

## Essence of Traditional Knowledge

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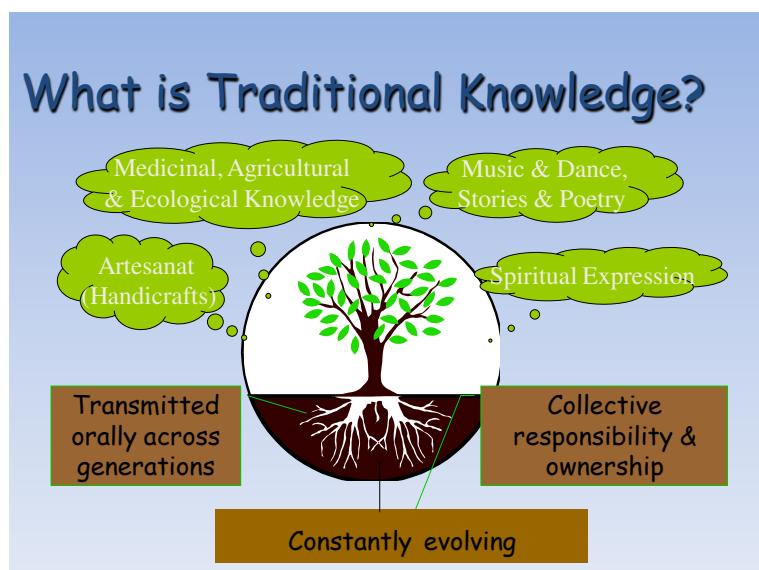
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Hello Learners, in the last video we discussed on the Course Contents of Essence of Traditional Knowledge, in this video, let us try to understand the Definition and meaning of Traditional Knowledge.

- Traditional knowledge refers to the knowledge, innovations and practices of indigenous and local communities around the world.
- Developed from experience gained over the centuries and adapted to the local culture and environment.
- It tends to be collectively owned and takes the form of stories, songs, folklore, proverbs, cultural values, beliefs, rituals, community laws, local language, and agricultural practices, including the development of plant species and animal breeds.
- Traditional knowledge is transmitted from generation to generation orally.
- “Traditional knowledge” is an open-ended way to refer to tradition-based literary, artistic or scientific works; performances; inventions; scientific discoveries; designs; marks, names and symbols; undisclosed information; and all other tradition-based innovations and creations resulting from intellectual activity.

### Definition

- The definition of traditional knowledge used by the World Intellectual Property Office (WIPO) includes indigenous knowledge relating to categories such as agricultural knowledge, medicinal knowledge, biodiversity-related knowledge, and expressions of folklore in the form of music, dance, song, handicraft, designs, stories and artwork.



## **How do Native people define traditional knowledge?**

- It is practical common sense based on teachings and experiences passed on from generation to generation.
- It is knowing the country. It covers knowledge of the environment - snow, ice, weather, resources - and the relationships between things.
- It is holistic. It cannot be compartmentalized and cannot be separated from the people who hold it. It is rooted in the spiritual health, culture and language of the people. It is a way of life.
- Traditional knowledge is an authority system. It sets out the rules governing the use of resources - respect, an obligation to share. It is dynamic, cumulative and stable. It is truth.
- Traditional knowledge is a way of life -wisdom is using traditional knowledge in good ways. It is using the heart and the head together. It comes from the spirit in order to survive.
- It gives credibility to the people.

## **Comparisons between indigenous and scientific knowledge**

- The interest to compare scientific and traditional knowledge comes from collecting traditional knowledge without the contextual elements.
- For example, Native people have a far richer and more subtle understanding of the characteristics of ice and snow than do non-indigenous people. In fact, some Native classification is available only by virtue of its relationship to human activities and feelings. These comparisons sometimes incorrectly lead science practitioners to trivialize traditional understanding.
- For many indigenous people today, the communication of traditional knowledge is hampered by competition from other cultures that capture the imagination of the young. They are bombarded by technology that teaches them non-indigenous ways and limits the capacity of elders to pass on traditional knowledge to the young. As the elders die, the full richness of tradition is diminished, because some of it has not been passed on and so is lost. It is important therefore to find ways of preserving this knowledge.

In this video, we understood the meaning and definition of Traditional knowledge and the comparison between indigenous knowledge and scientific knowledge and in the next video, let us understand the Comparisons between traditional and scientific knowledge with respect to its style and with respect to its use.

Thank you Learners

## **Essence of Traditional Knowledge**

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Hello learners.

Welcome to the Indigenous Knowledge session. In this session, we will talk about indigenous knowledge and its definition, characteristics of indigenous knowledge, the significance of indigenous knowledge, the importance of indigenous knowledge, challenges faced, and the difference between indigenous knowledge and western knowledge. Indigenous knowledge or IK refers to the skills, knowledge, and beliefs utilized by native people to survive in a given geographic region. The knowledge accumulated by indigenous or local communities over generations living in a specific environment can also be broadly construed as indigenous knowledge or IK. The term encompasses all forms of knowledge, technologies, skills, practices, and beliefs that assist the community in creating stable livelihoods within their respective environments.

Let's see the definition of indigenous knowledge.

Indigenous knowledge can be defined as "A body of knowledge built up by a group of people through generations of living in close contact with nature" (Johnson, 1992). As per UN, the term "Indigenous" is defined as "Groups of people whose social, cultural and economic conditions distinguish them from other sections of the national communities, and whose status is regulated wholly or partially by their own customs or traditions or by special laws or regulations. People in independent countries who are regarded as indigenous are considered as descent people who inhabited geographical region to which belongs, at the time of colonization or the establishment of present state boundaries".

Most people think of indigenous knowledge as outdated, backwards, static, or 'unchanging.' Indigenous people are the first settlers in a specific location, who have a different culture and belief system example, the local Tribal, Native, First, or Aboriginal populations.

It has led to widespread use of the term local knowledge, which refers to any knowledge possessed by a group that lived off the land for a long period in a particular area.

In this approach, it is not necessary to understand whether the people in question are the original inhabitants of an area. What is important is to identify how people - aboriginal or non-aboriginal - in a particular region view and interact with their

environment, so that their knowledge can be mobilized for the design of effective interventions.

### **So, what are the characteristics of indigenous knowledge?**

Its fundamental principles are dynamic, methodical, and universal.

The transmission occurs verbally rather than in writing.

It is based on teachings and knowledge experience that are passed down from generation to generation.

It is holistic in nature.

It can give people credibility.

It is based on observational experience and may be beneficial for decision making.

It governs the use of resources.

It is a way of living for their survival.

It is associated with the sustainable use of native resources.

Examines the holistic understanding of biological and human systems.

### **Let's now look at the significance of indigenous knowledge.**

- The survival of every human being depends on the wholeness of nature and the elements it contains.
- It describes the specific circumstances of communities in connection to the environment and offers practical solutions to people's issues.
- It explains how cultural behaviours resulted from human adaptation to their environment
- Knowledge about 'Indigenous or Traditional knowledge' is a mix of simple but applied education, economics, politics, religion, sciences, and technologies found in indigenous societies.
- It is fundamental knowledge, but it provides a rich foundation for the development of modern society.

### **So, why indigenous knowledge is important?**

Indigenous knowledge is given for local empowerment and development, increasing self-sufficiency and strengthening self-determination.

- The indigenous population can also contribute valuable information regarding how to manage the local environment.
- Indigenous knowledge offers local communities, particularly the marginalized, with problem-solving solutions.
- Indigenous knowledge on development challenges is an important component of global knowledge.
- Indigenous knowledge is a valuable resource that is less utilized in the development process.
- Using indigenous wisdom to obtain a deeper understanding of your surroundings might be beneficial.

**Let's look at the challenges faced in using indigenous knowledge.**

- Lack of adequate management
- Lack of documentation
- Understanding their knowledge is eroding
- Less importance is given to indigenous knowledge

Commercialisation and economic instability can destroy indigenous knowledge

So, how indigenous knowledge is different from western knowledge. Let's see.

- Indigenous knowledge is a visual representation of oral knowledge whereas, western knowledge is based on written words.
- Indigenous knowledge is learning by doing and experiencing whereas, western knowledge is through formal education.
- Indigenous knowledge has a holistic approach whereas, western knowledge has a reductionist approach.
- Indigenous knowledge is subjective and western knowledge is objective.
- Indigenous knowledge sharing is through storytelling whereas, western knowledge is through a didactic approach.

With this, we come towards the end of our session. In today's session, we discussed about indigenous knowledge and its definition, characteristics of indigenous knowledge, the significance of indigenous knowledge, the importance of indigenous knowledge, challenges faced, and the difference between indigenous knowledge and western knowledge.

I hope you would have got a fair understanding of the essence of indigenous knowledge  
Thank you and Happy Learning!

Thank you Learners

## Studies and Reviews of Traditional Knowledge

We will discuss about the related studies in Traditional Knowledge, between the years 2000

Name of the Research Title	Traditional knowledge of Kani tribals in Kouthalai of Tirunelveli hills, Tamil Nadu, India
Author name	M.Ayyanar and S.Ignacimuthu
Year of the study	2005
Objectives	To study the importance of medicinal plants in the primary health care of the people.
Methodology	Ethno botanical survey

and 2021

Findings	This study revealed that medicinal plants still play a vital role in the primary healthcare of the people.
Summary	Traditional medicines have the potential to form the basis of pharmaceutical drugs for the treatment of a range of diseases. Thus, the loss of these potentially valuable genetic resources ultimately affects the whole society. The information gathered from the tribals is useful for further researchers in the field of ethnobotany, taxonomy and pharmacology. This study offers a model for studying the relationship between plants and people, within the context of traditional medical system.

Name of the Research Title	Conservation of the orange-bellied Himalayan squirrel <i>Dremomys lokriah</i> using a traditional knowledge system: a case study from Arunachal Pradesh, India
Author name	Mihin Dollo, G.V. Gopi, Karthik Teegalapalli and Kripaljyoti Mazumdar
Year of the study	2010
Objectives	To report on the socio-ecological values of <i>D. lokriah</i> and the traditional hunting system, and conservation initiatives implemented by the Apatani community to conserve the species
Methodology	Case Study
Summary	It is an opportunity for government agencies and conservationists to merge a traditional knowledge system with modern conservation methods and strengthen participatory conservation management.

Name of the Research Title	Phytotherapy and traditional knowledge of tribal communities of Mayurbhanj district, Orissa, India
Author name	S. K. Panda , S. D. Rout , N. Mishra and T. Panda

Year of the study	2011
Objectives	To know the knowledge and usage of herbal medicine for the treatment of various ailments among tribes.
Methodology	Field Survey

Findings	The results have revealed that 112 plant species were used for medicinal purposes in the surveyed area.
Summary	<p>The inventoried species comprise 62 families. The most important medicinal families were: Asteraceae, Euphorbiaceae, Fabaceae, Rutaceae, Solanaceae and Zingiberaceae</p> <p>The indigenous phototherapy of tribes can provide a useful alternative to conventional human health care.</p> <p>Traditional knowledge system is important for modern societies, not only because traditional knowledge itself is a valuable aspect of cultural heritage and should be protected in its own right, but also because of its great value in modern development, especially regarding the sustainable use of forests, ecosystem services and management.</p> <p>It is an urgent task to record the posterity, whatever is valuable in the tradition of the tribes, their way of life and their knowledge of the plants before all these disappear.</p>

Name of the Research Title	Traditional Knowledge Protection: An Indian Prospective
Author name	Mangala Hirwade and Anil Hirwade
Year of the study	2012
Objectives	To analyse the features of indigenous knowledge, protection of traditional knowledge in India and its benefits, biopiracy issues, and Indian experience
Methodology	Qualitative
Summary	<p>India has experienced various initiatives regarding the protection of traditional knowledge under intellectual property rights, which is a major step to curb biopiracy and in many of these cases the country had to fight for revocation of the granted patents which involved huge costs and time.</p> <p>India has taken misappropriations of its traditional knowledge by developed countries through patenting system.</p>

Name of the Research Title	Studies on Traditional Knowledge of Ethnomedicinal Plants in Jawalamukhi, Himachal Pradesh, India
Author name	Sharma Arti, Santvan Virender Kumar , Sharma Pooja and Chandel Sangita
Year of the study	2014
Objectives	To explore traditional medicinal knowledge of plants of Jawalamukhi shakti peeth, Himachal Pradesh.
Methodology	Ethnobotanical survey

Findings	Found that 25 different plants belonging to 20 families are used to treat various diseases.
Summary	<p>The present study shows that Jawalamukhi region is rich with valuable medicinal flora and people are enriched with folk traditional knowledge about these herbs.</p> <p>Though this knowledge is passing orally from one generation to another but it has not been documented yet. So documentation of this knowledge is necessary for safeguarding this valuable information for the well being of future generation.</p> <p>All these plants need to be evaluated through phyto and pharmacological investigation to discover their potentiality as drugs.</p> <p>The present study will provide new incentive to the traditional system of healthcare and also will be helpful for researcher and pharmaceutical industries to find out the other uses of plants which would be helpful to modern healthcare system.</p>

Name of the Research Title	Traditional knowledge on poisonous plants of Udhampur district of Jammu and Kashmir, India
Author name	Harpreet Bhatiaa R.K.Manhas Kewal Kumar & Rani Magotra
Year of the study	2014

Objectives	To collect and systematically document the traditional knowledge of poisonous plants of Udhampur District for the benefit of humanity before it is entombed forever.
Methodology	Qualitative and Quantitative
Findings	A total of 90 toxic plants were identified from the study site. Most dominant toxic families were Fabaceae, Asteraceae, Solanaceae, Apocynaceae and Euphorbiaceae.
Summary	Further phytochemical and pharmacological studies are required to ascertain the toxic components of the poisonous plants, so that they may be utilised for the betterment of future generations.

Name of the Research Title	Protection of Traditional Knowledge and Plant Intellectual Property Rights: Emerging Challenges and Issues in India
Author name	Sanjit Kumar Chakraborty
Year of the study	2017

Objectives	
Methodology	Qualitative
Summary	Adequate and effective steps must be taken to promote the development, towards the protection of traditional knowledge, including the resolution of underlying issues such as land rights and the need to respect and maintain the lifestyles of local and indigenous communities in their suitable environment.

Name of the Research Title	Traditional Knowledge and its Efficacy in Economic Growth
Author name	MS. SOFIA KHATUN AND MRS. DEEPA RANI SALIAN
Year of the study	2020

Objectives	To develop a global legal instrument for helping members outside the local community threshold to access traditional knowledge
Methodology	Qualitative
Findings	Both positive as well as defensive IPR systems were used for protecting the traditional knowledge of indigenous people in India.
Summary	<p>Technical advice is required to be circulated among community members such that they are able to make effective utilization of systems of IPR.</p> <ul style="list-style-type: none"> <li>● The representatives of the community members should be encouraged by local state authorities so that they take more active participation in annual and quarterly meetings held by the WIPO agency.</li> <li>● The members of the WIPO agency should provide assistance to strengthen and develop regional and national systems for safeguarding traditional knowledge. The tools for the protection of traditional knowledge include the imposition of laws, regulatory policies, practical instruments and the use of information systems.</li> <li>● There is also a need for providing “hands-on training” system for the management of “intellectual property rights” and boosting interests of the people for documenting traditional cultural manifestations and knowledge.</li> </ul>

Name of the Research Title	Zootherapeutic uses of animals and their parts: an important element of the traditional knowledge of the Tangsa and Wancho of eastern Arunachal Pradesh, North-East India
Author name	Salomi Jugli, Jharna Chakravorty & Victor Benno Meyer-Rochow
Year of the study	2020
Objectives	To investigate zootherapeutic uses among two tribes who inhabit different areas of North-East India: the Tangsa and the Wancho.
Methodology	Field Survey from May 2015 to March 2016

Findings	<p>Researchers found that the Tangsa make greater use of animals than Wancho and use predominantly a variety of mammals (47%) followed by birds (16%) of the 55 species of animals considered therapeutic by them.</p> <p>The Wancho informed us of using 20 species, of which birds and their products account for 37%, while mammals and insects feature in 26% and 21%, respectively.</p>
Summary	<p>The tribal people must understand that preserving their traditional knowledge of animals and their products to treat diseases and disorders depends on the availability of the raw material, i.e. the animals.</p> <p>To discourage needless killing of the latter and help tribal people to adopt an attitude that sees modern and traditional therapies side by side, effectively substituting each other, is a challenge of the future that needs to be met.</p> <p>Declaring certain species, threatened by extinction, taboo by elders or influential community leaders (cf., Meyer-Rochow 2009) rather than increasing fines could also help in this context.</p>

Name of the Research Title	Traditional Knowledge of the Utilization of Edible Insects in Nagaland, North-East India
Author name	Lobeno Mozhui,L.N. Kakati ,Patricia Kiewhuo and Sapu Changkija
Year of the study	2020

Objectives	To document the existing knowledge of entomophagy in the region, emphasizing the currently most consumed insects in view of their marketing potential as possible future food items.
Methodology	Quantitative
Findings	Assessment was done with the help of semi-structured questionnaires, which mentioned a total of 106 insect species representing 32 families and 9 orders that were considered as health foods by the local ethnic groups.
Summary	<p>The present study, not only raises awareness among the tribal communities but also develops deep interest amongst policy makers and stakeholders of the potential growth of the edible insect sector and thereby to promote funding into edible insect research and development.</p> <p>We believe that mass production, proper commercialization, and marketing strategies can improve livelihoods of tribal communities (especially the womenfolk) living in remote villages.</p>

Name of the Research Title	A Primer to Traditional Knowledge Protection in India: The Road Ahead
Author name	Shambhu Prasad Chakrabarty and Ravneet Kaur
Year of the study	2021
Objectives	To deliberate about indigenous peoples (of India) and their natural conservation practices through the lens of Intellectual Property Rights
Methodology	The methodology adopted in this paper incorporates drawing of conclusion using cross-country analysis for solutions to address the challenges brought forth by this complicated position.

Findings	
Summary	<p>It is imperative to state that the limited Traditional Knowledge and Traditional Cultural Expressions still left amongst the people, mostly the elderly requires urgent protection and documentation.</p> <p>The young must be assured of the economic viability of their ancestral knowledge.</p> <p>Special measures should be taken to promote these TK and TCEs and retrospectively protect the rights of these peoples with a robust legal framework to implement benefit sharing.</p>

## **Essence of Traditional Knowledge**

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In the last video, we learnt about the definition and meaning of traditional knowledge and in this video, we will learn the comparison between Traditional Knowledge and Scientific Knowledge

**Let us compare traditional and scientific knowledge with respect to its styles**

<b>Indigenous Knowledge</b>	<b>Scientific Knowledge</b>
assumed to be the truth	assumed to be a best approximation
sacred and secular together	secular only
teaching through storytelling	didactic
learning by doing and experiencing	learning by formal education
oral or visual	written
integrated, based on a whole system	analytical, based on subsets of the whole
intuitive	model- or hypothesis-based
holistic	reductionist
subjective	objective
experiential	positivist

Similarly let us learn the comparison between traditional and scientific knowledge *in use*

Indigenous Knowledge	Scientific Knowledge
lengthy acquisition	rapid acquisition
long-term wisdom	short-term prediction
powerful prediction in local areas	powerful predictability in natural principles
weak in predictive principles in distant areas	weak in local areas of knowledge
models based on cycles	linear modeling as first approximation
explanations based on examples, anecdotes, parables	explanations bases on hypothesis, theories, laws
Classification: <ul style="list-style-type: none"><li>• a mix of ecological and use</li><li>• non-hierarchical differentiation</li><li>• includes everything natural and supernatural</li></ul>	Classification: <ul style="list-style-type: none"><li>• based on phylogenetic relationships</li><li>• hierarchical differentiation</li><li>• excludes the supernatural</li></ul>

I hope in this video, you were able to understand the comparison between Traditional Knowledge and Scientific Knowledge.

