenous capacity, encouraging small scale industry, bringing about balanced regional development, prevention of concentration of economic power, reduction of income inequalities and control of economy by the State.

The strategy underlying the first three plans assumed that once the growth process gets established, the benefits of growth would trickle down to the poor. However, Public sector did not live up to the expectations of generating surpluses to accelerate the pace of capital accumulation and

help reduce inequality. Agricultural growth remained constrained by perverse institutional conditions. There was unchecked population growth in this period. Though the growth achieved in the first three Five Year Plans was not insignificant, yet it was not sufficient to meet the aims and objectives of development.

A shift in policy was called for and the Fifth Plan (1974-79) corrected its course by initiating a program emphasizing growth with redistribution. To accelerate the process of production a mild version of economic liberalization was started in the mid 1980s. As a result the process of delicencing activity took place. Private entry into the industrial sector was made easier but exit still remained closed and sealed.

5.9.2 The Failure of the Planning Process

The public sector economy instead of showing high growth, high public savings and a high degree of self-reliance, was actually showing one of the lowest rates of growth in the developing world with a rising public deficit and a periodic balance of payment crises. Between 1950 and 1990, India's growth rate averaged less than 4 per cent per annum and this was at a time when the developing world, including Sub-Saharan Africa and other least developed countries, showed a growth rate of 5.2 % per annum. By the eighties the government began to borrow not only to meet its own revenue expenditure but also to finance public sector deficits and investments. Thus, the public sector, which was supposed to generate resources for the growth of the rest of the economy, gradually became a net drain on the society as a whole.

5.9.3 The Reforms of Manmohan Singh

Failure of the developmental path initiated since Independence necessitated the reforms LPG (Liberalization, Privatization and Globalization) in 1991. At the beginning of 90's the reform process was started by the then Finance Minister of India, Manmohan Singh under the Narsimha Rao Government. By that time the surge in oil prices triggered by

the Gulf War in 1990 imposed a severe strain on a balance of payments. The economy was already fragile for years' long fiscal deficits and increasing external debt coming at a time of internal political instability. Foreign exchange reserves dropped, barely sufficient for two weeks of imports and a default on external payments appeared inevitable. The shortage of foreign exchange forced tightening of import restrictions, which in turn led to a fall in industrial output.

The reforms had two broad objectives. One was the reorientation of the economy from a static, centrally directed and highly controlled economy to a market friendly economy. It was to be made more 'open' to trade and external flows through a reduction in trade barriers and liberalization of foreign investment policies. A second objective of the reform measures was macro-economic stabilization. This was to be achieved by substantially reducing fiscal deficits and the government's draft on society's savings.

The impact of these policies has been positive and significant. The growth rate of the economy during 1992-93 to 1999-2000 was close to 6.5 per cent per annum. The balance of payments position has also substantially improved. Foreign exchange reserves are at a record level. Current account deficits have been moderate, and India's external debt (as a percentage of GDP) and the debt servicing burden have actually come down since the early nineties. There is also evidence of considerable restructuring in the corporate sector with attention being given to cost-competitiveness and financial viability. The rate of inflation has also come down sharply. There was an accelerated growth of the 'service' sector including some very dynamic fields, such as uses of information technology and electronic servicing and the phenomenal expansion of software-related export services in both of which India has made remarkable progress. This was largely a result of the liberalization policies.

However there is divided opinion about the progress after liberalization. Much of the debate in this area has focused on what has

happened to expenditure on social sector development in the post reform period. It is seen that central government expenditure toward social services and rural development increased. During the first two years of the reforms when the fiscal stabilization constraints were dominant it dipped a little, but after that it increased. During the 80s India achieved a reduction of 30 per cent in the infant mortality rate – from 114 to 80 between 1980 and 1990. During the 90s, however, the infant mortality rate declined by only 12.5 per cent- from 80 to 70. Similarly, the growth rate of real agricultural wages fell from over 5 percent per year in the 1980's to 2.5 percent or so in the 1990s. Given the close association between real agricultural wages and rural poverty, this pattern is consistent with the belief that poverty has continued to decline in the 90s, but perhaps at a slower rate than in the 80s. At the same time it is worth noting that literacy has greatly improved during the reforms. The literacy rate increased from 52 percent in 1991 to 65 percent in 2001, a faster increase in the 1990s than in the previous decade, and the increase has been particularly high in some of the low literacy states such as Bihar, Madhya Pradesh, Uttar Pradesh and Rajasthan. Lastly it is important to note the rising economic inequalities of the 90s.

5.10 AGRARIAN REFORMS AND ACHIEVEMENTS SINCE INDEPENDENCE

Before and much after the independence India remained a country which relied heavily on agriculture. Today India ranks second worldwide in agricultural output. Despite creditable growth of agricultural output in the 1950s India faced food shortage in the mid sixties. The increase in population and the huge outlay to the plan of industrialization put pressures on agricultural growth. India was forced to import millions of tons of food grains. The two wars with China (1962) and Pakistan (1965) and two successive drought years (1965-66) brought enormous pressures to food production. In this background the Green Revolution was launched in India with the aim of achieving self-sufficiency in food production. The term Green

Revolution was coined by Dr William Gadd of USA in 1968, when Indian farmers brought about a great advancement in wheat production. The introduction of modern methods of agriculture such as high-yield variety seeds, chemical fertilizers and pesticides, agricultural machineries such as tractors, pump-sets and agricultural education considerably increased the food grain production in India. India attained food self-sufficiency by the 1980s. The effects of Green Revolution were notable in the northwestern region of Punjab, Haryana and western U.P., Andhra Pradesh, parts of Karnataka and Tamil Nadu.

Agriculture and allied sectors accounted for 18.6% of India's GDP in 2005, employed 60% of the total workforce and despite a steady decline of its share in the GDP. Recently India has developed a rapidly growing agricultural biotech sector. According to a latest report, the agri-biotech sector in India has been developing at an amazing 30 per cent since the last five years, and it is likely to sustain the growth in the future. India has massive potential in the agri-biotech sector with the possibility that the country will become a major grower of genetically modified rice and other genetically engineered crops. India has always been a major grower and exporter of cash crops such as tea, tobacco, coffee, spices and varieties of fruit. Although India has developed many modern and innovative means of farming the agricultural sector in India remains synonymous with poverty. The majority of India's farmers earn less than $2 (USD) per day growing rice on tiny family-owned plots.

5.11 GROWTH OF SCIENCE AND TECHNOLOGY

Independent India has also witnessed a tremendous growth in the sphere of science and technology. After 1947, Nehru became aware of the significant role of scientific research and technology for the progress of India. India's first national laboratory, the National Physical Laboratory was established in 1947 followed by seventeen such national laboratories for specializing in different areas of research. In 1952, the first Indian Institute

of Technology, on the model of Massachusetts Institute of Technology, was set up at Kharagpur. Subsequently, IITs were set up at Madras, Bombay, Kanpur and Delhi. New technical institutions were established in the shape of National Institute of technology, IIT, AIIMS, IIM, IISER, NISER, IMMT and IOP etc. There are about 200 research laboratories in India carrying out research in different areas. The Department of Science and Technology (DST) which was set up in 1971 has been assigned the responsibility of formulating science policy.

5.11.1 Atomic Energy

India was one of the first countries in the world to recognize the importance of nuclear energy. The Atomic Energy Commission was set up in August 1948 under the chairmanship of Homi J. Baba to formulate a policy for all atomic energy activities in the country. The Department of Atomic Energy (DAE) was set up 1954 as executive agency for implementing the atomic energy programmes. In 1956, India's first nuclear reactor in Trombay near Bombay (first in Asia also) began to function. Research and development work in the field of atomic energy and allied fields are carried out at three research centres, namely the Bhabha Atomic Research Center at Trombay, the Indira Gandhi Centre for Atomic Research, Kalpakkam, Tamil Nadu and the Center for Advanced Technology, Chennai. India although tested the nuclear armaments twice, but nuclear technology is being used for civil energy in India.

5.11.2 Space Research

India has also evinced interest in space research. The Indian National Committee for Space Research was set up in 1962. Side by side, a Rocket Launching Facility at Thumba came up. The first generation Indian National Satellite System (INSAT-1) represents India's first step towards implementing national requirements. The INSAT–1A and the INSAT – 1B served country's need in the field of telecommunications and meteorological

earth observations. The ISRO (Indian Space Research Organization) looks after the activities in space science, technology and applications. The Vikram Sarabhai Space Centre at Trivandrum, the largest of the ISRO centres, is primarily responsible for indigenous launch vehicle technology. The ISRO Satellite Centre, Bangalore is the satellite technology base of the Indian space programme. The SHAR Centre, encompassing the Sriharikota Island in Andhra Pradesh on the east coast of India is the main operational base of ISRO which is the satellite launching range. India is now using her space technology for commercial purpose by uplifting satellites of other countries of the World by indigenous space lunching vehicle.

5.12 INDIAN SOCIETY SINCE INDEPENDENCE

5.12.1 Growth of education

During colonial rule India witnessed growth of modern education. Following the transfer of power, the Central Advisory Board of Education decided to set up two Commissions one to deal with university education and the other to deal with secondary education. This decision came at a time, when the promises made to the people in the field of education during the freedom struggle, were to be implemented. Free and compulsory education up to the age of 14 was being debated in the Constituent Assembly, which ultimately found expression in the Directive Principles of state policy.

The first Commission to be appointed was the University Education Commission in 1948, under the chairmanship of Dr. S. Radhakrishna, to report on Indian University Education and suggest improvements and extensions that would be desirable to suit the present and future requirements of the country. The essential tasks of this Commission were to orient the educational system towards achieving economic independence and attainment of values to ensure an effective democracy. Towards this end, the report of the Commission discussed the re orientation of higher

education in relation to the five basic tenets of our constitution Democracy, Justice, Liberty, Equality, and Fraternity.

The recommendations of Dr. Radhakrishnan were reinforced by the Secondary Education Commission appointed in September 1952 with Dr. L.S. Mudiliar as Chairman. The report was submitted to the first Parliament in 1953. The report went on to recommend the setting up of technical schools, polytechnics, strengthening multipurpose education, central technical institutions. Establishment of multi-purpose schools was a major contribution of this Commission. The Education Commission was appointed under the chairmanship of D.S. Kothari which formulated the National Policy on Education in 1968. This Commission reviewed the development of education in India in the post independent period and came to the conclusion that Indian education needs a drastic reconstruction, almost a revolution, to realize the Constitutional goals and to meet the various problems facing the country in different sectors. This comprehensive reconstruction had three main aspects viz. internal transformation, Qualitative environment and expansion of educational facilities. After this commission many commission like Banaras Hindu university Enquiry Committee in 1969 and the Draft National Policy on Education (1979) was formulated the Draft National Policy on Education 1979 states that an ideal system of education should enable individuals to know and develop to the fullest their physical and intellectual potentialities, and promote their awareness of social and human values, so that they can develop a strong character, live better lives and function as responsible members of the society.

Thus, after independence numbers of committees and commissions were instituted and on their recommendation and suggestion Indian education policies were rectified and large numbers of educational institution were established. The programme of *Sarbasikshya Abhiyan* was introduced in order to attain 100 percent literacy rate. To enhance higher

education huge numbers of University were established in the country since independence. Although education is in the state list of Indian constiotutional provision, the government of India is also spending huge budgetary allocation on the spread of education in the country.

5.12.2 Social change in modern India

Modern India after independence is changing rapidly and society today presents some fascinating as well as contradictory trends. In the economic front the new means of transportation and communication and the development of cities during British Raj had brought in a degree of economic and social change. People began to migrate to the cities in search of work and modern education. The barriers of caste slowly weakened over the years. There was a shift in aspiration of Children from the occupation of their parents. A state of secularization prevailed for the urbanised life having its own pressures didn't permit rigid caste rules to remain in place. In office spaces, public spaces and the industrial or corporate world, the rules of caste hardly apply.

There is an increase in the age of marriage and women increasingly have an opportunity to get education and work before and after marriage. There is a decreasing gap between gender capabilities as there is a sharp increase in women working because they want to carve out independent careers. There is also an increase in inter-caste, inter-religious marriages, especially among the urban, educated elite. Among such groups, the income, life-style and education of the partners often counts than just caste position. Divorce rates are soaring in modern India and it is becoming more common as well as more accepted for divorcees and the widowed to enter into new marriages. Because of migration and mobility, the modern Indian family is more often than not nuclear in composition. There are changes too in fertility patterns, with more among the urban sections settling for just one or two children. There are increasing numbers of women (and some men) who remain single.

Continuity persists, however, in the preference for male children. Fertility control and female foeticide together ensure that the sex ratio remains much skewed, often more so in the urban and richer areas of the country. Thus, richer areas of the country including, for instance, Punjab and Gujarat display a very low sex ratio. Social legislation in modern India has helped in the abolition of untouchability and the practice. Independent India declared the untouchability of castes in any form an offence and it enforced the rights of the former *avarna* and *Dalit* groups to enter Hindu temples as well as to draw water from wells previously limited to upper-caste use in villages. It was during British times that schedules of lower-caste communities and isolated tribal groups came to be drawn up in order to implement certain practices of reservation in their favour. These schedules came to be included in the Indian Constitution: the list of Scheduled Castes and the list of Scheduled Tribes. Reservations in education, political representation and employment have been implemented for these groups. Though the earlier caste system vanished a neo class system has prevailed with the gap between rich and poor, the executive & labour class, the urban elites & slum dwellers and rural folks.

Social legislation has also radically altered the rights of women. In particular, Hindu marriage, inheritance and succession laws have been changed in order to achieve greater gender parity. Women now bear the right to equal inheritance along with their brothers in both their father's self-acquired as well as his inherited properties. Despite such radical legislation, however, it is still true that women frequently forgo their share in property, in order to not to damage their relations with their brothers. There are still many situations in which a woman will rely for support on her brother: if she is abandoned or widowed or if her marital relationship sours. Insistence on her legal rights may compromise the possibility of such support being forthcoming.

In more contemporary times, the practice of dowry still prevails though both the nature of gifts and the amounts involved have drastically changed. There is now a significant cash component involved, which was rare in the past. There have been numerous cases of what are called 'dowry deaths', in which the groom's family play a role in killing off the young bride because of insufficient dowry. Despite the fact that the giving and taking of dowry are now offences and the fact that it is mandatory for the police to investigate the death of any woman who dies within the first few years of marriage, the practice of 'groom price' does continue.

Culturally, modern India shows several contradictory developments. Everywhere, the consciousness of ethnic identity is on the rise. Fundamentalist discourses– Hindu, Muslim, Sikh and Christianity as well as others– have emerged, all of which are detrimental in their implications on the society. The reconstruction of ethnic identity and the drawing of religious boundaries involve the reinterpretation of traditions. There has, contradictorily enough, been a renewed interest in & revival of rituals and customs to do with life-cycle events and festivals. On the other hand, there is the spread of modernity, particularly in the area of capitalist, consumerist and materialist values. There are also increasing spaces available for the struggle for rights– whether those of women, of marginalized castes or other social groups. Progressive legislation as well as the belief in the ideas of democracy and judicial justice permits the questioning of the denial of rights and justice to different sections of the population. The media provides scope for the expression of new ideas of masculinity and womanhood, for speaking about issues that remained otherwise hidden, such as: domestic violence, homosexuality or gender discrimination in the workplace. One of the most disturbing outcomes of modern days, which may be remarked upon here, is the increase in violence of different kinds and at different levels of society. Terrorism and Maoism is but one expression, though a singularly devastating one, of such aggression on a global scale. Increasing

domestic violence, caste and ethnic violence as well as forms of individual violence as 'road rage' are other and perhaps, given their social spread, more insidious expressions. We need to sharpen our understanding of these issues in order to think of ways to enable social change to occur in a less damaging way.

5.13 SUMMARY

In this unit we have discussed how India has developed from an agricultural country into an urbanized, industrialized nation. The visionary ideas of nation builders, consolidation of states and making of the constitution while laid the foundation of the country, a robust foreign and economic policy and political stability over the years have taken the country to the path of progress. No wonder the country is regarded as the largest democracy in the world. However this development and globalization has brought many problems for the country including poverty and environmental damage. It is not too late for India to fix its problems and hopefully in the future we will see this happening.

5.14 SELF ASSESSMENT QUESTIONS

1. Evaluate with suitable examples of the socialistic pattern of Indian economy.
2. Outline the salient features of Indian constitution.
3. Write a brief note on Indian foreign policy and its development over the years.
4. How would you divide the economic development of India under various five year plans and why?
5. Write an essay on the development of science and technology in India.
6. Discuss the post independence socio-cultural change in the country.
7. According to your opinion, which were the critical times in the history of independent India? Give reasons why you think such instances as critical.

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UNIT 6: THE GREAT VEDIC HERITAGE OF INDIA: *VEDAS, BRHAMANAS, (EPICS & PURANAS) SMIRTIS, UPNISHADAS* AND, THE SRIMAD BHAGWAD GITA

STRUCTURE:

6.1 INTRODUCTION
6.2 OBJECTIVES
6.3 THE BELIEF ABOUT THE ORIGIN OF VEDAS
6.4 VEDIC RELIGION (GODS & GODDESSES)
6.4.1 GODDESSES
6.4.2 GODS
6.5 CONCEPT OF DEATH & LIFE AFTER DEATH
6.6 VEDIC SOCIETY
6.6.1 VARNASHRAMA & PURUSHARTHA
6.7 VEDIC LITERATURE
6.7.1 VEDAS
6.7.2 FOUR PARTS OF THE VEDAS
6.7.3 VEDANGAS
6.7.4 UPAVEDAS
6.7.5 MANUSMRITI
6.7.6 BHAGAVAD GITA
6.7.7 GREAT EPICS/ PURANS OF ANCIENT INDIA
6.7.7.1 RAMAYANA
6.7.7.2 MAHABHARATA
6.7.7.3 TIRUKKURAL
6.7.7.4 THIRUMURAI
6.7.7.5 PURANAS
6.7.7.8 BHAGAVATAM
6.7.8 AGAMAS
6.7.9 DARSHANA SHASTRAS (PHILOSOPHICAL TEXTS)
6.8 SUMMARY
6.9 REVIEW QUESTIONS
6.10 REFERENCE

6.1 INTRODUCTION

Hinduism is considered to be the oldest of all living religions on this human earth. Known differently as *Sanatana* Dharma was first practiced by Aryans in its complete form. There is no dispute that the present Hindu

religion that reached its complete form during Aryan period is an extension of Indus Valley Civilisation. In the words of A.L.Basham in his book 'the Wonder that was India' "…… the salient features of Harappan religion appeared again in a new form ……. that was quietly practiced by the humblers people". Unlike other religion, Hinduism has no founder. It is not founded by any single person.

Vedas and the Upanishads are considered to be the base of Hindu philosophy. The Sanskrit word Veda means 'knowledge' or that is known. Vedas indicate the religion of early Aryans that is sill regarded as sacred book of Hindus.

6.2 OBJECTIVES

After studying the unit you will be able to

- understand the essence of Vedic heritage of India
- appreciate the variety of Vedic literatures and the knowledge that these spread
- make a chronological record of probable occurrence of major events in post Indus valley period
- Know the underlining message and essence Vedic texts.

6.3 THE BELIEF ABOUT THE ORIGIN OF VEDAS

Mythological presumptions believe Vedas were narrated by Brahma (the creator) to Surya Narayana (the Sun God). Varuna (the cosmic compassionate proliferator) and Indra (the cosmic pious illuminator) learnt from Brahma by attending this divine discourse. However lord Indra refreshed his knowledge by discussion with Surya-narayan (the Sun God or Agnee Brahma). This dialogue was witnessed by sages like Vishwamittra, Vyasa, Vashishtha, Valmiki and Bharadwaja. Daksha-prajapatti (the king of cosmic deities), Indra (the cosmic illuminator), Ashwinis (the twin messengers), Sanakumaras (the four cosmic creators), Narad (the cosmic

communicator), and Lord Brihaspatti (the lord of nine planets) were pioneer reciprocators of Vedas in oral Sanskrit.

Chronological record	Probable Time
• *The harappa civilisation*	• *2500 BC*
• *Aryan invasion of the Ganges and the Indus valley*	• *1500 BC to 1000 BC*
• *Mahabharat epic*	• *900 BC*
• *Spread of Buddhism and Lord Buddha's nirvana*	• *544BC*
• *Reign of Ashoka*	• *272 BC*
• *Rise of Islam*	• *700 AD*
• *British and other European Colonization by*	• *1288 – 1930 AD*

Table: 1 Brief historical account of Indian Heritage

Until recently in the Vedas and Upanishads were not written but were learnt by heart and constant repetition and recitation by Hindu Brahmins. The knowledge of Vedas thus transferred from generation to generation through inheritance. The knowledge of different Vedas and its subsections created separate clan even amongst Hindu Brahmins. The Vedic compositions as believed by Hindus to have descended from the heaven were remembered by Sages, Seers and Saints during olden days through recitations.

Thus the Vedas are known as Smriti (Sanskrit word meaning 'which has been remembered') and Shritis (which means 'which has been heard'). The foundations of Vedas are said to be Divine knowledge, the knowledge of the divine cosmic being, the knowledge of the karma, the knowledge of the cosmic science and the wisdom of the ancient seers.

6.4 VEDIC RELIGION (GODS & GODDESSES)

Numerous Gods and goddesses are mentioned in the Vedas. Interestingly most of the present Hindu Gods and Goddesses have no place in the records of Vedas and similarly many Vedic Gods have disappeared over the time in Indian society. For example: popular Gods of Hinduism like, Brahma, Siva and Vishnu do not appear in the Rigveda. It is at the end of

Rigvedic period 'a God of all beings' called Prajapati emerged that was earlier credited to Varuna and many times Indra. By the end of 900 BC old gods lost their importance while others emerged as popular (AL Basham). The following are Gods and Goddesses are eminent in the Vedic records.

6.4.1 Goddesses

1. Prithvi: personification of the earth.
2. Aditi: considered to be the mother of all Gods
3. Usha: the goddess of dawn
4. Aranyani: Goddess of forest and vegetation
5. Vak: the Goddess of speech.

6.4.2 Gods

1. **Indra:** The greatest god regarded as war-god and weather god. He holds the thunderbolt (Vajra) as his weapon. He destroyed demon 'vrtra' who held the water thus released it through rain to the parched land.
2. **Surya:** Savitr. Pusan, Asvins: all represent the sun god.
3. **Agni:** The fire god also considered to be the god of the priests. He consumed and carried the sacrifice to the Gods thus known as 'Habya baha'. Agni existed everywhere as per Rigveda and accordingly named as per the scope and usage viz. Jatharagni, Homagni & purohita.
4. **Soma:** The God Soma identified mostly as a plant and less dominantly as the moon has special mentions in a separate volume (called Manadala).
5. **Varuna:** Second in the hierarchy to Indra in order of importance. Regarded as the guardian of Rta, the cosmic orders Varuna was embodiment of purity and holiness and the god who had an abhorrence for sin and untruth.
6. **Yama:** The god of the death. And was like that of Adam in Christianity the first man to die. As the first individual to die, he is the custodian of all who die.

7. **Rudra:** Guardian of healing herbs, he bestowed good health to those whom he favoured.

There were many other gods namely Vayu, Visvedeva, Gandharvas and Asuras who were given lesser importance in the Vedas.

6.5 CONCEPT OF DEATH & LIFE AFTER DEATH

Death is an assured truth 'Rta' as per Vedic thought. However the fate of the deceased is decided when they die as to whether they would be transferred to the 'world of fathers' (Swarga) or to the 'house of clay'(Martya). The blessed deads who had performed the Vedic rites could enjoy and feast joyfully forever at the 'World of the fathers'. However the evil-doers bound by the snares of Varuna, were brought down to the 'house of clay'.

There is also mention in the Vedas that a soul passes through waters and plants or natural objects to get a human body. The Brahmana literature also mentions about the possible death even in the heaven "world of fathers".

Brahadaranyaka Upanishad indicates about transmigration. The gratifying souls pass through world of fathers then to the paradise of Yama then on to the period of bliss; they go to the moon, from moon they go to the empty space from where they pass to the air and descend to the earth through the rain. Descended soul through the rain is converted to food, food are offered to the altar fire by man that gives rise to the birth of life in the fire of woman. On the contrary the unrighteous souls get the inferior bodies of the worms, birds or insects. Thus it is the doctrine of 'Karma' that affects the transmigration of soul from different bodies in different births.

6.6 VEDIC SOCIETY

The Rig Veda, the oldest creation of human race talks of a simple pastoral nomadic community and disclose ideas about their simple socio-economic, political set up and religious life. The Rig Veda tells us that the

material life of early Aryans was revolving around the cattle keeping and incipient agriculture, regarding their political set up it reveals that their clan organizations led by chiefs were the order of the day. As per the geographic information derived from early vedic literature, it is assumed that early Aryans were confined to the *saptasindhu* region i.e in or around the Indus rivers and its tributaries.

Another set of Vedic Literature produced during the colonization of Ganga valley; throw ample light on the history of contemporary inhabitant. As per the information, the later Vedic times, saw the spread of the Vedic culture from the Panjub areas to the south, east and southeast of the Ganga valley. These literatures speaks about the growth of sedentary agriculture society, increasing ramification of society, development of various political entity and finally a cult practices with greater elaborations and complex process. The changing political system from tribal chiefdom to state, as a full-fledged monarchical kingdom was remarkable incident during this period.

So far as the material culture is concerned, the iron using communities of this period also distinctly known from their ceramic traditions, like the Painted Grey Ware Culture named after the pottery of the same name. The PGW culture is found in the Indo- Gangetic Divide and the upper Ganga-Yamuna Doab. The PGW was produced from well levigated clay and manufactured on a fast wheel. A thin slip was applied on both surfaces and the ware was baked at a temperature of 600°C under reducing conditions which produced the smooth ashy surface and core. A number of sites yielding this ware like Bairat, Panipat, Purana Qila, Hastinapura, Ahicchhatra and Kampil figure prominently in the story of the *Mahabharata* epic and it is therefore, believed that the people of the *Mahabharata* were the same as the PGW people, and they represent the second wave of the Aryans

In south India, iron was introduced by a community, who erected burial for their deceased from huge dressed stone known as Megalithic people. The excavations have produced a variety of iron tools, weapons and domestic objects in large quantities. Other items found in graves consist of pottery, bronze vessels, and ornaments of gold and semi-precious stone beads. The characteristic ceramic of the Megalithic culture is black-and- red ware occasionally bearing graffiti designs.

6.6.1 Varnashrama & Purushartha

Varnashrama or varna-ashrama are two distinct words but often used together as order of Vedic society. The Vedic system of the Goals of life (called Purushartha) was aimed for attainment by all Social divisions (called Varnas) and Stages of life (called Ashrams). The Vedic society had four different social groups (varna) decided as per one's natural talents & propensities. The intelligentsia (brahmana) , the administrators (kshatriya), the entrepreneurs (vaishya) and the proletariat (sudra). The Brahmins were expected to pass through all four stages. Kshatriyas pass through the first three, Vaishyas have the first two and the Sudras have only one stage. These were the general recommendations but in practice there are many variations. Vedic texts though favour transmigration of people into various castes it was never practiced for a prolonged period. Varna system became rigid Caste system in later period.

Ashrmas similarly is understood as division of the ideal life span of the individual into four stages; student or celibacy (brahmacharya), householder (grihasta), retiree (vanaprastha) and a renunciation (sannyasa). Purushartha in other words is the purpose of life for which the individual endeavours at different stages of life. There are four different Purusharthas namely: Spiritual wisdom (Dharma), accumulation of wealth (Artha), sensual enjoyment & procreation (Kama) & Liberation (Moksh). During the stage of studentship one involves in learning at the Gurukulas at the personal guidance of teachers the principles of Dharma, spiritual

wisdom and religious duties. During the stage of the householder (Garhystha) this sacred and secular knowledge is put into practice. The individual is allowed to enter family life through marriage for procreation (kama) and accumulates wealth (artha) in accordance with religious principles (dharma) to support one's family. At the stage of retirement the individual undergoes a process of self-preparing for eventual renunciation and concentrates on dharma with a view to achieving Liberation (Moksha) from the cycle of birth and death. When one finally renounces the worldly life (sannyasa) then the individual's only focus in life remain to attend Liberation (Moksha) to the exclusion of all else.

6.7 VEDIC LITERATURE

6.7.1 Vedas

The Four Vedas and Rishis or seers who propagated and mastered these different Vedas are explained below.

1. **RIGVEDA** the oldest Veda, is considered to be the oldest text in the world. Taught by *Rishi* Palita first was composed probably between 1500 BC to 900 BC. Rigveda Samhita consists of nearly 10,500 verses which divided into 1,017 hymns, grouped into 10 'Mandalas' or Chapters address the different deities and primarily deals with Gnan or knowledge. Chiefly a poetry this compostion symbolizes the begning of Vedic age in the country. However the Vedic or proto-historic period and its culture seem to be an extension of Harappan culture. (A.L.Basham:235).

2. **SAMVEDA** taught first by Saint Jaimini is a collection of verses from the Rigveda used for public worship of Gods. Samveda contains 1,875 'Mantras' many of which are repeated in also in Rigveda and Yajurveda. The Mantras are songs that are sung in praise of God during Upasana or worship. Samaveda is given prominence in the Bhagabat Gita "Vedanam Sama Vedosmi".

3. **YAJURVEDA** compiled more than a century later than Rigveda was first taught by saint Vaisampayana. Yajurveda contains 1,975 verses in 40 chapters. It deals with 'Karma' or action. Yajurveda is written in prose and is divided into 2 parts namely Krishna Yajurveda' and 'Shukla Yajurveda'. This Veda was mainly used by 'adhvaryu' or priests during sacrifice 'Yajna'.

4. **ATHARVAVEDA** is the last compilation amongst the Vedas and was first taught by Rishi Sumanta. This latest Veda contains 5,987 'Mantras' which are for knowledge of man.

Each of these Veda is divided into 4 parts aimed at practice during the four different Ashrams (stages of life): Brahmacharya, Grihasta, Vanaprasta, and Sannyasa.

6.7.2 Four parts of the Vedas

a. **MANTRA OR SAMHITA OR HYMNS** is described as an embodiment in sound of a sacred word of holistic communion. That is pure lyrics or verses explaining about cosmic creation and knowledge.

b. **BRAHMANAS** are explanations of mantras and deal with sacrificial rites to please gods. Rites and Rituals of Jajna, sacred sacrifices, holy sacrifices, and exchanges.

The literature includes instructions for the performance of various sacrifices. Sacrifices not only includes those being performed by the priests for Brahmanic rituals but also the royal sacrifices like Rajasuya – royal consecration, Vajapeya – rejuvenation or acquisition of strength through sacrifices and Asvamedha or horse sacrifice for spreading the kingdom. Sataptha Brahmana elaborates the love story between the eartly lover Pururava and his heavenly mistress.

The story culminates with the earthly lover Pururava becoming a Gandharva of the heaven.

c. **ARANYAKAS** consists of code of conduct during various Ashramas and internal preparedness for performance of the external rituals. While

Brahmanas are appendices to the Vedas the mystical Aranyakas and Upanishads are appendices to the Brahmanas though there are some additions to the Brahmanas in the literature of Aranyakas.

d. **UPANISHADS** are mystical utterances and philosophical thoughts of the ancients revealing profound truths. Upanishad basically means a 'session' at the feet of the master who imparts esoteric doctrines ('Upa' meaning near, 'ni' meaning very and the word 'shad' means to sit. So Upanishad means 'come and sit near'). There are 108 different Upanishads. The most important and authoritative are the ten Upanishads: Isha, Katha, Kena, Prashna, Mundaka, Mandukya, Aitareya, Taithiriya, Chhandogya & Brihadaranyak. Upanishads are mainly essays of philosophy and were written to make the understanding of the Vedas easily. The early Upnishads date back to 7^{th} or 6^{th} Century BC. The Upnishads of this time delves deep into the theories on the origin of the universe, the nature of the soul and related problems. The creation of the universe is ascribed to the self-consciousness of the primeval person known as Prusha or Prajapati. The Purusha because of loneliness feeling divides himself and produced a wife. And they together produce rest of the universe. Other heterodox teachers proclaims a modest and naturalistic theory. They ascribe the five maters (Pancha Bhutas) water, fire, wind, ether (akasha) and earth as the basis of all creations. Some other teachers discard these theories of evolution as not by intervention of God or forces external to it but by a process of internal reason (Parinama). Brihadaranyaka and Chandogya are Upanishads in prose and they include a series of short expositions in the form of questions and answers. These two are early compositions. Among later compositions like the Katha and Svetasvatara Upanishads are in verse and are descriptions about the 'brahman'. Mantra and Brahmana are called Karma Kanda (rituals) and Aranyaka are called Upasana Kanda (worship

or meditation) and Upanishads are called as Jnan Kanda (highest knowledge).

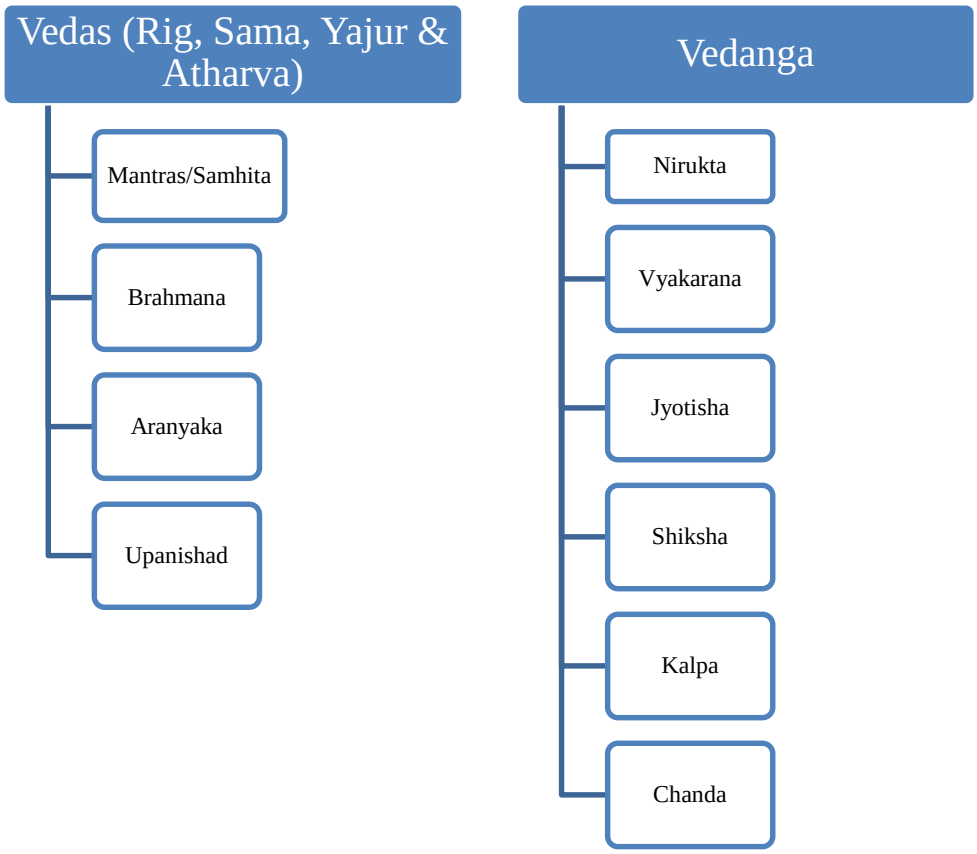

Table 2: Vedic Literature

Vedas are the foundation of Hindu philosophy and religion. Every one the earth as per the Vedic philosophy has a purpose to fulfill in his life what it defines as Karmic cause. Thus an individual on the earth needs to accomplish its karmic fates in accordance to its constitution (Prakriti) and individual birth charts (Karma- nitya).

6.7.3 Vedangas

After Upanishads come the Vedangas. The word Vedanga (Veda + anga) represents the sections or auxiliaries of Veda. Veda means scripture

and 'Anga' means a limb. So Vedangas mean limbs of the Veda body. Vedangas are appendices to the Vedas meant for proper understanding of the Vedic texts and their application in rituals. The six auxiliaries of Vedas (Vedangas) are:

1. **SHIKSHA –** (Phonetics) the science of proper pronunciation and articulation
2. **CHANNDA –** (Prosody) the science of compiling poetry
3. **VYAKARANA –** (Grammar) the Vedic grammar and linguistics
4. **NIRUKTA –** (Etymology) explanations of Vedic words
5. **JYOTISHA –** (Astronomy) the existence of planets and their effect on the earth and life on earth
6. **KALPA –** (Rituals) also known as Sutras are the procedures of performance of Jajna and rituals. Kalpa in later period has become more important as it states and explains the personal duties of both and individual as well as the institutions as in a family and in society.

   The procedures that today's Hindu follow during their rites are extracts from the Kalpa. The Kalpa also called as the Sutras are of three types namely: a. SHARUTA SUTRA – explain all about rituals b. GRIHYA SUTRAS – explain all about the 16 Sanskaras from before birth to death. c. DHARMA SUTRA – explain social relationships and social duties of people and Ashrama System.

6.7.4 Upavedas

There are also four Upavedas in addition to Vedas, Upanishads and Vedangas those were compilations still a later age. They are namely:

I. **AYURVEDA–** medicine
II. **DHANURVEDA–** military science
III. **GANDHARVAVEDA–** music
IV. **SHILPA OR STHAPATYAVEDA–** Astrology, mechanics or architecture

6.7.5 Manusmriti

'Smriti' means that which is remembered. The remembrances from Vedas (to note Vedas were not written when Smriti was compiled, thus both Vedas or Shruti and Smritis were practices through oral tradition) are called as Smrtis thus it derives authority from the Vedas. Of the Smiritis, Manusmriti is most important one. Others important one is Jajnabalka Smriti. Predominantly a law book, ManuSmriti explains the code of conduct for the four classes of the society (Chatur Varnas viz; Brahmana, Kshatriya, Viasya & Shudra) and at four stages of life (Ashramas; viz Brahmacharya, Grihastha, Banaprastha & Sanyasa) in detail. The laws are laid for attainment of the foremost goal of life knows as Purusharthas (namely Dharma, artha, kama, Moskha). It deals with religious practice, law, custom and politics, and stresses that the varna divisions are based on natural talents and on the ability to do certain types of job. About the author of Manusmriti there is debate amongst historians and believers. Though the Manusmirti as the word name suggests would have been written by sage Manu (the progenitor of mankind as per Hindu mythology) recent historians fail to trace the author and his existence. According to Bharat Ratna B.R. Ambedkar Manusmriti was written by a Rishi 'Brigu' during Shunga rule that is refuted by historians like Romila Thapar. However various historians date the Manusmriti to be written between 200 B.C. to 200 A.D. The first English translation of Manusmriti was done by Sir William Jones in the year 1794.

6.7.6 Bhagavad Gita

The Bhagavad Gita holds much more importance in Hinduism as compared to Veda, Upanishad or any other text. The Bhagabhat Gita is the synthesis of the dialogue between Sri Krishna and Arjuna just before the Mahabharat war. It is a part of the great epic, Mahabharata that was written by the sage Vyasa. The Gita is tremendously influential and its significance is so great in Indian literature and philosophy that it stands out as scripture in itself. As Upanishads understood to be the essence of Vedas, similarly

Bhagabat Gita is considered to be the essence of Upanishads. Saints, scholars and philosophers have paid the highest tributes to the Bhagabat Gita. The conversation between Sri Krishna and Arjuna at the Battle of Mahabharata while the armies of the Kauravas and Pandavas faced each other on the battlefield arose to guide Arjuna of his righteous duty. The conversation of Arjuna and Krishna in the form of question and answers is the body of text of the Gita.

S. No.	Name of the chapters	Broad classification of Yoga
1.	Vishada yoga	**Karma Yoga**
2.	Sankhya	
3.	Karma	
4.	Jnana	
5.	Karma Vairagya	
6.	Abhyasa	
7.	Jnana-Vijnana	**Bhakti Yoga**
8.	Akshara – Parambrahama	
9.	Raja vidya- Raja Guhya	
10.	Vibhuti	
11.	Viswarupa Darshana	
12.	Bhakti	
13.	Ksherta – Kshertajna vibhaga	**Jnana Yoga**
14.	Guna traya vibhaga	
15.	Purushottama	
16.	Daivasura Sampad Vibhaga	
17.	Shraddhatraya Vibhaga	
18.	Moksha	

Table: 3 Bhagabat Gita Chapters

Explained differently by seers, philosophers and intellects, the Bhagabat Gita consists of around 700 slokas (couplets). There are 18 chapters in total each chapter is called as 'Yoga'. 'Yoga' means the union of individual consciousness with Ultimate consciousness. However these 18 chapters are broadly classified into 3 different Yogas namely Karma Yoga (Union through righteous actions), Bhakti Yoga (Union by help of devotion) & Jnana Yoga (Union through knowledge and intellect). The three Yogas consist of six chapters each as follows.

6.7.7 Great Epics/ Purans of Ancient India

The kind of Puranas which have got historical base is known as Ithihasas. These contain morality, ethics, righteousness and religion and thus is guide to humanity. The twin ithihasas or great epics Ramayana and Mahabharata were written more or less at the same time. The Ramayana is more idealistic while Mahabharat is of realistic by nature.

6.7.7.1 Ramayana

The Ramayana is the first great composition of literature in writing. There are about 24000 verses composed in Sanskrit by the sage Valmiki in North India. However there are as so many regional versions of the Ramayana written in various periods explained as follows.

The Ramayana apart from being a religious scripture depicts life led by the Aryas of Northern India. Rama the ideal son, king, brother, husband, warrior and even ideal enemy is the chief character of the epic. One of the unique feature of the Ranayana is that the practice of the doctrine of "One man for one woman", even being practice by the King. Sita is the epitome of chastity and is perhaps the highest paragon of feminine virtue. Other prominent lessons are: the brotherhood of man like Bharata's and Laxmana's devotion to Rama, Sugreeva & Hanuman's devotion and knowledge, Vibeeshana's embracing Rama in spite of their social differences.

S.No.	Name of the text & language	Writer/ Poet	Time
1.	Sri Ramacharitmanas / Awadhi	Tulasidas	1576
2.	Kambaramayana /Tamil	Kamban	12th Century
3.	Kritivasi Ramayana / Bengali	Krittivas	14th Century
4.	Saptakanda Ramayana/ Assamese	Madhava Kandali	14th Century
5.	Ramayana / Telugu	Ranganatha	15th Century
6.	Ramayana / Oriya	Balaram Das	16th Century
7.	Torave Ramayana / Kannada	Narahari	16th Century
8.	Adhyatma Ramayanam Kilippattu / Malayalam	Tunccattu Ezhuttaccan	16th Century
9.	Ramayana / Gujrati	Premanand	17th Century
10.	Ramayana / Marathi	Sridhara	18th Century
11.	Ramayana / Maithili	Chanda Jha	18th Century

Table 4: Regional Versions of Ramayana

6.7.7.2 Mahabharata

Mahabharata literally means “Great India” was composed by Veda Vyas. The Mahabharata believed to be fought during Dwapara Yuga (3rd age). As per mythology Lord Ganesha took the dictations down the verses the Vyasa’s uttered with the condition that Vyasa would never stop dictation until the end. There are as many 96,000 verses in the Mahabharat. It contains philosophy, political science, law religion; in fact everything about Indian life. The Mahabharata is the story of the Pandavas and Kauravas who were cousins. The preaching of Lord Krishna and his lofty teaching as contained in the Bhagavad Gita are also part of Mahabharata. A detailed and interesting description of the battle of the Mahabharata, which was the greatest battle fought in ancient India, takes up a large part of the book. The main theme of the Mahabharat is “Where there is Dharma there is Krishna, where there is Krishna there is victory”. The Mahabharata has also been interpreted to symbolise the eternal struggle in man between the few good

qualities in man (5 Pandavas) and the many evil qualities (100 Kauravas). All these qualities are embodied in one human constitution and when the human being destroys all the 100 evil qualities the individual human being becomes Krishna's ARJUN.

6.7.7.3 Tirukkural

The great literary masterpiece of the Tamil language Tirukkural was written by the sage Tiruballuvar. A weaver by caste, Tiruballuvar travelled across the country throughout the life teaching the ideals of life. It is believed to enlighten the sons of wealthy merchants he composed these verses. Composed in small verses of three lines each, Tirukkural is analogical text in which idealistic forms of behaviour, conduct and ethics are spontaneously expressed in poetic language. Impresses by the seer beauty and powerful message of the text, scholars named it as Tamil Veda.

6.7.7.4 Thirumurai

For Tamil Saivates, the Tirumurai is the most important scripture and is regarded as Dravidian Vedas. The Tirumurais are twelve in number compiled by various sages at different times. The text adores Lord Shiva as the highest God in the Hindu Pantheon often at the expense of Vishnu and Brahma.

6.7.7.5 Puranas

The Puranas were mainly compiled by sage Veda Vyasa who was the composer of original Sanskrit Mahabharat. Puranas contain chronicles and legends and genealogies of kings and sometimes contain historical matter. They generally deal with ideal truth, however there is myth, legend, history and prophecy in such Puranas. The history also takes into account of Puranas while measuring the socio-economic life of the concerned period. The stories of the Puranas throw much light on the ancient history and geography of India. From this we also get a glimpse of how the various sects within the Hindu society developed. The Puranas were composed

originally for popularizing religious ideas among the common people. There are 18 main Puranas equally distributed for the glorification of Shiva, Vishnu and Brahma. These are as follows.

Glory of Brahma	Glory of Vishnu	Glory of Shiva
Brahma	Vishnu	Matsya
Brahmanda	Naradiya	Kurma
Brahma-vaivarta	Padma	Linga
Markandeya	Bhagavata	Vayu
Bhavishya	Garuda	Skanda
Vamana	Varaha	Agni

Table 5: Eighteen Prime Puranas of Hindusim

6.7.7.8 Bhagavatam

Bhagavatam extols and glorifies Lord Vishnu as the highest God in the Hindu Pantheon, thus is regarded prime scripture of the Vaishnavites. These cosists of 12 cantos or chapters. Most important of these is tenth canto where the life of the Lord Krishna is elaborated. The Bhagavatam was compiled by Veda Vyasa and was given to the world by his son Suka who narrated it to king Parikshit (grandson of Arjuna), just before his death.

6.7.8 Agamas

Traditional doctrine or system that commands faith is known as Agama in Sanskrit. These deal with the philosophy and spiritual knowledge behind worship of a particular aspect of God and these also prescribe detailed courses of discipline for the worshipper. All Agamas describe knowledge (Jnan), concentration (yoga), esoteric ritual (kriya) and esoteric worship (charyai). The Vaishnava Agamas glorify Vishnu, the Shakti Agamas glorify the Female Deity; the 28 Saiva Agamas glorify Shiva and

have given rise to an important school of philosophy known as Saiva Sidhanta.

6.7.9 Darshana Shastras (Philosophical texts)

Literary meant 'insight' or 'vision'. There are six popular schools of Hindu Philosophy. These act as guideline for a spiritual seeker in his pursuit of true knowledge and dispelling ignorance and liberation from suffering. The six Darshanas (Sat-Darshana) and their respective authors are:

S. No.	School of Hindu Philosophy	Exponent
1.	Nyaya	Gautama
2.	Vaisheshtika	Kannad
3.	Sankhya	Kapila
4.	Yoga	Patanjali
5.	Purva Mimamsa	Jaimini
6.	Vedanta (or Uttara Mimamsa)	Vyasa

Table 6: School of Hindu Philosophy

(i) Nyaya & Vaisheshtika Philosophy: The Nyaya and Vaisheshtika are similar in their doctrines. Common features of these philosophies are Acceptance of God, creation of world through out of atoms and molecules.

(ii) Sankhya Philosophy: Professed by the sage Kapila, the Sankhya is a theory of evolution. The theory argues that the universe consists of two eternal realities viz. the conscious (Purusha) & matter (Prakriti). The universal energy & matter Prakriti consists of three qualities (gunas) viz. Sattva, Rajas, & Tamas. Sankhya is atheistic and does not believe in God, it emphasizes Prakriti is subject to bondage not the Purusha which is eternally free.

(iii) Yoga Philosophy: Propounded by the sage Patanjali, the Yoga philosophy emphasizes the discipline of the mind and its psychic powers. As per Patanjali there are eight limbs of the Yoga (Astanga Yoga). They are: restraint (Yama), observance (Niyama), posture (Asana), control of breath (Pranayama), withdrawal of the senses (Pratyahara), concentration

(Dharana), meditation (Dhyana), and the super conscious state (Samadhi). A variance to Patanjali Yoga is Hatha Yoga which advocates measures of body control. However both these Yoga philosophies laid down the doctrine of liberation that is separation of Purusha from Prakriti.

(iv) Purva Mimamsa: Sage Jaimini taught the philosophy of the Purva Mimamsa as a system of Vedic interpretation. Jaimini observes it is futile to discuss the existence of God or creation of world, instead suggested mankind to investigate the nature of Dhrama. As per him righteousness is foundation of Dharama. The bondage is a result of prohibited actions (Upakarma) and one enjoys for his virtuous deeds (Sukarma). One enjoys in heaven as a result of the virtuous deeds (Punya).

(v) Vedanta (or Uttara Mimamsa): Propounded by the sage Vyasa the Vedanta or Uttara Mimamsa teaches that the individual is an embodiment of Prakriti (unconscious matter) and Purusha (Chaitya or conscious). The individual soul (jiva) has emerged from the Brahma thus a part of it. However the Jiva under illusion (Maya) does not realize the Brahma. The purpose of life should be to rise in consciousness of individual's divine nature by various methods-work, devotion, concentration, contemplation, meditation and the highest wisdom.

(vi) Sri Aurvindo's Integral Yoga Philosophy: Sri Aurvindo who lived in recent times (1872 - 1950) propounded a new philosophy called Integral Yoga. That accepts man as a transitional being. There is an ascending evolution in nature, which goes from the nature to the plant from plant to the animal from the animal to the man. Because man is for the moment the last rung at the summit of the ascending evolution, however in his physical nature he is yet almost wholly an animal a thinking & speaking animal but still an animal in his material habits & instincts. Undoubtedly nature cannot be satisfied with such an imperfect result. It endeavors to bring out the being who will remain a man what man is to animal a being who will remain a man in its external form and yet whose consciousness will rise far above the

mental and its slavery to ignorance. Man is only a transitional being living in a mental consciousness but with possibility of acquiring a new consciousness, the truth consciousness and capable of living a life perfectly harmonious, good and peaceful. The seer Sri Aurovindo wrote his philosophy in a book called “Savitri” and established his ashram with his spiritual collaborator Mirra Alfassa (The Mother).

6.8 SUMMARY

The ancient scriptures teach the readers and followers about the higher realities and openness to the truth as there are contradictory theories but concrete in them. The scriptures also lay down the individual and society code of conduct for a peaceful co-existence and yet meaningful life. The Scriptures profoundly influence the life of the people in India and keep the religious ideas alive in the society. Hinduism can be called as earliest surviving religion in the world and (may be because) it has assimilated (and thus strengthened) many thoughts and people from various parts of the world. The characters in our Epic and Puranas may appear too fantastic to be true but they plant ideology and wisdom in our minds and a target for us to aspire.

6.9 REVIEW QUESTIONS

1. Narrate the mythology behind creation of Vedas and their Compilation.
2. Discuss the four Vedas and their contents.
3. Write a brief note on the great epic of India.
4. Elucidate upon the various schools of philosophy and their teachers.
5. Give a brief account of Vedic society.
6. Evaluate instances how Vedic tradition is alive in present Indian society.

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UNIT 7: PHILOSOPHY OF HINDUISM

STRUCTURE:

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7.1 INTRODUCTION

This unit begins with a discussion on the theological and the metaphysical basis of Hinduism. It is recognized that it is very difficult to define Hinduism. However, there are a set of central belief systems of Hinduism. The belief systems are centered aroNund the notion of ***Brahman, Atman, Karma, Dharma, Artha, Moksha*** and the ideas of purity and pollution. At the outset we discuss these belief systems. There are numerous cults and deities in Hinduism. We discuss some of the basic cults and deities in Hinduism to this unit. The Hindu way of life is reflected through the social institutions of this religion. We also discuss here the social institutions of marriage, family and inheritance in Hinduism at length.

Hinduism is the oldest of all great religions of the world. In its historical setting there have been various movements' in Hinduism and it has also encountered various exogenous (external) and endogenous.

In this unit we also discuss the Bhakti movement in Hinduism and the encounter of Hinduism with Islam and the West. In the last section of this unit we discuss the contemporary facets of Hinduism. Here we cover the aspects related to the efforts made towards internationalization of Hinduism, emergence of individualized cults in Hinduism and politicization of Hinduism.

7.2 OBJECTIVES

In this unit, we shall deal with Hinduism in the context of religious pluralism in India. After reading this unit you will be able to:

- Explain the theological and metaphysical basis of Hinduism,
- Explain the basic cults and deities of Hinduism,
- Explain the Hindu social institutions and the emerging facets of Hinduism in the contemporary period.

7.3 HINDUISM: THE THEOLOGICAL AND METAPHYSICAL BASIS

Hinduism is followed by a vast majority of Indian population (more than 80%). However, Hinduism is not confined to India only. The followers of Hinduism, the Hindus, spread over to Bangladesh, Pakistan, Sri Lanka, Nepal, Bhutan, Burma, Indonesia, East and South Africa, the Caribbean Islands, Guyana, Fiji, U.K., U.S.A. and Canada and in many other countries of the globe to a lesser extent. Hinduism is an embodiment of a vast body of literature. M.N. Srinivas and A.M. Shah (1972) point out that the doctrines of Hinduism are not embodied in one sacred book, nor does Hinduism have a single historical founder, there is a vast body of sacred literature in Hinduism. These are the Vedas, Brahmanas, Upanisads, Dharmasastras,

Puranas, Itihasas, Darsanas, Aganas, Mahabharata, etc. There is, not one, but innumerable gods, and it is not essential to believe in the essence of god in order to be a Hindu. This facet of Hinduism keeps it tolerant and open to dissent from within or without. Hence there are diverse interactions between the theological or metaphysical and the local levels of Hinduism in practice. We should recognize that it is very difficult to define Hinduism. Hinduism unites diverse elements of beliefs and practices into a continuous whole. It covers the whole of life. It has religious, social, economic, literary and artistic aspects. Hinduism, thus, resists a precise definition, but a common code of characteristics that most Hindus share can be identified (The New Encyclopaedia of Britannica, 1985: 935). Hinduism is the oldest of all great religions of the world. In the process of social evolution and change various sects have developed in Hinduism. Each of the sects has distinctive sets of literatures, Gods and Goddesses. However, fundamental to all Hindu sects is a set of eternal belief systems centered on the Hindu concepts of Brahman (universal soul) and Atman (individual soul), Dharma, Karma, Artha, Moksha and the ideas of purity and pollution. Let us discuss these concepts putting them in a broad societal context of Hinduism.

7.3.1 Brahman and Atman

Hindus believe in an eternal, infinite and all embracing ultimate force called Brahman. The Brahman is present in all forms of life. The relationship between the Brahman (the universal soul) and Atman (the individual soul) has been the main concern in Hinduism. However, there are diverse views on this relationship. One view is that there is no existence of God and the Brahman is absolute and attributes less. However, most other views recognize the existence of God; and consider the issue of his relations with Brahman on the one hand, and the Atman on the other. "The Atman, considered being indestructible and passes through an endless migration of incarnations -human, animal or super human, is influenced by the net balance of good and bad deeds in previous births. The goodness or

badness is I defined by reference to Dharma (Srinivas and Shah 1972: 359). Hence let us know the meanings of Dharma and Karma.

7.3.2 Dharma

Dharma has plural meanings. It "includes cosmological, ethical, social and legal principles that provide the basis for the notion of an ordered universe. In the social context, it stands for the imperative or righteousness in the definition of good life. More specifically, dharma refers to the rules of social intercourse laid down traditionally for every category of actor (or moral agent) in terms of social status (Varna), the stage of life (ashrams) and the qualities of inborn nature (guna). (We shall discuss the relationships between these three in the following sub-sections). Put simply, for every person there is a mode of conduct that is most appropriate: it is his or her dharma, which may be translated as 'vocation'. Indeed the foundation of good life is laid down by Dharma. Thus Dharma consists of the "rational pursuit of economic and political goals (Artha) as well as pleasure (Karma)". The goals of life (purushartha) also incorporate the goals of moksha or "freedom through transcendence from the cycle of birth, death and rebirth. Dharma, inclusive of artha and kama, is a grand design of life, and moksha is the alternative (*Madan, 1989: 118 - 119***).**

a) **Purusartha:** There has been a constant quest towards achieving a fruitful life in Hinduism. A pursuit of certail goals has been considered inhabitable, for the achievement of such life. The integrated life of a Hindu involves the pursuit of four goals: Dharma, Artha, (material pursuits), Karma (love desire) and Moksha (salvation). The pursuit of these four fold goals is known as purusartha. These goals are to be pursued in a righteous way - the arena where the cycle of birth and rebirth continues to operate until one attains salvation. Hinduism is a holistic way of living and thinking. The full validity of Hindu life lies in the integration of the above four goals. This process puts every moment of life of a Hindu under self-examination and binds him with enormous social and spiritual obligations. Thus Hinduism

calls for the voluntary acceptance and submission to the four defined obligations (Rins).

b) **Rins:** There are four important obligations (Rins) for a Hindu. These are obligations to the sages, to the ancestors, to god and to human beings. These obligations are fulfilled through the performance of duties in various stages of life (ashrama). There are four stages of life of a Hindu. These are: Brahmacharya, Grihasta, Vanaprastha and Sanyasa. In the first stage of life a young Hindu should devote to study. He leads a celibate life, and involves himself in the pursuit of knowledge. The second stage of life is that of a householder beginning with marriage. The third stage begins when the householder accepts the life of a wanderer maintaining some linkages with the household. In the last stage of life the old Hindu breaks away all ties with the household and goes to the forest and accept the life of a sage. *Vidya Nivas Misra* in his book *Hindudharm: Jivan me Santan ke Khoj (Hindi)* points out that by studying scriptures, accumulating knowledge, and following a rigorous way of life a Hindu may fulfill his obligation to the sages. These are the activities of the Brahmacharya ashram. The obligation to the ancestors can be fulfilled by leading the life of a householder - the Grihasth ashram. As a householder his responsibilities are to procreate, to maintain the tradition of his ancestor, to take care of the young who are at the stage of learning, to take care of those who are at the foresters and wanderers stages of life. In the third stage of life i.e. vanaprastha openings are made to be one with the gods. Leaving home behind the lives the life of homelessness. "So be one with gods means to be one with all manifest powers reflected in all elements - “all living beings and all nature". This stage of life prepares him for such a manifestation. In the fourth and the final stage he fulfills his obligations to all beings. He becomes nameless, homeless wanderer and becomes a renounce.

c) **Varna Ashram:** The goals of Hindu life are achieved within the context of Hindu social organization. There is a four-fold division of Hindu society in

terms of four varnas: the brahmana, kshatriya, vaishya and sudra. A Hindu is born into a varna and follows his varna dharma in this birth for moksha - the ultimate goal of the life. According to Rig Veda the four varna orders emerged from the limbs of the primeval man who is a victim of the divine sacrifice that produced the cosmos. The Brahmana emerged from his mouth and are imposed to be involved in the pursuits of knowledge. The Kshatriya emerged from his arm to be the warriors and rulers; the Vaishya emerged from his thigh to be in the pursuit of trade and commerce and lastly the Sudras emerged from his feet to be in the pursuit of service of other three varnas. It is significant that untouchables are not mentioned in the Vedic hymn (Srinivas and Shah, 1972: 358).

There are innumerable number of castes within the broad fold of these varnas with ascribed occupation, social status and localised concepts of purity and pollution. Traditionally, each caste (jati) performs its jatidharma to achieve the goals of life. All Hindus recognise this system and can place their identity in terms of the Varna 'ashram. Most of the basic ideas on Varna system and its links to the concepts of Karma and Dharma are universally present in the world view of Hindus.

7.3.3 Karma

'The notions of Dharma and Karma are closely interlinked to each other and on many occasions they are indistinguishable and inseparable." If Dharma is a social consciousness about the good life, Karma is the individual actor's effort to live according to it". The literary meaning of the notion of Karma is action. According to the message of Bhagavad Gita the direction of the Karma is value neutral and one must perform Karma without expecting the rewards which may be desirable or undesirable. It also accords highest emphasis on the accomplishment of Karma. Popularly the notion of Karma is also related to the perceptions of birth, rebirth and salvation. It is popularly believed that an individual is born to a higher or lower caste and suffers the pains and enjoys pleasures in the present life in

terms of the Karma he/she undertook in the past life. Again his or her future life, rebirth or salvation will be determined in terms of the Karma he/she undertakes in the present life. In all Indian cultural tradition all human actions have inescapable consequences. The fruits of action bring joy or sorrow depending on whether certain actions have been good or evil. Whatever cannot be enjoyed or suffered in the present life must be experienced hereafter in another birth, which may not be a human birth. To be born a human being is a rare privilege because it is only through such a birth that a soul-may be freed from reincarnation" (Madan, 1989: 123). It is significant that there are three pragmatic aspects of the concept of Karma as practiced in popular Hinduism.

Orthodox Hindu will explain Karma in terms of certain rituals in the form of worship or prayer of favourite Gods and Goddesses which are popularly known as puja. Though, the origin of puja goes back to Vedic period, sacrificial rituals became associated with the concept of Karma in the later part of the evolution of Hinduism. It is popularly believed that the direction of life (present or future) can also be determined through the performance of such Karma. Karma has also become identified with life cycle rituals of the Hindus. It is significant that every Hindu is to follow distinctive life cycle rituals (samskara) at birth, marriage and death. These rituals are performed for the moral refinement of the individual to make them complete and perfect, and ultimately after death, "transform into an ancestor". Thus the rituals give social identity to the newborn. Through the rituals of marriage the ocean of life is filled with love. "The so called rites of passage are in fact rituals of transformation and continuity in one $eat chain of being". Besides offerings of puja (both at home and in the temple) and performing of the life cycle rituals, offerings of prayers at the sacred places (Tirthas) are also important aspects of Hindu way life and the Karma. Going on pilgrimages particularly on auspicious occasions are also scripturally recommended Karma. We may also point out the various sects and cults in India have a

very rigorous definition of Karma dividing them into various types and linking them to Samsara and moksa. It is significant to mention here that a typical Hindu wants liberation from the cycle' of birth, death and rebirth. To him the Karmic store of accumulated merit may appear to be at rap and hereby abandon all worldly Karma. However, Bhagavad Gita gives a proper direction towards this dilemma. Gita emphasises on the accomplishment of Karma rather than the abandonment of Karma. It "teaches the ethics of altruism. If one performs one's duty in a spirit of sacrifice, eliminating one's ego and self interest, one is liberated from the fruits of action even before death. One of the most crucial statements in the Bhagavad Gita bears on this point: "Your entitlement is to Kmma alone, never to its fruits. (Madan, 1989: 127).

7.3.4 Moksha

The concept of Moksha (liberation from the chain of rebirth) is closely related to the notion of Karma and in turn with Dharma. It is the reward of the persistent good deeds, Karma, that liberalise the individual from the cycle of birth, death and rebirth; and ultimately brings him in contact with the Brahman (the universal soul). Hindu theology is largely preoccupied with the issue of achievement of Moksha. Sound knowledge, good deeds and love and devotion towards God are the ways through which Mobha can be achieved. For acquiring knowledge an individual is required to renounce the world and lead the life of an ascetic. However, this method of achieving, but was followed only by a few. The most popular form of devotion, however, is the worship of one's chosen God according to tradition. It is significant to mention here that Bhagavad gita has given a new direction for achieving Moksha. The Bhagavad Gita has emphasised on the way of works and devotion to bring liberation with the reach of "man-in-the-World", including women and the lower castes. In the last hundred years the Bhagavad Gita reinterpreted by Indian political leaders, including Gandhi and Tilak, to

provide the basis for live devoted to altruistic action (*Srinivas & Shah 1872: 359*).

7.4 BASIC CULTS AND DEITIES IN HINDUISM

It is significant that, although various sects of Hinduism follow their own sets of literature, most of the Hindus recognise the sacredness of Vedas - the oldest text of Hinduism. "Vedism was almost entirely concerned with the cult of fire sacrifice, (Yajna) and the continual regeneration of the universe that resulted from it. By means of the correspondences that linked the ritual to both the macrocosmos and the microcosmos, the sacrificer simultaneously contributed to the welfare of the transcendental order and furthered his own interest.

These correspondences were explored in the philosophical Vedic texts, the Upanisads in which a search for the knowledge that would liberate man from repeated death led to the earliest formulations of Hinduism". The chief Vedic Gods are Brahma the creator, Vishnu the protector God of extensior, pervasiveness and Siva the preserver and destroyer. It is significant that the major deities of Hinduism have many forms based on distinctive mythology. For example, "Vishnu has a number of incarnations, the chief of which are Rama (man), Krishna (man). The idea behind the many forms is that God periodically allows himself to be reborn on earth, to overcome evil and restore righteousness. Puja (worship) and bhakti (devotion) are important aspects of theistic Hinduism which gradually replaced the Vedic sacrificial cult by devotion and worship to an image of the deity.

The main purpose of this puja is the communion with deity gradually leading to a more permanent, even a closer relationship between the worshipper and the god. Hence based on worship three important cults emerged in theistic Hinduism:

(a) ***Vuishnavism (***the worship of Vishnu) - It emphasises a personal relation with a loving and gracious god.

(b) ***Saivism*** (the worship of Siva) - is more ascetically inclined. However, it also often incorporates yogic mystical practices into its worship".

(c) ***Saktism (***Cult of Goddess) is an important component of theistic Hinduism in the form of worship of mother goddesses like Devi, Durga, Kali etc. It follows the tantric methods of tapping the creating energies (Saktis) within oneself. Saktism within the broad fold of Valshnuvism and Saivism whereby Laxmi and Parvati, the divine consorts of Vishnu and Siva respectively are worshipped in many places in India (New Encyclopedia of Britannica 1985: 935).

The mother goddesses like Shakti, Durga, Parvati, Kali, Laxmi, Saraswati are popular deities in Hinduism. Again, Kartikeya and Ganesa the sons of Siva and Durga, Hanuman chief Hindu mythology has depicted numerous deities-major and minor. A significant number of these deities are the Gad of capture viz,, Indra (the God of Sky), Agni (the God of fire), Varuna (the God of water).

The Vahana (vehicles) in the form of birds or animals on which Gods/Goddesses sit, the sun, moon, stars, rivers, mountains, lakes, animals, snakes are also worshipped in Hinduism. Besides, there are important localized deities in Hinduism in variobs parts of the country viz., goddess Kali and Manasa are popular in Bengal.

Some localised deities also become universally accepted in Hinduism over a period of time viz. Mata Sntoshi and Goddess Vaishnodevi of northern India, Srivenkatesh of Tirupati, and South India.

CHECK YOUR PROGRESS: 1

Q. 1: Discuss about the Hinduism.

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Q.2: Describe basic cults and deities in Hinduism.

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7.5 HINDU SOCIAL INSTITUTIONS

Hindu social institutions are distinctive in nature both in terms of their form and function. These social institutions ideally operate according to prescribed norms and religious sanction. Let us examine some of these institutions.

7.5.1 Caste

Caste is a hereditary social institution based on the principle of endogamy, hierarchy, occupational specialization and purity and pollution. Complete commensality prevails only within it. There *is* various kinds of restrictions imposed on inter caste relationships. These restrictions are explicit in the acceptance of food and drink by the upper castes from a lower ones, their inter caste marriage, sex relation, ongoing or touching the upper castes by a lower ones etc. The implicit and explicit meanings are that the lower caste people are impure and by their simple touch they will pollute the upper caste members. Hence there are various prescribed rights for the re-purification of the upper caste members. Indeed; traditional Hindu life is arranged in terms of the hierarchical orders to the caste system. It is sociologically an ascribed status group.

7.5.2 Marriage

Among the Hindus marriage is an obligatory sacrament. It is in the context that for obtaining salvation a Hindu is required to perform certain rituals towards the gods and the ancestors as prescribed in the religious texts. The rituals are performed by the male descendants. Hence every Hindu must many to have a make descendent for salvation. There are well defined Samskara (Sacraments) in Hinduism. In Hinduism each and every Samskara has a particular object i.e. to cleanse to be fit to be used in a

divine activity. All aspects of Hindu life are a part of the divine activity. Thus through the processes of various sarnskara, all aspects of Hindu life are purified to be the part of the divine. The Brahma Sutra (1.1.4) says: Samskara is a happening made possible through investment or accentuation of qualities in a person or an object and through cleansing of the stain attached to the person or the object." An utterance of Mantras is an essential part of the samskara. It is believed that such utterances invests a person or an object with same divine power and purifies them. According to V. N. Misra, Samskaras are investiture-cum-purificatory rites. These are performed in different stages of the Hindus from prenatal to funeral. These are enumerated to be sixteen: Conception (Garbhadharna - placing the seed in the womb), Invocation to the male child (Pumsavana), Braiding of the hair of the pregnant women (Simantonanayana), Offering to Vishnu, the sustainer (Wishnu Bali in the eighth month of pregnancy), Birth rites (Jata Karma), Giving a name (Nama- Karana), Taking a child out of the house (Niskramana), first feeding (Annaprasana), Tonsure (Caula-Karma), the rite of letters (Aksararambha), Piercing of the ear lobe (Karnacedha), Sacred thread ceremony (Upanayana - Lit. taking a boy to the place of Guru for study), initiation into the Vedic studies (vedarambha), Entering into life (Samavartana), Marriage (Vivaha), Last rite (Antyesti). According to the ancient Hindu texts there are three main objectives of marriage. These are dharma (honest and upright conduct), praja (progeny) and rati (sensual pleasure). Thus according to scripture a Hindu is incomplete without a wife and male children. Some of the salient features of Hindi marriage are as follows:

a) **Monogamy:** It is significant that monogamy (marriage of one man and one woman at a time) is the usual form of marriage in Hinduism. Polygamy was also found among some Hindus based on local customs. However, various social reform movements led by Raja Ram Mohan Roy, Ishwar Chandra Vidya Sagar, Dayanand Saraswati etc. took place in India

against such practices; and the Hindu Marriage Act 1955 permits only monogamous form of marriage.

b) **Endogamy:** The Hindus maintain the religious and caste endogamy. Though legally permitted inter-caste and inter religious marriages are very few and confined mostly among the literate sections and in the urban areas.

c) Hypergamy: According to the rule of hypergamy the status of the husband is always higher than the wife. The hypergamy emerged based on the marriage among different sub-sections of a caste or sub-caste rather than between the castes. The ancient Hindu literature permits hypergamy in the form of anuloma whereby a girl is married to upper sub-caste. However, it does not permit pratiloma whereby a girl marries a boy from lower sub-caste.

d) Gotra Exogamy: Hindu maintains the gotra exogamy. Gotra indicates the common ancestor of a clan or a family. People with common ancestor are not allowed to intermarry. In recent years gotra exogamy is defined in terms of prohibition of marriage within five generations on the mother's side and seven generations on the father's side. However, there are significant variations with regard to the practice of gotra exogamy between the Hindus in the North and the South India. In South India cross-cousin marriages are allowed, while it is strictly forbidden in Hinduism.

7.5.3 Family

Grihastha Ashrama is the stage of family life of a Hindu. The main objective of the marriage is reflected in the Grihastha ashram. Here a Hindu performs his Dharrna and Karma for the continuity of the family and his salvation. Thus, the ideal typical family of the Hindu is joint in nature where people of three generations usually live together. Hindu joint family is mostly patrilineal, patrivirilocal, co-residential and common property ownership and a commercial unit. This family is usually composed of a man and his wife, their adult sons and their wives and children. Sometimes some other close (even distant in many cases) relatives become members of the Hindu joint

family. The oldest male member of the family is the head of the family. Here sex and age are the guiding principles of the familial hierarchy.

In recent years in the wake of rapid urbanisation, industrialisation spread of commercial values, education and mass-communication and implementation of progressive land reforms laws of the joint family system has been under severe threat in India. Indeed, nuclearisation has been the major trend. However, the sentiments of the joint family still continues among most of the Hindu which are expressed on the occasion of family ritual, patterns of ownership of property and in the exigencies of these families.

7.5.4 Inheritance

Traditionally the Mitakshura system of inheritance was practiced in most parts of India (except for Bengal and Assam). According to this system a son has a birth right on father's ancestral property and the father cannot dispose this property in a way which can be detrimental to the interest of the son. However, according to the Dayabaga (applicable to Bengal and Assam) system of inheritances the father is the absolute owner of this property and he has the right to dispose it according to his will. Traditionally females are not coparcenaries. The customary practices only provide maintenance rights to females. Women in the patrilinear society get some movable property as stridhana at the time of marriage.

The Hindu Succession Act and the Hindu Adoption and Maintenance Act 1956 (Applicable to Jains, Buddhists and Sikhs) has established a uniform system of inheritance. According to this act a husband is legally responsible for the maintenance of his wife and children. The individual property of a male Hindu, dying interstate (having made no will), passes on equal share between his son, daughter, widow and mother. Male and female heirs have come to be treated as equal in matters of inheritance and succession. This act has also given a woman the right to inherit from the

father and the husband. However, women have no right to coparcenaries ancestral property by birth.

7.6 HINDCTISM IN THE HISTORICAL SETTINGS

Hinduism has undergone a process of transformation over millions of years. The Vedic ritualism Upanishadic philosophies played significant roles in Hinduism. Indeed transformation started in Hinduism with the message of Bhagvad Gita, which added the notion of Bhakti (devotion) in Hinduism. Hinduism acquired new dimensions in Bhakti cult. Besides the Bhakti cult, Hinduism has also to encounter with forces of Islam and the West. Let us examine Hinduism in the context of these broad social and historical processes.

7.6.1 Bhakti

There are various important facets of the Bhakti movement. Let us begin with the important facets that the message of Gita initiated.

Bhagavad Gita- Bhagavad Gita recognised the Vedic rituals and Upanishadic philosophy of knowledge as the legitimate ways to attain self-realisation which is the goal of life of an ideal Hindu. Hence to the paths of Karma (action) and Jnana (knowledge) the Gita added the bay of Bhakti (devotion). This revived the elements of theistic elements in Hinduism. "After describing the ways of action, knowledge and devotion, the Bhagavad Gita enjoins the seekers to abandon all three ways to seek refuge in God so as to be free of the burden of all moral imperfections. This call to total surrender is as much intellectual as it is devotional" (Madan, 1989: 127). The devotional movement for the first time flourished in South India towards the end of eighth century A.D. among the non-Brahmin groups which expressed the strong desire for theism after Jainism and Buddism had spread all over India. The followers of this movement were known as the Alvars (that is those with an intuitive knowledge of God who were engaged in complete immersion in Him). They questioned the dharmas of caste and

gender. They tried to exceed such relationships through personal devotion to deities like Siva and Vishnu. The Alvars emphasised on the constant companionship of God. However, they expressed their preoccupation with Yiraha, (separation) form God. NmmuIvar was prominent among the Alvars who put forward the notion of devotion as assumption of feminity by the devotee in relation to God Vihnu. Hence love of women for Vishnu symbolises the love of the devotees for the supreme soul, the God.

Jayadeva, Sricbaitanya and Mira - The love stories of unmarried Krishna (reincarnation of Vishnu) and Radha have got the central place in the Bhakti movement. It emphasized on total devotion to God as a means to self-realisation. In this movement Krishna is symbolised as the supreme soul and Radha as the individual soul. Jayadeva's Gita Goyinda, written on the eternal love of Radha and 'Krishna in the later part of 12th century has spread all over the country. The origin of the Vaishnava sects is located in this movement. In the 16th century Srichaitanya in Bengal, Vallabha in Gujarat, Mira in Rajasthan were possessed with the love of Krishna.

Surdas, Tulsidas and Kabir - It is significant that intense religious devotion was expressed the luminaries of medieval Bhakti Movement in the songs of Sura Das on Krishna (in Brijbhasha), Tulsi Das on Ramayana (in Avadhi) and in Kabir's devotionalism. "Tulsi's bhakti was that of a servant (dasa) devoted to the service of his divine master. The love of God for the devotee, who dwells on his own imperfection and therefore on divine grace, is a central theme of Tulsi's sublime poetry, Kabir's devotionalism was centered on a personalised god in human form. (Madan, 1989: 13 1).

7.6.2 Encounter with Islam

Hinduism has been responding to the external religious influences since the classical period. It has responded to distinctive Islamic and the Western influences for almost ten and five centuries respectively. Let us mention here some of the impacts of the encounter of Hinduism with Islam. It is very difficult to assess the impact of Islam on Hinduism since it has

various dimensions. Hinduism dealt with the periodic outbreaks of violence since the time of the raids of Mahmud of Ghazni into North-west India (977-1 030). These invasions led to the development of Hindu ideal of territorial kingdom "as the mode for the protection of Hindu values". Hence the defense of Hindu traditions against Islam came first from the Rajputs of Rajasthan, then the rulers and successors of Vijayanagar Kingdom of South India (1333-18th century) and the Marathas in Maharasthra from late sixteenth century to the close of 18th century. As an immediate impact of the dominance of the Muslim rule "conservative and puritanical tendencies gained momentum in orthodox Hinduism" particularly with regard to the strictness of the caste and purity of women. However, there are many evidences to show that over the years various Muslims themes and features have been incorporated into popular Hindu myths and rituals. Significantly while the orthodox, popular and the domestic form of Hinduism thus & few in on themselves, Hindu sectarian traditions multiplied under the influence of Islam. Notable of these were that of the Bhakti cult of Chaitanya in Bengal and sant tradition of North India by Kabir (1440-1518) from Banaras and Nanak (1469-1539) from Punjab. Kabir and Nanak propagated devotion to one God "that combined aspects of Islamic Sufism and Hindu Bhakti. They brought in Hinduism an exclusivist monotheism like that found in the tradition of Islam. Their teachings rejected both the caste system and idol worship. Guru Nanak laid the foundation of Sikhism that synthesised philosophies of Islam and Hinduism.

Emperor Akbar in his Din-Elahi synthesised Islam and Hinduism. He propagated religious tolerance. However, his successors abandoned his path and followed expansionist policies. These policies of expansion aroused resistance from the heirs of the Vijaynagar and the Rajpur Kingdoms, and also from the Sikhs and the Marathas. 'The seeds of a nationalist vision of Hinduism may be traced through these movements'. (*Hiltebeita1 1987: 358*).

7.6.3 Encounter with the West

Hinduism has been widely influenced by West and the beliefs and practices of Christianity. Various reform movements started in Hinduism in the 19th century as the direct impact of Christianity. The Brahm Samaj was founded by Raja Ram Mohan Roy in 1928 which advocated monotheism and rejected the caste order, idolatry and animal sacrifice. The Arya, Samaj was founded by Swami Dayanand Saraswati in 1875. This movement rejected the Puranic Hinduism and attempted the return of Vedic Hinduism. According to them image worship has no sanction of Veda. They also advocated monotheism.

The followers of Rama Krishna mission uphold strong tradition of Bhakti and tantric strains along with Vedanta philosophy and Ramakrishna's experiences of the oneness of all religions through visions not only of Hindu deities but of Jesus and Allah". (*ibid 360*). Rama Krishna Mission aims 'the propagation of a modem and activist version of Hinduism. It is engaged in a variety of cultural, educational and social welfare activities and has branches in cities throughout the world. The Rama Krishna Mission, modeled after the European Christian missions of the nineteenth century in India, has itself provided a model for numerous other Hindu organisations (*Srinivas, 192: 130*). To eradicate some evil customs and practices as traditionally followed in Hinduism several religious organisations came into being during the British rule. These organisations also took up the task of the promotion of education and social reform. As a result of prolonged contact with West various significant changes have taken place in Hinduism. Some of these changes can be listed here:

a) Activist streak in Hinduism has received significant attention and Bhagavad Gita has become the single most important book of the Hindus.

b) Leaders of various Hindu religious institutions are now undertaking various social reform and welfare activities viz. running of schools, colleges, hospitals etc.

c) The idea of purity and pollution, which permeated daily life, life cycle rituals, and the inter caste relations, particularly by the higher castes, are rapidly weakening, especially in the urban areas. A caste-free Hinduism may emerge in future out of these changes. The movement of caste-free Hinduism is supported by the cult of the new god men in Hinduism.

d) Another change has been that of the "emergence of militant forms of Hinduism, partly in response to the evangelical activities of the missionaries among the tribals, and to the appearance of separationist tendencies among certain religious and ethnic minorities in India *(Srinivas 1992: 130*).

It is significant to note here that, Hinduism has also influenced other religions in India. Many of the important traits of Hinduism are found among other religious groups also. The caste system can be put here as a ready reference. The caste divisions also exist m n g the Muslims, Christians, Sikhs and the Jains. Indeed, conversion to any other religions does not necessarily dissolve the caste order. Occupational specialization, caste endogamy, social distance etc. are practiced even after conversions.

CHECK YOUR PROGRESS: 2

Q.1: Discuss about the Hindu Social Institutions.

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Q.2: Write Short notes on: (a) Caste (b) Bhakti

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7.7 SUMMARY

Hinduism is the oldest of all great religions of the world. It has encountered various forces in various historical settings. However the central belief system has remained eternal to Hinduism. We discussed in this unit the central belief system of Hinduism as reflected in the notions of Brahman, Atman, Dharma, Karma, Moksha, and the notion of purity and pollution. We also discussed the basic cults and deities in the social institutions of marriage, family and inheritance are also discussed in this unit. The Bhakti Movement in Hinduism and the encounter of Hinduism with Islam and the West are discussed at length.

7.8 GLOSSARY

Ashrama: There are four well-defined stages of life in Hinduism. These are Brahmacharya (for youth), Grihastha (for adult), Vanaprastha (for middle aged) and Sanyasa (for old aged). : A sociological method of analysing and presenting data using specific examples.

Bhaktism: Religions ideology of devotionalism. : Exogamous groups indicating common ancestor of that group, family or clan. : A systematic, and repititive system of actions directed towards a specific target or religions goal. : Movable property given to women at the time of. : Broad ascribed status groups in Hinduism. There are four Varnas in Hinduism- Brahmin, Kshatriya, Yaishya and Sudra.

7.9 ANSWER TO CHECK YOUR PROGRESS

Check Your Progress: 1

Q.1: See 7.3

Q.2: See 7.4

Check Your Progress: 2

Q.1: See 7.5

Q.2: See 7.5.1 and 7.6.1

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7.12 TERMINAL QUESTIONS

1) Explain how Bhagavad Gita revived the theistic elements in Hinduism? Answer in about six lines.
2) Mention a few important impacts of the encounter of Hinduism with Islam.

UNIT 8: DOCTRINE OF JAINISM AND BUDDHISM

STRUCTURE

8.1 INTRODUCTION
8.2 OBJECTIVES
8.3 RELIGIOUS DIVERSITY IN INDIA
8.4 JAINISM
- **8.4.1** THE TEACHINGS OF JAINISM
- **8.4.2** THEORY OF KNOWLEDGE
- **8.4.3** FIVE VOWS (PANCH MAHAVRATA)
- **8.4.4** THE WAY OF LIFE PRESCRIBED FOR JAINS
- **8.4.5** IMPORTANT KEY SHRINE RESORTS OF JAINISM IN INDIA

8.5 BUDDHISM
- **8.5.1** THE TEACHINGS OF BUDDHISM
- **8.5.1.1** THE ESSENCE OF BUDDHISM
- **8.5.1.2** THE EIGHT –FOLD PATH
- **8.5.2** CODE OF CONDUCT FOR BUDDHISTS
- **8.5.3** TEN PERCEPTS
- **8.5.4** MAJOR SECTS
- **8.5.5** IMPORTANT KEY SHRINE RESORTS OF JAINISM IN INDIA

8.6 SUMMARY
8.7 GLOSSARY
8.8 ANSWER TO CHECK YOUR PROGRESS
8.9 REFERENCES
8.10 SUGGESTED READINGS
8.11 TERMINAL AND MODEL QUESTIONS

8.1 INTRODUCTION

India is probably the only country with the largest and most diverse mixture of races. It has a large number of belief systems, religions and sects. All these have their own religious practices, ways of worship and customs. We feel that as a student of tourism you should be familiar with the rich tradition of India. Our purpose is to focus on a description of the basic features of Jainism and Buddhism in this unit.

In Jainism and Buddhism, both religions were merely the outcome of the revolt against Hinduism. They flourished on certain aspects of pre-

existing system. In fact, it was an appeal for better living in the existing Hindu religion and society. The fundamental theory of these religions like asceticism, self-torture, non-violence etc. had its origin from the Vedas and the Upanishads.

We feel that as a person involved with tourism trade you will come across people belonging to different faiths and religious beliefs from India and abroad. We hope that the study of this Unit will enrich your basic knowledge of the multi-religions Indian society and equip you as tourism personnel. We also discuss about main key shrine resorts of both Jainism and Buddhism in India.

8.2 OBJECTIVES

In this unit we will discuss about the Buddhism and Jainism. After going through this unit you will:

1. Be able to appreciate the pluralistic character of Indian culture.
2. Know the basic belief systems of the Buddhism and Jainism.
3. Be able to acquaint yourself, with main customs and practices of Buddhism and Jainism.

8.3 RELIGIOUS DIVERSITY IN INDIA

India is probably the only country with the largest and most diverse mixture of races. All the five major racial types Australoid, Mongoloid, Europoid, Caucasian and Negroid find representation among the people of India. India is perhaps the most culturally diverse country of the world. Once can find representation from almost all the major religions in India. India probably has the most religious diversity in any country. It's the birthplace of Hinduism, Buddhism, Jainism and Sikhism. It's among the few places in the world to have a resident Zoroastrian population. The Syrian Christian Church is well established in Kerala; the Basilica of Bom Jesus in Goa, old churches in Calcutta and Delhi, synagogues in Kerala, temples from the tiny to the tremendous, 'stupas', 'gompas' and the Bodhi tree, the Ajmer Sharif

and Kaliya Sharif in Mumbai, all reflect the amazing multiplicity of religious practice in India. Add to this a range of animist beliefs among tribal people in the northeast, Madhya Pradesh and Gujarat who practice forms of nature worship, and you have astounding diversity. Since religion informs every aspect of Indian life, whether social, political or economic, it's worth the traveller's while to do a little prep reading. The following capsules present a glimpse of the major religious traditions of India. One must keep in mind though, that the principle of secularism is enshrined in the Constitution.

8.4 JAINISM

The origin of Jainism is very old. We find reference of Jain Tirthankaras such as Rishabha and Arishtanemi in Regvedic Mantras. Rishabha is the founder of Jainism. Bhaghwat Puran and Vishnu Puran also refer to Rishabha as an incarnation of Narayana. Jainism teaches a path to spiritual purity and enlightenment through a disciplined mode of life founded upon the tradition of *ahinsa*, nonviolence towards all living beings. Along with Hinduism and Buddhism, it is one of the three most ancient Indian religious traditions still in existence. Beginning in the 7th–5th century BC in the Ganges basin of eastern India, Jainism evolved into a cultural system that has made significant contributions to Indian philosophy and logic, art and architecture, mathematics, astronomy and astrology, and literature.

The name *Jainism* derives from the Sanskrit verb *ji*, "to conquer." It refers to the ascetic battle that it is believed Jainrenunciants (monks and nuns) must fight against the passions and bodily senses to gain omniscience and purity of soul or enlightenment. Its philosophy and practice emphasize the necessity of self-effort to move the soul towards divine consciousness and liberation. Any soul that has conquered its own inner enemies and achieved the state of Supreme Being is called a *jina* (literally, "Conqueror" or "Victor"), and the tradition's monastic and lay adherents are called *Jain* ("Follower of the Conquerors"), or *Jaina*.

According to Jain Philosophy there are twenty four great circles of time. In each of these circles one great thinker has come to the world. These thinkers are called Tirthankaras or teachers or "ford-makers" by the followers of Jainism. The 24th and last Tirthankara of this age was Vardhamana, who is known by the epithet Bhagwan Mahavira ("Great Hero") and is believed to have been the last teacher of "right" knowledge, faith, and practice. Jain doctrine teaches that Jainism has always existed and will always exist.

Mahavira was the son of a chieftain of the Kshatriya (warrior) class. He was born in village Kundagrama of Vaishali (in modern Muzaffarpur district in Bihar) in 599 B.C. in rich family. At age 30 he renounced his princely status to take up the ascetic life. Although he was accompanied for a timeby the eventual founder of the Ajivika sect, Goshala Maskariputra, Mahavira spent the next 12 years following a path of solitary and intense asceticism. He then converted 11 disciples (called ganadharas), all of whom were originally Brahmans. Two of these disciples, Indrabhuti Gautama and Sudharman, both of whom survived Mahavira, are regarded as the founders of the historical Jain monastic community, and a third, Jambu, is believed to be the last person of the current age to gain enlightenment. Mahavira is believed to have died at Pavapuri, near modern Patna. The community appears to have grown quickly. From the beginning the community was subject to schisms over technicalities of doctrine, however, these were easily resolved. The only schism to have a lasting effect concerned a dispute over proper monastic practice, with the Shvetambara ("White-robed") sect arguing that monks and nuns should wear white robes and the Digambaras ("Sky-clad," i.e., naked) claiming that a true monk (but not a nun) should be naked. This controversy gave rise to a further dispute as to whether or not a soul can attain liberation from a female body a possibility the Digambaras deny. This sectarian division, still existent today, probably took time to assume formal shape.

In the modern world, Jainism is a small but influential religious minority with as many as 4.2 million followers in India and successful growing immigrant communities in North America, Western Europe, the Far East, Australia and elsewhere. Jains live throughout India. Maharashtra, Gujrat, Rajasthan, Karnataka, Madhya Pradesh, Punjab and Tamilnadu etc. have relatively large Jain Population. They may speak local languages or follow different custom and rituals but essentially they follow the same principles.

8.4.1 The Teachings of Jainism

The 'Agamas', the sacred writings, are compilation of the teachings of Jain Tirthankaras. Besides 12 'Agamas', the older parts of the 'Acharanga', 'Sutrakritanga' and 'Bhagavati Sutra' also contain the original matter on Jain religion.