Thank you Learners.

**Hello Learners,**

**In this session let us discuss on the Traditional Medicine and Herbal Healing Practices in India**

### **Traditional Medicine**

- Do you all know what is traditional medicine
- Are we using any herbal medicine in the present day
- Do we know the origin and development of medicine in India

Rig-Veda, considered as one of the oldest treatises of human knowledge which was created during 4500 BC to 1600 BC. It is supposed as the ancient repository that stated about therapeutic usages of plants of the Indian subcontinent

### **Introduction**

India has a rich traditional knowledge and heritage of herbal medicine.

India is the largest producer of medicinal herbs and is called as botanical garden of the world.

But due to easy availability and fast action conventional allopathic medicines are used in large scale, the significance of traditional medicines went down.

In recent times due to side effects and growing cost of allopathic medicine, people are now looking for alternative medicines, herbal medicines being one of them.

### **Summary of Literature**

Traditional medicine particularly herbal medicine considered as a major healthcare provider around the globe particularly in rural and remote areas. A large section of people depends on such medicine for their primary healthcare. Indian traditional medicine or medicinal plants are also considered as a vital source of new drug. Mainstreaming of such medicine is important for the people. Several steps have been taken in India to promote such medicine and to integrate them with the modern medicine.

- Evidence of ancient medicinal systems in India were traced back at the time of the Indus valley civilization. Archeological evidence of Harappa and Mohenjodaro suggested the presence of a traditional medicinal system at that time. It was interpreted that use of plants, animals and mineral based drugs were done by Indus people.
- The contribution of plants, as raw material for making medical formulations, is significant in the Indian systems of medicine, and over 6,500 species of plants are known to occur in India those are used by various streams of traditional health care practitioners.
- The traditional system of medicine in India functions through two major streams – the local health tradition and the classical scientific system of medicine. The carriers of local health care system are millions of people who cure diseases at home as a birth attendant, bonesetters, and practitioners of snake bite treatment, jaundice treatment etc. The classical scientific system of medicine has evolved with the philosophical

explanation and is expressed in various manuscripts. Such system of medicine exists in the name of Ayurveda, Unani, Siddha and Tibetan

### **Ayurvedic system of medicine**

- The Ayurvedic system of medicine is an age-old system of therapy, which is associated with the Vedic civilization in India. The oldest existing literature on this form of treatment is mentioned in Rigveda around 4500-1600 B.C. Ayurveda is a holistic system of treatment, which is amalgamation of use of food, medicine and other measures like exercise and behavior (Kala, 2006a; Katiyar, 2006). Life in Ayurveda is conceived as the union of body, senses, mind and soul. Ayurveda regards human body as a composition of five basic elements namely, earth, water, fire, air and vacuum (ether), and any illness is considered the result of absence of a balanced state of the total body matrix. The disease is diagnosed by examining the general physical condition of the patient and pulse reading, along with examining urine, excreta, eyes, tongue, skin, and auditory functions. Once disease is diagnosed, the treatment measures involve use of medicines, specific diet and prescribed routine activity

### **Unani system of medicine**

- The Unani system of medicine was originated in Greece and later introduced in India by Arab and Persians. Like Ayurvedic system, the Unani system of medicine prescribes daily diet quantity to patient and also depends on whole drug therapy in which the active principle of drug is not isolated (Ansari, 2006). Unani medicine assumes that the drugs possess their own temperament to act. They may be hot, cold, moist and dry. Similarly, each individual possesses his own temperament, physical structure, self-defense mechanism and reaction to environmental factors. The medicine is thus prescribed based on such factors of the person undergoing the treatment (Rais, 1986; Ahmad, 1992).

### **Siddha medical system**

- The Siddha medical system is originated in southern India during 10th to 15th century and like most of the traditional systems of medicine it follows pulse reading to diagnose the ailments (Daniel, 1984). In Siddha, like Ayurveda, any ailment in human body is thought a result of imbalance of three humors – bile (pitta), wind (vayu) and phlegm (kaph). This system of medicine has developed and accumulated a rich treasure of therapeutic knowledge in which use of metals and minerals is often prescribed (<http://indianmedicine.nic.in/>). It also emphasizes on individualistic approach of treatment as it takes into account the age, sex, habitat, appetite, mental frame, physical condition and surrounding environmental of the patient.

### **Tibetan medical system**

- Tibetan medical system is flourished in the trans-Himalayan region, especially in Tibet, Ladakh and Lahaul-Spiti where the earlier inhabitants used to practice shamanism under the name Ban (Dash, 1994; Kala, 2003). In due course of time, Buddha Bhiksus (monks) introduced the knowledge of Ayurveda, and propagated it among their disciples in Ladakh, Lahaul-Spiti, Tibet and wherever they preached. This system of medicine follows the procedure of pulse reading, and the number of

pulse beats during one respiratory cycle indicates the status of health. Plant forms major ingredient in Tibetan medicine, besides animal products, minerals and salts (Kala, 2005, 2006b).

### **Role of plants in ISM**

- Wide arrays of plant species are used in traditional system of health care in India. Over 6,500 species of plants are known to occur in India those are used by various streams of traditional health care practitioners. Approximately 2000 medicinal plant species are used alone in Ayurvedic system of medicine, which is followed by Siddha (1121), Unani (751), Homeopathy (482) and Tibetan (337).
- The number of people involved in the traditional health care system is quite impressive in India. About 7,00,000 practitioners of Ayurveda, Siddha, Unani, Yoga, Naturopathy and Homeopathy are registered in the Indian Systems of Medicine. And a sizeable number of practitioners in rural and far-flung areas are not yet registered.
- Family traditions and cultural preferences also make people to own, decide and prefer various health care systems. In India, medicinal plants have strong acceptance in religious activities, where the plants are worshiped in the form of various gods, goddesses and local deities
- Different parts of medicinal plants were used as medicine by the local traditional healers. Among the different plant parts, the leaves were most frequently used for the treatment of diseases followed by whole plant parts, fruit, stem, root, stem and root bark, seed, flower and latex. The methods of preparation fall into four categories, viz.: plant parts applied as a paste (38%), juice extracted from the fresh plant parts (24%), powder made from fresh or dried plant parts (20%), some fresh plant parts (6%), and decoction (12%). External applications (mostly for skin diseases, snake bites and wounds) and internal consumption of the preparations were involved in the treatment of diseases.

## **Herbs and their healing practices**

Let's learn of few herbs and its healing practices

- Medicinal plants such as Aloe, Tulsi, Neem, Turmeric and Ginger cure several common ailments. These are considered as home remedies in many parts of the country. It is known fact that lots of consumers are using Basil (Tulsi) for making medicines, black tea, in pooja and other activities in their day-to-day life
- Herbs such as black pepper, cinnamon, myrrh, aloe, sandalwood, ginseng, red clover, burdock, bayberry, and safflower are used to heal wounds, sores and boils.
- Many herbs are used as blood purifiers to alter or change a long-standing condition by eliminating the metabolic toxins. These are also known as 'blood cleansers'. Certain herbs improve the immunity of the person, thereby reducing conditions such as fever.
- Some herbs are also having antibiotic properties. Turmeric is useful in inhibiting the growth of germs, harmful microbes and bacteria. Turmeric is widely used as a home remedy to heal cut and wounds.
- Some herbs are used to neutralize the acid produced by the stomach. Herbs such as marshmallow root and leaf. They serve as antacids. The healthy gastric acid needed for proper digestion is retained by such herbs.
- Indian sages were known to have remedies from plants which act against poisons from animals and snake bites.
- Herbs like Cardamom and Coriander are renowned for their appetizing qualities. Other aromatic herbs such as peppermint, cloves and turmeric add a pleasant aroma to the food, thereby increasing the taste of the meal.
- Ginger and cloves are used in certain cough syrups. They are known for their expectorant property, which promotes the thinning and ejection of mucus from the lungs, trachea and bronchi. Eucalyptus, Cardamom, Wild cherry and cloves are also expectorants.
- Herbs such as Chamomile, Calamus, Ajwain, Basil, Cardamom, Chrysanthemum, Coriander, Fennel, Peppermint and Spearmint, Cinnamon, Ginger and Turmeric are helpful in promoting good blood circulation. Therefore, they are used as cardiac stimulants.
- Certain aromatic plants such as Aloe, Golden seal, Barberry and Chirayata are used as mild tonics. The bitter taste of such plants reduces toxins in blood. They are helpful in destroying infection as well.
- A wide variety of herbs including Giloe, Golden seal, Aloe and Barberry are used as tonics. They can also be nutritive and rejuvenate a healthy as well as diseased individual.
- Honey, turmeric, marshmallow and liquorice can effectively treat a fresh cut and wound. They are termed as vulnerary herbs.

## Hello Learners

### In this session, let us discuss on the Yoga and Pranayama

- Thousands of years ago yoga originated in India, and in present day and age, an alarming awareness was observed in health and natural remedies among people by yoga and pranayama which has been proven an effective method for improving health in addition to prevention and management of diseases. With increasing scientific research in yoga, its therapeutic aspects are also being explored. Yoga is reported to reduce stress and anxiety, improves autonomic functions by triggering neurohormonal mechanisms by the suppression of sympathetic activity, and even, now-a-days, several reports suggested yoga is beneficial for physical health of cancer patients. Such global recognition of yoga also testifies to India's growing cultural influence.
- Yoga is an ancient discipline designed to bring balance and health to the physical, mental, emotional, and spiritual dimensions of the individual. It is long popular practice in India that has become increasingly more common in Western society. "Yoga" means union of our individual consciousness with the Universal Divine Consciousness in a super-conscious state known as Samadhi. The first book of humankind, Rigveda, mentions about yogic meditation by the wise, while Yajurveda exhorts us to practice yoga for enhancing mental health, physical strength, and prosperity. Upanishads are replete with yogic concepts. In addition, yoga-related terms like pranayama and samadhi occur repeatedly in Bhagavad-Gita. Ancient Indian rishis understood that performing Raja-yoga (procedure of concentration to liberate soul or atma from the bondage of maya into paramatma) always need a healthy body.
- So, they developed "Hatha yoga," which includes asana, mudra, pranayama, etc. "Gharanda samhita" said there were 84 lakh asanas from which 16 000 were best and only about 300 are popular. "Hathayoga-pradipika" again differentiates all asanas into four basic classes – sidhyasana, padmasana, sinhasana, and vadrasana. Besides, asana may be of two types – dhyanasana (a posture keeps spinal cord free and center of gravity shifts to other part like ribs) and shasthyasana (to get healthy body).
- Elementary courses of hatha yoga focus on physical exercises consisting of various postures and breathing techniques. A growing body of research evidence supports the belief that certain yoga techniques may improve physical and mental health through down-regulation of the hypothalamo pituitary adrenal (HPA) axis and the sympathetic nervous system.
- The stress and stress-induced disorders like hypertension and angina are fast growing epidemics and bane of "modern" society. The holistic science of yoga is the best method for prevention as well as management of stress and stress-induced disorders
- Regardless of the pathophysiologic pathway, yoga has been shown to have immediate psychological effects: decreasing anxiety and increasing feelings of emotional, social, and spiritual well-being. Several literature reviews have been conducted that examined the impact of yoga on specific health conditions including cardiovascular disease metabolic syndrome, diabetes, cancer, and anxiety

### ASTHANGA YOGA

Yoga (asthanga) is often depicted metaphorically as a tree and comprises eight aspects, or “limbs” [Patanjali codified the ancient marvel of yoga as asthanga which is one of the six schools of Indian philosophy and is known as Yoga Darshan : yama (universal ethics), niyama (individual ethics), asana (physical postures), pranayama (breath control), pratyahara (control of the senses), dharana (concentration), dyana (meditation), and samadhi (bliss). Each limb is connected with the whole, in the same way that bodily limbs are all connected. If someone pulls the body by the leg, the rest of the body will automatically follow. In the same way, when one pulls one of the eight limbs of yoga, the others will naturally come.

### **1.Yamas**

The yamas can be thought of as the ethical restraints that are necessary for achieving harmony with other beings. The first limb of Patanjali’s eight limbs of yoga is Universal Principles or Yamas and this includes five principles

- Ahimsa (Non-Violence)
- Satya (Truth)
- Asteya (Non-Stealing)
- Brahmacharya (Celibacy)
- Aparigraha (Non- Accumulation)

### **2. Niyamas – Observances**

As with the universal principles or yamas, there are five niyamas. The niyamas are the actions necessary for achieving balance within oneself

- S a u c a (Cleanliness)
- Santosa (Contentment)
- Tapas (Forbearance of Opposites/ Perseverance)
- Svadhyaya (Self-study)
- Ishvara Pranidhana (Devotion to the Divine)

### **3. Asanas -Posture**

- Asanas are the physical positions or postures of yoga. Asana should be done with three qualities: steadiness, comfort, and a spirit of joy. Through the practice of asana one naturally comes to experience and be in harmony with infinity. Asanas purify the body and mind, when practiced with full awareness; leave you with a feeling of expansion and lightness. Each asana works to open channels of energy in the body and in so doing releases blockages and tension which are held in the physical, mental, and emotional bodies.
- There are two types of asanas: dynamic and static. Static asanas are those that are held for a period of time with no movement. The body remains as still as possible. These asanas have a powerful effect on the life force (prana) and mental bodies, gently massaging the internal organs, glands, and muscles and relaxing the nerves, bringing tranquility to the mind. Dynamic asanas, which are more energetic, speed up the

circulation and loosen the muscles and joints, releasing energy blocks and removing stagnant blood from different parts of the body.

#### **4. Pranayama**

- Pranayama is not, as many think, something about the breath; breath, indeed, has very little to do with it, if anything. Breathing is only one of the many exercises through which we get to the real Pranayama. Prana, a word often used in yoga, is the vital life-force of life. When the prana in the body is low, one tends to be more lethargic, dull, and unenthusiastic. Toxins then accumulate in these areas and pain, stiffness or disease set in. Through the practice of yoga, prana begins to flow, allowing toxins to be released and removed. On the other hand, the body is just a gross form of the mind. They are not the separate entities often one thinks of them as and every mental knot has a corresponding physical knot in the body and vice versa. The aim of yogic practices is to release these knots and to connect us with the joy, love, and creativity, integrating, and harmonizing the body and mind.

#### **5. Pratyahara – Sense withdrawal**

- The word ahara means “nourishment”; pratyahara translates as “to withdraw oneself from that which nourishes the senses.” By quieting the senses and taking the mind inwards one can unite with the Self. Pratyahara means drawing back or retreat. In yoga, the term pratyahara implies withdrawal of the senses from attachment to external objects. It can then be seen as the practice of non-attachment to sensory distractions as one constantly returns to the path of self-realization and achievement of internal peace

#### **6. Dharana – Concentration and cultivating inner perceptual awareness**

- Dharma means “immovable concentration of the mind.” The essential idea is to hold the concentration or focus of attention in one direction. When the body has been tempered by asanas, when the mind has been refined by the fire of pranayama and when the senses have been brought under control by pratyahara, the sadhaka (seeker) reaches the sixth stage, dharana. Here he is concentrated wholly on a single point or on a task in which he is completely engrossed. The mind has to be stilled in order to achieve this state of complete absorption.

#### **7. Dynana - Meditation**

- Dynana or meditation is all about just “being.” Meditation takes us back to that space of “being” from where deep rest can be experienced and enormous energy and vitality gained. Whilst effort is required to build the body, for example one has to work out either at the gym or by doing various exercises and sports; it is quite the opposite with the mind. The mind requires effortlessness in order to meditate. The less effort that is applied in meditation, the deeper the meditation will be. To truly understand meditation, it has to be experienced personally and like anything, the benefits can only be experienced through dedicated practice and self-discipline.

## **8. Samadhi - Contemplation**

- According to Patanjali, “losing consciousness of the body, breath, mind, intelligence, and ego” and residing in a state of peace and bliss in which wisdom, humility and simplicity shine through, one is in a state of samadhi. Enlightened beings, which are permanently in a state of samadhi, have the ability to illuminate all those who come to him in their search for truth.
- It is clear that at the beginning of the 21st century, by crossing the threshold from traditional spiritual discipline to modern medical treatment and enriched with scholarly evidence, yoga gets scientific justification as a useful practice for maintaining health. It is one of the very few traditional disciplines that has gone through this exam and gained confirmation. It seems that yoga has come full circle by providing the techniques for living a meaningful and purposeful life, which are important both from a medical and spiritual point of view. Moreover, through aspirations of health benefits, yoga has focused the individual on the spiritual aspect of existence.

So, learn yoga, Stay healthy

Thank you, learners, for listening this session

### **3. Indian Philosophy**

Hello everyone,

Today in this session, we will discuss about Indian Philosophy and Significance of Sanskrit Language

#### **Indian Philosophy**

- Philosophy literally means the love of knowledge or more precisely, the love of wisdom.
- Like all other living beings, man struggles for existence. But while the lower beings struggle more or less blindly without any conscious plan and purpose, and work by instinct, man uses the superior gift of his intellect to understand the conditions and meaning of the struggle and to devise plans and instruments to ensure success.
- He wishes to lead his life in the light of his knowledge of himself and the world, taking into consideration not merely the immediate results of his actions, but even their far-reaching consequences.
- Desire for knowledge springs, therefore, from the rational nature of man. Philosophy is an attempt to satisfy this very reasonable desire. It is not, therefore, a mere luxury, but a necessity
- He wishes to lead his life in the light of his knowledge of himself and the world, taking into consideration not merely the immediate results of his actions, but even their far-reaching consequences.
- Desire for knowledge springs, therefore, from the rational nature of man. Philosophy is an attempt to satisfy this very reasonable desire. It is not, therefore, a mere luxury, but a necessity
- As philosophy aims at the knowledge of truth, it is termed in Indian literature, 'the vision' Every Indian school holds, in its own way, that there can be a direct realization of truth (tattvadarsana).
- Ever since human beings have invented scripts, writing has reflected the culture, lifestyle, society and the polity of contemporary society.
- In the process, each culture evolved its own language and created a huge literary base.
- This literary base of a civilization tells us about the evolution of each of its languages and culture through the span of centuries.
- Sanskrit is the mother of many Indian languages. The Vedas, Upanishads, Puranas and Dharmasutras are all written in Sanskrit.
- There is also a variety of secular and regional literature. By reading about the languages and literature created in the past, we shall be able to understand our civilization better and appreciate the diversity and richness of our culture.

- All this was possible because of the language that developed during that time., Sanskrit which is the most ancient language of our country
- The ancient period of Indian philosophy is the period of the composition of Vedas and the Upaniṣads. The earliest Indian religious texts are the Vedas. The main philosophical themes that the Upaniṣads explore are the nature of the Absolute (Brahman) as the ground of being and the importance of knowledge of Brahman as the key to liberation.

## **Vedas and Upanishads**

Now let's know about Vedas

- The Vedas are the earliest known literature in India. The Vedas were written in Sanskrit and were handed down orally from one generation to the other.
- The word ‘Veda’ literally means knowledge. In Hindu culture, Vedas are considered as eternal and divine revelations. They treat the whole world as one human family Vasudev Kutumbakam

**There are four Vedas,**

- Rig Veda,
- Yajur Veda,
- Sama Veda and
- Atharva Veda.

Each Veda consists of the Brahmanas, the Upanishads and the Aranyakas.

First let's have a brief understanding of four vedas.

### **Rig Veda**

- The Rig Veda is the earliest of the Vedas. It is a collection of 1028 hymns in Vedic Sanskrit. Many of these are beautiful descriptions of nature.
- The prayers are largely for seeking worldly prosperity. It is believed that these recitations are the natural outpouring of Vedic rishis experiencing a mentally transcendental stage.
- Some of the well-known rishis are Vasistha, Gautama, Gritasamada, Vamadeva, Vishvamitra and Atri.
- The prominent gods of the Rig Veda are Indra, Agni, Varun, Rudra, Aditya, Vayu, Aditi and the Ashwini twins. Some of the prominent goddesses are Usha – the goddess of dawn, Vak - the goddess of speech and Prithvi - the goddess of earth.

## **Yajur Veda**

- Yajur means sacrifice or worship. This Veda is concerned mostly with rites and mantras of different sacrifices.
- It gives directions for the performance of the yajnas.
- It has both poetic and prose renderings. Being a treatise on rituals, it is the most popular of the four Vedas.
- There are two major branches of Yajur Veda, namely Shukla and Krishna Yajur Veda i.e., Vajasaneyi Samhita and Taitriya Samhita.
- This text reflects on the social and religious condition of India at that time.

## **Sama Veda**

- Sama means melody or songs. This Veda consists of 16,000 ragas and raginis or musical notes.
- Out of total 1875 verses only 75 are original and others are from the Rig Veda.
- The Sama Veda prescribes the tunes for the recitation of the hymns of the Rig Veda. It may be called the book of Chants (Saman).
- This book is an evidence of the development of Indian music during this period.

## **Atharva Veda**

The Atharva Veda is also known as the Brahma Veda.

- It contains treatment for ninety-nine diseases. The source of this Veda is traced to two rishis called Atharvah and Angiras.
- The Atharva Veda is of immense value as it represents the religious ideas at an early period of civilization.
- This book gives detailed information about the family, social and political life of later Vedic period.

## **Brahmanas and Aranyakas**

- After the four Vedas, a number of works called the Brahmanas were developed.
- These books gave a detailed explanation of Vedic rituals and instructions and deal with the science of sacrifice.
- The latter portions of the Brahmanas were called the Aranyakas while the final parts of the Aranyakas are philosophic books named Upanishads which belong to the later stage of the Brahmana literature.
- Each of the four Vedas have their own Brahmana books.

- The Aranyakas deal with soul, birth and death and life beyond it. These were studied and taught by men in Vanprastha i.e. Munis and the inhabitants living inside the forests. All these works were in Sanskrit. Initially they were handed down orally and were put to writing much later.

### **Upanishad**

- The word Upanishad is derived from upa (nearby), and nishad (to sit-down), that is, “sitting down near”. Groups of pupils sit near the Guru to learn from him in the Guru shishya parampara or tradition.
- The Upanishads mark the culmination of Indian thought and are the final parts of the Vedas. As the Upanishads contain abstract and difficult discussions of ultimate philosophical problems, they were taught to the pupils at the end. That is why they are called the end of Vedas.

Thank you, learners. In this session, I hope you learnt an introduction to Indian Philosophy, significance of Sanskrit languages, brief understanding on 4 vedas and upanishads. Next session we will know about the great Epics of our country, Ramayana and Mahabaratha

Thank you

## **Indian Science and Technology heritage**

The Indian Civilization has a long recorded history of scientific culture that goes back to more than 5000 years.

This gallery portrays the rich contributions of ancient India in science and technology. Indians developed one of the earliest written scripts (the Indus Scripts), built urban towns, with residential complexes and wastewater systems, way back in 2500 BC.

Ancient Indians produced the Delhi Iron Pillar that has remained rust less for more than 500 years.

They discovered the zero and were the first to use decimal place value number system way back in 500 AD.

Cotton Gin, an Indian invention, was the fore runner of all geared machines that subsequently paved the way for the west to bring about an industrial revolution.

Indians also created enduring architectural constructs that have become eternal world heritages.

They smelted zinc, which requires precise metallurgical knowledge, on industrial scale and produced thousands of tons of zinc over hundreds of years.

**Science and Technology in India-** a time line - The Indian Civilization has a long recorded history of scientific culture that goes back to more than 5000 years.

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**Technology Traditions of Indus valley** - This exhibit is controlled by CPU. This exhibit gives the idea of the Indus valley civilization at its peak during 2600BC to 1900 BC.

**Harappans the World's first town planners** - In this exhibit we can study that Harappans were the first to adopt systematic town planning. The exhibit consists of the various models collected during excavation.

**Glimpses of Harappan technology** - In this exhibit the technological traditions of Harappans in ceramics, pottery, refined personal ornaments, metallurgy, steatite, agate, and shell ornaments.

**Shell bangle making** - This exhibit is a model showing the making of bangles with help of the shells.

**Textiles**- Indian origin - It is pointed by the scholars that the Harappans were the first to grow the cotton and had established Cotton Empire.

**Introduction** - An attempt is made with this part of the exhibit to show case the ancient Indian independent contributions in science. Specially focusing on some important fields of science, mathematics, medicines etc.

**Triguna** - The gunas though assuming infinite diversity of forms and powers can neither be created nor destroyed. The idea of conservation of matter was studied long back in India.

**Tanmatra** - This exhibit shows about the five subtle infra atomic particles named as tanmatras.

These five Tanmatras are not exactly the human senses of sound, but they signify corresponding energy potentials.

**The panchabhuta** - This exhibit tells about the five basic elements that is sabdha, sparsha, rupa, rasa and gandha tanmatras.

**Atom 2500 years ago** - Vaisesika atomism (4th Century BC) four basic elements of vayu, tejas, ap, and ksiti are considered material and have atomic structure. The study of atom was done in India in fourth century BC.

a) Gravity - It was regarded that gravity not as a force but as a cause of the act of falling in 5th century BC.

b) Elasticity - Elasticity was conceived as the property that responsible for a bow or a branch of tree, which can undergo contraction or expansion.

c) Viscosity - It was conceived as the cause of cohesion and smoothness.

Properties of matter- Vaisesika has laid considerable emphasis on properties of matter. This exhibit tells about the fluidity property of matter.

**Zero the Indian invention** - This exhibit shows about the use of zero by Indians in Mathematics 2000 years ago.

**Big numbers** - This exhibit tells how big numbers were used in decimal system. It also tells how Aryabhata used big numbers to express revolutions of the earth.

**Decimal place value** - This exhibit tells us the use of decimal system in the history of India.

**Word numeral** - The nine numbers ranging from 0 to 9 were related to physical realities. In this exhibit you can study how the different numbers were used to express each number.

**Brahmas discs** - This exhibit tells about the almighty Brahma's game of building this universe. And still how many years he has to play the game of building this universe.

**Golden rule of three** - This exhibit tells us how the method of ratio and proportion was freely dealt with in Baksali Manuscript in 2nd AD.

**Square root** - This exhibit tells you the method of finding the square root and the cube root by Aryabhata

**Rasashala**- Ancient Indian chemical lab - This exhibit shows how different kinds of apparatus were used in extraction of medicines in the chemical lab of Nagarjuna. We can study the Indian works on alchemy and chemistry

**Value of pi** - This exhibit tells how accurately the value of  $\pi$  was found out by Aryabhata in fourth century.

**Pythagoras or sulba sutra:** This exhibit tells about the sulba sutra or Pythagoras theorem.

**Bidri and lost wax (acclaimed Indian crafts)** - This exhibit is explained with help of a documentary of age old method of making Bidri work. The bidri work is an original technique which involves inlaying of gold or silver on zinc, steel and copper base.

**Area of circle** - This exhibit tells how Aryabata gives the area of circle formula which is known even today.

**Mathematical series:** This exhibit shows us about the trigonometric operations.

**Sushratha (The plastic surgeon)** - This exhibit tells how the great Shushruta had used surgery techniques in olden days. It introduces us about the various surgical equipment used.

**Ayurveda (Ancient Indian medical system)** - This exhibit tells about the Ayurveda science in the Vedic period. It introduces us to the Science of life that originated in ancient India. Ayurveda elaborately deals with the measures for a healthy life.

**Dravyaguna (Harnessing natures gift for human health)** -

**Crucibles (shapers of metal technology)** - This exhibit tells the story of the use of crucibles in the metal extraction. It gives the idea of the heat resistant crucibles used in the Indian metallurgy.

**Harnessing metals** - This exhibit tells us about the old method of mining used in India. It introduces us the method of mining the ores.

**Iron smelting (Exploiting the master metal)** - This Exhibit has a model of furnace used in extraction of iron. A model of Naikund furnace, one of the most ancient iron furnace in India has been displayed here.

**Delhi Iron pillar- The rustless wonder:** This exhibit tells us about the making of one of the rustless wonder in the world. It is 1600 years old .This exhibit introduces us to the making of this rustless wonder

**Legendary Indian wootz steel** - This exhibit tells us about that special iron which was used by Indians to prepare the swords in the olden periods.

This special steel had a great demand from Damascus, where the famous Damascus swords were produced.

**Zinc smelting (An Indian contribution)** - This exhibit introduces us to the age old method of smelting zinc in India.

Ancient Indians were the first to produce zinc on large scale. This exhibit consists of a furnace used in smelting of zinc called ‘kosthi’.

**Indian musical instruments** - This exhibit consists of some musical instruments of Indian origin. Music is very old to India.

**Heritage quiz - This quiz programme can be attended by four participants. This is software produced by Visvesvaraya Industrial and Technological Museum (VITM), Bangalore.**

**Story of India** - This exhibit consists of a TV in which the story of India will be repeated continually. This story tells us about the Indian past traditions which are still alive.

**Glimpses of science and technology in India** - This exhibit is operated by CPU the visitors can use the mouse and study about the traditional technology of India.

**Pottery** - The exhibit consists of a still model of making pottery in the past which is still followed in India.

**Pottery (preserving for posterity)** - This exhibit tells us the story of pottery which evolved in Harappan period in India which is still used in the country side.

**Architecture** - This exhibit is controlled by CPU the visitor can study the various architecture styles used in India. viz, Jain style, Islamic, Rock cut.....etc

**Weights and measures** - This exhibit tells us about the weights and measures system used in Harappan period.

**Yarghu (The portable cannon cleaner)** - This exhibit is a miniature model of the portable canon cleaner used in the Akbar's regime. This was invented by Shiraji.

**The art and technology of cannons** - This exhibit introduces us to the art of making canons and the use of multi-barrel canons in the past.

**Architecture of temple** - This exhibit is controlled by CPU the visitor can study the various architecture styles used in India. viz, Jain style, Islamic, Rock cut.....etc

**Qutub minar** - This is a miniature model of Qutub Minar situated in Delhi.

**Ram yantra** - This is a model of Ram yantra in Jaipur, which was used to study the altitude of the celestial objects in the past

**Samrat yantra** - This is a model of the Yantra present in Jaipur which was used to measure time and the position of the stars.

**Konark wheel** - This is a small model of the wheel in the temple of sun god in konark. Sun temple of konark - This is a small model of sun god temple in Konark, carved in stone.

**Sun god** - This is the miniature stone sculpture of sun god present in Konark Temple. Excellence in Indian crafts (Traditional knowledge from the past)

Heritage video corner - This is a place for the visitors to sit and relax while watching the Heritage video of India.

**Gharat** - This is a model showing the use of hydel power to grind the grains.

**Noria and saquia** (The art devices of Indian origin) - This is the model of a water pumping system used in Egypt which was copied from India.

**Gharat (Harnessing energy from nature) -This is a model showing the use of hydel power to grind the grains.**

Ancient Indian glass - This exhibit tells us how the use of glass was used in ancient India since the period of Ramayana.

Metallurgy Heritage - This exhibit tells us the use of metals in various ways in ancient India like gold, copper, silver, zinc, brass, iron etc.

Techniques of coin making - This model tell us the method used in minting coins in the olden periods

**Essence of Traditional Knowledge**  
**Dr.V.Vijayalakshmi**  
**Associate Professor, SSL**  
**Vellore Institute of Technology, Chennai**

### **Hello learners**

- In the last video, we discussed on the Concept of traditional knowledge, its significance, comparision between tk& SK, understanding of Indegenious knowledge and comparisons between Tk&WK
- Today in this video, we are going to discuss about Introduction to Culture, Culture and heritage of India and Characteristics

### **Culture**

- Culture refers to the patterns of thought and behaviour of people. It includes values, beliefs, rules of conduct, and patterns of social, political and economic organisation. These are passed on from one generation to the next by formal as well as informal processes.
- Culture consists of the ways in which we think and act as members of a society. Thus, all the achievements of group life are collectively called culture.
- Indian culture is the oldest of all the cultures of the world. Culture is the soul of nation. On the basis of culture, we can experience the prosperity of its past and present.
- Culture is collection of values of human life, which establishes it specifically and ideally separate from other groups.

### **Culture – what it means**

- The English word ‘Culture’ is derived from the Latin term ‘cult or cultus’ meaning tilling, or cultivating or refining and worship.
- In sum it means cultivating and refining a thing to such an extent that its end product evokes our admiration and respect.
- This is practically the same as ‘Sanskriti’ of the Sanskrit language.

### **Definition**

- A common anthropological definition of culture is that of pioneer English anthropologist
- Edward B. Tylor (Primitive Culture, 1871):

Culture “is that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society.”

- Culture has two distinctive components, namely, material and non-material.
- Material culture consists of objects that are related to the material aspect of our life such as our dress, food, and household goods. MC includes technologies, instruments, material goods, consumer goods, household design and architecture, modes of production, trade, commerce, welfare and other social activities.
- Non-material culture refers to ideas, ideals, thoughts and belief. It includes norms, values, beliefs, myths, legends, literature, ritual, art forms and other intellectual-literary activities. The material and non-material aspects of any culture are usually interdependent on each other.
- Sometimes, however, material culture may change quickly but the non-material may take longer time to change. This process of lagging behind of Non material culture from Material culture is referred by William F Ogburn in his work *Social Change with Respect to Culture and Original Nature*.

### **Cultural Lag**

- Cultural lag according to Ogburn refers to the imbalance in the rate and speed of change between these two parts of culture. Changes are quick to take place in the material culture. These in turn stimulate changes in the non-material culture. But the non-material culture may be slow to respond giving rise to a gap or a lag between the material and non-material culture. This lag is called cultural lag. For example, a good number of Indians have adopted western technology but they have not changed their traditional beliefs, customs etc.
- In popular parlance, the material aspects of culture, such as scientific and technological achievements are seen as distinct from culture which is left with the non-material, higher achievements of group life (art, music, literature, philosophy, religion and science).
- Culture is the product of such an organization and expresses itself through language and art, philosophy and religion. It also expresses itself through social habits, customs, economic organisations and political institutions.
- “Culture” encompasses objects and symbols, the meaning given to those objects and symbols, and the norms, values, and beliefs that pervade social life.

### **The main elements of culture**

The main elements of culture are:

1. Cognitive Elements
2. Beliefs
3. Values
4. Symbols
5. Language

## **Elements**

- Cognitive Elements- culture of all societies whether pre-literate or literate include a vast amount of knowledge about the physical and social world. The possession of this knowledge is referred to as the cognitive elements.
- Beliefs-Every sect within a culture having some beliefs for cultural refuge. These beliefs are responsible for the spiritual fulfilment of needs and wants. Beliefs in empirical terms are neither true nor false for example-Sikh wear bangle in one hand, keeping a dagger. The water of Ganga is sacred for Hindus.
- Values and norms – Values may be defined as measures of goodness or desirability. Anything getting importance in our daily life becomes our values. The origin of values is not biological but it is social production while living in society and values develop.
- Symbols-Culture is system of symbols. Symbols are anything used to represent express and stand for and event situation. Sign direct to guide our behaviour. It is used to show an event of past, present or future. A number of invented or artificial symbols are used in social life which assumes importance. Bowing head, whistling, winking of eyes situational are the symbols, which express a specific object idea about other. For example flag, anthem, picture, statues are symbols.
- Language- A group of words or ideas having common meaning and is shared to a social situation Is called language. Language is the entrance to a culture. Language is a source of communication and to transmit message from one person to another. Language differs from culture to culture. Language is like vehicle through which we can carry out our complex social activities.

## **Characteristics of culture**

- Culture is social: culture does not exist in isolation neither it is an individual phenomenon. It is product of society. It originates and develops through social interaction. It is shared by the member of society. Man becomes man only among men.
- Culture is learned behaviour: Culture is not inherited biologically but it is learnt socially by a man in a society. It is not an in born tendency but acquired by man from the association of other, e.g., drinking, eating, dressing, walking, behaving, reading are all learnt by man.
- Culture is transmitted: Culture is capable of transmitted from one generation to next. Parents pass on culture traits to their children and they in turn to their children and so on. Culture is transmitted not through genes but by means of language. Language is the main vehicle of culture.
- Culture gratifying: Culture provides proper opportunities and prescribes means for the satisfaction of our needs and desires. These needs may be biological or social in nature but it is responsible for satisfy it. Our need for food, shelter and clothing and

desires are status, fame, money etc. are all for the examples which fulfilled according to the cultural ways

- Culture varies from society to society: Every society has its own culture and way of behaving. It is not uniform. Every culture is unique in itself in a specific society. For example values, customs, tradition, religion, belief are not uniform everywhere.
- Culture is continuous and cumulative: Culture exists as a continuous process. Culture is the memory of human race. Culture is not a matter of month or year. It is continuous process and adding new cultural traits.
- Culture is dynamic: It remains changing but not static. Cultural process undergoes changes but with different speed from society to society and generation to generation.

**Thank you Learners.**

## **Essence of Traditional Knowledge**

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Hello Learners, in this video let us discuss about the functions and elements of culture and significance of culture in Human life.

### **Functions of Culture**

#### **Culture-**

1. Treasury of knowledge
2. Defines situation
3. Defines attitude, value and goals
4. Decides our career
5. Provides behavior pattern
6. Moulds personality

#### **Elements of Culture – by H.M.Johnson**

1. Cognitive Element: Possession of knowledge is also cognitive element. e.g., how to travel and transport
2. Beliefs: Tested empirical knowledge and untested beliefs. e.g., Passing the beliefs to the succeeding generation
3. Values and Norms: Denoted the measure of goodness and standards of behavior
4. Sign: Includes symbols. E.g.: Dove represents peace

### **Civilization**

#### **Etymology**

Civilization is derived from Latin word ‘Civitas’ which means a city.