The central doctrine of the Jainism is that there is life in the whole of nature. Even the non-living things have jiva (soul). No person should therefore indulge in injuring the jiva. This, they believe, occurs only when the soul is in a state of eternal liberation from corporeal bodies. Liberation of the soul is impeded by the accumulation of *karman*s, bits of material, generated by a person's actions, that attach themselves to the soul and consequently bind it to physical bodies through many births. This has the effect of thwarting the full self-realization and freedom of the soul. As a result, Jains enunciates do not seek immediate enlightenment; instead, through disciplined and meritorious practice of nonviolence, they pursue a human rebirth that will bring them nearer to that state. To understand how the Jains address this problem, it is first necessary to consider the Jain conception of reality. One can achieve nirvana or eternal peace by not injuring the living things. Thus ahimsa (non-violence) occupies the centre stage in Jainism. The main teachings of Jainism are described below in the light of the above-mentioned Jain literature.

- No Faith in the Vedas and the Supremacy of Brahmins
- No Belief in the Existence of God

- Theory of Karma and Transmigration of Soul
- Ahimsa

8.4.2 Theory of Knowledge

According to Jainism, there are five types of knowledge which help a man in getting salvation.

1. **Mati Gyana –** It is an ordinarily attained knowledge through senses.
2. **Shruti Gyana –** This knowledge is attained either by listening to or reciting the contents of sacred books.
3. **Avadhi Gyana –** This knowledge makes one enlightened with the knowledge of the past, of the present, and of the future.
4. **Mana Gyana –** It stands for probing into one's mind and heart.
5. **Kaivalya Gyana –** It is the highest knowledge to be attained by the followers of Jainism.

8.4.3 Five Vows (Panch Mahavrata)

The first Jain figure for whom there is reasonable historical evidence is Parshvanatha (or Parshva), a renunciant teacher who may have lived in the 7th century BC and founded a community based upon the abandonment of worldly concerns. Jain tradition regards him as the 23rd Tirthankara (literally, "Ford-maker," i.e., one who leads the way across the stream of rebirths to salvation) of the current age (kalpa). The 23rd Tirthankara Parsvanantha gave four vows of restrain Lord Mahavira added them fifth and these became the teachings in Jainism.

The followers of Jainism endeavoured their best to act according to the Panch Mahavrata so that the soul be freed from the bondage of Karma. This are-

1. *Ahimsa:* *Non-Violence (non-injury to any living being)*
2. *Satya:* *The Truth (not to speak untruth)*
3. *Asteya:* *Non-stealing*
4. *Aparigraha:* *Not to be attached to worldly possessions*
5. *Brahmacharya:* *Self-Control (chastity)*

According to Jainism, Karma or action binds the self to the body. Ignorance of truth (mithyatva or avidya) causes the rise of passions (Kasaya). The passions which are anger (Krodha), greed (lobha), pride (mana), and deceitfulness (maya) are harmful to the karma. By the practice of right knowledge (samyag-jnana), right faiths (samyag-darshan) and right conduct (samyag-carita) one can liberate from bondage and nirvana can be achieved.

8.4.4 The Way of Life Prescribed for Jains

The adherents of Jainism are categorised into two-the ordinary followers and the yatis or monks. The ordinary followers are allowed certain practices which are forbidden for yati as ascetics. The adherence to triratva-right faith, right knowledge and right conduct – is expected from both. The yatis are to take vow not to inflict injury on life, not to marry and not to take food or drink at night. The general code of conduct includes:

1. *non-violence*
2. *truthfulness*
3. *charity*
4. *cultivating right state of mind*
5. *regularly practicing meditation*
6. *fasting on the eighth and fourteenth days of moon's waxing and waning period.*
7. *not to touch intoxicants*
8. *recitation of scriptures and mantra*

8.4.5 Important Key Shrine Resorts of Jainism in India

There are so many Jain Shrine Resorts throughout India, many of which were built several hundred years ago. These temples are classified according to Jain sects. Many Jain Temples are found in other areas of the world. Following are the main key shrine resorts of Jainism in India:

- **Dilwara Temples**- The Dilwara Temple of India are located about 3 km. from Mount Abu, Rajasthan. The five legendary marble temples of Dilwara

are sacred pilgrimage place of the Jains. The temples are in the midst of a range of forested hills. These temples built by Chalukya between the 11th and 13th centuries AD are world famous for their stunning use of marble. The marble temples have an opulent entranceway, the simplicity in architecture reflecting Jain values like honesty and frugality.

- **Ranakpur Temples**- The renowned Jain temple at Ranakpur is dedicated to Adinatha. These temples form one of the five major pilgrimages of the Jains and located in village of Ranakpur in the Pali district of Rajasthan and built in the 15th century.

Ranakpur temples are known for being the largest and most important temples of the Jain cult. The temple is said to have been built by Seth Dharna Sah (a Jain businessman) with the aid of Rana Kumbha, who ruled Mewar in the 15th century. Ranakpur got its name after the name of the Rajput Monarch and likewise the temples.

The temple complex is positioned in an isolated valley on the western side of the Aravalli Range. The Jain Temples of Ranakpur are certainly creditable for their splendid architecture. This temple is wholly constructed in light colored marble and comprises a basement covering an area of 48000 sq feet. There are more than 1400 exquisitely carved pillars that support the temple.

- **The Digambara Jain Temple**- The Digambara Jain temple, southwest of the Dhamekh Stupa, Sarnath, built in 1824, is said to be where Shreyanshnath, the 11th Jain tirthankara was born. Inside the temple are good frescoes, which depict the life of Mahavir, the founder of the present day Jain religion.
- **Shri Shantinath Jain Swetambar Temple**- Pratishted in 1995, the temple is run by Shree Atamnand jain shwetambar shee sangh, Gurgaon. The moolnayak bhagwaan of the temple/mandir is shri Shantinath Bhagwaan. The other gods in the temple are lord Valabh Parashnath,lord Mahavir, Padmawati mata, Saraswati mata and lord Manibhadrveer.

- **Khajuraho Jain Temple -** Shri Digamber Atishay Kshetra, Khajuraho is been located at Village Khajuraho, Taluka Rajnagar, District Chatarpur (M. P.), which is 60 km from Mahoba, 152 km from Satna and 13 km from Jhansi.
- **Sonagiri Jain Temple -** Sonagiri which literally, the golden peak is a place sacred to Digambar Jains. This is a place where King Nanganag Kumar achieved liberation from the cycles of death and life along with his fifteen million followers.
- **The Sri Digambar Jain Lal Mandir** - Sri Digambar Jain Lal Mandir is an ancient temple dedicated to the 23rd Tirthankara or Lord Parashvanath and is known as the oldest Jain temple in Delhi that lies opposite the famous Red Fort at the junction of Chandni Chowk and Netaji Subhash Marg which is approachable via local transport and the metro link.

CHECK YOUR PROGRESS – 1

Q.1- Describe the concept of Jainism.

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Q.2- Discuss the main teaching of Jainism.

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Q.3- Write a short notes on: (a) Dilwara Temple (b) Ranakpur Temples

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8.5 BUDDHISM

Gautama Buddha, the founder of Buddhism. It is a world religion, which arose in and around ancient Magadha (Modern Bihar), India and is based on the teachings of Siddhartha Gautama, who is known as the Buddha (literally the enlightened one or Awakened One). Buddha was the son of Shuddhodhan who used to rule a small republic known as Kapilvastu. Mahamaya was the name of his mother. It spread outside of Magadha starting in the Buddha's lifetime, and became the dominant religion. Its followers are spread in various parts of India, Ceylon, and South East Asia etc. Puranas claimed Buddha as an avatara or incarnation of Vishnu. This led many scholars to view Buddhism as a reform movement within Hinduism and not a separate religion. However, Budhism gave the greatest setback to Hinduism and now it is generally accepted as a separate religion different from Hindusm. Followers of Buddhism, called Buddhists in English, referred to themselves as Sakyans or Sakyabhiksu in ancient India.

8.5.1 The Teachings of Buddhism

Buddhism teaches a man to lead a virtuous and moral life. Gautam Buddha did not recognize the authority of gods, scriptures and priests and rejected rituals. He criticized the system of caste and creed. He emphasized the equality of high and low, men and women in matters of dharma (religion). The fact of human misery or dukha was accepted as universal and Buddha showed a way out of it. The ideas of Karma, rebirth and moksha (salvation) were central to his teachings. After Buddha's death his followers elaborated and interpreted his basic teachings. In due course a number of sects and sub-sects developed.

The Buddha preached his followers the four truths concerning sorrow. He also preached the reason of sorrow and laid emphasis on Trishna (desires), as the chief source of discontentment among human beings.

8.5.1.1 The Essence of Buddhism (Four Noble Truths)

(1) Concept of Dukha: According to Buddhism, dukha or pain or human misery is an integral part of life and nobady can escape from it. This is evident in sickness, old age, death, reparation, non fulfillment of one's desires. Buddha noticed these suffering as existing all around.

(2) Reason for Dukha: Buddha said that the reason for misery or pain is the desire for wealth, power, pleasure and continued existence etc.

(3) Ending Desire: To put an end to disappointment and suffering one must stop desiring. Buddha said that a person keeps taking new births to fulfill unsatisfied desires in one's life. To achieve nirvana or salvation from the cycles of birth one should put an end to desires.

(4) Way to Stop Desires: Buddha suggested Ashtang Marg or eight fold path for getting rid of sorrow and attaining salvation. He was of the opinion that self-mortification, repetition of prayers, sacrifices and chanting of hymns was not sufficient to attain Moksha. Following the Ashtangika Marga (Eight-Fold Path) is the easiest way to get 'Moksha'.

8.5.1.2 The Eight-Fold Path

According to the Buddhism, if a person follows these eight-fold path and other precepts he/she can be free from the cycle of births and deaths and attain nirvana or salvation. These paths are right views, right intentions, right speech, right conduct, right livelihood, right effort, right mindfulness and right concentration.

1. Right Views: One should have the knowledge of four truths, which were put forth by Gautama Buddha in the first sermon at Sarnath.

2. Right Aspiration: One should renounce all pleasures and have no malice to others.

3. Right Speech: One should abstain from lying and should not speak harsh words nor should abuse anynody.

4. Right Action: One should always perform good deeds and right actions.

5. Right Living: One should adopt right means of livelihood and should abstain from any of the forbidden modes of living.

6. Right Efforts: One should suppress evil from raising its ugly head and should also make efforts towards eradicating the already existing evils.

7. Right Mindfulness: One should always remain self-possessed and careful to overcome both hankering and dejection.

8. Right Meditation- One should concentrate the mind on right things.

8.5.2 Code of Conduct for Buddhists

Buddhism divides its followers into two categories:

1. Ordinary Followers

2. Monk Mendicant Members

There are strict rules for the latter. Every person entering the Buddhist fold is to be initiated through a simple ceremony and has to stop subscribing to any other creed. They have to take a sort of vow by declaring.

- I go for refuge to the Buddha
- I go for the refuge to the dharma
- I go for refuge to the order

The ordinary members have to follow five precepts. These relate to abstinence from:

1. Taking life

2. Stealing

3. Adultery

4. Telling lies or untruthfulness and

5. Taking intoxicants

8.5.3 Ten Percepts

The mendicant members or monks have to forsake family, occupation and society and lead a solitary life. They have to follow ten Precepts. These are abstinence from:

1. Taking life

2. Stealing
3. Sexual intercourse in any form
4. Telling lies
5. Taking intoxicants
6. Eating at wrong hours
7. Enjoying dancing, singing and instrumental music
8. Using jewellery and ornaments
9. Sleeping on high luxurious beds
10. Taking money

8.5.4 Major Sects

The Hinayana: After the death of Buddha a number of councils were held to decide the questions of faith and religious order. One group claimed to adhere to the original traditions. This group came to be called as Hinayan (lesser vehicle). This group had a fixed canonical literature and was an orthodox body. Their main literature was limited to tripitaka (three baskets). These are Vinay Pitaka (Basket of Discipline), Sutta Pitaka (Basket of Discourses) and Abhidhamma Pitaka (Basket of Scholasticism). Its followers are mainly spread in East Asia, Srilanka, Burma, Thailand, Laos, Vietnam, Cambodia and Various parts of India. The Himayana do not recognize deity worship and doctrine of God.

Mahayana: The Mahayana branch of Buddhism popularized the concept of a Bodhisattva (literally enlightened being) and the worship of the bodhisattvas. They called themselves as Mahayana (Greater vehicle) Bodhisatva. According to them was potential Buddha and everybody could achieve it. But all of them stop at the bodhisattva state and could not achieve the status of Buddha. They believed that accumulated merit of bodhisattva could be transferred to help those who were struggling to escape from their various states of miseries. This way it could take larger numbers towards salvation. The followers of Mahayana are spread in Nepal, China, Korea, Japan and India. The Mahayana introduced the idea of deity into their

religion. Bodhisatva intervenes and saves from danger and death and protects the weak and helpless.

Vajrayana or Tantrayana: The followers of Vajrayana incorporate a magical and mystic dimension. The followers of this stream believed that salvation could be achived through acquiring magical power. They focused on feminine divinities that were considered the source of Sakti (Power) behind the male divinities. Its followers are spread in Tibet, Mongolia parts of Bihar and Bengal in India.

8.5.5 Important Key Shrine Resorts of Buddhism in India

Gautam Buddha has left his footprints on the soils of India and his mark on the soul of mankind. In the course of the heavenly gods and the places consecrated by his presence were held in great veneration. Before he entered Nirvana the Buddha himself spoke of the four places which a pious believer ought to visit with feelings of faith and reverence – the Lumbinivana where the Buddha was born; Gaya (Body-Gaya) Where the reached perfect enlightenment; the Deer Park at Isipatna (Sarnath) where for the first time he proclaimed the Law; and Kusinagara where he reached the unconditional state of Mahaparinirvana. He dilated on the merits of pilgrimage to these places and declared that “they who shall die on such pilgrimages shall be reborn, after death, in the happily realm of heaven”. The other four places of pilgrimage which, with the above four, make up the atthahamahathanani (ashtamahasthanani), or eight sacred places, were the scenes of four of the principal miracles that the blessed one was said to have performed. One of these places is Sravasti (the capital of Kosala), where the Buddha, according to legend, gave a display of miraculous powers to confound Purana Kasyapa, the leader of the Tirthika sect. After this miracle the Buddha, in accordance with the custom of the previous Buddhas, ascended to the Heaven of the Thiry-three Gods; preached the Abhidhamma to his deceased mother and descended to the earth at Sankasya, by a triple ladder constructed by Indra’s architect. Rajagriha (the

capital of Magadha), was the scene of the third miracle in which the Buddha tamed the infuriated elephant, Nalagiri, let loose by his jealous cousin, Devadatta to encompass his death. The fourth miracle happened at Vaisali, where in a mangrove a number of monkeys offered the Buddha a bowl of honey.These and other events in life were favourite subjects of representation in early Buddhist art and the eight conventional events, enumerated above formed stereotyped stale compositions in sculptures beginning with the Gupta period.

- **Bodh-Gaya:** The next great landmark in the history of Buddhism is the site where the prince of the Sakya clan attained Supreme (Bodhi or Sambodihi). This memorable event happened at Uruvilva (Uruvela), near Gaya, where he sat in meditation under a pipal tree. Because of its sacred associations the place came to be known as Buddha Gaya (Bodh-Gaya) and the tree as the Bodhi Tree.
- **Sarnath:** A memorable landmark in the life of the Great Teacher is represented by the holy Isipatana or Sarnath where in the quietness of the Deer Park the Master preached his first Sermon to his five former comrades, revealing for the first time the mystery of suffering and the means of overcoming it. This event is described metaphorically as setting the Wheel of Law in motion (Dharmachakra-Pravartana).
- **Kushinagara:** Kushinagar is sacred to the Buddhist as it was the place where under a grove of sala tree the lord passed into Nirvana in his eightieth year. The site has been identified with Kasia in the Kushinagar district of Uttar Pradesh.
- **Lumbini:** Lumbini, where the blessed one was born, was situated at a distance of twelve miles from Kapilavastu.
- **Sravasti:** Sravasti is sacred to the Buddhists because it was here that the Master, in accordance with the practice of the previous Buddhas, performed the greatest of his miracles to confound the heretic Tirthika teachers.

According to sacred literature this great event consists of a series of miraculous episodes. Such as the sun and moon shining together in the sky, fire and water emanating alternately from the upper and lower parts of the Master's body, and the Buddha creating multiple representations of himself.

- **Sankasya:** Another holy spot connected with the life of the Master was Sankasya, where the Buddha is said to have descended to the earth from the Tryastrimsa Heaven (Heaven of the Thirty-three Gods) where he went tp preach the Abhidhamma to his mother and other gods.
- **Rajgriha:** The city of Rajagriha is represented by the ruins of Rajgir, now a hill-girt town in the Patna district of Bihar. Rajgriha was sacred to the Buddhists for reasons more than one. Not only did the Master retire several times to this famous city, but it was also the place where Devadatta, his wicked cousin, made many attempts to encompass his death. Moreover, in this city, in the Sattapanni cave of the Vaibhara hill was held the first Buddhist Council (Sangiti) just after the Parinirvana.
- **Vaisali:** The city of Vaisali, the capital of the powerful Lichchhavi clan, was in the early days a stronghold of Buddhism. Buddha is said to have visited it three times during his lifetime. In one of these visits, several monkeys are said to have offered the Lord a pot of honey, an incident that finds mention among the eight great events in the life of Master. It was here again that the Buddha announced his approaching a Nirvana and after his Nirvana the Lichchhavis are said to have erected a stupa over their share of the remains of the Master. A little over 100 years after the Nirvana, here was held the second Buddhist Council which was of supreme importance in the history of latter-day Buddhism.
- **Sanchi:** Sanchi is the site of the most extensive Buddhist remains. The site had no apparent connection with the traditional history of Buddha. There is considerable force in the view that Sanchi is the modern representative of Chatiyargiri of the Ceylonese chronicle in the

neighbourhood of Vadisa, connected with the story of Asoka's marriage with a merchant's daughter and the erection of a monastery on the hill where Mehendra, Asoka's son by that marriage, is said to have halted on the way to his proselytising mission to Ceylon. Most of the monuments are situated on a plateau on the hill top which was enclosed by a wall of solid stone about A.D. 1100. Of more historical value are the battered remains of the Asoka pillar with its capital of four lions back to back, which is situated close to the south gate of the Great Stupa at Sanchi.

- **Ajanta and Ellora:** Two of the most remarkable sites of Buddhism are situated in Maharashtra. In a narrow gorge, amidst superb scenery, lie the marvellous caves of Ajanta, five of them chaityas (Shrines) and the remainder viharas (monasteries). Hewn from the living rock, richly sculptured and with walls, pillars and ceilings of some of the caves adorned with paintings, they furnish a continuous narrative of Buddhist art during a period of 800 years and no ancient remains in India exhibit such an admirable combination of architecture, sculpture and painting. The Stupendous caves of Elora are excavated in the scarp of a large rocky plateau. Unlike Ajanta, Elora presents us with remarkable memorials of the three great faiths of India – Buddhism, Brahamanism and Jainism.

CHECK YOUR PROGRESS-2

Q.1- Describe the main sects of Buddhism.

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Q.2- Discuss the main teaching of Buddhism.

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Q.3- List the Important Key Shrine Resorts of Buddhism in India

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8.6 SUMMARY

Jainism and Buddhism were not independent religions. These religions were merely the outcome of the revolt against Hinduism. Both Jainism and Buddhism criticised the bloody sacrifices and rituals. These religious revolutions gave impetus to independent thinking which contributed to the development of Indian philosophy. Thus we see that Jainism and Buddhism were two independent religions in spite of some similarities and dissimilarities.

8.7 GLOSSARY

- **Ahimsa:** Non-Violence (non-injury to any living being)
- **Asteya:** Non-stealing
- **Aparigraha:** Not to be attached to worldly possessions
- **Vinay Pitaka:** Basket of Discipline
- **Sutta Pitaka:** Basket of Discourses
- **Abhidhamma Pitaka:** Basket of Scholasticism

8.8 ANSWER TO CHECK YOUR PROGRESS

Check your progress – 1

Q.1 – See Section 8.4

Q.2 – See Section 8.4.1

Q.3 – See Section 8.4.5

Check your progress – 2

Q.1 – See Section 8.5.4

Q.2 – See Section 8.5.1

Q.3 – See Section 8.5.5

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8.11 TERMINAL AND MODEL QUESTIONS

Q.1 – Describe early life of Mahavir Swami and throw light how he attained knowledge?

Q.2 – Write a note on the rise and fall of Jainism and describe the influence of Jainism on India.

Q.3 – Write a note on the contribution of Buddhism to Indian History and Culture.

Q.4 – Write short notes on: (a) Five Vows (Panch Mahavrata)

(b) The Essence of Buddhism

UNIT 9: ESSENCE OF SIKHISM, ISLAM AND CHRISTIANITY

STRUCTURE:

9.1 INTRODUCTION
9.2 OBJECTIVES
9.3 RELIGIOUS DIVERSITY IN INDIA
9.4 SIKHISM
- **9.4.1** BELIEFS AND RELIGIOUS PRACTICES OF SIKHISM
- **9.4.2** AMRIT CEREMONY (BAPTISM)
- **9.4.3** FIVE SYMBOLS
- **9.4.4** METHOD OF WORSHIP
- **9.4.5** VARIOUS STREAMS OF THOUGHT
- **9.4.6** IMPORTANT KEY SHRINE OF SIKHISM

9.5 ISLAM
- **9.5.1** MAIN SECTS
- **9.5.2** TEACHING OF PROPHET MUHAMMAD
- **9.5.3** RELIGIOUS DUTIES OF MUSLIMS
- **9.5.4** IMPORTANT ISLAMIC PILGRIMAGE CENTRE

9.6 CHRISTIANITY
- **9.6.1** MAJOR SECTS AND DIVISIONS
- **9.6.2** IMPORTANT CHRISTIAN PILGRIMAGE CENTRE

9.7 SUMMARY
9.8 ANSWER TO CHECK YOUR PROGRESS
9.9 REFERENCES
9.10 SUGGESTED READINGS
9.11 TERMINAL AND MODEL QUESTIONS

9.1 INTRODUCTION

India has one of the oldest civilizations in the world. Excavations trace the Indus Valley civilization back for at least 5,000 years. India has a large number of belief systems, religions and sects. All these have their own religious practices, ways of worship and customs. We feel that as a student of tourism you should be familiar with the rich tradition of India.

Our purpose is to focus on a description of the basic features of Sikhism, Islam and Christianity in this unit. We will also highlight some specific features from the tourism perspective wherever required.

We feel that as a person involved with tourism trade you will come across people belonging to different faiths and religious beliefs from India and abroad. We hope that the study of this Unit will enrich your basic knowledge of the multi-religions Indian society and equip you as tourism personnel. We also discuss about main key shrine resorts of Sikhism, Islam and Christianity in India.

9.2 OBJECTIVES

In this unit we will discuss about the Sikhism, Islam and Christianity. After going through this unit you will:

- Be able to appreciate the pluralistic character of Indian culture.
- Know the basic belief systems of the Sikhism, Islam and Christianity.
- Be able to acquaint yourself, with main customs and practices of Sikhism, Islam and Christianity

9.3 RELIGIOUS DIVERSITY IN INDIA

India is probably the only country with the largest and most diverse mixture of races. All the five major racial types Australoid, Mongoloid, Europoid, Caucasian and Negroid find representation among the people of India. India is perhaps the most culturally diverse country of the world. Once can find representation from almost all the major religions in India. India probably has the most religious diversity in any country. It's the birthplace of Hinduism, Buddhism, Jainism and Sikhism. The impact of Islam gave rise to several new Indian sects that preached against idolatry, polytheism and caste. The most important sect that arose out of this fusion was the Sikh community founded by Nanak (1469-1538), a Punjabi, born in Talwandi in Lahore District, now in Pakistan founded Sikhism. It's among the few places in the world to have a resident Zoroastrian population. The Syrian Christian Church is well established in Kerala; the Basilica of Bom Jesus in Goa, old churches in Calcutta and Delhi, synagogues in Kerala, temples from the tiny to the tremendous, 'stupas', 'gompas' and the Bodhi tree, the Ajmer Sharif

and Kaliya Sharif in Mumbai, all reflect the amazing multiplicity of religious practice in India. Add to this a range of animist beliefs among tribal people in the northeast, Madhya Pradesh and Gujarat who practice forms of nature worship, and you have astounding diversity. Since religion informs every aspect of Indian life, whether social, political or economic, it's worth the traveller's while to do a little prep reading. Religion has affected every part of Indian life: the festivals, the clothes, the food, the buildings, and the folklore. The following capsules present a glimpse of the major religious traditions of India. One must keep in mind though, that the principle of secularism is enshrined in the Constitution.

9.4 SIKHISM

A comparatively new religion, founded some 500 years ago, has netted some 20 million believers from across the world under the umbrella of Sikhism. Sikhism is India's fourth largest religion and beginning with the birth of its founder Guru Nanak Dev (1469-1539). Since childhood he loved to travel, learn and preach humanity. He is considered the founder and the first Guru (teacher) of the faith. Guru Nanak was followed by a chain of gurus ending at Guru Gobind Singh (1666-1708) the tenth guru. The way Sikhism is practiced to-day evolvcd according to the teachings of these ten gurus. The Sikhs are predominately located in Punjab, but also in many other parts of India. About 2% of India's population is Sikhs. Traditionally the men keep their hair and do not shave their beard or moustache. They gather the hair on their head in a turban. Sikhism is comparatively a new religion in India. Sikhism denounces superstitions and blind rituals, and advocates equality of mankind and remembrance of God all the time. The creators of Sikhism tried to abolish some of the Indian customs such as the caste system and sati (practice) - burning of the widow. In Sikhism everyone has equal rights irrespective of caste, creed, color, race, sex or religion. Sikhism rejects pilgrimage, fasting, superstitions and other such rituals.

Sikhism does not have a clergy class as it considers this as a gateway to corruption. However, they have readers and singers in their temples.

A Sikh place of worship is called Gurdwara. Sikhism does not support pilgrimage to holy sites because according to Sikhism, God is everywhere and not in any certain place. But Sikhism has a few important sites, of which, the Harminder Sahib, also known as the 'Golden Temple' in Amritsar in Punjab is the most important site and is considered the holiest shrine of Sikhism. Additional shrines include the Five Takhts, or thrones; and the Anandpur Sahib.

Sikhism emphasises community services and helping the needy. One of the distinct features of Sikhism is the common kitchen called Langar. In every Gurdwara there is a Langar. Every Sikh is supposed to contribute in preparing the meals in the free kitchen. The meals are served to all and are eaten sitting on the floor, as this is to emphasise the point that all who are there are equals. Sikhism does not believe in holding fasts, for the body is God's present to the human being; and therefore humans must foster, maintain and preserve it in good, sound condition, unless fasting is done to foster the human body like healthy diets.

Guru Granth Sahib ji is written in Gurmukhi script. It includes the writings of the Sikh Gurus and the writings of Hindu and Muslims saints. But out of humility Guru Gobind Singh Ji did not include his own writings in Guru Granth Sahib ji. His writings appear in Dasam Granth. Guru Gobind Singh Ji is also the Guru behind the unique appearance of Sikh men. During Guru Govind's term as the Guru of the Sikhs and also before him, the ruling empire of Punjab region was the Mughal Empire. The Mughals were Islamic.

Some of the Mughul emperors like Aurangazeb were fanatics who harassed the non-Muslims, mainly Hindus and tried to convert them to Islam. Sikh Guru Tegh Bahadur Sahib saved Hindus from Muslims and was named as *Hind Di Chadar*. In order to stop their persecutions, Guru Gobind

decided to make his followers, the Sikhs (meaning learners), a community of fighters. He changed his surname to Singh, which means lion. His followers also changed their surname to Singh. Since then a ceremony of baptizing was established among the Sikhs in which the boys were given the title Singh and the girls were titled Kaur meaning princess. In those days "Singh" as a surname was very popular among a famous warrior caste of north India, the Rajputs. A large number of these warrior Sikhs were originally Rajput Hindus who voluntarily converted for battling against the Mughals.

9.4.1 Beliefs and Religious Practices

The Sikhs follow a well defined belief system and prescribed religious practices. As per the scriptures, a Sikh is a person who believes in --

- Belief in one God,
- Ten Gurus, from Guru Nanak to Guru Govind Singh
- Guru Granth Sahib, their holy book
- The utterances and teachings of the ten Gurus.
- They are supposed to recite the Guru-Mantra - Waheguru (God you are wonderful)
- Living an honest life, abolish discrimination (No plunder, gambling or exploitation of the poor) and believing all as equal.
- Every Sikh is to be initiated into the faith through Amrit ceremony.
- Use of intoxicants like alcohol, tobacco, drugs, opium etc., is forbidden.
- Sikh ceremonies are to be followed on occasions of birth, marriage or death in the family.
- Worship of Idols, graves, tombs, or monasteries is forbidden.
- Sikhs should follow five symbols or Panj Kakars
- In case of violation of religions code, like removal of hairs, use of tobacco, adultery etc., a Sikh has to take Amrit again.

9.4.2 Amrit Ceremony (Baptism)

Guru Gobind Singh initiated this practice in 1600. The ceremony is generally performed when the boys and girls are old enough to understand the obligations of religion. Five baptized sikhs (Panj-Piare) are chosen to perform the ceremony in a congregation. Amrit (nectar) is prepared by mixing sugar in water by stirring it with a khanda (double edge sword) and recitation of selected passages of the scriptures. The persons to be baptised take the vow of the faith by reciting loudly. Amrit is splashed in their faces. After baptism they are supposed to adhere to five symbols.

9.4.3 Five Symbols

In order to make it easier for his followers to recognize each other, Guru Gobind Singh, chose five marks, some of which even today symbolize the Sikhs. The five signs were, Kesh; Kara; Kanga; Kaccha and Kirpan. The religious Sikhs dress according to Guru Gobind Singh's order, carrying a sword (kirpan). Most of the Sikhs even today have uncut hair and gather it in a turban. But some easygoing Sikhs cut their hair or they do not gather their uncut hair in a turban. All baptized Sikhs have to follow the following live symbols of Sikhism.

i) Kesh (hair): Sikhs are not to trim, shave or cut any hair on any part of their body.

ii) Kara (iron bangle): The iron bangle is to be worn in right hand. It is supposed to remind Sikhs to follow the code of conduct.

iii) Kirpan (sword): This is to be worn by Sikhs as a weapon for self defense and protect the weak and helpless.

iv) Kangha (comb): to keep long hair neat and clean. This is to be kept in the hair-knot.

v) Kachcha (drawer / underwear): It is a sign of chastity and strict morals. It also symbolizes that Kachcha wearer is always ready for struggle.

9.4.4 Method of Worship

Sikhs believe in the worship of Akal (time less God) and are opposed to idol worship. Their place of worship is called Gurudwara. The doors of Gurudwaras are open to people belonging to all religions and faiths. It is considered to only a religious place but also *a* refuge and shelter for the needy.

One has to enter the Gurudwara after washing feet and covering the head. Inside Gurudwaras 'Guru Granth'- the holy book- is installed on a high pedestal. Here the recitation of Guru Granth Sahib is done. A common kitchen or langar serves food and prasad to the devotees and visitors.

9.4.5 Various Streams of Thought

In due course there developed various streams in Sikhism like any other religion:

i) Nirankari Movement: The Nirankari Baba Dayal was the founder of Niraukari movement. He opposed the innovations like idol worship, grave worship and other rituals and asked his followers to worship only one Nirankar (God).

ii) Namdharis Movement: Namdhari movement was started by Bhagat Jawarhermal and Baba Balak Singh. However, it was popularised by one of the later disciples Baba Ram Singh. They taught worship of one God and opposed the social evils like caste system, infanticide, early marriage and barter of girls in marriage. It developed into a sect later on.

9.4.6 Important Key Shrine of Sikhism

- **Golden Temple:** Golden Temple located in Amritsar city of Punjab, is named after God Hari, the temple of God. The Sikhs all over the world throng the temple to pay obeisance.The Golden Temple, popular as Sri Harmandir Sahib or Sri Darbar Sahib is the sacred epicentre of Sikhism. Bathed in a quintessential golden hue that dazzles in the serene waters of the Amrit Sarovar that lace around it, the swarn mandir (Golden temple) is

one that internalizes in the mind scape of its visitors, no matter what religion or creed.

On a jewel-studded platform is the Adi Grantha or the sacred scripture of Sikhs wherein are enshrined holy inscriptions by the ten Sikh gurus and various Hindu and Moslem saints. The first and the most important ‘Takht’ (throne or seat of authority) of Sikhism, established by Guru Har Gobind in 1609, called 'Akal Takht' (the Throne of the Timeless God) and is situated just opposite the gate of Harmandar Sahib.

There are many other attractions near the temple. These famous attractions are Akal Takhat, Baba Atal, Guru Ka Langar, Sri Guru Ram Das Niwas, Guru Nanak Niwas, and Central Sikh Museum etc.

- **Poanta Sahib:** Paonta Sahib, a city sacred to the memory of Guru Gobind Singh, the tenth Guru of the Sikhs, is also a bustling township with growing industries. It retains tangibly memorials to the martial Guru in the form of his weapons and a majestic Gurudwara and recalls his presence even in the name of the city which is derived from "paon" meaning "foot" either because he set foot in this place or according to an alternative story, because he lost an ornament which he wore on his foot called a "paonta" while bathing in the river Yamuna which flows here. Overlooking the river is the Gurudwara where Guru Gobind Singh held court and wrote the major portion of the "Dassam Granth".

The Guru also built the Paonta Fort in over hundred acres of land, which housed not only his followers, but as many as 46 famous poets. Regular poetry reading sessions and symposiums were organised to encourage the sort form. The guru left Paonta Sahib after the battle of Bhangani with Raja Fateh Shah, in which he defeated the errant ruler's army after thirty days of battle. Paonta Sahib is distinguished by its association with the Sikhs and attracts them by the thousands at the spring festivals of ‘Baisakhi’ and ‘Holi’. There are also two Hindu temples, one dedicated to

Lord Rama called Devi Ka Mandir and built by a princess, and the other is sacred to Lord Kishna.

- **Hemkund Sahib:** The high altitude Lokpal lake, known as Hemkund (4329 mts.) lies in heavenly environs. A steep trek from Ghangharia leads one to this spot in about four to six hours. It is an important pilgrimage for both Hindus and Sikhs, as well as for people from other faiths. There is a Sikh Gurudwara and a Lakshman Temple built on the bank of the lake. Encircled by seven snow clad peaks and their associated glaciers, it reflects its surroundings enchantingly on its crystal clear serene waters. The glaciers from Hathi Parvat and Saptrishi peaks feed the lake and a small stream called Himganga flows out of this lake. As alluded to, in the holy Granth Sahib, Guru Govind Singh, the tenth Guru of the Sikh faith had meditated on the bank of this lake in one of his earlier births. It is widely believed among Sikhs that Guru Govind Singh introduced the features now universally associated with Sikhism. On 15th April 1699, he started the new brotherhood called the Khalsa (meaning the pure) an inner core of the faithful, accepted by baptism (amrit). The five K's' date from this period: kesh (uncut hair) kangha (comb), kirpan (dagger or short sword), kara (steel bangle), and kachh (boxer shorts). The most important is the uncut hair, adopted before the other four. The comb is sometime designated especially as wooden. The dagger and the shorts reflect military influence, while the bangle may be a from of charm. It is believed that Lakshman, the younger brother of Ram, meditated by the lake and regained his health after being severely wounded by Meghnath, son of the demon Ravana, during battle. Despite its ancient connections, Hemkund/Lokpal was discovered by a Sikh Havaldar Solan Singh and became a major pilgrimage centre only after 1930.
- **Gurdwara Bangla Sahib:** Built in the memory of the 8th Sikh Guru Sri Harkishen Sahib, Gurdwara Bangla Sahib is one of the important historical Gurdwara in Delhi.

The large main hall is un-elaborate except for the open central shrine, where a sculpted bronze cupola hangs over a smaller golden dome under which silk sheets are spread out and covered with flowers. This shrine is the scene of constant devotional music, whose ethereal tones are relayed throughout the entire complex.

The Gurdwara complex hosts one higher secondary school, which is having all the arrangement for studies, Baba Baghel Singh Museum, a library and a hospital. Gurdwara has also got a trough that stores the holy water known as 'Amrit' or nectar, which when consumed is believed to cure the diseases of the sick. Gurdwara also has a sarovar or a holy pond, where people take holy dip and pray to the Guru.

Delhi Sikh Gurdwara Management Committee celebrates the birth of Guru Sri Harkrishan Sahib with great reverence. Death anniversary of Maharaja Ranjit Singh Ji is also celebrated over here. On the east side of the main Gurdwara in the complex is the 'Langar' (community kitchen) Hall, where free food is served to all devotees with no distinction of caste, creed or status. As in all Sikh places of worship, visitors of all religions irrespective of their cast, colour or creed are welcome.

Visitors can deposit shoes, collect brochures, and enlist the services of a free guide at the information centre near the main entrance. To go into the main complex, one need's to cover one's head and wear conservative clothes that cover legs and shoulders.

CHECK YOUR PROGRESS - 1

Q. 1 - Discuss the main beliefs and religious practices followed in Sikhism.

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Q. 2 - List the Important Key Shrine Resorts of Sikhism in India.

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9.5 ISLAM

Islam is the second-most practiced religion in the Republic of India after Hinduism. The followers of Islam trace their faith from the origin of the world, and claim that it was preached from time to time by a large number of the messengers of God. The Islam as it is practiced today originated around fourteen hundred years ago in Saudi Arabia. Prophet Muhammad is considered the last prophet who preached the present faith of Islam. Prophet Muhammad, the founder of Islam, was born in A.D. 570 at Mecca in Arabia. His father, named Abdullah, belonged to the Quresh tribe among the Arabs. This tribe had great sway over the religious system of the Arabs.

The followers of Islam are called Muslims. It is a more democratic religion as compared to other religions and the principle of Millat is followed by its followers and they voluntarily offer their services to the Millat. The collection of the teachings of the Prophet is in the Quran. The significance of Quran for Muslims is similar to that of the Vedas for the Hindus and the Bible for the Christians.

The earliest contact of Muslims with India dates back to 8th century, with Arab sea merchants arriving at the southern sea coast. The second contact was after the Muslim invasions on the North-West frontier region. In the early 8th century, the province of Sindh (in present day Pakistan) was conquered by an Arab army led by Muhammad Bin Qasim. From 10th century onwards a number of invasions from Central Asia followed. In the first half of the 10th century, Mohmud of Ghazni added the Punjab to the Ghaznavid Empire and conducted several raids deeper into modern day India. In 11th century, Ghazi Saiyyad Salar Masud played significant role. A more successful invasion came at the end of the 12th century by

Muhammad of Ghor. This eventually led to the formation of the Delhi Sultanate.

Towards the beginning of the 13th century the Turks under Muhammed Ghori established themselves as rulers of Delhi. This was followed by a wave of sufisaints from Central Asia who came to India and many of them settled here. Shaikh Muinuddin Chishti is one of the earliest to come and settle here in Ajmer. His mausoleum at Ajmer is visited by lakhs of people belonging to different faiths from India and abroad. Over the years, there has been significant integration of Hindu and Muslim cultures across India and the Muslims have played a prominent role in India's economic rise and cultural influence.

Sufis (Islamic mystics) played an important role in the spread of Islam in India. They were very successful in spreading Islam, as many aspects of Sufi belief systems and practices had their parallels in Indian philosophical literature, in particular non-violence and monism. The Sufis' orthodox approach towards Islam made it easier for Hindus to practice. Hazrat Khawaja Muin-ud-din-Chishti, Qutbuddin Bekhtiar Kaki, Nizam-ud-din Auliya and Shah Jalal etc. trained sufis for the propagation of Islam in different parts of India. Once the Islamic Empire was established in India, Sufis invariably provided a touch of colour and beauty to what might have otherwise been rather cold and stark reigns. The Sufi movement also attracted followers from the artisam and untouchable communities; they played a crucial role in bridging the distance between Islam and the indigenous traditions. Today, Islam is India's second-largest religion in India (after Hinduism), with around 174 million Muslim population second largest again, after Indonesia in terms of Muslim majority. And had there been no partition, India would have been the largest Muslim country in the world. Islam believes, - "Those who have the means and ability, pilgrimage is an obligation laid down by Allah. The disbelievers should know that Allah is

independent of His creatures". And India has a remarkable handful of sites of Islamic importance visited by pilgrims from far and wide.

9.5.1 Main Sects

There are a number of sects and sub-sects among Muslims. Here we will not go into the details of all these sects but confine ourselves to two major well defined sects i.e., the **Sunnis** and the **Shias.**

(1) The Sunnis: They believe that after Prophet the succession by Caliphs (Khalifas) was as per the tenets of Islam and traditions layed down by the Prophet. (The Prophet was succeeded by Caliphs - Abu Bakr, Umar, Usman and Ali in this order). They believe in the authority of Quran and the sunna (tradition) of Prophet only. They recognise no other authority as legitimate and above these two.

(2) The Shias: While accepting the supremacy of Quran and the traditions of Prophet, the shias differ with the sunnis in the matter of succession after Prophet. They believe that the Prophet should have been succeeded by Ali (who was also the cousin and son-in law of the Prophet). The other three Caliphs the shias believe held their position against the spirit of Islam. In due course a number of minor differences arose giving rise to a well defined separate sect. Thc shias consider Ali and his heirs as the Imams (leader of community). A total of 12 Imams are recogniscd. The shias also believe that the post of Imam is a special favour given by God to the chosen few.

A number of sects among both the Sunnis and the Shias emerged in and outside India with minor and major differences during the last fourteen hundred years. We will not go into the details of these sects here.

9.5.2 Teaching of Prophet Muhammad

Islam, the new faith of the Prophet, was a simple and straightforward religion and the teachings of Islam are also quite simple. The fundamentals of this religion are as follows:

1. Allah is one who has no partner and who is omnipotent and omnipotent and omnipresent.
2. All the prophets including Moses and Christ were sent as messengers by God. Most crucial is the belief that Prophet Mohammad was the last messenger of God sent on earth.
3. Every follower of Islam is required to offer prayer five times a day.
4. He should keep fast during the month of Ramazan.
5. He should pay Zakat to the poor.
6. Every follower of Islam should travel to Mecca at least once in his lifetime.
7. He should not worship idols.
8. He should pay proper regards to the Quran, the Godly Book.
9. The followers of Islam should have belief in equality of all people.

9.5.3 Religious Duties of Muslims

Apart from the above stated tenets of Islam, its followers have certain religious duties.

1) Prayers: A Muslim must pray five times a day as per prescribed procedure. (at dawn, mid-day, mid-afternoon, after sunset and one and a half hour after sunset). A special prayer at mid-day in the mosque on Fridays where the congregation of the community takes place is also compulsory.

2) Paying Zakat: A Muslim must pay 2 & 112 percent of his assets for prescribed religious and charitable purposes.

3) Fasting: Fasting for one month during **Rarnzan** (month of Arabic calendar).

4) Pilgrimage (Haj): Every muslim of substantial means must pay a visit to **kaaba** in Mecca (Saudi Arabia) to perform Haj atleast once in the life time.

9.5.4 Important Islamic Pilgrimage Centre

- **Ajmer Sharif (Rajasthan):** The propounder of the Chishti Sufi order one of the most vital systems in India and Pakistan, lived, preached the tenets of peace and died here in Ajmer. The Dargah, considered a center of wish fulfillment, has shrines built by various Mughal Emperors. Shah Jehan's daughter, built a prayer room and the tomb of Bhishti, tomb of Saint's daughter-Bibi Hafiz Jama, tomb of Shah Jahan's daughter Chimni Begum,

make the Dargah an all-are-welcome spiritual abode. One of the most revered sites in the Islamic world, some 5000 devotees both Muslim and non-Muslim with hearts full of hope and prayers, visit Dargah Sharif everyday. The annual Urs festival held every June attracts about 15 lakh pilgrims from round the world.

- **Jama Masjid (Delhi):** A mastermind of the greatest sculptor of those times, Ostad Khalil and Mughal Emperor Shah Jehan, the red-sandstone Jama Masjid is the largest mosque in India built between 1644 AD and 1658 AD by five thousand artisans. Standing mammoth in the midst of Delhi's bustling Chandni Chowk, the mosque was born "Masjid-i-Jahanuma" or the "Mosque that commands the view of the world" and true to its name, the structure is an infallible insignia of the Islamic influence in India.

A replica of the Moti Masjid of Agra, the architectural grandeur apart, its vast courtyard can accommodate upto 25,000 devotees and it hosts a hair of the beard of Hazrat Muhammad, his used chappal (slippers), a chapter of Koran taken from its original holy book, the canopy of his tombstone and the foot print of Muhammad on the stone. Another aspect of interest for pilgrims is that the chief priest (Imam) of Jama Masjid is the direct descendent of the original and first Imam appointed by Shahjahan and till now there is no break in its lineage.

- **Hazrat Nizamuddin Auliya Dargah (Delhi):** South Delhi's Dargah of Hazrat Nizamuddin Auliya, built by Muhammad Tughlaq is considered one of the most sacred in the Islamic world. Amir Khusrau, the famous poet and the beloved disciple of Nizamuddin; Jahan Ara Begum, daughter of Shah Jahan and renowned poet Mirza Ghalib are also lie buried here. Urs is also celebrated here, but twice a year, to commemorate the death Anniversary of Nizamuddin Auliya and Amir Khusrau.
- **Dargah-Qutb-Sahib (Delhi):** In Delhi's Mehrauli village, near Gandak ki Baoli, there is a Dargah, crowded throughout the year with hopeful devotees (both Islam and non-Islam) who tie a thread near the grave and untie it once

their wish is fulfilled. This is the Dargah of Qutb Sahib, the spiritual successor of Khwaja Mu'inu'd Din Chishti of Ajmer.

There are other important graves near the Dargah, of believers who wanted to be buried near the Saint, like that of the Mughal emperors Bahadur Shah I (1707-12), Shah Alam II (1759-1806), Akbar II (1806-37) and many persons of royal blood.

- **Haji Ali Dargah (Mumbai):** Haji Ali Dargah, is the 800 year old tomb of the once wealthy Muslim merchant, who renounced all his earthly property before setting off for a spiritual quest to Mecca. Built 500 yards off the shore, right in the middle of the sea, opposite the Mahalakshmi race-course, the narrow path linking the tomb to the mainland gets submerged during Monsoons. Separate praying rooms for men and women exist. It can only be visited off-monsoons, but if you have landed in Mumbai, in the wrong time, it is still a serene sight to behold the mosque appears floating on the turquoise waters.
- **Fatehpur Sikri (Uttar Pradesh):** Drive 37 km West of Agra, and when you begin to see structures in Red Stone till the vision can reach, you know you have reached Fatehpur Sikri. A Mughal Emperor Akbar township, still populated by some 30,000 citizens, the pilgrims come here to witness the classic unison of Hindu and Islamic architecture and pay their obeisance at the Fatehpur Sikri Mosque (a true replica of the mosque in Mecca), the grand Jami Masjid (has the famed Buland Darwaza) and Dargah Of Sheikh Salim Chisti - where, childless women come for blessings of the saint, a trend heralded by Akbar, who was blessed with three sons, after he came here.
- **Mecca Masjid (Andhra Pradesh):** Flanking the Charminar in the Andhra Capital, Hyderabad is the Mecca Masjid, so named because the bricks were brought from Mecca to build the central arch. They say, “Mecca Masjid is poetry in stone”. Towards the southern end of the mosque lie the marble graves of Nizam Ali Khan and the families of Asaf Jahi dynasty.

- **Hazratbal Mosque (Kashmir):** Hazratbal Mosque is situated on the western bank of the Dal Lake opposite Nishat Bagh in Srinagar. It is the most venerated Muslim shrine in Kashmir, as it houses the Moi-e-Muqaddas or the Sacred Hair of the Prophet Mohammed displayed to the public on religious ceremonies usually accompanied by fairs. The shrine is known by several names including Hazratbal, Assar-e-Sharif, Madinat-Us-Sani and Dargah Sharif. Hazratbal is noteworthy also for being the only domed mosque in Srinagar.

9.6 CHRISTIANITY

Christianity is India's third largest religion, with approximately 24 million followers, constituting 2.3% of India's population and are spread throughout the country. According to tradition Christianity entered India after 50 years of its inception through Thomas one of the apostles of Christ. Thomas landed on the coast of Kerala arouqd *52* A.D. and established seven churches in that area. These early Christians were generally\confined to Kerala. With the advent of European missionaries in early 16th century Christianity spread to all parts of India. The Portuguese were the first followed by the Dutch, the French, the British and other European and American missionaries. Christians are found all across India and in all walks of life, with major populations in parts of South India, the Konkan Coast and the North-East. Their main concentration is in Kerala, Tamil Nadu, Goa, Nagaland, Mizoram, Meghalaya, Manipur and Tripura. The Beliefs Christianity is also considered as a revealed divine religion (like Islam and Judaism). The religious precepts of Christianity are contained in their holy book called the Bible.

- **The Jesus Christ:** Jesus Christ is considered the central figure in Christian faith. He was born around two thousand years ago. During his life he performed miracles, healed the sick and even gave life to the dead. He was crucified by his enemies at the young age of 33 years. According to Christian belief he rose again on the 3rd day of his burial and ascended

into heaven. He is considered as a true man and true God by his disciples. He commanded his followers to spread his mission to all parts of the world.

- **Concept of God:** According to Christian faith God is one but has revealed himself as three persons - the Father, the Son and the Holy Spirit. This concept of God is described as Unity in Trinity. Jesus is God, the Son, form of the Virgin Mary who conceived the Holy Spirit. According to the Christian belief the incarnation of Christ as a human being is a part of the divine plan for the atonement of the sins of mankind.
- **The Bible:** The Bible is the holy book followed by the Christians. It consists of two collections of books: The Old Testament and the New Testament.

(1) The Old Testament: The Old Testament contains the sacred scriptures of the Jews as well as the early Christian scriptures. The Old Testament was originally written in Hebrew.

(2) The New Testament: The New Testament was written in the 2nd half of first century A.D. By the end of the second century the greater part of the New Testament was accepted as authoritative. It consists of 27 books and was originally written in Greek. It contains the life and deeds of Christ, the works of his companions and other saints and covers a wide range of things.

- **Sin and Evil:** According to Bible the God created heaven and earth and the fust human beings Adam and Eve as the ancestors of human race. Adam and Eve were disobedient to their creator and brought sin and evil in this world. All mankind became heirs to the sin and lost the privilege of being tt.e children of God. The suffering and death of the sinless man Jesus could atone the sins of mankind. God had sent his beloved only son to save the mankind from eternal damnation. Jesus is therefore called the saviour of mankind. God punishes the evil and rewards the good. The biggest good deed is to forgive the persons who sin against other person.

- **Body, Soul and Salvation:** According to the Christian belief man has a body and a soul. The former perishes while the latter survives eternally. Salvation means the continued existence of individual into heaven after death. The Christianity does not believe in the transmigration of souls. Individual's salvation is possible only if he / she accept Jesus as saviour.
- **Communion:** Sunday is considered 'Lord's day' and worship service is organised in the churches. The worship service consists of religious instruction, preaching, prayer and the breaking of bread. The last practice follows from what Jesus did at his last supper on the night before his death. The symbol of a cross reminds the Christians crucification of Christ to save mankind.
- **Baptism:** According to Christian faith nobody is considered a born Christian. One has to enter into the faith through a religious ceremony called baptism. This applies to the children born to Christians as well to the followers of other religions who become Christians. Spreading the message of Jesus and enrolling people from other faiths into Christianity is considered a religious duty. The act of spreading the gospel of Christ is termed evangelisation.

9.6.1 Major Sects and Divisions

Most Christians in India are Catholics of the Latin Church. The state of Kerala is home to the Saint Thomas Christan community, an ancient body of Christians who are now divided into several different churches and traditions. There are two Eastern Catholic Saint Thomas Christian Churches: the Syro-Malabar Catholic Church and the Syro-Malankara Catholic Church. There are also several Oriental Orthodox and independent churches in the Saint Thomas Christian community, including the Malankara Orthodox Syrian Church, the Malankara Jacobite Syrian Church and the Malankara Mar Thoma Syrian Church. Since the 19th century Protestant churches have also been present; major denominations include

the Church of South India (CSI), the Church of North India (CNI), the Presbyterian Church of India, Baptists, Lutherans, Anglicans and other evangelical groups. The Christian Church runs thousands of educational institutions and hospitals contributing significantly to the development of the nation.

Christians in India have two major denominations - Catholics and Protestants. The Protestants emerged acquired a repatriate denomination during 16th century. They claimed that the church and society was in a state of crisis. They demanded reforms in such a situation and came to be called as Protestants. The Catholics on the other hand felt that there was no crisis and ascribe the rise of Protestanism to the interplay of certain complex and powerful forces. The Protestants do not believe in the authority of Pope which Catholics consider him as the main authority. The main Protestant sects in India are Calvinist, Anglican and Anabaptist. The main Catholic sects in India are Syrian Church, Latin Church and Malankara.

9.6.2 Important Christian Pilgrimage Centre

Kerala: The Malayatoor Church, Valiya Palli Church, St. Francis Church and most importantly Santa Cruz Basilica (raised to a cathedral by Pope Paul IV in 1558 AD) are noteworthy churches of India's Christianity holy-hub Kerala with about 9 million Christians. Keralalite Christians have a more remote ancestry than that of Christians of many of the European countries.

Goa: Churches like the Basilica of Bom Jesus or the tomb of St. Francis Xavier where his mortal remains attract believers in millions. Or the Church of St. Cajetan, modelled on the original design of St. Peter's Church in Rome and the Church of St Francis of Assisi are the main attractions. The Church and Convent of St Monica is the first Convent for nuns in Goa. Whether you have the time to tour all its churches dotted at every bend of the street. or not, do try to time your tour according to the Festivals. Be it the Christmas time, Feast of our Lady of Candelaria (Feb), Feast of St.

Francis Xavier, Feast of our Lady of Rosary, Margao Feast (May) and most importantly, Goa Carnaval celebrated before Lent.

Tamil Nadu: Churches worth seeing in Tamil Nadu are Christ The King Church, Kandal Cross Shrine, Luz Church, Manappad Church, Santhome Cathedral Basilica, St. Andrew's Church, St. Mary's Church In The Fort, St. Thomas Mount and Velankanni Church.

Other Christian Pilgrimage Sites in India: A 1870 Anglican Cathedral with white and red stone exterior and marble altar, at Allahabad (Uttar Pradesh), form another visual and spiritual feast. In Delhi, the Churches worth seeing include the Church of the Sacred Heart and the Cathedral Church of the Redemption. Mumbai's first Anglican Church -Cathedral of St. Thomas, Chennai's Little Mount in Saidapet, where the Saint lived and preached are sites you should not miss. And if you want to combine religious ardor with a summer-retreat, Himachal Pradesh is the place with important Churches worth visiting like Christ Church and St Michael's Cathedral, the Catholic Church of St. Francis, St. John's Church-In-Wilderness, and the Christ Church.

CHECK YOUR PROGRESS - 2

Q. 1 - Describe the five basic tenets in which a Muslim must keep faith.

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Q.2 - Write a short note on Christianity.

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9.7 SUMMARY

We have seen the veritable character of India as a land of many religions in the sections described above. The diversity so acquired by India has also proved to be one of its mainstays over the developments and growth of civilisation here over the last several millenia. Sikhism, Islam and Christianity criticised the bloody sacrifices and rituals. These religious revolutions gave impetus to independent thinking which contributed to the development of Indian philosophy. Thus we see that Sikhism, Islam and Christianity were three independent religions in spite of some similarities and dissimilarities.

9.8 ANSWER TO CHECK YOUR PROGRESS

Check Your Progress - 1

1. See 9.4.1
2. See 9.4.6

Check Your Progress - 2

1. See 9.5
2. See 9.6

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9.11 TERMINAL AND MODEL QUESTIONS

Q.1 – Describe the variant streams of Sikhism?

Q.2 – Write about 150 words on the main sects in Islam.

Q.3 – Write short notes on:

(a) Bible

(b) Gurudwara

(c) Quran

UNIT 10: THE GLORIOUS INSTITUTIONS OF PILGRIMAGE AND ITS PRESENT STATUS

STRUCTURE:

10.1INTRODUCTION
10.2 OBJECTIVES
10.3 CONCEPT AND IMPORTANCE OF PILGRIMAGE
10.4 TOURISM AND PILGRIMAGE
10.5 POTENTIAL OF PILGRIMAGE TOURISM
10.6 CHANGING PATTERNS OF PILGRIMAGE TOURISM
10.7 IMPORTANT HINDU RELIGIOUS CENTRE
- **10.7.1** VARANASI
- **10.7.2** HARIDWAR
- **10.7.3** MATA VAISHNO DEVI
- **10.7.4** UJJAIN
- **10.7.5** PANCH PRAYAGS

10.8 PILGRIMAGE: CASE STUDIES
- **10.8.1** FOUR DHAMAS (INDIA)
- **10.8.1.1** BADRINATH
- **10.8.1.2** JAGANNATH PURI
- **10.8.1.3** DWARKA PURI
- **10.8.1.4** RAMESHWARAM
- **10.8.2** FOUR DHAMAS (UTTARAKHAND)
- **10.8.2.1** YAMUNOTRI
- **10.8.2.2** GANGOTRI
- **10.8.2.3** KEDARNATH
- **10.8.2.4** BADRINATH

10.9 SUMMARY
10.10 GLOSSARY
10.11 ANSWER TO CHECK YOUR PROGRESS
10.12 REFERENCE / BIBLIOGRAPHY
10.13 TERMINAL AND MODEL QUESTIONS

10.1 INTRODUCTION

The evolution of tourism is also be attributed to journeys undertaken since ancient times to places considered as sacred. In common parlance, visitation to sacred places is considered pilgrimage or tirtha-yatra. Tirtha-Yatra not only means the physical act of visiting the holy places but also implies mental and moral discipline.

People travelled singly or in groups for the purpose of spiritual or to attain salvation or moksha. In India, since time immemorial, tourism has been associated with places of religious significance. These destinations are scattered all over the country. Every religion has its sacred foci to which man of faith periodically converge. From the most ancient civilization to the present times, sacred centers have exerted a powerful pull factor of believers. The Sumerians of antiquity, who reverently ascended the step of the Ziggurat to reach the gate of heaven, have their modern counterpart in the devout Jews and Christians who visit the holy land and in the multitude of Muslims from diverse parts of the world who undertake the Hajj Yatra to Mecca.

The present unit focuses upon the ancient concept of the pilgrimage (tirthatan). In ancient time the tirth-yatras were related with ‘geopiety’ but in present time, the concept of pilgrimage has purely changing. Today, most of pilgrimage tourists want luxuries, pleasure and comforts on their pilgrimage tour.

In this unit we also take up some case studies of pilgrimage centres in India. So you will find how pilgrimage tourism is fast developing in India and holds tremendous potential for domestic tourists.

10.2 OBJECTIVES

After reading this unit you will be able to:

- Discuss the concept, tradition and importance of pilgrimage.

- Explain the relationship of modern tourism and traditional pilgrimage in India.
- Explain the various pilgrimage tourism places, their importance and facilities available there.

10.3 CONCEPT AND IMPORTANCE OF PILGRIMAGE

Man at a very early stage learnt to survive by keeping constantly on the move from one pasturing group to another, exhausting each in turn. Perhaps, traces of nomadic urge exist in all of us. But the first travellers were traders, and tourism as a pleasurable activity began with flamboyant Romans. (Bridges, J.B., 1956). In India, however, it all began with pilgrims and pilgrimages. The institution of pilgrimages has its source in our Indian civilisation, though the tirtha – concept of religious tourism was quite comprehensive, it nevertheless, symbolised the twin spirit of religion and tourism. In its broadest sense, "Pilgrimage was travelling for Wanderlust" (Shankratayan, Rahul, 1959). Wish fulfilment was an important factor. People tried to find solace and solutions to their problems in supernatural powers. Belief is important. Teerth Yatras were undertaken so every religion has its sacred foci to which man of faith periodically converge. From the most ancient civilization to the present times, sacred centers have exerted a powerful pull on the believers. Religions like Islam is also associated with it "Ajmer Sharif Urs" and visit to Nizzamuddin Dargah are example of it. Pilgrims in India visited shrines, rivers, mountains and springs. This practise can be seen even today in different veligions in India. Routes used by merchants were followed. Monasteries provided refreshments and rest to the pilgrims. Even today this class of tourism constitutes a major portion. People travel to gain 'Punya'.

The nature of Hindu pilgrimage is capsule in the Indian expression tirtha-yatra. In common parlance, visitation to sacred places is considered tirtha-yatra. Basically tirtha-yatra is a journey, undertaken for the sake of worship and/or to pay respect to a site of special religious significance. The

origin and evolution of the tirtha-yatra tradition of Hindus seems to be as old as their civilization or perhaps even older than that. The practice of pilgrimage in Hinduism follows from some of the basic underpinnings of its philosophy. Four dominant ideas have persisted in Hindu thought concerning attitudes to life. These are dharma, artha, kama and moksha. Dharma is characterized by "considerations of righteousness, duty and virtue", Artha entails material gain, worldly advantage and success. Kama signifies love and pleasure. The fourth, moksha is the spiritual realization and self-emancipation which has been equated by some scholars with salvation or freedom from transmigration.

Journey to sacred places provides opportunity for the householder to detach himself for some time the cares and worries of daily life and to devote that time to prayer, contemplation, and listening to the spiritual discourses of holy men.

History of pilgrimage tourism in India, its origin, growth and development, is closely associated with our ancient development. Every mountain, peak, river and kunda is held sacred in India. Historically India has a long and prestigious background well documented in the Pauranic literature. The land is closely associated with legendary heroes of the Ramayana and Mahabharat epics who have left their imprint in the names of many places, the devotional lives of the people and even on social customs and cultural activities.

The great Adiguru Shankaracharya from South India (Kerala) trekked to India in the 8th century AD and established Badrinath, Dwarika, Jagarnath Puri and Rameshwarm as the four dham to revive Hinduism. There are so many temples in the different part of India dedicated to different Hindu deities and other religion.

Most sacred among them are the 'Panch Badris', 'Panch Kedars', 'Panch Prayags', 'Hemkund Sahib', 'Meenakshi Temple', 'Chari Sharif', 'Golden Temple', 'Haridwar' 'Kamakhya Temple' and 'Sirdi Temple' etc.

While Badrinath, Kedarnath, Gangotri, Yamuotri, Hemkund, Amarnath and Vaisno Devi etc. are centres of national significance, others are a number of pilgrim centres which may more appropriately be called satellites or adjuncts to the major pilgrim centers.

10.4 TOURISM AND PILGRIMAGE

Tourism and Pilgrimage are closely related. Pilgrimage tourism helps greatly in promotion of the destination. Earlier, pilgrimage was associated with 'purity of thought' and undertaken for expiation of sins or for salvation. The concept of the pilgrimage was, 'the harder the journey the better the reward.' Thus, the pilgrimage needed minimum infrastructural facilities. But in present time, pilgrimage is pleasure-oriented and demands vast infrastructure in the tertiary sector. Thus, the meet the ever increasing demand for better travel facilities for the number of pilgrim tourists at pilgrim centres the state government and tourism department develop infrastructure and provide various facilities and amenities for the visitors. Chardham Yatra in this region can be sited as an example. The journey in the past was quite tedious and hazardous. Recently, however, the roads have got totally rebuilt, and the transport is easily available. Today there places are well connected by motor vehicle. Many pilgrim centres which were earlier small town, but on their religious importance have now emerged as big city. For example Shirdi, a very small village, now on account of the increasing popularity of Shirdi Saint's shrine is fast developing into a big town with a number of hotels coming up. Similarly Katra in Jammu a small town, now has a no of hotels with various types of facilities available here. Religious centres also develop into good shopping spots for traditional local handicrafts, paintings and food items. So large numbers of devotees travelling to religious centres generate handsome revenue and are the source of livelihood to local people who depend on the tourist's inflow.

10.5 POTENTIAL OF PILGRIMAGE TOURISM

The scope of pilgrimage tourism can be called area specific because if one is the devotee of a particular religion, visit repetitively those religious centres where his worshipping deity resides. After sometime, he may lose his interest, owing to lack of any other adventure and tourism activities. In spite of this limited scope, pilgrimage tourism has enough potential to develop domestic tourism. If we analyses the traditional pilgrim centres which are associated with rivers, their confluences, coasts or hill area. Our forefathers had tremendous sense of physical landscapes. They searched beautiful sights for the purpose of pilgrimage. They have associated pilgrim with 'geopiety'. Tirthatan provided them opportunity to break away from the cares and worries of the mundane world. The locations of the traditional pilgrim centres are such that it can always serve dual purpose of pilgrimage and adventure. If you goes to Gangotri will certainly excite your urge to go for trekking. Similarly, while landing at Nainital can you restrict your visit to Nainital Lake only! Will the charm of Jim Corbett National Park not lure you? This clearly indicates that one can not restrict pilgrimage tourism to specific area boundaries. It has tremendous potential to develop tourism and provide other tourism activities with various facilities for the tourist in around the pilgrimage centre.

10.6 CHANGING PATTERNS OF PILGRIMAGE TOURISM

Change is an eternal process - essentially germane to all the manifestations of the nature - 'animate to inanimate' and 'structures to functions'. It is owing to this process that life evolved and diversified on the planet earth. It led to the origin of mankind and its present day prosperity which is progressively moving ahead. Ecologists and bio and geo-scientists use the term 'succession' to explain as to how any why a densely forested area transforms in to a desert and vice versa, or, why and how a species consistently changes itself with the dynamically changing environment or, dies-out to give way to another species better suited to the prevailing

environmental conditions.

Obviously, pilgrimages as a concept, tradition, ritual, value, system or philosophy too has not been and would never be beyond nature's indispensable scheme of change. Immerged as the earliest for of organized travel. Thus, in all parts of the world and in case of all the religions, the legacy of pilgrimages, over the time, has consistently witnessed changes in many ways. What-ever one's objective of practicing 'pilgrimage', it has paramount significance from both 'individual' and 'societal' perspectives because:

(i) it engages all human capabilities (audio-visual, motor, emotional);

(ii) it highlights and deepens the mutual bonds that are a very important factor in religious emotions;

(iii) it stresses the value and prolongs remembrance of the religious events that are connected with the place,

(iv) it strengthens the socio-economical, cultural, spiritual and civilizing bonds that surpass the boundaries of a race or even a nation.

In the process of travel and sojourn, the pilgrims interact, learn, sell, buy, exchange material and spiritual goods enroute and at the destination, get acquainted with the socio-cultural values of the hosts amidst whom they come as strangers but go back while leaving behind strong social bonds.

As observed in the fore-going, pilgrimage has been an age-old practice in all parts of the world, and more so in India where religion has been intricately linked with 'essence of life'. Thus, in all the sects of Hinduism, the concept of pilgrimage is keenly guided by the philosophy of Dharma (ethics/duties), Samsara (the continuing cycle of birth, life, death and rebirth), Karma (action and subsequent reaction), Moksha (liberation from samsara) and the various Yogas (paths or practices). Hindu practices generally involve seeking awareness of God and sometimes also seeking blessings from Devas. Therefore, Hinduism has developed numerous practices meant to help the people to think of divinity in the midst of

everyday life. Hindus can engage in puja (worship or veneration) either at home or at a temple. At home, they often create a shrine with icons dedicated to the individual's chosen form(s) of God. Temples are usually dedicated to a primary deity along with associated subordinate deities. Visiting temples is not obligatory. In fact, many visit temples only during religious festivals. Worship is performed through icons (murtis). The icons serve as a tangible link between the worshiper and God. The image is often considered as the manifestation of God, since God is immanent. The Padma Purana states that 'the murti is not to be thought of as mere stone or wood but as a manifest form of the Divinity'. In fact, the Hinduism has a developed system of symbolism and iconography to represent the sacred in art, architecture, literature and worship. These symbols gain their meaning from the scriptures, mythology, or cultural traditions. The syllable Om (which represents the Parabrahman) and the Swastika sign (which symbolizes auspiciousness) have grown to represent Hinduism itself, while other markings such as tilaka identify a follower of the faith. Hinduism associates many symbols, which include the lotus, chakra and veena, with particular deities. Mantras are invocations, praise and prayers. Their meaning, sound, and chanting style enable a devotee to focus on holy thoughts or express devotion to God/the deities. Many devotees perform morning ablutions at the bank of a sacred river while chanting the Gayatri Mantra or Mahamrityunjaya Mantras. The epic Mahabharata extols Japa (ritualistic chanting) as the greatest duty in the Kali Yuga (what Hindus believe to be the current age). True to this, Japa is a common spiritual practice among the Hindus in particular. Going by the religious dictum, one must regularly and religiously perform pooja with Mantras and Japa in the prescribed manner, at home or in a close by shrine, and should also essentially visit the teerthas.

The word Teertha is derived from the Sanskrit root 'tri' which means to be free; by adding 'th' its meaning becomes the one who frees you from the

world. According to this explanation, synonyms for Teerthas are gods, holy places, scriptures, gurus and sacred Karmas, as all of them are the source of attaining spiritual purity, enlightenment, prosperity or moksha depending on the way one takes it. Expectedly, over the years, the number and types of pilgrims visiting the holy shrines, as also their motivation /demand / expectation / satisfaction / behavior patterns, have consistently changed in accordance to the change socio-cultural, economic and ecological changed incurring in their on environment, as well as, in the environment of the destination region. The dynamic advancements in the technological sphere followed by the urbanization and modernization processes are obviously the factors responsible, to this effect. Owing to ever improving accessibility facility, now it is easier to visit the otherwise distant destinations.

Effective means of communication make it even more handy. Consistently increasing disposable income and discretionary time (Leisure) available to more and more people, on the other hand, is making it possible to more and more people to go on pilgrimages, even those who could not have otherwise been able to travel owing to their physical limitations. The steadily enhancing awareness level is creating more and more reasons to travel religious destinations than traveling exclusively for pilgrimages. Thus, not so devout people are also traveling out of the zeal to see the Himalayan grandeur or the colorful cultural spectrum of the region, alongside having the darshana of the deity.

Consequently, the demographic pattern of the pilgrims is also changing in terms of age, sex, occupation and income levels its. It is no more confined to the elderly pilgrims, rather people from almost all age groups are now traveling to the shrine resorts. Demand patterns of the pilgrims to is consistently changing in accordance to their changing life style vis a vis provision of diverse facilities at and enroute the pilgrim centres.

CHECK YOUR PROGRESS: 1

1. Explain the interrelationship between Pilgrimage and Tourism.

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2. Analyse the changes in the concept of pilgrimage tourism in India from ancient to recent times.

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10.7 IMPORTANT HINDU RELIGIOUS CENTRES

The various religious centres of the god and goddesses dotting the different part of India, represent the abiding faith of the Indian people in them, the reverence with which they look up to them, and the obeisance they pay in the temples constructed in their names. There are temples of representing 'divine knowledge', Durga Mata, the 'Fire' from of Lord Shiva and 'Chandika' Kali Mata. So we can divided Indian religious centres into two main categories: Firstly, the certain religious centres which are already established for pilgrimage from ancient times, e.g. Gangotri, Yamunotri, Kedarnath, Badrinath and Mata Vaishno Devi etc. and Second type of religious centres are those which on account of their geopolitical situation and availability of space and other amenities facilitated the development of a religious centre. These religious centres are scattered all over the India. Some prominent religious centre is listed below:

- **Northern India:** Banaras, Badrinath, Kedarnath, Gangotri, Yamunotri, Vaishno Devi, Haridwar, Ayodhya, Chari Sharif, Amarnath, Chitrakut and Hemkund etc.

- **Eastern India:** Jagannath Puri Temple, Konark Temple, Bodh Gaya, Kamakhya Devi Temple, Belur Math and Kali Ghat Temple etc.
- **Western India:** Dilwara, Dwarika, Somnath, Ajmer, Ujjain, Junagarh, Shirdi and Pushkar Temple etc.
- **Southern India:** Rameshwaram, Aurobindo Ashram, Kanyakumari, Meenakshi Temple and Madurai Temple etc.

10.7.1 Banaras (Varanasi)

Banaras - Varanasi - Kaasi is considered to be the holiest of all pilgrimage sites in India. Banaras in Uttar Pradesh is amongst the oldest living cities in the world. Banaras is located between two rivers Varana and Asi, and hence the name Varanasi. Thousands of pilgrims come to Banaras daily to take a ritual dip in the sacred river Ganga, as it is believed that it will cleanse their souls of sins, and to worship God at its many temples. Banaras houses the Kaasi Visweswara (Visanatha) temple, enshrining one of the twelve Jyotirlingams of Lord Shiva. It is so old that it is a part of Indian mythology and finds mention in the epics Ramayana and Mahabharata. It has nearly hundred ghats. Many are bathing ghats but at the others, cremations are conducted. According to Hindu belief, dying at Kashi (Banaras) ensures release from the eternal cycle of birth and rebirth.

10.7.2 Haridwar

Haridwar which is also known as the gateway of the Gods is another important city with religious importance. Haridwar stands as the gateway to the four pilgrimages of Uttarakhand also known as the Char Dhams of Uttarakhand– Gangotri, Yamunotri, Kedarnath and Badrinath. The follower of Lord Shiva (Har) and follower of Lord Vishnu (Hari) pronounce this place Hardwar and Haridwar respectively. Haridwar has been sanctified by the presence of three Gods; Brahma, Vishnu and Mahesh. Lord Vishnu is said to have his footprints on a stone that is set in the upper wall of Har-ki-Pauri where the holy Ganga toughes it all the times. Devout believers feel that

they can go to heaven by getting their salvation after a dip in the sacred Ganga at Haridwar. Two great events that take place here are the memorable Kumbh Mela, which happens once every twelve years and the Ardh Kumbh Mela, which comes once every six years.

10.7.3 Mata Vaishno Devi

A pilgrimage to the holy shrine of Mata Vaishno Devi is considered to be one of the holiest pilgrimages of our times. Popular the world over as 'Manh Maangi Muradein Poori Karne Wali Mata', which means, the Mother who fulfils whatever her children wish for, Shri Mata Vaishno Devi resides in a holy cave located in the folds of the three peaked mountain named Trikuta (pronounced as Trikoot). The Holy cave attracts lakhs of devotees every year. In fact, the number of yatris visiting the holy shrine annually now exceeds 5 million. This is due to the unflinching faith of the devotees who throng the shrine from all parts of India and abroad.

10.7.4 Ujjain

Ujjain, a historic capital of Central India in Madhya Pradesh is a venerated pilgrimage center enshrining Mahakaleshwara, one of the Jyotirlinga manifestations of Lord Shiva. The Mahakaleshwar temple is located near a lake. It has five levels, one of which is underground. Also in Ujjain is the temple to Parvati-Harasiddhi Devi temple.

10.7.5 Panch Prayags

Prayag means confluene of two or more rivers. These prayags are termed holy in religious epics like Ramayana and Mahabharata. From Centuries, people take holy bath in these Prayags. It is said that the water of Holy River is supposed to washaway the sins. There are five Prayags in Uttarakhand known as Vishnu Prayag, Dev Prayag, Rudra Prayag, Karan Prayag and Nand Prayag. These are collectively called the Panch Prayags.

10.8 IMPORTANT PILGRIMAGE CENTRE

10.8.1 Four Dhamas (India)

'Dham' means "Abode of God". The great 8th century reformer and philosopher Adi Guru Shankaracharya was prominently involved in reviving the Hindu Dharma in India. He travelled throughout the country and grouped the four sacred places Badrinath, Jagannath Puri, Dwarka and Rameshwaram, as the Char Dham. At three of the Dhams Lord Vishnu and His Avatar Lord Krishna are worshipped while at one Dham, Rameshwaram, Lord Shiva is the resident deity. All of four dhams at the four corners of India symbolize the essential unity of India's spiritual traditions and values. In the north is Badrinath, to the east is puri, to the west Dwarka and to the south Rameshwaram. Each of the four dhams is a citadel of ancient temples and religious monuments, with on most significant temple as its distinguishing landmark. To the Hindu the land of his or her forefathers is benignly watched over at all times by the gracious protector of all – Lord Vishnu – preserver and extenuator - and Lord Shiva - the forgetful benefactor - lost in fumes of cannabis but benign as ever. As with Muslims, who aspire to visit the holy city of Mecca at least once in a lifetime, the Hindu aspires to visit all four Dhams at least once in a lifetime. This is the most blessed of all pilgrimages assuring freedom from sins and ensuring Moksha – salvation from the miserable cycle of life and death.

10.8.1.1 Badrinath:

Badrinath or the ***Badrivishal***, one of the four *Hindu Dhamas*, is the most prominent shrine resort in district Chamoli (Garhwal Region) of the State of Uttarakhand dating back to Vedic times. Dedicated to Lord Vishnu, the shrine is believed to be reinstated by Adi Shankaracharya, who also established a 'Math' (Joshimath), about 48 km downstream from Badrinath which serves as winter seat of the Lord. On account of being situated in the Greater Himalayan Zone, the shrine resort has spectacularly fascinating

natural grandeur all around with inherently spiritual ambience. Badri refers to a berry that was said to grow abundantly in the area, and nath means Lord. The legend goes that in the 8th century AD Adi Shankaracharya discovered a black stone image of Lord Badrinarayan made of Saligram stone from the Narad Kund and consecrated it in a cave near Tapt Kund hot springs. In the sixteenth century, the King of Garhwal moved the murti to the present temple. The sacred township is settled at the height of 3110 mt. above the sea level along the either banks of the turbulent Alaknanda River that flows southwards, embracing the Rishi Ganga to the south of Badrinath. Geographically speaking, this holy resort runs longitudinally between the coordinates 30°44'56" North and 79°31'20" East, into a spacious 4.5 km. long and 1.5 km. wide valley that opens-up northwards to the *Bhotiya* village of *Mana - the last settlement along the Alaknanda Valley*. Badrinath valley is flanked by the *Nar and Narayana* Mountains with the awe-inspiringly beautiful peak of Nilkantha on the backdrop. Interestingly, the *Nar Parvat* is also called as *Kuber Bhandar* (treasury of the Lord of Wealth), after the popular belief for containing diamonds and emeralds.

The Badri Vishal Temple standing about 15 mt high on the right banks of the Alaknanda River has a gushing hot water spring *(Tapta Kunda)* close to it. The pilgrims take a holy dip in the Tapt Kund before entering the temple.

There are a number of important places and sites of religious significance in and around Badrinath, like *Tapta Kund, Narad Kund, Panch Shilas, Panch Dharas, Brahma Kapal, Charanpaduka, Sesha Netra, Nilkanth Peak, Urvasi Temple, Mata Murti, Bhim Pul and, Vasudhara Falls, Satopanth* and *Swargarohini* further upstream. The temple remains closed from October to April due to the winter snow, when temperatures fall to sub-zero degrees.

10.8.1.2 Jagannath Puri

Jagannath Puri located in the Eastern Indian state of Orissa. Jagannath Puri is one of the oldest cities in the eastern part of the country. It is situated on the coast of the Bay of Bengal. The resident Deity at the main temple is Lord Jagannath (Lord of the Universe). He is present together with His elder brother Balaram, who is believed to be an avatar of Shesha, the snake on whom Vishnu usually rests, and His younger sister Subhadra, who may be an incarnation of Lakshmi. Lord Jagannath is unmarried here and is closely associated with Krishna, Vishnu's eighth avatar. The main temple here is about 1000 years old and constructed by Raja Choda Ganga Deva and Raja Tritiya Ananga Bhima Deva. Puri is the site of the Govardhana Matha, one of the four cardinal institutions or Mathas established by Adi Guru Shankaracharya. The Puri temple is one of the holiest shrines in India and it is regularly visited by millions of devotees every year. The unique feature of the Puri Jagannath Temple is the Ratha Yatra. A ratha is a chariot and these chariots are really big.

10.8.1.3 Dwarka Puri

Dwarka is as old as the history of India. It is located in the Western Indian state of Gujrat. The city derives its name from word dvar meaning door or gate. It is located close to where the Gomti River merges into the Gulf of Kutch. The city lies in the westernmost part of India. It was the seat of Sri Krishna after He quit Mathura, His maternal home, to come and reign here. Since it has been held as holy for a long time it has gradually accumulated, over the years, a large number of religious monuments and institutions that today make it one of the most revered spots in Hinduism. Adi Shankaracharya, one of the most learned and sanctified personalities in Hinduism, built one of his four maths here. It is still an institution where Hindu scriptures are studied and their inherent meanings deciphered. The main Dham temple houses Ranchchodji, another name for Lord Krishna who time and often fled from the battlefield under unfavorable

circumstances to return again another day and win. “Ran” means “War” while “Chod” means “Running away”. There is also a temple to Lord Krishna’s wife Rukmini, who is believed to be an incarnation of Lakshmi, the goddess of wealth and beauty. This small temple is an architectural masterpiece. The temple walls are decorated with beautiful paintings depicting Rukmini’s pastimes with Lord Krishna. This temple is dating back to the 12th century. Also resident near Dwarka is the Jyotirlinga temple of Nageshwar. Dwarka is so entwined with legends and myths that the pilgrim is overcome with religious fervor upon setting foot on its sacred soil.

10.8.1.4 Rameshwaram

Rameshwaram is the only one of the four Dhams where the resident Deity is Lord Shiva. Rameswaram located in the Southern Indian state of Tamil Nadu. It is situated in the Gulf of Mannar at the very tip of the Indian peninsula. According to legends, this is the place from where Lord Rama, Vishnu’s seventh avatar, worshipped Shiva prior to His attack on Lankapuri, the capital city of the Rakshasas to rescue his beloved wife Sita who had been abducted by Ravana, king of the Rakshasas.. The Ramanatha Swamy Temple dedicated to Lord Shiva occupies a major area of Rameshwaram. Rameshwaram is significant for the Hindus as a pilgrimage to Banaras is incomplete without a pilgrimage to Rameswaram. The presiding deity here is in the form of a Linga with the name Sri Ramanatha Swamy, it also is one of the twelve Jyotirlingas. Sethu Karai is a place 22 km before the island of Rameshwaram from where God Ram built a Floating Stone Bridge "Ramasethu" till Rameshwaram that further continued from Dhanushkodi in Rameshwaram till Talaimannar in Sri Lanka as mentioned in the great Hindu epic Ramayana. The ruins of the Ramasethu are submerged under the sea as shot from Gemini 1 satellite of NASA in 2004.

10.8.2 Four Dhamas (Uttarakhand)

Pilgrimage has a long tradition in Hinduism. The origins of the Char Dham remain obscure. The appellation Char Dham had been reserved for India's most famous pilgrimage circuit, four important temples—Puri, Rameshwaram, Dwarka, and Badrinath. They had been grouped together by the great eighth-century reformer and philosopher Shankaracharya (Adi Guru Sankara) as the archetypal All-India pilgrimage circuit to the four cardinal points of the subcontinent. Badrinath, the last visited and the most important of the four sites in the original Char Dham, also became the cornerstone site of a Himalayan pilgrimage circuit dubbed the Chota (little) Char Dham. Unlike the original Char Dham, the sites of the Chota Char Dham have their own, separate sectarian affiliation. The three major sectarian movements in modern devotional Hinduism have representation, with the Vaishnava site Badrinath joined by one Shaiva site (Kedarnath) and two Devi sites (Yamunotri and Gangotri). Each site has its own unique characteristics. As late as the mid-twentieth century, devotees consistently still used the "Chota" designation to designate the Himalayan version of the Char Dham. That usage reflects the importance of the circuit for most of its history.

All four pilgrimage sites sit in the Himalayas, previously difficult to reach, requiring a two month hike. During that time, only wandering ascetics, Hindu masters, and wealthy devotees with an entourage made the pilgrimage. Since the Sino-Indian War of 1962, when India made road improvements in the region to conduct campaigns against China, travel to the sites has become easier for pilgrims.Currently, the Char Dham sees upwards of 250,000 visitors in an average pilgrimage season, which lasts from approximately April 15 until Diwali (sometime in November). The pilgrimage season has the heaviest traffic in the two-month period before the monsoon. Despite the danger, pilgrims continue to visit the Char Dham in the monsoon period, as well as after the rains end. Although

temperatures at the shrines in the early winter months (October and November) prove inhospitable, the incredible mountain scenery that surrounds the sites has the most vividness after the rains have moistened the dust of the plains below.

Most pilgrims to the Char Dham embark from the famous temple town of Haridwar. Others leave from Haridwar's sister city, Rishikesh, or from Dehra Dun, the capital of Uttarakhand. From there, pilgrims traditionally visit the Char Dham Yatra in the following order:

10.8.2.1 Yamunotri

Yamunotri (3323 mt.), as evident from the name it self, the place is related to the origin of the second most sacred river of the country, *viz., the Yamuna.* In the traditions of Char Dham Yatra of Uttarakhand, this western most shrine is to be visited first. Perched atop a flank of the Bandarpunch Peak, this religious centre is in fact situated opposite the Gangotri Dhama. Yamunotri River originates from the Champasar Glacier lying one km ahead of where Yamunotri Shrine is presently located. Surya Kund and Divya Shila are two of the more important religious sites located in close vicinity of the temple.

Near the temple is the hot water pool known as Jamunabai Kund. A dip in the kund is most rejuvenating and refreshing. The pandas of Yamunotri come from the village of Kharsali, which is on the other bank of the Yamuna near Jankibaichatti. The Temple opens each year on the auspicious day of Akshaya-Tritiya, which generally falls during the last week of April, or the first week of May. The Temple always closes on the sacred day of Diwali with a brief ceremony.

10.8.2.2 Gangotri

The importance of ***Gangotri*** (3140 m) area is quite evident from the fact that it is associated with the origin of the holy mother Ganga, originating from the Gangotri *(Ganga descended).* The present day Gangotri located

in the midst of giant deodars and conifers seems to have been once the site of the snout of the Gangotri which owing to the obvious geo-physical processes have retreated to it present location (i.e., the present day Gaumukh). Presence of the Bhagirath Shila (where the legendary king is believed to have meditated to get the Ganga to the earth from the heaven) close to the Gangotri Temple support this view. The present ***Gangotri Temple***, a white marvel of architecture, is said to have been constructed by the Gorkha Chieftain Amar Singh centuries back. People from all parts of country, and the Hindu settlements world over, have undying faith in these shire. The pujaris are Brahmins from the village of Mukhwa. Like Yamunotri, the shrine of Gangotri opens each year on the auspicious day of Akshaya-Tritiya, which generally falls during the last week of April, or the first week of May. The Temple always closes on the sacred day of Diwali with a brief ceremony.

10.8.2.3 Kedarnath

The main shrine, the Kedarnath - one of the '*Twelve Jyotirlingas'* is located at 30˚44'15" latitude and 79˚68'33" longitude at an altitude of 3583 mt. on the foothills of the beautiful Manapath mountain. Kedarnath is approachable on foot through 14 km long trek from Gaurikund which in-turn is connected by road with Rishikesh, Dehradun, Kotdwara and other places of Uttarakhand.

The temple of Kedarnath is a unique marvel of architecture. There are a number of 'Kunds' in the vicinity of Kedarnath, i.e., Peeth. Shiv Kund, Udak Kund, Rudhir Kund, Hans Kund etc. while the huge *Gandhi Sarovar* or the *Chorawari Tal* is located on the backdrop of the main shrine. In fact, as per the legend, when Pandavas were following Lord Shiva to please him so that they could get rid of the sin of the Brahmhatya (*sin of killing the Brahmins* or the *Gurus*) and *Kul Hatya* (killing the members of own clan), found him at present Kedarnath. The Lord did not want to meet him and hence is said to have transformed into a buffalo and got mixed with the herd of buffaloes

grazing there. When identified by Bhima, the Lord in the form of buffalo began to sink. Since Bhima could catch hold of only the hump part, it remained at Kedarnath while the remaining body parts appeared at four different places, i.e., face at Rudranath, belly at Madhyamaheshwar, shoulders at Tungnath, and hairs at Kalpeshwar. Thus came the 'concept of *Panch Kedars'*. Kedarnath temple opens three to four days before that of Badrinath. The opening date usually falls during the last week of April or the first week of May, and is fixed on the day of Mahashivratri by the priests of the temple at Ukhimath. The temple closes on the day after Diwali, with a brief and simple ceremony. Almost for the six months the town is snow covered and no human settlement remains there. The pandas of Kedarnath reside in the villages around Guptakashi and Ukhimath.

10.8.2.4 Badrinath

Badrinath or the ***Badrivishal***, one of the four *Hindu Dhamas*, is the most prominent shrine resort in district Chamoli (Garhwal Region) of the State of Uttarakhand dating back to Vedic times. Dedicated to Lord Vishnu, the shrine is believed to be reinstated by Adi Shankaracharya, who also established a 'Math' (Joshimath), about 48 km downstream from Badrinath which serves as winter seat of the Lord.

There are a number of important places and sites of religious significance in and around Badrinath, like *Tapta Kund, Narad Kund, Panch Shilas, Panch Dharas, Brahma Kapal, Charanpaduka, Sesha Netra, Nilkanth Peak, Urvasi Temple, Mata Murti, Bhim Pul and, Vasudhara Falls, Satopanth* and *Swargarohini* further upstream. Beside **Badrivishal** there are four other Badris known as ***Yogdhyan Badri, Bhavishya Badri, Vridha Badri*** and **Adi Badri**. These are collectively called the *Panch Badris* or Five Badris, respectively located at *Pandukeshwar, Tapovan, Animath and Adi Badri.*

CHECK YOUR PROGRESS: 2

1. Give a summary of the pilgrimage and religious places of India.

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2. Write short notes on the following religious resources of India:

a) Dwarka Puri

b) Badrinath

c) Kedarnath

d) Haridwar

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10.9 SUMMARY

In this unit we have discussed important pilgrimage and religious centres of India in terms of their importance and studies tourist aspects related to them. The unit focuses upon the ancient concept of the pilgrimage and the changing scenario of pilgrimage tourism. Our forefathers had tremendous sense of physical landscapes. They searched beautiful sights for the purpose of pilgrimage. Gradually, the ancient concepts of getting solace and peace through hardships, but people are now looking for luxuries, pleasure and comforts on their pilgrimage tour. This very need for 'comforts' itself changed the overall concept of pilgrimage tourism. This has led to the development of 'tertiary' sector in these areas and has venture in the rise of towns as well as various crafts. There are some pilgrims centres which are area specific but pilgrimage tourism, on account of the location of various centres, has sufficient space and potential to combine pleasure with piety.