#### **Introduction**

- It is referred as device and instrument by which nature is controlled
- It includes technical, material equipment, apparatus of economy and political background. Eg. radio, school, currency

#### **Meaning**

It means having better ways of living and sometimes making nature bend to fulfil their needs. It also includes organizing societies into politically well-defined groups working collectively for improved conditions of life in matters of food, dress, communication, and so on.

#### **Definition**

Goldenweiser used the term civilization identically with culture to refer to all the human achievements. MacIver and page civilization is the whole apparatus of life.

## **Distinction between culture and civilization**

- Civilization has a precise standard of measurement but not culture  
Example for civilization: Banking system is better than barter system  
Example for culture: work of Kalidas is better than Shakespeare- cannot be compared
- Civilization is always advancing but not culture  
Example for civilization: Every technical achievement is the improvement of the past  
Example for culture: In field of religious and spirituality the Gautham buddha is not reached by the followers
- The product of civilization is more easily communicated than the product of culture.  
Example for civilization: Product of civilization – like Radio  
Example for culture: Product of culture – poetic talent
- Civilization is borrowed without loss or change but not culture  
Example for civilization: Product of civilization – technical devices  
Example for culture: Product of culture – foreigner following Indian culture is difficult
- Civilization is external, but culture is internal  
Example for civilization: material wealth of mankind  
Example for culture: refers to intrinsic values

## **Culture and Heritage**

Cultural development is a historical process. Our ancestors learnt many things from their predecessors. With the passage of time they also added to it from their own experience and gave up those which they did not consider useful.

- The culture inherited from our predecessors is called our cultural heritage. This heritage exists at various levels.
- Humanity as a whole has inherited a culture which may be called human cultural heritage
- A nation also includes a culture which may be termed as national cultural heritage. Cultural heritage includes all those aspects or values of culture transmitted to human beings by their ancestors from generation to generation. They are cherished, protected and maintained by them with unbroken continuity and they feel proud of it. A few examples would be helpful in clarifying the concept of heritage- Taj Mahal.

## **How important is this culture for the Human life**

- Culture is **closely linked with life**, without culture, there would be no humans.
- Culture is made up of traditions, beliefs, and **way of life, from the most spiritual to the most material**.
- A fundamental element of culture is the issue of religious belief and its **symbolic expression**.
- Valuing religious identity and be aware of current efforts to make progress in terms of interfaith dialogue, which is actually an **intercultural dialogue**.
- The need for coexistence makes the **coexistence of cultures and beliefs necessary**.

- The three eternal and universal values of **truth, beauty and goodness** is closely linked with culture.
- It is **culture that brings us closer to truth through philosophy and religion**; it brings beauty in our lives through the arts and makes us **aesthetic beings**.
- It is culture that **makes us ethical beings** by bringing us closer to other human beings and teaching us the values of love, tolerance and peace.

Where all we can find the conservation and promotion of our Indian cultural heritage

- **The Ministry of Culture** operates plan scheme of Government of India for preserving and promoting the cultural heritage of the country, besides developing creativity as a social force.
- **It has a network of six attached offices:**
  1. National Museum,
  2. National Gallery of Modern Art
  3. National Research Laboratory for Conservation of Cultural Property
  4. National Library
  5. Central Reference Library

### **Anthropological Survey of India**

It also has two subordinate offices:

1. Archaeological Survey of India
2. National Archives of India

There are thirty – three autonomous organizations under the Ministry of Culture, Viz. Museums, Academies, Memorials, Libraries, Buddhist & Tibetan Orgainsation, Science Cities, Zonal Cultural Center, etc. which in their own ways are preserving, promoting and disseminating India's vast cultural heritage.

Thank you Learners

Hello learners. Welcome to the Indian Culture – part 2 session.

You learned about culture, its qualities, and its significance in the last session.

In this chapter, we'll look at how culture has changed over time.

The emphasis will be on Indian culture across the ages of Ancient, Medieval, and Modern India.

### **Introduction to Culture**

Culture is a way of life for many people. Culture includes the foods you consume, the clothes you wear, the language you speak, and the God you serve. In short, culture is the embodiment of the way we think and act.

Looking at the map of India we can see the diversity in social and environmental life.

Diversities are seen in speaking different languages, following different religious practices and rituals, food habits, dress patterns, music, dance, etc.

The distinct traits of Indian culture have been well-regarded from ancient times and are being followed now.

### **Culture in Ancient India**

We will now have a look at the culture from Ancient India.

Let me post a question?

Do you believe that Indian culture has remained consistent throughout history?

The answer is “NO”

It has gone through numerous changes.

Any idea, how these changes have taken place?

This is because every dynasty, every invader that comes to the land and settles leaves their imprint on the culture.

### **Harappan Civilization**

Let's start with the Harappan civilization.

Indus Valley Civilization also known as Harappan Civilization is an ancient Indian civilization that flourished more than 4000 years ago in the north-western parts of the Indo-Pakistan sub-continent.

It derived its name from the River Indus, which is the main river of the region.

Harappan Civilization is known for urban culture in India.

Agriculture was the main occupation of the Harappans who were living in rural areas.

The transition from rural to urban life took place through remarkable features of Harappan culture.

Here are some of the features of Harappan culture.

Great cities emerged.

They built double storied houses of burnt bricks with a bathroom, a kitchen and a well.

Underground drainage system connecting all houses to the street drains which were covered by stones or bricks.

Cooking was done in the courtyard.

Women were given respect and treated equally.

Harappan civilization is based on archaeological evidence alone.

Knowledge on personal hygiene.

Worshipped trees and animals.

Believed in ghosts and evil forces and used amulets as protection against the evil spirits.

Slowly, the Harappan culture started declining and there is no evidence of its deterioration.

## Aryan Culture

A new culture flourished in the same known as the Aryan culture.

There were significant differences between this culture and the culture which preceded it.  
Aryans settled along the banks of the Indus which is Sindhu and Saraswati now extinct rivers.

They wrote hymns in praise of the gods and goddesses they worshipped.

The Rig Veda, Sama Veda, Yajur Veda, and Atharva Veda were the four Vedas that compiled these hymns.

The Aryans had a major influence on Indian culture in 3 major areas:

Religion: Hinduism

The Aryans carried with them a religion known as **Vedism**.

This Vedism meshed with the Harappa culture to give a history to the **Vedic period**.

This Vedic period saw the inception of what has come to be known as Hinduism, one of the largest religions in today's world.

Written language: Sanskrit

Vedic Sanskrit is the language of the Vedas, the most ancient Hindu script.

Social Structure: Caste system

According to the social-historical theory, the origin of caste system finds its origin in the arrival of **Aryans** in India. The four primary castes are **Brahmin**, the priests; **Kshatriya**, warriors and nobility; **Vaisya**, farmers, traders, and artisans; and **Shudra**, tenant farmers and servants.

Some people were born outside of and below the caste system; they were called "untouchables" or Dalits—"the crushed ones."

This culture was patriarchal in nature.

Men in the family were given power and women lost their political rights.

Women cannot own property.

Child marriage was not prevented, and women's remarriage was not allowed.

Over a period, Aryan culture merged with the local culture.

Education was given to the upper caste.

Gurukula was famous where pupils stayed with their teachers at gurukula.

Women were not allowed or sent to gurukula.

Religious sacrifice was given importance.

The priesthood became a profession and a hereditary one.

Domination of priests, against sacrifices and rituals, led to the rise of **Jainism and Buddhism to protect against the prevailing Hinduism.**

### Ancient India

This period of ancient India ended with the rise of the Mauryan empire.

Inscriptions and coins are important sources of information for understanding the early history of Indian culture.

Archaeology as a source of information yielded considerable data on the material cultures of the Ganga valley.

The **Gupta** era is often regarded as the high point of Ancient Indian culture called “a golden age” – few mentioned this as a period of renaissance.

It was a **period** of great achievements in art, literature, and science.

It was also a time of transition, as Indian culture progressed from its ancient form to its more modern one.

India has a stunning culture that astounds visitors from all over the world.

People have admired India's culture for thousands of years.

The culture of ancient India is incredibly diverse and rich.

### Medieval Period in India

Let's now look at the Medieval period in India.

Developments in the field of religion, folk art, and language in India during the medieval times have been important milestones in the evolution of the composite culture of India.

The composite cultural characteristic of the medieval period is amply witnessed in these fields.

A new style of architecture known as the Indo- Islamic style was born out of this fusion.

The distinctive features of Indo-Islamic architecture were the dome, lofty towers or minarets, arch, and vault.

The medieval Indian culture represents the synthesis of Indian and Persian philosophy, literature, art, and architecture.

In the religious sphere, Sufism and Bhakti traditions influenced each other. They provided an opportunity for understanding the religious traditions of Hindus and Muslims at the people's level.

The emergence of Urdu as a new language is the best example of interaction and synthesis.

The medieval period represents an important era of dramatic change in the world of religion and art in South Asia.

The growing popularity of Sufism played an important role in the popular acceptability of Islam and in the course of establishing unique Islamic traditions in the subcontinent.

Islam had a great influence on Indian society.

There were two important religious movements during this period – The Sufi and the Bhakti movements.

The Sufis with their attitude of piety, tolerance, sympathy, and concept of equality had a deep impact on the Indian people.

The Bhakti movement played a similar role in the development of Hinduism.

Another important development during the medieval period was the growth in vernacular literature.

Growing regional identities helped create new literary and art forms.

The growth in regional languages like Bengali, Gujarati, Marathi and Telugu was a very significant development.

The popularity of translations further widened readership and helped in the exchange of ideas.

During this period, two new religious faiths flourished in India. They were Sikhism and Zoroastrianism.

The exchange of ideas also ushered in the new development in music.

The use of the Sitar and new styles of music further enriched the medieval period.

In the realm of art, one witnesses the development of new styles of painting associated with the patronage of the Mughal and the Rajput style.

There was a change in the character and stylistic representation.

The synthesis of the medieval period is best seen in the development of new architectural styles.

Many forts, palaces, temples and Mosques can be dated to this period are examples of the new styles.

The use of decorative motifs and the adaptation of the dome are examples of the architectural traditions of this period.

The Cholas conquered parts of Bengal and Indonesia. They introduced democratic institutions at the village level. In the Cholamandalam region, the Tamil language was popular.

On the political front, the thirteenth to sixteenth century saw the decline of an all-powerful state and the rise of a number of provincial and regional states.

The increase in commerce can be seen in the increase of coinage as a result of the transfer of stored silver and gold into minted money.

The cultural stream in India continued to assimilate all the newcomers and the resulting cultural interaction gave Indian culture its characteristic of being multidimensional, multilingual, multireligious and yet composite in nature.

## **Modern India**

India is a fascinating country that has intrigued Westerners for millennia.

Spices, rich stones, and enigmatic architecture have all come from this area. It boasts a gorgeous and culturally diverse culture.

Traditional Indian practices, British heritage, and various modern influences from throughout the world combine to form modern Indian culture.

Language- Hindi and English are the two official languages. However, because they are not spoken by everyone, over 20 other languages have been given official status. There are about 1,000 dialects spoken in the area.

**Religion-** A large number of the population follows Hinduism. About 80 per cent of the population are Hindus. This faith is a blend of several religious ideas and traditions that is widely seen as a way of life. Islam is the world's second most popular religion, with Buddhism, Sikhism, Jainism, Christianity, and other faiths.

**Festivals-** There is no definitive list of Indian festivals because the country celebrates over 50 festivals by people of various cultures and religions. Indian festivals are an important element of the country's rich cultural legacy.

**Family-** Family structure is changing from joint family culture to nuclear families.

**Food -** Indian cuisine has gained international recognition. India's cuisine is recognised for its spiciness. Spices are abundantly used in Indian cuisine, whether in North or South India.

**Clothing-** In India, modern clothing incorporates both western and indigenous aspects. Many women also wear a bindi (a colourful dot in the centre of the forehead), and they frequently wear jewellery and makeup. Traditional henna tattoos are still a popular kind of body art for special occasions.

**Social stratification -** In India, caste is one of the most essential sets of role cards and still exists.

The most important feature is Urban India and Rural India.

Urban India is the India of modern industry, national politics and foreign policy, government planning, the national media, the major universities, business, the armed forces, science and technology. Its best products are frequently as good as the best in the world, its orientation is cosmopolitan.

Rural India is the India of age-old patterns where tradition is the principal dynamic of society, where outsiders come and go but life continues, often without much change.

When urban and rural India are united, by extending education, reducing illiteracy, improving the average lifespan, introducing some basic health care, and maintaining a democratic government system, India would be a flourishing country.

Unity in diversity is one of the major characteristics of Indian culture which makes it unique.

A synthesis of various cultures came about through the ages to give shape to what is recognised as Indian culture today.

Spirituality and a value-based lifestyle is the core of Indian culture.

The culture of India is the living expression of the simplicity and profundity of the people. Thus, the distinctive **features of Indian culture** and its uniqueness are the precious possession of all Indians

With this, we come to the end of our session. In today's session, we discussed the culture of Ancient, Medieval, and Modern India.

I hope you would have got a fair understanding of Indian Culture.

Thank you and Happy Learning!

Welcome to the today's session on Famous culture in India

Every state in India is a "Unity in Diversity," with its own unique cultural heritage and traditions. Every region of India has its own unique traditions, food, philosophy, language, and customs.

Thus, Indian culture and tradition are a synthesis of the cultures of various states that have been woven together. Let's examine the various cultural traditions of India's .  
Let's travel from the North to the South and see what each state has to offer.

### **Greetings:**

- The Namaste greeting, also known as namaskar or namaskaram, which translates to "I bow to the divine in you," is one of the most well-known customs and traditions in Indian culture.
- The hand motion is made by making a small bow and placing the palms together in prayer position in front of the chest.
- Another well-known proverb is "Atithi Devo Bhava," which translates to "the guest is equivalent to god" and is found in Hindu scriptures.
- Guests have always been given the utmost importance in Indian culture.
- Also come across the Indian head shake, which, depending on the context of the conversation, can signify yes, thank you, or understanding.

### **Families:**

In India, a joint family is one in which all members—which may occasionally include parents, wives, kids, and distant relatives—reside together.

A "Karta" serves as the family's head and is a senior male or female who makes financial and social decisions on the group's behalf. Other relationships may be equal, based on respect, or teasing in nature.

All members gain from the income that goes into a communal pot.

Nowadays, nuclear-like families are more prevalent than joint families due to economic growth and urbanisation.

### **Food:**

Food is one of our favourite Indian cultural practises and traditions! In India, each region has a unique cuisine with a signature dish or ingredient.

It's one of the top nations for vegetarian food, which is mainly served in Gujarat and Rajasthan.

Bengali, Mughlai, North Indian, South Indian and Punjabi cuisine all heavily emphasise non-vegetarian options, and Kerala in South India is renowned for its mouthwatering fish dishes.

Plenty of fresh ingredients are always guaranteed, including wonderful herbs and spices used for flavour, aroma, to enhance colours, and for medicinal purposes.

### **Religion:**

India is a country where people of various religions live in peace with one another. Hinduism, 14.2% Islam, 2.3% Christianity, 1.7% Sikhism, 0.7% Buddhism, and 0.4% Jainism are practised by 79.8% of the population, respectively.

Hinduism holds the cow in high regard, and in mythology, many gods—including Shiva riding his bull Nandi and the cowherd god Krishna—are shown to be accompanied by cows.

The udder represents the four goals of life—desire, material wealth, righteousness, and salvation—while the horns stand in for the gods, the four legs for the "Vedas" (early Hindu scriptures).

#### Temple:

It's a magical experience to explore an Indian temple, but there are a few things to keep in mind before you go.

Many of these sacred structures were purposefully erected in areas that were abundant in the good energy produced by the Earth's magnetic wave lines.

The Garbhagriha or Moolasthan, a copper plate found beneath the main idol in most temples, absorbs and resonates this subterranean energy.

Before entering a temple, one of the customs and traditions in Indian culture is to take a bath or shower, or at the very least, wash your hands and feet to purify yourself of evil spirits and negative thoughts.

#### Festival:

In India, there are hundreds of occasions to celebrate, so a new occasion occurs every day.

The enormous variety of festivals, which include statewide, religious, and community-based celebrations, showcase India's rich culture and traditions.

Hindus observe Diwali, Holi, and Makar Sakranti; Muslims celebrate Eid; Sikhs celebrate Baisakhi (crop harvesting); Jains remember Mahavir Jayanti; and Buddhists commemorate Buddha's birthday. Christians also observe Good Friday and Christmas.

#### Clothing:

In India, regional climate, cultural traditions, and ethnicity all affect clothing choices. Clothing for men and women has developed from simple coverings for the body (such as the sari, dhoti, gamcha, kaupina, langota, lungi, etc..) to elaborate costumes worn for special occasions, rituals, and dance performances.

In urban areas, you'll see people from all social classes wearing western clothing. Embroidery, embellishment, printing, and other fantastic skills that have been passed down through the generations are frequently displayed in traditional Indian clothing.

#### Literature:

In the form of tales, poems, plays, and self-help manuals, India has produced a number of great epics that date back many centuries.

The Ramayana and Mahabharata, two of the most well-known Hindu epics, both tell thrilling tales of gods and demons, love and war, chariots and kidnappings.

These legends have been passed down through generations and are deeply ingrained in Indian culture.

The Ramayana chronicles the fourteen-year exile to the forest that Rama underwent at his father King Dasharatha's urging. Rama was the prince of the legendary kingdom of Kosala.

The Mahabharata is the longest Sanskrit poem ever composed. Both epics depict the triumph of good over evil as well as the virtues of fidelity, sacrifice, and honesty

#### Dance:

India offers a wide variety of dance forms which vary throughout each state.

The Hindu Sanskrit 'Natyashastra' (text of performing arts) recognises eight Indian classical dances, which includes Kathak in North, West and Central India, with East

India showcasing Sattriya from Assam, Manipuri from Manipur and Oddisi from Odhisa.

In South India, you can witness the Kuchipudi in Andhra Pradesh, Bharatnatyam in Tamil Nadu, Kathakali and Mohiniyattam in Kerala.

The stories behind Indian folk dances are also passed down through the generations. These dances are well-liked in rural areas, and performances depict village life.

#### Culture Of North Indian States

Jammu and Kashmir, Punjab, Haryana, Himachal Pradesh, Uttar Pradesh, Uttrakhand, and the two union territories of Delhi and Chandigarh are among the states in northern India.

These states are home to the Himalayas, the tallest mountain in the world, as well as the agriculturally productive Indo-Gangetic Plains. These areas have also been invaded by Aryans, Huns, Greeks, and Afghans, and their tradition and culture are linked to those of the Indo-Aryans.

The majority of north India is Hindu, but there is a stronger Muslim presence in Jammu and Kashmir, Punjab has a Punjabi culture, and the entire region of north India is influenced by the Mughal empire. Brahmins, Ahirs, Jats, Rajputs, Gurjars, Khatris, Tarkhans, Kambojs, Banias, and Dalits make up the majority of the ethnic groups in North India. Islam, Sikhism, and Hinduism.

The Taj Mahal and Harmandir Sahib are two examples of North India's cultural heritage in architecture. Numerous holy religious sites, including Vaishno Devi, Amarnath, Badrinath, Kedarnath, Haridwar, Varanasi, and Harmandir Sahib in Amritsar, can be found in north India.

The high literacy works of Kalidasa were first written in North India, where he was born.

The festivals observed in North India vary from one state to the next; in Punjab, people celebrate Gurupurab,Hola Mohalla, and Baisakhi. Kashmir celebrates Sindhu Darshan and Urs.

Himachal Pradesh celebrates Phulaich, and Kullu's Dushera is also very well-known. In addition to the well-known festivals of Teej and Sanjhi in Haryana, Lathmar Holi in Uttar Pradesh and the Kumbh Mela in Allahabad, Dev Deepawali is celebrated in Varanasi.

Uttar Pradesh celebrates Ramnavami and Janmashtami, while Uttaranchal celebrates Mata Murti Ka Mela and Magh Mela.

North Indian men wear kurta pyjamas or dhotis and headgear like topis, turbans, or pagri, while women dress in salwar kameez, sarees, and ghagra cholis.

In North India, wheat is the main food, and Roti is typically served with Sabzi. Non-vegetarian food is also widely available, particularly in Kashmir.

Hindustani classical music, which is popular in North India, was inspired by chants used in Vedic rituals.

Each state has its own traditional dance, such as the Giddha and Bhangra of the Punjab, the Kathak of Uttar Pradesh, the Rouf of Kashmir, and the Nati of Himachal Pradesh.

Eg: Jammu and Kashmir

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The embroidery and intricate designs on Jammu and Kashmiri costumes are well known for reflecting the region's rich culture and landscape. The type of clothing is intended to combat the area's chilly climate. The majority of clothing is made of cotton, wool, and silk decorated with elaborate embroidery.

For Kashmiri women, the pheran is a common outfit. Women typically have Zari and embroidery on the collar, hemline, and areas around the pockets of their pherans. In the summer, women prefer a suit, while in the fall, they prefer Pheran.

Kashmiri cuisine is a fusion of Mughal, Muslim, and Kashmiri Pandit culinary traditions. Since the Dogras are Hindus, their diet consists primarily of rice, wheat, and beans. They consume a lot of vegetables, but the hak or karam sag is the preferred dish.

Kashmiri cuisine is primarily made of meat and is slow-cooked for a very long time with numerous exotic spices. Kashmiris detest the use of intoxicating beverages despite living in a cold country. Kahva, a traditional Kashmiri winter beverage, is a green tea flavoured with spices and almonds. With a cup of "kahva," a Kashmiri meal comes to an end.

Using traditional Central Asian instruments and musical scales, the music of the Kashmir Valley is more akin to Central Asian music than Jammu's music is to North Indian music.

Men from the Wattal region dance the Dumhal, which is a well-known dance in the Kashmir valley. The Rouff is another traditional folk dance that the women perform.

The most popular tourist destinations in Jammu and Kashmir are the Kashmir Valley, Srinagar, the Mughal Gardens, Gulmarg, Pahalgam, and Jammu. Non-Indians must obtain a special permit to enter certain areas.

The Kashmir valley's tourism industry suffered the most from the state's militancy. The sacred sites in Jammu are still well-liked destinations for tourism and

### Culture of Central Indian States

Madhya Pradesh and Chhattisgarh are central Indian states that use Hindi as their primary language and have many linguistic and cultural traits in common with north Indian states.

People from these states first settled near rivers like the Narmada, Chambal, and Betwa in the Iron Age.

The "Heart of India" state of Madhya Pradesh is home to the world-famous Khajuraho temples in addition to numerous national parks and wildlife sanctuaries. Buddhists travel in large numbers to Sanchi, a stupa in Madhya Pradesh.

While the "Thirty-Six Forts" in Chhattisgarh are a popular tourist destination.

The region is home to numerous royal forts, intimidating topography, fascinating wildlife, and historic caves and temples.

Hindus make up the bulk of Central India's population. Some of the renowned Gharanas of Hindustani classical music are located in Central India.

The Maihar Gharana, the Gwalior Gharana, and the Senia Gharana are all found in Madhya Pradesh.

One distinctive type of silk that was developed here, known as Tussar or Kosa silk, is made from silkworms that are gathered from rich forests.

Their main food is rice, and Chhattisgarh is known as "the rice bowl of India". Malwa Utsav, the largest festival in central India, is also known as the Khajuraho Dance Festival and Chethiyagiri Vihara Festival

#### Culture of Eastern Indian states

The eastern states, which include Assam, Arunachal Pradesh, Manipur, Meghalaya, Mizoram, Nagaland, Jharkhand, Bihar, West Bengal, Odisha, Sikkim, and Tripura, are situated along India's east coast, close to the Bay of Bengal.

Beautiful beaches and a mountainous region known as the Eastern Ghats can be found in eastern India. It offers a blend of Hindu, Christian, Muslim, and Buddhist cultures, with Buddhism predominating in the area. Tribal people predominately live in the hill states of the area, including Arunachal Pradesh, Meghalaya, Mizoram, and Nagaland. There is some diversity even among the tribal groups.

The Mongoloid-faced inhabitants of these areas are divided into various tribes, each of which has its own traditions, way of life, and dialect. The way of life varies from tribe to tribe. In hill regions, hunting and fishing are the main forms of subsistence, along with weaving and tea farming.

Fish, vegetables, chicken, mutton, duck, and pigeon are some of the most popular non-vegetarian dishes from the northeast, along with a variety of rice beers and The major festivals in the region are Bihu, Assam's Brahmaputra Festival, the Hornbill and Sekrenyi Festivals in Nagaland, the Torgya Monastery Festival in Arunachal Pradesh, the Shillong Autumn Festival, Manipur's Chapchar Kut Festival, the Ningol Chakouba Festival in Manipur, and Tripura's Kharchi Puja.

The seven neighbouring states of Arunachal Pradesh, Assam, Meghalaya, Manipur, Mizoram, Nagaland, and Tripura make up North East India.

Eg: BIHAR

Bihar is home to Buddhism and Jainism and has a rich cultural history. Gautam Buddha attained enlightenment in Bodh Gaya, which is why Bihar is referred to as "The Land of Buddha."

The state with the most cultural diversity is Bihar. Here, people of Hindu, Muslim, Jain, Buddhist, Sikh, and Christian faiths coexist. Bihar can be proud of its rich cultural history, which includes the "Samudra Manthan" of the Vedic era, Sita of Rama, and Karna of the Mahabharata. People are modest, truthful, helpful, and self-assured.

The people of Bihar take great joy and love in their celebrations of holidays and religious occasions. Chhath Puja, a festival where the sun god is worshipped, is the main celebration in Bihar. While Sama-Chakeva, Ramnavami, Makar-Sankranti, Makhul, Bihul, Madhushravani, Teej, Pitrpaksha Mela, Sonepur fair, and Shravani Mela are all joyfully observed.

Urdu and Santali are also spoken in Bihar, but Hindi is the primary language. In addition to Maithili, Bhojpuri, Angika, and Magahi, the state also has Hindi as its official language.

The food of the Bihari people is both vegetarian and non-vegetarian. Because Buddhism and Jainism encourage vegetarianism, non-vegetarianism is still less prevalent. Biharis' staple foods are roti, daal, and sabji.

Litti-Chokha, Bihari Kebab, Litti-Chokha, Bihari Boti, Bihari Chicken Masala, Sattu Paratha, Chokha, and fish curry are some of the popular Bihari dishes.

There are numerous contributions from Bihar to Indian classical music. It has given birth to poets like Vidyapati Thakur who contributed to Maithili Music, musicians like Bharat Ratna Ustad Bismillah Khan, and dhrupad singers like the Malliks and the Mishras. Hindustani classical music is a type of music that is popular in Bihar.

The Chhau dance is very well-liked by tribal people, and Bidesia, a very well-liked Bihar folk dance, is more common in the Bhojpuri-speaking areas of Bihar. North Bihar is home to the well-liked dances Jat-Jatin and Jijya, two of Bihar's preeminent dances.

Bihar is known for its numerous traditional painting techniques. Indian painting in the Mithila region of Bihar is known as Madhubani art, or Mithali Paintings. Originally done on mud walls, they are now done on canvas, handmade paper, and cloth. Natural dye and mineral pigments are used to create the painting, which is done with fingers, twigs, brushes, nib-pens, and match sticks.

Bihar's name, which derives from the old word "VIHARA," is a clear indication of its age (monastery). Yes, it is a country of monasteries.

The Ganga's wide and deep passage enriches the plains of Bihar before dispersing into the deltoid zone of Bengal. Bihar's antiquity is evident from its name; there are numerous Buddhist, Jain, Ramayana, Sufi, Sikh, and Shiv Shakti sites to visit in this historic region where India's first significant empires rose and fell.

Bihar is the Indian state that is most closely associated with the life of the Buddha, leading to a trail of pilgrimages that is now known as the Buddhist circuit.

### Culture of Western Indian States

Rajasthan, Gujarat, Goa, and Maharashtra are the westernmost states of India, and they are distinct from one another in terms of language, culture, and traditions. The most industrialised states are Gujarat and Maharashtra, while Rajasthan and Goa are well-known for being tourist hotspots because of their old forts and beaches.

Basic English is spoken in tourist destinations, while Hindi is understood and spoken in all 50 states. People from Gujarat and the union territories speak Gujarati, while those from Rajasthan speak Rajasthani and Hindi, Maharashtrians speak Marathi. Gujarati cuisine is primarily vegetarian, Rajasthani cuisine is similar to Gujarati cuisine, and Goa and Maharashtra are known for their seafood. Hinduism is the primary religion practised there, with smaller populations of Muslims, Christians, Parsees, and Jains.

The ancient Maratha Empire gave rise to the Maharashtrian culture, and many locations in Maharashtra bear Shivaji's name as a tribute to its founder. The Bollywood industry, which is based primarily in Mumbai, has a significant influence on the culture and way of life of Indians.

Gujarati culture is a synthesis of Parsi and Indian influences. Indian and Portuguese cultures are combined to create Goan culture. The Rann Utsav and Garba festivals of Gujarat are well-known all over the world, while Ganesh Chaturthi is a celebrated holiday in Maharashtra.

#### Eg: GOA

The Goan people's culture is a fusion of Indian and Portuguese cultures. People from Goa refer to themselves as "goans," and they enjoy this label. They are amiable and vivacious people, and Goa's festive spirit reflects this.

Numerous churches, temples, and mosques can be found in Goa, which is home to a rich cultural heritage. Portuguese people are passionate about evangelising and were excellent church builders.

Goa is a multilingual state where people speak Konkani and Marathi dialects. Goa's official language is Konkani, and it is one of a number of languages spoken there along with English,

Goa cuisine is a delicious fusion of Portuguese, Muslim, and Hindu cooking techniques. They contain a lot of seafood that has been expertly spiced and flavoured; Indian curry and peppers are combined with European spices.

In their cooking, Goans frequently use coconut milk and vinegar. The main dish in Goa is rice and fish curry. Khatkhate, a Goan vegetable stew with at least five vegetables, fresh coconut, and unique Goan spices, is very well-liked during festivals.

While Hindu women wear a sari known as a Nav-vari, Goan Catholic women wear dresses or gowns. Pano Bhaju, Valkal, a string of beads, and leafy loincloths, which are still worn by tribes, are additional examples of traditional clothing worn by people

in Goa. Kashti is a saree and knotted garment. Catholic brides in Goa usually don a white gown.

Men in Goa dress in a western-style outfit, while the fisherman's outfit, which is also a favourite among tourists, consists of colourful shirts, half-pants, and bamboo hats. The vibrant and well-known Goan clothing is on display at the carnival in Goa.

Goans are innately passionate about music; it is deeply ingrained in their culture and way of life. Goa embraces many western musical genres in addition to its profusion of local music.

Goa takes pride in having produced some of the greatest musicians in history. Goa is home to a number of well-known singers, including Prince Jacob, Souza Boy, M.Boyer, Alfred Rose, Kid Boxer, Rosario Rodrigues, Tony King, and J. B. Rod.

Shigmo, Kalas, Novidade, Shri Shanta Durga, Bonderam, and the Goa Carnival are just a few of the Goans' annual festivals.

Goa's performing arts are distinctive and have a strong Goan influence. The materials used in Goan handicrafts, such as clay, seashells, paper, bamboo, and brass, are all naturally occurring materials. Tourists love to purchase these items as souvenirs for fellow Goans.

#### Culture of Southern Indian states

Andhra Pradesh, Karnataka, Kerala, Telangana, and Tamil Nadu are some of the southernmost states in India and are renowned for having a rich cultural history. South Indian culture is made richer by the dances, vibrant fairs and festivals, cuisines, ayurveda, and stunning natural surroundings.

Beaches, backwaters, Ayurveda, and hill stations are the main draws of the South Indian states; Kerala in particular is well-known throughout the world for its Ayurvedic treatments. Telugu, Tamil, Kannada, Malayalam, and other languages are the most widely used. Here, English is also widely spoken, and these states have the highest rates of literacy in the nation.

Hinduism, Buddhism, Christianity, Islam, and Jainism are the main religions practised here, and people of all other faiths coexist peacefully. The Elephant Festival, the Natyanjali Dance Festival, the Hampi Festival, the Firewalking Festival, the Pongal, the Music and Dance Festival, and the Nehru Trophy Boat Race are just a few of the unique and well-known fairs and festivals.

South Indian cuisine is known for its spicy, coconut-based dishes like Idli and Dosa with Sambhar. Hyderabadi biryani is also well-known. Their primary food is rice, which they typically consume with their hands while eating on a banana leaf. Similar to how Hindustani music is from the north, Carnatic music is the classical music of the south of India.

#### Eg.TAMILNADU

Tamil Nadu residents enjoy a wonderful, comfortable way of life that is firmly rooted in their art and culture. Tamil Nadu residents respect their community's rituals and traditions and are aware of the ethnicity of their culture.

Music, dance, and literature are all hugely popular among Tamil people. Here, Bharatnatyam and many other musical genres, including Carnatic music, have flourished for centuries.

Tamil Nadu is one of the top-performing states in terms of literacy rates in India and has a long history of producing works of literature, art, music, and dance. It is also an emerging hub of technology and modern lifestyle in India.

With more than 88% of the population practising Hinduism, it is the most prevalent religion. The remaining percentage of the state's population is made up of both Christians and Muslims. The Bharatnatyam dance and the state's historic Hindu temples are what make Tamil Nadu so well-known. Bharatnatyam, Thanjavur painting, and Tamil architecture have all advanced significantly, and even the locals now strive to preserve this culture.

The state's official language is Tamil. The language is widely spoken not only in Tamil Nadu but also in Singapore, Malaysia, and Sri Lanka. Tamil Nadu has a large English and Hindi speaking population. In 2004, Tamil was designated as India's first classical language.

The food of Tamil Nadu is the ideal fusion of sour, tangy, sweet, and spicy flavours. South Indian favourites like idli sambar and masala dosa, along with expertly poured coffee, make up its signature cuisine.

Foods made from rice and lentils, such as idli, dosa, and uthappam with sambhar, are commonly served on a banana leaf and eaten with the right hand in Tamil Nadu. Tamarind is frequently used as a souring agent along with special spices that are blended and used in cooking. Curry leaves, mustard seeds, coconut, and other spices are used to give the food a distinctive flavour.

A mega meal includes Poriyal, Curry, Varuval, Pachadi, Payasam, Rasam, Sambar, Thokku, Vadai, Appam, Rice, Kuzambu along with a few sweets, buttermilk, and fruit. Idly, vadai, dosai, pongal, aappam, and paniyaram are consumed daily. Typically, payasam is consumed as a dessert to complete the meal. Their preferred beverage is coffee, which is served in a special coffee cup.

Tamil Nadu women typically wear sarees, which vary in style and pattern depending on the community. Kanchipuram The popular saree is typically worn during festivals. Young girls typically dress in a long skirt with a blouse and dupatta or a half saree. Nowadays, girls favour wearing both western clothing and salwar kameez.

Tamil Nadu men typically dress in shirts with lungis and angavastra. An angavastra is a cloth worn around the shoulder, and a lungi is a cotton cloth tied across the waist.

The harvest festival of Pongal, also known as Tamizhar Thirunal or Makar Sankranti, is observed in the state in January and is marked by fervour.

The beginning of the monsoon season in Tamil Nadu is signalled by the celebration of Aadiperukku on the 18th day of the Tamil month of Aadi. As the water level of the Cauvery river rises as a result of the monsoon, we celebrate this festival to express our gratitude to nature.

The classical dance known as Bharatanatyam was created in Tamil Nadu. In the past, Bharata Muni regarded Bharatanatyam as a dance. It is a means of expressing Hindu

religious themes and devotion, and it may be the country's oldest classical dance tradition.

Folk arts and crafts have a long history in Tamil Nadu and have been passed down through the generations. Soft muslin, fine silk, intricate ivory carvings, and priceless gems like tortoise shells, diamonds, pearls, and rubies are all produced in the state.

Tamil Nadu is a special state in many ways, but especially when it comes to tourism. All types of tourists, including those who are literate, illiterate, wealthy, and poor, can find something to enjoy in Tamil Nadu.

Home to several ancient monuments and temples, a destination in Tamil Nadu are very popular among tourists from all over the world. Due to the abundance of natural beauty, Tamil Nadu is the favorite place for tourists. Beautiful beaches, majestic temples, many historical monuments, breathtaking waterfalls, and panoramic views and they all make Tamil Nadu the ideal place for tourism

There are several hill towns in Tamil Nadu with names like Ooty, Kodaikanal, Kothagiri, and Yercaud. The longest beach in India and the second-longest beach in the world, Marina Beach is a naturally occurring urban beach in Chennai.

The landscape of Tamil Nadu is characterised by temples. The Dravidian style is the name given to the architectural design of temples. Madurai, Chidambaram, Kancheepuram, Kanyakumari, Nagore, Palani, Rameshwaram, Thiruvannamalai, Srirangam, Thanjavur, and Velankanni are a few well-known pilgrimage sites.

Several of the region's heritage sites, including those in Chennai, Gangaikonda Cholapuram, Gingee, Dindigul, Madurai, Mamallapuram, Poompuhar, Thanjavur, Tiruchirapally, and Vellore, continue to reflect the region's cultural, social, and ethnic history.

With this we come to the end of the session. In todays session we discussed about the famous culture of India. I hope you would have got a fair understanding about the famous culture of India.

Thank you Happy learning.

## **Module 5 Ancient fine arts of India are Painting, handicrafts, Indian classic music, Dance and Drama**

Hello Learners,

Today we are going learn about Ancient Fine arts of India

First let see on Indian Paintings

- Of various art forms, painting has always been a very powerful medium of cultural tradition and expression. It is associated with values, beliefs, behaviour of mankind and provides material objects to understand people's way of life, their thought process and creativity.
- In simple words, painting has become a bridge to our past, reflecting what people think and want to depict. Painting is also a part of tangible material culture, where human creations are termed as artifacts and helps in understanding the cultural values. It is a human way of transforming elements of world into symbol, where each of it has a distinct meaning and can also be manipulated.
- Compared to sculpture, painting is easier to execute and that is why Stone Age people chose it as an expression of their beliefs and imaginations. In fact, painting marks an entirely new phase in the human history and is regarded as a giant cultural leap.