10.10 GLOSSARY

- **Darshan Mandap:** It is the rectangular shaped structure where puja is performed.
- **Garbh Griha:** It is the sanctum-sanctorum of temples.
- **Geopiety:** It is related with the physical landscape helping in attaining piety.
- **Moksha:** It is the spiritual realization and self-emancipation which has been equated by some scholars with salvation or freedom from transmigration.
- **Shabha Mandap:** It is the outer hall where devotees stand for darshan in a temple.
- **Urs:** Anniversary celebrations at a Dargah.

10.11 ANSWER TO CHECK YOUR PROGRESS

Check your progress: 1

1. 11.4

2. 11.6

Check your progress: 2

1. 11.7 and 11.8

2. a. 11.8.1.3

b. 11.8.1.1

c. 11.8.2.3

d. 11.7.2

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11.13 TERMINAL AND MODEL QUESTIONS

Q.1: Discuss the pilgrimage tourism resources of Uttarakhand.

Q.2: Write short notes on:

(a) Badrinath

(b) Rameshwaram

UNIT 11: ARCHITECTURAL MARVELS OF INDIA

STRUCTURE:

11.1 INTRODUCTION
11.2 OBJECTIVES
11.3 HARAPPAN CIVILIZATION
11.4 ANCIENT INDIA
    11.4.1 RESIDENTIAL ARCHITECTURE
    11.4.2 RELIGIOUS MONUMENTS
    11.4.2.1 STUPAS
    11.4.2.2 ROCK CUT ARCHITECTURE
    11.4.2.3 TEMPLES
11.5 MEDIEVAL INDIA
    11.5.1 INDO-ISLAMIC
    11.5.2 MUGHAL
11.6 COLONIAL PERIOD
11.7 SUMMARY
11.8 GLOSSARY
11.9 ANSWER TO CHECK YOUR PROGRESS
11.10 REFERENCES
11.11 SUGGESTED READINGS
11.12 TERMINAL AND MODEL QUESTIONS

11.1 INTRODUCTION

Architecture is both the process and product of planning, designing and construction. Architectural works, in the material form of buildings, are often perceived as cultural symbols and as works of art. Historical civilizations are often identified with their surviving architectural achievements. Architecture is a medium of cultural expression displayed using a specific set of principles. These principals are meant to be interpreted so that the culture of a period or a nation can be fully expressed and understood. Art and architecture are true manifestations of the culture of a period as they reflect the mind and approach of that society. The forts, palaces, temples, mosques, churches etc. are evidence proving that architecture in India had been a form expression of architectural art. The

monuments of India which are definitely architectural marvels reveal subtle details of Muslim, Hindu and Jain architecture which leap forth on the very first glance and those little carvings which create awe. The colossal domes and the intricate patterns on walls and pillars present before you architecture, which was experimented with and perfected. One can find thousands of monuments, evolving from simplicity and geometric anarchy to splendid harmonies of stone, marble and brick. One definition of a great civilization is the magnificence of its architectural legacy, and India is surely among the foremost. The country is dotted with the remains of ages gone by, many world famous like the Taj and Qutab Minar, and some still cloaked in obscurity, off the tourist circuit, waiting to be 'discovered', but architectural gems nevertheless. Architecture of India - is an attempt to present the Indian architecture for what it is: an intelligent, innovative response to local conditions.

The availability of architectural edifices depends to a great extent on the material used in it. If construction is of perishable material like wood then the chances of long term survival are very thin but if material used is non-perishable, like stone, then it can last for longer period. In India, the earliest architectural remains are available from the civilisational settlements of Harappa. Here baked bricks were used in most cases as medium of construction. We have very limited architectural remains for Vedic and Mauryan period. Later periods however provide a great number of architectural remains and styles. Thanks to the unprecedented number of excavations siice independence, a great deal is known about the material advancement of ancient Indian societies and their links with ancient cultures in Iran and Turkmenistan. The one major component so far discovered comprises the cities and settlements of the Indus or Harappan Civilization (c.2500-1500 B.C) now known to have extended over an area of at least 2000 by 1100 kms. from west of the Indus to the longitude of Bombay, and so far north as the sub-Himalayan Punjab and the environs of New Delhi. It

was during the Mauryan period that architecture reached a developed stage. The Asokan pillars, the animals and carving on the pillars all represent mature art forms. In the period between *200* BC-600 AD, the art activities were mostly related to religions practiced in this period and symbols and units associated with it. Initially the construction of stupas, chaityas viharas and later on temples became popular. Because of regular interactions with other cultures in this period we also find elements of non-Indian art in the artistic creations of this period. The major shift in architectural styles came with the advent of Islam which introduced a totally new technique for architectural creations. The architecture of the period can be broadly divided in 3 main categories:

1) Residential structures,

2) Religious architecture, and

3) Public works.

Under the first category we have very few surviving monuments since during the initial phase they were built of perishable materials like wood. However, a number of monuments have survived and have been unearthed through excavations which come under the second category. Some of the works of third category are still in use. We shall, therefore, take an account of this architectural activity in a historical context.

11.2 OBJECTIVES

After reading this Unit you will be able to:

- Familiarise yourself with important architectural trends in India from ancient to the British period.
- Learn about major architectural building in India.
- Learn about the relationship between society and the architecture produced by that society.
- A importance of a particular kind of architecture prevalent in a particular region.

11.3 HARAPPAN CIVILIZATION

The civilization of the Indus valley is known to the archaeologists as the Harappan culture, from the modern name of the site of one of its two great cities, both of which are now in Pakistan (the other being Mohenjodaro). Recently excavations have been carried out at various site in India and Pakistan. Each Harappan city had a well fortified citadel. The largely regular planning of the streets and a certain uniformity throughout the area of Harappan culture in such features as weights and measures, the size of bricks and even the layout of the great cities are noticeable characteristics. Probably the most striking feature of this culture was its intense conservatism. At Mohenjodaro nine strata of building have been revealed. As the level of the earth rose from the periodic flooding of the Indus new houses were built almost exactly on the sites of the old, with only minor variations in ground plan; for nearly a millennium at least, the street plans of the cities remained the same. In neither of the cities has any stone building been found; standardized burnt bricks of good quality were the usual building material. The houses, often double storied, were all based on much the same plan - a square courtyard, round which were a number of rooms. The entrances were usually inside alleys, and no windows were found on the side of the streets. The cities possessed unique sewage system where bathrooms were provided with drains, which flowed into sewers under the main streets, leading to soak-pits. The sewers were covered throughout their lengths by large slabs. The other important public utility buildings were the Great Bath and Granary.

11.4 ANCIENT INDIA

The architecture of Ancient India can be broadly divided into two categories:

1) Residential

2) Religious monuments

11.4.1 Residential Architecture

Residential architecture in this period is basically associated with urban centres by use only in cities non-perishable materials were used. We have literary and archaeological sources to support this claim. For example the Milind Panha describes a city with moats, ramparts, gate houses, towers, well laid out streets, markets, parks, lakes and temples. There are references to building of several storeys with wagon - vaulted roofs and verandahs mostly constructed of wood. This description to an extent is corroborated by other literary sources such as Megasthenese's Indica etc. and archaeological sources. However, in the countryside Styles not much change was noticed in architectural styles or types of hutments.

11.4.2 Religious Monuments

11.4.2.1 Stupas: The practice of preserving the remains of an important personality under a heap of accumulated earth had been in existence for long. The Buddhist stupa, a dome shaped monument, was used in India as a commemorative monument associated with storing sacred relics. The stupa architecture was adopted in Southeast and East Asia, where it became prominent as a Buddhist monument used for enshrining sacred relics. Buddhists adopted this practice and the structure built over such a site was known as stupa. According to Buddhist sources the remains of Buddha's body were divided into eight parts and placed under the stupas. These, during the time of Ashoka, were dug out and redistributed which led to the construction of other stupas, the sacred places of Buddhism. The worship of stupas led to their ornamentation and a specific type of architecture developed for their construction.

The stupas had the shape of a bowl turned upside down. At the top, which was a bit flat, used to be its harmika i.e. the abode of the Gods. It was here that the urns containing the remains of Buddha or a great personality connected with the religion was placed in a gold or silver casket. A wooden rod was placed in its middle and the bottom of the rod was fixed on the top

of the stupa. On the top of this rod were placed three small umbrella type discs symbolizing respect, veneration and magnanimity. The main stupas in India are located at Bodhgaya, Sanchi, Bharhut, Amravati, and Nagarjunkonda.

11.4.2.2 Rock cut Architecture: Both the Buddhists and the Jains built chaityas and viharas as places of worship. A chaitya is a shrine cell with a votive stupa placed in the centre. The general characteristics of the chaityas are as follows:

- They have a long rectangular hall ending in a semi-circle at the rear end.
- This long hall is internally divided into a nave, an apse and two side aisles.
- The aisles are separated from the nave by two rows of pillars.
- The pillars come round the votive stupa placed in the centre of the apsidal part of the nave.
- The hall has a barrel-vaulted ceiling.
- The doorway is usually placed facing the votive stupa.
- The facade has a horse-shoe shaped window called the chaitya window.

Viharas were primarily cut out of rocks for the residence of monks. The general features of viharas are:

- They have a square or oblong hall in the centre.
- This is preceded in front by a pillared veranda.
- They have a number of small square cells.
- The cells and halls are usually provided with raised benches for the use of monks.

The earliest of the viharas of western India are located at such sites as Bhaja, Bedsa, Ajanta, Pitallrhora, Nasik and Karle.

11.4.2.3 Temples: The earliest free standing religious building of which traces remain is a small round hall, probably containing a Buddhist Stupa

at Bairat near Jaipur. There are no remains of freestanding Hindu temples erected before the Gupta period, though by this time they must long have been built in wood, clay and brick. All the Gupta temples were small, and most had flat roofs. Their masonary was held together without mortar, and was far larger and thicker than was necessary for the comparatively small buildings. The portal veranda was continued all round the building, making a covered walk. The standard type of Hindu temple, which has persisted from the 6th century to the present day, was not fundamentally different from that of the ancient Greeks. The heart of the temple was a small dark shrine-room (garbha griha), containing the chief icon. This opened into a hall for the worshippers (mandapa), originally a separate building, but usually joined to the shrine- room by a vestibule. The hall was approached by a porch. The shrine room was generally surmounted by a tower while smaller towers rose from other parts of the building. The whole was set in a rectangular courtyard (which might contain lesser shrines) and was often placed on a raised platform.

CHECK YOUR PROGRESS- 1

1) Explain the salient features of ancient Indian architecture?

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2) What is the significance of non-perishable material in architecture?

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11.5 MEDIEVAL INDIA

The advent of the Turkish rule in India is significant not only politically but it also the beginning of a new expression in the building art. The style of architecture that evolved during this time is called Indo-Islamic.

11.5.1 Indo-Islamic

On a careful reading of the reports prepared by General Alexander Chnningham on archaeological sites and remains (Reports of the Archaeological Survey of India, Vols. I-XXIII, Simla, Calcutta, 1865-77) in North India. We observe that the incidence of masonary buildings including civilian housing in towns increases significantly after the 13th century. This was primarily possible due to the use of lime mortar as the basic cementing material. The building of true arch required stones or bricks to be laid as voussoirs in the shape of a curve and bound together firmly by a good binding material. This material was lime mortar.

The result of the introduction of the new technique was that the pre-Turkish forms, lintel and beam and corbelling, were replaced by trues arches and vaults and the spired roofs (Shikhar) by domes (Gumbad). Arches are made in a variety of shapes but in India the pointed form of the Islamic world was directly inherited. The four-centred arch was introduced by the Tughluqs in their buildings.

The pointed arch was adopted in the Islamic world quite early due to its durability and ease ' of construction. The usual method of raising a pointed arch was to erect a light centering and place one layer of bricks over it. This layer supported another thin layer of flat bricks over which radiating voussoirs of the arch were fixed in mortar. It may be noted here that the employment of bricks instead of an all-wood centering was a typical feature of regions deficient in reserves of wood such as West Asia.

The construction of dome demanded special techniques. The problem was to find a suitable method for connecting the square or rectangular top of the walls of the room into a circular base for raising a

spherical dome. The best way to overcome this problem was to convert the square plan into a polygon by the use of squinches across the corners.

It is a curious fact that there are very few instances of early Turkish buildings in India where newly quarried material has been employed by the architects. The fashion was to use richly carved capitals, columns, shafts and lintels from pre-Turkish buildings. It is *only* towards the beginning of the 14th century that buildings were raised by using originally quarried or manufactured material.

In the masonry work, stone has been used abundantly. The foundations are mostly of rough and small rubble or wherever it is possible of river boulders, while the superstructure is of dressed stone or roughly shaped coarsed stonework. However, in either *case,* the buildings were plastered all over. The material commonly used for plastering building was gypsum. Apparently lime-plaster was reserved for places that needed to be secured against the leakage of water, such as roofs, indigo-vats, canals, drains etc. Later on gypsum mortar was preferred for plaster work on the walls and the ceiling.

Decorative art in the Islamic buildings served the purpose of concealing the structure behind motifs rather than revealing it. Since the depiction of living beings was generally frowned upon, the elements of decoration were in most cases limited to:

a) Calligraphy

b) Geometry and

c) Foliation

Calligraphy was an important element of the decorative art in the buildings of this period. The Quranic sayings are inscribed on buildings in an angular, sober and monumental script known as Kufi. They may be found in any part of the building-frames of the doors, ceilings, wall panels, niches etc., and in variety of materials-stone stucco and painting.

Geometric shapes in abstract form are used in these buildings in a bewildering variety of combinations. The motifs indicate incorporation of visual principles; repetition, symmetry, and generation of continuous patterns.

Of the foliations, the dominant form of decoration employed in buildings, is the arabesque. It is characterized - by a continuous stem which splits regularly, producing a series of leafy secondary stems, which can in turn split again or reintegrate into the main stem. The repetition of this pattern produces a beautifully balanced design with a three dimensional effect.

11.5.2 Mughal

The Mughal rulers were men of acute aesthetic awareness and, as patron of art and culture; they built beautiful cities and buildings in India. The foundation of a new style of architecture in India had already been laid in 13th century with the introduction of the arcuate technique, where spaces were covered with domes and entrances were made with the help of arches. The Mughals carried this tradition and created a synthesis of the pre-Turkish technique, viz., trabeate with the arcuate. The final result, however, of all this blending was the emergence of a disticnt style of their own.

Babar did not have enough time to devote to big architectural projects. He, nevertheless, laid out several gardens in India on the pattern of his culture-area. In his memoirs (Babar Nama) he claims credit for some pavilions also. Unfortunately very few of his buildings survive today. The buildings during the period of Humayun do not show any distinctiveness. However, the impact of a long contact with the Persian culture can be seen in the designing and execution of his mausoleum under the supervision of his wife Hamida Banu Begum.

The Mughal rule in India was interrupted by Shershah Sur in 1540. For the next 15 years the Empire came under the sway of the Surs who worked on profound architectural projects. Their buildings, in fact, laid the

groundwork on which the Mughals built subsequently. The major representative of this group is the tomb of Sher Shah (in Sasaram), an architectural masterpiece. Here the architect considerably enlarge the normal proportions of the earlier buildings and set it in a beautiful tank approached by a causeway. In addition to this he increased the number of storeys thus producing a beautiful pyra midical structure in five distinct stages.

Sher Shah's tomb stands on a stepped square plinth on a terrace approached through a gateway via a bridge placed across the tank. There is an error in orienting the lower platform of the tomb on the main axis. But it is corrected by skewing the axis of the super structure built over the lower platform. The main building comprises of an octagonal chamber surrounded by an arcade. There are domed canopies in each corner of the platform. The proportion of diminishing stages and the harmonious transition from square to octagon and to sphere are elements which speak rightly of the capabilities of the Indian architects. One notable feature of Sur architecture was the shape of the arches. There is a slight drop or flatness in the curve towards the crown. It is indicative of the last stage before the development of the four-centred Tudor arch of the Mughals.

The flowering of the Mughal architecture in reality took place under Akbar. He encouraged a hybrid style containing foreign as well as indigenous elements. It represents the fine examples of the fusion of Indo-Islamic architectur with pre-Turkish architectural elements. The chief elements of the style are listed thus:

- use of red sandstone as the principal building material,
- a widespread use of the trabeated construction, '
- use of arches mainly in decorative form rather than in structural form,
- 'Lodhi' type domes, sometimes built hollow but never technically of the true double order,

- multifaceted shafts of the pillars and the capitals of these pillars in the form of bracket supports, and
- a decoration of boldly carved or inlaid patterns complemented by brightly coloured patterns on the interiors.

It was while designing the new ceremonial capital at Sikri, nearly forty kilometers west of Agra, that we witness Akbar's architectural ideals at their maximum. It is one of the most remarkable monuments in India. In its design and layout Fatehpur Sikri is a city where the public areas like the courtyards, Diwan-i-Am and Jami Masjid form a coherent group around the private palace apartments.

The buildings in Fatehpur Sikri may be divided into two categories; religious and secular. The religious buildings comprise (a) the Jami Masjid; (b) Buland Damaza; and (c) The tomb of Shaikh Salirn Chisti. The secular buildings are basically palaces and administrative buildings.

The tomb of Salim Chisti stands in the courtyard of the Jami Masjid in the north -western quarter. It is an architectural masterpiece as it exhibits one of the finest specimens of marble work in India. The structure was completed in 1581 and was originally faced only partly in marble. Two serpentine brackets supporting the eaves and the carved lattice screens are remarkable features of this structure.

A unique building of the palace complex is the Panch Mahal - five storeyed structure, located south-east of the Diwan-i-khas. The size of the five storeys successively diminishes as one goes upwards. At the top is a small domed kiosk. Some of the sides in this building were originally enclosed by screens of red sandstone. But none remain intact now. An interesting feature is that the columns on which the five storeys have been raised are all dissimilar in design. In the sphere of building art, Jahangir's and Shah Jahan's reigns were an age of marble. The place of red stones was soon taken over by marble in its most refined form. This dictated significant stylistic changes which have been listed below:

- The arch adopted a distinctive form with foliated curves, usually with nine cusps,
- Marble arcades of engrailed arches became a common feature,
- The dome developed a bulbous form with stifled neck. Double domes became very common,
- Inlaid pattern in coloured stones became the dominant decorative form, and
- In the buildings a new device of inlaid decoration called pietra-dura was adopted. In this method, semi-precious stones such as lapis-lazuli, onyx, jasper, topaz and carnelian were embedded in the marble in graceful foliations.

Shahjanan's reign was marked by extensive architectural works in his favorite building material, the marble. The Taj Mahal is undoubtedly Shajahan's grandest and most well known project. The Taj Mahal is a square building with deep alcove recesses in each side and its four corners beveled to form an octagon. Above this structure rises a beautiful bulbous dome topped with an inverted lotus finial and a metallic pinnacle. At the four corners of the platform rise four circular minarets capped with pillared cupolas.

During the post-mughal period safdarjung's tomb at Delhi is very important. It is located amidst a large garden and copies the plan of the Taj Mahal. One major change in the design, however, is that the minarets are not independent structures. The main building stands on an arcaded platform.

11.6 COLONIAL PERIOD

The building activity in Brithish India was dominated by the churches and the public works. The intervention of the first wave of design reformers established the moral and aesthetic values of gothic as pre-eminent for the

architecture of a Christian power. The second wave of reforms primarily vernacular in inspiration, promoted renewed interest in India's heritage.

Few match in grandeur the great religious and secular works of Goa, the extensive and prosperous seat of the Portuguese in India from 1530 to 1835. Among the surviving churches, Church of the Holy Spirit is most important. The Portuguese introduced Gothic and Baroque architecture in India. In some cases, however, purely Indian style was also adopted. It is interesting to see no one style super ceding the rest. The Indian churches, therefore, exhibit a great variety in the stylization of their buildings. The last great Goan work to follow a metropolitan prototype is the church of our Lady of Divine Providence. It has a scumptous, free standing salomonic high alter. It has a Baroque sense of scale, inside and outside.

The early Indian churches were built in Kerala. A popular belief among the Christians of Kerala is that the Apostle Thomas has built seven churches in different parts of Kerala. The survival of buildings is not to be expected - the stock building material in Kerala was wood and thalits. The Syrians brought with them Western Asian Conventions in church architecture.

The earliest surviving specimen of a European style church in India is located in Cochin. It was built in 1510 along with the establishment of a factory by Albuguerque. This church was used in inter the body of Vasco Da Gama in 1524. Later under the British it became an *Anglican church*. From the last decades of the 18th century the company's principal seat, Calcutta, was stamped with the hall-mark of authority.

The metropolitan power found the picturesque, flexible, medieval English styles to be practical, as well as appropriate, for the celebration of its achievements in the ever widening diversity of building types in the industrial age.

In the prevailing eclecticism of the age, English design reformers, disgusted with the prevalent situation of the classical and medieval styles

of Europe's past thought it fit to produce the *so* called - Free style hybrid architecture. On the other hand the hybrid evolved for Bombay, though still essentially foreign was away from a narrow cultural chauvinism towards Indian traditions. To that extent it was reformative. However the synthesis that the Anglo-Indians were to evolve added a resounding new dimension to British architecture in India.

CHECK YOUR PROGRESS-2

1) What are the main architectural features introduced by Islamic Culture in India?

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2) Summarise the architectural styles of the colonial era.

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11.7 SUMMARY

The above pages make you aware of the rich tradition of architectural art as practiced from ancient times up to the colonial period. The above

survey makes it clear that Indian architecture is peculiar in nature as it has incorporated various architectural styles of world. Main among them are Islamic style of arch and dome. The assimilation provided the famous Indo-Islamic styles of architecture. Later on during the Colonial period the features of Gothic and medieval English architecture were freely used. The assimilation of those styles is presented in the creation of New Delhi. We have also discussed a few buildings especially to make you more comfortable while explaining the sources to the tourists.

11.8 GLOSSARY

- **Alcove:** a vast arched recess
- **Arcade:** a range of roofed arches
- **Arch:** a self supporting structure made of bricks or of stone blocks and capable of carrying a superimposed load over an opening
- **Bay:** depressions
- **Bevel:** a sloping surface
- **Bracket:** a support projecting from a wall
- **Cenotaph:** commemorative building
- **Convoluted arch:** an arch that is cusped inside
- **Colonnade:** a row of columns
- **Causeways:** passage across a water body
- **Cupola:** a domical roof over a polygonal space
- **Dome:** a convex roof built over a square octagonal or circular space
- **Eaves:** slight projection of roof
- **Engrailed arches:** foliated arch
  - **Facade:** a course of bricks or stones projecting from a wall as a continuous structure
  - **Finial:** the top of a domical roof
  - **Kiosk:** an open pavilion having roof supported by pillars.
  - **Pier:** a mass of stone or brick which supports a vertical load

- **Pietra Dura:** an ornamental mosaic of Lapis lazuli marble etc.
- **Post:** long timber supporting vertical thrust of some part of a building
- **Stucco:** ornamentation done by carving lime plaster
- **Trabeate:** an architectural form in which the main openings are made by beams supported on pillars
- **Turrets:** sleek minarets attached with the building.

11.9 ANSWER TO CHECK YOUR PROGRESS

Check Your Progress- 1

1. See 11.4
2. See 11.1 and 11.3

Check Your Progress- 2

1. See 11.5.1
2. See 11.6

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11.12 TERMINAL AND MODEL QUESTIONS

1) Explain the difference between ancient Indian and Islamic styles of architecture.

2) How is the architecture of Shahjahin's reign different from that of Akbar's?
3) Examine the contribution of Akbar to the evolution of Indo- Islamic style of architecture.

UNIT 12: SCHOOLS OF INDIAN SCULPTURE AND PAINTING

STRUCTURE:

12.1 INTRODUCTION
12.2 OBJECTIVES
12.3 INDIAN SCULPTURE
12.3.1 INDUS SCHOOL OF SCULPTURE
12.3.2 MOURYAN SCHOOL OF SCULPTURE
12.3.3 THE POST-MOURYAN SCHOOL OF SCULPTURE
12.3.3.1 GANDHARA SCHOOL OF SCULPTURE
12.3.3.2 MATHURA SCHOOL OF SCULPTURE
12.3.3.3 AMRAVATI SCHOOL OF SCULPTURE
12.3.4 GUPTA SCHOOL OF SCULPTURE
12.3.5 THE EARLY MEDIEVAL SCHOOLS OF NORTHERN AND SOUTHERN INDIA
12.3.6 MEDIEVAL SCHOOLS OF SCULPTURE
12.4 INDIAN PAINTINGS
12.4.1 AJANTA SCHOOL
12.4.2 ELLORA SCHOOL
12.4.3 GUJARATI SCHOOL
12.4.4 EASTERN SCHOOL
12.4.5 THE PROVINCIAL SCHOOLS DURING THE SULTANATE
12.4.6 THE MUGHAL SCHOOL
12.4.7 THE RAJASTHANI SCHOOL
12.4.8 THE PAHARI SCHOOL
12.4.9 THE MODERN SCHOOL
12.5 SUMMARY
12.6 GLOSSARY
12.7 ANSWER TO 'CHECK YOUR PROGRESSES'
12.8 REFERENCES BOOKS
12.9 TERMINAL AND MODEL QUESTIONS

12.1 INTRODUCTION

'Art, for human is the occasion for expression, talking, verbalization and speech, and for the representation of beauty, truth and perfection. However, the real height of beauty truth and perfection is Allah and all His creation." "Art is a craft, but not just any sort of craft. It is a craft of expression - of

someone's feelings or thoughts, and it can take many forms depending on a chosen medium."

Nearly all the artistic remains of India are of religious nature or mere at least made for religious purpose. Secular art certainly existed, for literature shows that Kinds dwelt in sumptuous places, decorated with lovely wall paintings and Sculpture though most of them have vanished. Much has been said and written about Indian art since some hundred years ago when the European taste began. From that time to this most authorities have stressed the religious and mystical aspect of the Indian Art. All they have interpreted them as expression of deep religious experience. But the above interpretation is not exactly true, there are indeed a few remains which seem imbued with an intensity of religious feeling rare in the art of the world, but it is the full and active with life of the times which chiefly reflected in the art of ancient India. So, we have various art forms reflecting the religious as well as common life feature of the contemporary era i.e. painting, sculpture, monuments, temples, Music and dance etc. In this unit you will get the details of Indian sculpture and painting. The development of those sculpture and painting held in different environment and under the patronage of the different dynasty. Hence number of schools, we have of Indian sculpture and painting.

12.2 OBJECTIVE

This unit is about the details of our rich art of sculpture and painting. It will be helpful to you in:

(1) Enriching your knowledge of various painting and sculpture tradition.

(2) Making you aware about centers of the painting and sculpture.

(3) Making the difference in various forms of painting and sculpture.

(4) Enriching your knowledge of the significant personalities of sculpture and painting in India.

12.3 INDIAN SCULPTURE

The origin of Indian Sculpture goes back to 5000 years. The spiritual and religious content of India's creative genius found full and perfect expression in her aesthetic creations. The people of India are worshipping God and Goddess in the form of statues from early times and this is the reason the art of sculpture remains the part of our life. We have definite evidence of sculpture during the Indus Valley civilization onwards. As you all know India is a country of 'Diversity in Unity', so we observe few characteristic variations in the sculpture of India. Thus we have number of Indian schools of sculpture. The short details of these schools are as follows:

12.3.1 Indus School of Sculpture

The Harappan culture produces evidence of the universal popularity of terracotta figurines toys and cult object. Both humped and humpless bulls are found. Both male and female human figurines are found, the mother-Goddess figurine is the most popular one. Stone sculptures are not very common, the stone used was usually soft, steatite, lime stone or abbaster. The outstanding pieces are the beared head and shoulder from Mohanzodaro and two small figures from Harappa. The Mohanzodara peace is kneeling with hair tied in a bun of two example of Harappa, the first one is tiny nude male torso of red sand stone less them four inches in height with a pendulum belly. The second is nude dancing figure, made of grey stone with investing shoulder and one raised leg. But the most significant specimen of Harappan sculpture is made of bronze. A little figure of dancing girl about 4½ inches in height is found from Mohanzodaro. The head is inclined back giving the eyes characteristically drooping quality, the right arm rest on the hip and the left which is heavily bangled hangs down. She is naked, except for a necklace and her hair is planted in an elaborate manner.

12.3.2 Mauryan School of Sculpture

The early tradition of folk art was supplemented in the Mauryan period by a court art of great vitality and technical competence. Excellent stone sculpture comes deserve notice. For example, stone began to be used all over the country for sculpture. Another distinguishing feature, unique in creations of Mauryan art, is the bright polish imparted to the stone surface. We have for example, pillars, railings, parasols, capitals, animals and human sculptures. The best specimens of Mauryan sculpture are furnished by a number of monolithic columns with their majestic animal capitals found in Bakhira (near Basarh or Vaisali), Rampurwa, lauriya Nandangarh, Rummindei, Samkirya, Sarnath, Sanchi and other places, remnants of a large number more then thirty. The Sarnath pillar consisted of four parts, namely, an inverted lotus with long sweeping petals surmounted by a circular drum showing your chakras facing the four directions and after each an animal – a horse, a lion, an elephant and a bull. On the tope of this round abacus are four addorsed lions. The two yaksa figures found at Patna. The yaksini found at Didarganj in Patna district is a rare specimen of figure sculpture. As a matter of fact, Indian sculpture of this period exhibits no feeling of asceticism, but on the contrary, reflects a mood of bubbling happiness. Mauryan Court art is thus individualistic in its essential character and ideology.

12.3.3 The Post-Mouryan Schools of Sculpture

Sunga-Kanva art, formally and spiritually, is opposed to all that Mauryan art stands for, and is different in motive and direction, technique and significance. Bharhut, Bodh Gaya and Sanchi represent the first organized art activity of the Indian people. It reflects for the first time the results of the ethnic, social and religious fusion and integration.

12.3.3.1 Ghandhara School of Sculpture

The two school of Art developed in this phase as Ghandhara along with the Punjab seems to have been ore of the most prolific schools of early

Indian art activity from the middle of the first century B.C. to about the fifth century A.D. The Hellenistic inspiration of this art is undeniable, even though transformed by Saka-Kusana and Indian tastes and perceptions. Figures of the Buddhist pantheon, including that of the Buddha himself,with iconographic marks and attributes of Indian tradition.

From the Indian Point of view the importance of Gandhara art lies in the fact that here one can see here one can see how a phase of Indian life, religion and iconography looked like in a foreign electic garb.

12.3.3.2 Mathura School of Sculpture

The second one is Mathura School of Art and its earliest finds are closely related to the art of Bharhut, going back to the middle of the second century B.C, but it is from about the beginning of the Christian era that the Mathura School seems to have become active and began producing unceasingly for centuries those varied works of art which earned for her an enviable position in the art world of contemporary India.

The spirit of Mathura sculpture is buoyant and true to the happy atmosphere of a contented domestic life. A woman was at the centre of the picture and there are few creations in the whole range of Indian art which can vie in elegance, delicacy and charm with the lovely feminine figures created by the Mathura artists. It is here that one can fully study the symbolism and the iconographic forms that were adopted later. For example, the forms of Brahmanical deities became crystallized at Mathura for the first time. Some of the master pieces of Mathura sculpture are: statues of Vima Kadphises and Kaniska, Parkheran Yaksa, Maholi Bodhisattva, Torana Tympanum with the worship of Buddhist symbols, seated Kubera.

12.3.3.3 Amravati School

Amravati school is the foremost School of post-Mouryan period. Its sculptures show a mastery of stone sculpture. The monuments at

Jaggayyapeta, Nagarjuna-konds and Amravati are classes by themselves. The Andhra sculpture is generally known as Amaravati schools. The stupas at Amaravati were made of a distinctive while green marble probably it was began about the time of Christ, and received its final carved faces and railings from about 150 A.D. to 200 A.D.

The nature art of Amravati region is one of India's major and district styles. A great number of graceful and elongated figures on the reliefs imbue a sense of life and action that is unique in Indian art, not only that each figures is animated by an internal vitality, the quality of the surface further enhances the action of having a gluid quality reminding one of water-worn pebbles.

Apart from these caves we know of several free standing pillars as the Garuda-dhavaja of Heliedorus. This period of times is really famous for independent for Buddhist structures. The most important of days monuments are the stupas distributed over an area of 125 kilometers all around Ellora. The most famous of them are at Amaravati and Nagarjunakonda.

CHECK YOUR PROGRESS - 1

Q.1. What do you think is the unique feature of Mouryan Sculpture?

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Q.2. The Hellenistic inspiration is seen in which Indian School of Art?

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Q.3. In which Indian Art form the nudity was eliminated?

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Q.4. Which places of India represent the first organized art activity of Indian people?

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12.3.4 THE GUPTA SCHOOL OF SCULPTURE

With the Gupta period India entered upon the classical phase of sculpture. By the efforts of the centuries, techniques of art were perfected, definite types were evolved, and ideals of beauty were formulated with precision. There was no more groping in the dark, no more experimentation. A thorough intelligent grasp of the true aims and essential principles of art, a highly developed aesthetic sense and masterly execution by skilled hands produced those remarkable images which were to be the ideal and despair of the Indian artists of subsequent ages. The Gupta sculptures not only remained models of Indian art for all time to come but they also served as ideals for the Indian colonies in the Far East.

In the Gupta period all the trends and tendencies of the artistic pursuits of the proceeding phases reached their culmination in a unified plastic tradition of supreme importance in Indian History. Gupta sculpture thus is the logical outcome of the early classical sculpture of Amravati and Mathura. Its plasticity is derived from that of Mathura and its elegance from that of Amravati. Yet a Gupta sculpture seems to belong to a sphere that is entirely different. The Gupta artist seems to have been working for a higher ideal. A new orientation in the attitude towards art is noticed in the attempt to establish a closer harmony between art and thought, between the outer

forms and the inner intellectual and spiritual conception of the people. The art of Bharhut, Amravati, Sanchi and Mathura came closer and closer; melting into one. In the composition, it is the female figure that now becomes the focus of attraction and nature recedes into the background, but in doing so it leaves behind its unending and undulating rhythm in the human form. The human figure, taken as the image, is the pivot of Gupta sculpture. A new canon of beauty is evolved leading to the emergence of a new aesthetic ideal. This ideal is based upon an explicit understanding of the human body in its inherent softness and suppleness. The soft and pliant body of the Gupta sculpture with its smooth and shining texture facilitates free and easy movement, and though seemingly at rest the figure seems to be infused with an energy that proceeds from within. This is true not only of the images of divine beings, Buddhist, Brahmanical and Jain but also of ordinary men and women. It is the sensitiveness of the plastic surface that the artist seeks to emphasis and for this; all superfluities, such as elaborate draperies, jewellery, etc., that tend to conceal the body, are reduced to the minimum. The wet or transparent clinging drapery hence became the fashion of this age. But the sensuous effect of these draperies especially in the case of female figures was restrained by a conscious moral sense, and nudity as a rule was eliminated from Gupta sculpture. The great artistic creations of the period were invested with sweet and soft contours, restrained ornamentation and dignified repose. Under the patronage of the Guptas, the studies of Mathura and Sarnath produced several works of great merit. Though Hindu by faith, they were tolerant rulers.

The magnificent red sandstone image of the Buddha from Mathura is a most remarkable example of Gupta workmanship datable to the 5th century A.D. The great Master, in all his sublimity, is here shown standing with his right hand in *abhayamudra,* assuring protection, and the left holding the hem of the garment. The image of the standing Buddha is an excellent example of Gupta art in its maturity from Sarnath. The softly moulded figure

has its right hand in the attitude of assuring protection. During the Gupta period the characteristic elements of the Indian temple emerged and the plastic forms began to be used admirably as an integral part of the general architectural scheme. The stone carving from the temples at *Deogarh* and those from the temples of *Udayagiri* and *Ajanta* are excellent specimens of figure sculpture in their decorative setting. The large panel of *Sheshashayi Vishnu* from the *Deogarh* temple*,* representing the Supreme Being slumbering wakefully on the serpent *Ananta,* the symbol of eternity, in the interval between the dissolution of the universe and its new creation, is a magnificent example.

Fig-1 Buddha sculptures of Ajanta (Cave-7/Cave-26)

The success of Gupta sculpture lies in the balanced synthesis between the obtruding sensuality of the Kusana figures and the symbolic abstraction of the early medieval work. The aggressive beauty, as seen in the figures on Mathura rail pillars, is no longer in accord with the spirit of the Gupta age; the sensuousness is restrained by a conscious moral sense. Nudity as a rule is eliminated in Gupta art.

The three mart outstanding examples are the seated Buddha image from Sarnath, the inscribed image of the standing Buddha in the Mathura

Museum, and the colossal copper statue of the Buddha (about 7½ feet high) from Sultanganj, now in the Birminghana museum.

There was a remarkable revival of Hinduism in the Gupta period and it is reflected in its sculpture some of the most beautiful Siva images, like the Sivalinga from Khah belong to the Gupta period. For the first time, Gupta statutory begins to show the images of the cosmic form of Visnu combining a human head with those of a boar and a lion. The great Varaha image at Udayagiri (C.400 A.D.) has been rightly regarded as a monument to the genius of the Gupta sculptors.

The Image of the solar deity shows that the sun God was clad in the northern dress, wearing coats and trousers and long buskined boots.

We can discern the full fledged Gupta inspiration in the Hindu sculptures of the Deccan as well. This is particularly true of the beautiful sculptures in the caves at Mogulrajapuram and Undavalli. The Vakatakas were paramount in the Deccan, contemporary with the Guptas in the North. The high watermark of perfection in art achieved in their region can be best seen in the later caves at Ajanta, the early ones at Ellora and those at Aurangabad.

The sculpture of this period is also rich in charming ornamental designs. Another example of the Gupta sculpture we find in the Dasavatara temple at Deogarh. The flaming beauty of these sculptures is an abiding testimony to the deep religious devotion of the Bhagavata teachers and their followers who patronized such noble art.

12.3.5 The Early Medieval Schools of Northern and Southern India

Towards the end of the seventh and beginning of the eight century A.D. the regional spirit gradually asserts itself. The classical tradition of an all-India art lingers for one or two centuries, but the regional spirit gets the better of the Indian. A movement now starts towards summarizing the rounded volume in the direction of flat surface and linear angles. Swelling and smooth round lines develop sharp edges; compositions tend to become

linearised with emphasis on sharp angles, horizontals, verticals, and diagonals and curves that have so long been convex turn into the concave. This new conception of from had for reaching results in sculpture.

This medieval trend was not valid for the whole of India, nor was its impression registered everywhere at the same time. It was most visible in Western India namely Gujarat, Rajputana, central India and certain Himalayan tracts.

Another excavated cave about a hundred years later is the magnificent prayer hall or Chaitya, at Karle in the Poona district. This too has been excavated from the living rock and is unparalleled for its lofty and elevated impression. The size is truly stupendous, 124'x46-1/2'x45'. With well proportioned great and bulky pillars, carrying capitals of great originality holding up a vaulted roof that has real rafters of timber inserted into it, a ribbing inherited and copied from wooden structure. The columns are strong and bulky, surmounted by sculptured capitals. In the far distance there is a stupa with a wooden umbrella on top and astonishingly the original wood has survived unharmed to this date.

Instead of the classical dignity, sobriety and simplicity, the sculpture is now more and more tending towards ornamentation, creating highly ornate art objects, with strange and unusual imaginary creatures, such as half human, half monsters, etc. The characteristic of this new form of style of art is the difference with classical art in attitude, if not in skill and aptitude. Loveliness and idealisation are still the artist's passion as they were for artists in the early classical period, but love of the ornate, decorative details is now dominant over classic simplicity. There is more complication, ornamentation and enrichment. There is an erroneous view that the Indian artist was a strict conformist with the rules laid down in the *shilpasastras* specifying how the gods of the Indian pantheon are to be shown in images. One look at the variety and individuality of Indian sculpture will clearly demonstrate that as styles went on developing the sculptors frequently

departed from the texts and rules lay down, and delighted in those departures and the liberties they took with the bodies of humans and even of gods and goddesses. This will be abundantly clear if we compare any two images of a given deity, such as the Buddha image. The sculptor had attained sufficient dexterity, maturity and skill to be able to infuse certain individuality in his work of art, a stamp of his own likes and dislikes tastes of the period, his own predilections. This is a sign of maturity, of life, of dynamism. Strict uniformity, ingenuity and conformity with the rules laid down in the *shilpasastra* texts during the ages would be a sure sign of the decadence of this great art in the country. If art has to grow, it has to react to the changing circumstances of different times, inclinations, tastes and as it is the business of art, good art; to reflect contemporary society with its different taste, style also has to change. One look at the magnificent art of Indian sculpture, and sculpture through the ages in any Museum would satisfy the inquisitive mind of this attitude from age to age. The most remarkable achievement of the new artist of this age was to contribute a dreamy, floating quality to the figures of the flying gods and freer movement than in the classical period; on the other hand there is a tendency towards increasing elegance and slenderness of form. There is a new beauty in women. The hips are more slender, the waist more supple, the legs longer. The face still continued to be stylized and the breasts full and firm. The woman is no longer the mother goddess but a divine charmer.

One such superb example of the sculptor's art is a lovely figure of Vrikshika, or a celestial damsel, from Gyraspur, in Gwalior, standing in a gracefully flexed pose, against a tree. An artistic movement of great importance flourished under the aegis of the Pallava rulers of Kanchi and they are credited with having built the seven monolithic pagodas, the *rathas,* in Mahabalipuram. Some of the outstanding sculptures that are credited to their patronage are the Mahishasuramardini in relief, Girigovardhana panel, Arjuna's penance or the Descent of the Ganga, Trivikrama Vishnu,

Gajalakshmi and Anatasayanam. In the annals of Indian art there is perhaps no better example of the representation of the Elephant than that in the Arjuna's penance scene.

In all these examples the vigour of the composition is unique. The Pallava style concerns itself with a tall and slender physiognomical form. The thin and elongated limbs emphasise the tallness of the figure. The female figures are much lighter in appearance, with their slender waists, narrow chests and shoulders, smaller breasts, sparse ornaments and garments and generally submissive attitude. The figure sculpture of the Pallavas is natural in pose and modelling.

In the middle of the 8th century the Rashtrakutas wrested power from the Chalukyas. They created the greatest wonder of medieval Indian art in their Kailasa temple at Ellora. Quarried out of a hill and solid rocks, it is sculptured on a grand scale. The bold and magnificent carving in this temple shows the Rashtrakuta style of tall and powerfully built figures, reflecting with spiritual and physical poise. The beautiful architectural rock sculpture from Cave No.29 at Ellora shows the marriage of Siva and Parvati. Siva holding the hand of the bashful Parvati occupies the centre of the composition. To the right Brahma, the creator, is actively engaged in stirring up the flames of the sacred fire. The parents of Parvati stand behind her to offer their daughter to the great god. A number of gods assembled to witness the function are shown hovering above the principal figures. The dignified grace of the divine couple and the gentle solemnity of the occasion have been portrayed by the sculptor with a masterly skill.

The pivot of early medieval structure is the human figure, both male and female in the form of Gods and Goddessees and their attendants. The majority of the cult images that were meant to be worshipped, especially those that were popular and hence in great demand, namely, Visnu, Surya

Uma-Mahesvara, Buddha etc. therefore did not attain a very high degree of artistic excellence.

Fig-2 Ellora Sculptures

The non-iconic figure sculptures relate themselves to a large variety of motifs and subjects. There are narrative reliefs, legendary illustrations, historical or semi historical scenes, music and dance scenes, Mithuna couples in a variety of poses and attitudes, toilet scenes, domestic scenes and scenes of daily life, array of warriors and animals' drummers, flute players etc. and women and trees among many other motifs.

The Asta-dhatu (made of eight metals) images of Nalanda and Kurkihar mark the creative climax of ninth century plastic vision and idion. Slightly ninth century, sculptures from Udayagiri and Ratnagiri are heavier in appearance and treatment. Chandella figure sculptures can be seen at their best on the walls of the Brahamanical and Jaina temples of Khajuraho in Bundelkhand. The image of Saraswati installed by Bhoja (C. A.D.1000-1055) in the main hall of the Sarasvati Mandir shows Paramara sculpture at its best. The Chandellas, who ruled from 950 to 1100 A.D., constructed towering temples in central India, like the Kandariya Mahadev temple at Khajuraho. These were sculpted with human representations of endless variety. The sculptor here preferred the slender taller figures with a considerable accentuation of linear details. A charming specimen of the

Chandella art of the 11th century is the figure of a woman writing a love letter. Behind her right shoulder are the fingernails marks inflicted by her lover, while embracing her. Recalling the pleasures of which she had experienced in union with her lover and longing for another meeting with him she is prompted to write a love letter. On either side of her stands an attendant.

South India, on the other hand, carries on the classical tradition, as transmitted by the Pallava idiom in a purer form, rounder conviction and a more vital manner, the inheritance, artistic skill and crative urge of craftsmen exploited the patronage of the Cholas of Gangai Konda Cholapuram and the Pandyas of Madura.

The Chola sculptures of the tenth and eleventh centuries are endowed with tought vitality and are modeled vigorously but leave the surface as if in a state of animated flexibility. Chola stone sculpture reaches the highest level of 'classical' form in an age when 'classical' values everywhere else in India were rather at a very low level. In the temple of Gangaikonda Cholapuram the scheme of decoration and sculpture on the outside of the walls is the same as in Brihadesvara temple of Tanjore but the style is more ornate. A good example of Chola craftsmanship in the 11th century is the relief carving of Siva as Gajsurasamaharamurti. The irate god is engaged in a vigorous dance of fierce ecstasy after having killed the elephant-demon, who has given so much trouble to the *rishis* and his devotees. The hide of the demon is spread aloft by the god, using it as a sort of cover. Devi stands at the lower right corner as the only awe-struck spectator of the divine act of retribution.

The later phase of Chola art, in the 13th century, is illustrated by the sculpture showing Bhudevi or the earth goddess as the younger consort of Vishnu. She stands in a gracefully flexed attitude on a lotus base holding a lily in her right hand, while the left arm hangs along her side in *lolahasta.*

Two series of south Indian metal images may be singled out for special mention: The Nataraja series and that of Saiva and Vaisnava saints.

12.3.6 The Medieval Schools of Sculpture

Sculpture of medieval India was marked with a remarkable change with the invasion of the Delhi Sultanates in the northern India. The characteristics of the Delhi sultanate sculptures are still one of the finest examples of the Muslim Indian sculptures. From the thirteenth to the sixteenth century a number of dynasties flourished under the Delhi sultanates. The artistic styles of the Delhi sultanates were much similar to the indigenous art of medieval India which made it easier for the foreigners to adapt themselves. For example both temples and mosques had open courtyards. Though traditions of stone sculptures continued, no major sculpture movement survived under the Mughal and the other Muhammadan rulers. Under the Muhammadan rulers great impetus was given to architecture, but sculptures are rarely found and even those available are products of local chieftains. During the British regime no proper patronage was provided to sculptors and the whole tradition of Indian art almost came to a standstill.

The Vijaynagar stone sculptures of the fourteenth – fifteenth – sixteenth centuries have two different directions and both can be seen on the walls of the monuments of royal citadels. The rectangular paneled reliefs of the Amman Shrine of the Hazara Rama temple or the panel of the Throne platform representing the Holi festival, for example, were deeply cut, and the figures are all but roundly formed. The reliefs on the Sati stone reflect the folk version of the same. The decorative devices are, as a general rule, flattened out and are cut sharply at the edges, a sure sign of the medieval factor.

Later in the Medieval Age appeared Mughal Rulers who came up with their own style of architecture and sculpture. The Mughal Sculpture were similar to the sculpture of Delhi Sultanate with the only change was that,

these were more lavish and royal. The Mughal style of sculpture had few new additions also like ceramic tile work, Pietra Dura inlay with colored and semi-precious stones, carved and inlaid stonework. Foliage sculptures in between the arches are another exceptional feature.

The Mughal sculpture was the amalgamation of both Hindu and Persian styles of Sculptures. Few of the typical features of Mughal Sculpture, influenced by Hindu Sculptures are richly ornamented carved piers and columns with stone construction and shallow arches made out of corbels while features reflecting the Persian Style of Sculpture are extensive use of tile work, the iwan as a central feature in mosques and domes. The peculiar features introduced by Mughals were chhatris (elevated, dome-shaped pavilions), chajjas (projecting eaves) and jarokhas.

Pic-1 Pic- 2 Pic- 3

Fig 3- (1.Nayika, Lingaraja Temple, Bhubaneswar 2. Nataraja, Brihadeshvara Temple 3. Surya riding chariot, Surya Mandir, Konarak)

After the dismemberment of the Mughal Empire, architecture, sculpture and painting flourished only in Rajasthan and a few other places like Himachal Pradesh, etc. Sculpture has now been rescued from the deplorable condition to which it was led by lack of patronage in northern India by Government and people in general. The growth of new art school in other provinces such as Jaipur, Lucknow etc. has helped and been

helped by the Bangal and Bombay Art renaissances a good deal, and promises to produce an India Wide Art Movement in the near future.

12.4 Indian Painting: Origin and Development

The origin of Indian painting goes back to 8000 years and an account of its development is inextricably meshed with the development of Indian civilization. But the culmination of Indian frescoes can be seen at Ajanta, where from the second century B.C., wall painting continued to be made until the fifth century. There is no definite evidence of painting during the Indus Valley Civilization, but the design and decoration of earthen pots reveal that the art of painting was not entirely unknown. Painting was unknown during the Mauryan period also. Indian painting reached a high level of achievement in the Gupta period at Ajanta and Bagh where entire settlements of rock-cut caves were decorated with figures of men and women. Some of them, like the famous painting of the Bodhisattva, are graceful and yet pensive, as of pondering the cycle of birth and death. The painting created in various school are scattered in different parts of our country. Though, ASI and few Ngo's are trying to preserve them. The short details of famous schools of painting are as follows:

12.4.1 Ajanta School of Painting

The earliest historical example of painting of which we have any definite knowledge consist of a few rows of human figures in yellow and ochre earth colours arranged in sections in accordance with the shape of irregularly vaulted ceiling of Sitabenga or Jogimara cave in the Ramgarh hills. A comparison of the garment – dhoti and uttarya of some of the Jogimara figures with those of early Sanchi Stupa II and Jaggayyapeta reliefs will establish strong similarities in form and motif. Therefore these painting may be assigned to about the middle of the first century B.C.

A century and half later follows the next phase of Indian mural paintings as exemplified on the walls of caves No IX and X of Ajanta. Only scanty

specimens of the earliest Ajanta phase are preserved, but they are mature works and belong creditably to the contemporary denominator of Indian plastic art.

The paintings are laid over a fine coat of plaster, finished by another coat of finely polished white priming. The outline was drawn first in broad sweeps, and details were added afterwards. The tow important scene, one a frieze representing superimposed rows of human figures and another representing a group of elephants of the Chhaddanta gataka scene of cave X bring out the main principles of this phase of painting.

The caves Nos. I, II, XVI and XVII were painted in the Gupta period. The master painters of Ajanta were in love with nature. The flowering trees, quietly flowing streamlets and the roaming denizens of the forest have received unqualified appreciation from them. The elephants and monkeys, deer and the here are represented with utmost sympathy. The subjects of these paintings are threefold, relating to decorable designs partarature and narration of the portraits the central figures are those of various Buddhas and Bodhisattvas. Incidents from the life of Gautam Buddha are freely painted.

Fig-4 Cave Paintings of Ajanta

The paintings of cave I and II may be assigned to the 7th Century. A large picture in cave I probably shows the Indian King Pulakesin II receiving an embassy from the Persian King Khusru Parvez.

The paintings at Bagh in Malura represent only an extension of the Ajanta School, and, in variety of design, vigorous execution and decorative quality, seem to have ranked as high as those at Ajanta. The Paintings in the cave temple sittannavasal in Pudukkattai are in the best traditions of the classical art as found in Ajanta. They were executed in the time of Pallova Mahendra Varmon.

12.4.2 Ellora School of Painting

In the ninth century murals at Ellora we find these traits asserting. In the case of Ellora paintings, figures are not born of any impact of coming forth from depths; they are just visible and look as laid out weightlessly on or in between conglobulated and hence weightless The composition of these Ellora paintings is measured out in rectangular panels with thick flat borders; they have been conceived within given limits of frames that hold the paintings. Chola forms and physiognomy are apparent, and classical values of full rounded value are gratefully remembered, though with lessoned consistency of colour-modelling. The paintings of Brhadisvara temple are tucked away under its 190 feet high vimana in a dark passage around the main cella of the temple. The scenes representing Siva in his abode of Kailara,with his saintly devotees, as Natraja and Tripurantaka. But as in those of the Narttamalai, the ‘classical’ volume is still remembered. The two modes and visions ‘classical’ and ‘medieval’, thus commingle in these paintings.

12.4.3 Gujarati School

The emergence of the Chalukya rulers in Badami is a phenomenal event in the history of sculpture of medieval India . The excavations of the rock cut temples and the construction of structural temples were done by

them. They used red sand stone in their sculptures. The Chalukya style was an amalgamation of the Indo- Aryan Nagara style and the Dravidian style.

Gujarati paintings are invariably illustrations in miniature, executed on palm-leaf and later on paper. The common denominator of these paintings in miniatures is easily known by the sharp, painted lines, flatly laid in thin or thick strokes, by the almost flat laying of colors in two-dimensional effect with but the slightest suggestion of the modeled plasticity, by the treatment of the eyes, nose and body joints that are given an accentuated appearance. Despite this common denominator, the long and rich series of western Indian miniature painting shows varieties of style that merit consideration.

12.4.4 Eastern School

Specimens of paintings in Eastern India upto the thirteenth century are illuminations on palm leaves and paper of MSS. The MSS illuminations are almost all of Vajrayana Buddhist inspirations, but the engraved drawings are all Brahmanical.

These East Indian miniature paintings are stylistically speaking painting equivalents of contemporary plastic art of the Palas and Senar. The modeled mass is held by definite but sinuous lines, flowing steadily and modeled; the following curve of the colour of the body and the lower abdomen as well as the sensitivity of the finger curves are unmistakable heritages of the ‘classical’.

12.4.5 The Provincial School during the Sultnate

Not a single miniature of illustrated manuscript has so far been identified as definitely emanating from the Sultnate Court at Delhi. The first description regarding the painting in the Suntnate was given by Baihaki in his book ‘History of Gaznavads’. Later on the contemporary writer of Sultan illtutmish also described that in the year 1229 on the eve of welcome of representative of Khalifa the port was painted. The maximum description of

painting in this era was given by Sams-i-Siraj Afif and he criticized it as against the Islamic customs. A court painting of Muhamad-bin-Tuglaq is also available. Still the maximum scholar accept that the Early Delhi Sultanate was the dark age of all the performing Arts.

It appears that the art of miniature painting or manuscript illustration did not get any patronage from the Sultnate of Delhi, though many of them built large libraries and madrasas, which must have contained illustrated manuscripts prepared in Iraq and Persia. The situation was very different in some of the Provincial Sultanates – especially in Malwa, Gujarat and Jaunpur. With the replacement of the inconveniently narrow and brittle palm leaf by hand made paper during the thirteenth century, revolutionary change look place in Gujarati manuscript paintings. At the outset, the change was slow but later in was marked by the production of superior miniature paintings. The dress, textile decoration, and landscape and architectural details in the depiction of elliptoid foliage, Chinese type floating clouds, arabesques and ornamental decoration. In the use of colors, and finally in the representation of 'Shahi' type kings and foreign soldiers with Mongoloid face, small eyes, pointed beards, dropping moustache and sandal paste colored body, show overwhelming impact of Turkoman and other schools.

The provincial Sultanates of Mandu, Jaunpur and Ahmedabad could not keep themselves aloof from this current of change. The most interesting and important MS painted at Mandu, the Nimatnama (a treatise on the art of cooking is unfortunately undated).

12.4.6 The Mughal School

The foundation of Mughal Painting was laid by Humayun during the years of his exile in Persia and Afghanistan. Humayun's unexpected presence in Persia that the services of the two of Persia's greatest masters, Mir Sayyed Ali and Abdus-Samad, could be secured by the Mughal emperor. They started to work at the temporary Mughal Capital at Kabul. Both the masters followed Humayun to Delhi. The most important work

produced in the Mughal studio in the first few years of its existence is the unusual manuscript Dastar-I-Amir Hamza, better known as the Hamzanama. The completed work consisted of nearly 1200 paintings drawn in bold and vivid colours. In the words of Percy Brown the Mughal painting -"coming into the prominence the reign of Akbar in the later half of the sixteenth century and attained its apogee under imperial delientee Jahangir." Besides the two Persian pioneers, a large number of Indian painters were employed in the studio and placed under them were many who in course of time, became celebrated masters. Abul Fazl mentions the names of fifteen painters – Dasurant, Baswan, Kesav Lal ……., Mukund, Mishkin, Farrukh, Qalmaq, Madhu, Jagan, Mahes, Khem Karan, Tara, Sanwala, Haribans and Ram. Akbar was personally impressed by the works of a humble painter named Dasurant, the son of a Kahar or Palki bearer who was helped to become the first master of the age. The only manuscript in which paintings drawn by this celebrated painter is to be found is the Razmnama, now preserved in the Maharaja Sawai Man Singh II Museum, Jaipur.

The paintings also reveal a superb blending of heterogeneous Persian, pre-Mughal Islamic and indigenous Deccanese and European artistic elements into a concerted and wallblended style which became typical of the developed Akbari idiom. Another important development took place during these years which led to a rapid change in the style of Mughal paintings. Prince Harati painter named Aqa-Riza. Later on, he became interested in portraits of the members of the royal family, dignitaries of the Court.

In 1580, the first Jesuit mission came to Fatehpur Sikri from Goa on special invitation of Akbar. Along with other things, the Jesuit Fathers presented European prints. These European art objects made the Mughal painters realize their own short comings and within a short time a few of them drew inspiration from these. Mughal painting lost much of its glamour

and refinement and reached a torpid stage within a few years after Jahangir's death. The glamorous delight of the Taj Mahal and other magnificent Mughal enclosures has captured the beauty of marble craft of India.

The statement of Jahangir in Tuzak-i-Jahangiri that" if there be a picture containing many portraits, and each face by the work of different master, I can discover which face is the work of each of them", is itself sufficient to prove that what kind of height the art of painting attained during the Great Mughal.

12.4.7 The Rajasthani School

The pictorial art of Rajasthan (16^{th}-17^{th} Century) shows the Indian genius in its pure form and must appeal intimately to those who are attracted by the theme of love and devotion. Rajasthani pictorial art shows all that is best and of universal appeal in the emotional life of the Indian people. These Rajasthani paintings have one lesson for us that what we can not discover at home and in familiar events, we cannot discover anywhere. The 'Bani-Thani' is one of the best pinting of the Rajasthani School. The women of these paintings are true to the ideals of feminine beauty large lotus eyes, flowing tresses, slender waists and rosy hands. The common subject matter of these paintings is the cycle of Krisna legends, Srinagara or the sentiment of love expressing union of Siva and Parvati, scenes from the Ramayana and Mahabharata, The Ragamalas (garlands of musical modes) as expressed in painting provide a group of subjects with unlimited opportunities for artistic treatment. The best examples of Ragamalas belong to the seventeenth century and are characterized by singular tenderness and lyrical grace giving them the title to be reckoned amongst the best pictorial works ever produced in India.

12.4.8 The Pahari Schools

The inspiration and subject matter that gave birth to Rajasthani painting was also responsible for the production of Pahari paintings (paintings produced in the Sub-Himalayan states of Jammu, Basahli, Chamba, Nurpur, Kangra, Kullu, Mandi and Suket). The art critics call the art of Kashmir, Himachal Pradesh, Garhwal and Kumaun as 'Pahadi Chitrkala or Paintings of Himalaya. Phadi Kala is part of of Rajputa Chitrkala but with difference.

The even present theme of Himalayan art is Krisna at his boyhood pranks and his amours with Radha. The paintings of Basahli show unusual brilliance of colour and animated expression. The paintings of Kangra exhibit the fine workmanship of Mughal miniatures. Their tones are subdued and the lines are exquisitely fine and melodious, especially in the flaming beauty of female figures illustrating the delicate graces of Indian womanhood.

There have been many experiments in Garhwali paintings on the basis of Mogul style from seventeenth century till Maularam came in existence. We may see this style in the paintings as 'Manini', Mastani (1771) and 'Hindona' pantings. There is a visible effect of Mogul styled painting on the two paintings of Maharaj Fateh Shah. In one painting, Fateh Shah is in very indigence condition and is aiming at the target with arrow. In other painting, before Maharaj Fateh Shah a lion and a goat are taking water from a river together with peace and harmony. From subject point of view, though there are effects of Kangada style and Mogul style, there is specialty of Garhwali style in those paintings. Srinager (Garhwal) became the main center of Garhwali art.

12.4.9 The Modern School of Painting

Indian artists today are experimenting with a variety of images and materials in an attempt to express the multicity of Indian life. Artists, such as M.F. Hussain and Krishen Khanna employ symbols and techniques from

the past and the present to express the universality of the human experience in the forms and images of India. S.H. Quazi's paintings have hallucinogenic optical qualities. R.S. Gill and Jaswant Singh's paintings bear the traits of surrealism. Picking up Freudian resonances in the sexual suggestions of omagery is the domain of G.R. Santosh. Geometric abstracts drawn by Viswanadhan. Satish Gujral is both, a painter and muralist in modern style.

The paintings of FN De Souza illustrate Goan Christian traditions and culture. Prominent painter Shobha Singh's favourite is canvas oil painting. SH Raza pays attention on things that make up the figurative part of painting. He, however, prefers landscapes. Several modern techniques have been developed in order to glorify modern Indian paintings.

CHECK YOUR PROGRESS - 2

Q.1: In which school of painting the women was represented in an ideal form?

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Q.2: Who was the great patrone of painting in Mughal period?

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Q.3: Name the famous painter of Garhwali School of Painting.

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Q.4: "Dying Princess" is the painting of which Indian School?

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Q.5: Which painting school chiefly reflects the Raslila of Krishna?

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12.5 SUMMARY

In short, Sculptures, cave paintings, rock paintings, and petroglyphs from the Upper Paleolithic dating to roughly 40,000 years ago have been found, but the precise meaning of such art is often disputed because so little is known about the cultures that produced them. The oldest art objects in the world—a series of tiny, drilled snail shells about 75,000 years old—were discovered in a South African cave. Containers that may have been used to hold paints have been found dating as far back as 100,000 years.

Yet we have very rich heritage of sculpture and painting. The sculpture and paintings of different school developed in our country have some regional feature as well few common features. In other word we observe that the examples of painting and sculptures also justify our "Unity in Deversity'. The first part of this unit describes the historic background as well the Chief characteristics of the school of the Indian Sculptures which began with our first civilization of Harappa. Though the art of painting began here with the Stone Age people and Bhimbetka caves provides the example but the systematic school of painting developed here with the advent of Gupta Empire. The second part of the unit provides the details of all the famous schools of Indian painting.

12.6 GLOSSARY

- **Imbued-** To fill someone or something with a particular feeling, quality or idea.
- **Aesthetic –** relating to beauty and the way something looks.
- **Cult –** Someone or something which has becomes very popular with a particular Group of People
- **Drooping –** to hang down, often because of weak
- **Buoyant –** floating
- **Elegance –** when someone or something is stylish or attracting in their appearance or Behavior
- **Colossal –** extremely large
- **Motifs –** a small design used as a decoration on something
- **Vigorous –** needing a lot of physical energy, forcefully showing strong, often negative Feeling about something
- **Denominator –** a mark made for getting difference
- **Miniature –** a very small copy of an object

12.7 ANSWER TO "CHECK YOUR PROGRESS"

Check your Progress -1

1. Polish
2. Gandhara Art
3. Gupta Art
4. Natjara series of Shiva & Vishnu
5. Bharhut, Bodhgayan and Sanchi

Check your Progress -2

1. Ajanta painting School
2. Jahangir

3. Molarum
4. Ajanta
5. Jaipur

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12.9 TERMINAL AND MODEL QUESTIONS

Long Questions

1. Write a short essay on the Indian Schools of Sculpture.
2. Critically analyse the development of ranoni provincial schools of painting during the Sultnate period.
3. Analyse the differences between Gandhara and Mathura school of painting.
4. Describe the feature of Rajput School of Painting.
5. Write Short notes on the following:
   (a) Pahari School of painting
   (b) Ajanta

(c) Ellora

(d) Modern School

Short questions

1. Define the term ‘Art’.
2. Describe the chief deference between the Gandhara and Mathura Sculpture.
3. In which region the Amravati school develops?
4. The standing Buddha is an excellent example of ……..School.
5. When the Brahmanical deities did become crystallized?
6. Which school begins to show the images of the cosmic form of Visnu combining a human head with those of a boar and a lion?
7. Who created the greatest wonder of medieval Indian art in their Kailasa temple at Ellora?
8. Name a charming specimen of the Chandella art of the 11th century.
9. Name the caves which were painted in the Gupta period?
10. Name the famous painter of the Mughal period.
11. Name the painters who reached India with Humayun.
12. Name the famous painter of Garhwali Painting School.

UNIT 13: UNIQUE FEATURES OF CLASSICAL AND FOLK DANCES

STRUCTURE:

13.1 INTRODUCTION
13.2 OBJECTIVES
13.3 DANCE IN INDIA
13.4 ORIGIN OF INDIAN MUSIC
13.5 INDIAN CLASSICAL DANCES AND ITS FEATURES
    13.5.1 BHARTNATYAM
    13.5.2 KATHAKALI
    13.5.3 MOHNIATTAM
    13.5.4 MANIPURI
    13.5.5 KUCHIPURI
    13.5.6 ODISI
    13.5.7 KATHAK
    13.5.8 SATTRIYA
13.6 INDIAN FOLK DANCES
    13.6.1 FOLK DANCES OF PLAINS
    13.6.2 FOLK DANCES OF HILLS
13.7 MODERN INDIAN DANCES
13.8 SUMMARY
13.9 GLOSSARY
13.10 ANSWERS TO 'CHECK YOUR PROGRESS'
13.11 REFERENCES
13.12 FURTHER STUDY
13.12 TERMINAL AND MODEL QUESTIONS

13.1 INTRODUCTION

As you know that dance is one of the ancient and natural source of expressing the original human feelings. The bronze dancing girl statue of our ancient most civilization, Indus valley civilization is one of the best examples of it. We also have the dance pictures engraved on the cave walls. With the development of the civilization the dance became integral part of the temple where it was performed by the (Devdasi) later on the art

of dance got patronage by the court of king. Thus the various styles of dance came into existence.

There are number of dance style still have there existence in Indian society. In this chapter you will get the valuable information of various dance style. These dances are not only the medium of expressing human feelings but also expresses the feelings, messages (given in their creations) by our ancient scholars. You will get the difference between folk and classical dance.

Dance in India, is rooted in age old tradition. This vast sub continent has given birth to varied forms of dancing. Each shaped by the influences of a particular period and environment. These pristine forms have been preserved through the centuries, to become a part of our present culture a living heritage which is both our pride and delight. Nurtured in temples princely courts or villages, dance has moved into the auditorium of today. This form of art got recognisition in our day to day life. To keep our self fit and fine we can use the various dance styles. In the present world of competition, it can also bring name, fame and monetary benefits too.

13.2 OBJECTIVES

After reading carefully this unit you will be able to:

- Know the importance of dance.
- Make difference between folk and classical dance.
- Know in details about the various Kathak dance Gharanas
- Enrich your knowledge of various folk dances of different states of India.

13.3 DANCE IN INDIA

The ancient most civilization of India, Indus valley, its people enjoyed dancing and singing. The dancing girl statuette is the oldest available evidence of dance found in the excavation of Harappan site. The dance

remains one of the Chief means of amusement up to the modern era. Like music, Indian dancing has changed little with the centuries and the best modern dancer, such as Udai shanker and Ram Gopal still dance according to the rules of 'Natyashastra'. Natyashastra is a book written by Bharatmuni on dance and almost all the classical dances of India follows its rule. Bharata's Natya Sastra is thus the Bible of Indian aestheticians. It says that the Creator (Brahma) created it to give joy in life to the gods who found their cosmic functions to be heavy and dreary. Bharatarmada and Abhinaya Darpana are other important classical works on the Indian art of dance.

Kalidasa's drama Malavikagnimitra, Vishnu Dharmothrara and Agril Purana throws much light on the art. Other important Sanskrit works are Dhananjaya's Dasa Roopaka, Sargadava's Sangita Sudhakara, Veda Suri's Sangita Makaranda, Rasamanjari etc. Tamil works on dance are Bharata Senapatheeyam, Bharata Siddhanta, Bharata Sangraha and Mahabharata Choodamani. In the famous Tamil eipc Silappadikaram, there is a reference to eleven varities of dance (alliyam, kudai, kudam etc). it refers to 24 kinds of abhinayam.

Dancing (nrtya) was closely connected with acting (natya), in fact both are forms of same word. In our ancient literature – "the basic rasas or 'Flabours' from which the asthetic experience should arise are usually classified as eight – love, courage, loathing, anger, mirth, terror, pity and surprise, "theoretically every kind of dance should have one or more than one the these flavors and abhinaya is the portrayal of eight emotions.

Indian dancing is not a thing of legs and arms alone, but of the whole body. Every movement of little finger or the eye brow is significant and must be fully controlled.

13.4 ORIGIN OF INDIAN MUSIC

The Devadasi dance tradition which developed through the temple Danseuses is an important type among the dance patterns of India.

Bharatnatyam in Tamil Nadu, Kuchipudi in Andhra Pradesh, Odissi in Orissa and Mohiniyattam in Kerala took shape in the tradition of Devadasi dance. These dance forms grew and developed a classical status. In the Puranas, there are references that a custom of dedicating maidens to the deity in temples was prevalent in India from very early times. They later came to be known as 'Devadasis'. They were in charge of the music and dance aspects of temple rituals. In India the dancing and singing of Devadasis was an integral part of temple worship. They were attached to temples in various part of India, like Kerala, Tamilnadu, Andhra Pradesh, Mysore, Maharashtra, Rajasthan, Gujarat, Bengal, Orissa and Kashmir. It was a common custom in all places that maidens under went a symbolic marriage with the deity before she became a Devadasi. In Kerala it was called Penkettu.

Dance was an important factor in the worship of Siva. He was known as 'Nataraja'. The 1st items in Bharatanatyam called Alarippu and in Mohiniyattam known as colkettu are considered to be dance patterns sacred to Lord Shiva. There is a sloha in praise of Siva towards the end of the text used for colkettu in Mohiniyattam. Devadasis in Kerala are to be found in the Manipravala compositions of the 1st half of the 13th century and later literacy works. Famous dances like Unniyacci, Unniyati, Unniccirutevi and others are described therein as expert exponents of the Devadasi art attached to Siva temples and residing in their precincts. Most of the stone inscriptions containing reference to Devadasis in Kerala, have been discovered from Siva temples. Saiva form of religion has an antiquity of about 4000 years.

In Kautilya's Arthasastra (considered to be written in the 3rd century B.C) there are reference to Devadasis and their training in dance. In Mricchaghatiham a Sanskrit drama supposed to have been written by Sudraka in the 2nd century, the heroine B.C Vasantasena is introduced as a good danseuse. The original Katha-Sarit-Sagara (the ocean of story)

written in Paisaci language is deemed to have been composed before the birth of Christ. Though original is lost, its Sanskrit translations are available. The Devadasis known as 'Basavis' in Karnataka are of 4 types. Those who danced in temples were considered the most prestigious and they belonged to the highest class. The maledavaru indicated the section which took part in dance recitals in marriages and other festivals while the Maleyavaru prepared garlands of flowers etc for the temple and the subyavaru were plain prostitutes. In a village in Karnataka called 'Basaruru' Devadasis can still be found. This common word to denote Siva devotes is Basavas.

CHECK YOUR PROGRESS - 1

1. Who created the Bible of Indian dances?

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2. Whom do you think the initial experts of Indian dance?

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3. Do you get the name of place from where the oldest evidenc of dance was found in India?

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4. What do you think is the base of all the Indian classical dances?

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13.5 INDIAN CLASSICAL DANCES AND ITS FEATURES

Almost all the classical dances of India have their origin in Bharatmuni's "Natyshastra". They are based on three basic concepts of "Nritta, Nritya and Natya", Nritta follows the tala beat in an eloquent expression of pure rhythmic movements. Indian classical dance breaks a new ground of perception and opens entirely a new vision of reality. It has various postures, the mudras or the hand movements depicting particular meaning.

All dance forms are thus structured around the nine rasas or emotions. These primary emotions are also referred as the Sthayibhavas. They are as follows:

- *Shringara - Love*
- *Hasya - Mirth*
- *Veera - Heroism*
- *Roudra - Anger*
- *Bhayanaka - Terror*
- *Bheebatsa - Disgust*
- *Adbhuta - Wonder*
- *Karuna - Compassion*
- *Shanta - Tranquility*

The Vatsalya or the parental fondling rasa is also sometimes included as one of the stayibhava. The Vibhava or the cause of emotion, the Anubhava or the effect of emotion and the Sanchari bhava or the subordinate emotions constitute the state of rasa. Indian classical dance is divided into nritta- the rhythmic elements, nritya- the combination of rhythm and expression, natya- the dramatic element. The techniques of communicating a message are Abinaya. While gestures can be seen from any distance even in a large dance hall, the subtle facial expressions can only be seen from the front rows.

There are four types of dramatic expression derived from the four Vedas and based on the four planes. They are:

1. Vachik Abhinaya or verbal expression such as dialogue in drama and has its origin from Rig Veda or Book of Hymns and it is based on the plane audible. The Vachikabhinaya communicates the story using narrations.
2. Sattwik Abhinaya or the interpretation of moods, which is originated from Atharva Veda and is based on astral or The Satvikabhinaya shows the expressions of Bhava (moods).
3. Angik Abhinaya or bodily movements such as action and mime and has the origin from Yayur Veda or book of sacrifices and is based on the divine. In other words the Angikabhinaya involves communicating the meaning of the songs using the body, i.e. head, hands, legs, etc. The Bhedas also come under Angikabhinaya.
4. Aharyya Ahbinaya or decorative effect such as décor and lighting and has the origin from Sama Veda or book of melodies and is based on the plane visual or we can say the Aharyabhinaya has the use of costumes, jewellary, make-up etc.

It is particularly problematic to talk of classical Indian dance. The problem is partly from the definition of the word "classical", and partly from the nature of the Indian dance forms. So we have three benchmarks to define "classical"; age, transethnicity, and class associations. These benchmarks do not work very well in describing Indian dance as a Classical dances of India. India offer a number of classical and semi classical dance forms, each of which can be traced to different parts of the country. Each form represents the culture and ethos of a particular region or a group of people. The most popular classical styles seen on the Indian stage are Bharatanatyam of Tamil Nadu, Kathakali and Mohiniattam of Kerala, Odissi of Orissa, Kathak of Uttar Pradesh, Kuchipdu of Andhra Pradesh and Manipuri of Manipur.

13.5.1 Bharatnatyam

Among the popular Indian classical dance styles, Bharatnatyam originated in the South Indian states of Karnataka and Tamil Nadu. Almost 2000 years old, the Bharatnatyam dance prospered mainly at the Hindu temples in South India. The temple dancers also known as the Devdasis flourished in the early times under the royal patronage. Bharatnatyam developed in South India particularly in Tamilnadu in its present form about two hundred years ago. The credit goes to Rukmini Devi and Bala Saraswati for reviving and also popularizing the Bharatnatyam dance form to the present day.

The present form of this dance was developed by Poniah Pillai and his brothers from Tanjore. There are several formats of Bharatnatyam such as Alarippu (invocation), Shabdam (lyrics and notes), Jathi Swaram (note combinations) Varnam (combination of abhinaya and dance), lighter items such as Padams and Javalis and the thillana (pure dance). Bharatnatyam has been considered as the mother art of many of the other Indian Classical Dance Styles and has also inspired many art forms such as painting, sculpture and icon-making.

While it poses are reminiscent of sculpture of the 10^{th} century onwards, the thematic and musical content was given to it by musician of the Tanjore courts of the 18^{th} -19^{th} centuries. It is essentially a solo dance and has close affinities with the traditional dance drama form called Bhagvata Mela perfomed only by women; nonetheless, its chiseled sophistication and stylization make it a unique form of art dance.

Compositions of Carnatic music provide the repertory. The recital begins with a number which is danced to abstract neumonics called Allarippu. It is followed by another number of pure dances performed to the musical composition Jaliswaram. Notes of the melodic line set to tala are interpreted through the dancer's movements. A number called Shabdam introduces mime for the first time. Varnam come next. This is easily the most

difficult, intricate and challenging number. The dancer follows closely the streamlining of the musical composition comprising three phases of the Pallavi, anupallavi and charanam. Each line is interpreted is mime prefixed and suffixed by passages of pure dance performed to neumonics and the melodic line.

The third phase charamam works up to a crescendo where the melodic line is sung by the vocalist in its sol-fa passages first and then followed by the singing of the words of the poetic line on the same melodic line. The dancer interprets both. Its recital concludes with Tillana, also a pure dance number. In between, there are lyrical compositions called padams to which mime (nritya) is performed.

13.5.2 Kathakali

Kathakali happens to be the popular classical dance of Kerala. It literally means "Story-Play". This classical Dance in India is popular for its elaborate make-up and heavy costumes. Kathakali dance is based on themes taken from the Mahabharata, Ramayana and other Hindu epics, legends and mythologies.Unlike the others, it is dramatic rather than narrative in character. Different roles are taken by different characters; the dancers are all men or were so, till recently. It takes epic mythological themes as its content and portrays them through an elaborate dramatic spectacle which is characterized by an other wordly quality, a supernatural grandeur, a stylized large size costume to give the impression of enlarging human proportions, and a mask like make up on the face which is governed by a complex symbolism of colour, line and design.

The pure dance sequences comprise units called the Kala samas, akin to the adavu of Bharatnatyam, the arasa of Odissi, the tukra of Kathak, the chali and parenga of Manipuri. In mime (abhinaya), Kathakali depends more than any other dance style on the elaborate language of hand gestures which has been developed to the highest degree of finesse and sublety. The musical instruments usually used in Kathakali are Chenda, Maddalam,

Chengila, Edattalam and Samkha. Background music is provided by two singers who stand at the back of the actors and play the instruments also. In the traditional style the performances are conducted in the open spacious compound of temples. Kathakali comprises of both pure dance that is nritya and also mime that is abhinaya. Initially though performed only by men, these days even women take part in this dance form. Most interesting is the fact that the only dance form in India where the whole body, muscles, skeleton and even the smallest of facial muscle are used while portraying emotions, is the Kathakali dance.

Fig-1 Kalamandalam Gopi as Arjunan

13.5.3 Mohiniattam

The popular Indian classical dance, Mohiniattam originated form the state of Kerala. The name has been derived from the two words, "Mohini" which means beautiful women and "attam" which means dance. The Mohiniattam dance developed as a part of the Devadasi tradition prevalent long back in the state. Over the years, this dance style of India developed to gain a classical status.

Mohiniattam is one of the distinctive classical dance styles of India. It originated in kerala. This form had almost become extinct when it was revived by poet Vallathol Narayana Menon early this century. Since then dancers have striven to reclaim the lost repertoire of Mohiniattam. The main features of Mohiniattam are its exquisite feminine charm and its graceful swaying movemnts. Mohiniattam happens to be a female, solo dance focusing mainly on emotions and feminine moods. Delicate subjects of love are executed by the performer, through the help of subtle gestures, rhythmic footwork, suggestive abhinaya and beautiful music. Vishnu or "Mohini" forms the essence of the Mohiniattam dance. Musical instruments such as Veena, Mridangam and violin accompany the Mohiniattam dance while the dancer herself narrates the episodes from legends and epics. In technique Mohiniattam lies somewhere between kathakali and Bharatnatyam. The technical structure of Mohiniattam is fairly similar to that of Bharatnatyam, but its gesture language is a fusion of elements from both Bharatnatyam and Kathakali. And again like Bharatnatyam, Mohiniattam too has items of nritta, pure dance, as well as Nritya, expressional dance. Mohiniattam is mainly a lasya dance performed strictly according to the rule laid down in the Natya Sashtra. In its gesture and expression of the eve,Mohiniattam is indebted to Kathakali. If in Bharatnatyam the predominant moods are santham and ueerum, in Mohiniattam it is srigaram.

13.5.4 Kathak

Kathak has been taken from the word "katha", which means "the art of storytelling." Originating in north India, this Indian classical dance style is quite similar to that of Bharatnatyamdance. The origin of this classical dance of India can be traced back to the nomadic bards from the ancient north India, called the Kathaks, or story tellers. With time, slowly several Gharanas or schools in Kathak came up such as the Jaipur Gharana and the Lucknow-Gharana.

Kathak dances are executed straight-legged. The ankle bells that are worn by the performers are competently controlled as well. The emphasis in this particular form of dance is given more on the footwork. Both women and men can perform the Kathak dance. Birju Maharaj and Uma Sharma happen to be the modern exponents of the Kathak dance. Kathak, from north India, is an urban sophisticated style full of virtuosity and intricate craftsmanship. Commonly, identified with the court traditions of the later Nawabs of northern India, it is really an amalgam of several folk traditions, the traditional dance drama dorms prevalent in the temples of Mathura and Brindavan known as the Krishna and Radha leelas, and the sophistication of the court tradition. Its origins are old, its present format new, attributed to the genious of Nawab Wajid Ali Shah and the hereditary musician dancer, Pandit Thakur Prasadji. In technique, Kathak is two dimensional always following a vertical line, with no breaks and deflecting the footwork is the most important part of the dancer's training, where she or he is taught innumerable rhythmic patterns with varying emphasis so that the 100 odd ankle bells can produce a fantastic range of sound and rhythm. Straight walks, gliding movement, fast pirouettes, changing tempos and materical patterns constitute the beauty and dexterity of the style. The pure dance sections (nritta) are followed by short interpretative pieces performed to a repetitive melodic line. The mime (abhinaya) is performed to lyrics of Hindi and Brajbhasa well known to villagers and town's people alike.

13.5.5 Manipuri

Manipuri dance is among the eight beautiful classical dances of India and is indigenous to the north east state of India, Manipur. The life style of the people in Manipur is inextricably and beautifully woven in the Manipuri dance style. The most fascinating feature of this classical dance style of India is the lightness of the foot, colorful decoration, delicacy of drama or abhinaya, the poetic charm and the lilting music. The Manipuri dance is generally mostly ritualistic and is completely about receiving the spiritual

experience. While the music accompanying this dance in India is quaint, the Manipuri dance costumes happen to be colorful.

Manipuri is a lyrical dance form from the eastern region of India. Although many forms of ritual, magical, community and religious dances were known to Manipur before the advent of Vaishnava faith in the 18th century, the dances known as the Rasa dances evolved only as a result of the interaction of the Vaishnava faith in the 18th century, and the several highly developed forms of ritual and religious dances which were prevalent in the area. The origin of the Rasa dances is attributed to the vision of a king. Be that as it may, five different types of ballets, with a well conceived structuring of Corps de ballet, solo pas de deux revolving round the theme of Radha Krishna and the Gopis (milkmaids) comprise the large part of the classical repertoire.

The second group of the classical dances is known as the Sankirtanas, performed generally by men with typical Manipur drums called pung or cymbols (kartals) or clapping. At large varieties of intricate rhythmic patterns are played on the drum and the cymbals. The Nata Sankirtana often proceedes the Rasa. Like Bharatnatyam and Odissi. Manipuri can also be broken into pure dance pattern sections and mime. The latter is also lyrical, subtle and unlike Bharatnatyam and Odissi, there is no dramatic extrovert expression.

Apart from being a medium of delight and worship, the Manipuri dance also forms an essential part in the socio-cultural life of the Manipuri people. From an artistic and religious point of view, the Manipuri Classical dance is considered to be amongst the modest, purest, mildest, softest and meaningful dances in India.

13.5.6 Odyssey

Odissi is a close parallel of Bharatnatyam. It developed from the musical play (sangita, Nagaka) and the dances of gymnasiums known as the akharas. Sculptural evidence relating to the dance goes to the second

century B.C.A 12th century poetic work called Gita Govinda has dominated the poetic and musical conent of the dance styles. The dance was performed by women called maharis in the temple of Jagannath later, men dressed as women, called gotipuras, performed these dances in the court yard of the temple.

Pic-2 Sarupa Sen Vijyini Sathpathy in Odyssey pose

The present Odissi as a solo form evolved out of all the above. It has been revived during the last two decades. Its technique is built round a basic motif in which the human body takes the thrice deflected (tribhanga) position of Indian sculpture. The lower limbs are in a demiplie, the upper torso is broken into two units of the lower waist and upper chest, which move in counter opposition.

The repertoire comprises numbers which are built on pure dance (nritta) design recalling sculptural poses of the Orissan temples : the poses are strung together within several material cycles (talas) and dances performed to poetry ranging from the invocations to Ganesa to the verses of the Gita Govinda.

13.5.7 Kuchipudi

This particular classical dance style in India demonstrates scenes taken from the Hindu legends, epics and mythological tales with the help of a combination of dance, music and acting. A dance drama of Andhra Pradesh

originated from Kuchipudi village of A.P. It combines lasya and tandana elements, folk and classical shades and strictly follows prescribed costumes and ornaments. Manuduka Shabdam (story of frog maidun), Balagopala Taranga (dancing with the feet on the edges of a brass plate) and Tala Chitra Nritya (in which dancers draw pictures on the floor with their dancing toes) are other remarkable features of this mignificient dance form. Originally Kuchipudi dance was performed by the dancers in the open air and they were also given vigorous training in music, dancing, abhinaya and singing. Young good looking boys played the female roles; orchestral music including Madala, Mridanga, and cymbals accompanied the Kuchipudi dance in its earliest form. Invocation of the idol was also done with the aim to bless the dance performance.The Kuchipudi dance has however gone through several changes and modification.

The present form of the dance is different from that which was initially there. The performances nowadays are mostly solo while the danseuse herself sings the expressional numbers. Owing to more secular presentation, the invocation of deity doesn't takes place anymore. Erotic essence or 'sringar' is more predominant in the present day dance form.

13.5.8 Sattriya

Mythological stories form the core of the Sattriya Nritya. This classical dance of India served as an artistic way to present the mythological teachings among the people in such a way that they are enjoyable, immediate and accessible. Initially, only the male monks or the bhokots performed the Sattriya dance in the monasteries where the dance formed a part of their daily practice. It also marked off special events and festivals. Today, however, the Sattriya dance is performed both by women and men who are not sattras. The themes also are not only mythological but varied.

CHECK YOUR PROGRESS - 2

1. What is Rasa?

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2. Where did the Khathak irginate?

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3. Briju Mahraj is famous name of which dance style?

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13.6 FOLK DANCES OF INDIA

For untold countries India, with its vast variety of ethnic groups, races and cultural groups, has been a veritable treasure house of dance and music. There is not a region a valley or mountain, a sea coast or a plain, which does not have its characteristic folk dances and songs. Indian folk and tribal dances range from simple, joyous celebrations of the seasons of the harvest, or the birth of a child to ritualistic dances to propitiate demons and invoke spirits. There are dances involving balancing tricks with pitchers full of water, or jugglery with knives. Other dances highlights activities like ploughing threshing and fishing. Some dances are extremely simple very vigorous and lively. The costumes are generally flamboyant with extensive use of jewellery by both the sexes. Tribal dancers of northeast India wear exotic head dresses of feathers and animal relics, ornamers of beads and

shells. Some dances are performed exclusively by men and women, but most have them dancing together. Nearly all involve singing by the dancers. The drum is the most common of the folk instruments that provide classical accompaniment to these dances.

13.6.1 Dances of the plains

The richest amongst the dances of the plains are the dances of the Hos and the Oraons of Jharkhand, the Marias of Bastar in Chhattisgarh and the Santhals of Bengal and jharkhand. Kaksar is a typical festival dance performed by the Abhujmarias before reaping a harvest. First, the deity is worshipped and then the dance is performed. The men appear fairly attired with a belt of bells around their waists, so do the women in short brief saris, but richly be jewelled. The dance provides the occasion for chosing life partners. The marriage or marriages which so emerge are enthusiastically celebrated. The rhythms are complex the choregraphical patterns varied. The bellbelts of the men dancers and the jewels of the women add to the variety of rhythmical patterns of the dance. The instruments used are dhol (cylindrical drum), timiki (bowl) shaped percussion instruments) and bansuri (a kind of flute). Close to the lush marsh land of Madhya Pradesh and yet very different are the tribes of Jharkhand. Amongst these, the Hos and Oraons are rightly famous for their vigour and vivacity.

- **Garba** - It is customarily performed by women, the dance involves circular patterns of movement and rhythmic clapping. It popularly performed during Navratri. The word comes from "garbha deep" which is translated as either light in the inner sanctum of the temple or lamp inside a perforated earthen pot (which is often used in the dance).
- **Raas -** This is an energetic, vibrant dance originating in the state of Gujarat. Often called the "stick dance" because it uses polished sticks or dandiya, it represents a mock-fight between Durga and Mahishasura, the mighty demon-king. It is nicknamed "The Sword Dance" because the dandiya represent the sword of Durga and are hit together. The

combination of garba and raas has become very popular at the collegiate level in the United States. Garba-Raas competitions are increasing in number. Popular ones include Dandia Dhamaka, Raas Chaos, Garba with Attitude, Dandia on Fire and Maryland Masti among others.

- **Ghumura -** This Dance (or Ghumra Dance) is one of the most sought and leading folk dance form in Orissa. It is classified as folk dance as the dress code of Ghumura resembles more like a tribal dance, but recent researchers argue different mudra and dance form present in Ghumura bear more resemblance with other classical dance form of India. The timeline of Ghumura dance is not clear. Many researchers claim it was a War dance in ancient India and used by Ravana in Ramayana. Ghumura dance is depicted in Sun Temple of Konark confirming this dance form is since the medieval period.
- **Chau dance -** It is originated and performed in the Mayurbhanj District and Nilagiri region of Baleswar district of Orissa. It has its base in the martial arts tradition. The dance is a stylized mock battle in which two groups of dancers armed with swords and shields, alternatively attack and defend themselves with vigorous movements and elegant stances. Especially notable is the accompanying music, noted for its rhythmic complexities and vigorous percussion. The instruments include 'Mahuri' - a double reeded instrument, 'Dhola'- a barrel shaped two-sided drum, 'Dhumsa'- a hemispherical drum and 'Chadchadi'- a short cylindrical drum.
- **Bhangra** - The dance known as Bhangra is one of Punjab's most popular dances and the name of the music style. Bhangra is done with classic style Punjabi dresses, and with instruments including a Dhol, Chimta, Tabla, etc. It was originally danced during the harvest season, but now is a popular form of celebration at any time such as weddings

and festivals. Bhangra is a very popular style of music and dance in Punjab.

- **Ghoomar -** It is a traditional women's folk dance of Rajasthan which was developed by the Bhil tribe and was adopted by other Rajasthani communities. It is performed by groups of women in swirling robes accompanied by men and women singing together. This folk dance gets its name from ‘ghoomna’, the pirouetting which displays the spectacular colors of the flowing ‘ghaghara’, the long skirt of the Rajasthani women. There is an amazing grace as the skirt flair slowly while the women twirl in circles, their faces covered with the help of the veil. They dance in measured steps and graceful inclinations of body, beating palms or snapping fingers at particular cadences, while singing some lilting songs.
- **Grida Dance -** When rabi crops sway in the fields in full bloom, the parties from different villages join together and perform the Grida dance. It continues from morning till evening. The host village returns the visit next year by going to the village of their guests of the preceding year. The dance has three distinct phases: (1) Sela - The feet movements are slow and comparatively rigid. (2) Selalarki - The feet movements become brisker and faster. (3) Selabhadoni - With the acceleration of the tempo, every limb of the body begins to sway in mood of exaltation.

13.6.2 Himalayan Dances

From the northern Himalayas region come many dances which belong to the Village communities. HImachal and Uttarakhand are the home of many interesting and colourful dances. Two popular favourites come from Jaunsar Bawar in Uttarakhand. The musical instruments resemble those used by the dancers of HImachal Pradesh, comprising narshingha (a large trumpet), brass bells, barrel shaped percussion instruments and bowl shaped drums.

- **Mangal Geet -** These are the ancient most folk songs of newly built stat Uttarakhand. Whenever any good work is going on the hills of Uttarakhand these geets are sung by the group of women. Especially during the occasion of marriage the Mangal geet have there importance in the region.
- **Bihu** - The Bihu dance is a folk dance from the Indian state of Assam related to the festival of Bihu. This joyous dance is performed by both young men and women, and is characterized by brisk dance steps, and rapid hand movement. Dancers wear traditionally colorful Assamese clothing. Dhol(Drum), Pepa(Horn),Gagana are the musical instrument used in this dance.
- **Jumur Nach -** The tea garden workers of Assam have developed a synthesised form of dance called "Jumur Nach". This dance is performed by girls and boys together, sometimes by the girls alone, with accuracy of foot work while clasping tightly each others waist. This dance is performed in the music of a beating drum like instrument called 'Madal'.This is a very beautiful dance. A visitor to any tea garden can easily see this dance.
- **Kinnauri Nati** - The beauty of hilly Himachal finds an expression in the languid and elegant movements that form a part of the marvelous Nati dance. The dance matches the gentleness of the hilly breeze and the rhythmic swaying of trees. The dance is mainly a mime but also incorporates some abstract but languid sequences. Important among the dances of Nati is 'Losar shona chuksom', which takes its name from Losai, or the New Year.
- **Dumhal -** It is a dance performed by the men folk of the Wattal tribe of Kashmir on specific occasions. The performers wear long colorful robes, tall conical caps that are studded with beads and shells. The party moves in a procession carrying a banner in a very ceremonial fashion. It is dug into the ground and the men begin to dance, forming

a circle. The musical accompaniment comprises a drum and the vocal singing of the participants.

- **Thang Ta** - It is the martial art form exclusive to Manipur, with 'Thang' meaning sword and 'Ta' meaning spear. In this amazing display of the traditional art of warfare, performers leap and attack each other and defend themselves. Encouraged by the kings of the earlier times, Thang Ta is an ingenious display of skill and creativity. The art has a ritualistic aspect with some movements of sword intended to ward off evil spirits, while other postures indicating protection. All the dance forms of Meiti people are believed to have originated from Thang Ta.

13.7 MODERN INDIAN DANCES

The confrontation of the comparatively dramatic styles such as Manipuri, Kathakali and folk forms with Western influences produced a new form of dance in the 20th century which has been loosely termed as Modern dance. Uday Shankar was the founder of this dance which was later on established as “Uday Shankar School of Dance”. The main theme of these dance are myth and legend rhythm of life etc. the most talented choreographer of this school was Shanti Bardhan (died 1952) the creator of two remarkable ballets called Ramayana and Panchtantra. In each while the theme was old the conception and treatment was totally new. In one the format is that of a puppet play presented by humans in the other typical movements of birds and animals. Astad Deboo has incorporated both western and Indian traditions. His choreographic pieces are set to the music of various genres. Chandralekha is India’s most talented iconoclast. She has used Bharat Natyam dancers back to back, that too a male and a female in movements symbolic with Yoni and the LIngum. The notable productions are Navagraha Angika, Lilavati, Shree, Prana and Bhinne Pravaha. All this shows, this development did not leave the traditional dancers unaffected.

CHECK YOUR PROGRESS - 3

1. In which dance style the body take the thrice deflection (Tribhanga)?

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2. 'Rouf' is folk dance of which state?

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3. Name the founder of Modern Indian dances.

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4. What do you mean by the terms Thang Ta?

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5. What the 'Dandiya'is represents?

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13.8 SUMMARY

Finally we come to know that our country have very rich tradition of the dances. A variety of the classical and folk dances enriches our treasury of Dances. This vast sub continent has given birth to varied forms of dancing.

Each shaped by the influences of a particular period and environment. Bharata's Natya Sastra is thus the Bible of Indian aestheticians. It says that the Creator (Brahma) created it to give joy in life to the gods who found their cosmic functions to be heavy and dreary.

India offer a number of classical and semi classical dance forms, each of which can be traced to different parts of the country. Each form represents the culture and ethos of a particular region or a group of people. There is not a region a valley or mountain, a sea coast or a plain, which does not have its characteristic folk dances and songs. Indian folk and tribal dances range from simple, joyous celebrations of the seasons of the harvest, or the birth of a child to ritualistic dances to propitiate demons and invoke spirits. So, now it our duty to take the burden of preserving this rich heritage of Indian dances.

13.9 GLOSSARY

- **Devdasi-** a practice in south India in which a unmarried girl is devoted to Temple.
- **Loath-** Unwilling, reluctant.
- **Eloquent-** power to fluent expression
- **Thematic-** belonging to theme.
- **Recital-** the act of narrations
- **Virtuosity-** those who have taste for fine arts.

13.10 ANSWERS TO 'CHECK YOUR PROGRESS'

Check Your Progress - 1

1. Bhartamuni
2. Devdasi
3. Harappa
4. Bhatamuni's natyashastra.

Check Your Progress - 2

1. All dance forms of India are structured around the nine rasas or emotions.
2. Kerla
3. Khathak

Check Your Progress - 3

1. Odyssy
2. Jammu 7 Kashmir
3. Udai Shankar
4. 'Thang' meaning sword and 'Ta' meaning spear.
5. The dandiya represent the sword of Durga.

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13.12 FURTHER STUDY

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13.13 TERMINAL AND MODAL QUESTIONS

Short Answer Type

1. What is Dance?
2. What do you think is the main deference between the Classical and folk dance?
3. Name the famous classical dance of Northan India.
4. In which dance house the Gharana are found?
5. What do you mean by “Devdasi’?
6. Where from the term Khathak is originated?
7. Name the famous Folk dance of Uttarakhand.
8. Write short notes on the following:
   i. Khathak
   ii. Garbha
   iii. Rasa
   iv. Modern Indian Music
   v. Folk dance
   vi. Manipuri
   vii. Chou dance
   viii. Abhinaya

Long Answer Type

1. Describe the main feature of the Indian classical dances?
2. Write a short eassy on the origin of Indian dances.
3. What do you mean by the term ‘Folk’? Give an account of the folk dances of India.

UNIT 14: GLORIOUS GHARANAS OF HINDUSTANI MUSIC

STRUCTURE:

14.1 INTRODUCTION
14.2 OBJECTIVES
14.3 HISTORY OF INDIAN MUSIC
14.4 FEATURES OF INDIAN MUSIC
- 14.4.1 RAGAS
- 14.4.2 JATIS
- 14.4.3 TALAS

14.5 SCHOOLS OF INDIAN MUSIC
14.6 HINDUSTANI MUSIC AND ITS STYLES
- 14.6.1 DHRUPAD
- 14.6.2 KHAYAL
- 14.6.3 THUMRI
- 14.6.4 DADRA
- 14.6.5 DHAMAR HORI
- 14.6.6 TAPPA
- 14.6.7 RAGASAGAR
- 14.6.8 TARANA
- 14.6.9 CHATURANG
- 14.6.10 GHAZAL

14.7 GHARANAS OF HINDUSTANI MUSIC
- 14.7.1 QAWWAL BACHE GHARANA
- 14.7.2 ATRAULI GHARANA
- 14.7.3 GWALIOR GHARANA
- 14.7.4 AGRA GHARANA
- 14.7.5 SAHARANPUR GHARANA
- 14.7.6 PTIALA GHARANA
- 14.7.7 MEWATI GHARANA
- 14.7.8 SAHASVAN GHARANA
- 14.7.9 DELHI GHARANA
- 14.7.10 FATEHPUR SIKRI GHARANA
- 14.7.11 KHURJA GHARANA
- 14.7.12 JAIPUR GHARANA
- 14.7.13 BHENDI BAZAAR GHARANA
- 14.7.14 KIRANA GHARANA
- 14.7.15 RAMPUR GHARANA
- 14.7.16 BANARAS GHARANA

14.8KARNATIC MUSIC
14.9CLOSE FORMS OF KARNATAK MUSIC

14.10 SUMMARY
14.11 GLOSSARY
14.12 ANSWERS TO “CHECK YOUR PROGRESS”
14.13 QUESTIONS
14.14 REFERENCE / FURTHER READING

14.1 INTRODUCTION

As you know that the tradition was born out of a cultural synthesis of several musical traditions: the Vedic chant tradition, dating back to approximately one thousand BCE, the equally ancient Persian tradition of Musiqi-e assil, and various folk traditions prevalent in the region. There are some evidence to show that the Aryans know a Hepatonic scale and the instruments for intoning the hymns of the Samaveda show that the style of liturgical singing of Vedic times was rather like that of the medieval plain chart. Between this and the early centuries of chritian era we have little knowledge of the progress of Indian music, but later on an anonymous writer composed a text book on drama, music and dancing. This Bharatamuni’s Natyashastra is our earliest Indian authority on these three arts, and shows that by this time India had a fully developed system of music, out of which later on the Indian classical music developed.

Music is dealt with extensively in the Valmiki *Ramayana*. Narada is an accomplished musician, as is Ravana; Saraswati with her veena is the goddess of music. Gandharvas are presented as spirits who are musical masters, and the gandharva style looks to music primarily for pleasure, accompanied by the soma rasa. In the *Vishnudharmottara Purana*, the Naga king Ashvatara asks to know the svaras from Saraswati.The dancing girl statuette of Indus valley and figurines of various musical instruments on the seals of Indus velley gives strong support to existence of music. Later on in the Vedic age the word “OM” got the recognisition as a founder word of Music. According to Hindu mythology lord Brahama originated the music, lord shiva learned it and further gave the knowledge of music to goddess Saraswati. Later on sage Narada spread it on the earth. Means the music

connect us to the 'Goddess of knowledge'. In the hectic life of present world it can give us peace and concentration. In fact the music is the way to express human feelings to ease the tension of day to day life. Hence the music have important role in the life of Indians and this is actual reason it present in every era of history.

14.2 OBJECTIVES

The main objectives of the unit are as follows:

- Enrich your knowledge of the Indian music.
- Add the music as an instrument of spiritual and mental development in your day to day life.
- Increase your knowledge of great tradition of Indian classical music.
- Get you the importance of the music in our life.
- To make you aware of different Gharanas of Indian music.

14.3 HISTORY OF INDIAN MUSIC

As we mentioned in the introduction of this unit that Indian Music has a very long, unbroken tradition and is an accumulated heritage of centuries. It is believed that the sage Narada introduced that art of music to the Earth. The original can be traced back to Vedic days, nearly two thousand years ago. It is said that the sound that pervades the whole universe, i.e. Nadabrahma, itself represents the divinity. Organized Indian music owes its original to the Samaveda. The Veda has all the seven notes to the rage Karaharpriya in the descending order. The earliest Raga is speculated to be 'Sama Raga'. Theories and treatises began to be written about how the primitive sound 'Om' gave rise toe the various notes. The first reference to music was made by Panini (500 BC) and the first reference to musical theory is found in Rikparlisakhya (400 BC). Music was first formalized in India in connection with preserving the sruti texts, primarily the four vedas,

which are seen as *apaurasheya* (meaning "not created by man"). Not only was the text important, but also the manner in which they had been enunciated by the immortals. Prosody and chanting were thus of great importance, and were enshrined in the two vedangas (bodies of knowledge) called shiksha (pronunciation, chants) and chhandas (prosody); these remained a key part of the Brahmanic educational system till modern times. The formal aspects of the chant are delineated in the *Samaveda*, with certain aspects, e.g. the relation of chanting to meditation, elaborated in the *Chandogya Upanishad* (ca. 8th century BC). Priests involved in these ritual chants were called *samans* and a number of ancient musical instruments such as the conch (shankh), lute (veena), flute (bansuri), trumpets and horns were associated with this and later practices of ritual singing. Music also finds mention in a number of texts from the Gupta period; Kalidasa mentions several kinds of veena (Parivadini, Vipanchi), as well as percussion instruments (mridang), the flute (vamshi) and conch (shankha). Music also finds mention in Buddhist and Jain texts from the earliest periods of the Christian era.

The advent of Islamic rule under the Delhi Sultanate and later the Mughal Empire over northern India caused considerable cultural interchange. Increasingly, musicians received patronage in the courts of the new rulers, who in their turn, started taking increasing interest in local music forms. While the initial generations may have been rooted in cultural traditions outside India, they gradually adopted many aspects from their kingdoms which retained the traditional Hindu culture. This helped spur the fusion of Hindu and Muslim ideas to bring forth new forms of musical synthesis like qawwali and khyal. In this era, the melodic systems were fused with ideas from Persian music, particularly through the influence of Sufi composers like Amir Khusro, and later in the Moghul courts. Noted composers such as Tansen flourished, along with religious groups like the Vaishnavites. Much of the musical forms innovated by these pioneers

merged with the Hindu tradition, composed in the popular language of the people (as opposed to Sanskrit) in the work of composers like Kabir or Nanak. This can be seen as part of a larger Bhakti tradition, (strongly related to the Vaishnavite movement) which remained influential across several centuries; notable figures include Jayadeva (11th century), Vidyapati, Chandidas (14th–15th century), and Meerabai (1555–1603 CE). At the royal house of Gwalior, Raja Mansingh Tomar also participated in the shift from Sanskrit to the local idiom (Hindi) as the language for classical songs. He himself penned several volumes of compositions on religious and secular themes, and was also responsible for the major compilation, the *Mankutuhal* ("Book of Curiosity"), which outlined the major forms of music prevalent at the time. In particular, the musical form known as dhrupad saw considerable development in his court and remained a strong point of the Gwalior gharana for many centuries.

One of the strongest and most significant influences on Indian Music has perhaps been that of Persian music which brought in a changed perspective in the style of Northern Indian Music. In the 15th Century AD, as a result of the patronage give to the classical music by the rulers, the devotional dhruvapad transformed into the dhrupad form of singing. The Khayal developed as a new form of singing in the 18th century AD. The Indian Classical music, thus, developed from the ritualistic music in association with folk music and other musical expressions of India's extended neighborhood, developing into its own characteristic art.

Historical roots of both Hindustani and Carnatic Classical music traditions stem from Bharata's Natyashastra. The two traditions started to diverge only around 14th Century AD. Karnatic music is kriti based and Saahitya (lyric) oriented, while Hindustani music emphasis on the musical structure and the possibilities of Shudha Swara Saptaka (octave of natural moles) while Karnatic music retained the traditional octave. Both systems have shown great assimilative power, constantly absorbing folk tunes and

regional tilts and elevating many of them to the status of ragas. These systems have also mutually influenced each other.

14.4 FEATURES OF INDIAN MUSIC

The basic scale of Indian Music is heptatonic and its seven nates, called Sadja, Rsabha, Gandhara, Madhyma, Pancama, dhaivata and nisada, abbreviated to Sa, Ri, Ga, Ma, Pa, Dha, Ne. They may be elaborated with half tones of varying intervals classified according to number of srutes they contain, the srute is theoretical interval. According to Indian theory the 22 srutes are classified as follows:-

Sa	ri	ga	ma	pa	dha	ni	sa
….	……	……..	……	…….	…….	……..	…….

But from the time of Bharatamuni to the 18th century a scale corresponding to the Ecclesiastical Dorian mode was looked on as fundamental:

Sa	ri	ga	ma	pa	dha	ni	sa
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The above diagram shows that some notes have as many as three degrees of sharpness. The quarter notes of Indian music are chiefly noticeable in ornamentation, but they also occurs to some extent in melody. Besides the scale there are other basic classifications of tune types or we can call them main currents of music. They are as follows:

14.4.1 Raga

The earliest melody can be traced in the tribal and folk music of India. The simple tune of these people in the course of times, after polishing and formalization become Ragas. The famous scholar Matang deals with ragas in this work “Brihaddssi: he stated that no classical melody could be composed with less than five notes. Thus the process of grammalization of folk and tribal music started in 5th century AD. Ragas are named after the region in which they are developed. Bhairav, Todi, Yemen, Gandharva,

Deepak, Megha etc are the names of few ragas of Indian music. Raga is the basis of classical music**.** *Raga* is neither a scale, nor a mode. It is based on the principle of a combination of moles selected out the 22 nots intervals of the octave. There are 32 'melas', or parent scales, on which Ragas are based. Raga has its own principle mood such as tranquility, devotion, eroticism, loneliness, pathos and heroism. Each Raga is associated, according to its mood, with a particular time of the day, night or a season. A performer with sufficient training and knowledge alone can create the desired emotions through the combination of shrutis and notes. Every Raga is derived from some *Thaat* or Scale. Improvisation is an essential feature of Indian Music depending upon the imagination and the creativity of an artist. A great artist can communicate and instill in his listener the mood of the Raga. Ragas are placed in three categories:

(a) Odava or Pentatonic, a composition of five notes,

(b) Shadava or hexatonic, a composition of six notes and

(c) Sampoorna or heptatonic, a composition of seven notes.

Every Raga must have at least five notes, starting at Sa, on principal note, "King" is the note on which the rage is built. It is emphasized in various ways such as stopping for some time on the note, or stressing it. The second important note or the "Queen" corresponds to the "king" as the fourth or fifth note in relation to it. The ascent and descent of the notes in every raga is very important. Some ragas in the same scale differ in ascent and descent. The speed of a raga is divided into three parts: Vilambit (slow), Madhya (Medium) and Drut (fast).

14.4.2 Jatis

Jatis were the precursors of Ragas, a Jati is defined by ten rules of grammars. The scale of jati is called moorcchana. This system probably developed in 6th century BC. 'Annsa' is the most important note of Jati.

14.4.3 Tala

It is the theory of time measure and has the same principle in Hindustani and Carnatic music, though the names and styles differ. The musical time is divided into simple and complicated meters. Tala is independent to the music it accompanies and has its own divisions. It moves in bars, and each beat in it is divided into the smallest fraction Tala is the most important aspect of classical music, and it can be considered to be the very basis or pulse of music. Different talas are recognized like Dadra, Rupak, Jhaptal, Ektala, Adha-Chautal and Teen-Tal. There are over a 108 Talas, but only 30 Talas are known and only about 10-12 Talas are actually used. The most commonly encountered one is the one with sixteen beats called the *Teen-Taal*. The Laya is the tempo, which keeps the uniformity of time span. The Matra is the smallest unit of the tala.

Tala is a rhythmic cycle. It is rhythmic arrangement of beat in cyclic manner. Each cycle is complete in itself and repetitive. The cycle is further divided into sections which may or may not be equal. According to ancient texts there are 108 talas. The most common talas now in vogue are Adi, Jhampa, Roopka, Dadra, Choutal, Dhamar, Ektal, Trital etc. So the Indian musician was and still is an improviser. While a simple melody could be recorded in alphabetic notation. India never devised a finished system of writing music and the music of her ancient masters has vanished for ever. As at the present day, every performance was virtually a new work. The musician would choose his raga and Tala and often starting from well known melody, would elaborate his theme in the form of free variation.

The chief musical instrument of Indian music was the Vina usually translated “lute” Archeological evidence shows that the order harp type Vina was replaced by a lute with a pear shaped Vina was in turn superseded in the 8th century by the early form of Vina, with long finger board and small round body. Flutes and reed-instruments of various were widely played but the instruments of the trumpet type were rarely used except as signals. The

smaller drums played with finger as at present, more essential for any musical performance. Larger drums more used for the big ceremonies. The evidence also shows that Indian of two thousand years ago preferred the throaty types of singing. The singing voice was often treated as a musical instrument. In the late medieval era music became largely the pressure of professionals “the man who knows nothing of literature, music or art” runs on ancient Indian proverb “is noting but a beast’ without the beast’s tail and horns”

14.5 SCHOOLS OF INDIAN MUSIC

Indian music is broadly subdivided into two streams or school as follows:-

- Hindustani School of Music
- Karnatic School of Music

14.6 HINDUSTANI MUSIC AND ITS STYLES

Historically the Hindustani school of music had originated in northern India you can call it the music of north India. Hindustani classical music is the Hindustani or North Indian style of Indian classical music found throughout the northern Indian subcontinent. The style is sometimes called North Indian Classical Music or Shāstriya Sangeet. It is a tradition that originated in Vedic ritual chants and has been evolving since the 12th century BC, primarily in what is now North India and Pakistan, and to some extent in Bangladesh, Nepal and Afghanistan. Today, it is one of the two subgenres of Indian classical music, the other being Carnatic music, the classical tradition of South India.

It comes out from the ‘Samaveda’ with the time followed various contemporary changes. It is based on seven notes (swara), five odd notes 22 shrutis and seven sections (saptaka). It has three ragas – Sampurna, Shadhva and Apurva and 10 that. In Hindustani music there are 10 main

forms of styles of singing and compositions: Dhrupad, Dhamar, Hari Khayal, Tappa, Chaturang, Ragasagas, Tarana, Sargam and Thumri. Now days Ghazals have become very popular as the 'light classical' form of music.

14.6.1 Dhrupad

Dhrupad is an old style of singing, traditionally performed by male singers. It is performed with a tambura and a pakhawaj as instrumental accompaniments. The lyrics, some of which were written in Sanskrit centuries ago, are presently often sung in brajbhasha, a medieval form of North and East Indian languages that was spoken in Eastern India. The rudra veena, an ancient string instrument, is used in instrumental music in dhrupad. In another word we can say, Dhrupad is essentially a poetic form incorporated into an extended presentation style marked by precise and orderly elaboration of a raga. The exposition preceding the composed verses is called alap, and is usually the longest portion of the performance. Dhrupad comparilions have four parts or stanzas..

In fact prior to the reign of Akbar it was performed almost exclusively in temples. Dhrupad reached its pinnacle of glory during Akbar's reign when statwarts like Swami Haridas, Baba Gopal Das, Tansen and Barju Bawra performed it. By the 13th century AD, Dhrupad as a form of music was well developed. It was adapted for court performance during the reign of Raja Man Singh Tomar (1436-1517) of Gwalior – Swami Haridas and his disciple Tansen have also greatly contributed in its development. Dhrupad has been in decline since the 13th Century.

14.6.2 Khayal

Khyal is a Hindustani form of vocal music, adopted from medieval Persian music and based on Dhrupad. Khyal, literally meaning "thought" or "imagination" in Hindi-Urdu, is unusual as it is based on improvising and expressing emotion. This is most prominent genre of Hindustani vocal music depicting a romantic style of singing the most important features of a

Khayal are 'Tans' or the running glides over notes and 'Baltans' which distinguishes it. Khayal is dependent to a large extent on the imagination of the performance and the improvisations he is able to incorporate. Khayal are of two varieties: Vilambit (slow tempoed) and Drut (fast tempoed). A khayal is also composed in a particular raga and tala and has a brief text. The Khayal texts range from praise of kings or seasons, Lord Krishna, divine love and sorrow of separation.

Khayal originated as a popular from of music in the 13th Century AD and was ultimate in the blending of Hindu and Persian cultures. Its origins area mystery. Some people trace its origins to 'Sadarang' Nyaamat Khan, a beenkaar in the Mughal Court of Muhammad Shah 'Rangila'. Others believe that Khayal singing was the invention of Hussain Shah Sharqi.

14.6.3 Thumri

Thumri is supposed to be a romantic and erratic style of singing and is also called "the lyric of Indian Classical music." The song compositions are mostly of love, separation and devotion. Its most distinct feature is the erotic subject matter picturesquely portraying the various episodes from the lives of Lord Krishna and Radha. Thumris are composed in lighter ragas and have simpler talas. The lyrics are typically in a proto-Hindi language called Brij Bhasha and are usually romantic. Thumri originated in the Eastern part of Uttar Pradesh mainly in Lucknow and Benares, around the 13th Century AD and was believed to be first patronized in the court of Nawab Wajid Ali Shah of Lucknow. Thumri was developed by the famous musician Sadiq Ali Shah. It is believed to have been influenced by Hari, Kajri and Dadra, popular in Eastern Uttar Pradesh. Some people consider that an older musical presentation called Chalika, described in the Harivansha (400 AD) to be the precursor of Thumri. Some recent performers of this genre are Abdul Karim Khan, the brothers Barkat Ali Khan and Bade Ghulam Ali Khan, Begum Akhtar, Girija Devi, Beauty Sharma Barua, Nazakat-Salamat Ali Khan, Prabha Atre, Siddheshwari Devi, and Shobha Gurtu.

14.6.4 Dadra

Dadra bears a close resemblance to the Thumri. The texts are as amorous as those of Thumris. The major difference is that Dadras have more than one antarce and are in Dadra tala. Singers usually sing a Dadra after a Thumri.

14.6.5 Dhamar Hori

These compositions are similar to Dhrupad but are chiefly associated with the festival of Holi. Here the compositions are specifically in praisa of Lord Krishna. This music, sung in the dhamar talam is chiefly used in festivals like Janmashtami, Ramnavami and Holi. Hori is a type of dhrupad sung on the festival of Holi. The compositions here describe the spring season. These compositions are mainly based on the love pranks of Radha-Krishna.

14.6.6 Tappa

Tappa is a form of Indian semi-classical vocal music whose specialty is its rolling pace based on fast, subtle, knotty construction The Tappa is said to have developed in the late 13th century AD from the folk songs of camel drivers. The credit for its development goes to Shorey Mian or Ghulam Nabi of Muttan Tappa literally means ‘jump’ in Persian. They are essentially folklore of love and passion and are written in Punjabi.

Its beauty lies in the quick and intricate display of various permutations and combinations of noles. The compositions are very short and are based on Shrinagar Rasa. It is rather strange that even though the Tappa lyrics are in Punjabi, Tappa is not sung in Punjab. Varanasi and Gwalior are greatly influenced by the Tappa style, where Ram Nidhi Gupta created a special kind of songs, called Bangla Tappa, after the same kind of music from Punjab called Shori Mia’s Tappa. Among the living performers of this style are Laxmanrao Pandit, Shamma Khurana, Manvalkar, Girija Devi, Ishwarchandra Karkare, and Jayant Khot.

14.6.7 Ragasagar

Ragasagar consists of different parts of musical passengers in different ragas as one song composition. These compositions have 8 to 12 different ragas and the lyric indicate the change of the ragas. The peculiarity of this style depends on how smoothly the musical passages change along with the change of ragas.

14.6.8 Tarana

Tarana is a style consisting of peculiar syllables woven into rhythmical patterns as a song. It is usually sung in faster tempo. Another vocal form, taranas are medium- to fast-paced songs that are used to convey a mood of elation and are usually performed towards the end of a concert. They consist of a few lines of poetry with soft syllables or bols set to a tune. The singer uses these few lines as a basis for fast improvisation. The tillana of Carnatic music is based on the tarana, although the former is primarily associated with dance.

14.6.9 Chaturang

Chaturang denates four colours or a composition of a song in four parts: Fast Khayal, Tarana, Sargam and a 'Paran' of Tabla or Pakhwaj".

14.6.10 Ghazal

Ghazal is an originally Persian form of poetry. In the Indian sub-continent, Ghazal became the most common form of poetry in the Urdu language and was popularized by classical poets like Mir Taqi Mir, Ghalib, Daagh, Zauq and Sauda amongst the North Indian literary elite. The Ghazal is mainly a poetic form then a musical form but it is more song like then the thumri. The Ghazal never exceeds 12 Shers (couplets) and on an average, ghazals usually have about 7 shers. The Ghazal is described as the "pride of Urdu Poetry". The ghazal originated in Iran in the 10th century AD. It grew out of the Persian qarida, a poem written in praise of a King, a benefactor or a nobleman. The ghazal found an opportunity to grow and develop

in India around 12th Century AD when the Mughal influences came to India, and Persian gave way to Urdu as the language of poetry and literature. Even though ghazal began with Amir Khusro in Northern India. Deccan in the south was its home in the early stages. It developed and evolved in the courts of Galconda and Bijapur under the patronage of Musliim rulers. The 13th and 19th Centuries are regarded as the golden period of the ghazal with Delhi and Lucknow being its main centre.

CHECK YOUR PROGRESS - 1

1. How many notes are there in Indian music?

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2. Hown many ragas are there in Indian Music?

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3. Do you know the Chief musical instrument of Indian Music?

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4. The name Karnatak was cained by?

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5. Who introduced ‘Kriti’ form of composition in Karnatic music?

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6. Name the famous style of Hindustani music.

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14.7 GHARANAS OF HINDUSTANI MUSIC

The word Gharana has its root in the Hindi word ghar (from the Sanskrit word grah). It is an abstract noun of ghar meaning of the house Right from the earliest times, there have always been different schools of music in our country. After Akbar music did not occupy the place of importance, and gifted musicians all over north India were absorbed into different native states. The rulers of these states were generally averse to their musicians traveling to other states. This isolation produced a kind of musical confinement. The enforced isolation gave the musicians no alternative method but to vigorously practice whatever they knew and to develop even greater refinement and subtlety. In the present time music has taken an all pervading place. There is a rich tradition of Gharanas in classical Hindustani music. The music Gharanas are also called styles. These schools or Gharanas have their basis in the traditional mode of musical training and education. Every Gharana has its own distinct features. The main area of difference between Gharanas is the manner in which the notes are sung.

The concept of a Guru- Shishya leads to the development of Gharanas. The Gharanas emerge from the creative style of a genius, who gives existing structures a totally new approach, form and interpretation. The new

approach, form and interpretation apply to include the tone of the voice, the pitch, the inflexions and the intonations, and the specific application of the various nuances. Let's have a quick look at popular Gharanas of Hindustani classical music.

14.7.1 Qawwal Bache Gharana

This gharana is said to be the first of its kind in the stylization and dissemination of Khyal and Khyali gayaki. The famous exponents were Savant and Bula (brothers). Other famous musicians are Shakkar Khan, Makkan Khan and Jaddu Khan all were exponents of Khyal.

14.7.2 Atrauli Gharana

This is the oldest among all the Khayal Gayaki (vocal) styles. The distinctive feature of this style of singing has been noted as its lucidity and simplicity.This Gharana was founded by two brothers Kali Khan and Chand Khan. The gharana is famous for its Dhrupada school, but khyal singing is the latest fad. Dullu Khan and Chhajju Khan were two Dhruvapada singers who sand Gaurhar Bani. Other exponents are Hussain Khan, Shahab Khan etc. Ustad Alladiya Khan is the brightest jewel of this Gharana. Pandit Malikarjun Mansoor is one of the finest exponents of this Gharana. Kishori Amonkar is the only daughter of the famous singer Mogubai Kurdikar of Bombay. She is easily one of the most gifted singers among women today in the north.

14.7.3 Gwalior Gharana

This gharana originated from Abdullah khan and Kadir Baksh Khan, who were brothers. They were reputed singers of Khyals. After that came the two sons of Kadir Baksh – Nathan Khan and Pir Bux. The two brothers settled down permanently in Gwalior and trained their sons Haddu Khan. Other exponents are Pandit Vishnu Digambar Paluskar, Anant Manohar Josh, Ingle Bua, Anna Bua, Mehdi Hussain Khan, Onkar nath Thaku,

Vanayaka Rao Patwardhan, Narayanrao Vyas, B.R. Deodhar and others. Gravity and sobriety are important features.

14.7.4 Agra Gharana

The Agra Gharana places great importance on developing forcefulness and deepness in the voice so that the notes are powerful and resonant. Agra gharana, it is believed had two branches, the first sprang from Syamrang and Sarasarang and the other from Imdad Khan. The school of Imdad Khan Gravitated towards light music. After these two the great musicians of this school were Gagge Khuda Bux, Ghulam.

Kallan Khan was the second son of Khuda bux. Among the several students he taught were Faiyaz Khan, Anwar Hussain Khan, Nanhe Khan, Bashir Khan and Vilayat Hussain Khan. Bhaskar Rao Bhakhle was a disciple of Nathan Khan. The important singers of this Gharana are Faiyyaz Khan, Latafat Hussein Khan and Dinkar Kakini.

14.7.5 Saharanpur Gharana

This gharana is believed to have begun from Khalifa Mohammad Zama, who was a well known Sufi. After him there were several great musicians in this gharana. Bande Ali Khan, the famous vina player, Bahram Khan, Zakruddin Khan and Allabande khan, Nasiruddin Khan, Rahimuddin Khan, Dagar.

14.7.6 Patiala Gharana

Patiala Gharana is regarded as an offshoot of the Delhi Gharana. The Patiala Gharana is characterized by the use of greater rhythm play and by Layakari with the abundant use of Bols, particularly Bol-tans.It was founded by Ustad Fateh Ali Khan and Ustad Ali Baksh.The major singers of the Patiala Gharana are Bade Ghulam Ali Khan, Ajoy Chakravarti, Raza Ali Khan, Beghum Akhtar, Nirmala Deni, Naina Devi, Parveen Sultana.

14.7.7 Mewati Gharana

The Mewati Gharana gives importance to developing the mood of the raga through the notes forming it and its style is Bhava Pradhan. It also gives equal importance to the meaning of the text. The founder of Mewati Gharana was Ghagge Nazir Khan. The exponents of the Mewati Gharana are Pandit Jasraj, Moti Ram, Mani Ram, Sanjeev Abhyankar and others.

14.7.8 Sahasvan Gharana

This gharana is an offshoot of the Gwalior Gharana. The Rampur Sahaswan Gharana there is a stress on the clarity of swara in this style and the development and elaboration of the raga is done through a stepwise progression. It began with Inayat Hussain Khan the son in law of Haddu Khan of Gwalior. Ghulam Mustafa Khan, Ustad Nissar Hussain Khan, Ustad Rashid Khan, Sulochana and Brihaspati are some great exponent of this style.

14.7.9 Delhi Gharana

This gharana traces its origin to Tansen but according to some this was founded by Miyan Achpal in the 19th Century. Some other great musicians of the Gharana were Sadiq Khan, Murad Khan, Bahadur Khan etc. The Delhi Ghaana was represented by Tanras Khan and Shabbu Khan. The highlights of Delhi Gharana are pleasing expension and exquisite compositions. Some of the notable exponents of Delhi Gharana are Chand Khan, Nasir Ahmed Khan, Usman Khan, Iqbal Ahmed Khan and Krishna Bisht.

14.7.10 Fatehpur Sikri Gharana

It did not become a well known gharana. It claims its origin from the time of the Mughal Emperor Jahagir. This gharana is said to have started with two brothers, Zainu Khan and Zorawar Khan, who were great Dhruwapada and Khyal singers.

14.7.11 Khurja Gharana

This gharana began in the 18th century with Nathan Khan and his son Jadhoo Khan. Imam Khan was the son of Jadhoo Khan. He was followed by his son Ghulam Hussain. Zahur Khan and Ghulam Haidar Khan, son of Ghulam Hussain continued the traditions of this gharana. The last of the ustads in this gharana was Ustad Altaf Hussain Khan the son of Jahur Khan.

14.7.12 Jaipur Gharana

The most distinctive feature of the Jaipur Gharana can be best described as its complex and melodic form which arises out of the involutedly and undulating phrases that comprise the piece. This gharana is nearly 160 years old. The most famous exponent was Rajab Ali Khan. Other greats were Sawal Khan, Mushraf Khan, Mujahid Ali Khan, Sadiq Ali Khan etc.

14.7.13 Bhendi Bazaar Gharana

The most distinctive feature of the Bhendi Bazaar Gharana is the presentation of Khayal, which is open voice, using Akar. There is a stress on breath-control and singing of long passages in one breath is highly regarded in this Gharana.The Famous ustads are Nazir Khan, Chajju Khan, and Aman Ali Khan. Shivkumar Shukla and Ramesh Nadkarni are the pupils of Aman Ali Khan. The most significant characteristics of this gharana is that it specializes in madhyalaya khyal. The exponents of this gharana seldom sing Vilambit Khyals.

14.7.14 Kirana Gharana

It derives its name from the birthplace of Abdul Kharim Khan of Kirana near Kurukshetra. In the Kirana style of singing, the swara is used to create an emotional mood by means of elongation and use of Kana-s. This gharana claims its origin from the famous binkar Ustad Bande Ali Khan. It was recognized after Ustad Behere Abdul Wahid Khan and Ustad Abdul

Karim Khan claimed to be long to it. Other exponents are Suresh Babu Mane. Sawai Gandharva, Gangubai Gangal, Hirabai Barodekar, Sarasvati Rane, Bhimsen Joshi, Feroz Dastur and Pran Nath. This gharana specializes in singing the svara as accurately as possible.

14.7.15 Rampur Gharana

The gharana is also an offshoot of the Gwalior Gharana. It was founded by Ustad Wazir Khan. Other exponents were Inayat Hussain Khan. Bahadur Hussain and Mohammad Ali. The contemporary exponents are/ were Ishitiaq Hussain Khan, Nisar Hussain Khan, Hafiz Ahmad Khan, Sartaj Hussain Khan and Ghulam Mustafa. The main features of the gharana are similar to Gwalior with the difference that there is specialization in Taranas. Bahadur Hussain was a great composer of taranas.

14.7.16 Banaras Gharana

The Benaras Gharana evolved as a result of great lilting style of khayal singing known by Thumri singers of Benaras and Gaya. The Founder of this gharana is Pt Gopal Mishra and the chief exponents of the Benaras Gharana are Rajan Mishra, Sajan Mishra, Girija Devi and others.

CHECK YOUR KNOWLEDGE - 2

1. Who founded Gwaliar Gharana?

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2. Kishori Amonkar is famous exponent of which gharana?

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3. Which gharana is the most specially in the Sarara?

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4. Who is great composer of Taranas?

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5. Define the term Gharana.

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6. In Which century the Indian Music devided into tow?

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7. Who was the founder of Banaras Gharana?

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14.8 KARNATAK MUSIC

The word ‘Karnatak’ was coined by Vidyaranya in the fifteenth century. He served Vijayanagar Kingdom as Prime Minister. However, Karnatak denotes south Indian music distinct from the Hindustani music. This form of music has been influenced greatly by the old Dravidian music. This form of music has been influenced greatly by the old Dravidian music. As pr the ‘talas’ is concerned, karnatak music follows the old system and nomanctature of beats. Ragas in it are mostly named in Sanskrit, whereas in Hindustani music the names are desiratives fo the dialects of the regions. Jallapakkam – Annamacharya introduced “Kriti” form of composition in Karnatak music. Some of the important names of Karnatak music are M.S.

Subhalakshmi, Ravi Kiran. As for the Tala is concerned, Karnatak music follows the old system and nomenclature of mantras (beats). Ragas in the south are mostly named in Sanskrit, whereas in the north the names are derivatives of the dialects of the regions.

Jal lapakkam Annamacharya of Andhra Pradesh is believed to have conceived Kirti form of composition, which consists of pallavi, anupallavi and charanam. Purandardasa who hailed from Maharashtra is said to have composed 475,000 songs (according to his own reference in the dasarpada). He developed the Kriti, which had just been introduced by jallapakkam. He also composed the earliest Laksana gitas and other vocal exercises. The immortal Trinity of Karnatak music, Thyagaraja, Syama Sastry and Muthuswami Dikshitar were born in the later half of the nineteenth century. The greatest of them was undoubtedly Thyagaraja. He would make several composition in a Raga so as to explore thoroughly its various musical potentialities. He also introduced what are known as sangatis. These are beautiful variations of phrases occurring in Kritis.

The post Trinity period witnessed many stalwarts setting traditions and different styles. Some of the important names are Patnam Subramai Iyer, Poochi Srinivas Iyengar, Veena Dhanam, Tirukodikaval.

14.9 CLOSE FORMS OF KARNATAK MUSIC

- **Varnam:** it is a closed form mainly learnt to study the essence of raga. It has three broad parts which together form the whole composition. It involves characteristics phrases, melodic movement of Raga. The composition consists of Pallavi, Anupallavi and muktayi Svara.
- **Javali:** it is similar to Padam so far as the text and music is concerned. It given direct descriptions of love set in suitable ragas. It is usually of a faster tempo and are favourite with Bharat Natyam dancers. This form is similar to Tappa in north India.

- **Tillanna:** Tillanna is sung in later part of the concert. Generally, this is an item in the repertoire of dancer. Its counte part in north India is tarana.

14.10 SUMMARY

So In this unit you get the details of Hindustani music and its famous houses the term used for them is 'Gharana'. Pt. Vishnunarayan Bhathkhande and Pt. Vishnu Digamber reestablished the glory of Indian classical music Bhatkhande established music school at Vadodara and lucknow while it Digamber opened "Gandhara Music School" in Lahore. Indian classical music is facing western influences today but still it is the basis of all Indian music. The personalities like Subhalakshmi, Kumar Ghandharav, Vilayat Khan, Bismullaha Khan, Bhemsen Joshi etc explored the glory of Indian music in the different corner of world. Pt. Ravishankar remained the Professor emirates in California University of USA. I think it is enough to explain that the originality and beauty of Indian music is forever.

14.11 GLOSSARY

- Anonymous – of name unknown
- Chant – to sing musically
- Confinement – restraint
- Derivatives – derived from the actual word
- Formalization – bound to role
- Heptatonic – having the seven tones
- Liturgical - Pertaining to Vedic Karmkand
- Offshoot – branch of a tree
- Subtlety – extreme acuteness, fineness

14.12 ANSWERS TO CHECK YOUR PROGRESS

Check your progress - 1

1. Seven
2. Six
3. Vina
4. Vidyaranya
5. Jallapakham Annama Charya
6. Dhrupad, Dhamar, Hari Khayal, Tappa, Chaturang, Ragasagas, Tarana, Sargam and Thumri

Check your progress - 2

1. Abdullah Khan and Kadir Baksh Khan
2. Atrouli Gharana
3. Kirana Gharana
4. Bahadur Hussain
5. The word Gharana has its root in the Hindi word ghar (from the Sanskrit word grah). It is an abstract noun of ghar meaning of the house Right from the earliest times, there havealways been different schools of music in our country.
6. 13th century A.D.
7. Pt Gopal Mishra

14.13 QUESTIONS

Long question

1. Describe the Chief features of Indian Music.
2. Write a short essay on the Gharanas of Hindustani music.

Short Questios

1. What do you mean by notes?
2. What is Shruti?

3. Define the term Rag?
4. What is tala?
5. Who gave the word Karnatic?

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14.15TERMINAL AND MODEL QUESTIONS

1. Elaborate the religious and pilgrimage tourism resources of India.
2. What advice would you like to give to your client if he is planning to visit Badrinath and Kedarnath?
3. Write short notes on the following religious places:

   a) Vaishno Devi Temple b) Gangotri
4. Describe the char dham yatra of garhwal.
5. Give the significance of Varanasi and Kadarnath as an important spiritual place.

UNIT 15: POPULAR HANDICRAFTS OF INDIA

STRUCTURE:

15.1 INTRODUCTION
15.2 OBJECTIVES
15.3 COMMODITY AND COMMODITIZATION
15.4 INDIAN HANDICRAFTS: A HISTORICAL PERSPECTIVE
- 15.4.1 PRE-BRITISH PERIOD
- 15.4.2 UNDER COLONIAL RULE
- 15.4.3 POST INDEPENDENCE PERIOD

15.5 POPULAR HANDICRAFT OF INDIA
- 15.5.1 CLAY, CRAFT AND POTTERY
- 15.5.2 STONE WORKS
- 15.5.3 WOOD CRAFT
- 15.5.4 METAL CRAFT
- 15.5.5 IVORY
- 15.5.6 GEMS AND PRECIOUS STONES
- 15.5.7 GOLD AND SILVER WORKS
- 15.5.8 ORNAMENTS AND JEWELLERY
- 15.5.9 TEXTILE AND COSTUMES
- 15.5.10 OTHER CRAFTS

15.6 MARKETING OF HANDICRAFTS IN INDIA
15.7 WEAKNESSES OF HANDICRAFTS SECTOR
15.8 HANDICRAFT AND TOURISM
15.9 SUMMARY
15.10 GLOSSARY
15.11 ANSWER TO CHECK YOUR PROGRESS
15.12 REFERENCE / BIBLIOGRAPHY
15.13 SUGGESTED READINGS
15.14 TERMINAL QUESTIONS

15.1 INTRODUCTION

The artisanal production was the only form of industrial production until the mill industries were established in India during the 19th Century. There were broadly two types of goods produced in this sector: (1) Articles of mass consumption which were used in everyday life and were cheaper and could be produced with much less skill. (2) On the other hand, there were refined and sophisticated items for the use of moneyed classes. The production of these articles required skills of very high standard and they

could not be produced in bulk their clientele was restricted and only the affluent could afford their high prices. These goods also had an international market. Among these items were fine muslins, silks, jewellery, traditional shoes, decorative swords and weapons, etc.

Both types of handicrafts faced decline during the British rule as a result of colonial policies and the onslaught of the mill industry. The decline has continued even in the independent India for lack of adequate support and the invasion of the machine made goods even in the rural areas. Support from the Government, development of marketing strategies and growth in tourism can help to reinvigorate the traditional arts and crafts of India. This Unit starts with explaining commoditization. It then gives you a historical perspective of the Indian Handicrafts. Finally, the Unit deals with two case studies regarding the relationship between tourism and handicrafts along with the issues related to the marketing of handicrafts in India.

15.2 OBJECTIVES

After reading this Unit you shall be able to learn about the:

- concepts of commodity and commoditization;
- growth and decline of Indian handicrafts historically;
- various types of Indian handicraft
- role of tourism in promotion of handicrafts

15.3 COMMODITY AND COMMODITIZATION

Any product of labour intended for exchange through buying and selling is a commodity. Everything is produced by combining the factors of production, that is, land, labour and capital. However, only those things which are produced for the purpose of sale are called commodities. This means that those things which are produced for direct consumption are not

commodities. Any commodity has a use value and an exchange value. For example, a basket, which is a handicraft item, can be used at home or anywhere for storing grain, fruit, etc. This is its use value. The same basket can also be exchanged for grain or a pot or tooth paste, soap or sugar or simply for money. That is its exchange value. The process of turning a useful thing into a thing for sale, that is, into a commodity, is called commoditization. The extent of commoditization was limited in pre-capitalist economies where the market system was not fully developed. For example, in a barter economy, goods are exchanged in lieu of each other and consumed more or less immediately. In a money based economy, however, the consumption is not immediate but is mediated at various levels. For example, a shawl produced by a Kashmiri weaver is purchased by a middleman/merchant who sells it to a wholesaler in Delhi who, in turn, sells it to a retailer from whom it is purchased by a consumer. The commoditization in this case has developed full blown and the exchange value of the commodity is enhanced. The majority of the handicrafts items are also produced for exchange or sale. Production of handicrafts requires raw materials and labour. It is only by selling the products that the artisans can purchase these factors of production and perpetuate the tradition. The handicrafts items, therefore, have always been commodities in one form or the other. In fact, unless complete patronage from some source is provided, commoditization is the only channel through which the craft traditions can be maintained.

Excessive commoditization can, however, have two different impacts on the traditional handicrafts:

(i) On the positive side, it can motivate the artisans to refine their skills, introduce innovation in design and techniques and train more manpower to increase the production. This way the arts and crafts traditions can be maintained, revived and enriched. They can provide more employment and generate more skilled manpower.

(ii) On the contrary, if care is not taken, excessive commoditization can also lead to the devaluation of the artistic content of particular crafts. In a rush to meet demands the quality can be lowered which can ultimately lead to the loss of consumers interest in the products leading thereby to their decline. Thus, while the commoditization of handicrafts is not unwelcome, it must be carefully, handled in order to avoid its negative impacts.

15.4 INDIAN HANDICRAFTS: A HISTORICAL PERSPECTIVE

Handicrafts are mostly defined as "items made by hand, ofte-n with the use of simple tools, and are generally artistic and for traditional in nature. They are also object of utility and object of decoration. India has an ancient tradition of arts and crafts. In this section we will discuss the development and decline of the Indian handicrafts over the centuries.

15.4.1 Pre-British India

Most of India's crafts have a long ancestry reaching back to hundreds of years. There is at least one of them, namely, pottery-making, whose continuity can be traced as far back as the Harappan Civilization. India's most famous artisanal product, the textiles, reached the zenith of refinement during the Mughal period. Many other artisanal crafts also flourished under the patronage extended to them by the state and the nobility. During Gupta period, crafts like metal works, ivory work, jewellery, etc. were much in demand even outside the country. Under the Mughals all kinds of weaving and silk spinning were brought to perfection. The artisanal production in pre-British India was organised mainly in four ways:

(i) The largest volume of artisanal production was integrated with the village economy under the jajmani system. In Deccan and Maharashtra this was termed as balutedari system. The production

included the articles of daily use, agricultural implements, commodities Handicrafts for local fairs, etc.

(ii) The second category of artisanal production was done in the urban areas by individual artisans mostly independently. This production was mainly for sale and almost every craft had specialized artisans who manufactured articles for the market. In the medieval period this specialization was very marked in the textile production. There were area specializations also. Thus we find that Masulipatnam, Banaras and Qasimbazar emerged as specialised centres for Saris or Kashmir for carpets and shawls.

(iii) In many parts of India during the 17th Century, they also developed some sort of putting-out system of artisanal production. It was called dadni. In this system:

- the merchants advanced cash to the artisans for production,
- the artisans had to produce goods according to the specifications given to them by the merchants, and
- They had to deliver goods within the given time.

In this way, the artisans lost control over the quality, quantity and duration of production.

(iv) Another form of artisanal production which catered to the demands of the kings and nobles during the medieval period was through the karkhanas. The ownership of the karkhanas vested in the kings and high nobles. Skilled artisans were employed there to produce expensive luxury items for the nobility. Since the capital required to produce such articles was huge, the individual artisans could not afford to produce them on their own. The production from these karkhanas was not for the market but for the personal use of kings and nobles.

India's crafts were traditionally produced by individual caste groups. Thus while the weavers (Julahas, Bunkars) made clothes, shoes were

made by Mochis (leather workers); Sunars (goldsmiths) were adept at making jewellery while Luhars (ironsmiths) made iron tools, implements etc. and carpenters (Barhais) worked with wood. This tradition still continues in most parts of India today. These artisan castes are endogamous groups and have their places in the caste hierarchy. This closed nature of crafts production, on the one hand, stifled the possibilities of innovation and intermixture, but, on the other hand, it kept alive the traditions through centuries of economic and political vicissitudes.

In the pre-British India, the artisanal production was very important, both in terms of providing employment and its contribution to the economy. It was the second biggest source of employment and its proportion to the national income was approximately 6.5% in the 18th century.

15.4.2 Under Colonial Rule

Under the rule of the British the Indian artisanal production declined rather sharply.

(1) The first phase started with the British East India Company acquiring political power in and Change Bengal after the Battle of Plassey in 1757. Before 1757 the Company brought gold and silver into India in exchange for Indian hand-made textiles and other goods. In this exchange India benefited as there was no market for British made goods in India and the Indian goods could only be purchased by money. After 1757, however, the situation changed at three levels.

Firstly, the East India Company financed its trade in India by the money acquired through plunder and Diwani rights in Bengal. Now it was not very hard pressed to bring much bullion from Britain. Secondly, it established monopoly over the produce of the Bengal artisans who were forced to supply goods at low prices to the Company. The prices were kept frxed at 15 to 40% less than that of the market prices of these goods. This created grcat hardship to the weavers and other artisans of Bengal and other parts of India. Thirdly, the British rule, by eliminating most of the Indian

princes and nobles, destroyed the main market for the artisanal luxury products.

Thus during the first phase which covered the period from 1757 to 1813 and has been termed as the period of monopolistic trade, the artisanal productions in India, particularly in the area of textiles, were adversely affected.

(2) The second phase which started from 1813 when other British companies were also allowed to trade in India and the English machine made cotton goods started arriving in bulk in India. Indian nationalist economists showed that the import of English cotton goods increased in value from 156 in 1794 to 108824 in 1813. In the coming decades this import increased phenomenally. These machine-made goods were cheaper compared to the handmade Indian textiles. This caused a rapid decline in the production of Indian textiles thereby causing great misery to the weavers. One contemporary authority remarked: "The misery hardly finds a parallel in the history of commerce. The bones of the cotton weavers are bleaching the plains of India."

(3) The third phase started in the 1850s and 1860s and continued up to 1947. During this period, Indian handicrafts were subjected to the combined onslaught of the British as well as the Indian mills. While the Indian cotton mill industry was fighting its own battles against the discriminatory colonial policies, they further eroded the already declining handicrafts market. The impact was most notable on the handmade cotton goods.

15.4.3 Post-Independence India

Some attention was paid in the direction of development of Indian handicrafts after independence. The All India Handicrafts Board was established in November, 1952 to investigate the problems and suggest the promotional avenues for the development of handicrafts. In 1958, the Handicrafts and Handloom Export Corporation of India Ltd. was set up to promote handicrafts exports. Various state emporia were opened to make

the artisanal products accessible to the buyers. Crafts Museum was opened up in 1953 in Delhi to popularize the Indian hand made goods. In the cooperative sector, the Central Cottage Industries Emporium in Delhi is a major marketing body. Apart from this, the Government of India has also established Zonal Cultural Centres in the form of Shilpagram in Udaipur (Rajasthan), Calico Museum and Utensils Museum in Ahmedabad (Gujarat), Raja Dinkar Kelkar Museum in Pune (Maharashtra) etc.

CHECK YOUR PROGRESS-1

1) Explain the terms commodity and commoditization in 50 words.

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2) Discuss the handicraft production in pre-British India in 100 words.

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15.5 POPULAR HANDICRAFT OF INDIA

15.5.1 Clay Craft and Pottery

In India like elsewhere in the world clay craft is perhaps the earliest of craft forms. Being one of the most basic materials found in every corner of the country, clay has been used for making earthen ware, figurines, bricks, tiles, beads etc. Terracotta objects are one of the earliest artifacts found during excavations of archaeological sites as early as the chalcolithic period and continue to exist in the present times. All these crafts are of two types. One is making of objects and articles for everyday use across the land. Second is the artistic and decorative articles aesthetically made. The former remains mainly as a form of production with limited skills while the

latter exhibits a high level of skill and mastery on the part of the craftsmen. Kashmir, Gujarat, Rajasthan, Kerala and some pockets of U.P. and Bengal have emerged as important centres of the crafts. In U.P. (Nizamabad and Chinhat) pottery with lustrous body is made. Nizamabad has a dark black pottery. These glazed potteries have beautiful designs. Khurja specialists in ceramic pottery with biright colours. In Gorakhpur terracotta horses and elephants are a specially. For Durga Puja festival in Bengal large figures of gods, goddesses especially of goddess Durga are made. Wall panels and plaques in terrmtta are feahes of this region. Orissa and Madhya Pradesh have a rich tradition of terracotta roof tiles. In Madhya Pradesh moulded figures are also made.In Kashmir. Special glazed pottery is made in Srinagar. The use of deep green, blue and brawn colours is prevalent. Tableware of all shapes and uses has a large variety. In this region other imwant centres are Ladakh and Jammu Large storage jars of Jammu are famous. All articles of daily use, images and icons for Budhhist monasteries are made in bright colours in Ladakh. In Gujarat, especially Kutch region is renowned for its earthenware. Toys, festival objects, ritual pots, and figures are made here. The unique feature is the pale creamy calour and richness of decoration. Maharashtra has a long tradition of making Ganesha, the main deity of this region, in all forms and shapes. Rajasthan has a special black coloured pottery. These are both polished and porous. In Karnataka also the black pottery is made. Here clay toys are a specialty. In Tamilnadu the images of deities are very popular. These are made in almost all parts. Vellore and usilampatti are famous for using black and red colours. Kerla is famous for ritual pots made there. In the North-East, Manipur is famous for its pottery. Here the pottery is made maily by women and without the potter's wheel. Before baking, the pots are polished with stones. The earthenware made at Goa have a rich velvety surface.

15.5.2 Stone Works

Another basic material that does not need much processing and technology is stone. Stone is perhaps the earliest companion of man in the history of civilization. The earliest tools available are of stone. A whole epoch of human civilisation is termed as Stone Age. Stones of all varieties have been worked upon for making articles of daily use, tools, houses, decorative objects, sculptures and even jewellery. Different types of stones from the most common ones to region specific ones to precious gems have been used in different ways from architectural construction, to sculptures, to making jewelry and so on.

Use of stone for building purposes and sculpture also dates back to thousands of years. The statues found in Harappan excavations are made from steatite alabaster, lime stone, red sandstone and dark grey stone. The most famous of these is a bearded head found in Mohenjo-Daro. Stone sculpture of North-West region (Gandhara tradiition) is famous. A famous statue of Yakshi of Didarganj (in Bihar) dates back to Maurya period and is a finest piece of sculpture. The temples and Budhhist monasteries all over India boasts of stone sculptures dating back to almost two thousand five hundred years. Use of stone for making houses and temples also dates back to more than two thousand years. We have a large number of structures surviving to this day. Beautiful palaces, forts and other structures made from stone during the medieval period are part of rich Indian heritage. Famous rock cut temples of Ellora and Himachal Pradesh are beautiful specimens. In these temples, the whole structure is made from a single rock. Many temples display a rich tradition of stone works. Sun temple at Konark, Jagannath temple at Puri, group of temples in Khajuraho, Meenakshipuram and Rameshwararn temples in the South are only a few examples. Qutb Minar in Delhi, magnificent forts at Fatehpur Sikri, Agra, Delhi, Jaipur and many other places are-examples of stone craft. In Taj Mahal the craft reached its zenith.

The large variety of stones available in Rajasthan makes it a prominent place for stone works. Presently it is the most important place for marble statues. These are supplied to all parts of India. However, the most delicate and famous work done at Rajasthan are screen and lattice (jali) work (perforated screens). Besides these, bowls, containers and stone boxes are also made. In Tamil Nadu, Salem district is a centre of stone work. Here vessels, dishes, lamps and grinding stones are made in large numbers from soft grey and hard black stones. Taj Mahal with its magnificent decorative stone work has inspired stone cutters in Agra for centuries. Here, mainly marble is used for making models of the Taj and other buildings, wall plates, jewellery baxes and other decorative pieces. In Bihar, Gaya is the main centre of stone works. The stone cutters of Orissa also have a long history. Beautiful temples of Konark, Puri and Bhubaneshwar (there are many but most outstanding is Lingaraj Temple) are testimony of skills of stone workers. Sandstone and soap stone (a type of soft stone) are the main varieties of stones used here. Models of temples, vessels, statues of gods and goddesses are the main articles.

15.5.3 Wood Craft

Wood: In India wood craft continues to be dominated by the expertise of craftsmen. Intervention of machines and the factories in this field is still minimal. Like the potter almost every village has its carpenter. Things made with wood are widely used in day-to-day life. In certain regions even the houses are made with wood. The most widely used articles of wood are certain agricultural implements, carts, accessories of houses and household furniture's. Utensils, trays, cups, boxes, chests etc. are made in a variety of ways. Baskets, Jars for storage, furnitures and other household items are also made depending upon the availability of the raw materials. Toys and decorative items are also made.

In Gujarat the use of wood is made to provide elegance to houses. Doors, windows and pillars are decorated with carvings. Beautiful projected

balconies are made with lattice (jali) and carvings. Supportive brackets between walls, roofs and archways are made with wood and decorated with variety of motifs. In the region of Kutch the doors and windows of havelis are beautifully carved. Huge images of god and goddesses in wood adorn most of the houses. Kerala also has a tradition of rich use of wood in the houses called tharvad. In the Rajouri region of Kashmir a local variety of wood called Chikri is used. This grain wood of cream colour is used to make combs, spoons and other small items. Saharanpur in UP is famous for wooden furniture, screens and decorative pieces. In the South availability of sandalwood in Karnataka has given rise to the wood craft. Beautiful carvings are done here. Large statues and elephants and a host of small pieces of art are made with this fragrant wood. Neighbouring Andra Pradesh also has a flourishing wood craft. Here the sandalwood used is of red colour. Assam and Nagaland is one of the prominent places where fine wood work is done.

Bamboo and Cane: The tribal societies with their dependence on the forest products have developed the art of using bamboos in various forms. Assam is the biggest centre of cane furniture. Here the chairs, baskets, garden swings and household items are made with cane. Mats of bamboo traps are quite common. In Mizoram long baskets with broad tops and narrow tapering bottoms are made. In Kerala a place called Pattamadai is famous for fine quality of mats. Here thin strands of grass are woven with cotton thread. Another fine variety of mats in Kerala is made with the leaves of screw pine plant. The dining table mats and coasters in bright coulurs are also made here.

15.5.4 Metal Craft

Metal has a wide variety where technology plays an important role. A number of crafts communities have been sustaining on age old practices of making objects from metal which involves the knowledge of technology/ indigenous technology among artisans, from processing the metal, to

casting, polishing and finishing the objects. Like other crafts, metals of all types are worked upon in India. In this Section we discuss different types of objects made with various metals in all parts of India. Excavations at Harappa have yielded objects made of both copper and bronze. They date back to around 2500 BC. The copper was the most widely used metal in India before the introduction of iron. Harappan finds include utensils, bangles, other jewellery items, statues, axe heads, arrow heads and daggers etc. made of copper. There is evidence to suggest that moulds were used for casting many copper objects. The polishing is also evident. Bronze is an alloy of copper and tin and Harappan excavations have yielded a few bronze objects also, though very few as compared to copper. The best example of bronze work is the statue or of a dancing girl found at Mohenjodaro. Bronze saw, some figurines and few other objects have been found from various sites of Harappan civilisation.

Like other craft traditions the metal crafts also have two aspects. The one is the making of the articles of everyday use and the objects of art for decorative and other uses. The first category of metal work we prevalent in almost all town and villages. Of these the most common is ironsmith or lohar prodding tools and implements to rural areas. Frying pans, tawa, cooking pans and storage vessels are made mostly with iron. The idols of gods and goddesses and almost all the pots used for rituals and worship are made of metals of different types in different regions. Flower pots, statues, ornaments, decorative pieces and toys of different types are made in all parts of the country. Like other crafts metal work also has Kashmir and Ladakh as two of the important centres. Srinagar is the main centre in Kashmir where copper vessels and utensils for everyday use are made. In Uttar Pradesh, Moradabad, Aligarh and Varanasi are the main centres of metal craft. Moradabd has a tradition of almost 400 years of brass work. Here flower pots, ashtrays, boxes, bowls, plates, lotas, candle stands and all sorts of decorative items are made. In North Eastern region, Assam and

Manipur have a long tradition of making large plates, vessels and ritual pots. The enamelling of metal has for long been practiced in Rajasthan (especially Jaipur). Enamelling is done with lac, paints etc. The whole of South India has a very rich tradition in metal works. Tamil Nadu, Kerala and Andhra Pradesh have their specific crafts. In Tamilnadu, The main items here are images of gods and goddesses. The famous Nataraja in various dance poses is a favourite object. Kerala specializes in the bell metal (an alloy of mainly copper and tin).

15.5.5 IVORY

Ivory consists of the tooth structure of elephant, walrus (sea cow), hippopotamus, whale etc. At one time India had a flourishing craft in ivory. Presently India has banned the practicing of this craft, its trade and transaction in all forms. This has been done in view of protecting the elephants whose number is gradually declining. Unscrupulous poachers were killing the animal for its tusks. A ban on hunting did not yield result; therefore, a total ban on ivory has been imposed. Combs, Hair pins, dices, chessmen, seals, buttons, decoration pieces, bangles ear scrolls, rings and boxes for jeweler are various other items.

15.5.6 Gems and Precious Stones

Jewelry, whether made from precious stones, beads and metals or bell metal or terracotta, from most intricate and delicate forms to the bold and traditional motifs, Indian traditional jewelry is one most cherished items in the international market, among tourists, foreigners and Indians are the biggest buyers of jewelry in the world. A large variety of precious and semi precious stones are found in different parts of India. Through historical times these have been used in various ways in jewellery and decorative purposes. The diamond is the most precious of the stones found in India. Pearl fishery has for centuries been practiced in India. Other precious and semi precious stones extensively used in India for a long time are carnelian, steatite,

agate, serpentine, jasper, amazonite, lapis lazuli, turquoise, amethyst, garnate, ruby, chalcedony, rock crystal and emerald. The precious stones are widely used in jewellery all over the country. Besides, they are also used in decorating a variety of objects like small boxes, cups, glasses, costumes, statues etc. Gems play an important role in the Indian system of astronomy and medicine. In Indian astronomy and astrology it is believed that different stones govern different planets and specific stones have been identified for specific planets. These stones are generally worn in rings or as prescribed.

15.5.7 Gold and Silver Works

Gold and silver have always been considered precious metals across the world. Gold and silver have always been considered precious metals across the world. In India also from the earliest times these were considered of great value. Gold and silver objects have been found in the excavations at Harappa, Mohanjodaro, Lothal, Kalibangan, Rehman Dehn and other ancient sites. Both the metals are found in India. The main source of gold has been the Kolar gold mines in Karnataka. Besides, the gold was extracted from the river beds in Kashmir, Punjab, Gujarat, Bengal, hills of UP and Assam. Rajasthan was the main source of the supply of silver. Hills of Kumayun, HP and Assam also yielded some amounts of silver. Indians had their own techniques of extracting gold and silver from the ore. The gold & silver were used mainly in following ways:

- Making jewellery
- Articles of daily use for the people of means.
- Statues of gods and goddesses
- Objects for decorative purposes
- Use of gold and silver thread for making textiles
- Making coins (before the advent of the paper currency).

In contemporary India the silver and gold objects are made all over the country by goldsmiths. Kashmir provides good quality of silver ware especially kettles, water vessels. cups, glasses and Hukkas with deep cut

ornamentation with motifs. Kettles here are made with copper while lid base and handles are of silver. The designs of Kashmir are exquisite. In U.P some silverware is made in Moradabad. Lucknow also had an old tradition of good silver ware. Kutch region and Ahmedabad in Gujarat are prominent centres for silver and gold work. Trays and cups with delicate floral work from Ahmedabad are especially noteworthy while Kutch region specialises in decorative items with superior designs and deep carving. Bengal also has a limited amount of silver work. Gujarat also has brocade work. Silver filigree work of Orissa and Gujarat are outstanding. Rajasthan too has a rich tradition of silver screens and other silver wires. Hyderabad is famous for producing betel cases (pandan) and other decorative items. These have a delicate cutwork in silver. In Bidar famous bidri work with silver wire is made.

15.5.8 Ornaments and Jewellery

India has a great variety of ornaments and jewellery. From grass jewellery of Western Ghats in Maharashtra to the best quality of gold and diamond jewellery made by finest craftsmen is worn by women and men. In terms of antiquity also India has a tradition of more than 5000 years of jewellery of gold and other materials. The use of ornaments by women is universal but in many communities men also wear them. Men wear them also for ritual and ceremonial purposes. Ornaments used for the head are of three types. The first is what was called turban jewels. Of these one is for the forehead (Tika). The other one is for hair. Ornaments for ear and neck are most common. The most common are small tops and the dropping types with special bands or strings to support the weight. Nose is other part of body which is popularly used for wearing ornament. Small nose studs and a circular big ring (nath) are two common types. Neck is adorned with a variety of ornaments. The most common ornament called necklace is the one that hangs in the neck through a gold chain or a thick thread. Another variety is the Chocker (Guluband). One specific neck ornament called Managalsutra is worn only by married women among Hindus. Ornaments

for hands can be divided into three categories - fingers, wrists and lower arms and upper arms. Armlets or Bazunband are worn in the upper arm. The ornaments for lower arms are bracelet, wristlets and bangles. In a large number of communities a thick waist ornament is worn. It is called kardhani (Kamardhani). The ornaments for the leg are of two types - the anklets and toe rings.

15.5.9 Textile and Costumes

Clothing and textile being one of the three basic needs of human beings, apart from food and shelter, finds place almost everywhere from the most common material of cotton to the expensive silk and wool. Most of the textile crafts are self sufficient systems where the process starts right from acquiring raw materials to making them worthy to be woven, dyeing, printing, painting, embroidery, etc. Some of these traditions are hundreds of years old. While textile exports are high, new experiments with jute, banana fibres etc. are also underway. India has one of the richest traditions of woven textiles made from different materials using various techniques. Indian textiles are closely knitted with Indian culture to the extent that one can find various socio-cultural activities reflected through that. Textiles even have specific roles in the religious activities performed in India. Specific textiles are used for specific worship purposes, marriages and rituals, etc. In Andhra Pradesh there is a tradition of temple cloth (kalarnkari), used as a part of temple ritual. The episodes from Ramayana and Mahabharata are woven or printed on these clothes. In some regions women are expected to wear only silk sarees to perform puja as a part of ritual, because it is considered pure. Certain sarees are produced for the consumption of particular community only, e.g. the Kodalikuenppur sarees developed for the consumption of, Thanjavur royal family; similarly, sungardhi sarees are made for the consumption of Saurastrian community in Tamilnadu. It is a custom in Assam (among the Bodos) to offer a scarf (gamcha), woven by young women to the elders of the family. It is said that in Tripura a rebellious

tribe was forbidden to use colour in weaving as a punishment. The costumes have a significant place in the life of people. In almost all parts of the country there are well defined and prescribed costumes (in some cases even the type of cloth) to be worn on social and religious occasions (marriage performances rituals, birth, death etc.). One may notice that India has the ancient tradition of wearing unstitched costumes. However, the weaving techniques, quality of textiles and variety of costumes have undergone many changes over a period of time. The pace of change was fast after the coming of the Turks, the Mughals and later, the Europeans.

15.5.10 Other Crafts

In this section we give you a brief account of three craft areas: i.e. Horn Work, Shell Work and Papier Mache.

Horn Work: A variety of small objects from animal horns are made in different parts of India. Horn of rhinoceros was used for some medicinal purposes and making charms. Horns of other animals are used for making combs, pins, toys, buttons, small trays, cigarette cases, boxes, ashtrays, pen stands and lamps etc. Vishakhapatnam (AP), Trivendrum (Kerala), Cuttack and Parlakimedi (Orissa) and Sarai Taran (UP) are the important places where this craft is practiced.

Shell Work: Sea shells and conch shells have for centuries been used for making a variety of objects. Conch shells have religious and social significance also. In Vishakhapatnam tortoise shell is used for making trinklet boxes with designs in geometrical patterns and floral designs etc. In Bengal different types of bangles are made.

Papier Mache: The Central Asian craft technique of using paper pulp as a base to manufacture finely painted and decorated objects was brought to India around the 16th century. Handicraft traditions where different products are made from paper and papier mache have been prevalent from Jammu and Kashmir to Kerala for preparing various objects. The process of making these objects, vary from place to place. The raw material is produced by

grinding paper, cloth, rice straw and copper sulphate in a pulp. This raw material is made in to various shapes with the help of moulds of clay, wood or metal. After drying, the shapes are cut and separated from moulds. These pieces are again joined with a special glue made from gypsum and glue. The object is rubed to get a smooth surface. Sometimes objects are made with a light timber also.

Natural Fibre weaving: Natural fibres such as grass, bamboo, shola pith, cane, jute, leaves etc. have varied usages from making/ weaving baskets, mats, brooms, rooftops, clothing etc. which provided shelter and income to many communities in India. Many communities have a practice where women themselves weave household objects for their daily use whereas many industries survive on production of materials from jute. All north-eastern states have rich traditions of handicrafts manufactured from cane and bamboo. By and large weaving from natural fibres is part and parcel of every region/ state.

Painting: Painting is one of the first expressions which makes manifest different emotions and deeds of the earliest human settlements. Whether painted on walls, floor, roof, paper, palm leaf, wood, cloth or any other surface, paintings have a pictorial communication/ a visual language narrating traditional practices, folklores, folktales etc.

Theatre crafts: In some parts of the country performing art traditions draw on other art forms in their performance, theatre being foremost among them. Theatre has many crafts which make them a successful performance tradition, be it stage-crafts where carpentry, carvings, paintings etc. are involved or costume design and jewelry, facial masks and depending on the tradition, many other crafts may be involved. Exploring various aspects of the theatre crafts will enhance the understanding of students to how traditional societies have integrated various art forms into their practice; how crafts have traditionally been used in performance and how different traditional crafts have become a part of contemporary theatre.

15.6 MARKETING OF INDIAN HANDICRAFTS

In India, in the last fifty years, the handicrafts are basically produced for the export market. The domestic market is very small; nine broad categories of articles have dominated the exports: hand printed textiles, art metal ware, wood ware, hand-knotted carpets, imitation jewellery, shawls, zari, embroidered goods and miscellaneous handicrafts.

15.7 WEAKNESSES OF HANDICRAFTS SECTOR

Despite this potential we find that India's actual share in world's handicrafts exports has not been up to the mark. This insufficient growth has happened due to following factors:

- Lack of Proper Infrastructure
- Use of Outdated Tools
- Lack of Capital
- Lack of Market Research
- Middlemen

15.8 HANDICRAFT AND TOURISM

Today, tourism, and handicraft are closely linked. One cannot separate tourism and Handicraft. Besides, special interest tour packages are also organised to traditional handicraft centres. Specific crafts museums (one such is in Delhi) are established where the artefacts are displayed. The famous Calico museum of Ahmedabad, where rare art pieces relating to costumes, textiles, and textile technology, artisans' tools, etc. are preserved, is an important place of tourist attraction. Handloom is the present day craze. In tourism, promotional brochures handicraft of the particular region forms the foremost place. Even the foreign tourist who come to visit India love to buy Indian Handicrafts. Increasing demand of

Indian handicrafts in the world market is an ample proof of the interest taken by foreign tourists in Indian handicrafts. The increase in the handicraft demand during the tourist season is the clear indicator that tourist is attracted towards the local handicraft items.

CHECK YOUR PROGRESS-2

1) What are the weaknesses of the handicrafts sector in India?

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2) Discuss the role of tourism in the growth of handicrafts with special reference to India.

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15.9 SUMMARY

Artisanal productions in India have had a very long history stretching back to our ancient most i.e., the Harappan Civilization. It continued to prosper and grow during the ancient and medieval periods reaching great heights under the Mughal rule. It branched out into new areas and

developed new specializations. Under the colonial rule, however, it declined due to following four factors:

a) The colonial rule removed the old nobility. This led to the decline in the demand for luxury products.

b) The monopoly control exercised by the British East India Company forced the artisans to either produce at low prices or abandon their trades.

c) The arrival of the machine made and cheaper British goods into the Indian markets edged out the handmade Indian goods.

d) The plunder and extortionist policies of the colonial rulers made the people so poor that the market for Indian handicrafts became further restricted.

In the post-independence India, the importance of handicrafts has been well recognized by the government which has made many efforts to promote it. There are, however, many factors such as lack of transport facilities, capital, literacy, market research, and new designs etc. which are inhibiting its fast growth. It is these areas that the support from the government and non-governmental organizations has become necessary.

In this Unit we have also discussed main craft traditions of India i.e. clay, stone, wood, Metal, Ivory, Gems and Precious stones, Gold and Silver works, Ornaments and Jewellery, Textile and Costumes and other crafts. We also noticed that the craft traditions continue to be family and caste based. The craftsmen with all their skills remain at the lower rung of social hierarchy. We also discussed the role of handicraft in promotion of tourism sector in India.

15.10 GLOSSARY

- **Arthashastra:** A work of 4th century BC by Kautilya or Chanakya.
- **Brocade:** Textile made with interwoving gold and silver thread.

- **Enamel Work:** The colouring of metals or wood with lac or paints for decorating the surfaces or making designs.
- **Inlay Work:** Art of fixing coloured stones or other materials in the grooves of plain surface.
- **Pearl Fishery:** Rearing of shell fishes to make pearls artificially.
- **Repousse Work:** The repousse is the method of raising the designs in relief on thin metal sheet.

15.11 ANSWER TO CHECK YOUR PROGRESS

Check your progress - 1

1. See Sec. 15.3
2. See Sec. 15.4.1

Check your progress - 2

1. See Sec. 15.7
2. See Sec. 15.8

15.12 REFERENCE

- IGNOU: TS: 4, Block: 7

15.13 SUGGESTED READINGS

- Arthashastra: A work of 4th century BC by Kautilya or Chanakya.
- Brocade: Textile made with interwoving gold and silver thread.
- Enamel Work: The colouring of metals or wood with lac or paints for decorating the surfaces or making designs.
- Inlay Work: Art of fixing coloured stones or other materials in the grooves of plain surface.

15.14 TERMINAL AND MODEL QUESTIONS

1) Give a brief description of clay works made in Kashmir and Gujarat
2) Write a brief note on stones and stone works of Rajasthan.
3) What role can the textile industry play for the promotion of tourism?
4) Discuss the role of tourism in the growth of handicrafts.

UNIT 16: UNIQUE FOLK TRADITIONS, DRESS, LIFE STYLE & CUISINE

STRUCTURE:

16.1INTRODUCTION
16.2 OBJECTIVES
16.3 MEANING OF FOLK TRADITION
16.3.1 REGIONAL LANDSCAPE OF FOLK TRADITIONS
16.3.2 SOME PECULIAR FOLK TRADITIONS OF INDIA
16.4 CUSTOMES
16.5 FOLK MUSIC AND DANCE
16.6 FOLK ART & CRAFT
16.7 DRESS
16.8 LIFE STYLE
16.9 CUISINE
16.10 SUMMARY
16.11 ANSWERS OF ALL THE QUESTIONS
16.12 REFERENCE BOOKS

16.1 INTRODUCTION

In this Unit we shall be treating the folk tradition, dress habits, folk life style and cuisines in India. We shall first try to understand the meaning of the word 'folk' and their culture and explain different areas of the manifestation of folk traditions. Next we would be taking up some specific folk traditions of different regions of India. Then we shall be elaborating peculiar dress habits of some specific regional communities. Some specific features of the life style of these communities shall be taken up thereafter. Finally, we shall also have some knowledge of the specific regional cuisines.

16.2 OBJECTIVES

After reading this Unit you will be able to know-

- How a well founded knowledge of unique folk tradition of India can enhance your effectiveness as tourism professional.

- Why the folk traditions including the customs, dance and music, and art and craft, and regional dress & life style of the peoples and unique cuisines of India are the main attractions of the tourists.

16.3 MEANING OF FOLK TRADITION

By folk traditions we mean all such local and regional traditions of common people which reflect in their local, regional beliefs and practices, customs, cultural activities including dance, drama, art and crafts, fairs and festivals. Though, many of them have been assimilated in main stream or major cultural traditions of India time to time, yet they can be distinguished from major cultures in many of their features and performances. The folk tradition or culture may also be understood in the sense of the traditions and culture of common people as different from the elite and the classical culture. Some interesting examples of its manifestations are the 'Jatra' of Bengal, 'Burrukatha' in Andhra Pradesh, and 'Nautanki' in Western and some parts of Eastern India. The community dances like 'Jhumaila, 'Jhora', 'Chhapeli', 'Chaufula', Chanchero', Dhobi' and 'Nat' dance etc. A variety of 'Balads' and folk paintings on the walls of the shelters and almost all the traditional crafts are the product of folk traditions.

It is the folk traditions which become a major attraction for the tourists. These folk traditions have also become a subject of display at various occasions of national importance like Republic Day, besides they are the subjects of general and specific museums, art galleries etc. But the real experience and feel could be derived only through the first hand on the spot observation of these traditions in the backdrop of their real habitat. The folk traditions have the uniqueness of their own and then, of course, it is these traditions which give the nation the very meaning of unity in diversity. The folk traditions could only be elaborated by going through the whole landscape of India with its regional cultural zones.

16.3.1 Regional Landscape of Folk Traditions:

Starting clockwise one may especially come across the regional cultures of Kashmir valley on the one hand, and Leh and Laddakh on the other, at the top of India. While Kashmir valley is mainly represented by Islamic people along with the age old Brahmanical traditions, the other is predominantly Buddhist. Down to this is the Jammu region having predominantly Hindu disposition. Apart from the major and main stream religio-cultural traditions all these regions have their peculiar folk traditions which manifest in their language, way of life, art and craft forms and cuisines.

Moving down and eastward clockwise one comes across the regional folk tradition of Himachal, Gahadwal and Kumayun hills. Further down and east are the folk traditions of western and eastern Uttar Pradesh, Bundelkhand, the tribal regions of Chhatisgadh, Jharkhand and folk traditions of Bihar and that of Mithilanchal adjacent to Himalayas. Then there are peculiar folk traditions of Assam and the north eastern tribal zones. Going south ward from the east we have folk traditions of Bengal and Orissa the whole of south also have some peculiar folk traditions associated with their regional cultures, viz. Telugu, Tamil, Kannad and Malayali. The western and central part of India carries a number of folk traditions especially the Konkani, Kathiyawadi and other Maharashtrian, Gujrati and Rajasthani folk traditions and some folk traditions of Madhya Pradesh. In addtion to this is the Punjabi folk tradition which is more popular with its rural ethos, Bhangra and Giddha.

16.3.2 Some Peculiar Folk Traditions of India

It is interesting to note that many of the current folk traditions of India are influenced by the major cultural streams with the popularization or spread of the main stream epic traditions like Mahabharat, Ramayan, Shilappaddikaram and Manimekalai etc., which are displayed in their different art form. But at the same time, they carry their peculiar local

features and become an interesting example of the parochialization of major cultures on the one hand and sanskritization of the folk tradition on the other.

Beginning from Uttar Pradesh and Bihar, the heartland of India, we may come across some peculiar local folk traditions.

CHECK YOUR PROGRESS: 1

1. Define the term folk tradition in about 30 words.

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16.4 CUSTOMES

You know that the different states of India have different regional languages, life styles and culture. In this section you will be able to understand about what the special characteristics of common people of India are and what customs are followed by them. Way of Greeting and Believes: There is joint family concept in India, but of course families are becoming nuclear now days. As we know that Indian society is hierarchical, so there are different ways e.g. greeting elders and offering gifts etc, to show respect to family members.

Even today, the majority of Indians have their marriages planned by their parents and other respected family-members and bride and groom respect their elder's decisions. It is taken as a relationship between the two families of the bride and groom and not just between the two individuals.

Religion, education and social class all influence greetings in India. This is a hierarchical culture, so greet the elders or most senior person first. When leaving a group, each person must be bid farewell individually. Touching the feet of the elders by bowing down in order to greet them is

common feature. This custom is known as Charan Sparsh. Another common practice is folding hands together with a smile and saying Namaste to greet any body, even friends and younger too.

Namaste, namaskar or Namaskara or Namaskaram (Telugu, Malayalam), Vanakkam (Tamil), Nomoshkaar (Bengali), Nomoskar (Assamese) is a commmon way of greeting or salutation. Namaskar is considered a slightly more formal version than Namaste but both express deep respect. However, the same hands folded gesture is made usually wordlessly upon departure. In most Indian families, younger men and women are taught to seek the blessing of their elders by reverentially bowing to their elders. This custom is known as Pranam.

Other greetings include "Jai Shri Krishna", "Ram Ram", “Nama Shivaya”, and Sat Shri Akal (Sikh), Jai Jitendra (a common greeting used across the Jain Community). Christians says Hallo and Muslims 'Adab Arza' or 'Salam Vale Kum'.

Tilak is a ritual mark made on the forehead between the eyebrows with kumkum, haldi or chandan (sandalwood) as a sign of greeting, blessing or auspiciousness.

Indians believe that giving gifts eases the transition into the next life. It is not value of the gift but the sincerity, with which it is given, it is important to the recipient.

Hospitality: In India people pay respect to their elders and believe in etiquette and manner. They even consider their guest as a god and hence, there is the phrase “Atithi Devo Bhava” for the Indians.

In Hinduism God is worshipped in a five step worship which is known as Panchopchar Poorness. The "Shodashopchar Poojan" is an elaboration and formalisation of this ritual and involves 16 steps. The five steps of worship are the five formalities to be observed while receiving a guest:

- **Fragrance (Dhoop) -** while receiving guests the rooms must have a pleasant fragrance, because this is the first thing that attracts or

detracts guests from their visit. A pleasant fragrance will put a guest in good humour.

- **Lamp (Deep) -** Prior to the electrification of India, a lamp was put between host and guest so that expression and body language would remain clearly visible and therefore no gap would be created between host and guest.
- **Eatables (Naivaidya) -** Fruits and sweets made of milk were offered to guests.
- **Rice (Akshat) -** It is an indication of unbreakable relation. A tilak, often made of a vermilion paste, is put on the forehead and rice grains are placed on it. This is the highest form of welcome in Hindu Indian families.
- **Flower Offering (Pushp) -** A flower is a gesture of good will. When the guest departs, the flower symbolizes the sweet memories of the visit that stay with them for several days.

Aarti is an act of devotion, love or welcoming someone. Mostly it is performed during worshiping God. A plate with aarti lamp is circulated around a deity or a person. Mostly it is accompanied by singing of songs in praise of that deity or person. Offering of flower garlands shows respect and honour. They are generally offered to deities and guests.

The married Indian women wear bindi on their forehead as an auspicious mark made with vermilion powder. Symbolizing Goddess Parvati, a bindi signifies female energy. A lamp (Diya) is lighted in honor of God every morning and evening in the houses of almost all Indians.

Indians remove shoes before entering a sacred/holy place and houses. The people cover their head while performing a Puja, and also avoid wearing leather articles during at such occasions. While going to a sacred place Indians wear very modest dress and no short dresses are appreciated.

Indian people tend to offer their best to guests whether it is meal or bed or even gifts. Indians are known for having an idealistic view of life and believe in values. Sacrificing for others is cherished as one of the great values.

- **Rangoli:** Numerous households in the Indian subcontinent make use of Rangoli designs in courtyard and in front of the main entrance of their house to welcome God and guests. This art form is an expression of warm hospitality; it is used by almost everyone to decorate his or her courtyard during the festival. It signifies that the people coming to the house are welcome inside.

Rangoli, one of the most beautiful and most pleasing art forms of India, is comprised of two words, 'rang' meaning 'colour' and 'aavalli' meaning coloured creepers' or 'row of colors'. Rangoli basically comprises of the art of making designs or patterns on the walls or the floor of the house, using finely ground white powder along with different colours. The traditional form of Rangoli made use of designs and motifs based on nature, such as swastika, lotus, trident, fish, conch shell, mango, creepers, leaves, flowers, swans, peacocks, etc. Even the colors in the traditional art form were extracted from natural dyes, like barks of trees, leaves, indigo, etc. Usually, the colours used for making Rangoli comprises of a coarse grained-powder base into which other colours are mixed, coloured powder for impressive decorations, sand, marble dust, saw dust, etc. The colours used are, by and large, very fine pigment powders like gulal or aabir, indigo and spices like rawa, turmeric, rice flour, wheat flour, etc. Rangoli art is known by different names in different parts of the country, such as: Cowkpurana (Uttar Pradesh), Madana (Rajasthan), Muggu (Andhra Pradesh), Rangoli (Gujarat, Karnataka and Maharashtra) etc. In the northern parts of India, Rangoli designs are made with traditional wet colours. On the other hand, in the southern parts of the country, Rangoli patterns drawn with the help of powder colours are more common.

Alpana, the form of Rangoli practiced in Bengal, is a natural representation of the artistic sensibility of the people.

Aripana art form is a variation of the Rangoli, practiced in Bihar and Jharkhand. Aripana patterns are a part of each and every auspicious ceremony in Bihar, be it a puja, a vrata (fast) or a samskara (mundan, vivah, yajnopavita, etc). On the eve of a ceremony, Aripana designs are prepared in the courtyard, on the door front and a number of other places.

The designs or the motifs used in Aripana fall into the following five categories: Images of Gods and Goddesses, human beings, birds and animals, Tantrik symbols, like yantras, bindus (dots) etc., and other objects like lamp, swastika, mountain, rivers, etc.

Kolam is the name given to the art of Rangoli in southern parts of the country, mainly the states of Kerala and Tamil Nadu. In South India, making Kolam designs is an everyday ritual. The womenfolk of the household get up every morning before sunrise and clean the floor with water. Thereafter, the design is made on the damp surface, where it holds better. Though the design is generally drawn with the help of dry rice flour, diluted rice paste is also made use of, especially when one intends to signify longevity.

Aipan is one of the traditional forms of Rangoli, practiced in the state of Uttarakhand, now Uttaranchal. The art is associated with a great degree of social, cultural as well as religious significance. In Uttarakhand, Aipan designs are mainly drawn at places of worship, along with the main entry door and the front courtyard of the house. Women pass on the patterns to their daughters and daughters-in-law.