### **Ancient Indian Painting Tradition**

- Painting as an art form has flourished in India from very early times as is evident from the remains that have been discovered in the caves, and the literary sources.
- The history of art and painting in India begins with the pre-historic rock painting at caves near (M.P.) where we have drawings and paintings of animals.
- The cave paintings of (Maharashtra) show skins of spotted deer left drying. Thousands of years ago, paintings and drawings had already appeared on the seals of Harappan civilization.
- The Buddhist text Vinayapitaka (4th–3rd century) describes the existence of painted figures in many royal buildings. The play Mudrarakshasa (5th Century A.D.) mentions numerous paintings or Patas. The 6th Century AD text on aesthetics-Kamasutra by Vatsyayana has mentioned painting amongst 64 kinds of arts and says that it was based on scientific principles.
- The best specimens of Gupta paintings are the ones at Ajanta. Their subject was animals and birds, trees, flowers, human figures and stories from the Jataka.
- Mural paintings are done on walls and rock surfaces like roofs and sides. Cave no. 9 depicts the Buddhist monks going towards a stupa. In cave no. 10 Jataka stories are depicted. But the best paintings were done in the 5th – 6th centuries AD during the Gupta age.

- The murals chiefly depict religious scenes from the life of the Buddha and the Buddhist Jataka stories but we also have secular scene. Here we see the depiction of all aspects of Indian life.
- We see princes in their palaces, ladies in their chambers, coolies with loads over their shoulders, beggars, peasants and ascetics, together with all the many beasts, birds and flowers of India.
- In India both murals are painted on thin coat of limestone mixture dried with glue, and frescoes are painted on wet lime plaster are found. It is also noticed that in ancient times the colours used in these paintings are derived from natural organic pigments.

### **Classical paintings**

- One of the best examples of the Classical paintings is from the Ajanta Caves, painted between circa 200 B.C. and A.D. 600 Ajanta has thirty-one Caves, built in two phases – first one was around 2nd century B.C. and second was between 4th and 6th centuries A.D. In both phases, the art was patronized by the Hindu rulers – the Satavahanas (in the early period) and the Vakatakas (in the later period). The famous Ajanta caves can be considered as ancient art galleries.
- The Indian art has been inspired by spiritualism and mystical relationship between the God and man. The earliest recorded art was inspired by religious Hindu background and it was later replaced by the popular Buddhist art. The philosophy of aesthetics was closely related to thoughts in the Upanishads and thus art played a very important role in the Indian religious life. Inward vision, sense of great peace and tranquility – are the hall marks of Indian art. The early caves of Ajanta are of the Hinayana order, where the monks worshipped symbols such as stupa, wheel etc.

### **Painting in the post – classical period**

- While studying painting tradition of India, the contribution made by the south Indian kingdoms of the Cholas, Vijayanagara and Nayakas cannot be ignored. In the Chola temples there are many fresco paintings seen at Vijayala Colesvara temple at Narttamalai (A.D. 1100), Brihadesvara temple at Tanjavur (A.D. 1100), Sangita – Mandapa at Tiruparuttikunram in Kanchipuram (A.D. 1387-88 ) and Vcayapa Matha at Angundi (about the same date). The Chola frescoes were first discovered in A.D. 1931 within the circumambulatory passage of Brihadeshvara temple
- The Chola frescoes have ardent spirit of Saivism expressed in them. In all paintings, Chola physiognomical and stylistic forms are apparent. The Classical values of full roundedness of volume, subtle plasticity are also retained. But at the same time, there is also strongly perceptible lessening of the consistency of colour modelling and hence a flattening of surface is there, despite ample curves and colour.
- During the Nayaka period, the Chola paintings were painted over. The latter paintings belonging to the Vijayanagara period (the Lepakshi wall painting), show general decline in the art style. Outline became sharper and dedicate modelling of earlier period is absent.

## **Medieval Indian Painting**

- The advent of Islam and the spread of Islamic influence, initiated a new period in Indian history ---the medieval period. It also had a direct impact on the realm of painting.
- The pattern of large-scale paintings, which had dominated the scene, were replaced by the miniature painting during the 11th and 12th centuries A.D.
- The miniature paintings are small paintings. They were often part of manuscripts written at the time and illustrated the subjects of the manuscript. Thus, a new kind of illustration was set during the period under review.

## **Mughal painting**

- Medieval painting is, largely represented by the Mughal School, which developed during the period of the Mughal empire (16th -19th centuries A.D.). Renowned for their brilliant colours, accuracy in line drawing, detailed realism, intricacy and variety of themes – the Mughal paintings were a class by themselves.
- It was distinct from all other styles and techniques of Pre- Mughal and Contemporary art. Contrary to Delhi sultanate, the Mughal paintings were more popular and widespread.
- There were several factors responsible for it – urbanization, better administrative system, exclusive patronage by the rulers and nobility, synthesis of cultural values and tradition of Central Asia, integration of Mughal economy with world economy, etc. In fact, painting became a widespread source of livelihood during the rule of Mughals.
- The Mughal painting did not develop in vacuum. It had clear influence of different tradition of contemporary world, namely, Persian, Timurid, Mongolid, Chinese and European.
- The diffusion of these styles with the indigenous style created a new living tradition of painting, popularly known as Indo-Sino-Persian art. Initially, the Mughal style of painting had dominant Mongolid characteristics but gradually the Mongolid elements diminished and the Indian characteristics came to the forefront. Thus diffusion of various styles led to creation of a new cultural element.
- The Mughals used paintings as a tool of display of political power, imperial ideology, authority, status and economic prosperity. The Mughal paintings were very rich in variety- in terms of themes and colours. Some of the themes were- illustration of battles, scenes from court life, wild life, hunting, portraits, etc. Rich use of colours obtained from precious stones, metals like gold and silver-were also hallmark of the Mughal paintings.

## **Modern Indian Painting**

- The decline of the Mughal Empire was accompanied by the control of English East India Company in A.D. 1757 over north-eastern region, thus laying the foundation of British Raj.
- In the realm of art, Indian art gave into new fashion brought by the English. The art was no longer confined to court but began to be taught and patronized by art schools, art societies, etc.
- The new landscape, unusual flora and fauna, stunning monuments, exotic new people caught the attention of English travelers, Company Sahibs and Mem Sahibs. They began to hire Indian painters in 18th and 19th centuries A.D. to capture the quaint oriental images. Thus in the cities ruled by the English East India company, the Company School of painting emerged under western influence.
- The hub of Company paintings were centers like Calcutta, Delhi, Madras, Varanasi and Patna, where either the English had a factory or commercial interest. Calcutta was among the early major center of Company paintings.
- The reaction to the Company School in the mid-19th century was two-fold. On one hand Raja Ravi Varma adapted a distinct method to evolve a new style of painting of Indian subjects whereas on the other hand the ‘Nationalist school’ represented by the nationalist painter preferred to look at Indian themes and manifested it in the works of the famous ‘Bengal School’.

### **Raja Ravi Varma (A.D. 1848-1906)**

- Raja Ravi Varma of royal family of Travancore received formal training in painting, before entering the ‘low’ profession of paintings against his family’s objections. His paintings were inspired by the Victorian art but were more akin to art form of the royal court. Raja Ravi Varma achieved recognition for his depiction of the scenes from the epics of the Mahabharata and the Ramayana and thus rose to be a remarkable portrait painter, prized by both, the Raj and the Indian elite.
- His fusion of Indian tradition with the technique of European Academic art, created a new canon of beauty in which characters like Shakuntala, Damyanti, etc. were portrayed shapely and gracefully.
- His fusion of Indian tradition with the technique of European Academic art, created a new canon of beauty in which characters like Shakuntala, Damyanti, etc. were portrayed shapely and gracefully.
- Bengal School reflected nationalist fervours in the paintings and resistance to British rule in their own way.
- Various folk-art forms like Mithila paintings (Madhubani), Kalamkari painting, Warli painting and Kalighat painting took Indian painting to new heights by adding new dimensions to it.



## **Division of Indian traditional paintings**

### **FOLK ART**

- Focuses the international market
- Traditional aesthetic sensibility and authenticity.
- bear distinctive colorful designs
- Treated with religious and mystical motifs.
- Example: the Madhubani paintings of Bihar, Patachitra paintings from the state of Odisha,
  - Nirmal paintings of Andhra Pradesh
- Not restricted only to paintings, but also stretches to other art forms such as pottery, home decorations, ornaments, cloths-making, and so on

### **TRIBAL ART**

- Reflects the creative energy found in rural areas that acts as an undercurrent to the craftsmanship of the tribal people.
- A wide range of art forms, such as wall paintings, tribal dances, tribal music, and so on.
- Drawn by ethnic human tribes
- Have been taught from generation to generation
- Depicts human cycles and core of our existence
- Main theme: life, birth, death, marriages, farming, celebrations, harvesting, FIVE elements of Mother Nature.
- Differ from region to region and style to style.

### **TYPES OF FOLK ART**

#### **1. Tanjore Art**

Folk art is linked with the forgotten art of storytelling. Paintings are used to depict the visual counterpoint in narration in every region of India.

Art forms of Rajasthan, Gujarat and Bengal narrate the myths and legends of local heroes and deities and construct a kaleidoscopic image of our glorious past and rich cultural heritage.

Each work is a complete narration in itself, giving us a glimpse of the past, which has been kept alive by talent and devotion of our artists.

#### **2. Madhubani Painting**

Madhubani painting, also referred to as Mithila Art (as it flourishes in the Mithila region of Bihar), is characterized by line drawings filled in by bright colours and contrasts or patterns.

This style of painting has been traditionally done by the women of the region, though today men are also involved to meet the demand.

These paintings are popular because of their tribal motifs and use of bright earthy colours.

These paintings are done with mineral pigments prepared by the artists. The work is done on freshly plastered or a mud wall

#### **Warli Folk Painting**

Maharashtra is known for its Warli folk paintings. Warli is the name of the largest tribe found on the northern outskirts of Mumbai, in Western India.

Despite being in such close proximity of the largest metropolis in India, Warli tribesmen shun all influences of modern urbanization. Warli Art was first discovered in the early seventies.

While there are no records of the exact origins of this art, its roots may be traced to as early as the 10th century A.D.

Warli is the vivid expression of daily and social events of the Warli tribe of Maharashtra, used by them to embellish the walls of village houses depicting agriculture, hunting, fishing, etc. geometric pattern are used.

This was the only means of transmitting folklore to a populace not acquainted with the written word. This art form is simple in comparison to the vibrant paintings of Madhubani

### **Attachitra Painting:**

Pattachitra style of painting is one of the oldest and most popular art forms of Odisha. The name Pattachitra has evolved from the Sanskrit words patta, meaning canvas, and chitra, meaning picture.

Pattachitra is thus a painting done on canvas, and is manifested by rich colourful application, creative motifs and designs, and portrayal of simple themes, mostly mythological in depiction.

Some of the popular themes represented through this art form are ThiaBadhia - depiction of the temple of Jagannath; Krishna Lila - enactment of Jagannath as Lord Krishna displaying his powers as a child;

Dasabatara Patti - the ten incarnations of Lord Vishnu; Panchamukhi - depiction of Lord Ganesh as a five headed deity

### **Rajasthani Miniature Painting**

The art of Miniature painting was introduced to the land of India by the Mughals, who brought the much-revealed art form from Persia.

In the sixteenth century, the Mughal ruler Humayun brought artists from Persia, who specialized in miniature painting.

The succeeding Mughal Emperor, Akbar built an atelier for them to promote the rich art form. These artists, on their part, trained Indian artists who produced paintings in a new distinctive style, inspired by the royal and romantic lives of the Mughals.

The particular miniature produced by Indian artists in their own style is known as Rajput or Rajasthani miniature.

During this time, several schools of painting evolved, such as Mewar (Udaipur), Bundi, Kotah, Marwar (Jodhpur), Bikaner, Jaipur, and Kishangarh.

### **Kalamezhuthu**

Names like Rangoli, Kolametc are not new to us, and neither is the tradition of drawing them at the entrance of homes and temples.

In fact it is part of the domestic routine in Hindu households, who consider it auspicious to draw certain patterns at the doorstep and courtyard to welcome a deity into the house.

This art form is a harmonious blend of Aryan, Dravidian and Tribal traditions.Kalam (Kalamezhuthu) is unique form of this art found in Kerala.

It is essentially a ritualistic art practiced in temples and sacred groves of Kerala where the representation of deities like Kali and Lord Ayyappa, are made on the floor.

## **TYPES OF TRIBAL ART:**

### **1. Saura Painting:**

- One of the oldest tribal paintings
- Famous in eastern India, originally from Orissa
- Also known as ‘ ikon’
- Painted On walls
- Figures like: human beings, Sun, Moon, elephants, horses,
- Has religious importance

### **Pithora Paintings**

- Worship wedding Goddess or deity ‘Pithora’
- Of Madhya Pradesh &Gujrat
- Pithora’s images on walls
- Occasions like wedding and its ceremonies
- Considered as auspicious, bring good luck & success to the family

### **Pichwali Paintings**

- Famous in Vaishnu’s Temples.
- Of Rajasthan and other states of North India
- Made on cloth using dark and primary colours.
- Behind the statues of Lord Krishna
- Theme is various moods and dresses of Lord Krishna
- Use at various celebrations and festivals

### **Santhal Paintings**

- Tribes of Eastern Zone Orissa, Bihar and West Bengal
- Main theme: Rituals, celebrations, merry making, family functions, dance, harvest, of Hindu Deities.
- Free hands and reflects perceptions of life
- Handmade papers with poster colours

Hello Learners,

Today we are going learn about **Indian Handicrafts**

- India is a virtual treasure house of the most exquisite handicrafts
- Simple objects of daily life have been crafted with delicate design which give expression to the creativity of the Indian artisan
- Every state of India can boast of some unique creation which is special to the region, for example,
- Kashmir is famous for embroidered shawls, carpets, namdar silk and walnut wood furniture. Rajasthan is famous for its tie-and-dye (bandhani) fabrics, jewellery, using precious stone and gems, blue glazed pottery and minakari work. Andhra Pradesh is famous for Bidri work and Pochampally saris while Tamil Nadu is well known for bronze sculpture and Kajeevaram silk saris. Mysore is well known for silk, sandalwood items and Kerala is famous for ivory carvings and rosewood furniture. Chanderi and kosa silk of Madhya Pradesh, chikan work of Lucknow, Brocade and silk saris of Benaras, cane furniture and goods of Assam, Bankura terracotta modelling and handloom items of Bengal are just a few examples of unique traditional decorative arts and crafts which constitute the heritage of modern India. These arts have been nurtured for thousands of years and provided employment to a great number of artisans who carried forward the art to the next generation. Thus, you see how the Indian artisans with their magic touch can transform a piece of metal, wood or ivory into objects of art.

THANK YOU LEARNERS

HAPPY LEARNING

Hello learners. Welcome to the module on Indian languages.

In this chapter, we'll introduce Indian Languages and Literature, the role of Sanskrit, and the significance of scriptures to current society.

## **Introduction to Indian Languages**

Indian languages are languages spoken in India that are classed as Indo-European particularly the Indo-Iranian branch, Dravidian, Austroasiatic particularly Munda, and Sino-Tibetan Tibeto-Burman in particular.

Assamese, Bengali or Bangla, Dogri, Gujarati, Hindi, Kashmiri, Konkani, Maithili, Marathi, Nepali, Oriya, Punjabi, Sanskrit, Sindhi, and Urdu are all members of the Indo-Aryan group of Indo-Iranian languages.

The Dravidian language family includes Kannada, Malayalam, Tamil, and Telugu.

The Tibeto-Burman branch of the Sino-Tibetan language family includes Manipuri or Meitei spoken in Manipur and Bodo spoken in northeastern India. The Munda language family includes Santali.

Except for the Khasian languages spoken in Meghalaya, northeastern India, and the Nicobarese languages spoken in the Nicobar Islands in the Andaman Sea, just to the northwest of the Indonesian island of Sumatra—both of which are classified as part of the Mon-Khmer subfamily of Austroasiatic—the other Austronesian languages are spoken in Southeast Asia.

The Indo-Aryan languages, which are spoken by 78.05 percent of Indians, belong to multiple linguistic families.

Dravidian languages are spoken by 19.64% of Indians, and both groups are frequently referred to as Indic languages.

The remaining 2.31 percent of the population speaks Austroasiatic, Sino-Tibetan, and Tai-Kadai languages.

According to the Census of India of 2001, India has 122 major languages and 1599 other languages.

India has 22 major languages with approximately 720 dialects written in 13 distinct scripts.

The official languages of India are Hindi which has 420 million speakers and English which is also widely spoken.

The census of 2011 acknowledges 1369 rationalised mother tongues and 1474 names that were handled as 'unclassified' and consigned to the 'other' mother tongue category out of 19,569 raw linguistic connections.

## **Introduction to Literature**

Literature is a broad term that refers to any collection of written material, but it is also used to refer to writings that are considered to be art forms, such as prose fiction, drama, and poetry.

The term has broadened in recent decades to include oral literature, most of which has been transcribed.

Literature can have a social, psychological, spiritual, or political purpose in addition to recording, preserving, and transferring knowledge and amusement.

Nonfiction genres such as biography, diaries, memoir, correspondence, and the essay can all be considered part of literature as an art form.

Nonfictional books, articles, and other printed information on a particular subject are included in the broad definition of literature.

The name comes from the Latin *literatura/litteratura*, which means "learning, writing, grammar," and was originally "writing produced with letters," from *litera/littera*, which means "letter."

In spite of this, the term has also been applied to spoken or sung texts.

Print technological advancements have enabled an ever-increasing diffusion and proliferation of written works, which now includes electronic literature.

Literature helps us to travel through time and learn about life on the planet from those who came before us.

It can have a deeper understanding of and appreciation for different cultures. It can help us to learn about history through the ways it is documented, such as manuscripts and oral history.

Literature serves as an enormous information base.

Great inventors' research papers and literary works by famous scientists frequently tell anecdotes about their significant discoveries and inferences.

Current scientific and technological developments are chronicled so that the rest of the world is aware of them.

Several ancient scriptures presenting accounts of human evolution and narratives of human life in those times have proven to be extremely beneficial to humanity.

As a result, literature has always been a reliable source of information.

### **Sanskrit**

Sanskrit is considered the oldest language in Hinduism, having been used by the Hindu Celestial Gods for communication and dialogue, and then by the Indo-Aryans.

In Jainism, Buddhism, and Sikhism, Sanskrit is commonly used. The title 'Sanskrit' comes from the combination of the prefix 'Sam' meaning 'samyak,' which means 'completely,' and 'krit,' which means 'done.'

Thus, the name denotes communicating, reading, listening, and the use of vocabulary to transcend and communicate an emotion that is totally or entirely done.

Despite being an extremely complicated language with a large vocabulary, it is still frequently used in the reading of sacred books and hymns today

In Hinduism, Jainism, Buddhism, and Sikhism, the Sanskrit language has long been the primary medium of communication.

Sanskrit literature has a long history of use in ancient poetry, drama, science, and religious and philosophical books.

Let's now look at the role of Sanskrit.

Many Indian languages have their roots in Sanskrit. Sanskrit is used to write the Vedas, Upanishads, Puranas, and Dharmasutras.

A wide range of secular and regional literature is also available. We will be able to better comprehend our civilization and appreciate the diversity and complexity of our culture by reading about the languages and literature developed in the past.

Our country's most ancient language is Sanskrit. It is one of the Indian Constitution's twenty-two official languages.