Vasudhara is made around the Pooja Vedika, doorsteps of house, worship place and Tulsi plant. The place, that is to be decorated, is painted with Geru (red color soil) and then, vertical lines, in odd numbers like 5, 7, 9 or 11, are made on it with the help of Bishwar (soaked rice powder).

- **Swastika:** In case the Rangoli of a particular occasion is not known, a swastika is drawn. Swastika symbolizes creation and growth and encourages people to march ahead in the search of success.

Astadal Kamal is the aipan drawn at the place of a Havan. Its design includes an octagonal geometry, with lotus petals, and a swastika in the middle.

Lakshmi Padchinha, comprising of the footprints of Goddess Lakshmi, is drawn on Deepawali, right from main entrance of the house to the worship place. Lakshmi Peeth is drawn on Deepawali in the puja room.

Bhuiyan pattern is made on the outer side of a Soop (an ugly sketch of a demon). The inner side of the 'Soop' has the image of Lakshmi-Narayan.

Dhuliarghya Var Chauka is drawn at the time of marriage. When the bridegroom is introduced and welcomed by the bride's family, he stands on the Chauka only. Acharya Chauka is made for the kulguru, who stands on it while performing the marriage rituals from bridegroom's side, at the time of dhuliarghya.

Janeo (Upanayan) Aipan is drawn for the ceremony of 'Janeo' i.e., the threading ceremony, of a boy. The pattern has 15 dots in the center. Bhadra form of Aipan is drawn in the puja room and at the time of a yajna. It is further subdivided into several forms, based on the number of dots it has. The bhadra with 12 dots is known as bindu bhadra, while the one with 24 dots is known as bindu bhadra.

Namkarna Chauki is the naming ceremony of a newborn, held on the eleventh day of his birth. Namkarna Chauki Aipan is drawn in the courtyard, where the surya darshan (baby's first exposure to the sun) is performed.

India’s 80% population is based on agriculture only, so it is closely linked with the folk traditions and customs of the people. In India most of the celebrations take place on the occasion of harvesting and give strength to

family relations in the form of different festivals i.e. Baisakhi, Lohiri, Bihu, Pongal, Makar Sankranti etc. (you will get details in Unit 17)

Karthigai festival celebrates the bond between sisters and brothers in south India. In other parts of India, Bhaiya-Duj and Rakhi is celebrated. Sisters wish their brothers happiness and feed them sweets, while brothers give gifts and promise to protect their sisters.

CHECK YOUR PROGRESS: 2

1. What are the common ways of greeting in India?

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2. What is the retualistic term for hospitality?

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3. What does the Rangoli mean?

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16.5 FOLK MUSIC & DANCE

India has an image of colourful land at world scenario due to its versatile folk dance and music. You may observe it from north to south and east to west.

Folk Song and Music: There are a number of popular regional song styles accompanied by common musical instruments like dhol or dholak, nagara or drum of different shapes and sizes, trumpets, mridang, flutes like bansuri, turahi, shehnai, bigul, sarangi, ektara, jhaj, manjira, ghara (an earthen water pot), wood clappers etc. Chaiti, Holi and Birha in eastern Uttar Pradesh and

Alha in Bundelkhand; Birha in Bihar, Boul and Manjhi in Bengal, Pandavani of Chhatisgarh, Banjara and Manda of Rajasthan, several hill songs, Manjhi of Maharashtra, numerous 'devi geet' and other religious songs and those sung at the occasions of wedding and on child birth, sowing and harvest, festival songs etc. are the popular folk songs and song styles. Clappers of various kinds struck to maintain the rhythm of the songs are extremely popular all over India. Musical instruments like the tabla, dholak, thali and bansuri are commonly used as accompaniment to song and dance.

Bihar has a very old tradition of beautiful folk songs, sung during important family occasions, such as marriage, birth ceremonies, festivals, etc. They are sung mainly in group settings without the help of many musical instruments, though Dholak, Bansuri and occasionally Tabla and Harmonium are used. Bihar has a tradition of lively Holi songs known as 'Phagua', filled with fun rhythms. Biraha is also popular in Bihar and Uttar Pradesh. A typical Rajasthani folk song usually has an alap or an introduction that is followed by dooba or the recital of the couplet. All the folk songs have a taan, i.e. the pitch of the song and the variations of tunes or the tibias. Ballad singing has a special place in the Rajasthani tradition of folk music. Folk musicians and bards sing heroic tales of folk heroes and narrate stories of battles fought and tales of love and intrigue.

For the peoples in the hill regions of India local musical instruments and songs have long remained the solitary way of entertainment and liveliness in their isolated and remote habitat. The Himachal folk music is the greatest solace to the poor people living in the remote areas. The Junju Sukrat Bhunkh and Roopshu songs of the Chamba valley, the Mohna of Bilaspur, the Jhoori or Sirmaur, the Laman of Kulu are all rooted in the daily life and rich folk tradition of the area and each has notable features of its own. Most of the songs require no instrumental accompaniment. The themes are usually common ones like human love and separation of lovers. Some songs are about rituals. Chhinj, Laman, Jhoori, Gangi, Mohana and

Tappe are lovesongs. Dholru is a seasonal song. Bare-Haren are ballads about warriors, Soohadiyan are songs sung at Childbirth. Losi and Pakkahad and Suhaag songs are all family songs, Karak are songs of praise in honour of the deities and Alhaini is a song of mourning. All these songs follow a specific style of singing and the geographical facts have a deep effect on these.The songs are sung in unison and the singer decides how and which way the notes and syllables are to be pronounced. They make changes in lines and substitute or replace words.

Tribals in fact can make music from anything you hand them: leaves of trees, seeds of fruits, animal horns, sticks, pots, pans and so on. The tribals of Bastar for instance swish around the dried pod of a tree, the rattling seeds of which produce the most enchanting music. They are farmers, blacksmiths or shepherds by day, but when the sun disappears into the horizon, they transform into ace drummers, flautists and singers. The tribals of Madhya Pradesh have devised ingenious ways of clapping two pieces of wood to produce the most complex beats. The ansingha, Pungi or been, a brass trumpet called the binnoor. Mohuri is a cylindrical bamboo flute/bansuri, dholki (a kind of drum), khanjari is a small hand drum used by the folk musicians of Madhya Pradesh. Using the thumb, fingers, knuckle and palm the drummers produce the most amazing number of sounds. Madal a cow's tail shape of drums (called gaupucha vadya), dholak is a cylindrical wooden drum, timki, Khirki is a bamboo rattle that the Gonds in the tribal district of Mandala play dexterously. The Saila dancers use a pair of sticks of equal length called danda which they either strike against one another or with those of their partner. Gedi is a pair of bamboo stilts with footrests that the Gedi Nritya performers use. The shrill jangle of the manjira, a pair of circular metal cups held by loops, leads the singing of devotional songs, twang of the chikara, a seven-stringed instrument played with a curved wooden bow attached with little bells. The mendicant singers all over India use the single-stringed ektara.

Dance

- **North India:** As you know that in the north we have a beautiful state Jammu & Kashmir, a very significant folk dance Rauff dance is performed there without any instruments at the occasion of harvesting by women standing in two rows, numbering fifteen in each row, holding their hands together on their shoulders. Dumhal is another popular dance of Kashmir. This dance is performed with long colourful robes, tall conical caps (studded with beads and shells). Dumhal dance is accompanied by songs which the performers themselves sing. It is supported by drums. There is an interesting tradition associated with Dumhal dance wherein the performers of this dance place a banner on to the ground at a fixed location for dancing around it. Chakari, Hikat and Bhakhageet are some another popular folk dance forms of Jammu & Kashmir.

Hikat is a popular folk dance of Himachal Pradesh, performed by women. The Hikat dance is performed in pairs and the participants extend their arms to the front, holding each other's wrists. The dancers keep their bodies inclined back and make round of the same place. In the Kulu valley of Himachal Pradesh there are dances for different occasions and collectively all dances are called Natio. Namagen is another folk dance performance usually held during autumnal hue celebrations. The most prominent dance amongst these is the Gaddis. In this dance the costumes are largely woolen. Chamba, Chhapeli, Dangi, Sangla, Jadda, Thali are also performed there at different occasions.

Some of the seasonal folk dances of Uttarakhand are Jhumeila, the Chaufula of Garhwal and the Hurka Baul of Kumaon. The Hurka Baul dance is performed during the cultivation of paddy and maize. The name of the dance is derived from Hurka, the drum which is the only musical accompaniment and baul, the song. In the Hurka Baul dance the singer narrates the story of battles and heroic deeds, the performers enter from two opposite sides and enact the stories in a series of crisp movements.

The rural folk form two rows and move backwards in harmony, while responding to the tunes of the song and the rhythm of the players. Chholiya is yet another famous folk dance of Kumaon, Uttarakhand. The Chholiya dance is performed during marriages. As the procession of marriage proceeds to the bride's house, the male dancers, armed with swords and shields, dance animatedly.

Bhangra is one of the most popular and energetic dances of India. Bhangra is performed by men folks during Baisakhi in Punjab. It is among the most energetic and captivating dances of India and includes tricks and athletic feats. During the Bhangra performance the drummer is surrounded by men dressed in lungis and turbans. Luddi is yet another folk dance of the Punjab, performed by men folk. Luddi is performed to celebrate victory. In the Luddi dance they try to copy the movement of a snake's head. The dance performed by the women folk of Punjab is called the 'Gidha'. In the Gidha dance a woman or a pair of women dance while the others surrounding her clap in rhythm. The Gidha dance is performed during the festival of Teeyan to welcome the monsoons (rains). This dance also includes a step when women go round and round with feet planted at one place. Jhoomer is a dance of graceful pace. This dance is also performed in a circle. Dancers dance around a single drummer standing in the centre.

Dhamyal or Dhup is one of the most popular folk dances of Haryana. Dhamyal dance is performed either by men alone or with women. A circular drum (Dhup) is played lightly by the male dancers. The spring season is a time of celebration in Haryana. The celebration is done usually after the work in the fields is over.

- **East & North-East India:** Chhau is a popular folk dance of Bihar. Since masks form an important feature of this dance it is called 'Chhau', which means mask. All the Chhau performers hold swords and shields while performing. The stages are decorated and brightly lit by torches, lanterns and flickering oil lamps. The musical instruments used are the Dhol (a

cylindrical drum), Nagara (a huge drum) and Shehnai (reed pipes). The Chhau dance is performed by men and boys. Chhau dance is full of energy and strength. It is interesting to note that the entire body of the dancer is engaged as a single unit. This body language of the dancer has to be poetic and powerful.

Brita dance is one of the most popular folk dances of Bengal. Usually the barren women of the region perform the Brita dance to invoke the blessings of the Gods in hope of fulfillment of their wishes. Traditionally this dance is performed after a person recovers from a contagious disease like small pox. Kali Naach is yet another popular folk dance of the region. The Kali dance is performed to invoke the blessings of Goddess Kali. While performing the Kali Naach, the performers wear a mask purified by mantras, and they dance to the accompaniment of swords.

'Dalkhai' dance is a popular folk dance among the women folks of the tribal people of Sambalpur, Orissa. Dalkhai Dance is performed during the time of festivals. In the Dalkhai dance the men usually play the musical instruments. Chaiti Ghora is a dummy horse version of the Dalkhai dance and is popular in the fishing communities. The performers of this dance style are generally men. Goti Pua is yet another popular folk dance of east India (Orissa). The credit of popularizing this folk dance largely goes to Ramchandradeva, the Raja of Khurda, (Orissa). He was an enlightened ruler and a great patron of art and culture. It was due to his initiatives that the tradition of Goti Pua (boy dancers) began. It is interesting to note that the Odissi dance evolved from a curious amalgamation of both mahari and goti pua dance styles. Usually a Goti Pua performance is ably supported by a set of three musicians, who play the pakhawaj, cymbals and harmonium. The boys do the singing themselves, though at times the group has an additional singer. A goti pua dance performance usually commences with Bhumi Pranam (acknowledgment to Mother Earth) and wraps up with Bidahi

Sangeet, a farewell song and dance item. The whole Goti Pua performance lasts around three hours.

In the north-east you may find a very popular and colourful folk dance of Assam called Bihu. The Bihu dance is an integral part of the Bihu festival of Assam. The Bihu festival is celebrated in mid-April, during the harvesting time and lasts for about a month. Young men and girls perform the Bihu dance together to the accompaniment of drums and pipes. Love forms the subject matter of the songs that are sung during the performance. The dances are performed in circles or parallel rows. The Zemis, Zeliangs and several other tribes of Assam have a number of folk dances. Most of these folk dances are performed during the harvest period. Similarly, the Naga tribals too have their harvest dances and celebrations. "Khamba Lim" is one such folk dance and is performed by two groups of men and women who stand in two rows. Another popular Naga folk dance is "Akhu".

Hajgiri is a famous folk dance of Tripura. Hajgiri dance is performed by young girls who display a series of balancing skills and instruments of their kind. In Tripura dances are a part of people's efforts and ceremony to appease the goddess Lakshmi. It is to ensure good harvest. Tribal people of Tripura and other adjoining states make use of the compounds of their own houses as dancing grounds during main festivals. 'Nongkrem' is an important folkdance of Meghalaya. The Khasi tribe of Meghalaya also celebrates the ripening of paddy for threshing, by dances and songs. One of the instruments that dominate Manipuri dances is the drum. Dhol Cholom, a drum dance is one of the dances performed during Holi in Manipur. The Thang-ta dance of Manipur was evolved from the martial arts drills promoted by the kings of Manipur. The dance is exciting and is performed by young men holding swords and shields.

In Arunachal Pradesh, many dance and songs are performed, based on the stories of Buddha. The performers of these folk dances wear masks

of demons or animals, inspired from Buddha stories. Most of these folk dances are performed in Buddhist monasteries during festivals.

Tribal dances of the Nagas give us an insight into the inborn reticence of these people. War dances and dances belonging to distinctive tribes form the major art form in Nagaland. In colourful costumes and jewelry, the dancers go through arresting mock war motions that may prove very dangerous, if one were to be a little careless. Festivals, marriages, harvests, or just the moment of entertainment are the occasions for the Nagas to burst into music & dance.

- **South & South-East India:** The Perini Thandavam is a male dance of the warriors. As a part of a tradition, the warriors performed this dominant dance in front of the idol of Nataraja or Lord Shiva, before leaving for the battlefield. This is popular in some parts of Andhra Pradesh state. In earlier times the rulers of the Kakatiya dynasty patronized this form of dance. The Perini dance is performed to the accompaniment of the beat of the drums. Thapetta Gullu is a folk dance form of Srikakulam district, Andhra Pradesh. In the Thapetta Gullu dance more than ten persons participate. The participants or performers sing songs in the praise of local goddess. While performing the Thapetta Gullu dance, the dancers use drums, hanging around their necks. The dancers wear tinkling bells around their waist. Kummi is a popular folk dance of Tamil Nadu. Kummi dance is performed by tribal women during festivals. Kummi is a simple folk dance where dancers form circles and clap in rhythmic way. 'Kollattam' or the stick dance is one of the most popular dances of Andhra Pradesh and Tamil Nadu. Kolattam is derived from Kol (a small stick) and Attam (play). It is also called as Kolannalu or Kolkolannalu. Kolattam dance is a combination of rhythmic movements, songs and music and is performed during local village festivals. Kolattam is known by different names in different states of India. The Kolattam group consists of dancers in the range of 8 to 40. The stick, used in the Kolattam dance, provides the main rhythm.

Padayani is one of the most colourful and popular folk dances of Southern Kerala. Padayani is associated with the festival of certain temples, called Padayani or Paddeni. Such temples are in Alleppey, Quilon, Pathanamthitta and Kottayam districts. The main Kolams (huge masks) displayed in Padayani are Bhairavi (Kali), Kalan (god of death), Yakshi (fairy) and Pakshi (bird). Padayani involves a series of divine and semi divine imitation, putting Kolams of different shapes and colours. In the performance of Padayani, dancers, actors, singers and instrumentalists play an important role. The actors or dancers wear Kolams that are huge headgears, with many projections and devices and a mask for the face or a chest piece to cover the breast and abdomen of the performer. Dollu Kunitha is a popular drum dance of Karnataka state. In the Dollu Kanitha dance, large drums are adorned with coloured clothes and hang around the necks of men. The songs used in this dance usually have religious and battle fervor. The main emphasis is on quick and light movement of the feet and legs. The Dollu Kunitha dance forms a part of the ritualistic dances of the Dodavas of Karnataka.

The culture of Goa bears strong European influence as it was ruled by the Portuguese for many years. Ghode Modni dance portrays the brave deeds of the Goan warriors. In the Ghode Modni (dummy horse presentation) dance the delightfully dressed dancers perform dances, armed with swords. During the Ghode Modni celebrations people are in a mood for fun and frolic. Elaborate parades and spectacular processions are taken out, accompanied by dances of boys and girls. Tarangmel is an energetic and youthful dance of Goa. The Tarangmel dance is usually performed during Dussehra and Holi celebrations. During Dussehra and Holi, the energetic young girls and boys throng the streets in colourful group with flags and streamers (tarang). This gathering of young people is an invitation to everyone to join in the festive spirit. The musical instruments used during Tarangmel are 'romut', 'dhol' and 'tasha'.

Lava dance is a colourful and energetic dance of the Minicoy Island of Lakshadweep. During the Lava dance performance the dancers are dressed in multi-hued costumes and a headgear. They also carry a drum. The dancers perform to the rhythmic beats of drums and songs.

- **West & North West India:** Dindi and Kala are devotional dances of Maharashtra. In these dances the playful attitude of Lord Krishna is presented. Dindi is a small drum. The musicians, comprising 'Mridangam' player and a vocalist, stand in the center and give the dancers the necessary musical background. Men and women folk perform the dance on the rhythmic music. This dance is usually performed on the Ekadashi day in the Hindu month of Kartik.

The Koli dance derives its name from the Koli tribe of Maharashtra. The dances of Kolis incorporate all elements of their surroundings. The Koli dance is performed by both men and women-divided into two groups. The main story of the dance is enacted by the smaller group of men and women. In this dance the Kolin or fisherwoman makes advances to the Kolis or fishermen. Povada is the dance form that showcases the lifetime achievements of the Maratha ruler Shivaji Maharaj. Lavani and Koli folk dance forms entertain the Maharashtrians with its mesmerizing music and rhythmic movements. Dhangri Gaja dance pays respect to their God by the Dhangars of Sholapur. Dindi and Kala are the religious folk dances, which expresses the religious ecstasy of Lord Krishna. Tamasha is the folk dance that is so popular all over the state. The Dhangari Gaja Dance is performed by Dhangars of Maharashtra to please their God for blessings. The Dhangari Gaja dance is performed in the traditional Marathi dresses-Dhoti, Angarakha and Pheta, accompanied by colourful handkerchiefs. Dancers move around a group of drum players.

Garba is the leading dance of women in Gujarat. The Garba dance is associated with the fertility cult. The Garba dance is performed throughout nine nights of Navaratri, an autumn festival. Women folk come out into the

open and with perforated earthen pots holding lighted lambs poised on the head sing, clap and dance a simple, circular dance, in honor of the Goddess Amba. When men also dance by singing and clapping the dance is known as Garbi. Tippani is a popular folk dance of Saurashtra. Tippani is performed by women labourers in parts of Saurashtra.

Dandiya is a popular folk dance of Rajasthan and Gujarat. Dressed in colourful costumes the performers play skillfully with big sticks in their hands. Dandiya dance is accompanied by the musical instrument called the 'Meddale' played by the drummer in the centre. The Bhil tribal of Rajasthan perform a variety of dances. All these folk dances correspond to the agricultural cycle. The Ghumer dance, Raika and Jhoria are some examples of this type of dance. The Gher dance is a favorite and popular dance of the Mina tribe who are similar to the Bhils while Valar is typical dance of the Garasias of Rajasthan. Tera Tali is another famous folk dance of Rajasthan. It is performed by two or three women of the 'Kamar' tribe. The women folk sit on the ground while performing the Tera Tali which is an elaborate ritual with many other rituals in it. An interesting part of the Tera Tali dance is tying of metal cymbals (Manjiras) to different parts of the body, mostly on the legs. The Tera Tali dancers hold cymbals in their hands and strike them in a rhythmic manner. On many occasions the women clasp a sword in between their teeth and balance a decorative pot on their head.

- **Central & Rest Part of India:** Gaur dance is a popular folk dance of Madhya Pradesh dances. Gaur dance is popular in the Sing Marias or Tallaguda Marias of South Bastar. Men put head-dresses with stringed 'cowries' and plumes of peacock feathers and make their way to the dancing ground. Women ornamented with brass fillets and bead necklaces with their tattooed bodies also join the gathering. The men beat the drums, tossing the horns and feathers of their head-gears to the rising tempo that gives the dance a wilder touch. The Muria tribals of North Bastar area are trained in all types of their community dances. At the start of dance sequences they

begin with an invocation to the phallic deity of their tribe and the founder of the Ghotul institution. The site chosen for the dance is near the Ghotul compound. During marriages, the Muria boys and girls perform Har Endanna dance. Their Hulki dance is the most beautiful of all the dances while the Karsana dance is performed for fun and enjoyment. In the Hulki dance, boys move in a circular fashion while the girls make their way through them. Saila dance is performed by the young boys of Chattisgarh during the post harvest time. Saila is a stick-dance and is popular among the people of Sarguja, Chhindwara and Betul districts. In this region the Saila dance is also known as Danda Nach or Dandar Pate. Saila dance comprises over half a dozen varieties. The Saila dance often comes out with many variations and much buffoonery. Sometimes the dancers form a circle, each standing on one leg and supporting himself by holding on to the man in front. Then they all hop together round and round. The Karma dance is very popular among the Gonds and the Baigas of Chhattisgarh and the Oraons of Madhya Pradesh. The Karma dance is associated with the fertility cult and is related to the Karma festival that falls in the month of August. The Karma dance symbolizes coming of green branches in tress during the spring season. There are other variants of the Karma. The songs associated with these variants differ with each pattern. Kaksar dance is performed during the festival period.It is popular among the Abhujmarias of Bastar. Kaksar dance is performed in hope of reaping a rich harvest. To invoke the blessings of the deity, young boys and girls perform Kaksar (a group dance). Boys put on a peculiar costume of a long white robe while girls are clad in all their finery. The Kaksar dance presents a unique opportunity to boys and girls to choose their life partners.

CHECK YOUR PROGRESS: 3

1. Name some of the popular folk song styles of Uttar Pradesh.

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2. Name the popular folk dances of Jammu and Kashmir.

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3. What is involved in a Padayani folk dance of South Kerala?

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4. Which states the folk dance named Dandiya belong to?

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5. Where do the Muria tribals of Bastar perform their dance?

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16.6 FOLK ART & CRAFT

In this section you will be able to learn about folk art traditions and handicrafts which are special features of different states of India, and some other crafts too.

- **North India:** India is known for its various folk art and craft. There you may find different styles of weaving on the one hand in the form of saree shawl and carpet, and wooden work, carving, pottery, ornaments and other handicrafts on the other. In the extreme north of India you find beautiful and pleasant valley, called Kashmir, famous for its folk crafts like woven carpet, silk carpets, rugs, woolen shawl, pottery and hand-embroidery, kurtas with colourful threads and floral motifs. The traditional clothing, especially the phirans and shawls reflect the folk tradition and ability of the local artisans who embroider the most intricate patterns and motifs in a combination of vibrant colours and hues. Again Kashmir is very popular for its Pashmina shawls. These shawls have work done on both the sides. Kashmiri embroidery is called kasida. The special feature of the kasida work is that it is done in such a manner that the patterns appear in a uniform fashion on both sides of the fabric. Wood carving is another forte of Kashmir and wooden furniture is largely exported from the state to other parts of India and abroad. After Kashmir there is another place in hills called Himachal which is center of beautiful patch-work, traditional pahadi designs and wood carving. The wool products are made in Byangi wool. Dyeing and printing of fabrics has been a traditional craft in the area. The Farahada and the Chhiba people do this work traditionally. The highlanders of Lahaul-Spiti and Kinnaur weave dresses from it for special occasions such as festivals and weddings.

Thapada is a large embroidered shawl, which is a specialty of the handicraft of Himachal Pradesh. Other items of craft include the Kohana, a kind of a wall hanging, pillow covers, blouses and caps adorned with fine embroidery. The embroidered caps of the Kulu, Sirmair, Kinnaur and Lahaul regions are also very famous. The shawls from Kulu, and woolen rugs and carpets from Lahaul depict the traditional folk Pahadi designs. Beautiful patchwork quilts, rag dolls and elephants are also made in the area. Toys and figures of gods and goddesses are made during festivals.

The Dom tribe is well known for producing fine household articles made of bamboo. They are later painted in bright colours. The Himachalis are adept at the art of making pots and statues with clay in many shapes and sizes. These include pitchers, bowls, platters, cups, lamps and small and large pots. These are decorated with white patterns drawn with Golu clay. The local goldsmiths also craft fine gold ornaments. The jewelry by the woman of Kulu, Sirmaur, Kinnaur, Pangwati and Bharmor region is very attractive. The hill area of Uttarakhand is also famous for woolen shawls, woolen caps, fine embroidery and decorative clay pottery.

Uttar Pradesh is the land of art and artisans of north India. Every small or big town between Agra and Varanasi is famous for some or other craft. Varanasi is famous for its Zari work. It is done on various items such as textiles, artifacts and drapes. The prominent among these is the one done on Banarsi Sarees. Varanasi is also known for its wood work (colourful wood toys and households) and brass work. Chikankari is confined to city of Lucknow where it was first conceived in the courts of Nawabs. This is only one of its kinds in the world. A different, more complex, form of embroidery is also done in the city of Agra and Varanasi. This is known as Zardozi and contrary to other embroideries in Uttar Pradesh, is 3-dimensional in its pattern. Moradabad, the city of Brass, is known all over the world for its brassware and Moradabadi Lock. This art of brassware looks distinct because of the heavy decorative patterns. Firozabad is famous for glassware such as cutleries and chandeliers and bangles. Bhadohi near Varanasi is famous for some of the best silk carpets in the south Asian region. These carpets are of fine qualities and have Persian patterns on them. They are exported throughout the world. Equally famous if not more are the Hand Printed items of Farrukhabad. These printings that are mostly done in two patterns namely 'Polka Dots' and 'Tree of Wisdom', has a diehard craze among the Europeans. Again Mirzapur is fomous for Brass work and carpet weaving.

➢ **East & North-East India:** In the east Bihar, Jharkhand and West Bengal represent some peculiar folk art forms of India. Bihar is known for its beautiful traditional crafts Sujini and Khatwa embroidery, Madhubani paintings, Wood inlay, Lacquerware, Stonecraft, Printed textiles and Sikki work. It also has a tradition of tikuli making and papier–mache art. These arts are being recognized all over the world and showcased in international and national exhibitions. Beautiful objects are crafted in traditional and floral designs with bright colours. Religious scenes and gods and goddesses are also painted especially on papier-mache articles.

One of Bihar's ancient industries is wood inlays, which continues to be done with different materials like metal, ivory and stag-horn. One can see beautiful decorative pieces like wall hangings, table tops, trays and boxes. A number of other utility and household articles in colourful and geometrical designs are produced using this craft of inlay work.

A traditional quilt Sujini is made with layers of clothes mainly in the rural areas. Old clothes are used for the inner stuffing and cotton or colorful threads are used for the embroidery. The embroidery is done in running stitch in a scale pattern. The sujini depicts village and religious scenes such as bride in palanquin, peacocks dancing, boy flying kite, etc. Khatwa is the applique work of Bihar used to craft decorative tents, canopies, shamianas, etc. The applique designs for tents are Persian type trees, flowers, animals, birds, etc. For canopies the whole design with circular central motif is cut out of a single cloth.

In Bihar lac has been used for making beautiful items like boxes beautifully decorated with the motifs of fish, chakra and peacock, and bangles etc. since ages. Bihar has rich legacy of handicrafts and stone craft, and examples are blue black pot stone from which artisans craft Buddhist icons and images, and household articles like the pestle, the mortar kharal (medicine grinder).

Bihar has made its name in textile printing which is done on cotton, wool and silk. In Gaya, it is common to find the religious textiles with the names or footprints of deities printed all over in ochre or red. The chunris of Bihar deserve special mention. Beautiful designs are printed in these chunris which are traditional as well as floral and animal forms. At Sursand in North Bihar only mica (khari) printing is done with bright colours are used extensively.

The humble blade of grass is hand-woven into the delightful baskets and mats called Sikki Work. Madhubani art native to the region of Mithilanchal is a creative folk painting done traditionally by the women. The paintings show symbolic motifs, the gods and goddesses such as Durga, Radha and Krishna, Shiva and Parvati. Women do the paintings in natural colours on walls, depicting animals such as elephants, fishes, parrots, the sun and moon and giant flowers. The colours range from vibrant red, yellow and green to ochre, brown and black. The pigments are taken from spices, minerals, charcoal, vegetable matter, flowers and plants depicting special events and aspects of everyday life. These paintings in both black and white and strong primary colours are now professionally produced on paper, canvas and textiles for international and national exhibitions etc.

The art and craft of the state Jharkhand concentrates primarily on making wooden objects. The wooden spoon of Jharkhand is a nationally famed object.

You could see the specialty in folk tradition of cane and bamboo work in the north-east part of the India. Tripura, Assam and other north-east states have their own unique and ethnic art and crafts like beads jewelry, musical instruments, silk weaving, handloom textiles and cane and bamboo work, etc. Tripura is known for its cane work, bamboo and wood work, traditional handloom, carving of rock cut, paintings, sculptures, jewelry etc.

Tripura state's tribal weaving is noticeable by its adorable designs and the result is tremendous textile material. These hill people always use

bold and rich colours. They make several types of tribal jewelry, which are liked by native women of Tripura state.

At Tripura you will also get to see sand sculptures and special terracotta sculptures. The sculptures contain mythological, floral designs & animal motifs. Apart from sand, talented Tripura artists too make bronze sculptures. The bronze sculptures are the masterpieces that display variety of themes, moulding techniques and nice workmanship.

Beautiful paintings of Tripura's tribal people depict images of their amazing and interesting folk lifestyle through colours and designs. If you see the handicrafts of Manipura and West Bengal, then in first look, you will get to know that Tripura state's weaving contains mixture of Manipuri, Bengali and Tribal weaving techniques and designs. Manipuri fabrics are very much attractive due to the multiplicity of colours and decent look.

The handloom clothes of Manipur are another aspect of the state's culture. The artistic people of Manipur have developed handloom clothes and handicrafts that are famed internationally. The creativeness noted in the Manipuri gowns, shawls, sarees, curtains etc. serve as treasured souvenirs for tourists.

Assam has maintained a rich tradition of various traditional crafts for more than two thousand years. Presently, cane and bamboo craft, bell metal and brass craft, silk and cotton weaving, toy and mask making, pottery and terracotta work, wood craft, jewelry making, musical instruments making, etc.have remained as major traditions. Historically, Assam also excelled in making boats, traditional guns and gunpowder, colours and paints, articles of lac, traditional building materials, utilities from iron, etc. Hajo and Sarthebari/Xorthebaary are the most important centers of traditional bell-metal and brass crafts. Assam is the home of several types of silks, the most prominent and prestigious being Muga, the natural golden silk is exclusive only to Assam. Apart from Muga, there are other two varieties called Pat, a creamy-bright-silver coloured silk and Eri, a variety

used for manufacturing warm clothes for winter. Apart from Sualkuchi/Xualkuchi, the centre for the traditional silk industry, in almost every part of the Brahmaputra Valley, rural households produce silk and silk garments with excellent embroidery designs. Moreover, various ethno-cultural groups in Assam make different types of cotton garments with unique embroidery designs and wonderful colour combinations.

Assamese traditional jewelries are Dugdugi, Kerumoni, Thuriya, Gaam Kharu, Muthi Kharu, Jonbiri, and Dholbiri. Painting is an ancient tradition of Assam. Paintings can be found on Assamese silk and painted objects. Many of the manuscripts available from the Middle Ages bear excellent examples of traditional paintings of Assam.

You can identify Bengali fabric through the use of many products such as cotton sarees, silk sarees, and bedspreads, multicoloured furnishing cloths, jute, carpet and lungis. Terracotta sculptures are symbolical image of craftsmanship of folk tradition of Bengal.

The state of Orissa on the eastern flank of India has unique form of folk art i.e. Patta Chitra based on religious themes (used as wall hangings). The stories of Rama and Krishna are usually depicted on the pattas. 'Rasa Lila', 'Vastra Haran', 'Kaliya Dalan' are some of the recurring themes of patta art, applique art, sand sculpture on beach (to carve a sand sculpture, the raw material is the only clean and fine grained sand mixed with water) and papier- mâché. The folk and rock paintings are significant, painted by the tribal painters. Palm leaf paintings are very ancient in Orissa. Palm leaf illustrations are mainly of two types, simple engravings or illustrations in pure line on palm leaf and engraving with colour fillings. Then the folk arts named Jhoti, Chita and Muruja are bound up with its social and religious activities.

Coloured cloth are stitched in shape of animals, birds, flowers and beautiful wall hangings, garden or beach umbrella and lamp shades are made out of it. Sarees and other attires are designed with appliqué work.

Tiny mirrors are stuck or stitched by thread embroidery to create a remarkable work of art. Traditionally red, yellow, white and black colours are mainly used in appliqué work, whereas green has also been added in recent times.

The craftsmen of Khandapara in Puri are proficient at carving plates, bowls, flowerpots and other decorative articles from a creamy white wood. Known as Sholapith work, the carved articles, if left in natural off-white, look like ivory.

Horn articles of Orissa are mystical and are blended with a superb fashion design. Available in widest spectrum of items like combs, pen stands, cigar pipes, decorative figures, horn articles form a memorable memento for the near and dear ones at home. Of the sixty-two tribes inhabiting Orissa, 12-15 tribes know the art of comb making.

- **South & South-East India:** Puducherry (earlier Pondicherry) can be explored for its beautiful perfumed candles, incense sticks, handmade paper, pottery, leather items, pickles, jams and elegant Khadi (a home spun fabric) garments. Andhra Pradesh is known for Red sandalwood also called raktachandan. It is available in Tirupati area in Chittoor district of Andhra Pradesh from which cutlery, dainty boxes, paper knoves in various designs are made. Andhra Pradesh is famous for bidriware and filgree work. Several decorative bidriware items include trays, spoon, vases, boxes of various shapes and sizes, ashtrays and many more such articles. Karimnagar in Andhra Pradesh is an old center of silver filigree work which includes items like pan-daans, hookahs, jewel boxes etc. This state is also famous for the traditional Kalamkari prints on fabrics. Machilipatnam is famous for Kalamkari paintings, which is a mixture of block printing and hand painting. Andhra Pradesh is famous for cotton sarees with rich golden borders and heavy pallus in Gadwal and Kothakota. Pottery is another form of craft, which is more or less practiced in all south Indian states. Pottery from Karukurichi in Tirunelveli district is noted for its attractive shapes and

technical superiority. Andhra Pradesh is also famous for bead embroidery, which is done on fine fabrics to adorn them. It is usually done on sarees and blouse pieces. Jangaon is famous for this type of work. White and coloured beads are used on dark and bright bases.

In south India one can find some beautiful example of handicraft in silk sarees from Tamil Nadu, called 'Kanchipuram/Kanjivaram silk sarees'; fine mats, objects made from palm leaves and Palmyra fibbers, brass and bronze statues, metal ware, hand woven clothes, awesome paintings, cotton and silk fabrics, stone sculptures and beautiful jewelry. The traditional Kanchipuram sarees have been given a modern look with fewer motifs and by introducing new colours. Tamil Nadu is also known for its fine arts and exquisite crafts e.g. cane weaving and palm leaf products including trays, flower baskets, shopping bags, folding fans etc. Toys and dolls are also produced from grass, bamboo and cane. This craft is mainly centered at Dharampuri, Salem, Coimbatore, and South Arcot and Tiruchirapalli Districts. Madurai in TamilNadu is famous for rosewood carvings. The base colours for the pottery of Tamil Nadu are red, black and grey. Embroidery is also very much a part of the South Indians. In Tanjore in Tamil Nadu a different style of appliqué work is done for decoration on temple hangings.

Karnataka is famous for wood carving, stone statues and exquisite ivory work. Wood has been used in most of its architectural marvels. They are carved so meticulously that the onlooker is bound to be spell bound. Ancient palaces and temples are the best places to sight the mind blowing wood carving. Sandal wood crafts are quite popular as folk art of Karnataka. Weaving sarees is a household tradition in rural South India. In Karnataka cotton sarees are made in dark earthy colours. Irkal is a special saree of Karnataka which is dominated by rich colours like pomegranate red, peacock blue, parrot green etc. Karnataka is famous for kasuti embroidery. It is done with two types of stitches and the embroidery.

Karnataka is famous for beautiful elephants, images and furniture made from rosewood. Sandalwood is also used to make utility and decorative items, which are etched with designs of flowers, creepers, birds and animals. Kerala is known for its garments decorated with lace and embroidery work, snake boats made of ivory, gold and silver jewelry, a wide variety of spices, bamboo mat paintings, wood carvings, idols made of metal, sandalwood objects, kathakali dolls, different types of lamps and the exciting Kathakali masks. The rosewood carvings of Kerela are somewhat similar to that of Karnataka. Magnificent figurines of females are carved out of kumbli wood in Kerela.

- **West & North West India:** Rajasthan, of course, is quite known for its desert, but it is well known for it amazing art and craft forms too. Kath-Putli dance' is famous in Rajasthan and this also makes the Rajasthani culture proud on their tradition. There are many forms of this particular art. The man made form of puppet means the doll made up of cloths and sponges having the sane kind of functioning areas which is seen in the natural form of puppet dance. Being a form of India's most famous form of Art, 'Puppet dance' is also called as Indian Heritage of Art culture. Other beauties of art forms of Rajasthan are multi shade dyeing, the stone of stealing attention, cloths reflecting tradition, the touch of magnet, the tight lace of shoe and various attractive handicraft products. The main type of crafting activities involves Tattoos, preparation of leather items naming camel leather shoes, wood products, and bone sculptures and marble sculptures.

Gujarati crafts have refashioned an entire country's taste and spawned a number of clones. Brightly coloured and intricately patterned, they are reasonably priced and make excellent keepsakes of a trip to Gujarat. The textile specialties of Gujarat are the extremely fine ikat, panetar, tanchoi or brocade, mashru and the vividly patterned Patola and Gharchola silk sarees hand woven from tie and dye threads in patterns

handed down from generation to generation; ‘zari’ (gold thread embroidery) on silk fabric; block prints using only natural dyes made from vegetables, plants and stones; minutely patterned tie and dye (‘bandhini’) work in myriad colours in cotton and silks; intricate detailed embroidery using tiny mirrors, cowries and beads.

Beadwork in Gujarat is also fashioned into hand fans, wall pictures, cushion covers and purses. In the semi-arid regions of the state, animal husbandry is the main livelihood of the rural population. From the wool of goats, sheep and camels are created an unusual array of coarse blankets and gaily-coloured shawls. Other specialities include silver and gold jewellery, traditional tribal crafts like dokra craft (metalwork); carved and painted ethnic furniture in silver and blue and gold and maroon.

Punjab and Hariyana are famous for Phulkari, a traditional embroidery art well known for its colourful designs and colours. The dresses made by phulkari are called 'Phulkaris'. The word 'Phulkari' is made of two words "Phul" and "kari", where "Phul" means flower and "kari" means technique, thus forming technique of making flowers which is used inmaking costumes and shawls. This art is similar to embroidery work. These intricately designed shawls are worn by the women on ghagra and fitting choli. Phulakari art majorly used for rural women's traditional costumes of this state. Generally the field and border of shawl were not largely decorated by large embroidery work, along with much ground fabric exposed. On the ceremonial occasions, special type of Phulkari work is created on the cloth called ‘bagh’. This phulkari is created in different pattern, in which the entire background is wrapped by embroidery in order to make the background fabric invisible.

- **Central & Rest Part of India:** Madhya Pradesh is famous for Bamboo work, dhokra work, Dhurries, Dolls (Battobai’s, a craftswoman from Gwalior, dolls are known world over and are exported in large numbers) & Toys made of natural material, Metalwork, Ornaments & Jewelry, Papier

Mache, Pottery, Stone-Carving, Carpet Weaving, Textile Weaving, Textile Printing, Woodcarving, Bell Metal Handicraft, Terracotta Figures and Wood Craft. Crafting bamboo articles for daily as well as decorative use is a popular pastime of the Gond, Baiga, Korku and Basor or Basod communities. You can see 'the house with the bamboo door', agricultural implements, fishing traps, hunting tools to baskets as folk art and tradition of Madhya Pradesh. The handloom of Madhya Pradesh is a focal point for the women of India because of Maheshwari silks and Chanderi Sarees and for Tussar silk saris and fabrics. The weavers here are undisputed masters of not only weaving but dyeing too, and its examples are the Woolen carpets in vibrant colours with both floral and geometric designs. Another folk craft is dhurrie, essentially a thick cotton woven fabric, is made near Sironj. The cotton and woollen punja dhurries, handwoven in various colours, with patterns based on kiln designs, geometric traditional motifs and animal and human figures, reflects their folk tradition. There is tradition in Gond, Muria, Bhatra and Dhruva tribes to offer iron horses, swings, trishuls (trident, the symbol of the Hindu god Shiva) to gods on fulfillment of their wishes. Exquisitely carved diyas are gifted to brides to take to their husband's home. The blacksmiths from southern Madhya Pradesh forge and hammer iron into a most delightful range of oil lamps, tools and statues that depict animals, birds and men. Using only a few tools and a simple furnace of a handful of coals, the smiths twist and bend the hot iron into expressive shapes. They often weave cotton thread into a broad band as a textured or patterned base, and then loop in buttons, beads or metallic droplets intermittently. Ornaments made of beads, cowries and feathers are also part of tribal costumes. Papier mache is a unique folk art of Ujjain, Gwalior, Bhopal and Ratlam. The Nagvanshi community, which makes mud toys and dolls, is also engaged in the making of papier Mache articles. The traditional expression of this craft is the creation of ornate articles like vases, figurines and icons, statues, birds, animals and decorative panels, different

kinds of splendidly crafted birds with the artisans using natural colours to create exact replicas of living birds. Presently, the crafts persons are also experimenting with ways of creating decorative pottery and furniture in papier mache. Madhya Pradesh is a signature of folk drawings and paintings on walls of caves (a deity in the form of a ritual wall painting within the home) and rock shelters for decorating homes and appeasing deities. While the adivasis (forest tribes) of yore traced simple, very basic forms to ward off evil spirits and disease, the Rathwa Bhils of MP and eastern Gujarat commonly install paintings depicting incidents from daily life usually featuring horses outside the sacred enclosure. The Bhils and Bhilala tribes of Madhya Pradesh paint myths related to creation called pithora paintings. Horses, elephants, tigers, birds, gods, men and objects of daily life are painted in bright multi coloured hues.

The terracotta pottery of Madhya Pradesh is simply remarkable, especially that practiced by the tribes of Bastar. Traditional statues of elephants, serpents, birds and horses from Bastar are incomparable in their simplicity and are offered to the local deity as an offering in lieu of sacrifice. Sarguja, Raipur and Raigarh have a charming tradition of decorative roof top tiles, made partly by hand moulding and partly on the wheel. These tiles, shaped like half tubes, have perched on top of them figures of elephants, monkeys, bears, reptiles, gods and goddesses and are considered a status symbol among the rural people.

The tremendous folk art, tie-and-dye (bandhani) and block-printing traditions of Rajasthan and Gujarat are followed in Mandsaur, Indore and Ujjain. The Malwa and Nimar regions are renowned for their hand block-printed cotton while the textiles of Bagh, located in the Dhar district, are world-renowned. Batik, a resist process in which the fabric is painted with molten wax and then dyed in cold dyes, is done on a large scale in Indore and Bherongarh. Multi-coloured batik sarees, dupattas and bed sheets are popular for their contrasting colour schemes. Another form of art, widely

practiced in MP is the mandana. Auspicious diagrams are drawn on the floor with rice paste, coloured powder, flower petals or grains of rice, often with symbolic motifs set within floral and geometric patterns. These are meant to attract cosmic powers for the well being of the household in which it is done. Chhattisgarh has become a place where you will get to see refined forms of arts and crafts. It will not be strange if you feel completely awestruck by the richness and charisma of the arts and crafts of Chhattisgarh, India. The main craft of Chhattisgarh is Bamboo Work, Bell Metal Handicraft, Terracotta Figures, Wood Craft.

CHECK YOUR PROGRESS: 4

1. Name the famous items of crafts and the pattern of embroidery of Jammu and Kashmir.

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2. Which people in Himachal do the work of dyeing and printing of fabrics traditionally?

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3. What are the famous crafts of the people of Uttarakhand?

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4. What crafts Varanasi is famous for?

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5. Why is Madhubani in Bihar famous for?

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6. What type of sculptures is special to arts and crafts in Tripura?

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7. Name the famous crafts of Karnataka?

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8. Name the famous crafts of Rajasthan.

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9. Refer to the beadwork of Gujarat.

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10. What is special about terracotta craft in Bastar?

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16.7 DRESS

The diversity of cultures in India is closely related to the variety of weathers from extreme cold in winters in the north to extreme hot in the summers everywhere except hills as well as the topography of the land. As you come across three weathers in a year, viz. summer, rains, and winter comprised of six seasons in all, so is the geography of the land having hills, rivers, desert and coastal areas. All this quite naturally manifest in the dress habits and life style of the Indians. Indian clothing is very colourful. Each state has its own special costumes, but there are several styles common throughout the country.

Women attire in India: Traditional wearing of women in India is ***Saree*** in different style with stitched blouse. In feet they like to put on sandal.

A long skirt called lehengas/ghaghra with choli (stitched/non stitched blouse) and chunari. In feet they like to wear ordinary sandal or stylish half shoe (called bally).

Salwar/chudidar, pajama and khameez/kurta, with dupatta/chunni. In feet they like to wear ordinary sandal or stylish half shoe (called bally). But women today, especially in cities, may also wear western style dresses.

- **Saree:** The saree is one of the most common and oldest forms of dress for women in India. Many regional costumes are variations on this basic style. The fabric is either silk or cotton. Sarees can be a solid colour or patterned; some are embroidered or hand dyed. Others are covered in tiny mirrors or metalic decoration.

A saree is made of 6 metres of cloth that is wrapped to form a skirt and then draped over the shoulder. It is worn with a stitched, fitted blouse called a choli. To wear a saree, a woman begins to tuck one end of the fabric into a matching petticoat and wraps it all the way around her waist.

She then pleats the fabric and tucks them all together into the front of the petticoat. The remaining fabric is draped over her blouse and shoulder, falling behind her. This end, called the pallu, is often decorated with detailed patterns or embroidery. Saree is most prevalent which is considered most graceful among all the costumes. Banarasi sarees are famous throughout world; they are, in fact, considered finest sarees in India. They are known for ornamental brocades and opulent embroideries. One of the distinguishing features of this exclusive attire is the use of floral motifs and bel or string of leaves, the characteristics of Mughal designs. Extensive gold and mina work, intricate designs and use of net are the other features that make these sarees popular among women.

- **Salwar Suite:** Indian women are often seen wearing salwar khameez and chudidar pajama with chunni/dupatta. This outfit is made of a long tunic called a khameez and kurta and loose pants called salwar and tight one is chudidar pajama. Salwar khameez originated in northern India, but soon spread across the country. Like other forms of clothing in India, the salwar khameez can be richly decorated or simple for everyday use. They are made of silk or cotton, and usually worn with a scarf called an odhani or chunni or dupatta. The salwar khameez has gone through many variations depending on the changing fashions. Sometimes the pajamas are loose and baggy, only gathered at the ankles. Other styles are closely fitted and almost like leggings. The tunic can also vary: long and flared or short and straight. Women today often wear some version of the salwar khameeze when relaxing at home, since the costume is very comfortable and practical for daily use.

- **Lehenga/Ghaghara Chunni:** Ghaghra cholis are another type of dress for women. A long pleated skirt (the ghaghra) is worn with a long or short stitched and fitted blouse (the choli). They are most often worn in western states, but can be seen all over the country. Both the ghaghra and

the choli are beaded or covered with tiny mirrors. Sometimes they are dyed in detailed patterns.

Lehengas are also worn by women and girls on special occasions. Some of them are heavily embroidered while others are kept simple. Preferred by brides, this exclusive costume is in high demand here. Many young women today wear modern variations of the traditional ghaghra choli for special occasions. They may now have as many as four pieces: the skirt, the choli, a long scarf draped over the shoulders or head, and a long sleeveless "jacket" framing the outfit. Sometimes the choli is decoratively laced in the front or back.

Men attire in India: Traditional costumes of men in India is dhoti in different style with kurta/angarkha and sleaveless jacket and an Indian towel (called angauchha/gamachha/patta etc.) on their shoulders and safa/pagadi (turban) on the head. Shirt and lungi with angavasthram is another dress style. Kurta and pajama is also a popular dress for men. But men now wear a light shirt and pants just as in western countries. In feet they like to wear ordinary or stylish pump shoe or half shoe or sandal.

- **Dhoti kurta:** The dhoti is a piece of cloth wrapped around the legs and tucked into the waist to form pants. It is usually white and worn during religious ceremonies. Kurta pajama and chudidaar, it is made of stitched pants in silk or cotton that is gathered at the ankle (chudidaar or pajama) and a long, straight tunic (jhabha or kurta). Costumes worn by men consist of Kurta Pajamas; these graceful dresses are ethnic. A majority of men also wear dhoti-kurta, traditional attire that is common since ancient times. Dhoti is a piece of cloth cut in rectangular shape and is wrapped from waist to legs. Its length is mostly about 7 yards. It is wear with a kurta on the top. It is the formal wear of men that is preferred for almost all occasions including family functions and special occasions. Dhoti is usually white or cream in color. There are different ways of wearing this ethnic attire. Kurta is a type of loose shirt that falls a little below knees. Kurta is stitched in such a way

that no portion of the cloth gets wasted. The sleeves are straight, not cuffed or narrowed. They open from front side. Some of them have buttons at the top. Most traditional kurtas are collar-less. The style of wearing differs from region to region.

Dhoti and phetta is the most common dress of Maharashtra men. It is in fact part of cultural heritage of the state. A shirt or a trouser is worn along with dhoti; sometimes they prefer to wear a bandi over their shirts. This, in combination with a turban or "pheta" adorns their heads. Dhoti is generally made up of a piece of cotton that is about 2-3 meters long. The turban is also known by the names "patka", "rumal" etc.

In different states women and men both use other accessories with their clothing.

Regional costumes: If we go by state Jammu and Kashmir, Himachal Pradesh, Uttarakhand and other hills of India have a very colourful dress style with accessories. What makes Jammu and Kashmir`s costumes and attires different from the rest of India is because of the blend of three distinct cultural backgrounds. Filled with greener pastures the dressing in the region of Kashmir becomes more colourful with exquisite embroidered work that accompanies their clothes, especially the shawls and Pherans, which are embroidered with intricate patterns of multihued threadwork. Up above in Ladakh, the dressing sense is having a trans-Himalayan influence in it. Kashmiri Muslims use to wear the pheran, a long loose gown hanging down below the knees, a white turban tied on a skull cap, a close-fitting shalwar and lace less shoes called gurgabi. A white piece of material is hung on their shoulders like a stole. Hindu men wear churidar pajama instead of shalwar. The less affluent Muslims wear skull caps, which looks cute and does not carry any shawl. Pheran & Poots a similar way of dressing for many years Kashmiri men and women have worn the same style of dress. The Pheran and `Poots` consist of two gowns, one on top of the other, falling to the feet in the case of a Hindu, worn up to the knees by a Muslim. Muslims

wear the sleeves wide and open; Hindus wear them narrow with turned up ends. Traditionally there was a brightly coloured design on the outside, with Yak or goatskin on the inside to keep the wearer warm. This has now been changed by fashion to a simple ornament of brightly coloured material, although in winter many women still wear the goatskin for warmth. Besides being boats-women and farmers, the women of Kashmir lend a hand to their men-folk at shawl making, embroidery and other handicrafts. The women wear the pheran, the voluminous Kashmiri gown, hemmed with a border and hanging in awkward folds. The long, loose pheran covers their physique no doubt, but does not blunt their physical appeal. Whereas a Muslim womans pheran is knee-length, loose and embroidered in front and on the edges, a Hindu womans pheran touches her feet. For the sake of smartness and ease it is tied at the waist with folded material called lhungi. The long loose sleeves are fashionably decorated with brocade. With this type of Hindu costume goes the head-dress called taranga, which is tied to a hanging bonnet and tapers down to the heels from behind. The folds of the taranga are made of brightly-pressed lines fastened to a pointed red-coloured and brocaded skull cap with a few gold pins at the sides. Over the head and ears are pieces of muslin embroidered in gold thread. The younger Hindu women however have taken to the sari, after the reform movement of the thirties. Even then, on the wedding day they have to wear the taranga ceremonially. It is covered with the palav of the brides wedding sari. Taranga thus stays as part of the bridal trousseau. Unlike a Hindu woman`s pheran, which gives her a Roman look, the Muslim woman`s pheran is beautifully embroidered in front. Their head gear, the Kasaba, looks very different from the taranga. It is red in colour, tied turban-like and held tight by an abundance of silver pins and trinkets. It has an overhanging pin-scarf which fall grace fully over the shoulders.

In other states of India like Punjab, Haryana, Uttar Pradesh, Bihar, Jharkhand, Madhya Pradesh, Chhattisgarh, West Bengal, Maharashtra,

Rajasthan, Gujarat, Andhra Pradesh and Southern part of India women use to wear saree in different style with stitched blouse and salwar/chudidar pajama and kurta with dupatta/chunari, lehengas/ghaghra with choli kurti, daaman and chunder and jewelry, and men costumes are dhoti kurta and chudidar pajama, Shirt & Lungi with some peculiar regional style. At Karnataka men's wear is Shirt & Lungi with Angavasthram.

In Rajasrhan Potia, Dhoti, Banda, Angarakha is traditional dress. Odhani, Choli, Ghaghara is female attire and male attire is pagari, pencha, sela, and pajama. The Muslim people in Rajasthan are commonly found in dresses like burka, tilak and achkan.

Gujarati male attire is Chorno & Kediyuand and female attire is Chaniyo & Choli. In Gujarat the Ras Leela is a popular folk dance, and the typical male costume for this folk dance is a small coat named Keviya. Keviya is a tight long sleeved coat with frilled pleats at its wait. The borders and shoulders of Keviya are embroidered heavily. A tight churidar and a colorful turban are put on along with the Keviya. A colored waist band making a contrast with white keviya and churidar is worn to make the overall appearance bright.

The Gujarati females are seen in lehenga choli or Ghagra choli during this festival. The cholis are barebacked and are embroidered heavily with colorful threads are glass pieces. To complete the attire females use a veli cloth or dupatta, which is a long piece of cloth, worn across the neck. Unlike the daily wear of Gujarati women, the costume for this festival is extremely colorful. Gujarat specializes in making Abahs with different colored cloth and contrasting threads. Abhas is the traditional costume of Kutch region that nowadays in vogue.

In Maharastra, the traditional costume of women is a nine-yard saree which is known by the name Nauvari. Nauvari is actually associated with brave women rulers like Lakshmi Bai who fought fearless battles in this beautiful attire. The width of the sarees is approximately 40-45 inches.

There are vertical and horizontal borders called "Kinar" and "Padar" respectively. The other types of sarees that are worn by Maharashtra women include kanjivaram, banarasi, iraakli, chanderi, and paithani. These sarees differ from each other in textures and length of kinar and padar. Maharashtra women prefer adorning their costumes with loads of jewelry. Heavy necklaces, nose rings, and gold bangles are their favorites. The bright paithani sarees are embellished with gold or silver jari; this gives these sarees an exclusive ornamental look.

Ornaments are considered vital to the costumes of Maharashtra. "Saaj" is a necklace that is quite popular among women. The traditional nath (nose ring), tanmani (short necklace), and choker are worn by women on all occasions. Bangles of different sizes are used to embellish their hands.

As far as footwear is concerned, people of Maharashtra still prefer wearing chapppals and sandal. People working in metropolitan cities have adapted themselves to shoes and boots. Ladies like wearing fashionable sandals, some of which are high-heeled. Among chappals, Kolhapuri brand is the most famous. As economy of Maharashtra is still agrarian, preference is given to ethnic footwear. There are variety of costumes of Maharashtra that reflect the tradition, Culture, and changing life-styles of the people.

Tribal Costumes: Tribal people wear costumes as per their tradition and culture. It is quite unique and noticeable. The North-East happens to be one of the most diverse and culturally vibrant regions of India. It comprises the seven beautiful states more popularly called the “Seven Sisters”, inhabited by as many as 166 different tribes pursuing their unique lifestyles. Another state Andhra Pradesh has also a colourful tribal culture of Lamabadies.

- **Tribal Costumes women:** Folk females wear very nice and attractive multicolored costumes, they wear very high weight attires, which are decorated by the beads and mirrors stitched over the fabric. Females wear large skirts, which are very attractive, they are colored by the many dark shades, majorly they wear red color skirts and also blue, green. They

take a cotton fabric which is similar to the scarf on the head and shoulders. They wear choli or blouse of long hand sleeves, the major design which make their costumes attractive is the detailed work of embroidery. Choli is joining on the back side through the lace, which needs to tie. The costumes of the tribes are very much popular because of its bright multicolored and elegant embroidery work. Arunachali women wear a piece of cloth that covers the body from the shoulders till the knees. They complement the wrap with a full-sleeved coat and an attractive sash, locally called muhkak, tied around their waist. The Khasi and Garo tribes of Meghalaya are the most prominent tribes of the state. Khasi women wear a two-piece cloth pinned on each shoulder and a shawl, which are called jainsem and tapmoh respectively. Garo women on the other hand wear a blouse and tie a long unstitched piece of cloth called dakmanda around their waist. It is hand-woven, having a 6-10 inch border with floral motifs. A Jaintia woman dresses up in a similar manner in a blouse and a striped sarong called thoh khyrwang. Traditional costumes in Mizoram are exclusively hand-made by the women of the household. Mizo women wear a single piece of cloth wrapped around the waist and reaching up to the knees. A short white jacket with hand-woven patterns on top completes the look of the costume. Manipuri women traditionally wear a blouse and a three-piece hand-woven phanek, which very closely resembles a wrap-around skirt. Naga women have different styles of wearing a skirt, called mekhla, which vary with the respective tribes. For example, the women of the Ao tribe wear a piece of cloth wrapped around their waists like a skirt with a hand-woven top or blouse. In some cases, just a single piece of cloth is used to wrap the body starting from the bosom and reaching up to the knees. The pattern mainly consists of red and black stripes with small yellow motifs on the black stripes. The tribes of Tripura make their own clothes at home. Women wear two separate pieces of cloth that are draped around the body as an upper and lower garment

respectively. The most striking feature of the entire garment is the upper half, which is embroidered with beautiful designs.

Bhil women of Rajasthan wear a single stretch of cloth that is tucked around the waist while the rest is used to cover the head. Wearing a blouse among bhils is a status symbol and only married women are expected to wear one. A variety of jewelry ranging from beaded chokers, colourful bangles, nose-rings and an ornament suspended from the hair to the forehead, is an essential part of a Bhil women's dress. Some other tribes like Warli women wear sarees that are short in length, with a half-sleeved embroidered choli that is tied in a knot in the front; The Toda women of the Nilgiris also wear the same hand-woven garment except in the style of a saree. Their jewelry is restricted to silver, beads and shells, The Santhals women of West Bengal, Bihar and parts of Orissa wear a short saree without a blouse, but worn to fit their bodies snugly, without getting undone even in the most trying of circumstances.

The tribal women wear large, hollow anklets with metal pellets called paijani which produce delicate sounds when they walk. The grace of a young woman is believed to echo in the music of her anklets.

- **Tribal Costumes men:** The Men like to wear regional costumes. Men in Arunachal Pradesh believe in simple dressing styles. Their wardrobe mainly consists of lungis woven in red and black yarn, a jacket and a turban. A Khasi man of Meghalaya can be identified by his unstitched lower garment or a dhoti, jacket and a turban. Mizo men wear a piece of cloth, almost 7 feet long, which is wrapped around the body. In winter, men wear a long white coat that is fastened at the throat and reaches up to the thighs. These coats have beautiful patterns near the sleeves with bands of red and white. Men also don a special kind of headgear–wrapping a piece of cloth around the head so that the ends fall over each ear. Men usually wear a single piece of cloth almost like a lungi. A turban is a must for the Manipuri man. The Nagas are classified into sixteen tribes speaking different dialects,

customs and traditional costumes. Among the men, the costume mainly consists of a short wrap-around skirt and a feathered headdress. As we learnt tribes of Tripura make their own clothes at home. Men wear a narrow piece of cloth as a lower garment without a shirt. The headgear comprises a turban-just a long cloth tied around the head.

The dry and arid weather of the Rajasthan region have very much influenced the clothing habits of this region. The men of Bhils tribe are usually comfortable in a loincloth and embroidered waistcoats coupled with turbans and traditional Rajasthani shoes, curled up at the toes.

Some tribe believes in minimal clothing and men can be found in short dhotis and embroidered waistcoats, the Men of Toda community of the Nilgiris in South India wear a long, loose-flowing garment covering the entire body from shoulder to toe. This is usually in white with red and blue borders, Santhal outfits are again minimal where men wear a lungi.

CHECK YOUR PROGRESS: 5

1. What are normal traditional wears of men and women in mainland India?

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2. What is regional dress in Gujarat?

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3. What is common dress of Khasi woman?

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4. What do the Bhil women in Rajasthan wear?

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16.8 LIFE STYLE

Traditionally, a common Indian is religious and spiritual in his /her outlook. Religion still plays a central and definitive role in the life of many of people of India. It is poetically phrased for an Indian, "pleasures do not delight him; pains do not distress, they are free of delusions, he does not crave for anything. Their sense of freedom comes from their spirit of inquiry. The fruits of their inquiry are their strength, intellect, efficiency and punctuality. They keep company of wise and enlightened persons. They are content....Although engaged in worldly actions; they have no attachment to any object. They are busy outwardly, yet calm inwardly." Undoubtedly, compassion, benevolence, forgiveness, hospitability, rightfullness, patience, perseverance, devotion to gods and goddesses, and daily religious rites happened to be the common attributes of the Indians.

Before the impact of Globalization and Modernization in the western sense, Indians were considered quite contended and less inclined towards material things and luxuries. Indians believed in 'simple living and high thinking'. Most of them are still known for their simple life style. A common Indian keeps laser furniture and fewer clothing. Decorative wearing on special occasions is not unknown and the rich may also look distinct with their valuable ornaments and other accessories, yet there is a commonality in their lifestyle. Early to bed and early to rise is a common concept of daily life. There is a common practice of devoting some time in morning and evening for prayers to god. Since Indians are religious minded they offer alms to priests and saints and give endowments to religious organizations and shrines. In rural India a common man is out to his field early in the morning for his agricultural work and is back only in the evening. Many a times they take their day meal at the field itself. Toilet and bathing in rural India is normally in open and wells and ponds are integral part of their life. The Village life is normally sober but weekly or periodical 'hats', local temple

fairs and the gatherings at village ‘chaupals’ make it occasionally hilarious when the villagers, men and women alike, assemble in coloured attires. Shops of sweets, toys, decorative and ornamental items etc. and enjoyments like ‘jhula’ (swing), ‘hindola’ (wheel), ‘nautanki’ (village or folk theatre), and now even circus and cinema become the normal feature of such fairs.

The Indian remains very close to their roots and preserves their cultural identity, wherever they live. Music, dance, folk theatre, arts and crafts are integral parts of daily life and nowhere else is culture and crafts such a living, breathing entity as in India, called the 'Land of Festivals and Fairs’. These festivals and fairs revolve around an occasion-be it to welcome a new season, celebrate a bountiful harvest or simply participate in a religious festival or mythological event. The rural Indian families used to be a joint family in which three to four generations were tied to a single unit. All the activities of an Indian revolved round this family structure. But, this traditional large joint family in India, in the 1990s, accounted for a small percent of Indian households, and on average had lower per capita household income. Alhough, joint family still persists in some areas and in certain conditions, in part due to cultural traditions and in part due to practical factors, India's family structure, and cultural traditions within its family structure, are now been affected which is also reflecting in the changing life-style in the cities (See Unit 19). Along with all the above mentioned high qualities and simplicity of the life style of the Indians, a lot of superstitions have also been prevailing regarding the social pollution and interaction.

A far more powerful division is the traditional Hindu bifurcation into non-polluting and polluting occupations. Strict social taboos have governed the Hindu social groups for thousands of years. In recent years, particularly in cities, some of these lines have blurred and sometimes even disappeared.

CHECK YOUR PROGRESS: 6

1. What do understand by the concept “simple living and high thinking” for an Indian?

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16.9 CUISINE

Indian cuisine has been influenced by a 5000-year history of various groups and cultures interacting with the subcontinent, leading to the diversity of flavors and regional cuisines found in modern-day India.

The staples of Indian cuisine are lentils, pearl millet (bajra), rice, whole, wheat flour (atta), and a variety of pulses, of which the most central to this cuisine are masoor (most often red lentil), channa (Bengal gram), toor (pigeon pea or yellow gram), urad (black gram), and moong (green gram). Pulses may be used whole, dehusked–for example, dhuli moong or dhuli urad–or split. Split pulses, ordal, are used extensively. Some pulses, such as channa and mung, are also processed into flour (besan).

Most Indian curries are cooked in vegetable oil. In northern and western India, peanut oil is popular, while in eastern India, mustard oil is more commonly used. Coconut oil is used widely along the western coast, especially in Kerala; gingelly (sesame) oil is common in the south, as well. In recent decades, sunflower and soybean oil have become popular across India. Hydrogenated vegetable oil, known as Vanaspati ghee, is another popular cooking medium. Butter-based ghee, or desi ghee, is used very frequently, but still less used than before.

The most important or frequently used spices in Indian cuisine are chilli pepper, black mustard seed (sarso), cumin (jeera), turmeric (haldi), fenugreek (methi), asafoetida (hing), ginger (adrak), coriander (dhania), and

garlic (lehsun). One popular spice mix is garam masala, a powder that typically includes five or more dried spices, especially cardamom, cinnamon, and clove. Each region, and sometimes each individual chef, has a distinctive garam masala blend. Goda masala is a comparable, though sweet, spice mix that is popular in Maharashtra. Some leaves commonly used for flavoring include bay (tejpat), coriander, fenugreek, and mint leaves. The use of curry leaves and roots is typical of Gujarati and all South Indian cuisine. Sweet dishes are seasoned with cardamom, saffron, nutmeg, and rose petal essences.

- **North India-** Kashmiri cuisine has evolved over the years and come up with real yummy dishes. Check out the delicacies included in the traditional Kashmiri thali. Rogan Josh is a quite popular Kashmiri dish. Highly influenced by the traditional food of the Kashmiri pundits, it has now taken some of the features of the cooking style adopted in Central Asia, Persia and Afghanistan. Kashmiri food makes an extensive use of turmeric and yoghurt. In the making of Kashmiri dishes, garlic and onion are not used much as in the case of other Indian cuisines.Kashmiri thali is preferred mainly for its non vegetarian dishes. However, there are some real mouthwatering vegetarian dishes too, which are relished by all. Traditional Kashmiri thali consists of Wazwan, which demands lot of preparation. In fact, preparing Wazwan in itself is considered a great art. Substantial time and effort is spent on the making of this special feast. The cuisine of Wazwan encompasses near about 36 dishes. The head chef known as Vasta Waza does all the requisite preparations. It is mostly prepared on some big family occasion or festivity. The use of curd in the preparation of food gives the dish a creamy touch. To enhance the flavor of the meat dishes, Kashmiris add asafoetida (Hing) to it. Other addictive spices used to add to the taste are dry ginger and Saunf (aniseed). Sometimes, ginger is used in excessive quantity that makes the dish pungent. Kashmir being the leading producer and chief exporter of saffron makes an extensive use

of it in the form of a colorful flavoring agent. For its amazing aroma, it is added to pulaos and sweets. Kashmiri dishes make a regular use of dry fruits, especially in the preparation of curries. Kashmiris use ghee to cook meals, though in urban areas, well educated families have started using mustard oil as an alternative, to avoid the intake of high fat in ghee. Kashmiri rice is also quite aromatic and light and thus the Kashmiri rice pulao is well liked by people. The cuisine of Kashmir is truly unique and has absolutely no comparison.

Popular Kashmiri dishes are Chamani Qaliya, Choek Vangan, Dum Aloo, Hak (with Nadeir/Vangan), Muji Chetein, Nadeir Yakhean, Nadier Palak, Razmah dal aanchar, Razmah Goagji, Veth Chaman, Aab Gosht, Daniwal Korma, Dhani Phul, Gaad kufta, Gushtaba, Kabaab, Kashmiri Chicken, Martswangan Korma, Rista, Rogan Josh, Shami Kabab, Tabak Maaz, Yakhni, Gushtaba and popular drink is Kahava.

The daily diet of Himachalis is similar to the rest of North India, including lentil, broth, rice, vegetables and bread, although non-vegetarian cuisine is preferred. Some of the specialities of Himachal include Pateer, Chouck, Bhagjery and chutney of Til. Paani Ki Gharaats, Maahni or Urad Daal, Madra, Luchi-Poti or Lamb Intestines, Dham. A unique food in Himachal is Madra that is speciality in Chamba region. This food preparation involves 20 spices and it contains pulses named Rajmah, which is cooked in yoghurt and ghee, under low flame.

Saag is a popular Kumaoni dish made from any of the various green vegetables like spinach and fenugreek. The food from Uttrakhand is known to be wholesome to suit the high-energy necessities of the mountainous and wintry region. It is traditionally cooked over wood fire. The cuisine mainly consists of food from two different sub regions Garhwal and Kumaon, though the basic ingredients of both Garhwali and Kumaoni cuisine are the same. The distinctive trait of the Kumauni cuisine is the tightfisted use of especially milk and milk-based products as cows from hilly areas do not

yield high-quality or amount of milk. The similarity between both of them is the liberal use of Ghee and charcoal cooking. Both Garhwalis and Kumaunis are fond of lentil or pulses and 'Bhaatt' or rice. To combat the extreme winters and possible exhausting of food, they also use Badi (sun-dried Urad Dal balls) and Mangodi (sun-dried Moong Dal balls) as substitute for vegetables at times. Main dishes from Uttarakhand include Chainsoo, Kafuli, Jholi, Thechwani, Baadi, etc. The dishes prepared by the people of Uttarakhan are similar to Uttar Pradesh. They eat rice, pulses, chapatis, vegetable. Tomatoes, onions and spices are used to make the food delicious.

Uttar Pradesh and Awadhi cuisine has a rich tradition of sumptuous vegetarian and non-vegetarian food preparations and of sweetmeats, seen at their best on formal occasions. A formal vegetarian meal of Uttar Pradesh consists of chapatis, rotis (flatbread) and/or puris (deep fried puffed flatbreads), daal (thick lentil soup), rice (boiled white rice), vegetable curries (one or more of dry/fried and semi-liquid curries each), curd, pickles, papad (thin spicy crackers) and a variety of sweets (gulab jamuns, rasmalai, rabri, jalebi, laddoos of varying varieties, pethas, kheer, gujhiys and many others). It is normally served in metal dishes and traditionally eaten without the use of cutlery, sitting on the bare floor. When a large gathering is to be feasted in a traditional manner, food may also be served on disposable, flat platters (called 'pattal'), which are made by intertwining broad leaves of certain trees. Samosas, Chaat and pakoras are among the favourite snacks and have its root from Uttar Pradesh.

A non-vegetarian meal consists of many varieties of meat- or rice-preparations that have evolved in the region, and are now nationally and internationally known as the Moghlai cuisine; some of these are: kebab, kofta, korma, keema, pulao, biryani, parathas (plain or stuffed), halwa, firni etc. In addition, a selection from the above vegetarian dishes may be present among the food spread. The Awadh region has its own distinct

Nawabi style cuisine, the most famous cuisine of Awadhi Region is Tunday Kabab with various kinds of biryanis, kebabs and breads. Kebabs are also of different types–Kakori Kebabs, Galawati Kebabs, Shami Kebabs, Boti Kababs, Patili-ke-Kababs, Ghutwa Kababs and Seekh Kababs are among the known varieties.

Makkhan Malai, 'Malai Ki Gilori', the famous Tundey Kebabs, and 'Kakori kebabs', 'Galavati Kababs' and 'Parathas'are very popular with food lovers. The Chaat in Lucknow and Benaras is one of the best in the country. After a delicious dinner, one can have Paan at any of the innumerable Paan vendors. The koftah is a popular main dish of Uttar Pradesh.

- **East & North-East India:** The cuisine of Bihar and Jharkhand is similar to North Indian cuisine, the food culture in the Hindi Belt, and shares some similarity with neighboring West Bengal and Orissa. Bihari people typically eat boiled rice and daal with cooked vegetables for lunch and roti with cooked vegetables for dinner. Roti and boiled rice are not usually eaten together. Due to this area's strong Hindu-Muslim heritage, river fish, chicken and goat meat are popular meats. Lamb and mutton are considered offensive by many people. Meat-based dishes are eaten mainly with boiled rice. Fish curry is made using mustard paste, a similar technique to the Oriya way of cooking fish. Dairy products, such as yogurt (dahi), buttermilk (mattha), butter, ghee (clarified butter), and lassi, are consumed throughout the year. The region of Champaran is famous for a grilled mutton dish called taash. Watery foods, such as watermelon and sherbet made of pulp of the wood-apple fruit, are consumed mainly in the summer months, and dry foods and preparations made of sesame or poppy seeds mainly in the winter months. People generally eat roti soaked in milk. There is a custom of eating flattened rice (poha) with yogurt and sugar. Bihar is famous for sattu parathas, which are parathas stuffed with fried chickpea flour, spicy mashed potatoes (chokha), fish curry, litti, Bihari kebab, and postaa-dana kaa halwaa. Another common dish is alu-bhujia (not to be confused with

Bikaneri Bhujia, also known as rajasthani bhujia), made from potatoes cut like French-fries and cooked in mustard oil and mild spices, and eaten with roti or rice-daal. Tangy raita made from winter melon (lauki) or unripened papaya, yogurt, and spices, and often a paste of green chilli, ginger, garlic and mustard, is popular in many parts of Bihar. Most favourite dish among Biharis is Litti-Chokha. Litti is made up of Sattu and Chokha is of smashed pottato, tomatto, and brinjal. Palak paneer, a dish made from spinach and paneer cheese. Raita is a condiment based on curd and used as a sauce or dip. Pitha/Phara is popular snacks of Bihar.

Bihar offers a large variety of sweet delicacies which, unlike those from Bengal, are mostly dry. These include Anarasa, Belgrami, Chena Murki, Motichoor ka Ladoo, Kala Jamun, Kesaria Peda, Khaja, Khurma, Khubi ka Lai, Laktho, Parwal ka Mithai, Pua & Mal Pua, Thekua, Murabba and Tilkut. Many of these originate in towns in the vicinity of Patna. But most people prefer simple food consisting of bhat (rice), dal (lentils), roti (wheat), vegetables and achar. Uncooked sprouts soaked in water are also consumed with choora bhunja and Makhana. The famous jhal moori (puffed rice with sprouts, peanuts and green chillies) is a favouite snack in most parts of the state. Khichdi, the broth of rice and lentils, seasoned with spices, and served with thick curd, chutney, pickles, papads, ghee (clarified butter) and chokha (boiled mashed potatoes, seasoned with finely cut onions, green chilies) constitutes the diet for most people of Bihar.

Kadhi is popular with pakora eaten with plain rice. Salad with cabbage, raw peas, onions, tomatoes, cucumber, coriander leaves, beet root, carrot and fresh winter vegetables are served in huge thali's along with the food. Sattu (flour of fried grams) is another ingrediant which is used extensively in Bihar. There are many dishes made with sattu like litti, Sattu ki Roti etc. In rural areas of Bihar, doughed sattu is being consumed with some salt and pickels.

There are several other traditional snacks and savouries which are consumed during festivals and ceremonies.Pua, prepared from a mixture of powdered rice, milk, ghee (clarified butter), sugar and honey and its variant Malpua is favourite with most people. Pittha and Bakha, steam cooked, mixture of powdered rice is prepared in north eastern Bihar. Chiwra, beaten rice, served with a coat of creamy curd and sugar or jaggery is popular in central Bihar. Makhana (a kind of water fruit) cultivated around Muzzaffarpur is prepared from lotus seeds and is taken puffed or as kheer, prepared with milk and sugar is must during marraiges and religious ceremonies.Sattu, powdered baked gram, is a high energy giving food is consumed in rural Bihar.

It is taken mixed with water or with milk. Sometimes, sattu mixed with spices are used to prepare stuffed 'chapattis', locally called as 'makuni roti'.Litti/Choka, prepared with sattu and wheat flour and taken with mashed potato and brinjals is common dish found everywhere from hotels to roadside dhabas. The distinctive Bihari flavor of the non-vegetarian dishes like Kebabs, Mutton preparations is very appealing. Bihar is famous for Bihari Kebabs a non vegetarian dish favourite with many people. Some of the other famous dishes like Keema (minced meat), Murgh Masallam (a chicken delicacy), Naahari (broth with chunks of meat, cooked overnight is popular all over Bihar.

Most Bihari households take delight in preparing kebab, zardah, biryani, sheer maal during holy month of Ramzan and religious festivals like Eid. Baqarkhani a type of round bread prepared during marriages in Bihar has got its name from one of the Persian governors Baqar Khan. Bihar offers variety of sweet delicacies like Ladoo, Khurma, Balushahi, Anarasa, Khaja, MotichoorKa Ladoo, Kala Jamun, Kesaria, Peda, Parwal Ka Mithai, Khubi Ka Lai, Belgrami, Tilkut, Thekua and Chena Murki to the tourist. Some of these delicacies owe their origin to towns for example Khaja from Silao Nalanda, Ladoo from Bihar Sharif, Kala Jamun from Vikram, Khubi ka

Lai from Barh, Tilkut and Kesaria Peda from Gaya, balushahi from Harnaut and Chena Murki from Koelwar.

The specialty of traditional Bengali food lies in the perfect blend of sweet and spicy flavors. Bengali cuisine is appreciated for its fabulous use of panchphoron, a term used to refer to the five essential spices, namely mustard, fenugreek seed, cumin seed, aniseed, and black cumin seed. The specialty of Bengali food lies in the perfect blend of sweet and spicy flavors. The staple food of people in Bengal is rice and fish (Macher Jhol). Most of the cooking is done using mustard oil. Traditional Bengali food always ends up with mishti and sweet curd. Bengali food is famous for its mithais (sweets). The most popular Bengali mithai is rasogolla, which is enjoyed by people all over the country. Popular Bengali Sweets are Rasgulla, Sandesh, Chum Chum, Pantua, Pitha and popular Bengali snacks are Muri, Jhal-Muri, Moa.

The staple food of Arunachal Pradesh is rice, along with fish, meat and green vegetables. Many varieties of rice are available. Lettuce is the most common vegetable, prepared by boiling with ginger, coriander and green chillies. Boiled rice cakes wrapped in leaves is a popular snack. Thukpa is a kind of noodle soup common among the Monpa tribe of Arunachal.

Panta Ilish–a traditional platter of Panta bhat with fried ilish slice, supplemented with dried fish (shutki), pickles (achar), dal, green chillies, and onion – is a popular dish for the Pohela Boishakh festival of Assam. The flavors are still strong due to the use of endemic exotic herbs, fruits and vegetables that are fresh, dried or fermented. Fish is widely used, and so are birds such as duck or pigeon. Preparations are rarely elaborate; the practice of bhuna, the gentle frying of spices before the addition of the main ingredients, which is so common in Indian cooking, is absent in the cuisine of Assam. A traditional meal in Assam begins with a khar, a class of dishes named after the main ingredient, and ends with a tenga, a sour dish. The

food is usually served in bell metal utensils. Pann, the practice of chewing betel nut, generally concludes the meal.

Thukpa is a special dish of Tripura. The Tripuri (Tipra or Tipperah) people are the original inhabitants of the state of Tripura in North East India. The major ingredient of Tripuris cuisine for non-vegetarian food includes pork, chicken, mutton, turtle, fish, prawns, crabs, and frogs.

Manipuri cuisine is simple, organic and healthy. Dishes are typically spicy foods that use chili pepper rather than Garam masala. The staple diet of Manipur consists of rice, leafy vegetables, and fish. Manipuris typically raise vegetables in a kitchen garden and rear fish in small ponds around their house. The Umarok is a very popular chili that is used in the cuisine. It is called in different names in the other north eastern states of India, like king chili, naga jolokia, ghost chili, etc.

Meghalayan cuisine is the local cuisine of one of the Indian States. The staple food of the people is rice with spicy meat and fish preparations. They rear goats, pigs, fowl, ducks and cows and relish their meat. The popular dishes of Khasis and Jaintia are Jadoh, Ki Kpu, Tung-rymbai,and pickled bamboo shoots, whereas for Garos they eat almost any animals besides domesticated, but in day to day life they usually have a simple foods such as rice with kapa(cook with special ingredient called karchi which is made up of filtered ash water), kapa can be of different kinds such as with various kind of meats, vegetables,etc. Besides these for garos there are different kind of famous foods such as steaming of foods like minil songa(sticky rice prepared by steaming), sakkin gata,etc these steaming of foods are prepared like that of momo (dumpling) foods in fist vessel water is added and in second one they put a preparing foods and bamboo shoots is one of the favorite among garos and also nakam(dry fish), dry meat(smoked),etc. Like the other tribes in the north-east, they ferment rice beer, which is consumed in religious rites and at major ceremonies and celebrations.

Mizo cuisine is a blend of Chinese and North Indian cuisines, and Mizoram cuisine offers mainly non-vegetarian delicacies. Dishes may be served on fresh green banana leaves. Meals are usually less spicy and plain in taste, retaining the nutritive value of the food. A popular dish is Bai, eaten with rice. This can be made from boiling spinach with pork and bamboo shoot. Another common dish is Sawchair made of rice cooked with pork or chicken.

Dried fish, prawns, ghost chili, and preserved colocasia leaves, common ingredients of Naga cuisine. Naga cuisine, of the Naga people is known for exotic meats cooked with simple and flavorful ingredients like the extremely hot bhut jolokia or ghost chili, fermented bamboo shoots and soya beans. Dog meat is widely consumed. The Naga's use oil minimally, they prefer to ferment, dry and smoke their meats and fishes so their food is light. Traditional homes have external kitchens like smoke houses.

Momo is served in a tomato-based broth. The dietary-culture of Sikkim region is mostly reflected in the pattern of food production. Depending on the altitudinal variation, finger millet, wheat, buckwheat, barley, vegetable, potato, soybeans, etc. are grown. Some of the common traditional cuisine with their food recipes has been presented for introduction of dietary culture of the Sikkim Himalayas, as well as for product diversification. Culinary delights of Sikkim are Gya Thuk or Thukpam, Phagshapa, Momo, Ningro along with Churpi, Sael Roti and Gundruk and popular drink is Chaang.

- **South & South-East India-** The traditional food of South India is simply delicious and easily digestible. The cuisine of South India is known for its light, low calorie appetizing dishes. The traditional food of South India is mainly rice based. The cuisine is famous for its wonderful mixing of rice and lentils to prepare yummy lip smacking dosas, vadas, idlis and uttapams. South Indian dishes are not just delicious, but also very easily digestible. The best part is that South Indians do not use much of oil for cooking their

meals. Sambhar is like a must in the main course. It is usually a companion to most of the food items then be it idli, vada or dosa. Most of the South Indian dishes consist of sambhar, rasam, vegetable curry and pachadi (yogurt). Their lemon rice is savored and appreciated by almost all the people. Other preparations of rice include coconut rice, carrot rice and fried rice made by using coconut, curry leaves, urad dal, tamarind, peanuts, chilies, and fenugreek seeds. South Indian chutneys are well liked by people. The main ingredients for preparing varied chutneys are coconut, peanuts, dal, tamarind, fenugreek seeds, and cilantro. Dals cooked in the South Indian style are also quite different from that of North Indian preparation. They are more soupy in comparison to the dals cooked in the North Indian style. The cuisine of South India is hotter than the North Indian cuisine. South Indians do not make much use of garam Masala and other dried spices. However, turmeric, black pepper and cardamom are an exception. For the cuisine of South India, it can be said that it is a perfect blend of flavor, color and taste and also takes care of the nutritional balance. Even, the visual appeal of the South Indian dishes is quite alluring. South Indians usually prefer drinking coffee after having their meals. Well, coffee has become a popular beverage in the entire country. Coconut milk is also quite common in South India.

South Indian cuisine consists of the cuisine of four states, namely Andhra Pradesh, Karnataka, Kerala and Tamil Nadu. All the four cuisines have lot many things in common; however, they differ in terms of the spice content in their food preparations.

Pesarattu, a popular Andhra dish, served with kobbari pachadi (chutney made using coconut) Andhra cuisine is the use of various pickles, such as avakaya, a pickle made from green mango, and gongura, a pickle made from red sorrel leaves. Hyderabad in Andhra is world famous for its non-vegetatian Biryani.

In Karnataka, lunch is mostly served on a plantain leaf. Their cuisine mainly consists of vegetarian dishes. The food of Karnataka is the mildest of all. Here, the use of chilli powder is done sparingly. They make a liberal use of palm sugar or brown sugar. Udupi food forms part of the cuisine of Karnataka. Popular dishesof Karnataka is Ragi rotti, Akki rotti, Khara Bisi bele bath, Kesari Bath, Vangi Bath, Saaru, Bath, Davanagere Benne Dosa, Ragi mudde, and Uppittu. In South Karnataka, Rava Idli, Mysore Masala Dosa and Medhu Vada are extremely popular. Among the sweet dishes, Karnataka is well known for its wonderful preparation of Mysore Pak, Dharwad pedha, Pheni, Chiroti.

Kerala cuisine mainly consists of coconut based foodstuff. Kerala is a paradise for seafood lovers. There is an abundance of seafood specialties. Popular vegetarian food is Aviyal, olan and non-vegetarian food is Shrimp coconut curry, fish poriyal.

The cuisine of Tamilnadu consists of plenty of mouthwatering vegetarian and non vegetarian dishes. Tamilnadu has a lot to offer, when it comes to food. Popular vegetarian food is Idli, sambar, rasam, vada, thayir sadam (yogurt rice), thayir vadai, murukku, kootu, poriyal, uthappam, appalam and papadum and thayir pachadi and non-vegetarian food is Chettinad pepper chicken and karuvadu kozhumu (dried preserved fish flavored curry).

Luchi, unleavened flour bread deep fried in oil, mostly eaten in Orissa. Chungdi Jhola, spicy gravy based prawn curry with different flavours of spices. Oriya cuisine is rich and varied, while relying heavily on local ingredients. The flavors are usually subtle and delicately spiced, quite unlike the fiery curries typically associated with Indian cuisine. Fish and other seafood such as crab and shrimp are very popular. Chicken and mutton are also consumed. Panch phutana, a mix of cumin, mustard, fennel, fenugreek and kalonji (nigella) is widely used for tempering vegetables and dals, while garam masala (curry powder) and haladi (turmeric) are commonly used for

non-vegetarian curries. Pakhala, a dish made of rice, water, and yogurt, that is fermented overnight, is very popular in summer, particularly in the rural areas. Oriyas are very fond of sweets and no Oriya repast is considered complete without some dessert at the end. Vegeterian foods also include foods prepared without onion and garlic as in temple prasad and bramhin cuisine.

Some of the hot favorite cookery items in Pondicherry are Coconut Curry, Tandoori Potato, Soya Dosa, Podanlangkai, Assad, Curried Vegetables, Stuffed Cabbage, and Baked Beans. The French and the Indo style have given birth to an innovative taste. The influence of the neighboring areas like Tamil Nadu, Andhra Pradesh, and Kerala is also visible.

- **West & North West India-** Maharashtrian cuisine covers a range from being mild to very spicy dishes. A dish of Batata vada, pani puri, a popular snack from Mumbai. Bajri, Wheat, rice, jowar, vegetables, lentils and fruit form important components of Maharashtrian diet. Popular dishes include puran poli, ukdiche Modak, batata wada and wada pav. The staple dishes of Maharashtrian cuisine are based on Bajri, Jowar, and Rice (Tandul). A part of Maharashtra, which lies on the coast of the Arabian Sea, is loosely called the Konkan and boasts of its own Konkani cuisine, which is a homogeneous combination of Malvani, Gaud Saraswat Brahmin, and Goan cuisines. Besides the coastal cuisine, the Vidarbha area has its own distinctive cuisine known as the Varadi cuisine. As in many states of India, rice is the staple food grain in Maharashtra. Like the other coastal states, there is an enormous variety of vegetables in the regular diet and lots of fish and coconuts are used. Grated coconuts spice many kinds of dishes, but coconut oil is not very widely used as a cooking medium. Peanuts and cashew nuts are widely used in vegetables and peanut oil is the main cooking medium. Another feature is the use of kokum, a deep purple berry that has a pleasing sweet and sour taste. Kokum, most commonly used in

an appetizer-digestive called the sol kadhi, is served chilled. During summer another drink called panha made from boiled raw mango is consumed. Rest of the Maharashtra apart from Konkan, uses ground nuts, jaggery, wheat, jowar and bajra extensively. Maharashtrian meal consists of rice and bread both along with 'varan'/'aamtee'–a type of lentils and spiced veggies. Maharashtrian dishes for 'Upwas' have a special mention as most of them are favourites for life time e.g. sabudana khichadi. Missal is also a very popular dish in Maharashtra. Bhajani che Thaalipheet is relished in the entire state.

The cuisine of Rajasthan is primarily vegetarian and offers a fabulous variety of mouthwatering dishes. The spice content is quite high in comparison to other Indian cuisines, but the food is absolutely scrumptious. Rajasthanis use ghee for cooking most of the dishes. Rajasthani food is well known for its spicy curries and delicious sweets. There is an enormous variety of sweets in Rajasthan, which are relished and savored by all. In Rajasthan, the sweet dishes are had before the meal, with the main course and after the meal unlike other desserts. There is scarcity of water and fresh green veggies in the state of Rajasthan, which has an adverse impact on its cooking. In the desert belts of Rajasthan, it is preferred to use milk, butter milk and butter in larger quantities to minimize the amount of water while cooking food. Dried lentils and beans obtained from native plants like sangria are used extensively in the preparation of Rajasthani dishes. Gram flour is the major ingredient in the making of a couple of delicacies such as "pakodi" and "gatte ki sabzi". Powdered lentils are liberally used in the preparation of papad. Rajasthanis are quite fond of chutneys, which are prepared using different spices such as coriander, turmeric, garlic and mint. Out of all the Rajasthani dishes, dal bati churma is perhaps the best known. There is a popular sweet of each region like Mawa Kachori of Jodhpur, Rasogullas of Bikaner, Ghevar of Jaipur, Malpuas of Pushkar etc. Popular Rajasthani dishes are Bail-Gatte, Balusahi, Besan-Chakki, Chaavadi,

Churma, Dal-Bati, Dhungari Hui Chaach, Ghevar, Googri, Jhajariya, Laapasi, Nukhti, Panchkoota, Raabdi, Tarfini and popular Rajasthani curries are Beans ki sabji, Gajar ki sabji, Guwar fali ki saag, Karela ki sabji, Keri ki sabji, Khaddi, Kicha ki sabji, Kikoda ki sabji, Makki ki raab, Matar ki sabji, Moranga ki sabji etc.

Gujarati food is primarily vegetarian and the traditional Gujrati thali consists of plenty of appetizing dishes. The traditional Gujarati food is primarily vegetarian and has a high nutritional value. The traditional Gujarati thali mostly encompasses rotli, dal or kadhi, sabzi also known as shaak and rice. Most of the Gujarati dishes are sweet, while others have a quite larger concentration of sugar as compared to salt and spices. Sometimes, jaggery is used as an alternative to sugar. Gujarati food is highly energy efficient and thus do not cause much of fuel wastage. The staple food of Gujarat consists of homemade pickles, chhaas (buttermilk), salad etc. main course includes vegetables which are usually steamed and dal. Vaghaar is a blend of spices, which is purified in hot oil and then added to the dal. To prevent the body from becoming dehydrated, lot of salt, sugar, tomato and lemon is used. Milk, nuts and dried fruits are other regular diet. Popular Gujarati dishes and sweets are Basundi, Ghari Ghebar or Ghevar, Halvasan, Keri no ras, Malpua, Puran Poli, Shrikhand, SutarfeniCholafali. Some snackes are Daal Dhokli, Dhokla, Fafda, Farsi Falafel, Ganthia, Hahdwoh, Kachori, Khakhra, Khaman, Khaman Dhokla, Khandvi, Khichu, Lilva Kachori, Muthia, Sev Khamani, and Ghooghra, Mathia, Soonvali (Diwali Special Snacks). In vegetables and curries Meethi (Sweet) Kadhi, Sev Tameta nu Shak and Undhiyun and Bajri no rotlo, Bhakhri, Dhebara, are popular and Thepala for Breads.

Punjabi cuisine consists of appetizing vegetarian as well as non vegetarian dishes. Punjabi food is usually relished by people of all communities. People prefer using sunflower oil or some other refined oil for cooking, with the basic idea of making the food low in fat content. But there

are liberal use of desi ghee, butter and cream to make the food lip smacking and finger licking. Wheat is the staple food of Punjabis; however, they do enjoy eating rice on festivities and other special occasions. When it comes to food, each region in Punjab has an entirely different preference like people in Amritsar are particularly fond of stuffed paranthas and milk products. The philosophy of life for most of the Punjabis is to eat, drink and make merry. They are real lively people who are extremely fond of eating good food. In the preparation of Punjabi food, onion, ginger and garlic are used extensively to enhance the taste of the food. Traditional Punjabi thali consists of varied kinds of breads; some are baked in the tandoor such as tandoori roti, lachha paratha, naan and kulcha, while others are dry baked on tava like chapatti and jowar ki roti. There is another fabulous variety of roti called rumali roti, which is larger in size as compared to the normal one and is also easily absorbable. Also, there are breads that are shallow fried such as parantha and deep fried such as puri and bhatoora with chhole. Popular Punjabi non vegetarian dishes are Butter Chicken, Chicken Curry with Tomatoes (Murgha Kari), Chicken Biryani, Chicken Tikkas, Fried Garlic Pepper Chicken, Amritsari Fish, Murgh Musallam Chicken Curry, Tandoori chicken, Zeera Murg (Cumin Chicken), Egg Curry, Egg Bhaji. And vegetarian dishes are Amritsari Aloo, Aloo Gobhi, Aloo Mattar, Aloo Tikki, Baigan Bharta, Bhindi, and Cauliflower Bhaaji, Chana Masala, Dahi Bhalle, Dal Makhani, Handi Biryani, Jeera Rice, Makki Di Roti and sarson da saag/shaak, Malai Kofta, Navratan Korma. Popular Punjabi Sweets are Carrot Halwa, Gulab Jamoon, Kaju Barfi, Kalakand, Jalebis, Motichoor Ladoo, Pinni, Soan Papdi, Sooji Halwa. Lassi is popular non-alcoholic beverages of Punjab.

Cattle are common in Haryana, so dairy is a common component of cuisine in this area. Specific dishes include Kadhi Pakora, Besan Masala Roti, Bajra Aloo Roti, Churma, Kheer, Bathua Raita, Methi Gajar, Singri ki

Sabzi, and Tamatar Chutney. Lassi and Sherbat are the two popular non-alcoholic beverages of Haryana.

- **Central & Rest Part of India-** Poha, is a popular breakfast dish in Madhya Pradesh. An interesting dish is the bafla (wheat cakes) dunked in rich ghee which is eaten with daal (a pungent lentil broth). The tongue-tingling sharpness of this combo is moderated by the sweet ladoos that follow it. The cuisine in Madhya Pradesh varies from region to region, with the north and west of the state being mainly based around wheat and meat, and the wetter south and east being dominated by rice and fish. Gwalior and Indore abound in milk and milk-based preparations. The food market in the night with Bhutte ka kees, Sabudane ki khicri, Aaloo Patis from Vijay Chat house, and many more delicacies served for the vegetarian and non-vegetarian palette. The Bhopal is known for meat and fish dishes, such as rogan josh, korma, keema, biryani, pilaf, and kebabs such as shami and seekh. There is street named "Chatori Gali" in old Bhopal where one can find traditional Muslim non-veg fare like Paya Soup, Bun Kabab, Nalli-Nihari to name a few local specialities. One other popular dish in the region is the Dal bafla. Bafia is a steamed and grilled wheat cake dunked in rich ghee which is eaten with daal (a pungent lentil broth). It is followed by sweet ladoos. Another popular dish in Malwa region (central M.P) is poha (flattened rice), it is mostly a breakfast item served with Jalebi. Indore, Ujjain and Ratlam are world famous for their savory snacks that are made from chick-pea flour. The city restaurants also serve tasty chaats (snacks), kachoris, and samosa. In summer, the meals tend to end with fruits such as mango (dussehari), melons and watermelons, custard apples, bananas, papayas and guavas. The beverages in the region include lassi (buttermilk), sugarcane juice, a beer and fine rum which is produced from the cane. There also is the local liquor which is distilled from the flowers of the mahua tree. In the tribal regions a popular drink it is the sap of the sulfi tree which can be drunk fresh [non alcoholic] or kept overnight [for fermentation] and

drunk later. The date palm toddy is also one of the popular drink is some regions.

Chattisgarh has many cuisines not found in the rest of India, although the staple diet, like much of the rest of India, is rice. Many Chattisgarhi people consume liquor brewed from the Mahuwa flower. The tribal people of the Bastar region of Chhattisgarh eat whatever is available, choosing food which would not be eaten by people of other states and regions. Red ant chutney is a favorite dish. Flying ants, mushrooms, squirrels, and rats are considered delicacies, but fish and pork constitute a large part of Chhatisgarhi cuisine. Pork forms a major item in their diet and almost every major ceremony starts with the sacrifice of a pig.

Daman and Diu is a union territory of India which, like Goa, was a former colonial possession of Portugal. Consequently, both native Gujarati food and traditional Portuguese food are available. The neighbouring state of Gujarat has prohibited alcohol, and as a result, dining and wining is the most popular pleasure in the territory, with almost all popular brands of foreign liquor available.

Pork Vindaloo and Pomfret fried fish are Goan dish popular in many parts of India.

Seafood, coconut milk, rice and paste are main ingredients of Goan delicacies. The area is located in a tropical climate, and spices and flavors are intense. Use of Kokum is a distinct feature. Goan cuisine is mostly seafood based; the staple foods are rice and fish. Kingfish (Vison or Visvan) is the most common delicacy; others include pomfret, shark, tuna and mackerel. Among the shellfish are crabs, prawns, tiger prawns, lobster, squid and mussels. The cuisine of Goa is influenced by its Hindu origins, four hundred years of Portuguese colonialism, and modern techniques. Goan Saraswat Brahmin and Daivajna Brahmins can be considered facultative vegetarians, as they eat fish and chicken most days, reverting to

vegetarianism occasionally for religious reasons, although Brahmins belonging to Pancha Dravida are strictly vegetarian.

Seafood plays a major role in the cuisines of Andaman and Nicobar Islands, raw fish and fruits were their staple diet for a long time, but as people emigrated from other regions of India, the cuisine became more varied.

Mughlai Cuisine

Mughlai food is especially preferred in Northern parts of the country. Some of the Mughlai dishes have Muslim names such as biryani, pulao, kebabs, kofta. This is suggestive of the strong influence of Muslim cooking style. The Mughals have truly left a long lasting influence on India, which is also reflected in the cuisine of India. The rich preparation of Mughlai food consisting of flavored sauces and butter based curries is so tempting that food lovers are bound to crave for more and more food. Mughlai food offers an amazingly delicious variety of food ranging from hot spicy shorba or soup to ginger based roasted meats to kulfi with rose petals sprinkled on it. Even, the names of the Mughlai food are so attractive that a person gets tempted to try out different dishes. Though, Mughlai food is cooked in all parts of the country, but the best feel of this cuisine can be had only in Delhi, which specializes in the preparation of this royal cuisine. In the 16th century, India was invaded by Mughals, who introduced the exotic spices, nuts and fruits to India. Also, the Indians got an opportunity to learn new techniques of cooking. In the preparation of most of the Mughlai dishes, milk and cream is used liberally. Mughlai Biriyanies, Pasandas, Kormas and Pulao are so enticing and yummy that people usually end up licking their fingers. Popular Mughlai dishes are Aloo Ka Raita, Badaam Halwa, Carrot and Capsicum Raita, Chaamp Masala (Lamb Chops Curry), Chicken Biryani, Chicken Korma, Chicken Tikka, Chole or Chane, Jhinga Malai Curry (Creamy Prawn Curry), Kesar Chawal, Murgh Achaari, Naan (Indian bread), Palak Gosht, Palak Paneer, Paneer Tamatari, Seekh Kebabs, Tandoori Chicken Legs (Grilled Chicken Drumsticks) and Biryani.

Desserts

Rasgulla, a popular sweet dish made from cottage cheese. Payas (or Kheer as it is called in Hindi) Indian sweets, known as mithai, are a type of confectionery. Many are made with sugar, milk and condensed milk, and cooked by frying. The bases of the sweets and other ingredients vary by region. In the Eastern part of India, for example, milk is a staple, and most sweets from this region are based on milk products. Rasmalai, a sweet dish made from cottage cheese. Barfi is a sweet made of dried milk with ground cashews or pistachios. It is customary to attach a thin layer of edible silver foil as decoration. Chikki is a simple sweet made out of peanuts and molasses. Gulab jamun is an Indian dessert made out of fried milk balls soaked in sweet syrup. Jalebi is made by deep-frying flour in a circular (coil-like) shape and then dipping in sugar syrup. Imarti, a popular sweet made from lentils. Imarti is a variant of Jalebi, with a different flour mixture, and has a more coiled texture. Typically Jalebi is brown or yellow, while Imarti is reddish in color. Often taken with milk, tea or even yogurt (or Lassi), Khaja is a sweet food of Orissa and Bihar states in India. Refined wheat flour, sugar and oils are the chief ingredients of khaja. It is believed that, even 2000 years ago, Khajas were prepared in the southern side of the Gangetic Plains of Bihar. These areas which are home to khaja, once comprised the central part of Maurya and Gupta empires. Presently, Khajas are prepared and sold in the city of Patna, Gaya and several other places across the state of Bihar. Khajas of the Silao and Rajgir are known for their puffiness. Khajas have travelled to some other parts of India, including Andhra Pradesh. Khaja of Kakinada is a coastal town of Andhra Pradesh. At first, a paste is made out of wheat flour, mawa and oil. It is then deep fried until crisp. Then sugar syrup is made, which is known as "pak". The crisp croissants are then soaked in the sugar syrup until they absorb the sugar syrup. In Kakinada Khaja, it is made dry outside and full of sugar syrup inside, and is juicy. Kulfi is Indian ice-cream, where the sweetened milk/cream is frozen in small

metal cans to be served frozen. Kheer is a sweet rice pudding, usually made from rice and milk. It is also known as "payas", or payasam in South India. It has been a cultural dish throughout the history of India, being usually found at ceremonies, feasts and celebrations. In many parts of India, ancient traditions maintain that a wedding is not fully blessed if payas is not served at the feast during traditional ceremonies like marriage, child birth, annaprasan (first solid feed to child) etc.

Laddu (sometimes transliterated as laddoo) is made of flour and other ingredients formed into balls that are dipped in sugar syrup. The popularity of Laddu is due to its ease of preparation. Motichoor Ka Ladoo is a sweet food of the central Bihar made from grilled gram flour flakes which are sweetened, mixed with almonds, pressed into balls and fried in ghee.

Malpoa is one of the most ancient homemade sweets of India. It is a form of pancake (made of what or rice flour) deep fried and dipped in sugar syrup. Several variations exist in different parts of India, and it is especially popular in Bihar, Bengal and Orissa.

Rasgulla is a popular relished sweetmeat in India, which originated in Orissa, in the eastern region of the country. Originally a dessert in Orissa for centuries, this dish made its way to West Bengal when the Oriya cooks started migrating to West Bengal in search of jobs, bringing along the recipe. This dish is produced by the boiling of small balls of casein in sugar syrup. This sweet dessert can be found in many eastern Indian households.

Sandesh is a sweet made from fine cheese made from cow's milk kneaded with fine ground sugar or molasses. This is a signature sweet from West Bengal in India. Sandesh comes in two varieties, "Norom Pak" (the softer version) and "Koda Pak" (the harder version). The softer version although considered better, is fragile. The harder version is robust and often easier for storage. Molasses made from dates can be used to make a special variation of Sandesh called "Noleen Gurher Sandesh" (a Sandesh

made from "Noleen Gurh" or molasses from dates) or simply "Noleen Sandesh" (as shown in the figure).

Shrikhand is a creamy dessert made out of strained yogurt, from which all water is drained off, leaving the thick yogurt cream by itself. Adding dry fruits like mangoes enhances the Shrikhand's taste. It is a Western India traditional dish, and it has ancient roots in the Indian cuisine.

Beverages

- **Non-alcoholic beverages-** While masala tea (left) is a staple beverage across majority of India, Indian filter coffee (right) is especially popular in southern India.Tea is a staple beverage throughout India; the finest varieties are grown in Darjeeling and Assam. It is generally prepared as masala chai, wherein the tea leaves are boiled in a mix of water, spices such as cardamom, cloves, cinnamon, and ginger, and large quantities of milk to create a thick, sweet, milky concoction. Different varieties and flavors of tea are prepared to suit different tastes all over the country. Another popular beverage, coffee, is largely served in South India. One of the finest varieties of Coffea arabica is grown around Mysore, Karnataka, and is marketed under the trade name "Mysore Nuggets". Indian filter coffee, or kafee, is also especially popular in South India. Lassi is a popular and traditional yogurt-based drink of India. It is made by blending yogurt with water or milk and Indian spices. Salted lassi is more common in villages of Punjab & Indian Porbandar, Gujarat. It is prepared by blending yogurt with water and adding salt and other spices to taste. The resulting beverage is known as salted lassi. Traditional lassi is sometimes flavored with ground roasted cumin. Sweet lassi is a form of lassi flavored with sugar, rosewater and/or lemon, strawberry or other fruit juices. Saffron lassis, which are particularly rich, are also very popular. Sharbat is a cold sweet beverage that is prepared from fruits or flower petals. It can be served in concentrate form and eaten with a spoon or diluted with water to create the drink. Popular sharbats are made of one or more of the following: Rose,

Sandalwood, Bel, Gurhal (Hibiscus), Lemon, Orange, Pineapple, and Falsa (Grewia asiatica). These are known to have several medicinal values and are known to be ayurvedic in nature. Other beverages include nimbu pani (lemonade), chaach, badam doodh (almond milk with nuts and cardamom), Panha (Raw Mango sharbat) and coconut water. In southern India, there is a chilled beverage known as "Panner Soda" or "Gholi Soda", a mixture of carbonated water, rose water, and sugar. Another beverage from the south, rose milk, is also served cold.

- **Alcoholic beverages-** There are also several other popular alcoholic drinks in India. Fenny is a Goan liquor made from either coconut or the juice of the cashew apple and fenny (also feni) originated here is a alcoholic beverages.

Hadia/Hadiya is a rice beer commonly made in the Bihar, Jharkhand, Orissa, Madhya Pradesh and Chhattisgarh states of India. The making involves the use of herbs mixed with boiled rice and left to ferment. The drink is generally ready within a week. It is served cool and has lower alcoholic strength than other Indian country liquors. Palm wine locally known as neera is a sap extracted from Inflorescence of various species of Toddy palms. It is sweet, oyster white, and translucent. Chuak is the traditional Tripuri rice-beer. It is made by fermenting rice in water. It is usually drunk on social occasions of any Tripuri ceremony as a ritual. Chuak is offered to village elders on any occasion or celebration in a traditional Tripuri family.

Chhaang is consumed by the people of Sikkim and Darjeeling Himalayan hill region of West Bengal with great enthusiasm. It is usually drunk at room temperature in summer, but is often served piping hot in brass bowls or wooden mugs when the weather is cold. Barley, millet (finger-millet) or rice is used to brew the drink. Semi-fermented seeds of millet are served, stuffed in a barrel of bamboo called the Dhungro. Then

boiling water is poured and sipped through a narrow bore bamboo pipe called the Pipsing.

CHECK YOUR PROGRESS: 7

1. What has been the traditional medium of cooking curries in India?

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2. Name the common spices Indians use?

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3. Name the popular and famous dishes of Kashmir.

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4. Name the most popular Bengali sweets.

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5. What is the most common dish in Bihar?

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6. What is Hyderabad in Andhra Pradesh famous for world over?

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16.10 SUMMARY

Thus in this unit you came to know about folk traditions of peoples of India in regard to their arts and crafts, and their customs. You found that while the people in the hills are more conversant with the wool work, wood craft and bamboo work, peoples in the coastal areas are more known for bead and sea-shell works. Embroidery of different styles and material is practiced by the weavers and stichers all over the north. Then you came to know about different forms and names of the popular folk dances which have their typical regional or local fervour. There you found a commonality in general customs of the Indians. A variety of dresses worn by both men and women are corresponding to the geographical locale of different regions and provinces. Sarees in different pattern with blouses or Cholis, and Salwar and Kurta are commonly worn by traditional Indian women. Dhotis or Pajamas with Kurta is the common dress of a traditional man. You were also told that Indians in general display in simple living, believing in religion and customes. There are varieties of cuisines in India suitable to the taste of the people of different regions. A majority of Indians prefered vagetarian foods, but a number of non-vagetarian delicacies are also popular.

16.11 ANSWERS TO CHECK YOUR PROGRESS

Check your progress- 1

1. By folk traditions we mean all such local and regional traditions of common people which reflect in their local, regional beliefs and practices, customs, cultural activities including dance, drama, art and crafts, fairs and festivals.

Check your progress- 2

1. Namaste, namaskar or Namaskara or Namaskaram (Telugu, Malayalam), Vanakkam (Tamil), Nomoshkaar (Bengali), Nomoskar (Assamese) is a commmon way of greeting or salutation. Other greetings include "Jai Shri Krishna", "Ram Ram", “Nama Shivaya”, and Sat Shri Akal (Sikh), Jai Jitendra (a common greeting used across the Jain Community). Christians says Hallo and Muslims 'Adab Arza' or 'Salam Vale Kum'.
2. It is called "Shodashopchar Poojan" involving 16 steps.
3. Rangoli is comprised of two words, 'rang' meaning 'colour' and 'aavalli' meaning coloured creepers' or 'row of colors'.

Check your progress- 3

1. Chaiti, Holi, Birha and Alha are some popular folk song styles of Uttar Pradesh.
2. Rauff, Dumhal, Chakari, Hikat and Bhakhageet are the popular folk dance forms of Jammu & Kashmir.
3. Padayani involves a series of divine and semi divine imitation, putting Kolams of different shapes and colours.
4. Dandiya is a popular folk dance of Rajasthan and Gujarat.
5. The Muria tribals of North Bastar area begin their dance with an invocation to the phallic deity of their tribe and the founder of the Ghotul institution. The site chosen for the dance is near the Ghotul compound.

Check your progress- 4

1. The state of Jammu and Kashmir is famous for its folk crafts like woven carpet, silk carpets, rugs, woolen shawl, pottery, wood craft, and hand-embroidery, kurtas, phirans and Pashmina shawls. Kashmiri embroidery is called kasida.

2. Dyeing and printing of fabrics has been a traditional craft of the Farahada and the Chhiba people in Himachal.

3. The famous crafts of the hill people of Uttarakhand are woolen shawls, woolen caps, fine embroidery and decorative clay pottery.

4. Varanasi is famous for its Zari and Zardoji work. It is done on various items such as textiles, artifacts and drapes, and on Banarsi Sarees. Varanasi is also known for its wood work (colourful wood toys and households) and brass work.

5. Madhubani is famous for a creative folk painting done traditionally by the women native to the region of Mithilanchal in Bihar.

6. At Tripura you will get to see sand sculptures and special terracotta sculptures. The sculptures contain mythological, floral designs and animal motifs.

7. Karnataka is famous for wood carving, decorative and utility items of sandalwood and rosewood, stone statues and exquisite ivory work, and also for cotton sarees, saree called Irkal, and kasuti (embroidery). Wood has been used in most of its architectural marvels.

8. Rajasthan is well known for 'Kath-Putli', man made form of puppet or dolls made up of cloths and sponges, multi shade dyeing, the stone of stealing attention, the tight lace of shoe and various attractive handicraft products, Tattoos, preparation of leather items naming camel leather shoes, wood products, and bone sculptures and marble sculptures.

9. Gujarat is also famous for its beadwork. It is fashioned into hand fans, wall pictures, cushion covers and purses.

10. The terracotta pottery, made partly by hand moulding and partly on the wheel, roof tiles and sculptues of animals and birds especially practiced by the tribes of Bastar are incomparable in their simplicity and are offered to the local deity.

Check your progress- 5

1. The normal traditional wears for men in the mainland are Dhoti or Pajama with Kurta or Kamij and that of women are Saree and blouze or Choli and Salwar Kurta or Kamij.

2. Gujarati male attire is Chorno & Kediyuand and female attire is Chaniyo and Choli.

3. Khasi women wear a two-piece cloth pinned on each shoulder and a shawl, which are called jainsem and tapmoh respectively.

4. Bhil women of Rajasthan wear a single stretch of cloth that is tucked around the waist while the rest is used to cover the head. Wearing a blouse among bhils is a status symbol and only married women are expected to wear one.

Check your progress- 6

1. Indians were considered quite contended and less inclined towards material things and luxuries. Indians believed in ‘simple living and high thinking’. Many are still known for their simple life style. A common Indian keeps laser furniture and fewer clothing.

Check your progress- 7

1. Most Indian curries are cooked in vegetable oil. Peanut oil is popular in northern and western India, mustard oil is more common in eastern India. Coconut oil is used widely long the western coast, especially in Kerala; gingelly (sesame) oil is common in the south.

2. The most important or frequently used spices in Indian cuisine are chilli pepper, black mustard seed (sarso), cumin (jeera), turmeric (haldi), fenugreek (methi), asafoetida (hing), ginger (adrak), coriander (dhania),

and garlic (lehsun). One popular spice mix is garam masala, a powder that typically includes five or more dried spices, especially cardamom, cinnamon, and clove.

3. Popular Kashmiri dishes are Chamani Qaliya, Choek Vangan, Dum Aloo, Hak (with Nadeir/Vangan), Muji Chetein, Nadeir Yakhean, Nadier Palak, Razmah dal aanchar, Razmah Goagji, Veth Chaman, Aab Gosht, Daniwal Korma, Dhani Phul, Gaad kufta, Gushtaba, Kabaab, Kashmiri Chicken, Martswangan Korma, Rista, Rogan Josh, Shami Kabab, Tabak Maaz, Yakhni, Gushtaba and popular drink is Kahava.

4. Most popular Bengali Sweets are Rasgulla, Sandesh, Chum Chum, Pantua & Pitha.

5. Most favourite dish among Biharis is Litti-Chokha. Litti is made up of Sattu and Chokha is of smashed pottato, tomatto, and brinjal.

6. Hyderabad in Andhra is world famous for its non-vegetatian Biryani.

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UNIT 17: POPULAR FAIRS AND FESTIVALS

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- 17.3.1 CULTURAL FAIR
- 17.3.2 RELIGIOUS FAIR/MELA
- 17.3.3 COMMERCIAL FAIR
- 17.3.4 OTHER FAIRS

17.4 FESTIVALS
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17.1 INTRODUCTION

Fairs and festivals are an integral part of the Indian way of life. Farmers and agricultural workers have different types of fairs and festivals to welcome practically every seasonal change. They dance with joyous abandon to create for themselves their raison d' etre-a reinstatement of beliefs rooted in the mythology of their land and culture. Members of all the communities participate in the festivities attached to a festival. Holi, Diwali, Id, Muharram, Baisakhi and Christmas involve all the people at one level or the other. Therefore, despite having strong religious content, our festivals represent our commonness, forge our unity and encourage a social bond. Originating in the harvest festivals of our ancient ancestors, when the gods were invoked or appeased through magical verses and dancing feet, the folk dances retain much of the spontaneity and vitality of their primary

impulse. Besides this original trait, several fairs and festivals have developed and now being added with different motives. A number of them are being sponsored by some public or private agency or in joint collaboration with a view to promote and popularize certain rituals, arts and crafts including performing arts like music and dance shows and commercial and industrial items. Though all the fairs and festivals are accompanied by one or other cultural shows, other entertainments and feast etc., but the focus remains on the subject for which such festivals are organized. This Unit is divided into two major segments of fairs and festivals. And each deals with different types and proportions of their respective occasions.

17.2 OBJECTIVES

The objectives of this Unit are to make you clear about

- the popular fairs and festivals which form tourist attractions
- the cultural life of the people of India which interest the tourist
- the distinction between fairs and festivals
- the different types of fairs and festivals like national, cultural festivals etc.

17.3 FAIRS

In this section you will learn about general cultural fairs, religious fairs/mela, commercial fairs and some other traits of fairs. The Eclipse fair at Kurukshetra, Kartikai festival at Arunachala in South India, Kans-ka mela at Mathura, Ganga Sagar mela in Bengal and Pushkar mela held annually on the banks of the lake Pushkar near Ajmer in Rajasthan have immense potential for tourism, both international and domestic.

17.3.1 Cultural Fair

- **Shravani Mela:** Shravani Mela is associated with Lord Shiva. Whole month of Shravan/Sawan (July/August) a grand fair takes place in north India, especially in Varanasi (UP), Babadham, Bihar and some places at Madhya Pradesh. Bihula-Bishari Puja of Anga region also is a great festival of Bihar.
- **Mesh Sankranti Fair:** It is also called 'Satua Sankranti' or 'Sirua-Bisua', which is celebrated as the sale and purchase Sattu of new barley and gram, seasonal fruits like mango, handmade fans and ghada (earthen containers of water).
- **Kansa Mela:** This fair is held at Mathura in Uttar Pradesh to commemorate the killing of Kansa by Sri Krishna and Balaram. A mock fight and a jhanki (procession) are organized and the effigy of Kansa is beaten by batons at Vishram ghat. The celebrators return to their place singing this song, 'maar maar latthan jhur kar aaye', on this occasion.
- **Janmashtami Fair**: Janmashtmi is one of the most widely celebrated festivals in India as well as Uttar Pradesh in the memory of Lord Krishna's birthday. Although the festival is celebrated all over the Uttar Pradesh and some fair takes place near temples, especially at Mathura and Vrindavan.
- **Ganga Sagar Mela:** Ganga Sagar Mela is organized at Ganga Sagar in West Bengal on the Makar Samkranti day with full zeal. It is believed that the holy Ganga was brought to the 'patal lok' (earth) to touch the ash remains of the sixty thousand ancestors of Bhagirathi in order to absolve them off their sins.
- **Mahavirji ka Mela:** There is a place Mahavir near Hindaun in Rajasthan. A fair organized there in the month of Chaitra and a number of Jainis, Gurjar, Meena, and other people of different sects participated over there.

- **Vaishali Mela:** Vaishali is the pilgrimage for Jainis. There is a fair organized on the 13th day of bright fort night of Chaitra month.

CHECK YOUR PROGRESS: 1

1. Fill in the blanks:

a. Shravani mela is associated with ……
b. Mesh Sankranti is called ……
c. Kansa Mela is held at ……
d. Janmastami Fair is celebrated as ……
e. Ganga Sagar is located at ……
f. Vaishali Mela is the pilgrimage for ……
g. Mahavir ji ka mela take place at ……

17.3.2 Religious Fair/Mela

- **Maha Kumbh and Ardh Kumbh, Allahabad**: The Kumbh Mela is generally held every three years in rotation at Allahabad, Haridwar, Ujjain and Nasik. Kumbh Mela is organized in the month of Magh according to the traditional calendar, which when converted to Gregorian turns to be Feb-March. The most important among these is the one celebrated at Allahabad. Due to the rotation system, the Ardha Kumbha Mela comes to Allahabad every 06 Years and Maha Kumbha Mela comes every 12 Years.

  Of the Meals the Kumbh mela is the greatest and most important of India's periodical fairs. It is celebrated once in every twelve years at Nasik, Ujjain, Prayag and Haridwar. It is also a meeting place for the main religious heads in the country to discuss and exchange ideas. Millions of pilgrims visit these melas. They now attract a large number of international tourists also.

- **Magh mela:** The Magh mela held at Prayag, on the 'Sangam' of river Ganga, Yamuna and Sarasvati for a month in Magh (January/February) every year. People come here to absolve of their sins by bathing in Holy River at Sangam. A huge festival takes place over there. Saints, Naga Sadhus and religious people camp there for a month.
- **Rathyatra of Jagannatha Puri, Orissa:** Rathyatra of Puri Puri the abode of Lord Jagannatha and one of the four holy strinces (chaturdhama) of India is a place of colourful festivals-the most famous of which is the rath yatra-festival of chariots takes place in the month of July/August. The rathyatra has a special significance to pilgrims who throng Puri. The three deities Jagannath, Balabhadra and Subhadra are taken in three huge Chariots in a thundering procession to their summer temple for a week. In mid-April the famous chandan yatra at Puri is performed in which the chalanti pratima (moving images of the deities) have a ritual boat ride after a refereshing bath in the sandal wood scented water. This is followed by snana yatra (festival of bath) in which the main images are installed on their bathing platform and given a ceremonial bath. Then the annual sojourn of the three deities comes riding their grand chariots to their garden house.

  The deities there take new attires (vastra) every day and after a lapse of eight days they return to the main temple riding their chariots drawn by devotees. At the time of the yatra millions of Hindu devotee assembles over there.
- **Devotthan Ekadashi Fair:** Devotthan ekadashi is also popular as 'Ganna (sugar-cane) ekadashi'. It is celebrated on 11th day of the month of Kartika. Peoples use to take dip in their nearby holy rivers and sale and purchase sugar-cane on this day. A fair takes place in all over India due to new crop.

- **Rath Mela of Mathura:** The Rath or the chariot mela at Vrindavan in Mathura, UP in the Chaitra month also needs mention a procession of chariot of Rangnathji is taken out all through Vrindavan from Rangnathji temple, which is pulled by its devotees.
- **Ramnavami Fair:** On the 9th day of bright fort night of the month Chaitra, people celebrate the day as Lord Rama's birthday with fasting and prayers. People do prayer on this occasion and magnificent fairs organized at different temples.
- **Ramlila**: Ramlila, plainly speaking, is a stage representation of the famous Hindu Epic Ramayana. The Ramayana is based on the life, times and values of Lord Rama. Lord Rama is called the Maryada Purushottam or the 'The best among the dignified'. The story of Lord Rama and his comrades is so popular in India that it has actually amalgamated the psyche of the Indian mainstream irrespective of their religion.
- **Ganesh Chaturthi Mela:** In the month of Bhadra Paksh on fourth day of bright fortnight there is Ganesh Chaturthi celebration in all over India.
- **Kartik Purnima/Dev-Deepawali Fair:** Kartik Purnima is celebrated in north India. On the banks of holy rivers people gather to dip in the river every day in the month of Kartik. After the completion of great month, on the Kartik Purnima, even whole month you may see colourful mela over there. Kartik Purnima is known as Deva-Deepawali at Varanasi, UP. A belief that all the deities come to take 'holy bath' on Kartik Purnima in holy river Ganga at Panchganga Ghat. A mela at Haridwar near Sonepur in Bihar is organized to worship Mahadev at Mahadev temple on Kartik Purnima. Sikkha people celebrate it as Gurunanak's birthday and do prayer in Gurudwaras. Again Deva-Deepawali (Kartik Purnima) is a festival of Janis too.

- **Akshaya Navami Fair:** It is famous fair held in Mathura on the 9th day of the month of Kartika. Bathing in Yamuna and circumambulation of the whole city is the special feature of this fair.
- **Yamadvtiya Fair:** This fair is organized at the bank of river Yamuna on 2nd day of the month of Kartika. It is associated with brothers and sisters. They hold their hands together and take dip in the river Yamuna and worship the holy river.
- **Baneshwar Fair, Baneshwar:** In the month of January-February there is a religious fair with simple and traditional rituals. This fair is the centre of attraction of a large number of tribes from the neighboring states of Madhya Pradesh and Gujarat who join their brethren from Rajasthan in offering prayers to Lord Shiva.
- **Pitrapaksha Mela:** It is a festival that takes place at Gaya where Pindaadan is performed by the relatives of the people who are dead. Besides Gaya it is also performed at Haridwar, Varanasi and Ujjain.
- **The Hermit City: Laddakh:** Laddakh is comparatively isolated from the mundane worldly noise, pollution, population explosion, etc, preserved its secular cultural tradition. Laddakh is known as land of monasteries. The oldest monastery Gompaj-Deski lies in the lush green Nubra valley. In Laddakh there are around fifty per cent of the population is Buddhist. One can see even today many ancient Buddhist carvings and main-walls intact.

  The festival of 'Losar' marks the Beginning of New Year. It is the most popular Buddhist festival celebrated in the eleventh month of the Buddhist calendar. The celebrations are believed to have begun in the 15th century when Ladakhi King Jamyang Namgyal decided to have celebrations before the battle with the neighbouring king Skardu. He was afraid that only few would survive the battle. He won the battle but the practice of those celebrations since then became a regular practice and can be equated with the Deepawali

festival of the rest of India. The whole city is illuminated and prayers chanted. A great fire is lit to shut out the evils of the ending year followed by a great Ladakhi dinner-Gothak. The festival rejoicing continues for three days. Processions, horse shows and banquets mark the rejoicings. Another major festival is held to mark the anniversaries of the individual monasteries (Gompas). Most of these are held in winter-Moths in January, Chimre in September, Thiksey and Sati in December. The solitary celebration is of Hemis (the Gompa of Gompas). It is held in June (summer) and it attracts many tourists to watch this spectacular celebration. On this occasion Lamas dance in slow languorous movements to the accompaniment of Cymbals, drums and weird looking pipes. They dance with grotesque marks and elaborate costumes. Chang (a locally brewed alcoholic drink) is drunk. The dance portrays the battle and victory of good over evil.

There are thirteen major 'Gompes'. They own large states and are quite rich. They rent out their agricultural land; indulge in money lending, etc. Festivals of this unique land are also unique in every sense.

However, these peculiar and unique Buddhist festivals and fairs have yet to gain the required attention of the domestic tourists. Since the city has tremendous potentials in its snowy peaks, green valleys, mountainous terrain and 'unique' cultural tradition so the city needs more importance and attention of government to promote the great 'Hermit City'.

- **Ursa:** Ghamoni ursa is a famous Ursa held at the Dargah of Mastan Shahwali at Ghamoni in Sagar District of Madhya Pradesh. It continues for six days in the months of April May. Other famous Ursa are organized at the Dargah of Khwaza Moinuddin Chashti at Ajmer in Rajasthan around Deepawali. A grand Kauwali is organized in this

occasion which is attended by thousands and lacks of people, particularly Muslims, from all over the country. It is a big attraction of tourist also. The Ursa of 'Baba Shahbuddin Aulia' held at Dargah of Baba Shahbuddin in the month of Februry every year for four days at Neemach Tahsil of Mandsaur district of Madhya Pradesh. This Ursa is organized since 85 years regularly.

- **Sardhana Christian Fair, Meerut**: Every year on the 1st Sunday of the month of November a large feast is held in honor of Mother Mary. Devotes and history lovers gather in a large numbers to see not only the wonderful shrine but also the fine palaces built in Italian style around the church by Begum Samru. The festival is marked by an Indian style Carnival that has become very popular in recent years. There are lots of traditional performances too.

CHECK YOUR PROGRESS: 2

1. Give the names of Hindu religious fairs

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2. Laddakh is known as ……

3. Baba Shahbuddin Aulia Ursa held in the month of ……..

4. Sardhana is located at ……

17.3.3 Commercial Fair

- **Sonepur Fair:** Sonepur fair in Bihar is the famous animal fair which takes place every year, Asia's biggest fair which started at Kartik Purnima and takes for a period for 15 days. Millions People from so many places visit here every year. This fair is known as 'Harihar kshetra ka Mela'. Another cattle fair is held at Nalwari in Bilaspur.
- **Pushkar Fair, Ajmer:** The well-known and marked with largest participation of all the festivals of Rajasthan, Pushkar is an important pilgrimage near Ajmer as well as the venue of mammoth, cattle fair, bazaars, auctions, music and sports are highlight of this event. This Pushkar fair is organized on full moon of Kartik month (November). Here is a pond of religious importance named after Pushkar, and a solitary ancient temple of Lord Brahma. This Pushkar Place is known for grand cattle fair called 'Pushkar Fair'.
- **Camel Festivals/Fairs:** An enchanting desert city Bikaner, which comes alive with music and dance, it is fast gaining popularity as the visitor finds an opportunity to see some unusual folk performances, camel race, camel dance etc. and takes a huge camel fair in the month of January every year.
- **Cattle fair:** Bateshwar is a dusty town situated nearly 70 kilometers from downtown Agra. An otherwise sleepy town, Bateswar, an important spiritual and cultural center, comes to life in the month of November every year. It is when the annual cattle fair is held here. This enormous cattle fair is held at the banks of Yamuna in the 'Kartik' month of Hindu calendar.
- **Nagaur Fair, Nagaur:** Nagaur Fair held in January–February, essentially an animal fair, it provides an opportunity to participate in some of the local sports.

  You can see another cattle fare at Balia, UP Known as 'Dadari ka Mela'.

- **Gwalior Fair:** This is a famous commercial fair of Madhya Pradesh organized at Gwalior for a month in December-January every year. From the smallest article to the biggest is at display and sale in this fair. Reputed Industrial enterprises exhibit their products on this occasion. Sale and purchase of cattle also takes place. It is gaining importance every year and becoming a world known fair.
- **Shilp Melas/Craft Fairs:** A number of Shilpa Melas are organized at various places in India with a view to encourage and promote crafts of different regions. These are normally associated with some festivals sponsored by public and private agencies or in their collaboration. Some important examples of such fairs are Udaipur, Jaipur, Delhi, Agra, Lucknow, Varanasi, Allahabad and in different parts of India.
- **Nauchandi Mela:** Every year a few days after holi, Nauchandi Mela is held in Meerut, UP. It is a one day affair, mainly for cattle traders. A mixture of religious fervour, commercial activity, Artistics Activity and Rustic merriment take place during the Cattle trading. At present this fair stretches for a month. You may enjoy the colour, gaiety and enthusiasm throughout the night in this Mela. This fair is managed by the Local municipal corporation. It is noticeable that significantly the Mela is a symbol of communal harmony with Hindu and Muslim shrines-Nauchandi temple and the dargah of Muslim Saint, Bala Mian lying closed by.

  The sprawling four and half square kilometer area is strewn with red sand that brightens up the place, where the fair is held. Number of Tubes lights and Bulbs, illuminate the main gates (four in numbers) and whole premises are lavishly decorated.

  There are circus shows, swings and merry go rounds, toys, boating and other fun competitions to keep children and even elders amused. There are stalls from all over Uttar Pradesh, Delhi and other parts of India.

Every evening some cultural programmes and other activities take place till the early hours of the morning. Beauty contests, organizing women conferences, honouring the older (aged) people, fireworks and Nautankis, musical nights and music competitions are some of the new attraction for the visitors.

CHECK YOUR PROGRESS: EXERCISE-3

1. What is another name of Sonepur fair?

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2. Give the name of the temple (deity), which is situated near Pushkar Pond.

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3. Which city is known for organizing Camel Fair?

   ……

4. Bateshwar Cattle Fair is held at bank of river ……

5. What is the duration of Gwalior Fair?

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6. What is the area engaged for famous Nauchandi Mela?

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7. May Shilp Mela/Craft Fairs sponsored by any public agencies?

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17.3.4 Other Fairs

Some other peculiar fairs are Jwala Devi Mela, Rani Sati ka Mela.

- **Jwala Devi Mela:** A fair organized in the months of April and October in the valley of Kangara at Himachal Pradesh. People gather there in group to honour goddess Jwaladevi.
- **Rani Sati ka Mela:** In the memory of Rani Sati, a fair is organized at Jhunjhanu in Rajasthan.

A fair in the memory of the sage Baba Barbhag Singh is held at Una. It is believed that the Baba had magical powers, which were used towards altruistic ends. A colorful celebration takes place around the old temple of Hidimba at Kullu, Doongri in May. Banjar Mela in Kullu also starts in the second half of the month. Paragliding season begin in Bir in Kangra. A variety of cultural events are held at Shimla, Dharamshala and Dalhousie during the month of June. The Prashar Fair is held in Mandi off the Prashar Lake. The Red Cross Fair in Shimla is a big draw with the tourists. The Himachal Folk Costumes Programme and the Flower Show in Shimla attracts active participation of the locals. Lahaul celebrates a unique festival called Cheeshu. Haryali is celebrated in Kangra and Sirmaur and Shravan Sankranti in Nahan in the month of July. Buffalo fights are the highlight of the Sari fair held at Arki in the month of August. The Lahaul Festival is held near Keylong. The Manimahesh Yatra starts in the district of Chamba. The famous fair of Naina Devi in Bilaspur also takes place during August.

In the first week of September, Fullaich (Phulech) take place in Kinnaur while Kangra plays host to Sair. Chamba is the location for the colorful fair of Rath-Rathni. The Pong Dam is the site of water sports championship held in the October month.

On the banks of Sutlej, the Lavi fair is celebrated for three days. At Sirmaur, idols of Parasuram are immersed in the waters of Renuka Lake. The International Himalayan festival is held in Dharamshala in the second week of December.

CHECK YOUR PROGRESS: EXERCISE-4

1. Give the locations of following:

a. Ranisati ka mela

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b. Jwala Devi mela

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c. Temple of Hidimba

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d. Punjab Mela

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e. Flower Show

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f. Mani Mahesh Yatra

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g. Naina Devi Fair

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h. Himalayan Festival

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i. Rath-Rathini Fair

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j. Lahaul Festival

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17.4 FESTIVALS

17.4.1 National Festivals

- **Independence Day:** India has diverse culture according to their region, religion, tradition including fair, festival, dance, music etc. But some festivals have national importance and celebrated by all the citizens of India.

  After 200 years struggle India got freedom on15th August 1947 and became a democratic and independent state. This day is called **'Independence Day'**. The Prime Minister hoists the Flag on the historic Red Fort in Delhi. We pay our tributes to national heroes and

celebrate this event with the hoisting of the Indian flag and the singing of the national anthem.

- **Republic Day:** After gaining independence process of preparing a constitution was started. The Constitution was passed on 26th November 1949 in the Constituent Assembly. It was adopted on 26th January 1950 with a democratic government system, when the country became a republic in true sense. 26th January was selected, and celebrated as **'Republic Day'**, because it was this day in 1930 when the Declaration of Indian Independence was passed.

  To mark this occasion, a grand parade is held near Rajpath in New Delhi, the capital of India, beginning from Raisina Hill near the Rashtrapati Bhavan (Presidential Palace), along the Rajpath, past India Gate and on to the historic Red Fort in the old quarter of the city. Different infantry, cavalry and mechanized regiments compose the Indian Army, the Indian Marines and the Indian Air Force's march in formation, who are decked in all their finery and official decorations.

  The President of India, who is also the Commander in Chief of the Indian Armed Forces, relishes the salute. The Chief Guest of the parade is the Head of State or Head of Government of another nation. The parade also includes many traditional dance troupes, to symbolize the cultural heritage of India. It traditionally ends with a colourful fly-past by Indian Air Force jets in a tiranga formation. Similar parades are held in the capitals of all the states of India, where the governors of respective states take the salute. The official conclusion of Republic Day festivities is much later on 29th January, three days after the Republic Day, which is called 'Beating Retreat'.
- **Gandhi Jayanti:** Gandhi Jayanti is a national holiday in India celebrated on 2nd October. This day is celebrated in the honor of the birthday of the 'Father of the Nation', Mohandas Karamchand

Gandhi, popularly known as Mahatma Gandhi or Bapuji. Internationally this day is celebrated as the International Day of Non-Violence as Gandhiji was the preacher of non-violence. He is a symbol of peace and truth.

Gandhiji was born on 2nd October 1869, in Porbunder, a small town in Gujarat. He studied law in U.K and practiced law in South Africa. He has set an example of simple living and high thinking. He was against the addictions like smoking, drinking and non-vegetarianism.

Gandhiji was a pioneer of truth and non-violence. He started the 'Satyagraha' (non-violence) movement for the Indian freedom struggle. He played a very significant role in achieving independence for India from British rule. He proved to the world that freedom can be achieved through the path of total non-violence.

All the organizations throughout the country remain closed on this day. Special event is organized at Raj Ghat, New Delhi where Gandhiji was cremated. People do prayers, pay homage and sing Gandhiji's favourite song "Raghupati Raghav Raja Ram, Patit Pavan Sita Ram……"

- **Children's day:** The birthday of our first Prime Minister Pt. Jawaharlal Nehru of independent India is celebrated all over India as children's day on 14th of November that is birthday of Pt. Jawaharlal Nehru. He had lot of affection to children and looking future of country in them. He is popular as 'Chacha Nehru' among the children. Off course it is not a national festival directly, but it has national importance.

CHECK YOUR PROGRESS: EXERCISE-5

1. Who hoist the National Flag on Independence Day?

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2. Write about Republic day Parade in 100 words.

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3. What is the favourite song of Mahatma Gandhi?

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4. Who called as 'Chacha Nehru' by children?

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17.4.2 Cultural Festivals

- **Vasanta Panchami:** On the occasion of coming Vasant Ritu (spring season) and end of the winter people welcome new season on 5th day of bright fortnight of the month of Magh (normally in February). This festival is known as 'Kamotsava' in ancient literature. It is the marriage time in Hindus. It is the time of cultivation of mustered and its yellow colour is dominating the environment. During this festival rather in the month of Magh people prefer to wear cloth in yellow colour, they eat yellow food and worship Goddess Saraswati dressed in yellow colour.

  It is mainly a north Indian spring festival. The yellow of the flowering mustered fields is the colour of the day. Field sports and kite-flying competitions are the part of the celebrations. In Bengal, Saraswati, the Goddess of learning and arts, is worshipped. This festival is known for beginning of Holi Utsav also. On this day people keep wastrels for holika-dah (fire) at the center of village, colony and

muhalla, after 20 days of this festival a beautiful festival Holi takes place.

- **HOLI:** Holi is celebrated on the full moon day in the month of Phalgun (February/March). During spring (Vasant Ritu), Holi, the festival of colors is celebrated all over India. This festival has many legends behind its celebration. Holika demon's sister, who possessed a divine garment to protect her from fire, agreed to enter the burning fire with Prahlad in her lap but got burnt herself on the day of full moon. Holi thus signifies the triumph of good over evil.

  Holi is a time to make merry. People smear each other with colored powdered and water colors. Singing and dancing add to the gaiety of the occasion. The Holi celebrations at Barsane in Mathura, the birthplace of Lord Krishna is spectacular, where women thrash out with lathies the men approaching them to colour, famous as 'Latthmar Holi of Mathura'. The Rang Gulal Festival is celebrated for a week with exuberant processions, songs and music.
- **Elephant Festival, Jaipur** held in the month of March–April a festival to celebrate Holi, this is a great occasion for the visitor to watch several elephant sports and also play this festival of colors. A show is organized with the elephants turning out in their best finery.
- **Guru Purnima:** All over India are special worship is performed on this day to all teachers on the full moon of the month of Ashadha (normally July) called Ashadha Purnima or Guru Purnima. Worship of the great Vyas, the author of the great Epic Mahabharata, is a part of the celebration. On this day Indian people worship their family Guru. In modern time the way of worship has been changed, now students visit their elders and teachers in order to show respect to them, with garlands, flowers and gifts of coconuts, clothes and sweets. Discourses are held in community gathering to hear the reading of the holy book, Bhagavad-Gita.

- **Raksha bandhan:** Raksha bandhan celebrated on the full moon day of the Hindu month of Shravana in India. This festival dedicated to the love and affection between a brother and a sister. In order to make the day special, they buy rakhis, rakhi gifts, rakhi pooja thalis, sweets, etc. The story of queen karnavati of chittor and mughal emperor humayun is the most significant evidence in the history.
- **Navratri:** Salutation to the Divine Mother, Durga, who exists in all beings in the form of Intelligence, mercy, beauty, who is the consort of Lord Shiva, who creates, sustains and destroys the universe.

  This festival is observed twice a year, once in the month of Chaitra and then in Aswayuja. It lasts for nine days in honour of the nine manifestations of Durga. During Navaratri (the word literally means 'nine nights') devotees of Durga observe a fast. Brahmins are fed and prayers are offered for the protection of health and property. The beginning of summer and the beginning of winter are two very important junctions of climatic and solar influence. These two periods are taken as sacred opportunities for the worship of the Divine Mother. They are indicated respectively by the Rama-Navaratri in Chaitra (April-May) and the Durga Navaratri in Ashwin (September-October). The bodies and minds of people undergo a considerable change on account of the changes in Nature.

  The most joyful celebration of Navratri you can see in Gujrat. Women prepare earthen potwith various pulses and then worship the sprouts for nine days. The temples are decorated and illuminated during this period. Every night people gather in courtyards to dance the Dandia Raas a community dance in which men and women dressed in traditional festive cloths, dance in pairs with coloured and painted dandia/stick. Garba dance is also performed by Gujrati women. Now days this festival is famous in all over India.

In south India houses display Navaratri Kolu. Colourful dolls are placed in rows on decorated tiers. Women and others go visiting to pay respect to each others Kolu.

Navaratri is the longest Hindu festival. It is celebrated two times. First time in the second fortnight of the month of Chaitra (first to nine days) known as 'Chaitra Navaratri' or 'Vasantik Navaratri' that continues for nine consecutive nights in prays of Lord Rama. Contenuous chanting from the great epic Ramayan along with evening performances from the episodes of his life is held for nine days. Chaitra Navaratri is also known as beginning of Hindu New Calendar (Year). Navaratri has a combination of many concepts. Second time it appears as 'Shardiya Navaratri' in the second fortnight of Kwar/Ashwin. It is believed that Durga, the goddess of power and vitality, has forms called Navdurga and each day of the nine days, she takes a new form, with an arsenal of weapons, to ride a lion and fight the demon Mahishasur and called 'Mahishasurmardini'. It is an aggressive form of Durga. Vijayadashmi or Dussehara on tenth day of the above said fortnight, after Navaratri, take place and celebrated with feasting and rejoicing as her day of victory. Lord Rama is said to have worshipped the Goddess, seeking her blessing in order to overpower the evil force of Ravan, the abductor of Sita.

- **Durga Puja:** It is very significant festival in Bengal. Celebrations take place with full enthusiasm and Zeal on second fortnight ofthe Hindu month Kwar/Ashwin (around September/October) in north India. The Durga Puja is celebrated in various parts of India in different styles. But the one basic aim of this celebration is to propitiate Shakti, the Goddess in her aspect as Power, to bestow upon man all wealth, auspiciousness, prosperity, knowledge (both sacred and secular), and all other potent powers. Whatever is the particular or special request that everyone may put before the Goddess, whatever boon may be asked of her, and the

one thing behind all these is propitiation, worship and linking oneself with her. This is being affected consciously or unconsciously. Everyone is blessed with her loving mercy and is protected by her. Durga Puja or Navaratri commences on the first day of bright fortnight of Ashwin month (September-October) and ends on the tenth day. It is held in commemoration of the victory of Durga over Mahishasura, the buffalo-headed demon. In Bengal her image is worshipped for nine days and then cast into water. The tenth day is called Vijaya Dasami or Dussera (the 'tenth day'). Processions with Her image are taken out along the streets of villages and cities. The mother of Durga (that is, the wife of the King of the Himalayas) longed to see her daughter. Durga was permitted by Lord Shiva to visit her beloved mother only for nine days in the year. The festival of Durga Puja marks this brief visit and ends with the Vijaya Dasami day, when Goddess Durga leaves for her return to Mount Kailas. This is the view of some devotees. In Bengal, Durga Puja is a great festival. All who live away from home return during the Puja days. Mothers reunite with their sons and daughters, and wives with their husbands. The potter shows his skill in making images, the painter in drawing pictures, the songster in playing on his instrument, and the priest in reciting the sacred books. The Bengalis save money throughout the year only to spend everything during the Puja days. Cloth is freely distributed to the Brahmins.

The woman of Bengal welcomes the Goddess with a mother's love and sends away the image on the last day, with every ceremony associated with a daughter's departure to her husband's home and with motherly tears in her eyes. This signifies the parting of Durga from her beloved mother.

Durga Puja is the greatest Hindu festival in which God is adored as Mother. Hinduism is the only religion in the world which has emphasized to such an extent the motherhood of God. One's

relationship with one's mother is the dearest and the sweetest of all human relations. Hence, it is proper to look upon God as mother. Durga represents the Divine Mother. She is the energy aspect of the Lord. Without Durga, Shiva has no expression and without Shiva, Durga has no existence. Shiva is the soul of Durga; Durga is identical with Shiva. Lord Shiva is only the silent witness. He is motionless, absolutely changeless. He is not affected by the cosmic play. It is Durga who does everything. Shakti is the omnipotent power of the Lord, or the Cosmic Energy. The Divine Mother is represented as having ten different weapons in her hands. She sits on a lion. She keeps up the play of the Lord through the three attributes of Nature, namely, Sattwa, Rajas and Tamas. Knowledge, peace, lust, anger, greed, egoism and pride, are all her forms.

You will find in the Devi Sukta of the Rig Veda Samhita that Vak, symbolising speech, the daughter of the sage Anbhirna, realised her identity with the Divine Mother, the Power of the Supreme Lord, which manifests throughout the universe among the gods, among men and beasts and among the creatures of the deep ocean. In the Kena Upanishad, you will find that the Divine Mother shed wisdom on Indra and the Gods and said that the gods were able to defeat the demons only with the help of the power of the Supreme Lord.

The worship of Devi, the universal Mother, leads to the attainment of knowledge of the Self. The story in the Kena Upanishad known as the 'Yaksha Prasna' supports this view. It tells how Uma, the Divine Mother, taught the Truth to the gods. Goddess Shakti thus sheds wisdom on her devotees.

- **Dussehra:** This festival is celebrated in lieu of Rama's victory over Ravan on 10th day of the bright fort night of the month of Ashwin (kwar-normally in October) after the completion of 'Shardiya-Navaratri'. The effigies of Ravan, Kumbhakaran and Meghanath are burnt in open in

front of large gathering. Dussehra, celebration of Delhi, Mysore, Allahabad, and Varanasi and of some Himalayan pockets are known world over. Dussehra of Kullu is also very famous. A big fair is witnessed on this occasion at all such places. There is a custom in the Kshatriya community to worship its arms on this day. There is also a practice of worshiping Shamee tree in some regions. The festival of Dussehra is also associated with the organization of Ramleela (enactment of Rama's life sketch up to his victory over Ravan) which precedes or goes along with Dussehra almost for a month at different places. The Ramleela of Ramnagar in Varanasi is famous all over the world.

- **Deepawali:** Deepawali is celebrated on the Kartik Amavasya (dark night) 15th day of first fortnight of the month of Kartik (Oct/Nov) with great joy and gaiety all over India. Mythologically, it is a day of return of god Ram to Ayodhya after his victory over Ravan. The people use to get their houses whitewashed in advance to celebrate this occasion. On 13th day of first fortnight of the month of Kartik a couple of days before Deepawali, some utensils are purchased customarily on the day called 'Dhanateras'. A 'diya' (earthen lamp) with some kaudi (coins) is enflamed and taken out to be put on the place of garbage away from the house in the evening of 'Narak chaturdashi', a day before Deepawali. On the day of Deepawali there is a tradition of special worship of god Ganesh and goddess Lakshmi. The whole house and its campus are illuminated with 'diyas' or lamps or candles or electric bulbs. People use to greet one another with sweets and gifts etc. The trading class is known to change their ledgers from this day. Deepawali in Gujarat is called 'Beta Baras' which means the beginning of the New Year.
- **Dev-Depawali:** Dev-deepawali is celebrated at Varanasi in UP with full zeal. In the evening of **Dev-Deepawali** the ghats of river Ganga at

Varanasi is looks very beautiful. Number of earthen diyas (lamps), Tubes lights and Bulbs, illuminate the all the stairs of all the ghats and whole premises are lavishly decorated, even the boats in river too. You may enjoy this festival ceiling on the boat in the river.

- **Ganeshotsav:** The Ganeshotsava in Maharashtra is of special significance due to its new gorgeous forms initiated by Bal Gangadhar Tilak, one of the noblest freedom fighter of the land. In Mumbai this festival takes a grand form due to installation of hundreds of huge size idols of Lord Ganesh in temporarily erected pandals and finally due to the processions for submerging the same into the sea.
- **Ramnavami:** Ramanavami festival is celebrated with traditional reverence and gaiety in India with people observing seven days fasts. This is the auspicious day when lord Rama was born. Temples dedicated to Lord Rama are beautifully decorated and special prayers are carried out.
- **Bhagoriya Festival:** Bhagoriya Festival is held in the Jhabua district, the Bhagoriya is to the Bhils what the Madai is to the Gonds–a festival of fun and joy. It is held a week before the Hindu festival of colours, Holi. Men and women celebrate it with ritual dancing to the beat of drums and thalis and the sweet melody of shehnai and bansuri (flutes). Bhagoradev or the god of dance is worshipped on this occasion. The most respected village elder presides over the ceremony and offers sweetmeats to the god. The festival is special for Bhils because it could well mean love, romance and even marriage. Young men go around applying gulal (red coloured powder used to play Holi with) to the girls they like. If a girl reciprocates the sentiment then she too applies gulal in return and that is all the permission a young man needs to marry her. Even the mutual exchange of pan or betel leaf is a declaration of love.
- **Elephant Festival:** It is a four day extravaganza celebrated every year in January. In 1990 with the help of Kerala Tourism Development

Corporation (KTDC) 'Great Elephant March' started at Kerala. The March starts at Trichur and ends at the heart of beaches-the Kovalam. It is led by 101 caparisoned elephants. Each elephant is adorned with gilded headgear and mahouts bear richly coloured parasols. The March begins with tantalizing drum beats of chenda (a musical instrument) and the panchavadyam, a musical ensemble of five different instruments. Then follow the ceremonial feedings. This is followed by Karagam and kaavadi, the traditional folk dances. Tuskers then march from Muduvara to Velangan hills takes life-time experience. Enroute at Velangan hills handicraft stalls and potters wheels provide a introduction with folk life. The second day is for backwater cruise in Kochi and Kathakali performances. Third day at Allapuzha, they are provided with charming chundan vallom (snake boats) for boating in Punnamada lake in kuttanad and a Kerala style lunch is provided. Here boat racing is arranged. The fourth day the caravan reaches Thiruvananthapurarm, the capital city of Kerala. In the evening the Gajagosha yatra is again organized. Elephants march through the main roads of the city. Here, you may again have the chance to feed the elephants. Marshal art (Kerala) shows are also organized followed by the fine display of fireworks. Organisation of this festival has proved more than a success. It has a positive impact on the inflow of foreign tourists and also acquaints them with the local cultural heritage of Kerala.

CHECK YOUR PROGRESS: 6

1. Holi of Barsane is known as– ‘Latthamaar Holi’.

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2. Which festival is celebrated with Elephant Festival?

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3. Who celebrates Raksha Bandhan?

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4. Which cities are famous for Dussehra?

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5. Why Deepawali is celebrated?

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6. Give the location of celebration of Dev Deepawali.

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7. Write about Elephant Festival in 60 words.

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17.4.3 Festivals of Harvest

Most of the festivals specific to the Hindus are seasonal in nature. They announce the change in season and mark the harvesting seasons. All the seasonal festivals are celebrated during two harvesting seasons, kharif (August-October) and rabi (March- April). Besides, spring season is another period of seasonal festivities. The base of all seasonal festivals is 'Agriculture.' Festivals are observed because either the new crop is sown or crop is harvested. In Punjab, from Lohri onwards peasants start cutting their

winter crop. Pongal, Bihu and Onam celebrations mark the harvesting of paddy crop. On the day of Pongal, with the new crop 'Shankarai Pongal' (rice cooked in milk and jaggery) is prepared and distributed as 'Prasadam.' Sugarcane, which is another crop harvested at this time is also distributed as part of 'Prasadam.' Similarly, tender turmeric plants (another new crop harvested during this period) are tied around the neck of the pots (kalash) in which Shankarai Pongal is cooked. In Assam, during Bihu celebrations, 'rice' reparations chiava (pressed rice) is eaten and distributed. Rice dishes are also the chief components in the Onam feasts. Similarly, Holi and Vaisakhi, are primarily celebrated to mark the harvesting of new rabi crop. Here wheat forms the centre of all rituals. When the Holi fire is lit tradition is to roast wheat and barley plants in that fire. The bonfires of Lohri, a festival to mark the sowing of the Rabi crop light up the night sky on January 13 every year.

- **Makar Sankranti:** Makar sankranti is celebrated on 14th January. Makarsankranti is a celebration of spring, this festival marks the end of winter and beginning of the summer season, one may call spring season. On this day, Sun travels from Topic of cancer to the Tropic of Capricorn. This movement of sun is called Uttarayana and is considered as auspicious time. It is also known as Tila Sankranti. Kite flying is a special feature (especially in Ahmedabad and Jaipur) of Makar Sankranti celebrations in which everyone participate with full zeal. In Gujarat the skies are filled with colourful kites. Sankranti marks the transition of the Sun into Makara rashi (Capricorn) on its celestial path. Traditionally, this has been one of many harvest days in India. This festival is celebrated for innumerable reasons depending on the climate, agricultural environment, cultural background and location. People take bath in Ganga and eat khichari in north India. Around this time, on the 13th of January, Punjabi's celebrate Lohri with a huge bonfire and offer rice and sweets. While in Tamil Nadu and Andhra Pradesh it is celebrated as a three day long Pongal Festival and in

Karnataka and Northern India as Makarsankranti. Uttarayana marks the change of the winds. This festival falls during the winter. The feast includes milk, jowar, jaggery, and til ladoos made from pure ghee to produce heat and keeps the body healthy throughout the winter.

Makar Sankranti is a festival when people give grain as Daan (charity). This symbolises sharing and goodwill towards others. Women wear new clothes, new glass bangles and hold get together to share sweets and gifts. A new bride is given ornaments made of sugar drops and a haldi, kumkum celebrations are also held.

- **Lohri:** It is celebrated on the last day of Paush month which normally falls on January 14 and coincides with Pongal and Makar Sakranti marking the culmination of winter. Mainly this festival is celebrated by Punjabis and Hariyasnavis. It is believed that this is the coldest day of the year. Community bon-fire is lit Rice flakes, pop-corn and sweets made from jiggery (gur) and sesame seed are tossed into the bon-fire.
- **Pongal:** It is celebration of the harvest which is observed for four days in Tamil Nadu as well as in Andhra Pradesh. The festival always starts on 13 January every year. The first day known as Bhogi pandigai is dedicated to Indra, who is the one to bestow the much needed rain. Indra is also called Bhogi, i.e. one who enjoys the good things of life. It is celebrated as a Family Festival.
- **Surya Pongal:** The second day is dedicated to Sun when Pongal (rice cooked in milk and jiggery) is boiled by women and offered to the Sun. This day is celebrated as Makar Sankranti in north India.
- **Mattu Pongal:** The third day is a day dedicated to the worship and veneration of cattle (mattu).the pongal that has been offered to the local deities is given to the cattle to eat. The cattle are bathed and decorated. In Madurai, Tiruchirapalli and Tanjoure, a kind of bull fight, called the “Jellikattu” is held. Bundles containing money are tied to the horns of the ferocious bulls and unarmed villagers tried to wrest the bundles from them.

The last day of the Pongal is known as Kaanum Pongal. It is a period for Relaxation and, on this day, nothing new is started as it is believed to be Karinaal (Inauspicious). The last day is also called Kanyapongal, when different preparation of rice and curds are kept on a banana leaf or a leaf from the turmeric plant and left in the open so that the birds, squirrels and ants may also partake of the newly harvested rice.

- **Baisakhi:** Baisakhi is the first day of the month vaisakha, the beginning of the Hindu years in some part of the country. Baisakhi is the harvest festival of North India, celebrating the bounty of the winter or Rabi crops. For the Sikhs in Punjab and other part of the country, this day has a particular signaificance as it was on this day in 1699 that Guru Govind Singh founded the Khalsa Pant. The holy book of the Sikhs, Granth Saheb is taken in a procession, laid by the 'Panj Pyares' (Five Senior Sikhs) who are the symbolic of the Original leaders.

The occasion is marked by lot of feasting and merry making. Early morning after Nahan (bath), the Sikhs visit Gurudwara to offer mithai and thaar (charity) as thanks giving for their good fortune. Reading from the Guru Granth Saheb the holy scriptures of the Sikhs is followed by a procession. All night revelries termed Baisakhi-Di Raat (night of feasting) or Baisakhi da Mela (baisakhi fair) are held, where men and women dance to the rhythmic beat of the drums.

In Kerala, the festival is known as Vishu. A display of grain, fruits, flowers, gold, new clothes and money, is viewed early in the morning to ensure a prosperous year a head.

Known as Rangoli 'Bihu' in Assam, the festival with celebrated with lively dance, music and feasting.

- **Akshya Tritiya:** This festival is celebrated on third day of bright fortnight of Vaishakh month (April/May). This festival is again associated with agriculture. On the beginning of new season of harvesting Farmers pray

to God for good results and worship seven types of grains like wheat, gram etc.

CHECK YOUR PROGRESS: 7

1. Write in 100 words about Festivals of Harvest.

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2. In which part of India Makar Sankranti, Baisakhi is celebrated?

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3. When akshay tritiya is celebrated?

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17.4.4 Hindu Religious Festivals

- **Shivratri:** This is dedicated to the worship of Lord Shiva. It is believed that on 14th day of lunar fortnight of the month of Phalgun (February/March) there is occurred marriage of Lord Shiva and Goddess Parvati. People celebrate their marriage and keep fast and worship God Shiva and Parvati. A procession takes place as 'Shiva-Barat' and most of the temples in north India is witnessed of a fair. Anyone worshipping him on this occasion is believed to be released from the cycle of birth and rebirth. This festival has special significance in Kashmir and lastly 15

days. The thirteen day, known as Herath, is observed as a day of fast, followed by a family feast.

- **Naag Panchami:** Naga means snake and Panchmi is the fifth day of the bright fortnight of the month of Shrawan (July/Augast). This festival is associated with the great serpent Adisesha and Ananta (infinite) on whom God Vishnu is believed to recline during the intervals between the dissolution of one universe and creating of another. On this day, snake the symbol of energy and prosperity are worshipped.

  Snake charmers go from house to house with dormant, Cobras ensconced in a cane basket, asking for aims and clothing. Women offer milk and cooked rice to the snake and gather around to see the snake spread their hoods to the tune of Pungi. Huge clothes effigies of the serpent are made and worshipped.

- **Shri Krishna Janmashtami:** Shri Krishna Janmashtmi is one of the most widely celebrated festivals in India as well as Uttar Pradesh. Although the festival is celebrated all over the Uttar Pradesh but it is the celebrations in the Mathura zone that has a special significance in this festival. The twin cities of Mathura and Vrindavan celebrate the festival of Janmashtmi with great pomp and show. The day is celebrated as the birthday of Lord Krishna on 8^{th} day of Krishna paksh of the second fortnight of the month of Bhadrapaksh (Augast/September). People use to fast until the time of the birth in midnight. Krishna's life sketch is exhibited on this occasion with full gaiety.

- **Ramnavami:** On the 9^{th} day of bright fort night of the month Chaitra, people celebrate the day as Lord Rama's birthday with fasting and prayers.

- **Chattha Puja:** This pooja is celebrated twice a year, once in Chaitra and the next in the month of Kartik.

  People worship sun during the sunset time. This is a festival for cleanliness. Even tough it is festival celebrated for 4 days people

maintain purity for even a month. Women do fasting during this pooja time for family wellbeing.

- **Teej:** On the third day of bright fort night of Shravan month (July-August) Teej festival is celebrated by women in whole north India especially in Rajasthan. This festival is dedicated to Goddess Parvathi and Lord Shiva. On this occasion married and unmarried women observe fast, put Hena on their palms and adorned themselves. They prepare special recipes. This festival is to mark the advent monsoon. Processions, women dressed in bright colours and a lot of merriment prevail during Teej. Fairs are organized at various places where a common tradition of enjoying the swings is very popular. They enjoying in groups and at various bazaars where they turn up to shop in all their finery.
- **Pitrapaksha:** In the 1st fortnight of Hindu month of Kwar/Ashwin there is a fifteen days festival known as Pitrapaksha. People remember their ancestors and offer food, cloths and gifts to poor and priests on the name of their ancestors. 9th day of this fortnight is known as Matra Navami, means all the female ancestors may salute and worshipped by the family members.

  It is a festival that takes place at Gaya where Pinda-daan is performed by the relatives of the people who are dead.
- **Madai Festival:** One of the unique attractions of Bastar is the Madai festival held in the different villages extending from Mandla to Bastar. It is especially dear to the Gonds who come from far off places to meet their kith and kin and to purchase a year's supply of items like salt and cooking oil. Though the Madai is organized in many villages, the most renowned Madai is that of Narayanpur in Bastar. Held in the third or fourth week of February, it is a day of great religious importance. Devotees gather under the shade of a sacred tree to sacrifice a goat to the mother goddess. Amidst much singing, beating of drums and bells, the goat is slaughtered

and then taken round the entire village. The night is spent in dancing, eating and making merry.

- **Gangaur, Jaipur:** Gangaur, Jaipur held in the month of March–April a festival devoted to Goddess Parvati, the consort of Lord Shiva. It is time for young girls to dress up in their finery and pray for grooms of their choice while the married women pray for the well-being of their husbands. This 18-day festival is laced with various activities and culminates in a grand procession marking the arrival of Shiva to escort his bride home.

CHECK YOUR PROGRESS: EXERCISE-8

1. Give the festivals names which is celebrated in the Hindu month Shravana and Bhadra Paksha.

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2. Why pitra paksha is celebrated?

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3. Chhatha Puja is dedicated to God …….

4. Ram Navmi is celebrated as ……

5. Which festival is believed as released from the cycle of birth and rebirth?

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17.4.5 Other Religious Festival

- **Mahavir Jayanti:** There are two major Jain festivals: Mahavir Jayanti (April) which is celebrated with great pomp on Parasnath hill and Deo Deepawali (10 days after diwali) which marks the final liberation of Lord Mahavira. The birth anniversary of 24th Trithankara of the Janis, Vardhamana Mahavira, the founder of Jainism, is celebrated by the Janis community. For the Janis it is a day dedicated to his Memory. The day attracts pilgrims from all parts of the country to the ancients Janis shrines at Girinar and palitana in Gujarat.
- **Bauddha Mahotsav:** Bauddga Mahotsav is celebrated on full moon of the month of Vaishakh, (April/May) called 'Buddha Purnima' every year. This festival is celebrated as Birthday of Mahatma Buddha and Mahaparinirvan as well. Not only Buddhist even rest of Indians and people from abroad are also come to different religious Buddhist places in India like Bodhagaya, Sarnath at Varanasi, Rajgir, Shravasti etc. Some of the programmes on this occasion are organized and sponsored by government also.
- **Guru Purb:** There are ten Gurus in Sikh religion. Sikh celebrates the birth anniversary of all ten Gurus, especially Gurunanak (the first one) and Guru Govind Singh (the tenth and last one). The birth anniversary of Gurunanak (1469-1539), the founder of Sikhism, is celebrated with the great fervour. On the day of festival, the Guru Granth Sahib is taken out in an impressive procession throughout the streets. Langars (communities feast) are organized where people of all castes sit together to eat and sing hymns from Guru Granth Sahib.

  The birth anniversary of Guru Govind Sahib (1666-1708), tenth Guru of Sikh sect, is celebrated with great enthusiasm by the Sikhs.

  It was Guru Govind Singh who welded the Sikhs into a martial community in 1699, at Anandpur in Punjab. He tested and chooses five of the most courageous of the community to form the 'Khalasa' a militant

fraternity of the 'Pure'. They were called the 'Panj Pyare' (the five beloved). The four places most sacred to the Sikhs are Amritsar, Taran-Taaran, Patna, Anandpur. This Sikh festival is celebrated there with great enthusiasm. The Akhand-Path recitatio of the Sikh holy book, Guru Granth Sahib, is held in Gurudwaras all over India.

- **Eid-Ul-Fitr:** Coming with the new moon, this festival marks the end of Ramzan, the ninth months of the holy Muslims year. It was during this month that the holy Quran was revealed. Muslims keep Roza (fast) for day time only in the month of Ramzan and on the completion of the period, which is decided by the appearance of the the new moon Eid-Ul-Fitr is celebrated with great éclat. Prayers are offered in mosques and Eidgahs and festivities are held. Children commonly refer to this festival as ‘sweet Eid’, as ‘sevayinya’ are offered to all. All Muslims, young and old, dress in their finest and best clothes. The Hindus join the Muslims in celebration of this great Festival.
- **Eid-Ul-Azha:** The Eid-Ul-Azha or Bakra-E-Eid is another festival of the Indian Muslims, which is celebrated with the great rejoicing. It commemorates the ordeal of Hazrat Ibrahim, who had been put to a terrible test by God when he was asked to sacrifice whatever was dearest to him and he decided to sacrifice the life of his son. As he was on the point of applying the sword to his throat, it was revealed to him that this was the mean to test his faith, and a ram in the name of Allah. This is celebrated on the tenth day of Zilhijja, when the Haj celebrations at Macca are rounded off by sacrifice of goats and camels. In India too goats and sheep are sacrifice all over the country and prayers are offered.
- **Shab-E-Barat:** Muslim believe that on this night, God register the actions of men and dispenses bear fate according to their deeds. Originally intended by the holy prophet Mohammad as an occasion for

prayerful vigils and fasting, this day developed into a joyous festival celebrated with fireworks, elimination and crackers.

- **Eid-Ul-Milad/Bara Wafat:** The twelth day of the Muslim month Rabi-ul-Awwal is sacred to Muslims both as the birth and the death anniversary of the Prophet.
- **Moharram:** Moharram is a ten day observance of intense mourning by sections of the Muslim community. It is observed that in different ways in various part of India. Moharram is the solemn occasion commemorative the martyrdom of Hazarat Imam Hussain (grandson of prophet Mohammad) along with his followers at Karbala. Taziyas of paper and bamboo (symbolizing the tomb of Karbala) are carried in procession. A horse, representing Imam Hussain's horse, DulDul, accompanies the procession. This tragedy is observed with a great passion in Muslim population regions of India like Hyderabad, Varanasi, Aligarh, Lucknow, in a particular as it is the centre of Muslim culture and religious activities, and accordingly a large no. of Tajiyas and the arms (standard of Hazarat Imam Hussain's army are taken out all over the city. Some of the other places Tajiyas are taken out and buried in the local burial ground known as the Karbala. Wrestlers enact scenes depicting the battle of Karbala as procession is taken out on the first nine days of Muharram. The Tajiyas contains wooden and the processions carrying these terminate in open spaces, where they are buried.
- **Urs Ajmer Sharif, Ajmer (According to Lu Lunar calendar):** Held in the memory of the revered Sufi saint Khwaja Moinuddin Chisti, it is an occasion for thousands of believers to congregate at the shrine and offer their prayers. All of Ajmer seems to take on a festive air and several programmes are organized to mark the festivals. In the month of June a Summer Festival Mt. Abu is organized in the only hill station of Rajasthan, this is the coldest place at this time of the year. Folk

dances and a general atmosphere of gaiety prevail in this tiny hill resort and the tourist has ample time to relax and enjoy himself.

- **Christmas:** Christmas is celebrated as birth anniversary of Jesus Christ on 25th of December among the Christians and non Christians alike with special enthusiasm. Christians go to the church for midnight mass, children sing carols.

  It is observed with special enthusiasm in Kerala, Punduchery and the big cities like Delhi and Kolkata, where market and homes take on a festive air. In India carols are sung in different languages. In north Indian villages some group of Christians sing indigenous carols to the accompaniment of musical instruments. On Christmas Eve services are held at mid night in the Churches. The best lovered person is Saint Nicolas or Santa Claus who leaves behind presents for children. Families get together around decorated Christmas trees and gifts are exchanged.

- **Good Friday:** The Christians observe Good Friday as a day on which Jesus Christ laid down his life for the good of the humanity. Services and recitals of religious music are held in the churches. A long period of fasting and prayer, known as lent, precedes Good Friday. This comes to an end on Easter day.

- **Easter:** The Sunday after Good Friday is a day of celebration For Christians. It is believe that Jesus Christ, who was crucified on Good Friday, resurrected on this day. He then continued to preach to his followers for forty days, before ascending to heaven. Processions are taken out in some part of the country.

- **Jamshed Navaroj:** This is the original Persist (seasonal) New Year, celebrated on a fixed date, the 21st of March every year. Worship at the fire, temples is followed by visit to friends and relatives when greetings are exchanged. Navaroj is celebrated not just by Persist but by Iranian

and Kashmiri Muslims as well. It heralds the coming of spring much like the traditional harvest festivals which exists in every ancient culture.

- **Pateti:** Pateti is another festival of the Persist and marks the beginning of the New Year of the Zoroastrian Calender. The Persist worship Ahur Mazda, symbolized by fire. Here is jashan (puja) is performed and sandalwood is offered to the fire.

CHECK YOUR PROGRESS: 9

1. Give the name of Jain and Buddha Festivals.

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2. Who was the first and last Sikh Guru?

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3. In which month Muslims take Roza?

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4. Who celebrates Eid-Ul-Azha, Shab-E-Barat, Eid-Ul-Milad/ Bara Wafaat?

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5. From which Festival Tajiya is associated?

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6. Jesus Christ's birth anniversary is celebrated on ……..

7. Write about Good Friday and Easter in 60 words.

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8. What is Jamshed Navroj?

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9. Zoroastrian is a ……

17.4.6 Dance and Music Festivals.

You know that music and dance is at the heart of Indian culture. The Tourism Department is making efforts to exploit this vast potential of Indian culture (classical and folk both) and organizing music and dance festivals to attract the tourists in large number in particular regions. Here you will come to know about some of the more famous of these festivals.

In Orissa there is Konark Dance Festival, held in the month of November, Mahabalipuram Dance Festival is, held in the month of January and February at Mahahalipuram, at Khajuraho, Madhya Pradesh, there is Khajuraho Dance Festival organized in the month of March, in the month of February there is Deccan Dance Festival held at Hyderabad, Andhrapradesh; Pattadakal Dance and Bijapur Music Festivals at Bijapur celebrated in the month of January, Surya Dance Festival in the month of October and Nishagandhi Nritya Utsav in the month of October-March organized at Trivandrum, in the month of February there is Elephanta Festival at Mumbai, and in the month of March there is Ellora Festival at Ellora caves in Maharastra, Dover Lane Music Festival is celebrated in the month of December/January, in KolKata, West Bengal, in the month of October there is Hampi Utsav of Vijayanagar, hampi and Hoysala Mahotsava and Hatsal Mahotsava in the month of March held at karnataka, in the same month at Ahmadabad, Gujrat there is Bhawai Festival, Shivratri Natyanjali Utsav organized at Chidambaram, Tamilnadu in the month of

February-March and ITC Sangeet Sammelan organized in New Delhi in the month of December.

There is a festival devoted mainly to the music and dance of the Marwar region in the month of October at Jodhapur, named after Marwar.

Marwar Festival of dance: This is a festival that allows the visitor to understand and enjoy the folk traditions of this part of the state.

Konark, Khajuraho and Mahabalipuram dance festivals are the carnival of dances where the leading exponents of various dance forms give their dance performances in the perfect architectural setting of the temple complexes, inside the temple complexes, in an open space/mandap. Here Odissi (Orissa), Bharat Natyam (Tamil Nadu), Kuchipudy, Manipuri (Manipur), Balinese Dance (from Indonesia), Kathakali, Karagam (Tamil Nadu), Kathak (U.P.), and Kathakali (Kerala) are performed.

These festivals are now becoming popular and large crowds visit to watch this cultural carnival. This unique idea of exploiting traditional Indian art and culture for tourism promotion fetched good results. Here you get an idea of the cultural tradition of India at one place in the perfect natural surroundings. These festivals are generally accompanied by the craft melas where local and regional Artists gather with their fineries.

Among the folk dance festivals Tannetar fair of Gujarat (at Sunderanagar) possesses its uniqueness of style. It represents the fine synthesis of folk art, folk music and folk dance. It is an annual feature held at the temple of Trineteshwar at Gujarat from 4-6 of the month of Bhadrapad (September). It attracts a mammoth crowd. It is famous for Tannetar.

Chhatris, umbrellas of beautiful intricate embroidery with mirror work and motifs of animals birds, etc. It represents the creative drives of the region. It is also a place where the matrimonial alliances among the Bharwad community are struck. Gujarat Tourism Department makes arrangements for guided tours of Tannetar both from Ahmedabad and

Vadodara. Here one can also enjoy Gujarat delicacies and typical Kuba huts and tent villages and the real rural and folk culture comes alive.

On similar lines music festivals are organised at various centres. At these festivals one can have the festive out burst of shehnai, exuberant notes of sitar, and soft strains of veena. Besides classical music concerts are also performed. Tansen festival on the anniversary of music maestro Tansen is held in the classic surrounding of Gwalior. Similarly Bijapur Music festival is held in the perfect Adil Shahi atmosphere. These festivals are gaining importance and are being provided all necessary help to make the event successful. Literary presentations along with dramas and Indian classical programs are associated with Keshav Jayanti Samaroh, Orchha (Literary presentation), Bhavbhuti Samaroh, Gwalior (Sanskrit's literary programmes); Akhil Bhartiya Kalidas Samaroh Ujjain. Tansen Sangeet Samaroh, Gwalior; Dhrupad Samaroh, Bhopal; Allauddin Khan Sangeet Samaroh, Maihar, Satna; Chakradhar Samaroh, Raigarh; Ameer Khan Festival, Indore; Pt. Kumar Gandharva Samaroh, Dewas; Sankat mochan sangeet samaroh, Dhrupad Mela, a musical Festival, Gulabi Chait (organized in the month of March and April) Varanasi, UP, Tannetar Fair at Surendra Nagar, Gujarat adorned by the best Indian classical vocal & instrumental performers of the country. Pachmarhi Utsava Pachmarhi, Malwa Utsava, Ujjain & Indore, Lokrang Samaroh, Bhopal, Nimar Utsava Maheshwar is famous for Indian folk art and classical performances.

CHECK YOUR PROGRESS: 10

1. Write in 150 words about various Dance and Music festivals.

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17.4.7 Seasonal Festivals

In India most of the festival celebrated on the beginning of a particular season and the new harvest. Since India still lives in the villages and is predominantly an agricultural economy most of the Indian customs, traditions and festival have their roots in the agrarian society itself. India has a variety of seasons. Each season brings happiness and new crops which provide opportunity for celebrations. However, here, we are purposely omitting the most common traditional seasonal festivals. Instead we will highlight few of the newly created seasonal festivals of tourist importance.

- **Ganga Mahotsava, Varanasi**: Five days celebration of Ganga Mahotsava begins in the month of Kartik, at Varanasi, sponsored by the government. It starts four days before Dev-Deepawali. It is a musical (dance, vocal and instrumental) festival. One can enjoy traditional folk and classical music both, during the Mahotsav. Closing ceremony of Ganga Mahotsav organizes by the local agencies on the decorative ceiling 'Bajaras' (big boats) in the river Ganga. Ganges has always been the not only the lifeline of India but also the felicitator and nourishment of the Indian Civilization. The river Ganges, though, considered a thing of reverence by the Hindus has in the course of history defined the psyche of the Indian society as a whole, irrespective of religion. It not only nourishes the population that lives by its kingdom but also give them a sense of separate identity and belonging.
- **Taj Mahotsava**: The Taj Mahotsava is another very popular festive in India. Taj Mahotsava that is held annually at Agra is a colorful display of the Arts, Crafts, Culture and Cuisine of the Braj area. Organized by UP Tourism and held as an annual event at the Shilpgram, Taj Mahotsava is a fitting tribute to the legendary skills of master craftsmen of Uttar Pradesh.
- **Yoga Festival at Varanasi & Allahabad**: The importance of Yoga is unparalleled in the Indian civilization. This art of meditation and

alternative medication has heavily influenced the India and world. The path of yoga is considered to be a perfect way to find peace of mind and solace without corrupting the soul. The movement got popular in the west as a counter-revolution to the Hippie movement.

- **Varuna Mahotsav:** Varuna Mahotsav is another festival is organized on the bank of river Varuna at Varanasi itself, organized by local agencies.
- **Desert Festival, Jaisalmer:** Desert Festival is held in January–February, one of the most popular of all festivals, it is a journey into the heart of the desert, the golden city of Jaisalmer that has a charm of its own. Every year, the Jaisalmer city comes alive with the brilliant colours, music and festivity due to desert festival, which coincides with the full moon of the month of Magh. The Desert Festival of Jaisalmer a city of sand-dunes is another creation of Tourism Department (RTDC). It is started in 1979 and has proved to be one of the great successes and the chief attraction for the foreign tourists. The desert throbs with life with rare rustic display of art and culture.

  The pick of the festival is the desert folk music by the Langas and Manganiyars. The tribal Gari dances of Banner and Jaisalmer districts are the highlights of the festival. Besides other Rajasthani dances-Dhap, Gangane, Ghormar, Moria, Chari and Teralital produce wonder in the desert. Camel acrobatics, camel races, camel decor competition, polo, and tug-of-war are other adventures. To add to the excitement is held turban tying contests between Indians and Foreigners, Moustache contest and the grand finale with the selection of Maru-Shri Mr. Desert. Camel Safaris are the main attractions at Jaisalmer for foreign and domestic tourists. However, foreign tourists require to take special permit from District Magistrate, Jaisalmer to visit tourist places and villages which are located towards the Western side of National Highway No. 15 with the exception of Jaisalmer town, Ludarva, Amarsagar, Bada Bagh, Kuldhara, Akal Wood fossil park and Sam Sand Dunes. Villagers

participate in the festival with them in the best of their multi-coloured costumes.

The handicrafts on sale include silver jewellery, hand-woven wares, and camel hide articles with intricate paintings in herbal dyes, Colourful lack bandhej, (tie & dye) cotton and silk fabrics, embroidered garments, camel hair blankets and rugs in ethnic designs.

Besides the festival site there is the golden fort built by Rawal Jaisal, the founder of the city A.D. 1156, Jain temples and Havelis of merchant's rivalring the rulers places. Besides around Jaisalmer there is beautiful lakes-Amar Sagar (5 km), Mool Sagar (7 km), Bada Bagh (6 km). Around 40 km. from Jaisalmer is desert National park.

- **Mewar Festival, Udaipur:** Mewar Festival is held in the month of March–April a festival to welcome the spring season. There is song, dance, processions, devotional music and fireworks where almost everybody participates.
- **Boat Race Festival:** In Kerala boat race is the chief attraction of the tourists. It is a part of rejoicing of the new paddy harvest celebrated in the form of Onam. It is organised at two places, Alleppey (13-14 August) and Pulenkunna (27 August). In Kerala, on this day various boat race competitions are held. People assemble in large number to watch the feat. The boats are quite long and are put on sail by several scores of boatmen.
- **Mango Festival:** Mango festival is celebrated in almost all the major mango producing states. However, mango fairs of Saharanpur, (U.P.), Panipat (Haryana) and Delhi are gaining popularity. Generally the celebrations take place in early July (at Panipat 3-4 July; at Delhi 8-10 July), Haryana tourism department is playing a pioneer role in the development of this particular festival. More than 450 varieties of mangoes were presented by the participants in the 'Mango Mela' of Panipat at a time. However, the festival did not confine strictly to the

display of mangoes, instead many innovative practices were introduced by Haryana Tourism Department. It was accompanied by various painting and quiz contests (for the age group of 7-16 years) open to school children and visitors. At Delhi, over 500 varieties of mango were displayed and 'it brought nearly 50.000 tourist visitors. Here mangoes from foreign countries like Costs Rica, Jamaica, Pakistan, Kenya, Zambia and Venezuela was also displayed.