Sanskrit is maybe the only language that has crossed geographical and cultural boundaries.

There is no portion of India that has not contributed to or been touched by this language, from north to south and east to west.

Kalidasa's writings have added to the treasury of Sanskrit writings' beauty.

### **Significance of Scriptures to the Current Society**

Scriptures from the Latin Scriptura, which means "writing" are sacred texts that serve a range of roles in a religious tradition's individual and collective existence.

Scriptures can be utilised to generate a deeper relationship with the divine, communicate spiritual truths, foster collective identity, and guide individual and communal spiritual practice.

The study of Scripture has become an intellectual pursuit in modern times.

Sacred texts from different civilizations are increasingly being studied in academic settings, mostly to improve understanding of other cultures, whether ancient or modern.

Even for casual readers, the easy accessibility to scriptures from all faith traditions has aided mutual understanding and appreciation for the importance of all religions.

Spiritual searchers of all faiths can discover guidance throughout the world's scriptures to help them on their way.

Scripture plays a range of aspects in a religious community's spiritual life.

In a religion, scripture serves three purposes: personal direction and inspiration, collective

worship and instruction, and bibliomancy using scripture for magical purposes.

For many years, restricted literacy and crude copying methods impeded the general circulation of religious books, but scripture has always had a personal dimension—at least for those who have access to it.

With the advancement of literacy and the invention of printing and telecommunications, many people can now personally encounter the scriptures from their own faiths.

The Internet, television, and computers have altered the way and frequency with which information, especially scriptures, is shared.

Most religious books and masterpieces from throughout the world have been archived electronically on the Internet and are available to read in a variety of languages.

## **Conclusion**

Language is what allows people to express things, thoughts, and attitudes in a comprehensible manner and to communicate the results to others.

India has always been a country with many different countries and languages. India, being a civilisation state, has a vast linguistic diversity, with hundreds of languages spoken even today.

Modern India gives the right representation in the constitution, respecting the opinions of people of different languages.

With this, we come to the end of our session. In today's session, we discussed Indian Languages and Literature, the role of Sanskrit, and the significance of scriptures to current society.

I hope you would have got a fair understanding of Indian Languages.

Thank you and Happy Learning!

Hello everyone,

Today in this session, we will discuss on the **Other Sanskrit literature**

### **Development of Sanskrit literature**

The development of Sanskrit grammar began with **Panini** in **400 BC** with his book ***Ashtadhyayi*** being the oldest book in Sanskrit grammar. The chaste form of Sanskrit developed **between 300 to 200 BC** and was a refined version of Vedic Sanskrit. The first evidence of the use of Sanskrit can be found in the **inscriptions of Rudradaman at Junagarh** in the present Southern Gujarat region. However, **The Gupta period** when the use of Sanskrit in poetries can be traced. This is totally a period of creation of pure literature which is evident in works such as Mahakavyas ( epics ) and Khandakavyas (semi-epics). In the field of Sanskrit literature, The Gupta period is known as the period of unique creation because a variety of literary works developed during this reign. Another important aspect of it is related to the ornate style in literary works. Many of the plays developed during the Gupta period were also written in Sanskrit. However, it is to be noted that one of the features of these plays was the use of Sanskrit language by the characters of high varna and the use of Prakrit language by women and Shudras.

### **Classical Sanskrit Literature**

- Most of the literature in Sanskrit has been divided into the Vedic and Classical categories.
- The two epics: Mahabharata and Ramayana are also part of the classical category. Irrespective of their centrality to the Hindu religion, these epics can also be considered to be the pre-cursors of Sanskrit Kavya ( epic poetry ), nataka ( classical drama ), and other treatises on medicine, statecraft, grammar, astronomy, mathematics, etc.
- Most of this Sanskrit literature was bound by the rules of grammar that have been explained brilliantly in Panini's Ashtadhyayi, a treatise on the rigid rules which bind the Sanskrit language.

### **Ashtadhyayi:**

- The only surviving foundational and analytical **source of Sanskrit grammar**, Ashtadhyayi (literally, “eight chapters”), was written by **Panini** and is believed to have been published in the 4th century BCE.

- Despite the fact that India has more than 5000 spoken languages, everyone agrees that Sanskrit is the only sacred language and the source of all known sacred literature. The standardization of the language, which is still used in various forms now, was done by Panini.

### Sanskrit Drama

- One of the most popular genres of lyric poetry and prose is the popular romantic tales whose sole purpose was to entertain the public or Lokaranjana.
- These were usually written in the form of stories and yet they gave a unique perspective on life. These were usually written in the form of elaborate dramas.
- The rules regarding performance, acting, gestures, stage direction, and acting have been illustrated in the Natyashastra by Bharata.
- Major dramas written during the ancient period are:
- **Malavikagnimitra**-The love story of the maiden of Queen and Agnimitra the son of Pushyamitra Shunga.
- **Kalidasa-Vikramorvasiya**-The love story of Vikram and Urvashi.
- **Abhigyan Shakunthalam**-The recognition of Shakuntala.
- **Sudraka-Mricchakatika (The little clay cart)**-The love story of young brahmin Charudatta with a wealthy courtesan.
- **Vishakadatta-Mudrarakshasa-Devi Chandraguptam**-Is a political drama and narrates the ascent of king Chandragupta Maurya to power in India-
- **Bhavabhutti-Uttara Ramacharitham (The latter life of Rama)**-It was written in 700 AD.
- **Bhasa-Swapnavasavadatta** (Vasavadatta in dream)-**Pancharatra-Urubhangha** (story of Dhuryodhana during and after his fight with Bhima).
- **Ratnavalli**-About the love story of princess Ratnavalli, daughter of the King of Ceylon and King Udayana. The mention of the celebration of Holi for the first time can be found here.

- **Harshavardhana-Naganandha** -Story of how Prince Jimutavahana gives up his own body to stop a sacrifice of serpents to the divine Garuda. One unique character in this drama is an invocation to Lord Budha in the Nandi verse.
- **Priyadarsika**-Union of Udayana and Priyadarsika, daughter of king Dritavarman.

### Sanskrit Poetry

- This genre is also called Kavya or poetry.
- Unlike the drama section where the story is the main focus of the text, poetry concentrates more on the form, style, figure of speech, etc.
- One of the greatest Sanskrit poets is **Kalidasa** who wrote **Kumarasambhava** ( the birth of Kumar or Kariya, the son of Shiva and Parvati ), and **Raghuvamsa** ( the dynasty of the Raghus ).
- He also wrote two smaller epics called **Meghaduta** ( the cloud messenger ) and **Ritusamhara** ( medley of seasons ).
- One should not forget to mention the contribution of poets like **Harisena** who wrote during the Gupta period.
- He wrote several poems in praise of the valor of Samudra Gupta and it was so well appreciated that it was inscribed on the Allahabad pillar.
- Another extremely popular Sanskrit poet was **Jayadeva** who wrote **Gita Govinda** in the 12th century. It concentrates on the life and escapades of Lord Krishna. The text combines elements of devotion to Lord Krishna, his love for Radha, and the beauty of nature.
- Other major poems are **Kiratarjuniya** written by **Bharavi** in 6<sup>th</sup> century AD and **Sishupalavadha** written by **Magha** in 7<sup>th</sup> century AD.
- **Other Major Sanskrit texts**
- Several books were written about the sciences and state governance in Sanskrit.
- **Dharmasutras:**

- Historians argue that between 500 to 200 BC, several major books on law were written and compiled, which are called the **Dharmasutras**. These were compiled alongside the smritis that are known as **Dharmashastras**.
- These are the basis of the laws governing the subjects of most of the Hindu kingdoms. These not only elucidate the rules according to which property could be held, sold, or transferred but also elaborate on the punishments for offenses ranging from fraud to murder.
- **Manusmriti ( laws of Manu ):**
- Which defines the role of men and women in society, their interaction at a social plane, and the code of conduct that they were supposed to follow. The Manusmriti might have been written and compiled between 200 BC and 200 AD.
- **Arthashastra:**
- One of the most famous texts about statecraft from the Mauryan period is **Kautilya's Arthashastra**.
- It concentrates on the economic and social conditions of the Mauryan empire.
- The due focus was also given to the military strategy which should be employed by the State.
- The text mentions that ‘ Kautilya ‘ or ‘ Vishnugupta ‘ wrote it. Historians argue both these names were an alias for Chanakya who was a learned scholar at the court of Emperor Chandragupta Maurya.
- While Sanskrit was the preferred language of the courts in the ancient period, it got an impetus in the Gupta period, which employed many great poets, dramatists, and scholars of various subjects. In this period Sanskrit became the preferred language of communication of cultured and educated people.
- **Scientific texts in Sanskrit**

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  - Pingala
  - Charak
  - Chandasastra (Book on mathematics)
  - Charak Samhitha (Book on medicine)

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- Sushrutha
  - Madhava
  - Varahamihira
  - Aryabhata
  - Lagadha
  - Sushrutha Samhitha (Book on surgery)
  - Madhava Nidana (Book on Pathology)
  - Pancha Sidhantika (Book on mathematical astronomy)
  - Brihat Samhitha (Book on wide-ranging subjects like planetary movements, geology, architecture etc.)
  - Aryabhatiya (Book on astronomy and mathematics)
  - Vedanga Jyotisha
- 

### **Conclusion**

- Sanskrit has a long and revered history that is commonly linked to worship and devotion. It started out as a Vedic language, and it has been modified over time as a result of different interpretations, precise grammar, and the complexity of its application.
- Which many people have shied away from because of its indomitable scope and depth.
- Many ancient books and manuscripts are translated from Sanskrit today despite its extensive vocabulary and complex grammar and prose because no other language can offer such a lavish literary grasp of the past while yet acting as a vehicle for faultless human expression.

### **3.2 Indian Philosophy**

Hello everyone,

Today in this session, we will discuss on the great Epics of our country, Ramayana and Mahabharatha

- Our two great epics are the Ramayana and the Mahabharata. The Ramayana of Valmiki is the original Ramayana. It is called Adikavya and Maharishi Valmiki is known as Adi Kavi. The Ramayana presents a picture of an ideal society.
- The other epic, the Mahabharata, was written by Ved Vyas. Originally, it was written in Sanskrit and contained 8800 verses and was called “Jaya” or the collection dealing with victory.
- These were raised to 24,000 and came to be known as Bharata, named after one of the earliest Vedic tribes. The final compilation brought the verses to 100,000, which came to be known as the Mahabharata or the Satasahasri Samhita. It contains narrative, descriptive and didactic material, relating to conflict between the Kauravas and the Pandavas.
- The Mahabharata and the Ramayana have several renderings in different Indian languages. The Mahabharata contains the famous Bhagavad Gita which contains the essence of divine wisdom and is truly a universal gospel.
- Though it is a very ancient scripture, its fundamental teachings are in use even today.
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**Let's see the significance of these epics one after other**

- The characteristics of Hinduism, as just set forth, are best reflected in the Bhagavad-Gita which may, indeed, be regarded as the principal scripture of this new religious ideology.
- They are also reflected in the character of Krsna, its enunciator, as portrayed in the great epic, **the Mahabharata**
- Mahabharatha and its Reference with 4 purusharthas.  
The four purusharthas are Dharma, Artha, Kama and Moksha.
- Mahabharatha, as an epic, Its vastness is aptly matched by the encyclopaedic nature of its contents and the universality of its appeal.

- The claim is traditionally made, and fully justified, that in matters pertaining to dharma (religion and ethics), artha (material progress and prosperity), kama (enjoyment of the pleasures of personal and social life), and moksa (spiritual emancipation), whatever is found in this epic may be found elsewhere; but what is not found in it will be impossible to find anywhere else.
- The Mahabharata, which must have assumed its present form in the first centuries before and after Christ, is traditionally believed to consist of 100,000 stanzas divided into eighteen parvans.
- The kernel of the Mahabharata story is briefly this:
- The Pandavas, headed by Yudhisthira, and the Kauravas, headed by Duryodhana, descended from common ancestors.
- Duryodhana becomes jealous and, coveting the crown invites Yudhisthira to a game of dice.
- As the result of a rash wager, Yudhisthira loses his kingdom to Duryodhana and is then forced to go into exile, together with his brothers and Draupadi, the common consort of the Pandavas, for twelve years, followed by one year during which they must live incognito.
- But even when the stipulated period is over, Duryodhana refuses to give even a fraction of his territory to Yudhisthira, the rightful owner.
- A grim battle ensues. The Kauravas are routed and ruined, and the Pandavas regain their lost kingdom.
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- A grim battle ensues. The Kauravas are routed and ruined, and the Pandavas regain their lost kingdom.
- In the Bhagavad Gita, Krishna explains to Arjuna his duties as a warrior and prince and elaborates on different Yogic and Vedantic philosophies with examples and analogies.
- This makes Gita a concise guide to Hindu philosophy and a parochial, self-contained guide to life.
- In modern times Swami Vivekananda, Bal Gangadhar Tilak, Mahatma Gandhi and many others used the text to help inspire the Indian independence movement.
- This was mainly because the Bhagavad Gita spoke of positiveness in human actions. It also spoke of duty towards God and human beings alike forgetting about the results.
- You will appreciate the fact that the Gita has been translated nearly in all the main languages of the world

## Ramayana

- If the Mahabharata (with the Harivamsa) glorifies the Krsna incarnation, the other epic, the Ramayana, gives an account of the Rama incarnation.
- This incarnation is traditionally believed to have been earlier than the Krsna incarnation; composition of the Ramayana, however, which is largely the work of a single poet named Valmiki, seems to have begun after that of the Mahabharata, but ended before the Mahabharata assumed its final form
- It has seven kandas—the entire seventh kanda evidently is a later interpolation. It contains several sections of religious significance, such as the Surya-stava (which is also called Aditya-hridaya- stotra) by Agastya and the Rama-stuti by Brahma (both in the Yuddha-kanda).
- Its principal religious appeal, however, springs from the idealized domestic and social virtues which its characters embody. Indeed, this appeal has, through the centuries, proved to be direct and sustained
- Dasaratha, king of Ayodhya, is about to install his eldest son, Rama, on the throne.
- Kaikeyi, Rama's step-mother, wants her own son Bharata to be crowned king, and Rama to be sent into exile for fourteen years.

- The old and infirm king, though reluctant, has to agree.
- Rama goes to live in the forest, accompanied by his consort, Sita, and his brother, Laksmana.
- The demon-king of Lanka, Ravana, abducts Sita.
- Rama, determined to rescue Sita, wages a dour war against Ravana who is ultimately vanquished and killed.
- Rama comes back to Ayodhya and assumes his position as king, with Sita as queen. The story of the genuine portion of the epic ends here.
- In the last Book, which is suspected by many modern scholars to be spurious, it is narrated that the people of Ayodhya speak ill of Rama for taking back Sita from Ravana's custody and Rama banishes her in deference to public opinion.
- The Ramayana and the Mahabharata represent the ethos of our nation.
- Tradition places the Ramayana earlier than the Mahabharata.
- The Puranas are a very important branch, of the Hindu sacred literature. They enable us to know the true import of the ethos, philosophy, and religion of the Vedas.

Dear Learners, in this session we learnt about the great epics of our country, in the next session we will discuss on the literatures of south india

## **Famous Tamil Literature of South India.**

**Hello Everyone,**

**In the last session, we discussed on Introduction to Indian Philosophy and Famous Sanskrit literatures of India. Today in this session, we will discuss on Famous Tamil Literature of South India.**

- South India, with its rich history and stunning landscapes, has provided the setting for some of the greatest epics in the ancient world.
- In ancient times the association or academy of the most learned men of the Tamil land was called ‘Sangam’ (or ‘Cankam’), whose chief function was promotion of literature. Later Tamil writers mention the existence of three literary academies (Sangams) at different periods. The last academy is credited with the corpus of literature now known as ‘Sangam Works

**Let's see the ancient and famous literatures of South India, starting with Tolkappiyam**

- Tolkappiyam, the name signifying the ancient book or ‘the preserver of ancient institutions’, was written by Tolkappiyar and is the oldest extant Tamil grammar dating back to 500 B.C.
- It lays down rules for different kinds of poetical compositions drawn from the examples furnished by the best works available at that time.
- Iyal is elucidated clearly and systematically in Tolkappiyam.
- Containing about 1,610 suttirams (aphorisms), it is in three parts-ezhuttu (orthography), Sol (etymology), and porul (literary conventions and usages)-each with nine sections.
- While the first two parts are interesting from both linguistic and philological points of view, the third, poruladhikram, is most valuable as it gives a glimpse of the political, social, and religious life of the people during the period when the author of this treatise lived.
- The principal works of the third Sangam have come down to us in the shape of anthologies of poems. The two compilations forming the corpus of the poetry of the third Sangam are Ettuttogai (eight anthologies) and Pattuppattu (ten idylls),
- The anthologies of the third Sangam consist of poems divided into two broad categories-aham or interior and puram or exterior. The former concerns all phases of love between men and women. An allegory of the different stages through which the soul of man passes from its manifestation in the body to its final unification with the Supreme Being is seen in aham. The puram covers varieties of distinctive poems, mostly relating to man’s social behaviour.
- corresponding to five major regions of Tamil Nadu, these poems describe five types of tracts with their distinctive features. These are: kurinci (mountainous region), mullai (forest region), marutam (agricultural region), neytal (coastal region), and

pallai (desert region). True love, which is either karpu (wedded) or kalavu (furtive), is considered under five aspects, namely, punartal (union), pirital (separation), irutal (patience in separation), irangal (bewailing), and udal (sulking), and these are made to correlate with tinai, the fivefold physiographical divisions.

- The delineation of the early Tamil society in these poems is remarkably clear and a great deal of light is thrown on the civilization of the Tamils.
- Sangam works provide us with valuable information regarding religion, social life, government, commerce, arts, music, dance, courtship, manners and customs, and the daily life of the Tamils.

### **One another notable piece of work by Tiruvalluvar's '(c. first century B.C.) is Tirukkural or Kural,**

- Tirukkural which is in the form of couplets and deals with the three aims of life-aram (righteousness), porul (wealth), and inbam or kamam (pleasure).
- It consists of 133 chapters each containing ten couplets. Conveying noble thoughts couched in concised language, each couplet is a gem by itself. The first part of Kural (arattuppal) gives the essentials of Yoga philosophy. Besides, it deals with the happy household life as well as guiding towards the path of renunciation. The thoughts of Kural in its second part (porutpal) centre on polity and administration, including citizenship and social relations, in an admirable way. The third part (inbattuppal or kamattuppal), consisting of couplets in dramatic monologues, treats of the concept of love.