The largest mango **Rajawaha** weighed one kilogram while the smallest **motidana** was of two grams in weight. DTTDC organized mango eating competition that attracted a big crowd. Besides, colorful cultural evenings also formed the part of the mela. Mangoes as well as its plants were also sold that fetched commercial crowd as well. Mango festival, a brainchild of tourism department is a recent entry among the festivals. It helps not only in the promotion of 'mango' cultivation but also becomes a great centre of tourist attraction, both domestic and foreign.

- **Garden Festival:** Another newly created festival which is gaining popularity is the garden festival organized at Delhi by the **Delhi Tourism and Transport Development Corporation.** This festival is organized every year in the month of February for three days at Talkatora Garden. The festival is still in its infancy, as it is hardly seven years old. It registered as many as 2000 entries at a time. Competitions of the flowers/plants of various categories/seasonal flowers in potted plants, house plants, vegetables, fruits, cut flowers, foliage plants, etc, are held. The competition is open to individuals and organizations, (nurseries, horticulture departments, etc.) The trophies and attractive cash awards are sponsored and presented by DTTDC. The festival aims primarily to highlight the importance of horticulture and at enhancing the knowledge of the visitors in this field as well as to expose the participants to the new discoveries in this field. It is not a garden show only but all materials pertaining to gardening can also be procured from various stalls–small

instruments, rich decorative terracotta pots, and rich manure and seeds. Even seminars are also organized to discuss the 'gardening' related problems, etc. The atmosphere of Mela is created for the visitors to have fun and it is a great effort of DTTDC. The festival is gradually assuming the status of a big carnival. Similar to the garden festival at Delhi an international flower festival is organized in April at Gangtok (Sikkim). DTTDC has started an on-the-spot painting competition for school children; flower arrangements for school children, cultural programmes, participation of nurseries, stalls of rare plants, Amusement park, puppet and magic shows, tourism pavilion of different states of India, Adventure Park and martial art display.

- **Tea Festival:** The tea festival is celebrated in the major tea producing states of India like North-East India, Himachal Pradesh and Bengal. A visit to Assam tea plantation can also take one to the famous Kaziranga sanctuary. At Darjeeling one can have a breath taking view of the magnificent snowcapped Kanchanjunga ranges. At HP, kangra Valley tea festival is organized in June while another important tea carnival is celebrated at Darjeeling. At Coonor, (TamilNadu) in January tea and tourism festival is organized. This festival is mainly planned to benefit the tea planters as well as those related with this industry. International planters as well as Indian planters are offered package tour to acquaint themselves with the condition in different regions, encourage the planters to grow varieties of other regions, thus making them learn the methods involved in these regions. The ideal season to visit a tea garden is early winter. Tea is grown in the hilly tracts. The tourist in search of cool, peaceful and green place is encouraged to visit the tea-plantation. In this way, emerges a symbolic relationship between tea and tourism. Easy accessibility is a contributing factor to the popularity of the tea districts as tourist destinations. The Nilgiri is two hours drive from Coimbatore, similarly one can reach Kangra valley in less than an hour from Shimla,

and Darjeeling can well be approached from Siliguri. Toy train taking the visitors in the heart of Darjeeling is another attraction. These spots attract the visitors for their scenic beauty, sancturies, various sports as well as avenues for photography. These tea festivals 'no doubt not only serve the, commercial purpose but are also helpful in attracting tourists to plantation states which possess plentiful charms.

- **Kite Festival:** At the time of maker sankranti (January 14) festival throughout Ahmadabad and Hyderabad kite flying competitions are held. Kite festival seems to be the very life of the city of Ahmadabad. The history of kite flying can well be traced to medieval times and even today it is a very popular entertainment not only among the children but also among the elders. This festival is celebrated in Gujarat and Andhra Pradesh with kite flying, merry making and feasting. Throughout the day, young and old indulge in the joys of kite flying. This unique festival fills the skies with kites of different colours, shades, and shapes. With its increasing popularity International Kite Festival is celebrated every year at different venues (Ahmadabad, Hyderabad, Jodhpur, etc.). In this festival not only people of different regions of India but also from Japan, Thailand, Malaysia, Singapore, Germany, Canada and USA participate. With the increasing popularity and creativity in the game, it is no longer confined to flimsy paper and bamboo creation of children. Now-a-days 'kite experts' produce kites in a variety of sizes, shapes and colours. Some of the kites have 300 to 600 tailed pieces. Kites are usually made of paper (light weighted paper, especially for making kites) and nylon sailcloth. The frames and tubing are of fiberglass or carbon graphite. Ahmadabad, the city of kites, has an International Kite Museum, where kites of various sizes, colours and shape from all over the world are collected and displayed. On the kite flying day, competitions are also held in three basic events–
    - kite flying,

- Kite cutting, and
- Kite exhibition.

Kite festival accompanies lots of festivities as well. Ahmadabad is the most famous for this kite festival and on the occasion at Ahmadabad various contemporary Indian handicrafts are displayed at the stalls. Exciting range of Gujarati food is also prepared. The specialty of Gujarat undhiyu and tal and papadi can also be had on this day. Cultural programmes of famous Gujarati folk dances like garba are organized. Turkals or illuminated kites are flown at night, lighting up the skies. Interestingly kite flying is a popular sport all over the world. As we have seen every year in India now an International Kite Festival is being celebrated where participants from all over the world join. It is accompanied by cultural programmes, craft and food fairs etc. to make it more interesting.

CHECK YOUR PROGRESS: 11

1. What do you mean by seasonal festival? Give some of the name.

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17.4.8 Other Festivals

The diversity of Indian culture reflects in its different fairs and festivals also. India has several regional fairs and festivals and some times a festival has different nomenclature according to its style of celebration and regional specialties.

Jammu and Kashmir state celebrates Dosmoche, Galdan Namchat Festival, Gustor, Hemis Festival, Losar Festival. Punjab has colourful festival Hola Mohalla (Holi), Maghi Mela, Patiala Festival and Punjab Heritage Vintage and Car Festival too. Himachal Pradesh has Baisakhi

Festival, Chamba Minjar Mela, Halda Festival, International Himalayan Festival. At Haryana there are Gardens Festival, Gita Jayanti, Guga Navmi, Kartik Fair, Mango Festivals. In Uttar Pradesh there are Badri Kedar Festival, Diwali Festival, Ganga Festival, Garhwal, Festival, Hanuman Jayanti and Uttarakhand also have Badri Kedar Festival, Garhwal Festival and Kumaon Festivals. Chhath Festival and Rajgir Dance Festival are popular at Bihar. Jharkhand has Baha festival, Barura Sharif Mela, Sarhul festivals. West Bengal has Basanta Utsav, Kenduli Mela and Durga Puja,. Arunachal Pradesh has Losar, Mopin, Murung festival. In Assam there is Ali Ai Ligang, Ambubachi Mela, Baikho, Bash Puja, Bohaggiyo Bhishu festivals. Tripura has Garia Puja, Ker Puja and Kharchi Puja. Festivals in Khasi Hills, Nongkrem Dance, Wangala festival are popular in Meghalaya. Mizoram has Chapchar Kut, Mim Kut, and Pawl Kut festivals. Nagaland celebrates Hornbill Festival, Moatsu Festival, Monyu Festival. Orissa known for its distinct Rathyatra mela at Jagannathpuri, Bali Jatra, Dhanu Yatra, Dola Purnima Holi, Durga Puja and Gamha Purnima. Madhya Pradesh has Gobardhan, Karam festivals. Famous festivals of Chhattisgarh are Bhagoria, Bhoramdeo Mahotsav, Chakradhar festival. Rajasthan has interesting Baneshwar Fair, Brij Festival, Camel Festival, Desert Festival and Elephant Festival. Gujarat is known for Bhadra Purnima, Bhavnath Mahadev, Dance Festival Modhera, Dhrang Fair, International Kite Festival. In Andhra Pradesh there is Batakamma, Bonalu, Eruvaka, Makar Sankranti and Kanumu and Toli Ekadasi festival.

Karnataka has Karaga, Mahamastakabhisheka, and Mysore Dussehra. In Kerala there are Aarattu, Anandapally Maramadi, Aranmula Boat Race, Arattupuzha Pooram, Arthungal Perunnal festivals. Tamil Nadu has Karthigai Deepam, Panguni Uthiram, Pongal festivals. In the state of Maharashtra there is Changdeo Fair, Ganesh Festival, Kala Ghoda Festival, Khuldabad Urs and Kiran Utsav. Christmas, Goa Carnival and Sao Joao Festivals are celebrated at Goa.

Cattle sport, **Jellihttu** of Madurai, Tanjaur and Tiruchirapalli have acquired all India fame in which bundles of money, etc. are tied to the horns of bulls and young men try to snatch them. Bullock-cart race is organized at Andhra Pradesh and Tamilnadu in which everyone takes part irrespective of age and religion. Its counterpart in North- India is **Govardhan Pouja** which falls on the third day following **Deepawali.**

- **Sama-Chakeva:** This festival is celebrated during the time of year when birds migrate from Himalayas to Mithila. This usually happens during the winter season. The specialty of the festival is that girls make idols of birds with and decorate them. This festival also marks relation ship between brothers and sisters. This festival starts when birds migrate to mithila and ends when they go back. This is basically to welcome them and wishing them to return next time.
- **Bihula:** People pray Goddess Manasa for the wellness of the family and celebrated mostly by the people in Bhagalpur district.
- **Madhushravani:** This is the festival celebrated with great joy in the reajoin of Mithilanchal remainding people to follow tradition and region in day to day life.
- **Saurath Sabha:** Every year for a fortnight in June, the village of Saurath in Madhubani district witnessed a unique gathering of Mithila Brahmins from all over India. It is called Saurath Sabha and is the biggest marriage market. Parents of marriageable children bring horoscopes and negotiate marriages in a vast mango grove.

CHECK YOUR PROGRESS: 12

1. Tell us about some regional Festivals.

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17.5 TRIBAL FAIRS AND FESTIVALS

Adding colors to the culture of India, the Dree Festival is one of the tribal festivals of India celebrated by the Apatanis of the Ziro valley of Arunachal Pradesh, which is the easternmost state of India.

The festival of Karma, a religious festival, calls for a huge celebration every year among the Korba tribes of MP. On the day of worship, devotees fast from morning till the next day – a good 24 hours. A branch from the Karam tree is planted in the middle of an open ground and the night is spent singing and dancing around it.

Every year Maharashtra Tourism Development Corporation (MTDC) organizes a tribal festival in Gavilgarh fort of Vidarbha, at Chikhaldara. It is the only coffee producing area in Maharashtra and known for its wild life. It has a tribal museum and a botanical garden.

It has the legendary Bheema kund where Bheema is said to have washed his hands after slaying the Keechaka. Here lives the Korku (the Austric people), Gavalis, Basodes, Gonds, Madias, Kolams, etc. One gets charmed with their talents in crafting unusual musical instruments, their simplicity and their innocent smiles. In the tribal festival various tribal dances are performed. Korkus perform Bihawoo which is the marriage dance of Melghat. It is participated by both men and women who dance to the tune of dhots (drums) and sundri (short shehnai). Another Korku dance, pota, is performed in worship of the bullocks. It is performed with the accompaniment of the tasha (a percussion) instrument. Holi dance is also performed (for 7 days) following the harvest.

Banjara dance of the nomads is performed amidst bright costumes ornaments, scarves and vocal music. Dances of Gonds are another

spectacle of the festival. Gonds dance ghorpad. They make time markings on their body, put peacock feathered crown on their head and ghunghroo (belled anklets) on their feet. Two male dancers imitate the movements of the ghorpad, a member of the septik family. Another Gond dance performed is dhemsa. It is a stick dance performed both by men and women, decorated with animal skins, leaves, teak wood and flowers. Konakan Adivasi dance, dongardev, is performed by holding tribal torches. Young boys play duff, a percussion instrument known as duff vadan. Acrobatics form a part of the dance.

CHECK YOUR PROGRESS: 13

1. Write any one of the Trible Dance Festival in brief.

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17.6 SUMMARY

Thus you have come to know different nature and features of fairs and festivals. You learnt that the fairs in India correspond to various affairs of human life. All these festivals have socio-cultural aspects also and involve all the people in an area or region irrespective of caste and community in the festivities. Traditionally, most of the fairs have religious overtones in India, but there are several other fairs which are purely agricultural and commercial. The Melas or fairs like Kumbh, the fair at the Hermit City: Ladakh, Sravani, Nagpanchami, Makar Samkrati, Pushkar mela, Shivaratri etc. you now know are of purely religious nature, whereas the craft melas, book fairs, agricultural and industrial fairs are perfectly new types of commercial fairs. Similarly, the festivals also fall into different categories of national, cultural, agricultural, dance and music, seasonal etc. Thus the Independence Day, Republic day and Gandhi jayanti are the

national festivals. Holi, Deepawali, Dashehara etc. are the cultural festivals and Sankat Mochan sangeet samaroh and dhrupad mela of Varanasi, Konark dance festival of Orissa, Khajuraho dance festival of Madhya Pradesh etc. are the famous dance and music festivals. You have also learnt about the popular tribal festivals separately in this unit.

In this way you have been able to understand, while the traditional fairs and festivals manifest the traditional beliefs and spirit of joy and harmony of the people of India, newer ways and types of fairs and festivals sponsored or organized by public and private agencies display the impact of modernization and globalization on the Indian society.

17.7 ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress -1

1- Fill in the blanks:

a. Shravani mela is associated with Lord Shiva

b. Mesh Sankranti is called ‘Satua sankranti’ or ‘Sirua-Bisua’

c. Kansa Mela is held at Mathura in Uttar Pradesh.

d. Janmastami Fair is celebrated as Lord Krishna’s Birthday.

e. Ganga Sagar is located at West Bengal.

f. Vaishali Mela is the pilgrimage for Jains.

g. Mahavir ji ka mela take place at Mahavir near Hindaun in Rajasthan.

Check Your Progress -2

1. Mahakumbh and Ardhkumbh Mela, Magh Mela, Rathyatra of Jagannath Puri, Rath Mela Of Mathura, Ramnavmi, Ramlila, Ganesh Chaturthi Mela, Kartik Purnima, Dev Dipavali, Akshay Navmi, Devotthan Ekadashi, Yamdvitiya, Baneshwar Fair, Pitrapaksha Mela.

3. Laddakh is known as Land of Monestries.
4. Baba Shahbuddin Aulia Ursa held in the month of February.
6. Sardhana is located at Meerut.

Check Your Progress -3

1. Another name of Sonepur fair is Harihar Kshetra ka Mela.
2. There is a solitary ancient temple of Lord Brahma near Pushkar Pond.
3. Bikaner is known for organizing Camel Fair.
4. Bateshwar Cattle Fair is held at bank of river Yamuna.
5. The duration of Gwalior Fair is one month in December/January.
6. Four and half square kilometer area is being engaged for famous Nauchandi Mela.
7. Shilp Mela/Craft Fairs may sponsored by any public agencies.

Check Your Progress -4

a. Ranisati ka mela at Jhunjhanu in Rajasthan.
b. Jwala Devi mela held at Kangda, H.P.
c. Temple of Hidimba is situated at Kullu.
d. Bunjar Mela of Kullu.
e. Flower Show at Shimla.
f. Mani Mahesh Yatra starts in District Chamba.
g. Naina Devi Fair of Bilaspur.
h. Himalayan Festival of Dharmsala.
i. Rath-Rathini Fair held at Chamba.
j. Lahaul Festival is held near Keylong.

Check Your Progress -5

1. The Prime Minister of India hoist the Flag on the Independence Day from Historic Red Fort in Delhi.
2. To mark this occasion, a grand parade is held near Rajpath in New Delhi, the capital of India, beginning from Raisina Hill near the Rashtrapati Bhavan (Presidential Palace), along the Rajpath, past India Gate and on to the historic Red Fort in the old quarter of the city. Different infantry, cavalry and mechanized regiments compose the Indian Army, the Indian Marines and the Indian Air Force's march in formation, who are decked in all their finery and official decorations.

   The President of India, who is also the Commander in Chief of the Indian Armed Forces, relishes the salute. The Chief Guest of the parade is the Head of State or Head of Government of another nation. The parade also includes many traditional dance troupes, to symbolize the cultural heritage of India. It traditionally ends with a colourful fly-past by Indian Air Force jets in a tiranga formation. Similar parades are held in the capitals of all the states of India, where the governors of respective states take the salute. The official conclusion of Republic Day festivities is much later on 29th January, three days after the Republic Day, which is called 'Beating Retreat'.
3. Gandhiji's favourite song is "Raghupati Raghav Raja Ram, Patit Pavan Sita Ram……".
4. Our first Prime Minister Pt. Jawaharlal Nehru is called as 'Chacha Nehru' by children.

Check Your Progress -6

1. Holi of Barsane is known as 'Latthamaar Holi'.
2. Elephant Festival is associated with colourful Holi.
3. Raksha Bandhan is velebrated by Brothers and Sisters.
4. Mysore and Kullu is famous for Dussehra.

5. It is a day of return of god Ram to Ayodhya after his victory over Ravan.

6. Dev Deepawali is celebrated on the bank of river Ganga at Varanasi.

7. It is a four day extravaganza celebrated every year in January. In 1990 with the help of Kerala Tourism Development Corporation (KTDC) 'Great Elephant March' started at Kerala. The March starts at Trichur and ends at the heart of beaches-the Kovalam. It is led by 101 caparisoned elephants. Each elephant is adorned with gilded headgear and mahouts bear richly coloured parasols. The March begins with tantalizing drum beats of chenda (a musical instrument) and the panchavadyam, a musical ensemble of five different instruments. Then follow the ceremonial feedings.This is followed by Karagam and Kaavadi, the traditional Folk Dances.

Check Your Progress -7

1. Most of the festivals specific to the Hindus are seasonal in nature. They announce the change in season and mark the harvesting seasons. All the seasonal festivals are celebrated during two harvesting seasons, kharif (August-October) and rabi (March- April). Besides, spring season is another period of seasonal festivities. The base of all seasonal festivals is 'Agriculture.' Festivals are observed because either the new crop is sown or crop is harvested. In Punjab, from Lohri onwards peasants start cutting their winter crop. Pongal, Bihu and Onam celebrations mark the harvesting of paddy crop. On the day of Pongal, with the new crop 'Shankarai Pongal' (rice cooked in milk and jaggery) is prepared and distributed as 'Prasadam.' Sugarcane, which is another crop harvested at this time is also distributed as part of 'Prasadam.' Similarly, tender turmeric plants (another new crop harvested during this period) are tied around the neck of the pots (kalash) in which Shankarai Pongal is cooked. In Assam, during Bihu celebrations, 'rice' reparations chiava (pressed rice) is eaten and

distributed. Rice dishes are also the chief components in the Onam feasts.

2. Makar Sankranti, Baisakhi is celebrated in northern part of India.
3. Akshya Tritiya is celebrated on third day of bright fortnight of Vaishakh month (April/May).

Check Your Progress -8

1. Naag Panchami, Raksha Bandhan, Shri Krishna Janmashtami and Teej festivals are celebrated in the Hindu month Shravana and Bhadra Paksha.

2. Pitra paksha is celebrated by the Hindus to remember their ancestors and offer food, clothes and gifts to poor and priests on the name of their ancestors.

3. Chhatha Puja is dedicated to God Sun.

4. Ram Navmi is celebrated as Birthday of God Rama.

5. Anyone worshipping Lord Shiva and Parvati on the occasion of Shivratri is believed to be released from the cycle of birth and rebirth.

Check Your Progress -9

1. Mahavir jayanti and DevDeepawali is Jain Festival and Buddha Purnima and Baudhha Mahotsava are Buddha Festivals.

2. Gurunanak is the first Sikh Guru and Guru Govind Singh is the last one.

3. Muslims take Roza in the month of Ramzan.

4. Eid-Ul-Azha, Shab-E-Barat, Eid-Ul-Milad/ Bara Wafaat is celebrated by Muslims.

5. Tajiya is associated with Muharram.

6. Jesus Christ's birth anniversary is celebrated on 25th of December.

7. The Sunday after Good Friday is a day of celebration For Christians. It is believe that Jesus Christ, who was crucified on Good Friday, resurrected on this day. He then continued to preach to his followers for forty days, before ascending to heaven. Processions are taken out

in some part of the country. The Christians observe Good Friday as a day on which Jesus Christ laid down his life for the good of the humanity. Services and recitals of religious music are held in the churches. A long period of fasting and prayer, known as lent, precedes Good Friday. This comes to an end on Easter day.

8. Jamshed Navroj is New Year of Parsists.

9. Zoroastrian is a calendar.

Check Your Progress -10

1. In Orissa there is Konark Dance Festival, held in the month of November, Mahabalipuram Dance Festival is, held in the month of January and February at Mahahalipuram, at Khajuraho, Madhya Pradesh, there is Khajuraho Dance Festival organized in the month of March, in the month of February there is Deccan Dance Festival held at Hyderabad, Andhrapradesh; Pattadakal Dance and Bijapur Music Festivals at Bijapur celebrated in the month of January, Surya Dance Festival in the month of October and Nishagandhi Nritya Utsav in the month of October-March organized at Trivandrum, in the month of February there is Elephanta Festival at Mumbai, and in the month of March there is Ellora Festival at Ellora caves in Maharastra, Dover Lane Music Festival is celebrated in the month of December/January, in KolKata, West Bengal, in the month of October there is Hampi Utsav of Vijayanagar, hampi and Hoysala Mahotsava and Hatsal Mahotsava in the month of March held at karnataka, in the same month at Ahmadabad, Gujrat there is Bhawai Festival, Shivratri Natyanjali Utsav organized at Chidambaram, Tamilnadu in the month of February-March and ITC Sangeet Sammelan organized in New Delhi in the month of December.

Check Your Progress -11

1. In India most of the festival celebrated on the beginning of a particular season and the new harvest. Since India still lives in the villages and is predominantly an agricultural economy most of the Indian customs, traditions and festival have their roots in the agrarian society itself. India has a variety of seasons. Each season brings happiness and new crops which provide opportunity for celebrations. Some of the seasonal festivals are Ganga Mahotsava, Varanasi, Varuna Mahotsav, Yoga Festival at Varanasi & Allahabad, Taj Mahotsava, Desert Festival, Jaisalmer, Mewar Festival, Udaipur, Boat Race Festival, mango Festival, Garden Festival, Tea Festival, Kite Festival.

Check Your Progress -12

1. Jammu and Kashmir state celebrates Dosmoche, Galdan Namchat Festival, Gustor, Hemis Festival, Losar Festival. Punjab has colourful festival Hola Mohalla (Holi), Maghi Mela, Patiala Festival and Punjab Heritage Vintage and Car Festival too. Himachal Pradesh has Baisakhi Festival, Chamba Minjar Mela, Halda Festival, International Himalayan Festival. At Haryana there are Gardens Festival, Gita Jayanti, Guga Navmi, Kartik Fair, Mango Festivals. In Uttar Pradesh there are Badri Kedar Festival, Diwali Festival, Ganga Festival, Garhwal, Festival, Hanuman Jayanti and Uttarakhand also have Badri Kedar Festival, Garhwal Festival and Kumaon Festivals. Chhath Festival and Rajgir Dance Festival are popular at Bihar. Jharkhand has Baha festival, Barura Sharif Mela, Sarhul festivals. West Bengal has Basanta Utsav, Kenduli Mela and Durga Puja,. Arunachal Pradesh has Losar, Mopin, Murung festival. In Assam there is Ali Ai Ligang, Ambubachi Mela, Baikho, Bash Puja, Bohaggiyo Bhishu festivals. Tripura has Garia Puja, Ker Puja and Kharchi Puja. Festivals in Khasi Hills, Nongkrem Dance, Wangala festival are popular in Meghalaya. Mizoram has Chapchar

Kut, Mim Kut, and Pawl Kut festivals. Nagaland celebrates Hornbill Festival, Moatsu Festival, Monyu Festival. Orissa known for its distinct Rathyatra mela at Jagannathpuri, Bali Jatra, Dhanu Yatra, Dola Purnima Holi, Durga Puja and Gamha Purnima. Madhya Pradesh has Gobardhan, Karam festivals. Famous festivals of Chhattisgarh are Bhagoria, Bhoramdeo Mahotsav, Chakradhar festival. Rajasthan has interesting Baneshwar Fair, Brij Festival, Camel Festival, Desert Festival and Elephant Festival. Gujarat is known for Bhadra Purnima, Bhavnath Mahadev, Dance Festival Modhera, Dhrang Fair, International Kite Festival. In Andhra Pradesh there is Batakamma, Bonalu, Eruvaka, Makar Sankranti and Kanumu and Toli Ekadasi festival.

Check Your Progress -13

1. Dances of Gonds are a spectacle of the festival. Gonds dance ghorpad. They make time markings on their body, put peacock feathered crown on their head and ghunghroo (belled anklets) on their feet. Two male dancers imitate the movements of the ghorpad, a member of the septik family. Another Gond dance performed is dhemsa. It is a stick dance performed both by men and women, decorated with animal skins, leaves, teak wood and flowers. Konakan Adivasi dance, dongardev, is performed by holding tribal torches.

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UNIT 18: SOCIAL LIFE AND IMPORTANT SOCIAL INSTITUTIONS

STRUCTURE:

18.1 INTRODUCTION
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18.1 INTRODUCTION

In this unit you will be told about the social life of the people of different religious/ethnic communities, predominantly Hindus, and the people in general which is always a subject of curiosity for the travellers coming from outside and even for the domestic visitors from one region to the other. This will include the practices of social importance and value which may even be observed individually or privately besides all such social interactions which take place in their group and community at different social, religious, cultural and public occasions in general. Then you will be told about the social institutions of the major religious communities, viz. the Hindus, Muslims, Sikhs, Christians, Jainis, Buddhist, Zoroastrians and others. It will include the social structure/organization, institution of

marriage, family and kinship of all the above mentioned communities. This unit is intended to make you understand the social value of all such individual and public acts which make for the progress of the culture and the humanity at large.

18.2 OBJECTIVES

The objective of this unit is to give you a precise understanding of the social life and social institutions in order to enable you as a tourism professional-

- To satisfy the quest of a traveller about such peculiarities of our society which he/she may be willing to know?
- To make a traveller familiar with the social behaviour and response of the host population while interacting with the people.
- To explain the social practices which an individual observes individually and privately at his/her family level.
- To explain the social practices which are observed within one's community and with other communities.
- To explain the social institutions of different religious/ethnic communities, viz. the Hindus, the Muslims, the Sikhs, the Christians, the Jainis, The Buddhists, the Zoroastrians (Parsis) and others.

18.3 AN OVERVIEW/MEANING OF SUBJECT

Before going into the details of the Social life and Institutions it will be necessary to keep in mind that India is not a country of any monolithic tradition and there are a variety of religious, ethnic, regional cultural traditions which make this country a land of unity in diversity. Even the Hindus who form the majority of Indian population maintain a number of regional social and cultural patterns along with their languages. It reflects in their organizational hierarchies, practices of marriage, kinship system, status of woman etc. Similarly, each of the major religious communities has

its social peculiarities and some variety of social practices. Yet, there is some common social approach of all the Indian communities with regard to their social behaviour in public and their mutual interactions and inter-communal relations. It is the result of a continuous phenomenon of synthesis between different cultural communities over the centuries of co-existence and co-patriotic progress of the Indian people in the modern age. It is again a manifestation of the attitudes and outlook of the people of this land towards oneself and others including non-human animal world and the nature as a whole which we specifically call Indian.

There are a number of social practices and rituals which the people of this land seem to observe individually or privately implying their concern for the whole humanity and the nature termed as 'jeeva' and 'jagat'. Many of these rites also imply social interactions with persons of different strata and communities. Some of the sacraments are observed exclusively to maintain particular family and cultural tradition. On the other hand, you can see the inter-communal greetings and meetings at the time of religious festivals of one-another community. There are a number of occasions when people use to assemble and interact. These may be of both secular and religious nature. While the religious assemblages are mostly the part of the age-old religio-cultural traditions of India, so many old and new outlets of social gatherings have developed over the ages like musical concerts, theatres, cinemas, sports'-events etc. which speak for the social life of the peoples in this land.

As far as the social institutions are concerned we will have to look into it as per each major religious community which has its own system of social classes and hierarchy, marriage and family customs, kinship bonds etc. The Hindus in particular have a complex social structure based on caste-system and in spite of the modern secular ethos the inter-caste and intra-caste relations become a curious subject of observation. The practice of marriage within one's own caste is a corollary to the caste system of the

Hindus. There are a variety of other regional and tribal social institutions also which have to be taken into account for their peculiar systems and practices.

18.4 SOCIAL LIFE

We shall try to know about the social life of the people at two levels. Firstly, it is such practices and rituals of social value which are performed by individuals individually or privately. Secondly, it is those areas of social interaction which demand social appearance and social courtesies.

18.4.1 Individual Social Practices:

As we know India is a land of different cultural and religious communities whose social behaviour is mainly embedded in their religious practices. The major cultural tradition in India belongs to the Hindus who have evolved or adopted a number of practices over the years in their daily life which are a part of their religion or religious activities. At the same time, they reflect their relationship with the humanity and the nature or environment. The first and the foremost is the concept of three debts, every man is supposed to be born with-'Rishi rina' (debt to the Sage/teacher), 'Pitri rina' (debt to the Parents/Ancestors) and 'Deva rina' (debt to the gods). He is obliged to repay it through the practice of 'trivargas', i.e. 'dharma' (rightful conduct as prescribed by sages and scriptures), 'artha' (adoption of rightful means of livelihood) and 'kama' (aesthetics and rightful way to progeny) which leads him to 'moksha' (the final salvation). All these four are called the four 'Purusharthas' and all these 'Purusharthas' are expected to be observed through the four successive 'Ashramas' (Orders/Scheme of life)- the 'Brahmacharya' (the period of learning the sacred scriptures under a teacher), the 'Garhastha' (the period of householder-ship), the 'Vanaprastha' (the period of renunciation) and the 'Sanyasa' (the final stage of solitary religious life). However, the focus is more upon the life of the householder who is supposed to undertake a host of responsibilities and

perform a number of duties as his daily rites and other commitments to his family and the society. He is expected to perform the 'Pancha Mahavratas' (the five great rites) as his daily routine. Beginning with 'Brahma yajna' (daily offerings to the brahmanas or sages) a householder is obliged to perform 'Pitri yajna' (daily oblations to ancestors), 'Deva yajna' (daily oblations to gods), 'Bhuta yajna' (daily oblations to evil spirits) and 'Nri' or 'Manushya yajna' (offering hospitality to guests).

Besides the above mentioned duties the Hindu way of life is bound with a number of 'Samskaras' (Sacraments) right from the conceiving of the child in the womb of its mother to the death of a person. The Samskaras vary in number in different scriptures, viz. 11 in Grihya Sutras, 40 in the Gautam Dharma Sutra, 18 in Vaikhanas Dharmasutra, 16 in Smriti Chandrika and 13 in some other Dharmashastras. Important among these may be enumerated as 'Garbhadhan' (lawful intercourse with the wife with the intention of progeny), 'Punsavan' (a rite for getting strong male child), 'Seemantonnayan' (a rite to protect the child when it is still in the womb of the mother), 'Jatakarma' (a rite at the birth of the child), 'Namakarana' (Naming of the child), 'Nishkramana' (taking the child out of the house for the first time), 'Annaprashana' (feeding the child with food for the first time), 'Choorakarana' or 'Chaula' (shaving of the head of the child for the first time), 'Karnabhedan' (piercing of ears to enable the child to wear earrings or ornaments), 'Vidyarambha' (a rite of bathing for the commencement of education first at home), 'Upanayan' (the initiation of scriptural education under a 'guru' or teacher normally at some 'gurukula' or teacher's house called 'ashrama') to be followed by 'Vedarambha' and 'Godana' and finally 'Samavartana' (convocation address by the teacher on the completion of education). The 'Vivaha' (marriage) and the 'Antyeshti' (the funeral rites) are next two Samskaras which complete the life-cycle of a Hindu. Although all the above mentioned Samskaras and whatever else are prescribed in between them in other scriptures are to be observed privately but most of

them are performed in the presence of the kith-n-kin as well as such persons of the community/society like the barber, servants and the presiding priest or the teacher who are required for the performance of the rites. Most of the time they are accompanied or followed by community feasts also.

Another very important feature of the social obligations of a Hindu householder is offering hospitality to the visitor. In Indian ethos a guest is treated as a god, 'atithi devo bhava'. It corresponds to the 'manushya yajna' among the five great rites enumerated above. Then offering alms to the brahmanas, recluses or the 'sanyasis' is also considered a pious duty and as regular rite. Further, a householder is never expected to refuse alms to any beggar or destitute approaching him. Offering gifts to friends and family relations and organizing charities within one's means are some other dimensions of the social obligation of an individual and family.

The Hindu view of life is closely associated with the nature and environment. Hindus consider the rivers as their source of life and call them mother. Worshipping everything living or non-living, trees/vegetation, rivers, ponds and mountains and relating a number of birds, animals and even fish to certain godly entities or gods/goddesses speaks volume about this trait of Hindus. This is further extended to the ethos of non-violence and vegetarianism in a large Hindu community. Then the ethics of personal and social hygiene should also be not taken sight of. Thus, a Hindu is always supposed to be concerned with his personal conduct and social obligations both overtly or covertly.

However, a tourist or a stranger should not be made to confuse that all these ideals and ethics are thoroughly observed or practiced by all the Hindus of present day Indian society. A lot of elasticity and flexibility in actual practices is also granted and so many relaxations are recommended in the scriptures itself that there is sufficient scope of deviating from an ideal position. One may undoubtedly find some adherents of the scriptural

dictates in the strictly traditional families, in smaller cities and countryside, isolated pockets in hilly or remote areas and particularly in the regions of southern India, but this too is mainly confined to the brahmana community, and even very few among them might be practicing it with the true spirit of the religion and in the real sense of the words. Otherwise it ought to display their pride and vanity and becomes a subject of hypocrisy. Because a larger majority of the Hindus was not enlisted in the above mentioned scheme of life and with the adoption of new education system and new modes of livelihood and the new system of economy, technology etc., the basics of the social obligations are often been ignored and very little concern is visible for keeping the things in order.

As far as the Buddhist and Jain traditions are concerned, there we may find some definite social ethics which an individual is supposed to follow. The observance of the principles of self-restrain and non-violence are the two essential features of most of these communities even today. The adherents of Sikh faith are more known for their service, 'kar seva' to others in their personal capacity.

The Muslims in India alike the followers of Islam everywhere as individuals are expected to observe purity, 'waju', and truthfulness and offer charities, 'jaquat', to the needy peoples as per scriptural rules. And so is the Christian community in India which is supposed to be bound by the ten-commandments in order to maintain personal morality and serving the humanity. But it should also be kept in mind that both the Christianity and Islam are the religions mainly based on community behaviour and apart

from general human and moral ethics they do not prescribe any specific rites or rituals to be observed by individuals privately with whatever personal and social motives. The general rule of the gap/difference between the scriptural/religious prescriptions and the actual practices, however, apply to most of the peoples irrespective of the faith they claim to be following.

CHECK YOUR PROGRESS: EXERCISE 1

1. What are the 'Pancha Mahavratas', the five great daily rites? In what way this concept serves the purpose of social obligations of a Hindu in his individual capacity?

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2. How does a Hindu contribute in the preservation and conservation of nature?

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3. Explain the following terms: (a) Samskaras, (b) 'Jaquat' and (c) 'Kar-Seva'.

(a).....

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(b).....

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(c).....

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18.4.2 General Social Practices

Apart from the obligations which the people carry individually, various communities in India have other traditional social duties to fulfill. The caste-system in the Hindus, which we will discuss in detail later in this unit, made it obligatory upon the people to serve or help one-another as per the duties prescribed for their caste. Traditionally, this was also bound in the 'jajmani-system' which was, in a way, a system of local rural inter-dependence of different communities and the rural lords. This meant the service to the rural lord, the jajman, by different occupational peoples like iron-smith, goldsmith, carpenter, washer, barber, bamboo-worker, scavenger, labourers and all who fell in the category of 'kamin', 'pardhan', 'purjan' or 'parjan' or 'parjania' in the sense of the subject people. This they performed only in lieu of the protection and reward and occasional gifts normally in kind, such as grain, fodder, clothing etc. Though the term originally referred to the client for whom a brahmana priest performed rituals, but later on it came to be referred to the patron or recipient of specialized services. This system of jajmani might also occur between other land holders, farmers and other village professional/skilled craftsman/artisans and non-skilled workers in the same fashion. And, quite interestingly, this system worked among all types of rural folk and their masters or lords irrespective of the religious identities of the people. The jajmani system remained the part of the 'jamindari' system which was implemented in colonial India as a system of permanent settlement for the

collection of revenue. However, the system of jajmani as well as jamindari was abolished with coming of the present republic of India, but some rudiments of the system may still be found in the rural areas, particularly the remote ones. The 'gram-sabha' and 'panchayata', the village assembly and council respectively, served multifold purpose of social, administrative and judicial life of the village community in India.

A very common feature of the social practice of the Hindus can be deduced from the age-old tradition of pilgrimage and gatherings for bathing and worshipping at some holy place and established or popular temples. This also includes visits to places and 'dargahs' or tombs of Sufi saints and many other saints of repute.

Since India is a multi-cultural land various classes and communities have learnt to co-exist in harmony and brotherhood. There are numerous occasions of showing social courtesies to the one another. While the Hindu expression of welcoming a person is 'Namaste' or 'Pranam', the Muslims say 'Adab Arz', 'Salam' or 'Salam vale kum' to be responded by 'Vale kum salam', the Sikh say 'Sat Shri Akal' and the Christians say 'Hello', and so are some other ways of salutations of different regional and smaller communities. Almost all the communities invite and welcome persons of different communities also besides their own kith-n-kin at different family functions like marriage etc. They are also in the habit of throwing party or feasts to their friends and neighbourhood at some celebrations. Inter-communal interactions are quite visible with greetings and meetings at the occasions of Diwali, Holi, Id-ul-Fitr, Id-ul-juha, Christmas, Ishtar, Guru Nanak Jayanti, Lohiri in Pujab, Pongal in South India, Ganesha puja in Maharashtra, Navaroj etc. Then there are occasions of general public interests like independent day, republic day,

Different communities as well as individuals and social organizations have a traditional way organizing charities like offering of food and clothing to the poor at religious occasions and otherwise. Erection or construction of

'dharmashalas', 'yatri-shalas' or 'sarais' or rest-houses for the pilgrims, temples etc. have been a common practice of the rich or elite class of the society in India. The Sikkha community is particularly known for organizing daily and special langars at Gurudwaras and elsewhere, and doing 'kar-seva'.

CHECK YOUR PROGRESS: 2

1. How did the 'Jajmani' system work as a social system in rural India?

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2. Describe the ways of organizing charities.

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18.5 SOCIAL INSTITUTIONS: SOCIAL CLASSES, MARRIAGE, FAMILY AND KINSHIP

Each and every major religious communities of India have their own social institutions like social classification, marriage prerequisites and

conditions, family customs and kinship bonds as per their religious dictates. Since the Hindu communities are the oldest and predominant communities in India, the system of castes and some social taboos prevalent among them has infiltrated into or influenced all the other communities of India in one form and way or other. Among several factors for this feature of Indian society, one major reason seem to be the emergence or formation of a majority of all other major religious communities in India from within the social segments of Hindus during different historical eras.

18.5.1 Hindus

- **Castes:** Traditionally the Hindu society is a caste based society and the castes are established as institutions in their own right. Theoretically it is the four classes of the people called 'chaturvarnas' put in a hierarchical order such as brahmanas, kshatriyas, vaishyas and shudras respectively which form the social organization of the Hindus inherited from the grand old Vedic times. This is supposed to have meant a classification of people based on a broad division of labour such as the brahmanas as priests and teachers, Kshatriyas as rulers and warriors, vaishyas as producers and traders and the shudras just as manual labourers or servants. But for all the practical reasons this classification did not remain confined to just the form of labour or occupation a person or a community was associated with, instead a person became to be identified by its birth in on one or other community known as caste. Further the qualities and attributes associated with certain occupations were also assumed to be the permanent part of the personality of a person with which his family or caste is identified. One noticeable element in this system of varnas and castes is that while the varnas are just four, the castes are innumerable which owe their origin to multiple factors like heredity or lineage, occupation, technique of occupation, skill, political status, historical and geographical connections, religious and cultural peculiarities, social acceptance or rejection in the mainstream culture, and many others. However, all these castes are finally

assumed to the part of the fourfold division of the society known as varnas and each one of these is bracketed with one or other varna or have found position in between latter as mixed castes. Their social status is also defined accordingly which may, however, vary region to region as per its historical, political, economic and cultural background with regard to brahmanas, of course, who for being considered as the custodians and supervisors of this system have to remain always on top of the social hierarchy. A caste is different from a tribe in the sense that a tribe is a wholesome compact of the people having no social stratification or hierarchy within or with regard to other communities, whereas a caste is weighed against other castes in a broader and complex social system. Castes are often divided in sub-castes. Since a majority of castes happened to be socially bracketed with the shudras as lower or lowest communities as untouchables or even as segregated and isolated tribes, the constitution of modern republic of India has made provisions for their empowerment through special attention and affirmative action programme by earmarking them as Scheduled castes and Scheduled tribes and other backward castes (OBC).

There have been two outstanding features of the Hindu caste system. One is the marriage in one's own community/caste and the other is the restriction of dining with anybody, particularly with the persons of lower castes.

- **Hindu Marriage:** One of the most important attractions in India for a tourist from abroad is witnessing the marriage ceremonies of the Hindus in particular. Marriage in the Hindus is an essential sacrament which is not merely solemnized for the sake of pleasure in the form of a contract. Rather, it is a religious duty with the objective of repaying one's debt to his ancestors by advancing his generations. The precondition in a Hindu marriage is the selection of both the girl and the boy from the same caste with the objective of maintaining the purity of blood or birth which may be considered a type of endogamy. On the other, there are certain restrictions within one's own

caste which may be termed as exogamy. The exogamy was subjected to the marriage between one's own 'gotra' and 'sapinda'. The 'gotra' lineage means descent from a common mythical ancestor or a 'rishi' (sage). Originally, it is considered, the 'gotras' were only eight but gradually there number rose to thousands. The 'gotra' exogamy, however, no more is a valid restriction and the people are also not giving much importance to it. The 'sapinda' restriction means avoiding marriage between persons related by blood up till five generations on the mother's side and seven to the father's side.

Though the breach to this is not penalized but it remains one of the considerations for the settlement of marriage. It appears that the marriage between cousins were earlier permissible but later came to be discredited. In some communities in south and south-west and western part of India we still find practice of marriage between cousins or 'sapindas' of the second-third order. For example, marriage with 'mama's' (maternal uncle's) daughter is a priority in some communities.

There has always been a possibility of inter-caste marriage. Theoretically it could take place between the male of a higher caste and female of a lower caste, at least the immediate lower caste. This form of inter-caste marriage is called 'anuloma' or right order of marriage. But marriage in the inverse order of caste was not appreciated and particularly

any connubian with the lowest caste was not approved. All such restrictions have gone by the adoption of the democracy in independent India.

Similarly, polygamy (having more than one wife at a time) was acceptable to Indian society earlier, though it was mainly the privilege of elite. There were practices of polyandry (having more than one husband at a time) also in some hill tribes of India which is still allowed as some specific regional tribal customs. But both polygamy and polyandry is now prohibited for the mainland culture of Hindus.

There are eight types of marriages identified by the Hindu law givers. These are –brahma, daiva, arsha, prajapatya, gandharva, asura, rakshasa and paishacha. In brahma form, the marriage is settled by the parents and the marriage is solemnized in the presence of a brahmana priest. The bride's father hands over his daughter to the groom with some dowry of ornaments and clothes. In the daiva form the daughter is offered to any officiating priest at the end of a 'srauta' sacrifice. A cow and an ox or a pair of oxen is offered by the bridegroom to the bride's father instead, as a matter of courtesy in the arsha form of marriage. The Prajapatya is similar to brahma form. The only difference is that the joint performance of certain rituals by the husband and the wife at the time of wedding and thereafter is envisaged in this type of marriage. This, perhaps, refers to the performance of 'saptapadi', i.e. giving mutual assurance of commitments to one-another by the bride and the bridegroom. The 'gandharva' form of marriage is in fact a union of love, a marriage between two youths with personal desire in

which no consent of the parents/guardians of both the parties have been sought for. In the 'asura' form a formal sale of the daughter by her father to the groom takes place. The price is settled as a pair of oxen or anything. The 'rakshasa' form means marrying a girl after her forceful abduction against the consent of the bride's family. And, the 'paishacha' implies marrying a girl while she is unconscious or out of her senses without the consent of any responsible persons. Among these eight forms of marriage the first four are said to be lawful which entails the consent of the concerned parties or at least the father of the bride. Among these four neither the 'daiva' nor 'arsha' forms are now in practice. The form of marriage which is most popular in the present day Hindu society is a sort of mixture of 'brahma' and 'prajapatya'. Whereas the last four are arbitrary and the last two are abhorrent. While the 'gandharva' form of marriage could never be right off in any age and situation, the last three are now not valid in the eyes of law.

In the earlier days it is known that it was the groom's party which had to seek and select a bride or match for the former. But the custom has almost reversed in later and present times. Ones the match making is over the ceremonies of betrothal and engagements commence. The boy's mother consents to the choice of the bride by doing the rite of 'god-bharai' or 'roka' and a similar act is done on the part of the girl's family called 'var-ichchha' or 'barikchchha' or 'chhekaiya' in the vernacular languages which may even be in the form of the ceremony of 'tilak' more popular in the eastern part of India. Different other customs in this regard are also prevalent in other regions of India. It is now being replaced by a common ceremony of engagement in urban societies in big cities. Then it is the practice of bridegroom's party called 'barat', composed of male (now also female in urban areas) kith-n-kin along with family friends, to reach and received and welcomed with a feast at the girl's house or the venue of marriage as per earlier agreement for actual marriage. The rites of actual marriage take place thereafter during auspicious period pre-decided and

presided over by the family priests. This includes chanting of 'mantras' in order to propitiate the deities and the performance of 'saptapadi' around the holy fire. Finally, the groom's party departs along with the bride and the latter is in turn received and welcomed at the groom's house.

There was also the practice of child marriage since it devolved upon the father of a girl to get his daughter married to a suitable match within three months as soon as the girl reached her age of puberty or even before that. Otherwise, he was considered to be accumulating sin with the passing of each and every period of menstruation of his daughter. But now such a practice has been prohibited by law. Similarly, the possibilities of divorce on the part of both the man and woman and remarriage of woman and the widow, although enunciated in early Hindu scriptures, had come to a stop in the traditional Hindu society have reappeared in the modern times. Several legislations have been drawn to check the wrongful traditions of marriage with amendments in Hindu Marriage Act. With the 'The Hindu Widows Remarriage Act', 1856; 'The Child Marriage Act', 1929; 'The Hindu Marriage Disabilities Removal Act', 1946; 'The Hindu Marriage Validity Act', 1949; 'The Hindu Marriage Act', 1955; 'The Special Marriage Act', 1954 and 'The Dowry Prohibition Act', 1961 so many insensitive and irrational traditional practices have now been restricted or removed.

- **Hindu Family and Kinship:** Our purpose here is to know about the structure and form of Hindu family and guiding spirit behind the functioning of this institution without going into a deeper conceptual and sociological debate over the subject. The Hindu family was undoubtedly patriarchal. As

the order of the householder, a married man, remained the nucleus of all the social and religious activities the system of the family has a major role to play in it. While a number of rites or sacraments an individual could observe individually, there were a number of other duties and responsibilities which could be shared with other family members and which could be smoothly observed in a larger or joint family system. The families tied with agricultural land in the rural set up and those operating trade at bigger scale in the cities ought to have a joint family system with the elder of the house as its chief. A family could remain un-split until third and fourth generation, i.e. starting from father as the head of the family to his sons, grandsons and great grandsons or as a householder having his old/retired parents, his sons and grandsons all living together. But, individual units having just a householder, his wife and their children who have not grown enough to have separate dwellings were also not unknown, particularly in the poorer class. According to K. M. Kapadia (Marriage and Family in India, Bombay, 1966, p. 220) early family in India was not joint or patriarchal alone. Side by side with the patriarchal families, we had individual families too.

A Hindu householder is expected to maintain the holy fire which is required for the performance of most of the daily rites. He is liable for the maintenance of his wife and children and also for the education and marriage of his sons and daughters

One of the most essential duties of a householder is offering ‘tarpan’ to his ancestors. The funeral rite or ‘antyeshti’ and ‘sraddha’ are two important features of the life of a householder. It is with this objective we notice a number of Hindus visiting Prayag, Kashi and Gaya as a matter of final ‘pinda dana’ (offering to ancestors once for all).

- **Kinship:** It is a social relationship based upon family relatedness. A kin group may be explained as a group united by ties of blood or marriage. The circle of kinship originates from the paternal and maternal relations.

Beyond the primary relationship or primary kin like father, mother, sister, brother, husband, wife, son and daughter, each of them may have his or her own circle of primary kin who would a secondary and tertiary kin to oneself. If a father's brother is a first kin to the father, he is a secondary kin to his son. Similarly, if a father's sister is a first kin to the father, she is secondary kin to his son. Furthermore, if a son of the brother of your father is first kin to his own father and secondary kin to your father, he is a tertiary kin to you. Likewise, the circle of primary kinship expands to secondary and tertiary kinship and so on. In a Hindu family this kinship is quite prized and more than a formal relationship. 'Baba' or 'dada-dadi' (paternal grandparents), 'nana-nani' (maternal grandparents) or on the reverse 'pota-poti' (son's son and daughter) and 'nati-natini' (daughter's son and daughter) are secondary kin in the order, but they may be more dearer/affectionate emotionally as well as for all the practical purpose. Similarly, a 'chacha' or 'kaka' (brother of the father) and a 'bua' or 'phua' (sister of the father) are considered to be a very close kin who may even have direct or indirect control over the family affairs if the situation so arises. Similarly, 'mama' (mother's brother) and 'mausi' (mother's sister) are also considered very close kin, and in some regions like Maharashtra and also in South 'mama' has some special status among all other kin. Then chacha's wife 'chachi', 'mama's wife 'mami', bua's husband 'phupha' and mausi's husband 'mausa' are also among the list of close kin. 'Bhabhi', the wife of the brother and 'jija' the husband of the sister are some most important members of the family. In India people very much cherish the relations between the first cousins on both the sides, like chachera bhai, chacheri bahan, mamera bhai, mameri bahan, phuphera bhai, phupheri bahan, mausera bhai and mauseri bahan. As has been told earlier the closeness of relations may go even beyond this circle. The kids of the brothers and sisters and the first cousins also have their share in this relationship circuit. While there is a general custom of exchange of gifts

among the kin group, one very important feature of this bond is perceptible is the need and presence of these one or other kin, mama-mami, bua-phupha, bhai-bhabhi in particular, for performing certain ceremonial rites at the time of marriage and the like occasions. This is the way how a Hindu family engages and involves its kinsfolk in various family ceremonies.

The rural India has another noticeable feature of relationship called pattidari or patidari. The family group having parted with other family members in terms of landed property is called pattidar or patidar. The relations with them may or may not be in harmony, however, it is tried to put a healthy face at least at the ceremonial occasions of either group for the sake of the society. The social ties in the rural India are further reflected in considering the daughter of any family of a village as a daughter of the whole village, at least at the emotional level, when married to a person of another place.

CHECK YOUR PROGRESS: 3

1. What is the basis of social classification in the Hindus?

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2. What are the common forms/types of marriage in the Hindus?

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18.5.2: Muslims

Broadly speaking, Muslims are divided into two divisions: Shias and Sunnis. It has nothing to do with the racial or occupational factors as found

in the origin of various castes in Hindu society. The two groups follow different norms and social practices in certain areas, but generally it is the Sunni Law that has prevailed in India because the Shias are in lesser number in this country. Muslims are also divided into three other groups called Ashraf, Azlab and Arzal. The Saiyeds (tracing their origin from the Prophet Muhammad's daughter Fatima), Sheikhs, Pathans and a few others belong to the Ashraf. Most of the artisans and craftsmen like Momins (weavers), Mansooris (cotton cleaners), Ibrahims (barbeer) etc. belong to the Azlab and Halalkhor and the like belong to the Arzal group. The Ashrafs are the noble-born, the Azlabs are low-born, and the Arzals are the lowest of all. The Arzals may also be taken as untouchables among the Muslims, as they were not even allowed to enter the Mosque even, nor they were permitted to use public graveyards. This division, however, is purely based on the socio-economic basis and not on religion. The Shias and Sunnis on the one hand and the Ashrafs, the Azlabs and the Arzals on the other hand are endogamous groups. Intermarriage between them is not prohibited but is not appreciated.

- **Marriage in Muslim Community:** In the Muslims the marriage is called 'nikah' which is a sort of civil contract between the bride and bridegroom in the presence of witnesses. It should not be taken merely as a contract for legal sexual relationship and procreation of children. It is also a religious duty, devotion and an act of 'ibadat'. One can reach 'jannat' or fall in 'dojakh' on the compliance and non-compliance of this duty respectively. It is called 'sunnat muwakkidal'. However, it is not laid down as a sacrament in the Muslims as it is there with the Hindus.

In the Muslims it is on the part of the boy's family to approach the family of the girl to find a match for him. There is no ceremony like betrothal before going for actual rituals of marriage in the Muslims. Rather the whole ceremony of 'nikah' includes both the proposal and acceptance at the same time. The bridegroom makes a proposal to the bride just before the wedding

ceremony in the presence of two witnesses and a Maulavi (priest). It is necessary that both the proposal and its acceptance must be at the same meeting. A proposal made at one meeting and its acceptance at another meeting does not constitute a 'regular marriage' (sahi nikah), though it is not considered as 'invalid marriage' (batil). It is considered simply as an 'irregular marriage' (fasid). Further, female testimony has altogether been rejected in Muslim marriage; so the proposal and the acceptance of marriage contract must be witnessed by two male Muslims. One male and two females will not do.

The fasid or controversial marriages are: absence of witnesses at the time of making or accepting the proposal, fifth marriage of a man (because four wives are permissible, though not always appreciated without genuine reasons), marriage in a period when a woman is undergoing iddat (period of seclusion for three menstrual periods for a woman after the death of or divorce by her husband to ascertain whether she was pregnant), and deference of religion between husband and wife. The marriage of a man with a kitabia (Jew or Christian meaning those who follow the holly books) is sahi marriage but with one who worships either idol or fire is fasid marriage. However, a man can marry a non Muslim girl if he believes that her idolatry is nearly nominal but a Muslim woman under no circumstances is permitted to marry even with a kitabia. There are restrictions regarding polyandry and marriage with some consanguineous kin (e.g. mother, mother's mother, sister, sister's daughter, mother's sister, khala (mausi), father's sister phuphi (bua), daughter's daughter) or with an affinal kin (wife's mother, wife's daughter, son's wife). Yet another example of batil marriage is the marriage of a person with two such women who are related with each other in such a way that had any of these two women been a man cannot marry his sister-in-law (wife's sister) during his wife's lifetime. Batil marriage does not create any rights or obligations between the two parties. The children in such marriages are also considered illegitimate. It is only the

valid or sahi marriage that confers upon wife the right of dower, maintenance and residence in the husband's house. Fasid or irregular marriage can be terminated by either party either before or after consummation by saying "I relinquish thee". If, however, consummation has taken place, children will be legitimate and will be entitled to inherit property. Similarly, wife also becomes entitled to dower.

Since marriages in Muslims are in the nature of a contract, it is expected that only the adults and sane people are allowed to undergo this rite. Child marriage and marriage of the people of unsound mind is not recognized. According to Muslim Personal Law, the child marriage can take place in the presence and with the consent of rightful guardians of the child, a boy or a girl. Firstly it is paternal line of the close kin and in the absence of it the close maternal line is permitted to sign the contract. Such a marriage can be revoked in the case of fraudulence or negligence on the part of the guardians involved. There are different specific conditions for such nullification in regard to a boy child and a girl child.

The third essential of the Muslim marriage is that the doctrine of equality must be observed. Though there is no legal prohibition to contract marriage with a person of low status, yet such marriages are looked down upon. Similarly, though run-away marriages (called kifa) are not recognized, yet girls do run away and marry with boys of their choice irrespective of whether they enjoy high or low status. Among the Sunnis social inferiority on the part of bridegroom could a ground for cancellation of marriage but not among the Shias.

The fourth essential of the Muslim marriage happened to be the preference system in mate selection. The first preference was to be given to parallel cousin and then to cross-cousins. However, though both forms of parallel cousin marriage (chachera and mausera) were practiced in cross-cousins, phuphera type was not sanctioned. But, presently such practice of cousin-marriages is not much preferred.

- **Dower or Mahr:** Dower is a sum of money or other property which a wife is entitled to get from her husband in consideration of the marriage. Under the Muslim Law, dower is an obligation imposed upon husband as a mark of respect to wife; it is thus not bride-price. Amount of dower may be fixed between two parties (called specified), and minimum specified amount cannot be less than ten dirhams, but for the maximum, there is no limit. When the amount is not specified, but is given whatever is considered to be proper, it is called proper dower (mutat). Amount of the dower cannot be reduced by the groom side and can be fixed either before or after or at the time of the marriage.The dower which is payable on demand is called 'prompt' dower and one which is payable on the dissolution of marriage, that is, after husband's death or divorce, is called 'differed' dower. Among the Shias, where there is no stipulation, the dower is presumed to be prompt, but among the Sunnis, it cannot be so presumed. Dower is also associated with the consummation of marriage. In case, the separation is due to wife's own initiatives, she is not entitled to any dower, if there is no consummation

of the marriage. Under the Muslim Law, a widow can retain her husband's property (estate) till her dower is paid. She has the same claim in his property as other creditors have. A woman's right to dower is, however, extinguished if the divorce is either khula or mubarat, because in both the systems, the spouses mutually agree to dissolve their marriage.

- **Muta:** It is a temporary form of marriage settled by a man and a woman with their mutual consent and without the intervention of the kin. This type of marriage a Muslim man can practice with even non-Muslim Jew and Christian girl but, a woman cannot contract such marriage with a non-Muslim. This type of marriage, however, is not popular in India and Pakistan either, perhaps due to insecurity of wife's right and children.
- **Divorce:** Under the Muslim Law the contract of marriage can be dissolved either with the intervention of the court or without its intervention.

A Muslim marriage can be broken either by husband at his will (called talaq) or by the mutual consent of husband and wife called 'Khula' or 'kohl' and 'mubarat'. Talaq may or may not be revocable and irrevocable. Talaq may be given in any one of the following three ways: (a) Talaq-e-Ahasan, (b) Talaq-e-Hasan and (c) Talaq-e-ul-Bidat. Talaq-e-Ahasan is considered to be more approved form of divorce. In addition to these three types of talaq, Shariat Act of 1937 makes a mention of three other kinds of divorce too-(i) Illa, (ii) Zihar and (iii) Lian. The observation of iddat is an important consideration in the matter of divorce.

The family bonds and the kinship in the Muslims in India are not much different from the Hindus apart from the liberties in the 'sapinda' considerations in the matter of marriages.

CHECK YOUR PROGRESS: 4

1. Who are the Ashrafs, Azlabs and Arzals in the Muslim community?

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2. Explain the meaning and objective of 'nikah'?

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18.5.3: Sikhs

Sikhism began with the preaching of Guru Nanak Dev which its philosophy to different spiritual sources of Hindus and Muslims. It believed in 'nirguna' form of God and bestowed its faith in Guru Grantha Saheb, i.e. the collection of teachings and prayers of its Gurus. Sikhism has a tradition of ten Gurus and the last among them Guru Govund Singh prescribed the five signs for all the Sikhs which are the present identity of all the Sikhs. These are the five 'Ks': kesha (long hair and beard), kangha (comb), kara (bangle), kripan (dagger) and kachchha (shorts/underwear). He also founded the 'Khalsa' means pure who were supposed to dedicate their whole life to protect and promote Sikhism.

Society: Sikhism is a religion based on the equality of men in the eyes of God as well as among themselves. Since a number of 'pantha' (sub-sects) within Sikhism have emerged over the centuries of its growth, there are some specific rituals and customs practiced by each of them. This reflects in their attire, turban and other symbols. The Nihangas, Nirankaris, Dera Sachcha Baba, Raidasis and like panthas are its example.

It is important to notice that since the majority of Sikh community has formed from erstwhile Hindu communities, the latter sometimes reflect their earlier social positions in spite of joining Sikhism. Though there is no practice of endogamy in such social classes of Sikhs in actual sense of the

word, but for all practical purposes they prefer to interact and marry within the people of their own social class. However, this has nothing to do with the social philosophy of Sikhism as religion and all such features are mainly the reflection of the socio-economic background of different Sikh communities.

Marriage: Marriage is regarded a pious sentiment in Sikhism. It is a bond of life and thereafter. Nevertheless, the marriage rites in Sikhism are very short and easy which may be described as follows:

It is for parents to decide the relation of bride and bridegroom first. Then on a pious day father of the bridegroom takes the party to the bride's house or the venue already fixed or to some Gurudwara. Marriage party is received and a dinner/luncheon is arranged in its honour. Next or the same day, as per the situation demands, Granth Sahib is recited and it is around this the marriage is performed. The bride and the bridegroom jointly circumbulate the Granth Sahib four times. The bridegroom leads with a sword (in case) in his hand in this act. The Sikh family and kinship is organized almost in the fashion of Hindus. A family compact is very much visible in a Sikh family, whereas the individuality of a person is also respected.

CHECK YOUR PROGRESS: EXERCISE: 5

1. In what manner the Sikh marriage is performed?

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18.5.4: Christians

We find social stratification among Christians of India too. Firstly, it is the old division of the Protestants and Catholics which prevails in India also. The Catholics are further sub-divided as Latin Catholics and Syrian Catholics. Each group and sub-group is an endogamous group. Catholics do not marry with Protestants and Latin Catholics do not marry with Syrian Catholics. Apart from this sectarian division Christians in India do also reflect their social biases and taboos in keeping social relations with one or other Christian community with regard to their social position and historical background. There are elite and lower groups in Christians as well irrespective of the philosophy of brotherhood in Christianity.

Philosophically the objective of marriage in the Christian society is same as in the other major communities. Here of course religion has great significance this institution is suppose to have a central place in Gods purpose for all human life. Physical intercourse among Christians is not considered to be a necessary evil nor is it regarded simply as a means of bringing children in the world. Rather, it is will of the God. It is the sublimation of the energies of men and women in each other at biological, mental and religious level. The three precise objectives are: procreation, escape from fornication (sex relations without marriage) and mutual help and comfort. On the basis of these objects, the Christian marriage is defined as “contract between a man and a woman normally intended to be binding for life for the purpose of sexual union, mutual companionship and the established of a family”.

The method of mate selection is quite like Hindus. It is either the parents or the parents and children together or the boys and girls

themselves who play their part in the settlement of marriage. The conditions remain that it should not be from blood relations, should be matching the status of the family, education, character, qualities and the physical fitness. The questions of consanguinity and affinity do play its role as in the Hindus. There is no such thing as preferred persons for marriage in Christians. After the selection of the partner, betrothal ceremony is performing at the bride's house where the boy gives a ring to the girl. Occasionally the girl also gives a ring to the boy in exchange. This is, in fact, the engagement ceremony which may be performed privately or more ceremonially.

After the engagement, the formalities to be fulfilled include: producing a certificate of church membership, a certificate of character and submitting an application for marriage in the church three weeks before the due date. The church priest then invites the objections against the marriage. The marriage day is fixed, if no objection is received in a specified period.

On the marriage day, the wedding takes place in the church of which the girl happens to be the member. The priest asks the groom and the bride whether they accept each other as wife and husband and when they give their consent, he solemnizes the marriage by asking the couple to declare in the presence of the witnesses that "I (A.B.), in the presence of the Almighty God and in the name of our Lord Jesus Christ, do take thee (C.D.), to be my lawful wedded wife/husband".

The Christian practice monogamy, while polygamy and polyandry are strictly prohibited. The Indian Christian Marriage Act, 1872, amended in 1891, 1903, 1911, 1920 and 1928 covers all marriage aspects like who is to perform marriage, the place where it is to be performed (between 06:00 am, and 07:00 pm), the minimum age of the boy and the girl at the time of marriage, and the condition(s) under which it is to be performed (the marriage partners should not have a living spouse at the time of marriage). The Christian practice divorce too, though the church does not appreciate

it. The Indian Divorce Act, 1869 refers to the conditions under which the divorce may be obtained. It covers dissolution of marriage, declaring marriage null and void, decree of judicial separation, protection order and restitution of conjugal rights.

The marriage may be declared null and void on the grounds of close blood relationship between husband and wife, husband's impotency, insanity of the partner at the time of marriage, and bigamy. The judicial separation may be obtained on grounds of adultery and cruelty.

There is no practice of dower or dowry among Christians. Remarriage of the widows is not only accepted but encouraged. It may, thus, be concluded that the Christian marriage is not a sacrament like that of Hindu marriage. It is a contract between a man and a woman in which there is lower stress on the role of sex but greater on mutual help and companionship. The institution of family and kinship do exist among Christians. They normally have smaller family units of just parents and minor children because there is a tendency of starting the family afresh after the marriage. It does not, however, mean that a Christian family is ignorant about or insensitive to its aging parents. Self-made or some institutional resources through the organization of Church or other missions and old-age homes are preferred to sustain the old age. Blood relationship and kinship is quite cherished in the Christian society as well.

CHECK YOUR PROGRESS: 6

1. How would you define a Christian marriage?

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18.5.5: Jains, Bauddhists and Zoroastrians (Parsis)

Jains: The Jains are quite a recognizable community in India. There are more than four million adherents of Jainism who form 0.48 percent of the

total population. Apparently, the Jains have the same disposition as Hindus, and unless one comes closer to their social customs and institutions it would not be possible to separate them from the latter. The jains are divided into two sects, the white-robed Shvetambara and those wearing no clothes called Digambaras. The latter are generally monks who are confined to a monastery. The Jain Upasakas or lay worshippers are called Shravakas and Shravikas. They mainly hail from the business communities of India. There is no social stratification within the Jain community.

The Jain householders form an endogamous community. In Jain wedding ceremony, a grand public announcement is made of the purpose of the soon-to-be bride and groom supposed to live together for their entire life. Life is thought to be a gift to be shared and growing together pardoning each-other's faults. Although, marriage and raising the family are not compulsory to all the Jain Shravakas, the children born of the wedlock would be the disciple of the Jainism only. Parents play measure role in the settlement of marriage and other wedding ceremonies. Selection of match is done by the word of mouth and normally it is done among known people of their community. Almost all the marriage rites for Jains are the same as for the Hindus. Lagan-Lekhan or fixing of the time of the marriage is an important occasion in Jains when a 'pooja' is performed at girl's house and relatives are invited. The Lagan-patrika is sent to the boy's house along with sweets or laddoos and there it is read out in the presence of relatives. This may, however, be performed in the form of modern day engagement ceremony. The boy also performs a 'Vinayakyantra pooja' at the time of 'sagai' wearing a traditional Jain headgear. The bride's brother then puts a 'tilak' on the forehead of the groom. Thus this ceremony is alike the custom of 'tilak' in Hindu communities. The usual custom of taking the 'barat' to bride's house and its reception there are the further steps towards wedding. The procession starts from a nearby Jain temple and the custom of 'Ghudhchadi' (the groom riding a she-horse) is very much cherished. The

wedding rituals consist of ceremonies like 'Phere', 'Kanyavaran', 'Havan' and 'Granthi Bandhan' and taking of the seven vows presided over by a Jain priest. The groom finally brings the bride to his house along with his kith-n-kin.

Another noticeable feature of the Jain marriage is its performance in the day-time because the Jains are supposed to finish their evening meals by the dust. The Jain Munis have ruled, since wedding ceremonies organized in the evening involve extravaganza, on the contrary, the Jain marriages have to be on austere side hence it should be organized in day-time. Further, it is ruled that no exchange of money should take place in the manner of dowry or otherwise. The predominant law of exclusive vegetarianism in Jainism has also to prevail both in the word and deed in all the affairs of Jain.

The family structure and kinship of a Jain householder are almost the same as are in the Hindus.

Buddhist: There is hardly any Buddhist community in the mainland of India at present. Whatever Indian Buddhist communities we know are confined to Leh and Laddakh region in Jammu and Kashmir and some pockets in the Himachal Pradesh and other Himalayan ranges. Hence, their social structure and customs have nothing to do with Buddhism apart from their association with Buddhism, its' symbols, idols etc. The social and cultural patterns are mainly regional, which may be understood more in the terms of 'Pahari' (hilly) regional or 'Lama' traditions. No social stratification is found within these regional Buddhist peoples. They are also endogamous communities being few in number as compared to vast majority of other communities in India. The communities now named as 'Neo-Buddhist' are definitely different from these traditional regional Buddhists because they are the product of new social movement in India. These Neo-Buddhist communities can still be found as practicing all the Hindu practices even after declaring their faith in Buddhism.

As far as the practice of marriage among Lamas is concerned, their wedding ceremony is very conventional reflecting the pomp and glamour and serious observation of rituals. The foremost and the most important ritual amongst these Buddhists is the horoscope matching. It is groom's party who first takes the consent of the girl's family on some auspicious day decided over by the Lama. The betrothal ritual follows called the Chessian betrothal ceremony. The lama recites the prayers in the presence of the maternal uncle of the bride seated on a raised platform. Then a concoction called the madyam (a sort of drink considered to be a religious drink) is served to the guests. Next, the monk called Lama decides the auspicious day for the wedding in consultation with an astrologer.

In the early morning, the bride's and the groom's families arrive at the Buddhist temple. The groom's family is obliged to offer fruits, wine, traditional cake, tea, meat, and most important jewelry that the bride will be getting as dowry in six or nine trays (considered to be auspicious number). One of the trays also contain a pair of candles which are to be lit either by the bride and the groom or their parents. The tradition varies with places and countries. The lighting up of the two candles symbolizes the unification of the two families. The monk carries out the rites on the auspicious day for wedding. The couple and the assembly deliver a procession hymns from Vandana, Tisarana and Pancasila before a specially constructed shrine and the image of Lord Buddha. The candles and the incense sticks are lit before the image of Lord Buddha and flowers are offered in abundance. Next, the bride and the groom narrate the traditional undertakings as described in Siglovadda Sutta. A red paste is applied on the foreheads of the bride and the groom. The groom says the following words:

"Towards my wife I undertake to love and respect her, be kind and considerate, be faithful, delegate domestic management, present gifts to please her."

The bride in response says: “Towards my husband I undertake to perform my household duties efficiently, be hospitable to my in-laws and friends of my husband, be faithful, protect and invest our earnings, discharge my responsibilities lovingly and fastidiously”.

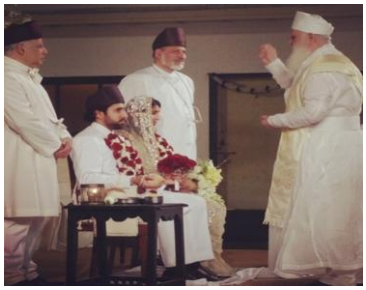
The wedding ceremony comes to an end with the recital of Mangal Sutta and Jayamangala Gatha as a blessing for the newlyweds.

Thus a Buddhist marriage is very simple and does not include any complex ritual. It is based on faith and less on religion. It has two components. One is the Buddhist component and the other is non-Buddhist component. The Buddhist component includes offering prayers along with gifts to the monks and the image of Buddha. The non-Buddhist component is reflected in regional and folk traditions and customs observed by the couple and their families. The ritual of red paste is similar to Hindus. The bride’s mark is created with the butt of a candle keeping in with the tradition of not even touching the lady.

Buddhist weddings in recent times have cut down on the complicated ceremonies involved. Monks also have a greater role as compared to previous times when they were forbidden. The twin forces of modernity and scientific knowledge have made their influence on Buddhist weddings as well. Though Buddhist wedding is quite informal but their structure has change extensively. Initially monks did not attend the wedding, as they had to be present during the funeral rites. Nowadays, the role of the monks in weddings has become quite reflective. Buddhist weddings are customary ceremonies and are essential part of Buddhist culture.

Zoroastrians or the Parsis: Parsis are a very tiny but effective community in India confined mainly to the states of Maharashtra and Gujarat. Being one of the oldest civilized communities of the world who has retained its identity even till today is exclusively an endogamous community. They are the fire-worshippers and practically none of their rituals are complete

without the use of fire. A Parsi wedding is full of gaiety and enjoyments. The 'achoo meecho' (removing the evil eye) is performed before every single ceremony. The auspicious days to conduct weddings are either the first day of the month ('Hormazd Roe') or the twentieth day of the month ('Behram Roj'). It is believed that on 'Behram Roj' the angel of victory or 'Behram' presides over the ceremonies. Most Parsi weddings take place in the evening, a little after sunset. The pre wedding rituals or customs begin four days before the 'lagan' and performed by the family priest. Pre-wedding rituals are called Rupia Peravanu. This is the unofficial engagement when both families acknowledge and give their assent for the marriage. On the wedding day staircase, doorway and gate is decorated with beautiful decorative designs of rangoli. According to the Zoroastrians the time immediately after sunset or very early in the morning is considered auspicious for marriage. For the marriage ceremony the bride dresses in her madhavate the white, ornate wedding sari given by her parents, while the groom wears the traditional Parsi dagli and feta a white kurta like garment and a blackcap. The Parsi lagan is called Achoo meecho, which takes place either at a baug or at an agiary (the fire temple). The priest showers rice on the couple as a mark of wedding. The officiating priests, two in number, recite what is known as the 'Paevandnameh' or 'ashirwaad' (blessing). This recital consists of admonitions, prayers and benedictions. Once the admonitions are over, the priests recite the 'benedictions' invoking the favour of virtues from the 'Yazatas' (angels). The next set of prayers in this wedding ceremony is made in the honour of the dear departed souls.



A Parsi family is known to be a disciplined family and all the members of the family give regard to family customs and prestige. One unique custom in the Parsis is their funeral rite in which the dead is neither cremated nor buried but put on a high platform in 'Towers of Silence' meant for its decay or to be devoured by the vultures.

CHECK YOUR PROGRESS: EXERCISE: 7

1. What are precepts of Jain Munis about a Jain marriage?

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2. What does the lighting of the candles symbolize in a Buddhist marriage?

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3. What is 'achoo meecho' in the Parsis?

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18.6: SUMMARY

In this Unit you learnt about the individual and general social customs, courtesies and obligations as envisaged in relevant scriptures and traditions of different religious communities. You found that a Hindu as an individual is loaded with a lot of family and social responsibilities and all his acts from birth to death are targeted to a purpose towards the humanity and the nature. You learnt that all the communities have some social duties to perform in the form of charities or otherwise. They have a number of

occasions to interact and some festivals are organized at inter-communal level.

Then you have been told about the social institutions of major religious communities. The Caste-system in the Hindus and social classes of different nature in the Muslims, Sikhs and Christians has come to notice.

The institution of marriage is the most attractive feature of the social system. In the Hindus it has religious overtone as all other activities. In the Muslims it is a social contract between man and woman. In the Christians it is beginning of the companionship.

In this unit you were also told about the family and kinship patterns of different communities and that the kinship bonds are quite cherished in the Indian society.

18.7: ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress: 1

1. A Hindu householder is supposed to undertake a host of responsibilities and perform a number of duties as his daily rites and other commitments to his family and the society. He is expected to perform the 'Pancha Mahavratas' (the five great rites) as his daily routine. These are 'Brahma yajna' (daily offerings to the brahmanas or sages), 'Pitri yajna' (daily oblations to ancestors), 'Deva yajna' (daily oblations to gods), 'Bhuta yajna' (daily oblations to evil spirits) and 'Nri' or 'Manushya yajna' (offering hospitality to guests).
2. The Hindus consider the rivers as their source of life and call them mother. Worshipping everything living or non-living, trees/vegetation, rivers, ponds and mountains and relating a number of birds, animals and even fish to certain godly entities or gods/goddesses speaks volume about this trait of Hindus.

3. (a) A Hindu is religiously bound with a number of rites as duties called 'Samskaras' (Sacraments) right from the conceiving of the child in the womb of its mother to the death.

(b) The Muslims offer charities, 'jaquat', to the needy peoples as per their scriptural rules.

(c) The Sikhs are known for their service, 'kar seva' to others in their personal capacity.

Check Your Progress: 2

1. The 'jajmani-system' was, in a way, a system of local rural inter-dependence of different communities and the rural lords. This meant the service to the rural lord, the jajman, by different occupational peoples who fell in the category of 'kamin', 'pardhan', 'purjan' or 'parjan' or 'parjania' in the sense of the subject people in lieu of the protection and reward and occasional gifts normally in kind. The term originally referred to the client for whom a brahmana priest performed rituals, but later on it came to be referred to the patron or recipient of specialized services. This system of jajmani might also occur between other land holders, farmers and other village professional/skilled craftsman/artisans and non-skilled workers in the same fashion. And, quite interestingly, this system worked among all types of rural folk and their masters or lords irrespective of the religious identities of the people.
2. Different communities as well as individuals and social organizations have a traditional way of organizing charities like offering of food and clothing to the poor at religious occasions and otherwise.

Check Your Progress: 3

1. Theoretically it is the four classes of the people called ‘chaturvarnas’ put in a hierarchical order such as brahmanas, kshatriyas, vaishyas and shudras respectively which form the social organization of the Hindus. This is in a way a classification of people based on a broad division of labour such as the brahmanas as priests and teachers, Kshatriyas as rulers and warriors, vaishyas as producers and traders and the shudras just as manual labourers.
2. The form of marriage which is most popular in the present day Hindu society is a sort of mixture of ‘brahma’ and ‘prajapatya’ performed in the presence of a priest and parents/kinsmen. The ‘gandharva’ form of marriage could never be right off in any age and situation. The last three: ‘arsha’ implying sale of the girl and ‘rakshasa’ and ‘paishacha’ implying abduction and force are not valid in the eyes of law.

Check Your Progress: 4

1. The Saiyeds, Sheikhs, Pathans and a few others belong to the Ashraf. Most of the artisans and craftsmen like Momins (weavers), Mansooris (cotton cleaners), Ibrahims (barbeer) etc. belong to the Azlab and Halalkhor and the like belong to the Arzal group. The Ashrafs are the noble-born, the Azlabs are low-born, and the Arzals are the lowest of all.
2. In the Muslims the marriage is called ‘nikah’ which is a sort of civil contract between the bride and bridegroom in the presence of witnesses. It should not be taken merely as a contract for legal sexual relationship and procreation of children. It is also a religious duty, devotion and an act of ‘ibadat’.

Check Your Progress: 5

1. The bride and the bridegroom jointly circumbulate the Guru Granth Sahib four times. The bridegroom leads with a sword (in case) in his hand in this act.

Check Your Progress: 6

1. The Christian marriage is not a sacrament like that of Hindu marriage. It is a contract between a man and a woman in which there is lower stress on the role of sex but greater on mutual help and companionship.

Check Your Progress: 7

1. The Jain Munis have ruled that the Jain marriages have to be on austere side. Since wedding ceremonies organized in the evening involve extravaganza, hence it should be organized in day-time. Further, it is ruled that no exchange of money should take place in the manner of dowry or otherwise.

2. A pair of candles is lit either by the bride and the groom or their parents. The tradition varies with places and countries. The lighting up of the two candles symbolizes the unification of the two families in a Buddhist marriage.

3. The 'achoo meecho' is a rite of removing the evil eye performed before every single ceremony among the Parsis. The Parsi lagan called 'achoo meecho' takes place either at a baug or at an agiary (the fire temple).

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UNIT 19: IMPACT OF GLOBALIZATION AND MODERNIZATION ON INDIAN SOCIETY

STRUCTURE:

19.1 INTRUDCTION
19.2 OBJECTIVES
19.3 AN OVERVIEW/MEANING OF THE SUBJECT
19.4 CONCEPT AND NATURE OF GLOBALIZATION
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19.1 INTRODUCTION

As per the objectives of this Unit you will first be told about the meaning and nature of globalization and modernization. Then its impact on the Indian society will be discussed under separate headings of structural changes pertaining to the social organization and systems of castes and class, marriage and family. The changes in the observance of religious rites and rituals will be taken up next. The impact of globalization and modernization upon the occupational pursuits and the standard of living will be explained separately besides overall cultural life of the people at the end. All of the above impacts will be briefly summed up under a separate heading.

19.2 OBJECTIVES

The objectives of this Unit in brief are as follows:

a. To explain the concept and nature of Globalization and Modernization with a view understand its merits and demerits.

b. To look into the impact of Globalization and Modernization on the Indian social systems and cultural life.

c. To make a tourism professional able to distinguish and explain the differences between traditional and current patterns of the Indian people in order to clear the confusions arising in the minds of the visitors and making the latter more curious about the country called India.

19.3 AN OVERVIEW/MEANING OF THE SUBJECT

To understand the meaning of the subject you must keep in mind that the human civilizations and cultures in the remote past developed independently and separately in their isolated regional/geographical settings as per their natural situations. The human mind has always been interacting and negotiating with its surroundings and developing its belief systems and social practices, and so you come to know about various cultures of anteriority. Earlier, the contact between such cultures was meagre and confined to some adventurous traders who were able to establish contact with distant areas, e.g. you know about trade links even between the proto-historic Indus and its contemporary Mesopotamian civilizations. With the conquering of the alien regions and peoples by some ambitious leaders and emergence of vast political empires, however, larger areas were knit together which also opened the gates of cultural interaction and progress of synthesized cultures and civilizations, expansion of trade links etc., in broader areas. Further, with the emergence and progress of new religious movements, Buddhism, Christianity and Islam in particular, greater mass of peoples came together under their shades of religious

culture widening the boundaries of humanity. Thus, the humanity, at large, has always been aspiring for expanding and widening the area of its activities in harmony and peace, in spite of the experiences of conflicts and wars quite contrary to it. Movement of travellers and adventurers from one part of the world to the other in the past and penning down of their travelogues for the posterity was a part of the same quest of humanity.

But, now you will know that the globalization along with modernization is quite a new phenomenon, both economic and cultural, in various stages of progress of humanity which has brought about almost a revolutionary impact upon the societies of the world. Indian society, in particular, known to be bound by long traditions on the one hand, and variously classified in economic terms on the other, is taking this impact in multiple ways. It refers to the changes in social structure, marriage and family systems, new attitude towards religious rites and practices, new occupational scenario, changing standard of living and new cultural patterns.

19.4 CONCEPT AND NATURE OF GLOBALIZATION

Globalization is the term became popular from nineties of the last century in the context of inter-national trade regulations. Philosophically, the concept of global humanity had developed as early as the Vedic times in India. The slogan of 'Vasudheva kutumbakam' and 'krinvanto vishvam Aryam' (Rigveda: IX. 63. 5) were such expressions meaning that 'all the people on the earth are a family' and 'the whole of the world should be Aryanized' (Acculturated) respectively. Later religious movements in India and elsewhere also tended to bind the peoples of the whole world in an ethical knot in their own ways and limitations. But, Globalization of the present age has some specific connotation and altogether different approach towards making peoples and cultures of the world come together for the progress of the humanity at large. Globalization is the system of

interaction among the countries of the world in order to develop the global economy. Globalization refers to the integration of economies and societies all over the world. It involves technological, economic, political, and cultural exchanges made possible largely by advances in communication, transportation, and infrastructure.

While the horrible experiences of the two world wars in the twentieth century itself had made the world community wise enough to look for such effective organizations at the world level which could bring about cultural and political harmony among nations, it was further felt that this could not be achieved without economic progress and uplift of standard of living of all the communities in whichever corners and regions of the world. Hence, an altogether new approach to the fulfillment of this objective was conceived and planned. Economic assistance programmes through the world agencies like World Bank and a Consortium of Funds with the name International Monetary Fund (IMF) for different schemes of development particularly in the developing and under developed nations on the one hand, and regulation of trade between nations with the specification of items and their quantity and even its production through World Trade Organization (WTO) on the other, became the major planks of this Globalization. Thus, Globalization in the modern age does not simply mean the universalization or spread of any philosophy or ethics for the world community, but it claims to be an economic programme intended to minimize the economic disparity among nations and communities.

In practice, however, it intended to devolve upon the developing and under developed nations the responsibility of freeing or cutting down the duties on import of items from other nations, compulsory import of certain items in exchange of their items of export etc. which is presently termed as policy of Liberalization. In this sense Globalization is virtually meaning economic liberalization implying thereby opening up of the trade barriers at national level. Direct entry of the foreign funds and operation of Multinational

Companies in one another nation's domain is an important feature of Globalization. It has certainly encouraged the movement of goods and peoples alike at world level. It has also offered new opportunities in services sector and flow of money from one place to other. Broadening of trade links has furthered the social and cultural contacts as well as enhanced the standard of living for a class of people who are either managers and administrators or a part of this system with their befitting skills and expertise. The Globalization along with Modernization is penetrating deep into the psyche of the people, particularly of the urban citizenry of the countries in the areas of technical and vocational education, health care, sports, leisure, entertainments, touring etc. However, the negative implications and impacts of this phenomenon of Globalization are the issues to be examined separately.

CHECK YOUR PROGRESS: 1

1. Write about the meaning of Globalization in the modern age in about thirty words.

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2. How Globalization is related to liberalization of economic practices?

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19.5 CONCEPT AND NATURE OF MODERNIZATION

When you start talking about Modernization, an immediate thought comes to your mind that it is a way of living with modern ideas and institutions as well as new means and technology. Modernization is often likened with Westernization with the assumption that almost all the new institutions and technology have been imported or adopted from west in modern age. Noted Sociologist M.N. Srinivas prefers the term 'Westernization' to 'Modernization'. Whereas, Milton Singer (Traditional India: Structure and Change, Philadelphia, 1959), Yogendra Singh (Modernization of Indian Tradition, Jaipur, 1983) and some other Sociologists prefer 'Modernization' in place of 'Westernization'. Srinivas argues that the term 'Modernization' is subjective and the term 'Westernization' is more objective (Seminar, 88, 1986: 2). According to him, the concept of Westernization refers to "the changes in technology, institutions, ideology and values of a non-western society as a result of cultural contact with the western society for a long period" (Srinivas, Caste in Modern India and Other Essays, Bombay, 1962, p. 55; Social Changes in Modern India, Los Angles, 1966). Further, he suggests that, to some extent, Westernization has also been complimentary to the process of 'Sanskitization' (Acculturation) of the lower castes in India with the general access to new technology, democratic institutions and freedom of choice of social and religious rites. Because, Sanskritization in earlier days happened to be a social mechanism of assimilating various communities and clans into a broader canvas of Brahmanical culture, maintaining at the same time, the ritual distance between the brahmanas along with other higher castes and the lower castes, but the latter are now trying to catch up with them socially with the new tools of Westernization in their hands.

Modernization, however, has quite a wider meaning and many dimensions. Though it is not a philosophy or a movement with clearly articulated value-system, yet it should be remembered that the age called modern was

initiated with the renaissance and reformation in Europe and elsewhere which meant the revival of the spirit of reasoning and rationality. Historically, it implied that the humanity had done away with this spirit in the middle ages which was to be corrected with the change in circumstances. The process of change, of course, started appearing in the establishment of new institutions in political, administrative, economic, social, educational, technological, military and so forth. It is perceivable in the behaviour of the individual or a group or a community or the societies at large. It is perceivable in food and dress habits and standard of living. It is reflected in the changes in social structure and marriage and kinship systems, religious rites and practices etc.

CHECK YOUR PROGRESS: 2

1. Why Modernization is linked with Westernization?

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2. In what dimensions the process of change in Modernization is perceivable?

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19.6 IMPACT OF GLOBALIZATION & MODERNIZATION ON INDIAN SOCIETY- A

The impact of Globalization and Modernization on Indian society is both apparent and fundamental. It has to be firstly examined in the changes in the social structure and marriage and family systems and religious attitude and practices of different shades.

19.6.1 Social Changes: Structural- Caste, Class, Marriage and Family

At social structural level, there is a decline in the traditional principle of ascribed status and role to achieved status and role. The castes in India were theoretically and traditionally bracketed with the fourfold division and the hierarchy of the varnas named Brahmanas, Kshatriyas, Vaishyas and Shudres and also a fifth known as ati-Shudras or untouchables. Since the hierarchy of the castes and the discrimination based on this theory has now been totally rejected in the modern democratic constitution of India, new vistas of structural social change has been opened. Democratic system of achieving political power based on numerical support, affirmative action programmes on the part of the government and special provisions for the uplift of the deprived or low sections of the society, modern technology, institutions, new occupations and nature of services and new means of earning bread and accumulation of wealth, banking system etc. are various other factors contributing to structural social change pertaining to caste and class structure of the Indian society.

Yogendra Singh is of the opinion that a unique feature of modernization in India is that it is being carried forward through adaptive changes in the traditional structures rather than structural dissociation or breakdown. According to M.N. Srinivas, the occupations practiced by castes, their diet, and the customs they observe determine their status in the hierarchy. Thus, practicing an occupation such as tanning, butchery, or handling toddy puts a caste in a low position. Eating beef, fish and mutton is considered defiling. Offering animal sacrifices to deities is viewed a low

practice than offering fruit and flowers. As such, castes following these customs, diet habits, etc. adopt the life of the brahmanas to achieve a higher status in the caste hierarchy. Though theoretically forbidden, this is moving of a low caste upwards in the social structure in a generation or two. This in his view is now also linked with westernization which is furthering these possibilities.

Another dimension of the structural change you may understand in terms of the rejection of the old values and social conditions. It may in this context be pointed out that the formation and settlement of castes in earlier times was related much to the factors and scope of mobility and non-mobility of occupations and people under the hegemony of the traditional priestly and political powers. The castes continued to remain enclosed groups in a self-sustaining closed economy of rural or village settings and there number went on increasing on the basis of whatever little or more distinctions of occupation, technique, food and dress habits, rites and customs, regions etc. The urban impact, on the other hand, has always been negative to calcification of castes. Even if there is no total rejection of the older values and systems, people tend to move away from it in urban settings. Traditional norms and restrictions on inter-dining and inter-caste marriage among different caste people are fast diluting in the big cities. Modernization or Westernization added with Globalization is out to change the traditional caste structure with the formation of new social classes. Restriction on inter-dining is almost a thing of the past even in the smaller cities. Inter-caste and even inter-religious marriages no more invite that wrath on the part of the parents and the related community at home if solemnized between capable youths in the big cities. A new class of professionals, administrators, managers and the persons in other service sector is fast emerging with the coming of multinational companies (MNCs) and opening up of new sectors of service and establishment of new institutions and organizations like NGOs. A new compact of peoples is in

the making in their respective organizations based on equality of their standard of living. This is quite explainable in terms of faster rate of growth of middle classes of different grades in India in last two to three decades which is now around forty percent of the big Indian population.

The impact of Globalization and Modernization on institutions of marriage and family are also perceivable particularly in the urban life. Though the marriage rites and general conditions of marriage remain the same as per regional customs even in the cities, but some new ways of celebrating the occasions have come into practice. These are manifest in performance of engagement and marriage ceremonies at different venues, normally hotels or lawns, than at the house of groom or bride. New cuisines go on adding to the throwing of dinner at the occasion. Sometimes these are organized jointly by both the parties. As far as the practice of dowry is concerned, though it is prohibited by law, it has taken the form of gifts depending upon individual attitude of the parties, as the greed for acquiring more and more resources of living and property by any means has also developed as a result of modernization. Marriage as a compulsory institution is also being questioned by a few ultra modern persons for their increasing claims of individual freedom. Even the educated and self-dependent girls in the cities sometimes tend to prefer unmarried life lest their individual personality not be compromised. An extreme position is now being taken in 'live-in-relationship'. Separation and divorce among couples are also becoming more acceptable in the society. It is, however, a matter of debate for the social scientists whether all this should be taken as positive or negative impacts of modernization.

The family system has also been affected accordingly. The traditional system of joint family, when at least two to three generations used to live together in an agricultural or rural setting, is fast breaking in the urban areas. Since the new nature of occupations and services is taking the people off to distant places within and outside the country away from their native places and even the persons of first generation are not able to live together because of their engagements at different places, a general tendency is towards nuclear family which means living of just the couple and their children until the latter are dependent and not married. The cost of education of the children and growing standard of living is also pushing such nuclear families to keep away from joint responsibilities of the families. The urban elite are fast adopting the concept of just one or two children only. A fall out effect of modernization may be seen in the tendency of sex detection of the child with the help of new medical techniques before its birth in order to get at least one male child among couples particularly in the cities. Because, a male child in the Indian society is considered must for funeral rites of the parents. Besides, a female child is looked upon as a burden and a cause and source of insecurity and drawing away of the family resources and assets by a number of parents. But, the same attitude towards a daughter or a girl is not met with everyone and you may find persons or families contrary to this thought cherishing, at the same time, the birth and upbringing of a daughter in their utmost capacity in this modern age.

The above feature of nuclear family, however, is further depriving the future families of many kinds of kinships, as there could be no real brother or sister, daughter and son, sala and sali (wife's brother and sister), jija (sister's husband), bua and phupha (father's sister and her husband) and chacha and chachi (father's brother and his wife), mama and mami (mother's brother and his wife), mausi and mausa (mother's sister and her husband) and the like relations to many persons which has long remained

a mainstay of Indian family system. With the dilution of family bonds and growing self-centeredness the family structure, particularly in the urban India, has been badly affected, and seem to be heading towards western systems of family. Yet, many a traditional customs of the families are still prevailing in different regions of the country, and different communities in India have taken the effect of or adopted the new ideas, institutions and technology in the manner suitable to their traditions. Hence, the impact of Globalization and Modernization in India is varying community to community and region to region which, of course, is also related to pace of infiltration of modern systems and urbanization of the areas.

CHECK YOUR PROGRESS: 3

1. What and how the new class is emerging in Indian society?

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2. What are the present challenges posed to marriage as an institution in India?

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3. What types of kinship the modern nuclear and smaller family units ought to loose?

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19.6.2 Impacts on Religious Rites and Practices

The impact of Globalization and Modernization on the religious life of the people in India is worth noting considering that Indian society is quite religious minded. You may find the present religious scenario in India very confusing. Apparently, you come across a greater tendency of visiting the religious shrines and temples of the deities. Numerically, pilgrimage is growing leaps and bound with the facilities of transport and communication, and even many in the younger generation are fascinated to go around for pilgrimage sake. Individual devotees and Group processions of Kanvariyas and others can be seen rushing to different religious spots and shrines of saints and gurus during some prescribed or popular seasons.

Religious fairs and festivals like Kumbha melas, Deewali, Dashera, Chhatha Puja, Durga Puja, Ganesh Mahotsava etc. are now being organized with more gaiety, and more and more number of peoples are assembling at such occasions. Many other religious programmes of mass assemblage are also becoming popular with new systems of advertisement like electronic and print media. A number of new shrines and temples of gorgeous structure are coming up all around the country and older sites are being renovated. Then you see a mushroom growth of new babas and swamis preaching around the religious ethics, and some of them even displaying their magical and mysterious powers and suggesting curious means and ways to their followers of getting rid of their miseries or fulfilling some of their desires and ambitions. All this may indicate growing indulgence of the peoples in religious affairs, but sociologically it may be understood as a result of new facilities of transport and communication and advertisement of the programmes on one side, and growing sense of insecurity and frustration, stress and challenges of living and work in the modern age on the other, along with multiplying population in the country.

Given the above scenario of religious life of the Indian people, it is also important to note the other side of the religious practices. Traditionally a number of religious rites were to be performed by individuals privately as their daily rites or as some special rite under the supervision of a priest in the Hindus. This practice is now becoming unpopular in the big cities with the change in life style and also for the lack of availability of exclusive priests in the vicinity. Moreover, it appears handy to visit a shrine or temple or to join a religious gathering which more often serves other purpose of outing, shopping etc. than engaging oneself in daily rites and rituals as well as bothering about ethical commitments of the religion. This can well be taken as a practical impact of the new economic systems and the urban culture of modern age.

CHECK YOUR PROGRESS: EXERCISE-4

1. What is the new scenario of religious fairs and festivals?

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2. How the Hindu society is deviating from the traditional individual religious rites?

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19.7 IMPACT OF GLOBALIZATION & MODERNIZATION ON INDIAN SOCIETY- B

The impact of Globalization and Modernization is more visible in the new occupational structure, changing standard of living and new cultural patterns of the peoples in India.

19.7.1 Occupational Changes

Since modernization implied revolutionary changes in scientific information and technology, traditional occupational structure was bound to be replaced by new occupations. College trained engineers working in big industrial set up and having higher social status due to their better standard of living with their higher source of income started challenging the existence of traditional artisans and craftsmen having lower social status and lower source of income. Although some technological aid also went into the traditional craftsmanship alongside the new demands of the market which somewhat helped raising the economic status of these artisans and craftsmen for some time, but this too appeared to be loosing with total automation of the manufacturing of goods in the industrial sector. The traditional guilds of artisans gave way to industrial groups. There arose a demand of trained managers for running the industry. A new class of administrators as well as the 'babus' (office assistants) for conducting and assisting the work in newly formed institutions and organizations also came into existence both in the public and private sector. A big change was also

visible in health sector, where again the college trained medical graduates started taking over the traditional 'vaidya' and 'hakim' with medicines of quick relief and their more organized nursing homes. Education was another sector which experienced sea change in the nature and form of imparting knowledge and training. New types of schools, colleges and universities required new kind of teachers in the place of traditional 'pathashalas' and 'madarsas' run by traditional individual teachers. The defense organization of the new nation and the need of police force for maintaining internal law and order also opened avenues of new types of services. A host of other avenues for skilled and non skilled workers were opened with the building of new infrastructure in the areas of transport like road, railway, waterways and aviation, and construction of office and institutional buildings and residential colonies both in the public and private sector.

Changes in occupational structure started occurring even more rapidly with further technological development in space, satellite and software technology, and revolution in information technology along with the arrival of multinational companies in particular with globalization and liberalization. Even the basic sectors of production like agriculture and base industries started experiencing inflow of professionals with new technological knowhow. Both inland and foreign trade and new business organizations started looking for personnel of more advance managerial skills and expertise. Everywhere there is a demand of professionally qualified persons. A good number of big industrial groups and public

organizations have developed their own Research and Development (R&D) wings in order to explore more and more possibilities of enhancing the quality and variety of their products and its marketing. Electronics and Computer operation, education and health, hospitality and tourism, food and beverage, sports and defense, are some of the main areas which are drawing people to the cities and organizations offering newer types of occupations. A big thrust is on towards the professional and vocational education and training which has also furthered the establishment of such centres in the cities and Universities and colleges, requiring at the same time, specialized teachers of the trade. Thus new occupational structure is bringing about a big change in the traditional Indian social system.

CHECK YOUR PROGRESS: 5

1. Who are persons challenging the existence of traditional artisans and craftsmen and how?

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2. What are the factors of rapid occupational changes at present?

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19.7.2 STANDARD OF LIVING

The biggest change as a result of Globalization and Modernization you may observe in the standard of living of the people. The new technology has tremendously lured the people to the exploitation of nature and natural resources in order to fulfill their need as well as to avail luxuries. As far as India is concerned, there is a serious problem of space for shelters for all with the swelling population in the urban centres. While only a little number of people are capable of affording big bungalows and maintaining their private lawns and gardens, there is a great rush for flats in multistoried buildings now even in the smaller cities and cabal towns. Living in a flat and the societies organized for that is itself a new experience for the people. Such societies have come up as smaller townships in their right having all the essential facilities of a market, nursing home or a physician, gym, swimming pools, sports arena, library and club house etc. in a secured and protected environment.

- **Urban Home:** Both Globalization and Modernization have given entirely a new look to the homes of individual families with availability of variety of goods and fanciful things in the market including foreign items. Starting from household furniture, wardrobes, mats, carpets, tiles, television, computer, music and sound systems, refrigerator, bathroom geezers and tubs and sanitary fittings, washing machine, desert coolers, air-conditioners, a modular kitchen and tens and hundreds of electronic gadgets and appliances for it and other utility and luxury items, a modern home may now

be found equipped with so many things depending upon the resources of income of a person or a family. Keeping one's own means of transport like two wheelers and cars or vans, even both of it and more if possible, is another addition to this standard of living. Carrying one or more cell phones has also become the order of day even for those who are not able to afford all the above mentioned luxuries. 'Live simply and think highly' is no more the ethic of life for the people of this new era.

- **Food and Food Habits:** In spite of carrying on their traditional food habits and banking upon their family staple food, a modern Indian family ought to adventure in variety of new cuisines of different regions as well as continental. This includes South Indian snacks, Chinese, Italian and French dishes more commonly. Packed and half ready food materials readily available in the market are handy source of such experiments at home. Electrical and electronic gadgets like refrigerator, oven, microwave, mixing appliances etc. are big help in this act. New dining decor and decorum and use of fancy cutlery have further added to the gaiety of the feeding habits of the urban Indians. A big trend of relishing fast food or junk food at the road side and going to the restaurants and hotels for eating has also developed in the cities.
- **Dress and Dress Habits:** As far as the dress habits of the Indians in the present are concerned it has already been changing ever since the rule of British in India. It was earlier mainly related to the introduction of new systems of education and work in the colonial period which, of course, amounted to Westernization of Indian systems. Men in the cities quickly adopted the western styles of trousers and shirts and coats, whereas, the women in India were slow to adopt western dress, that too because there was almost no scope of a woman to go for her education and work or to any social place independent of men even in the cities. But with the growing opportunities of her movement, encouragement of women education and growing acceptance of a working woman in the upper castes and middle

class of Indian society there you find a great change in dressing and clothing of women at least in the cities. The dresses are not simply confined to western adoptions but now it is a global phenomenon and fashions may arrive from any part of the world suiting the psyche of change and glamour even for a short time. The dress designers and companies are all out to sale their products through big scale advertisement and fashion shows. So much so, that you have now entered the era of designer attires and clothing in the big cities.

- **Education of Children:** The education of children has become a big issue for the parents in the present days. Although some big efforts are going into reorganizing public education system and education of children is being made compulsory, but due to deterioration and lack of public commitment to the schooling and education of children at ground level, there is a great desperation in finding good schools for children. Obviously there is a mushroom growth of schools and colleges in the private sector which are charging high fees for their maintenance. The parents are likely to send their children to the best of such schools and colleges in their vicinity or even to far off places, to some foreign countries like Australia, England and U.S. as well, as per their resources with the objective of making them compete with the demands of the new world. Besides regular schooling there is also a big trend of sending the children to attend coaching classes for some particular standard or for clearing some entrance and competitive examinations. These coaching centres or institutes are again demanding handsome fee for coaching depending upon the reputation of their centre which is affordable by not many. It has also become a status symbol for the parents as to what type and level of education they are able afford for their children. Introduction of computers and revolutionary growth of information technology is greatly changing mode of learning. On line courses on inter-net and websites have offered access to so many new things for the students as well as professionals.

- **Health Care:** A big attention has been drawn towards health care in this age of Globalization. A good many business agencies and social organizations are out campaigning awareness for keeping good health. Public shows of yoga and other exercises and display of yoga, aerobics etc. as well as medical counselling on television shows are all part of this campaign which, of course, also is a new area of medical business.

The affluent class of the society is out to keep apparatus for exercise like trade machine etc. at home. More rich class is even having its own private gym and swimming pool. Otherwise, a good number of peoples of all the age group in big cities tend to join some gym or health or yoga club and the youths ought to join sports arenas and stadiums and swimming pools and golf club in their vicinity. Big business enterprises and offices are now offering gym facilities even to their workers for relaxing their muscles as a respite from their tidy office work. Walking and running and laughing exercise in the morning and evening have become a common feature of urban life of the day.

Then you may also find people concerned more about their regular medical check-up in order to prevent any ailment or to get it cured at the initial level, if detected. There are specialized doctors and their nursing homes for general and some specific ailments or diseases. Maternity homes are now order of the day, and both rich and common people now prefer to use these homes for child birth and care.

- **Market and Malls:** The talk about new standard of living will be incomplete if you miss the most common feature of shopping in the markets both in the smaller towns and big cities. It is an age of business and the people are lured to buy items of utility and fashion all the time. Big departmental stores and show rooms of different products have already made their mark alongside the petty retail shops in the market. A new culture of Mall has developed in big cities which offer fanciful items and entertainment to the customers or visitors. A number of big Malls are coming up in big cities and even in the cabal towns where people flock in for everything fashionable they wish to avail.

CHECK YOUR PROGRESS: 6

1. What are the provisions of residential societies in modern cities?

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2. What has added to the new tastes in the food habits of Indians?

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3. What is the global phenomenon of clothing?

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4. What is new mode of learning for the students and professionals?

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5. What are the means people commonly adopt for keeping good health in the cities?

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19.7.3 CULTURAL IMPACTS

In India peoples are living with both their traditional culture and modern life style. Many a new colours have been adding to the traditional fairs and festivals as a result of globalization and modernization. Apart from popularly known festivals of Diwali, Durga Puja and Navaratra, Holi, Lohri, Pongal, Ganeshotsava, Makar Shankranti, Eid, Baquareid, Muharram and Shab-e-Baraat, Guru Nanak Jayanti, Christmas, Ishtar and Goa Carnival,

Buddha Purnima and Navaroj, a number of old and new fairs and festivals are celebrated in different states of India all around the year.

To name a few in addition to the above mentioned festivals you may refer to Badri-Kedar festival, Ganga festival, and International Yoga Week at Rishikesh in Uttarakhand; Shiva Ratri, Ganga Mahotsav, Deva Deepawali, Lolark Chhatha, Buddhava Mangal and Mahamoorkha Sammelan on Ganga ghats at Varanasi, and Buddha Mahotsav at Saranath, and daily Ganga Arti both at Varanasi and Hardwar; Taj Mahotsav at Agra and Avadh or Lucknow Mahotsav, Vrindavan Shardotsav, Hariyali Teej in Haryana; Baba Bakla, Chhapar Mela, Harballah, Sangeet Sammelan and Mukutsar Maghi fair in Punjab; Chait, Flaich or Oo-Khyang, Ghantul festival, Maghi, Phagli, Pauri Yatra, Tushimig, Bala Sundari fair, Chhatrari fair, Dhoogri fair, Gaddi fair and Gugga fair in Himachal Pradesh; Hemis festival, Mansar festival and Mei Lozar in Jammu and Kashmir; Mahamoorkh Sammelan in Chandigarh and Festival of Garden (earlier known as Rose Festival) both at Chandigarh and New Delhi; Mango festival, Phool Waloon ki Sair, International Kite festival and National Day

celebrations at New Delhi; Bohag Bihu, Magh Bihu, Kangali Bihu, Ali-Ali Ligno festival, Amsbubashi Mela (Kamakhya shrine) and Tea festival in Assam; Annueno Torgia, Nyokam, Mopin, Tamladu Reh and Boori-Boot in Arunachal Pradesh; Cheiraoba, Chumpha, Ganga-Ngai, Keikru Hitongba, Kut, Lal Haroba, Vaoshang and Ningol Chakouba in Manipur; Behdiengkhlam, Ka Pamblang Nongkrem, Shad Sukmynsiem and Wangala in Meghalaya; Chapchar Kut, Mimkut and Pawl Kut in Mizoram; Amongmong, Aoling, Metemneo, Minakut Moatsu, Monyu, Ngada, Nga-Ngai, Naknyulum, Pikhuchak, Sekrenyi, Tokhu Emong, Tsokum, Tsungremmong and Tulmuni-Yemshe in Nagaland; Pous Sankranti festival, Garia and Gajan Puja, Ashokastami, Kharchi Puja, Orange and Tourism festival in Tripura; Benden Khlam, Drupka Teeshi, Guthor Chaam, Losar, Losoong, Pang Lhausol, Saga Dawa, Shad Suk Mynsiem and Tse-Chuu Chham in Sikkim; Indra Puja, Jhapan, Kali Puja in West Bengal; Dala Chhatha, Malamasa Mela, Pitrapaksha Tarpan at Gaya, Sonepur Mela (Asia's biggest Cattle fair) in Bihar; Konark Dance Festival, Makar Mela, Magha Mela, Dola or Holi, Taratarini Mela, Chaitra Parba, Rath Yatra, Rajrani Festival, Ashokastami in Orissa; Akhil Bhartiya Kalidas Samaroh at Ujjain, Ameer Khan Festival at Indore, Dhrupad Samaroh at Bhopal and a festival of dance at Khajuraho in Madhya Pradesh; Bhai Dooj, Camel Festival at Jaisalmer, Pushkar Mela at Ajmer and Shilpagram Crafts Mela in Rajasthan; Danga Darbar festival, Modhera Dance Festival, Ambaji Fair, Chitra Vichitra Fair, Shamiaji Fair, Tarnetar Fair and Vasutha no Melo in Gujarat; Banganga festival, Narali Pournima and Vithoba festivals in Maharashtra; International Sea Food Festival, Feast of St. Xavier, Shigmo and International Film Festival in Goa; Ashtabhandhana, Batkamma, Bonalu and Krishna Pushkaram in Andhra Pradesh; Navarasapur-Paltadakkal and Coorg Festival in Karnataka; Mahabalipuram Dance Festival, Chittarai Festival and Ooty Summer Festival in Tamil Nadu;

Maquerade and Sani Peyarchi in Puducherry, and Arat Festival, Boat Race and the Great Elephant March in Kerala.

Many of these fairs and festivals are definitely traditional and are being celebrated from the earlier times than the age of modernization, but they too have gained in stature and dimension due to ever growing participation of peoples with newer items and programmes being added to it in their celebration. Besides, you come across a number of secular fairs and festivals having been added to the list like Craft Melas, Music and Dance festivals, Mahamoorkh Sammelan (festivals of jest, mockery and caricature), Flower festivals and Feasts and Fates, Book Fairs, Industrial and Agricultural Fairs, and also seminars and conferences organized periodically or scheduled as per need and occasions.

Both Classical and folk music and dance traditions are presented in organized stage shows and a growing impact of western music and dance styles is also visible particularly in the big cities with the organization of big

music and dance shows of celebrated western singers and dancers from outside and within India. The Film Festivals also take the limelight due to ever widening attraction for films in the new generation. All this quite clearly speaks for the cultural life of the people in present India.

A good many institutions and organizations have come into existence in the field of art, music, dance and drama like Sangeet evam Nritya Academy, Prayag Sangeet Sammelan etc. which are promoting the art skills of the individuals and groups. Some national level awards of high repute are offered to the persons excelling in this field.

Most of the time peoples are resigned and confined to their homes after long and strenuous day schedule of their job listening to music and watching television at home and enjoying home theatres individually or with their family members and friends. Some indulge in their hobbies like painting, music, dance and writing which are now finding better opportunities of public display. People tend to go for outing to some nearby

parks or picnic spots on weak ends and Sundays or on some holidays. While attending public theatres, musical concerts and dance shows, social and religious discourses, visiting painting and Art galleries is a cultural feature of the intellectual elite of the city, watching movies in Multiplexes and other cinema halls, and watching big national and international meets and events like cricket etc. are some most common entertainments of the people in the cities. Visiting Race course and watching Car rallies are some specific taste of some, whereas attending periodical and occasional public fairs and festivals is most common feature of the cultural life of the people.

Finally, apart from growing rush in traditional pilgrimage which we have discussed above, travel and tour to different sites of historical, cultural and natural importance and visit and stay at places and sites of sea, hill or water sports, hill stations in summers or winters besides swelling taste of pilgrimage make most for the cultural activities of the peoples in present days. Tourism is gaining importance and efforts are on, both at the public and private level, to organize it in a greater way. Travel organizations and Agencies and Hoteliers and Tour Operators, all are putting their stakes in this hospitality business and service sector. Companies are offering handsome packages to lure the peoples to go around within and outside India.

CHECK YOUR PROGRESS: 7

1. What is new feature of organizing music and dance shows in present India?

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2. What are the common ways of entertainment of the people in India?

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19.8 SUMMARY

Thus in this Unit you were first explained the concept and nature of the two words, Globalization and Modernization. While Globalization in the present sense refers to the cross-geographical and cross-national intellectual and economic activities in regard to ideas and knowledge, technology and services as well as production and trade and cultural exchanges and relationship at the global level, Modernization implies change in ideas and attitude, creation and establishment of new institutions and change in standard of living of the people as a whole to sum up. You could know how the traditional caste structure in India has been affected and new class of administrators, managers, professionals etc. has developed in the present Indian society, what new trends have developed with regard to marriage and family systems and how the families are becoming more and more nuclear in the urban set up with the emphasis on individualism. How the kinship bonds are being affected with the trend of smaller families. Then you could also know about the new scenario of religious life of the peoples, as you were explained that the religious activities in India seem to be expanding in dimension but individual ethics and private religious rites appear to be on decline due to change in life-style.

A big impact of Globalization and Modernization is perceptible in upcoming and expansion of service sector in regard to occupations. So, you have found that the occupations are not now confined to certain sectors of production and distribution but almost an army of professional experts, managers and office assistants is required to run national and international affairs and business and to serve and cater to the ever growing needs of the society. You have also found that a great change has occurred in the standard of living of the peoples particularly in the cities with the availability of host of new articles and appliances and access to new sources of leisure and luxury as per one's pocket. The cultural life of the people is also changing with the addition of new colours to it. Better scope and opportunities of showcasing and display of one's art and individual group aspirations have arisen. All this makes for the impact of Globalization and Modernization on the Indian society.

19.9 ANSWERS OF ALL THE QUESTIONS

Check Your Progress: 1

1. Globalization in the modern age does not simply mean the universalization or spread of any philosophy or ethics for the world community, but it claims to be an economic programme intended to minimise the economic disparity among nations and communities.
2. In practice, Globalization devolves upon the developing and under developed nations the responsibility of freeing or cutting down the duties on import of items from other nations, compulsory import of certain items in exchange of their items of export etc. which is presently termed as policy of Liberalization. In this sense Globalization is virtually meaning economic liberalization implying thereby opening up of the trade barriers at national level. Direct entry of the foreign funds and operation of Multinational Companies in one another nation's domain is an important feature of Globalization.

Check Your Progress: 2

1. Modernization is often likened with Westernization with the assumption that almost all the new institutions and technology have been imported or adopted from west in modern age. Noted Sociologist M.N. Srinivas prefers the term 'Westernization' to 'Modernization'. He argues that the term 'Modernization' is subjective and the term 'Westernization' is more objective (Seminar, 88, 1986: 2). According to him, the concept of Westernization refers to "the changes in technology, institutions, ideology and values of a non-western society as a result of cultural contact with the western society for a long period".
2. The process of change, of course, started appearing in the establishment of new institutions in political, administrative, economic, social, educational, technological, military and so forth. It is perceivable in the behaviour of the individual or a group or a community or the societies at large. It is perceivable in food and dress habits and standard of living. It is reflected in the changes in social structure and marriage and kinship systems, religious rites and practices etc.

Check Your Progress: 3

1. A new class of professionals, administrators, managers and the persons in other service sector is fast emerging with the coming of multinational companies (MNCs) and opening up of new sectors of service and establishment of new institutions and organizations like NGOs. A new compact of peoples is in the making in their respective organizations based on equality of their standard of living.
2. Marriage as a compulsory institution is being questioned by a few ultra modern persons for their increasing claims of individual freedom. Even the educated and self-dependent girls in the cities sometimes tend to prefer unmarried life lest their individual personality not be

compromised. An extreme position is now being taken in 'live-in-relationship'.

3. The nuclear family and smaller units of modern family is depriving the future families of many kinds of kinships, as there could be no real brother or sister, daughter and son, sala and sali (wife's brother and sister), jija (sister's husband), bua and phupha (father's sister and her husband) and chacha and chachi (father's brother and his wife), mama and mami (mother's brother and his wife), mausi and mausa (mother's sister and her husband) and the like relations to many persons which has long remained a mainstay of Indian family system.

Check Your Progress: 4

1. Religious fairs and festivals like Kumbha melas, Deewali, Chhatha Puja, Durga Puja, Ganeshotsav etc. are now being organized with more gaiety, and more and more number of peoples are assembling at such occasions.
2. Traditionally a number of religious rites were to be performed by individuals privately as their daily rites or as some special rite under the supervision of a priest in the Hindus. This practice is now becoming unpopular in the big cities with the change in life style and also for the lack of availability of exclusive priests in the vicinity.

Check Your Progress: 5

1. It is the college trained engineers working in big industrial set up and having higher social status due to their better standard of living with higher source of income who have started challenging the existence of traditional artisans and craftsmen having lower social status and lower source of income. Although some technological aid also went into the traditional craftsmanship alongside the new demands of the market which somewhat helped raising the economic status of these artisans

and craftsmen for some time, but this too appeared to be loosing with total automation of the manufacturing of goods in the industrial sector.

2. Changes in occupational structure started occurring even more rapidly with further technological development in space, satellite and software technology, and revolution in information technology along with the arrival of multinational companies in particular with globalization and liberalization.

Check Your Progress: 6

1. Such societies have come up as smaller townships in their own right having all the essential facilities of a market, nursing home or a physician, gym, swimming pools, sports arena, library and club house etc. in a secured and protected environment.

2. A modern Indian family ought to adventure in variety of new cuisines of different regions as well as continental. This includes South Indian snacks, Chinese, Italian and French dishes more commonly. Packed and half ready food materials readily available in the market are handy source of such experiments at home.

3. The dresses are not simply confined to western adoptions but now it is a global phenomenon, and fashions may arrive from any part of the world suiting the psyche of change and glamour even for a short time. The dress designers and companies are all out to sale their products through big scale advertisement and fashion shows. So much so, that you have now entered the era of designer attires and clothing in the big cities.

4. Introduction of computers and revolutionary growth of information technology is greatly changing mode of learning. On line courses on inter-net and websites have offered access to so many new things for the students as well as professionals.

5. A good number of peoples of all the age group in big cities tend to join some gym or health or yoga club and the youths ought to join sports

arenas and stadiums and swimming pools and golf club in their vicinity. Walking and running and laughing exercise in the morning and evening have become a common feature of urban life of the day.

Check Your Progress: 7

1. Both Classical and folk music and dance traditions are presented in organized stage shows and a growing impact of western music and dance styles is also visible particularly in the big cities with the organization of big music and dance shows of celebrated western singers and dancers from outside and within India.
2. Watching television at home and movies in Multiplexes and other cinema halls, and watching big national and international meets and events like cricket etc. are some most common entertainments of the people in the cities.

19.10 REFERENCE BOOKS

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UNIT 20: THE EMINENT SYMBOLS OF UNITY IN DIVERSITY

STRUCTURE:

20.1 INTRODUCTION
20.2 OBJECTIVES
20.3 AN OVERVIEW/MEANING OF THE SUBJECT
20.4 NATURE AND FORM OF DIVERSITIES
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    20.4.2 CULTURAL DIVERSITIES (RELIGIOUS AND REGIONAL/TRIBAL)
    20.4.3 SOCIAL DIVERSITIES (CASTES AND CLASSES)
    20.4.4 LINGUISTIC DIVERSITIES
20.5 SYMBOLS OF UNITY: TRADITIONAL BACKGROUND
    20.5.1 GEOGRAPHICAL LANDSCAPE
    20.5.2 HISTORICAL TRADITION
    20.5.3 MAINSTREAM CULTURAL TRADITIONS AND SOCIO - ECONOMIC INTERDEPENDENCE
20.6 SYMBOLS OF UNITY: PRESENT
    20.6.1 NATIONAL INTEGRATION (THE UNION AND QUASI FEDERAL STRUCTURE)
    20.6.2 SOCIALISTIC DEVELOPMENT AND SECULAR CULTURE
    20.6.3 NATIONAL SYMBOLS
20.7 SUMMARY
20.8 ANSWERS OF ALL THE QUESTIONS/EXERCISES
20.9 REFERENCE BOOKS

20.1: INTRODUCTION

This unit will first explain the nature and forms of diversities before getting to the basics of traditional unity and present symbols of unity in diversity. The diversities will be explained in terms of races and tribes, culture and religion, cast and classes and languages. Next you will learn the geographical landscape and historical and mainstream cultural background of the country which have helped the progress of unity in this land. Finally you will know about the eminent symbols of national unity which cut across all the diversities of the country.

20.2 OBJECTIVES

This Unit tends to talk about the eminent symbols of unity in diversity with following objectives:

1. The basic concept about our country and nation should be clear to everyone.
2. One should know about the real strength of the nation which cuts across all the shades of diversities.
3. A tourism professional should be able to highlight the symbols of unity in a more realistic way.

20.3 AN OVERVIEW / MEANING OF THE SUBJECT

The phrase 'Unity in Diversity' about India was highlighted in the *Discovery of India* wrote by Pt. Jawahar Lal Nehru. The terms unity and diversity obviously refer to the commonness of origin, interest and concerns of the people on the one hand and the differences in regional, social and cultural interest of different communities on the other. You may come to know about different origins of the communities living in the country from very early times and those entering from across the natural boundaries in later times. Since this country is one of the oldest lands of human settlement, a number of cultural patterns and religious faiths have been developing in this country over the passage of time. It were further added by the cultures and faiths introduced to this country by the communities settling down here from outside. Further you will know about the social divisions and hierarchy arising in different cultural communities which amount to a social diversity in the country. The lingual and regional assertions also point towards disparities which often become a threat to the unity of the nation. It is not simply the political unity of the nation at present but you have to look for all those basis of unity which cut across various disparities and help the real integration of the peoples of India in a national whole. Here we will have to know about the geographical factors of interdependence and the historical experiences which have tended to bind the peoples of this land as a single unit. You will have to dig into such mainstream cultural traditions which have promoted the feeling of

brotherhood and social harmony. In this retrospect the unity of the present nation can be understood in the real sense of the term and the symbols of unity and diversity can be defined in a proper way. This refers to everything- the present political structure of the nation, the social and economic philosophy of the governance and all those symbols, institutions & organizations which are meant to promote the integration of the nation.

20.4 NATURE AND FORM OF DIVERSITIES

The diversity runs through various races, religions, castes, tribes, languages, social customs, cultural and sub-cultural beliefs, economic disparities etc. It may here be classified in the following headings: Racial/Physical Features, Cultural including religious and regional, Social referring to castes and classes, and Linguistic.

20.4.1 Racial / Physical Features

India has multiracial features. Though we cannot assume the existence of any pure or original race or races, in the exclusive sense of the term race, in India at present or even during the earlier periods of history, but multiplicity of physical features and their regional connections do speak about the survival of certain racial symptoms in the communities residing in different regions of India. Some Anthropologists and Sociologists have worked out upon the physical specialties of the population of India. According to B.S. Guha, Indian population is derived from six ethnic groups: Negritos, Proto-Austroloids, Mongoloids, Mediterraneans or Dravidians, Brachycephals and Nordic Aryans.

The Brachycephalic (broad headed) Negroids from Africa are the oldest people to have come to India. They are now found among the hill tribes of South India and Andaman Islands where they have retained their language too. However, they are now inconsequential in terms of their population. Proto-Australoids or Austrics are the people with medium

height, dark complexion, long head, low forehead, thick jaws, small chin and flat nose who are spread over the whole of India, particularly Eastern, Central and Southern India. From here they are also supposed to have gone to Burma, Malaya, etc. These people are thought to have led the foundation of Indian civilization by indulging in cultivation of rice, sugarcane and vegetables. There language has survived in the Kol and Munda speech (in East and Central India). Dravidians or Mediterranean may be divided in three sub-types: true Mediterranean, Paleo-Mediterranean and Oriental Mediterranean. They are the people credited for building the Indus Valley civilization. The Dravidians must have spread to whole of India in the earlier ages but seems to have pushed down below the Vindhya ranges in later periods of history. Mongoloids are people with medium height, high cheekbones, sparse hair, oblique height and yellow complexion and are confined to the north-eastern fringes of India in Assam, Nagaland and Mizo hills. The Nordic Aryans are said to have come from Central Asia who having first settled down in northern and western Punjab later spread to the valley of Ganga and beyond. The Negritos race can be found sprinkled here and there and a few can be identified with their tough coiled hairs and black skin in some parts of South India. There are other classifications of races on the basis of intermixture of races at regional level. The concept of Aryan race has been persistently challenged by a number of Historians and lately by the Genetic Scientists on the basis of DNA studies. Now it is asserted that no purer race types can be ascertained in the Indian population. Yet, some peculiar physical features are visible in different regions and communities of India which refers to the racial or ethnic diversities among Indian people inherited from historical or pre-historic times.

CHECK YOUR PROGRESS: 1

1. What racial elements have been suggested by BS Guha?

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2. What is the current thought about the existence of the Aryan race in early India?

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20.4.2: CULTURAL DIVERSITIES (RELIGIOUS AND REGIONAL / TRIBAL)

India having some five to six millenniums of history of civilization and culture is a land of birth of some major cultural traditions of the world, Vedic-Hindu, Jain, Buddhist, Sikh and many regional cultures. Further, it has also hosted or received a number of major religious traditions like Islam, Sufi, Christian and Zoroastrian (Parsi) and some minor traditions coming from across its natural boundaries. As per the census of 2001-2011, it is predominantly composed of the Hindus including the scheduled castes and scheduled tribes who form about 80.5% of the country's population with the Muslims standing next as having around 13.4% and then Christians around 2.30%, Sikhs about 1.9%, Buddhists about 0.8%, Jains about 0.40% and others around 0.70%.

The **Vedic-Hindu,** we may call, is the religion which owes its origin to the sacred Vedas. It has been evolving, assimilating and incorporating hundreds of ideas, philosophies and cultural patterns over some thirty centuries of its growth. It is a theistic religious culture mainly popular as the culture of idol-worshippers. Personification of almost all the powers of nature as deities or gods along with the faith in the trinity of the supreme

gods, Brahma, Vishnu and Mahesh are the predominant features of this religion. Again, a majority of the Hindus believing in the incarnations of the supreme god, particularly Vishnu, worships Rama and Krishna as its popular gods. God Shiva and Goddess Durga or Shakti is other popular forms of Hindu pantheon who are worshipped in hundreds of forms and names all over India. Hundred thousands of big and small shrines, temples and Hindu monasteries are scattered throughout the length and breadth of India where the Hindu devotees flock in their devotion to their gods. Visiting holy places or tirthas as pilgrimage, bathing in holy rivers an observance of 'vrat' (fast) and 'daan' (offering alms/charity) etc. are some common features of Hindu way of life.

The Hindus reach out to farther places in remote hills in Himalayas and other 'devasthanas' allover India like Amarnath, Kedarnath, Badrinath, Vaishnava Devi in Katra (Jammu), Rishikesh, Hardwar, Kamakhya Devi in Guvahati, Kali Bari in Kolkata, Jagannathpuri, Tirupati Balaji, Rameshwaram, Kanyakumari, Subramaniyam temple in Trivendram, Mumba Devi in Mumbai, Dwaraka and Somanth in Gujarat, other places of the 12 Jyotirlings namely Kashi Vishwanath, Mahakaleshwar in Ujjain, Onkareshwar, Ankaleshwar, and other 'Shakti-sthan' like Vindhyavasini, Maihar Devi, and many other. Varanasi, Prayag, Ayodhya, Mathura, Gaya and Kanchi are some most popular places of pilgrimage for the Hindus. Besides these popular spots for all the Hindus there is also a great tradition of visiting the 'Gurudhams' or places of holy saints like Sai Baba, Ayappa and a good many other regional saints who have developed some religious cults around themselves for their posterity. Hinduism advocates the doctrine of karma (doing one's duties), dharma, re-birth, immortality of soul, renunciation, and 'moksha'. The Hindus give great attention to the funeral rites, and the practice of 'pinda-dan' (offering oblations to ancestors) is very commonly known among them. They even visit long distances to Prayag, Kashi and Gaya for final or 'one time' pinda-dan to their ancestors with the

objective of fulfillment of this rite forever. Though, Hindus have never been a monolithic lot but some Hindu Organizations are now known for their activity in the hinterlands of tribal people for promoting Hinduism by performing one or other kind of social service.

The **Muslims,** though are quite lesser in number to the Hindus, are also scattered all over the places in India. Most of time, they have their exclusive pockets of residence or localities in the cities and countryside. There are also some areas where they can be found in larger number like in Kashmir valley, Hyderabad, Aurangabad (Maharashtra), Ahmadabad, Rampur (U.P.) and so on. The more orthodox among them are identifiable by their netted caps, beard (many a times without moustache), shorter 'payajamas' and long kurtas. They display the practice of community worship at scheduled times in the mosques which are must in their vicinity. The Friday afternoon namaj called the 'namaje Jumma'. They also celebrate their festivals with a community prayer at the beginning at some Idgah or big mosque, containing a larger area for gathering of bigger mass. The Muslims in India, as elsewhere, make their lifetime pilgrimage called Hajj to Mecca in Arabia which shows their religious affinity to a place outside India. The Muslim communities have always been ready to accept and convert the people of other faiths to their religion in whatever circumstances and situations they find them. There are some smaller communities namely Bohra, Wahhabi, Ahmadiya and Deobandi who are considered as offshoots of the Muslims but almost have distinct identities from other Muslims. Bohras are a peaceful business community mainly found in Gujarat and Maharashtra. They have their own mosques and are more liberal in outlook, treating men and women equally in matters of education and marriage.

The **Sikhs** are a smaller community considering the total population of India, but they are quite energetic and robust in their disposition. Although the majority of them is confined in Punjab, they can be found everywhere in India, even in remote areas. A good number of them may be found in foreign

lands too, so much so, that sometimes it is they who represent as Indians in the eyes of the foreigners due to their peculiar appearance with their turbans and beards. The Sikhs in the rural Punjab are known for their prosperous agricultural activities and they mainly practice small or big trading and run industries in the cities and townships where ever they get the opportunity of doing so. The Sikhs are quite organized and they remain associated with the Gurudwaras and its activities in their vicinity. They assemble specially for 'sabath' (prayer) in Gurudwara on every Sunday. Most of their social activities are associated with the Gurudwaras. The Golden Temple at Amritsar and other places related to the birth or life of the Sikh Gurus like Taran Taran, Bhiwandi, Lahore, Bangla Saheb, Patna Saheb are the their destinations of pilgrimage.

The **Christians** in India tend to copy the western cultural patterns along with some local cultural traits. There are both Protestant and Catholic shades of Christians in India. Most of the Christian communities are confined to south-western part of India, viz. Goa, Kerala and Maharashtra on the one side and to the north-eastern tribal regions like Meghalaya, Manipur, Mizoram, Arunachal Pradesh and so to the other. There are some beautiful Churches, Cathedrals and Convents in Goa, Mumbai, Chennai, Pondicherry, Kolkata, Delhi and some heritage buildings of the time of British and Portuguese rules in India with which the Christians of India have their affinity and association. The Christians celebrate Christmas and Easter with full gaiety. They are mainly the service class people. A number of them engage themselves in educational activities, and the Christian women are quite popular as nuns and nurses. Some Christian organizations are active in the poverty struck areas of countryside and tribal pockets which while helping and serving the people with money and medicines and running educational institutions for them do also indulge in promoting Christianity among them.

Both **Jainism** and **Buddhism** are very old faiths in India. But we find fewer adherents of these faiths in present India as compared to other major streams of religion. Howsoever small in number, the majority of Jains presently hail from Rajasthan and Gujarat and they also reach out to other places in connection with their trade. They are mainly a peaceful trading people who are strictly vegetarian. Some Jain families are known as big business magnets. While the Jains distinguish themselves by their devotion to their 'Tirthankaras' (the 24 original sages and preachers of Jainism) and other Jain Munis, they are quite assimilated in the Hindu communities for all other purposes. They have their temples of 'Tirthankaras' where one can find the idols and statues of Hindu gods also. There are two major traditions of Jains right from the earlier times. One is the Digambara which believes in forsaking of even clothes and their Munis can be seen moving perfectly clothe-less. The other is 'Shvetambara' whose 'Munis' put on white cloths to cover their bodies. There is also a tradition of Jain Sadhvis or lady saints among the Jains. There are big centers of Jain pilgrimage which have historical importance. The statue of Bahubali at Sravanbelagola in Mysore is a big attraction for all the Jains as well as others. Pavapuri in Bihar, Kashi, Sagar, Dewas and many other such places are known for their pilgrimage.

Buddhism in present India is survived only by the Tibetan people in Leh and Laddakh, some other hill peoples or tribes in the Himachal, Uttarahkand, Sikkim and adjacent Himalayan tracts. Buddhist by faith these peoples, of course, carry their regional cultures and dress patterns. Contrary to the dictates of the original Buddhism these Buddhists are not vegetarian. However, they have great commitment to the practices of their own denomination of Buddhism (Vajrayana and Lama). Besides, they go around visiting and staying at the places of Buddhist faith like Saranath, Bodhagaya, Lumbini, Shravasti, Kushinagar and so. A new movement in the name of Buddhism has also emerged in the mainland India, particularly in the Maharashtra region, named as Neo-Buddhism or Dalit Buddhism. It

is a movement started by Dr. Baba Saheb Bhimrao Ambedkar for social emancipation and moral uplift of the socially deprived communities among the Hindus in free India by renouncing Hinduism and joining Buddhism which professed the equality of men. This movement quite obviously has both a social and political overtone and has following in the scheduled castes of India.

Then there is a tiny community of **Zoroastrians**, commonly known as **Parsis** who are confined to Mumbai and in some parts of Gujarat. They have their peculiar customs and have survived as endogamous community. Though being few in number Parsis are known for their quality and intelligence. They are mainly a peaceful business class and also excel in whatever job or task they are assigned to. A religious sect known by the name **'Bahai'** also exists in India whose preachers have mainly been from Iran and it has found certain following in some urban citizenry. It claims to be a religion of universal appeal for the humanity. The famous Lotus temple in New Delhi is a great recognition of this religion in India.

Though the communities in India can majorly be categorized on religious lines, but regional cultural compacts do also surface in the regional interests of the peoples in different ways. As most of the modern Indian provinces have already been settled on cultural lines, regional cultural shades are more visible in non-Hindi speaking regions particularly in the North-Eastern States (Nagaland, Arunachal Pradesh, Meghalaya, Mizoram, Manipur and Tripura and Assam), West Bengal, Orissa, Telangana, Tamil Nadu, Karnataka, Kerala, Maharashtra, Gujarat, Punjab, Himachal Pradesh, Uttarakhand and Kashmir. This is reflected in their languages, dress-habits, cuisines, fairs and festivals, arts and crafts, music and dance and, sometimes also, in their attitudes towards others.

Apart from the major and minor religious and cultural communities, there are some communities scattered within the mainland or isolated or confined to certain regions like hill and forest tribes which may or may not

have their distinct cultural identities. These are some north-eastern tribal communities namely Khasi, Garo, Mizo, Jayantia, different strips of Nagas, Tibetan Lamas, Nepalis, Sikkimis, and Bhotias, and mainland tribals like Kol, Bhil, Mundas, Gond, Koruku, Santhal, Meenas, Oraons, Bega, Kolu, Nat, Saharia, Majjhi, Banjara, Tharu, Raji, Chenchu, Jakha, Ong, etc. which form the multicolour map of India. The total tribal population in India is more than eight crore, forty three lacks (2001 census), which comes to 8.2% of the country's total population. About 2/3rd of the total tribal population of the country is found in the states namely Gujarat, Madhya Pradesh, Chhattisgarh, Jharkhand, Orissa, and Maharashtra. In Andhra Pradesh, Rajasthan and West Bengal we find just above 20 lakh population of tribes, whereas in Mizoram, Nagaland, Meghalaya, Arunachal Pradesh, and Tripura and also in Union territories the tribes constitute 70 to 95 % of their total population. Hence the states in north-east were created on tribal lines itself, and newer states like Jharkhand and Chhattisgarh also came into existence having the same background.

CHECK YOUR PROGRESS: 2

1. Give the salient features of the Hindus?

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2. How the Muslims do their prayers?

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3. What is the significance of Gurudwara for Sikhs?

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4. What culture the Christians of India tend to follow?

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5. Locate the major settlements of the following communities

a. Jains b. Buddhist

c. Parsis d. Bohras

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6. Give the major regions of the tribal populations in India.

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20.4.3 Social Diversities (Castes and Classes)

Indian society is specially known for its Caste system. Caste is an identity of a person based on his birth in some particular community. In the Hindus it is further related to his or her ritual status in the society as per the hierarchical position of his/her caste as per the order of four Varnas, viz. Brahmana, Kshatriya, Vaishya and Shudra. It is believed that there are

about 3,000 castes in the Hindus. They are grouped as upper castes which include Brahmanas, Kshatriyas or Rajputs, Vaishyas or Baniyas or traders and Kayasthas, intermediate castes as Ahir, Sunar, Kurmi and the like, and lower castes like Dhobi, Nai, etc. Then there have been such castes which were considered untouchables like Chuhra, Bhangi, Raigar, Domb, etc. All these castes are hereditary endogamous groups with fixed traditional occupations. They were supposed to observe commensal prohibitions and social restrictions on interaction. Since the caste system creates a social divide and precludes or deprives a number of communities from moving and interacting freely and confine them to their specific occupations and lowly social position, it is now considered a hurdle in bringing about the national integration.

The Caste system of the Hindus have influenced even the other major religious communities whose greater part is formed through conversion of erstwhile Hindu caste-communities to their faiths in India. Among the Muslims of India the Saiyeds, Sheikhs, Pathans and a few others belong to the Ashraf. Most of the artisans and craftsmen like Momins (weavers), Mansooris (cotton cleaners), Ibrahims (barbers) etc. belong to the Azlab and Halalkhor and the like belong to the Arzal group. The Ashrafs are the noble-born, the Azlabs are low-born, and the Arzals are the lowest of all are likened to untouchables in the Hindus. Social distances are also perceivable among the Christians in form of Anglo Indians, High born Christians and Low born Christians. The same tendency can be found among the Sikhs. Thus, in spite of being the co-religionists the communities of either faith in India suffer from the feelings of either social superiority or social complexes in relation to one another.

Along with the castes the divide of classes is also not unknown. The social classes are based on their traditional as well as new occupational and economic positions. The families and persons having past royal status or holding high political and administrative positions, old reputed business

houses and peoples of purse always had a class of their own. New political and administrative class, business magnets, neo-rich industrialists, traders, builders, contractors and high salaried people have joined this class in the present days. A big divide between the rich and poor is visible with a few people from middle class also achieving some luxurious positions on the one hand, whereas, a majority of them becoming hard pressed on the other. A further larger number of the petty farmers, workers, labourers, artisans, craftsmen, and a host of low salaried people etc. is left out to live a life of misery and despair. We may here also refer to the growing regional economic disparities and to the desperations of the peoples of different regions to secure their resources for themselves which have resulted into various aggressive movements in different parts of the country, like Telangana in Andhra Pradesh, Naxalism in eastern tribal belt, and anti-U.P. and Bihar movements in Maharashtra and Assam.

CHECK YOUR PROGRESS: 3

1. Define the traditional social hierarchy among the Hindus?

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2. What is the basis of 'Class' in present times?

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20.4.4 Linguistic Diversities

There are now twenty two officially recognized languages in the constitution of India, but as many as 1652 languages and dialects are spoken in our country. The Indian Bank-note presently contains only 16 official languages with Hindi and English on the one side and only 15 other official languages of the States on the other side, which are as follows: Assamese, Bengali, Gujarati, Kannada, Kashmiri, Konkani, Malayalam, Marathi, Nepali, Oriya, Punjabi, Sanskrit, Tamil, Telugu and Urdu. Remaining official languages are Manipuri, Sindhi, Dogri, Santhali, Maithili and Bodo. Broadly speaking, there are three families of languages; Indo-Aryan, Dravidian and European. Sanskrit, Hindi, Bengali, Marathi, Gujarati, Oriya, Punjabi, Bihari, Rajasthani, Asamia, Sindhi and Kashmiri language fall in the family of Indo-Aryan. The Dravidian languages include Tamil, Telugu, Malayalam and Kannada. Among the European languages there are English, Portuguese and French the last two are spoken in Goa and Pondicherry respectively.

Hindi is the official language of the union of India and English is an associate language. Hindi is spoken in Bihar, Uttar Pradesh, Jharkhand, Madhya Pradesh, Chhattisgarh, Delhi, Haryana and Rajasthan with different accents and dialects. Peoples in some non-Hindi speaking states like Gujarat, Maharashtra, Uttarakhand, Punjab, Himachal, West Bengal, Assam and Orissa are also quite familiar with Hindi except those who live in remote countryside. Thus, Hindi is spoken by the highest number of peoples, to say about more than 250 million. Next in number are Telugu (about 72.10 million), Bengali (about 72 million), Marathi (about 67.5 million), Tamil (about 61 million), Urdu (about 46.2million), Gujarati (about 41.50 million), Malayalam (about 35.4 million), Kannada (about 35 million), Oriya (about 32 million), Bhojpuri (about 24 million) and Punjabi (about 22.5 million). While Bhojpuri is spoken by the people in Eastern U.P. and Bihar as a regional dialect of Hindi, states of Tamil Nadu, Karnataka, Andhra

Pradesh, Orissa, Assam, West Bengal, Maharashtra, Gujarat and Punjab were created purely on language basis. Linguistic assertions combined with cultural identities tend to take political overtones and threaten to disturb the very fiber of the nation quite often with the rising material or economic concerns and ambitions of the base communities of certain states or some particular regions/localities in some states in present times. So has been the scenario in Tamil Nadu, Telangana (Andhra Pradesh), Punjab, Maharashtra, Nagaland, Mizoram, Assam, Gorakhaland (West Bengal), Kashmir Valley at one time or other.

CHECK YOUR PROGRESS: 4

1. Give the name of the languages which is recognized by the Constitution of India.

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20.5: SYMBOLS OF UNITY: TRADITIONAL BACKGROUND

Across all the features of disparities, India displays some basic elements of unity which gives this country a natural claim of a nation in its own right. These are found in its geographical exclusiveness, historical experiences and a mainstream cultural tradition which has knit the communities of this country for generations together before settling down in the form of a modern democratic republican state which can now boast about some new symbols of unity.

20.5.1: Geographical Landscape

The country named India has a unique geographical landscape. Originally it is a land protected by the Himalayan ranges in the north starting from Hindukush touching the coast of the Arabian Sea in west and reaching

the Bay of Bengal in east. In the south the country reaches the great Indian Ocean in a triangular geometrical fashion flanked by the Bay of Bengal and the Arabian Sea on its sides forming a beautiful peninsula. Thus it is demarcated as a sub continent in Asia. Hence, it was referred to Jambu dveep in the ancient literature of India. The land representing the ancient culture within this sub continent was also termed as 'Bharat Khand' and 'Aryavarta'. Keeping aside the political partitions as Pakistan in the west and the Bangladesh in the east in the 20th century the remaining India can still be considered as a geographical whole with the retention of most of its mountainous terrain in the north and the Vindhya girdle along with the Malabar and Coromandal coasts and ranges as well as its river system, fertile plains, the desert of Thar and the plateau of Deccan and south. Even the Greeks in early times and the Arabians in the medieval ages referred to the country east of river Indus or Sindh as India and Hidi or Hindi to be later called as Hind respectively.

The Geographical landscape of India contains all the varieties of Geographical features like high altitude snow laden mountain peaks of the Himalayas, dry mountainous ranges of the Vindhya, deep valleys between the hills in north, north-east and Malabar ranges, waste fertile plains of northern India irrigated by the rivers, desert of Thar in Rajasthan, dense vegetations of north-east and Kerala and even the backwaters of south-west coasts.

The geographical landscape thus, prompts a natural interdependence of the communities of different regions for reasons more than one. While the great fertile tracts offer the staple food resources (Wheat, Rice, Barley, Maize, Bajra, Jwar, lentils, Sugarcane etc., and a variety of vegetables) to all the people of the country, the dense natural vegetation up the Himalayas and in south is the resource of medicinal herbs and a variety of spices and condiments, coconut, coffee and tea which have also been items of export and the source of revenue. The Vindhya and its

offshoots being the oldest mountain ranges are the great source of minerals and raw material for the industries. Then a number of regional physical features provide for various attractions as tourist destinations. This include ice skiing, tracking, rafting, mountaineering and other adventures, and summer stays in the Himalayas and the places like Kodaikanal and Ooti in Tamil Nadu, desert tourism in Rajasthan, Sea bath and Sea sports in beautiful Sea beaches in Goa, Kerala, Tamil Nadu and Orissa and a host of other attractions like back water cruising in Kerala, etc. India is also rich in its flora and fauna which are now protected in Natural forests or Sanctuaries, National Parks, Tiger Reserves, Elephant and Rhino habitats, Deer parks etc. offering enchanting visits of the tourists in Forest Safaries. All this makes the Indians proud about their country and bring them together encouraging the unity of the nation.

CHECK YOUR PROGRESS: 5

1. What are the factors of geographical interdependence of Indian people?

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20.5.2 HISTORICAL TRADITION

India has a long history passing through various phases. It has been a natural seat of civilization and culture with abundance of opportunities for the progress of humanity. Beginning with Indus Valley Civilization and the advent of Vedic Aryans in the north-western part of this land during the 3rd and 2nd millennium B.C., the civilization in India is known to have spread to the Gangetic valley and plains in the east, and then to the central and southern part of the land in a sequential manner. The spread of civilization

and culture in this land incorporated assimilation and accommodation of and synthesis with a number of local and regional elements by way of universalization and parochialization both. This created a historical unity of the communities of this country. This is why this country was referred to as 'Bharat Khand' meaning a land of culture promoted by the Bharatas, the Aryan clan who is supposed to have initiated this process. Then the country also went on receiving a number of ethnic and tribal communities from across the natural boundary in the north-west namely the Persians, Greeks, Parthians, Scythians, Hunas, Arabians, Turks, Afghans and Mughals who settled down in India with one or other leader or ruler of their tribe establishing his rule in one or other part of India at different periods of history. Then it were the Europeans namely, Portuguese, French and British who started settling in the coastal regions of India due to their access to India through Sea route only. The British finally succeeded in controlling the whole of India as their colonial state which made Indians to join hands in its protest and re-create their nation independent of former's rule. The political partition of India in the name of India and Pakistan was also the ultimate result of the policy of divide and rule of the British. Though the political unity of the whole Indian subcontinent was seldom achieved by any ruler before the British in the past, the largest empires are known to be only of Ashok and Aurangzeb earlier, Indian psyche was always drawn towards reaching that goal. The political powers even below the Vindhya dreamt about it, as we know about the Satavahanas of Deccan, Kharavela the king of Kalinga or Orissa, the Chalukyas of Badami, the Rashtrakutas of Manyakheta, the Cholas of Tanjaur and quite later, the Marathas of Maharashtra.

Further, it should be noted that ever since the beginning of the political empires, to say the 6th century B.C. to be precise, India has upheld the culture of co-existence and mutual respect to one another's faiths and beliefs. This is the reason why this country has experienced the rise of so many philosophies and religious movements in this land itself as well as has

been able to accommodate communities belonging to alien faiths coming from outside. There have been occasions when rulers of alien faith showed intolerance and indulged in bigotry, but all such bad acts were reconciled with the passage of time and there was always enough for the resurgence of the communal harmony with the appearance of the leaders of humane virtues and values, the saints and rulers alike. The great emperors like Ashok and Akbar are the examples for the whole humanity of the world who took the Indian polity to great philosophical heights. The exploitative colonial rule of the British also made the Indians to dissolve their mutual differences in their struggle for freedom. All this historical experience has helped to grow the bonds of brotherhood and unity in diversity in India.

We may here add also the heritage sites in India like Ajanta, Ellorra, Bhaja, Karle, Kanheri and Elephanta caves in Maharashtra, Bagh and Bhimabetka caves and rocks in Madhya Pradesh, Udaigiri and Khandagiri Jain caves near Bhubneshwar, the great Buddhist stupas at Amaravati, Sanchi and Saranath, Tajmahal, Delhi, Agra and Fatehpur Sikri forts, Mughal Gardens in Shrinagar, forts of Amber, Jaipur, Jodhpur and Udaipur, ruins at Hamphi and forts of Golkonda, Daulatabad or Deogiri, Kalinjar and many other remains of historical importance besides the temples of antiquity like Khajuraho, Konark and Pagoda temples at Mahabalipuram, Kanchi, Chidambaram, Tanjaur and Madurai which make for the tourist map of India and fill the Indians visiting these sites with a feeling of the greatness of their past and attachment with their country.

CHECK YOUR PROGRESS: 6

1. Which emperors of India are credited for their policies of social integration of the country?

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2. Name the places of ancient caves which are a big attraction for the tourists?

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20.5.3 Mainstream Cultural Traditions and Socio-Economic Interdependence

It is, of course, the cultural unity of this country which gives it the very name Indian. This has not been achieved in a day or simply superimposed by some powerful rulers or communities. But it is a result of the continuous philosophical and cultural exercises supported by its enlightened rulers and classes all through the ages. In this sense, the Vedic-Hindu culture, the oldest in this land, is considered as the way of life and a civilization rather than a religious faith. It has spread to all the nooks and corners of this land and even the communities quite unknown to one another and quite remote and isolated have been practicing it with all their traditional 'vratas' i.e. rites and rituals. The popularization of the Tirthas, the holy places and some great rivers as holy rivers has bound the communities living quite apart in a single thread of culture. Pilgrimage to the far off places in remote hills in Himalayas and to other 'devasthanas' scattered all over India is a great medium of interaction of peoples of different regions (See above: 20.3.2). The four dhamas established by Adi Guru Shankar in the four directions of India namely Badrinath in the north, Jagannathpuri in the east, Rameshwaram in the south, Dwarikapuri in the west, and the 12 Jyotirlings namely Kedareshwar, Kashi Vishwanath, Mahakaleshwar, Bhimashankar, Onkareshwar or Amareshwar, Somanath, Malikarjuna, Trayambakeshwar,

Shri Vaidyanath, Nageshwar or Aundh Naganath, Rameshwaram, Ghrishneshwar or Ghushmeshwar and various 'Shakti-sthan' or the places of the Goddesses and special Tirthas like Varanasi, Prayag, Ayodhya, Mathura, Gaya and Kanchi are enough to knit the Hindu community of this land together.

Besides the Hindu pilgrimage the Indians from all the communities are known for visiting 'dargahs' of Sufi saints like Khwaja Muinuddin Chisti at Ajmer, Nizamuddin Aulia at Delhi and Hazrat Bal at Shrinagar and other regional and local saints like Shri Sai Baba and others who have blessed the humanity in India in medieval ages. It is also important to note that all the major festivals of different communities in India are free from antagonism to one another and are generally appreciated with good wishes by the peoples of different faiths also. So are the Holi and Deewali of the Hindus, Eid-ul-juha and Eid-ul-fitr of the Muslims, Guru Nanak Jayanti or Prakashotsav of the Sikhs, Christmas and Easter of the Christians and Navroj of the Parsis. Peoples from different communities play various important and supportive roles both directly and indirectly in the celebrations of the communities other than their own.

Besides the 'gram-sabha' and 'panchayata' (the village assembly and council respectively) which served multifold purpose of social, administrative and judicial life of the village community in India, another traditional fibre of unity related to main-stream culture happened to be the 'jajmani-system'. It was, in a way, a system of local rural inter-dependence of different communities and the rural lords. It meant service to the rural lord, the jajman, by different occupational peoples like iron-smith, goldsmith, carpenter, washer, barber, bamboo-worker, scavenger, labourers and all who fell in the category of 'kamin', 'pardhan', 'purjan' or 'parjan' or 'parjania' in the sense of the subject people. This they performed only in lieu of the protection and reward and occasional gifts normally in kind, such as grain, fodder, clothing etc. Though the term originally referred to the client for

whom a brahmana priest performed rituals, but later on it came to be referred to the patron or recipient of specialized services. This system of jajmani might also occur between other land holders, farmers and other village professional/skilled craftsman/artisans and non-skilled workers in the same fashion. And, quite interestingly, this system worked among all types of rural folk and their masters or lords irrespective of the religious identities of the people. Though it could never be appreciated in the modern sense of respect for and freedom of an individual, this system kept the people together and fastened with their rural habitat for a number of centuries in the past. Nevertheless, the system of jajmani along with the jamindari was abolished immediately after the coming of the modern Indian Republic.

CHECK YOUR PROGRESS: 7

1. Name the four dhamas and Jyotirlingas which are the places of pilgrimage to the Hindus?

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2. What are the places of pilgrimage where peoples of all the communities tend to reach?

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3. Name the old institutions of rural interdependence and cooperation in the country.

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20.6 SYMBOLS OF UNITY: PRESENT

The Modern Indian Republic firstly discrediting the traditional shortcomings and vices of the old ages tended to bring about the genuine integration of the nation through modern political and administrative restructuring, social and economic reforms and national development programme. A number of new symbols of unity in diversity were evolved or emerged on their own. These can be classified in the structural, philosophical and institutional and other practices of national importance.

20.6.1 National Integration (The Union and Quasi Federal Structure)

Immediately after the declaration of independence on the night of 15th August, 1947 the nation embarked upon the exercise of restructuring the national map with the integration of various regions and regional people and their cultures. Becoming a unitary state in its own right the Indian nation adopted a quasi-federal structure to incorporate and accommodate the wishes and aspirations of all the regions and peoples of free India so as to be called the Republic of India. The basis of the formation of states or provinces was mainly cultural and lingual and also geographical and political as well as economic in few cases. Thus, all the states below the Vindhya mountain range in the south or at its sides in the east and west and also some states in the north and north-east were settled for cultural and lingual reasons, viz. Tamil Nadu, Kerala, Karnataka, Andhra Pradesh, Orissa, West Bengal, Maharashtra, Goa, Gujarat, Punjab, Jammu and Kashmir, Himachal, Uttarakhand, Sikkim, Assam, Meghalaya, Manipur, Mizoram, Nagaland, Tripura and Arunachal Pradesh. Whereas, the states

of Bihar, Uttar Pradesh, Madhya Pradesh, Rajasthan, Haryana, Delhi, Jharkhand and Chhattisgarh and also the areas earmarked as Union Territories (like Pondicherry, Daman and Diu, Lakshadveepa and Andaman islands) fall in other categories. The erstwhile Princely states were merged into their respective states and the rudiments of monarchical system were erased in the ethos of the people's will and new Democracy headed by a President of India. The nation adopted a bicameral system of Central Parliament. One of these two houses is named 'Lok-Sabha' which is of pre-fixed number of representatives of the people to be elected every five year on the basis of the population proportion and geographical area with a view to install a government of the Union to run and look after the whole of the nation. The other house of the Parliament called 'Rajya Sabha'. or the Council of State, is elected through indirect election by the people's representatives of every state with the participation of both the members of the State Assemblies and the 'Lok-Sabha' from their respective State. Twelve members of the 'Rajya-Sabha' are also nominated by the President on the ground of their social merit and contributions to national life. The governance of the States is also done in almost same fashion with the constitutional provision of election of the people's representatives for the State Assemblies every five year. The states in India were provided with the right of initiating and carrying out their policies of education, health and social welfare programmes and maintaining law and order. The Union, of course, retained the right of initiating and directing its own policies of education, health, social welfare and in other domains of national interest with the approval of the majority of the states. The overall development of the nation was planned under a five year plan with the budgeting of the national revenue accrued through a percentile share of the Union in the income of the people whether as agriculturist, industrialist, traders or job workers as well as through public enterprises like Railways and other Industries. The question of the security of the national boundaries and

check on any type of insurgency within the country has to remain the main concern of the Union, and hence all the rights of maintaining and promoting the Security forces and its application as and when necessary is solely reserved with the Union Government. Thus it became a new symbol of Unity in diversity.

CHECK YOUR PROGRESS: 8

1. What is fundamental to the making of the Indian Republic?

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20.6.2 Socialistic Development and Secular Culture

The term Socialist has also been incorporated in the constitutional nomenclature of the nation. It refers to the equality of all the nationals in the eyes of law and removal of all the vestiges of unreasonable privileges of one or other person or communities or classes inherited through wrongful traditions or achieved through present positions of power. Further, it devolves upon the government to take special care of the poor, destitute and helpless people by offering subsidies and provisions of social care. The reservation policy for the scheduled castes and tribes and also for other backward castes is a part of the same.

The application of the policy of mixed economy implying the establishment of the Public Sector Enterprises along with the pursuits in the Private Sector and reserving certain areas like Railways and Defense only in the Public Sector is another feature of the policy of Socialism. The policy

of taxation meaning higher taxes on higher income groups and lower or no taxes for poorer groups does also reflect the same political culture. This has certainly helped the masses to meet the challenges of their life and has made them to feel more secure in a nation run by their own government.

One of the most important features of unity is the secular fabric of the nation's culture. Known as the country of variety of faiths and cultures Indian nation claims to be a secular nation having on official sectarian religion and at the same time, allowing all the philosophies and sects to grow until they come into clash with one another. This is not only provided for in the constitution of Indian Republic but it also suits the psyche of the majority of Indians who normally cherish their multicultural co-existence. So we notice participation and direct or indirect involvement in the cultural business of one community by other communities. Even though, the Islam forbids the making of figures and statues of a human or god and goddesses, Muslim sculptor and craftsmen engage themselves in the making and decoration of the statues of goddess Durga during Durga–Puja in West Bengal, and Ganeshotsav in Maharashtra is also joined by a number of Muslims of the region. Similarly, the Hindus in villages assist the Muslims in Muharram and the like occasions.

Having a great religious tradition secularism in India does not, of course, mean indifference to religious and cultural activities of the peoples of different faiths and cultures. Instead, the nation cares for providing space and facilities and also protection to the organization and practice of different cultural and religious fairs and festivals and observance of their rituals. A great effort of the governments goes into facilitating 'Kumbha Melas' at Prayag, Ujjain and Hardwar, 'Durga-Puja' in West Bengal and other places in eastern region of the country and 'Navaratra' festival in Gujarat, Ganeshotsav in Maharashtra and other day to day ritualistic practices of the Hindus, in assisting Hajj pilgrimage of the Muslims and so many other

celebrations of different communities of the country. Every community is free to erect its own religious shrines and temples without encroaching upon the other's and general public premises and areas. All this helps to grow a culture of unity in diversity.

CHECK YOUR PROGRESS: 9

1. Underline the four special features of Socialist economy in India?

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2. What is the principle of official Secularism in India?

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20.6.3: National Symbols

Finally, in the above mentioned background and the new structural basis for the integration and promotion of culture of co-existence we shall now try to underline such symbols and institutions which depict the national ethos and speak for national unity. These may be both official and general nature.

The Republic of India has several official national symbols including historic document, a flag, an emblem, an anthem, a memorial tower as well as several national heroes. All the symbols were picked up at various times and incorporated in the schedule of the constitution of India.

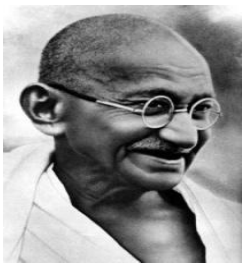
National Flag: The design of the national flag was adopted by the Constituent Assembly just before independence, on July 22, 1947. The flag of India is a horizontal rectangular cloth of the proportion of 2:3 widthwise and lengthwise respectively with horizontally distributed strips of three colours of equal size: saffron, white and green. The saffron remains at the top, white in the middle and green at the bottom. Hence, it is called 'tiranga' or tricolour. In the centre of this tricolour is a navy blue wheel with twenty-four spokes, known as the Ashoka Chakra, although the number of spokes in the actual Ashoka's Chakra is more. The colours of the flag are supposed to denote the ethos of the people of India. The saffron colour is denoting the energy and valour of Indian people. The white colour denotes the sagacity and peaceful approach towards humanity inside and outside the country. The green at the bottom denotes the greenery or prosperity of the people as the basis of the republic of India. The wheel at the centre is a symbol of continuous movement and progress with time as well as depiction of the age old Indian policy of 'Ashokan dhamma' or general ethics for the humanity as a whole.

National Emblem: The National Emblem of India is a Lion Capital of Ashoka's pillar found at Saranath, Varanasi. It was adopted on 26 January, 1950, the day that India became a republic. This Emblem shows only three lions on-looking the three directions in a gorgeous sitting pose with their backs attached to one-another, the fourth lion assumed to be on the back on-looking the fourth direction of the Ashoka's capital is obviously not visible in this two dimensional symbol. The base is circular depicting a wheel in the centre and a horse and a bull on its sides. The Emblem also consists the motto of India- 'Satyameva Jayate' in Devanagari Script taken from

Mundakopanishad, which means 'Truth Alone Triumphs'. This Emblem is quite meaningful. The Lions are the symbol of authority or power which looks pervasive with all the directions in their command. The wheel depicted on the base is a sign of movement and progress. The horse is there to denote quickness and agility and the bull refers to the agricultural strength as the base of the nation.

National Anthem: 'Jana Gana Mana....', the song written by Guru Rabindranath Tagore was officially adopted by the Constituent Assembly as the Indian National Anthem on 24th January, 1950. It rejoices almost all regions and peoples of India in very few lines taking just 52 seconds, as officially prescribed for it.

National Song: 'Vande Mataram' the song composed by Bankim Chandra Chattopadhyay and sung at the 1896 session of the Indian National Congress is accepted as the National Song of India. It personifies India as a mother goddess with all her qualities of humility.



Father of the Nation: Mahatma Gandhi, the chief harbinger of the freedom struggle with his commitment to the Indian tradition of non-violence and for his serious concern for the deprived masses of the country is known as the 'Father of the Nation'. He was called so firstly by Subhas Chandra Bose on Azad Hind Radio from Rangoon, Burma on 4th June, 1944. Later this epithet for Mahatma Gandhi was officially recognized by the Government of India.

National Calendar: The 'Saka Samvat' found in various epigraphic records and traditional literature and historically supposed to have commenced in 78 A.D. with the enthronement of Kanishka the Great has been decided as the National Calendar of India. The Calendar was introduced by the Calendar Reform Committee in 1957, as part of the Indian Ephemeris and Nautical Almanac, which also contained other astronomical data, as well as timings and formulae for preparing Hindu Religious Calendars, in an attempt to harmonize this practice. Despite this effort, local variations based on older sources such as the 'Surya Siddhanta' may still exist. Its use officially started at Chaitra 1, 1879 Saka Era, or March 22, 1957.

	Month	Length	Start date (Gregorian)
1	Chaitra	30/31	March 22*
2	Vaishākh	31	April 21
3	Jyaishtha	31	May 22
4	Āshādha	31	June 22
5	Shrāvana	31	July 23
6	Bhādrapad	31	August 23
7	Āshwin	30	September 23
8	Kārtik	30	October 23
9	Mārgashīrsha (Agrahayana)	30	November 22
10	Paush	30	December 22
11	Māgh	30	January 21
12	Phālgun	30	February 20

National Language: Though, neither the Constitution of India nor any Indian Law has defined a single National Language for the Indian nation, Yet Hindi spoken by and understandable to a majority of Indians has been adopted as the official language of the Indian Union with English as an additional language for official work. Whereas the States in India have their own official languages. Further, Devanagari has been accepted as National Script.

National Animal: The Royal Bengal Tiger (Panthera tigris) of normally yellowish brown colour with vertically inclined black strips found throughout the country except in north-western region has been identified as National Animal.

National Slogan: The nation has now also adopted a National Slogan: 'Sramev Jayate'.

National Aquatic Animal: The Gangetic Dolphin (Platanista gangetica) has been identified as National Aquatic Animal because of its presence only in the pure and fresh water of river Ganga.

National Bird: The Indian Peacock (Pavo cristatus) found in the whole length and breadth of the country has been traditionally depicted in both classical and folk art forms of the country for its beautiful colour and shape. Hence, it is designated as the National Bird of India.

National Heritage Animal: The Indian Elephant has been designated as National Heritage Animal.

National Tree: The Indian Banyan or Indian Fig tree (Ficus bengalensis) called 'Bargad' has been identified as the National Tree for its peculiar characteristics. The branches of this tree root themselves to go on forming new trees and grow over large areas. Hence, it is never supposed to die and is considered immortal. It has also been an integral part of the myths and legends of India.

National Fruit: Mango (Mangifera indica) is called the king of fruits and is identified as the National fruit of India. It has over 100 varieties of different sizes, shapes, colours and flavours. Mangoes have been cultivated in India from time immemorial. It is mentioned and praised in the classical literature. Whether it is the Jataka tales or Kalidasa, Alexander the great or Chinese pilgrim Hieun Tsang, early Indian emperors like Ashoka the great or Mughal emperors, all showed a great love for this fruit. Akbar got 100,000 mango trees planted in Darbhanga, Bihar at a place now known as Lakhi Bagh.

Planting of 'Amravana' or 'Amra vatika' (mango grove) was a fashion among the 'shresthis' or business magnets and elite class of particularly the eastern part of this country. Amrapali, the famous royal courtesan of the Lichchhavi clan of the time of Buddha was named after this fruit only.

National Flower: Indian Lotus (Nelumbo nucifera) is designated as National Flower. It is found throughout India. It is a sacred flower which occupies a unique position in the art and mythology of ancient India. It is considered an auspicious symbol of Indian culture. The normal depiction of Lotus in the art and architecture is in the form of its upward petals. The exception you find in the Ashokan pillar where the petals are inversed.

National River: River Ganga has been acknowledged as National River for the Indians. It is longest river of India originating from the sacred mountain called Kailash and flowing down from Gomukh in the Himalayas to the Gangasagar to reach the Bay of Bengal. It is joined by several streams in the Himalaya itself and then by all the rivers of Gangetic plains in its way to the east. The Gangetic plains have been the epicentre of civilization and culture of India. It is the most heavily populated river basin in the world. The river Ganga is revered by Hindus as mother and as the most sacred river on earth.

National Personification or Bharat Mata: The nation in the tradition of Indians is likened with mother. A National personification of India in the form of mother goddess called 'Bharat Mata' or 'Bharatamba' is also popular. The mother goddess India is usually depicted as a woman clad in an orange or saffron colour sari holding a flag, and sometimes accompanied by a loin. Some big or small temples based on this concept have also been

erected at some places like Indore, New Delhi and elsewhere. However, a temple named 'Bharat Mata' in Varanasi shows a beautiful marble carving of the geographical dimensions of greater India on the floor, instead of any idol of the so named goddess in any form.

National Game: The National Game of India is Hockey or Field Hockey. India saw a golden period of hockey from 1928-1956 when the Indian Hockey team won six successive Olympic gold medals. In all it has won eight gold medals in Olympic. It also won 1975 World Cup besides two more medals (silver and a bronze). The Indian Hockey Federation gained global affiliation in 1927 and joined the International Hockey Federation. Since the time of Independence the Indian team achieved another hat-trick of gold medals at the 1948 London Olympics, 1952 Helsinki Games and the Melbourne Olympics.

Monuments and Buildings of National Importance: A number of monuments and buildings are treated as structures of national importance. A good many of them are the heritage structures also. The outstanding among these are the Red Fort at Delhi, Rashtrapati Bhavan, Parliament House and the India Gate in New Delhi, the Vivekanand Rock at Kanyakumari etc.

National Institutions and Organizations: There are several centres and institutions of education and research which are of national significance. These include Universities, Research Institutes and Organizations for Health, Agriculture, Science and Technology, Defense etc. To name some more important among them you may refer to National Council for Science and Technology; Indian Council of Medical Research; Defense Research and Development Organization (DRDO); University Grants Commission; National Council for Social Science Research; National Council for Historical Research; National Council for Education, Research and

Training; National Children's Science Congress started in 1990s to encourage the children by showcasing their interest in the developments in science and technology; National Information System for Science and Technology (NISSAT), Indian National Satellite (INSAT) and Indian Remote Sensing Satellite System (IRS) etc.

The National Library at Kolkata, the National Museum at New Delhi and various National Parks or protected forests scattered all over the country are the symbols of unity of the nation. You may also be interested to know about the Nehru Yuva Kendra Sangathan (NYKS) which has been promoting youth activities and interaction programmes from a long time in free India. The National Scheme of Social Service (NSS) launched by the Union government in coordination with the States is a unique fiat of motivating and engaging the youth at the graduation level by making them part some time for the organized but voluntary social service to the society and the nation. A National Youth Corps (NYS) has also been organized with the same objective.

National Days: 15th August, the Independence Day, 26th January, the Republic Day, and 2nd October, the birth day of Mahatma Gandhi or the Gandhi Jayanti is celebrated as national days. While on the Independence Day, it is customary of the Prime Minister to address the nation from the walls (Pracheer) of the Red Fort in Delhi, the Republic Day is celebrated with great gaiety at Raj path in New Delhi. A great procession of peoples representing different provinces and regions showcasing their cultures and, security forces exhibiting their defense capabilities, as well as, of the heroes of the nation in different fields or international events is taken out at this occasion. This makes a real seen of unity in diversity of this country. On the day of Gandhi Jayanti also several programmes are organized officially to cherish the memory of Gandhi ji and his principles. Mahatma Gandhi's day

of demise is commemorated as Martyrs Day on 30th January. Then there are several other days which are celebrated nationally. To name a few you may account for National Youth Day on 12 January, the day of the birth of Swami Vivekanand, Pdt. Jawaharlal Nehru's birthday on 14th November as 'Bal Divas', Dr. Radhakrishnan's birthday on September 5 as Teacher's Day, Dr. Baba Saheb Bhimrao Ambedkar's birthday on 14th April as 'Samata Diwas' , C.V. Raman's birthday on 28th February as National Science Day, 15th January as the Army Day and 25th January as National Tourism Day when Himachal Pradesh became the 18th State of India.

A convention of taking out **rallies** of secular nature as a part of the social and health awareness programmes of the government is known.

A number of **fairs and festivals** are organized at national level to promote national integration as well as to expedite development process. Annual or periodical cultural fairs are organized to encourage the regional folk cultures. Craft Melas are organized to promote local craft traditions. So also, the book fairs, exhibition of industrial and scientific fiats, agricultural fairs and trade fairs are held at national level mostly in the national capital or sometimes, at some other capital cities of the country.

The nation has also organized its **sports and games** activities at national level in order to participate in international events. The National Associations and Federations of Sports and Games and also Board for some particular game in some cases like Cricket are entrusted with the responsibility of organizing competitions at zonal and national level with a view to pick national team in their respective items. There is also a National Olympic Committee affiliated to the International Olympic Committee which is authorized to organize Asian, Commonwealth and Olympic Games and Athletic meets with the approval of the respective Committees at the international level. The selection of the National Teams for Team Events and individuals for individual events for participating in the international competitions promotes an integrated image of the nation. A National

Institute of Sports, Science and Medicine (NISSM) has also been planned to look after the scientific progress of sports and sportsmen.

Finally, it is the **National Defense Forces** which is the most important symbol of unity of the nation. The national security is directly a concern of the Union which raises and maintains the defense establishment. Most of the armed regiments of the country have been raised on the line of martial traditions of certain tribes and communities like Sikhs, Rajputs, Jats, Gorakhas, Kumayunis, Garhawalis, Marathas and the like. This is a clear symbol of unity in diversity.

National Awards and National Level Awards: The nation has launched a number of National Awards to acknowledge the excellence of its citizens in their service to the nation and other achievements. Firstly, it is Padma awards like Padmashree and Padmabhushan which is conferred upon the peoples of very high repute in their field of activities such as literature, arts and crafts, sports, agriculture, science and technology, social service etc. The 'Bharat Ratna' is the highest honour conferred upon someone of outstanding importance for the nation. Then there are awards like Sahitya Academy Award, Vyas and Kalidas Samman and Jnanpeeth Award as the highest honour in literature; Tansen and Saraswati Samman and Sangeet Natak Academy Award in performing arts; National Energy Conservation Award; National Award of Earth Sciences; Shanti Swarup Bhatnagar Award for technology and science; Jamana Lal Bajaj Award in technology of social welfare; National Film Award; Rajiv Gandhi Khel Ratna Awards, Dhyanchanda Award; Indira Gandhi Award for National Integration; Rajiv Gandhi National Sadbhavana Award and a host of other awards which are meant to keep alive the national ethos.

CHECK YOUR PROGRESS: 10

1. What are specifications of the National Flag of the Republic of India?

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2. Name the following: a. National Emblem; b. National Calendar; c. National Animal; d. National Bird; e. National Flower; f. National Slogan; g. National Fruit; h. National Game; i. National River

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3. What is the special feature of the Republic Day of India?

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4. Give full forms of the following: a. NISSAT, b. INSAT, c. NYKS

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20.7 SUMMARY

Thus you have learnt about the roots and forms of traditional disparities in the country on the one hand, and the scope of unity in this country from the other. You could know that India is a nation of multiple ethnicity, cultures and faiths. You could also know about social disparities and regional and lingual diversities of the land. Then you learnt about the geographical interdependence and historical and cultural settlements among the peoples of India which form the basis of unity of the people and helped to grow this country into a nation. Finally you could also know the present political structure and social philosophy of the Indian nation which is manifested in various symbols of unity in all the walks of the life.

20.8 ANSWERS TO CHECK YOUR PROGRESS

CHECK YOUR PROGRESS - 1

1. According to B.S. Guha, Indian population is derived from six ethnic groups: Negritos, Proto-Austroloids, Mongoloids, Mediterraneans or Dravidians, Brachycephals and Nordic Aryans.

2. The concept of Aryan race has been persistently challenged by a number of Historians and lately by the Genetic Scientists on the basis of DNA studies. Now it is asserted that no purer race types can be ascertained in the Indian population.

CHECK YOUR PROGRESS - 2

1. The Vedic-Hindu, we may call, is the religion which owes its origin to the sacred Vedas. It is a theistic religious culture mainly popular as the culture of idol-worshippers. Personification of almost all the powers of nature as deities or gods and goddesses are the predominant features of this religion. Again, a majority of the Hindus believing in the incarnations of the supreme god, particularly Vishnu, worships Rama

and Krishna as its popular gods. God Shiva and Goddess Durga or Shakti is other popular forms of Hindu pantheon who are worshipped in hundreds of forms and names all over India. Visiting holy places or tirthas as pilgrimage, bathing in holy rivers an observance of vrat (fast) and dan (offering alms/charity) etc. are some common features of Hindu way of life. Hinduism advocates the doctrine of 'karma', 'dharma', re-birth, immortality of soul, renunciation, and 'moksha'. The Hindus give great attention to the funeral rites, and the practice of 'pinda-dan' (offering oblations to ancestors) is very commonly known among them.

2. They display the practice of community worship at scheduled times in the mosques which are must in their vicinity.

3. The Sikhs are quite organized and they remain associated with the Gurudwaras and its activities in their vicinity. Most of their social activities are associated with the Gurudwaras.

4. The Christians in India tend to copy the western cultural patterns along with some local cultural traits.

5. a. Jains presently hail from Rajasthan and Gujarat.

b. Buddhism in present India is survived only by the Tibetan people in Leh and Laddakh, some other hill peoples or tribes in the Himachal, Uttarahkand, Sikkim and adjacent Himalayan tracts.

c. Parsis are confined to Mumbai and in some parts of Gujarat.

d. Bohras are a peaceful business community mainly found in Gujarat and Maharashtra.

6. About 2/3rd of the total tribal population of the country is found in the states namely Gujarat, Madhya Pradesh, Chhattisgarh, Jharkhand, Orissa, and Maharashtra. In Andhra Pradesh, Rajasthan and West Bengal we find just above 20 lakh population of tribes, whereas in Mizoram, Nagaland, Meghalaya, Arunachal Pradesh, and Tripura and also in Union territories the tribes constitute 70 to 95 % of their total population. Hence the states in north-east were created on tribal lines

itself, and newer states like Jharkhand and Chhattisgarh also came into existence having the same background.

CHECK YOUR PROGRESS - 3

1. In the Hindus castes are related to their ritual status as per the hierarchical position of the four varnas, viz. Brahmana, Kshatriya, Vaishya and Shudra.

2. The social classes are based on their traditional as well as new occupational and economic positions. New political and administrative class, business magnets, neo-rich industrialists, traders, builders, contractors and high salaried people have now joined the traditionally rich class in the present days. A big divide between the rich and poor is visible with a few people from middle class also achieving some luxurious positions on the one hand, whereas, a majority of them becoming hard pressed on the other. A further larger number of the petty farmers, workers, labourers, artisans, craftsmen, and a host of low salaried people etc. is left out to live a life of misery and despair.

CHECK YOUR PROGRESS - 4

1. There are now twenty two officially recognized languages in the constitution of India. These are Assamese, Bengali, Bodo, Dogri, Gujarati, Hindi, Kannada, Kashmiri, Konkani, Maithili, Malayalam, Manipuri, Marathi, Nepali, Oriya, Punjabi, Sanskrit, Santhali, Sindhi, Tamil, Telugu and Urdu.

CHECK YOUR PROGRESS - 5

2. The geographical landscape prompts a natural interdependence of the communities of different regions for reasons more than one. While the great fertile tracts offer the staple food resources, the dense natural vegetation up the Himalayas and in south is the resource of medicinal

herbs and a variety of spices and condiments. The Vindhya and its offshoots are the great source of minerals and raw material for the industries. Then a number of regional physical features provide for various attractions as tourist destinations.

CHECK YOUR PROGRESS - 6

1. The great emperors like Ashok and Akbar are the examples for the whole humanity of the world who took the Indian polity to great philosophical heights worth for social integration.

2. The caves in India at Ajanta, Ellorra, Bhaja, Karle, Kanheri and Elephanta in Maharashtra, at Bagh and Bhimabetka in Madhya Pradesh, at Udaigiri and Khandagiri near Bhubneshwar are the main attraction of the Tourists.

CHECK YOUR PROGRESS - 7

1. The four dhamas established by Adi Guru Shankar in the four directions of India are: Badrinath in the north, Jagannathpuri in the east, Rameshwaram in the south, Dwarikapuri in the west. The 12 Jyotirlings are: Kedareshwar, Kashi Vishwanath, Mahakaleshwar, Bhimashankar, Onkareshwar or Amareshwar, Somanath, Malikarjuna, Trayambakeshwar, Shri Vaidyanath, Nageshwar or Aundh Naganath, Rameshwaram, Ghrishneshwar or Ghushmeshwar

2. All the communities are known for visiting ‘dargahs’ of Sufi saints like Khwaja Muinuddin Chisti at Ajmer, Nizamuddin Aulia at Delhi and Hazrat Bal at Shrinagar and other regional and local saints like Shri Sai Baba and others who have blessed the humanity in India in medieval ages.

3. Besides the ‘gram-sabha’ and ‘panchayata’, there was ‘jajmani-system’. It was, in a way, a system of local rural inter-dependence of different communities and the rural lords.

CHECK YOUR PROGRESS - 8

1. Becoming a unitary state in its own right the Indian nation adopted a quasi-federal structure to incorporate and accommodate the wishes and aspirations of all the regions and peoples of free India so as to be called the Republic of India.

CHECK YOUR PROGRESS - 9

1. It devolves upon the government to take special care of the poor, destitute and helpless people. The application of the policy of mixed economy implying the establishment of the Public Sector Enterprises along with the Private Sector and the policy of taxation meaning higher taxes on higher income groups and lower or no taxes for poorer groups is other feature of the policy of Socialism.

2. Known as the country of variety of faiths and cultures Indian nation claims to be a secular nation having no official sectarian religion and at the same time, allowing all the philosophies and sects to grow until they come into clash with one another.

CHECK YOUR PROGRESS - 10

1. The flag of India is a horizontal rectangular cloth of the proportion of 2:3 widthwise and lengthwise respectively with horizontally distributed strips of three colours of equal size: saffron on the top, white in the middle and green at the bottom. In the centre of this 'tiranga' or tricolour is a navy blue wheel with twenty-four spokes, known as the Ashoka Chakra.

2. a. Lion Capital of Ashoka's Pillar; b. Saka Samvat; c. Bengal Tiger; d. Peacock; e. Lotus; f. 'Srammev Jayate'; g. Mango; h. Hockey; i. Ganga

3. The Republic Day is celebrated with great gaiety at Raj path in New Delhi. A great procession of peoples representing different provinces and regions showcasing their cultures and, security forces exhibiting their defense capabilities, as well as, of the heroes of the nation in different fields or international events is taken out at this occasion. This makes a real seen of unity in diversity of this country.
4. a. National Information System for Science and Technology
   b. Indian National Satellite
   c. Nehru Yuva Kendra Sangathan

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