### **Post-Sangam period: The Epics**

- The five major epics-Silappadikaram, Manimekalai, Jivaka-cintamani, Valaiyapati, and Kundalakesi-are the outstanding contributions of the post-Sangam period.
- In this session we will explore two of the 'Five Great Jewels' of Tamil literature: The Lay of the Anklet (Cilappatikāram) and The Dancer with the Magic Bowl (Maṇimēkalai). These epics were composed sometime between the 1st and 8<sup>th</sup> centuries CE and present a view of the societies, religions, and cultures of ancient South India. The central narratives of both epics follow the adventures of female protagonists: Kaṇṇaki, a devoted wife turned goddess, and Maṇimēkalai, a dancer-courtesan turned renunciant.
- These two epics are also connected through their female characters, as Maṇimēkalai is the daughter of Kaṇṇaki's husband Kōvalan and his mistress Mātavi. In conjunction with reading these fascinating tales, we will also explore their literary and historical contexts and their significance within the Jain and Buddhist religious traditions.
- Silappadikaram - contains all the three aspects of Tamil literature, viz. iyal, isai, and natakam, it has been designated as a muttamizhk-kappiyam. It is, therefore, invaluable as a source-book of ancient Tamil dance and classical music-both vocal and instrumental. The author of this work is the ascetic-poet Ilango Adikal.
- Manimekalai, a direct sequel to Silappadikaram, is also a great source of information on ancient Tamil society. Written by Cittalai Cattanar, this epic marks a new

development in Tamil literature by presenting philosophical and religious debates in mellifluous style.

With this, I hope you had a brief understanding of Sangam Literature, i.e, Tamil Literature which is the ancient literatures of South India.

Thank you

## Tamil Literature

Tamil literature **goes back to the Sangam Era**, named after the assembly (sangam) of poets.

### Sangam Period

- The period roughly between the 3<sup>rd</sup> century B.C. and 3<sup>rd</sup> century A.D. in South India (the area lying to the south of river Krishna and Tungabhadra) is known as Sangam Period.
- It has been named after the Sangam academies held during that period that flourished under the royal patronage of the Pandya kings of Madurai.
- At the sangams, eminent scholars assembled and functioned as the board of censors and the choicest literature was rendered in the nature of anthologies.
- These literary works were the earliest specimens of Dravidian literature.
- South India, during the Sangam Age, was ruled by three dynasties—the Cheras, Cholas and Pandyas.

### Three Sangams

According to the Tamil legends, there were three Sangams (Academy of Tamil poets) held in the ancient South India popularly called Muchchangam.

- The First Sangam, is believed to be held at Madurai, attended by gods and legendary sages. No literary work of this Sangam is available.
- The Second Sangam was held at Kapadapuram, only Tolkappiyam survives from this.
- The Third Sangam was also held at Madurai. A few of these Tamil literary works have survived and are a useful source to reconstruct the history of the Sangam period.

### Sangam Literature

The Sangam literature includes Tolkappiyam, Ettutogai, Pattuppattu, Pathinenkilkanakku, and two epics named – Silappathikaram and Manimegalai.

- **Tolkappiyam:** It was authored by Tolkappiyar and is considered the earliest of Tamil literary work.
  - Though it is a work on Tamil grammar, it also provides insights on the political and socio-economic conditions of the time.
  - It is a unique work on grammar and poetics, in its three parts of nine sections each, deals with Ezhuttu(letter), Col (word) and Porul (subject matter).
  - Almost all levels of the human language from the spoken to the most poetic lie within the purview of Tolkappiyar's analysis as he treats in exquisitely poetic and epigrammatic statements on phonology, morphology, syntax, rhetoric, prosody and poetics.
- **Ettutogai (Eight Anthologies):** It consists of eight works – Aingurunooru, Narrinai, Aganaooru, Purananooru, Kuruntogai, Kalittogai, Paripadal and Padirruppatu.

- **Pattuppattu (Ten Idylls):** It consists of ten works – Thirumurugarruppadai, Porunararruppadai, Sirupanarruppadai, Perumpanarruppadai, Mullaippattu, Nedunalvadai, Maduraikkanji, Kurinjippatttu, Pattinappalai and Malaipadukadam.
- **Pathinenkilkanakku:** It contains eighteen works about ethics and morals.
  - The most important among these works is **Tirukkural authored by Thiruvalluvar**, the tamil great poet and philosopher.
- **Tamil Epics:** The two epics **Silappathikaram** is written by **Elango Adigal** and **Manimegalai** by **Sittalai Sattanar**.
  - They also provide valuable details about the Sangam society and polity.

## **Medieval Tamil literature**

- The medieval period, spanning from the 11th and 13th centuries, was one of harmony amongst Tamil people. Avvaiyar, a female poet whose name translates to ‘respectable woman’, created poems during this era that continue to be taught in Tamil schools today. Avvaiyar is one of the most crucial poets of Tamil history, as her poems appeal to children. Her well-known poem, Aathichoodi, demonstrates to children how to live a life full of moral genuineness with the use of the Tamil alphabet.

## **Vijayanagar and Nayak period**

- The Vijayanagar and Nayak period, reigning from approximately 1300 to 1650 C.E., was a period in Tamil history where the Tamil country would be affected by an invasion, and ultimately conquered. As a result, the rise of the Vijayanagar kingdom and Nayak governance came about. Exemplary works in Tamil literature were still produced in this era. For example, Thiruppugazh by Arunagirinathar.

## **Thiruppugazh**

- Thiruppugazh, created in the 15th century, is a work of religious songs praising Lord Murugan. The background behind Arunagirinathar’s reason for writing Thiruppugazh is quite intriguing. According to Arunagirinathar, Lord Murugan saved him when he was going to end his life at a temple. Ultimately, this reformed his life. Consequently, Arunagirinathar decides to make devotional songs to thank Lord Murugan for saving him.
- This period demonstrated the devotionality to religion prominently, especially with the use of literature. As seen throughout this article, the Hindu religion is prominently valued among Tamil people.

## **The modern era of Tamil literature**

- The late 18th to 19th centuries brought the Modern era in Tamil literature. This gave us the works of Subramanya Bharathi, who was a writer and an important member in terms of social reform. Bharathi was very influential, both with his literature and activism.
- Bharathi’s work is often cited as the inspiration for modern Tamil literature. His work is said to involve both modernist and classical techniques. Additionally, his poems

show how outspoken he was about social issues, and often display rebellious remarks. Bharathi covered a variety of topics in his works, from children's songs to praising those fighting for India's independence.

Here is Bharathi's commentary on the Indian caste system:

There is no caste system.  
It is a sin to divide people on caste basis.  
The ones who are really of a superior class are the ones  
excelling in being just, wise, educated and loving.

### The rise of Tamil novels

- The modern era of Tamil literature was accompanied by a rise in novels. Ramanichandaran would contribute to this rising trend with the composition of modern romance novels in the 20th century. She is currently the best-selling author in Tamil literature, with 178 novels written.
- Ramanichandran's focus on romance novels does not include the idea of caste systems, which is a common controversy within South Asia because the caste system is still used to this day.
- One of her famous books, Kanney Kanmaniey, illustrates Madura and her lover, Sathyan. Madura's brother loses money while betting on horses, causing her and her brother to work at Sathyan's hotel. Sathyan unknowingly believes that Madura betrayed him and ends up marrying another woman, but his wife ends up dying. Conflicted with revenge and undying love, Sathyan is confused about how to act towards Madura. In sum, the story follows Sathyan's journey of love and figuring out his feelings towards Madura.
- As a result, these types of stories are very popular among Tamil women because it allows them to live through these stories.

### Cultural and linguistic significance in anthropology

- Tamil, being one of the oldest recorded languages in linguistic history, has a diverse library of literature. With commentaries on ethics and struggles, to songs depicting the beauty of nature before the rise of demolition of the environment, Tamil literature gives us a deep insight into the values of South Asian culture.
- Some of these values are still appraised today. In retrospect, the Tamil people were seemingly advanced in terms of thought and transcribing it into literature.
- The exploration of this language allows for a better understanding of the Tamil culture and its customs.
- In addition, there is linguistic significance when looking at the history of Tamil literature as well. Though most, if not all, literature from the 6th Century BCE does not remain today, it is still evident that the Tamil people took time to record their thoughts.

## **SIGNIFICANCE OF THIRUKURAL**

### **INTRODUCTION:**

- Tirukkural, (Tamil: “Sacred Couplets”) also spelled Tirukural or Thirukkural, also called Kural, the most celebrated of the Patiren-kirkkanakku (“Eighteen Ethical Works”) in Tamil literature and a work that has had an immense influence on Tamil culture and life.
- It is usually attributed to the poet Tiruvalluvar, who lived in India in the sixth century, though some scholars place it earlier (1st century BC)
- The Tirukkural (Tamil) also known as the Kural, is a traditional Tamil sangam treatise on the art of living. There are 133 chapters in total, with 1330 couplets or kurals.
- The Tirukkural has been compared to the great books of the world's major religions for its practical concerns, poetic insights into daily life, and universal and timeless approach.

### **ABOUT TIRUVALLUVAR:**

Little is known about Tiruvalluvar, the work's author, except that he was born in Mylaopore (Chennai, Tamilnadu) and belonged to the weaver community. He is also known by many other names, including Nayanar, Theivappulavar, and Perunavalar. The work is frequently referred to as Tamil Marai, a reference to its association with the Vedas.

### **HISTORICAL INFORMATION:**

- It is believed that Valluvar wrote the work in response to a request from his close friend and student Elela Singan. When the work was finished, Valluvar took it to Madurai, as was the custom of reading new compositions in public in front of critics and scholars.
- The conceited scholars of Madurai insisted on measuring the greatness of the work by placing it with other works on a plank kept afloat in the tank of the great temple and seeing if the plank remained afloat. The significance of this is that the greatness of a work is realised based on the divine qualities of the work rather than the weight of its manuscript (written on Palm leaves).
- The Sangam Plank is said to have shrunk in size to hold only the Kural manuscript, throwing out the rest, much to the surprise of the critics.

- Idaikkadar had praised Kural, saying that his greatness was such that Valluvar had packed the essence of all knowledge from the vast world spanned by seven seas inside a mustard seed. Anu had substituted the term kadugu (mustard) for Auvaiyar (meaning an atom).
- It is interesting to note that the concept of Atom had already been established in the Tamil country two thousand years ago.

### **THREE DIVISIONS IN THIRUKURALS:**

- BOOK I – Aram (அறம்): Book of Virtue(Dharma), dealing with moral values of an individual and essentials of yoga philosophy(Chapters 1-38)
- BOOK II- Porul (பெருள்): Book of Polity(Artha), dealing with socio-economic values polity, society and administration(Chapters 39-108).
- BOOK III- INBAM (இன்பம்): Book of Love (Kama), dealing with psychological values and love (Chapters 109-133).

### **STRUCTURE OF THIRUKURAL:**

Tirukkural is a collection of 1330 couplets, each of which follows the structure of "Kural Venba," a grammatical construction consisting of two lines of four and three words. The piece is divided into 133 Adhikarams, each with ten couplets.

### **SIGNIFICANCE OF THIRUKURAL:**

- Thirukkural equally emphasizes the vital principles of vegetarianism, castelessness, and brotherhood. The Thirukkural's lessons are so powerful that they can be regarded as a source of inspiration for people of all ages.
- The sage Valluvar, who was unanimously elevated to the rank of Thiruvalluvar, observed both the goodness and the weaknesses of governance at various levels and encouraged men and women to lead moral lives based on strong values such as righteousness, justice, truth, love, honesty, courage, and compassion through various couplets. He described the lives and characteristics of ordinary citizens, wives, husbands, and kings, among others.
- Thirukkural has become a research topic in many universities and learning institutions around the world. It has been translated into over 40 languages, and its universality has been universally acknowledged and praised.



## **OTHER INDIAN LANGUAGES AND LITERATURE**

### **Introduction**

Richness of any culture can be seen and appreciated but when it comes to language and literature it is to be read and heard. We have to appreciate and take pride in this particular aspect of our culture. We must make it a point to read as many books written during those times as it will help us to understand so many things that happened in those times. It will help us to read more books and become familiar with so many things that are happening around us today.

## **NORTHERN INDIAN LANGUAGES & LITERATURE**

We have already seen how languages evolved in India right upto the early medieval period. The old apabhramsha had taken new forms in some areas or was in the process of evolving into other forms. These languages were evolving at two levels: the spoken and the written language. The old Brahmi script of the Ashoka days had undergone a great change. The alphabets during Ashoka's period were uneven in size but by the time of Harsha, the letters had become of the same size and were regular, presenting the picture of a cultivated hand. The studies have indicated that all the scripts of present northern Indian languages, except that of Urdu, have had their origin in old Brahmi. A long and slow process had given them this shape. If we compare the scripts of Gujarati, Hindi and Punjabi, we can easily understand this change. As for the spoken word, there are over 200 languages or dialects spoken in India at present. Some are widely used while others are limited to a particular area. Out of all these, only twenty-two have found their way into our Constitution. A large number of people speak Hindi in its different forms that include Braj Bhasha, and Avadhi (spoken in Oudh region), Bhojpuri, Magadhi, and Maithili (spoken around Mithila), and Rajasthani and Khadi Boli (spoken around Delhi). Rajasthani is another variant or dialect of Hindi. This classification has been made on the basis of literature produced by great poets over a length of time. Thus, the language used by Surdas and Bihari has been given the name of Braj Bhasha; that used by Tulsidas in the Ramacharitamanasa is called Avadhi and the one used by Vidyapati has been termed as Maithili. But Hindi, as we know it today is the one called Khadi Boli. Though Khusrav has used Khadi Boli in his compositions in the thirteenth century its extensive use in literature began only in the nineteenth century. It even shows some influence of Urdu.

## PERSIAN AND URDU

Urdu emerged as an independent language towards the end of the 4th century AD. Arabic and Persian were introduced in India with the coming of the Turks and the Mongols. Persian remained the court language for many centuries. Urdu as a language was born out of the interaction between Hindi and Persian. After the conquest of Delhi (1192), the Turkish people settled in this region. Urdu was born out of the interaction of these settlers and soldiers in the barracks with the common people. Originally it was a dialect but slowly it acquired all the features of a formal language when the authors started using Persian script. It was further given an impetus by its use in Bahamani states of Ahmadnagar, Golkunda, Bijapur and Berar. Here it was even called dakshini or daccani (southern). As time passed, it became popular with the masses of Delhi. Urdu became more popular in the early eighteenth century. People even wrote accounts of later Mughals in Urdu. Gradually it achieved a status where literature- both poetry and prose-started being composed in it. The last Mughal Emperor Bahadur Shah Zafar wrote poetry in it. Some of his couplets have become quite well known in the Hindi and Urdu speaking areas. Urdu was given its pride of place by a large number of poets who have left inimitable poetry for posterity. The earliest Urdu poet is supposed to be Khusrav (1253-1325). He started writing as a poet in the reign of Sultan Balban and was a follower of Nizam ud-din Auliya. He is said to have composed ninety-nine works on separate themes and numerous verses of poetry. Among the important works composed by him are Laila Majnun and Ayina-I-Sikandari dedicated to Alau-din-Khalji. Among other well-known poets are Ghalib, Zauq, and Iqbal. Iqbal's Urdu poetry is available in his collection called Bang-i-dara. His Sarejahan se achcha Hindostan hamara is sung and played at many of the national celebrations in India. No army parade is considered complete without the army band playing this tune. In big Indian cities like Delhi these are many programmes in which famous singers are invited to sing nazams or Ghazals written by famous poets like Ghalib, Maum, Bulley Shah, Waris Shah besides many others. So you can imagine how rich our language and literary culture must have been to continue till today. It has enriched our lives and is central to people meeting and intermingling with each other. Among the best prose writers were people like Pandit Ratan Nath Sarshar, who wrote the famous Fasanah-i-Azad. Even in the early days, Munshi Prem Chand, who is supposed to be a doyen of Hindi literature, wrote in Urdu. Urdu has given us a new form of poem that is called a nazm. Urdu was patronised by the Nawabs of Lucknow, who held symposiums in this language. Slowly it became quite popular. Pakistan has adopted Urdu as the state language.

## **Development of Literature during the Mughal Period**

There was a tremendous development in the field of literature during the Mughal times. Babar and Humauan were lovers of literature. Baber was himself a great scholar of Persian. He wrote a book known as Tuzek-e-Babari which is highly esteemed by the Turkish Literature. Humayun got the treatise translated into Arabic. He too was a lover of learning and had established a big Library. Humayun Nama, tops the books written in his times. Akbar was very fond of leaning. ‘Akbar Nama’, Sur Sagar, Ram Charitamanas are prominent among the books written during his time. Malik Muhammad Jayasis Padmavat and Keshav’s Ram Chandrika were also written during the same period. Jahangir greatly patronized literature. Many scholars adorned his court. He too was a scholar of a high caliber and wrote his life story. During Shah Jahan’s time there was a well known scholar named Abdul Hameed Lahori. He wrote Badshah Nama. The literary activities suffered during Aurangzeb’s time. Urdu literature started developing during the last days of the Mughal emperor. This credit goes to Sir Sayyid Ahmed Khan and Mirza Galib. The language of Sir Sayyid Ahmed Khan was very simple and impressive. His compositions inspired the other urdu writer Mirza Galib, who was a famous poet of his time. He made an important contribution to uplift Urdu poetry. There were some other writers also who took interest in Urdu poetry and enriched the Urdu literature. Maulvi Altab Hussain Ali, Akbar Allahabadi and Dr. Mohammed Iqbal are some famous names. As Persian was the language of the court, much of the literature produced in this period was written in Persian. Amir Khusrau and Amir Hasan Dehelvi wrote superb poetry in Persian. Historians like Minhas-us-Siraj and Zia Barani and Ibn Batuta who came to India during those days wrote accounts of rulers, important political events and incidents in this language. In the medieval period, Persian was adopted as the court language. Several historical accounts, administrative manuals and allied literature in this language have come down to us. The mughal rulers were great patrons of leaning and literature. Babar wrote his tuzuk (autobiography) in Turkish language, but his grandson Akbar got it translated into Persian. Akbar patronized many scholars. He got Mahabharata translated into Persian. Jahangir’s autobiography (Tuzuk-i-Jahangiri) is in Persian and is a unique piece of literature. It is said that Noorjahan was an accomplished Persian poetess. Quite a fair amount of Persian literature has been produced by the courtiers of the Mughals. Abul Fazl’s Akbarnamah and Ain-e-Akbari is a fine piece of literature. From there we get a good deal of information about Akbar and his times. Faizi wrote beautiful Persian poetry. Several collections of letters of the Mughal period (insha) have come down to us. Besides shedding light on Mughal history, they

indicate different styles of letter writing. Another name in prose and history writing is that of Chandra Bhan, a writer of Shahjahan's days. Similarly, we have a work named Tabqat-i-Alamgiri, shedding light on Aurangzeb. Badauni was another writer who belonged during Akbar's time. In the twentieth century, Iqbal wrote good Persian poetry. All this has now become a part of Indian heritage and culture. Among the noted Hindu poets of this period were Kabir, Tulsidas, Surdas and Rahim. Kabirs dohas are still so popular today while Tulsidas's Ramcharitmanas has become the most sacred book of the Hindus. Behari's Satsai written during Akbar's reign is very famous. Alankarashekhar by Keshav Mishra was produced in Akbar's court. It was a great Sanskrit work on the styles of writing. Akbar also got many Sanskrit books like Bhagwad Gita and Upanishads translated into Persian.

## HINDI LITERATURE

These was a tremendous growth of regional languages like Hindi, Bengali, Assamese, Oriya, Marathi and Gujarati during this time. In the South, Malayalam emerged as an independent language in the 14th century. The emergence of all these languages resulted in the decline of Sanskrit as they came to be used as the medium through which the administrative machinery functioned. The rise of the Bhakti movement and the use of these regional langages by the various saints helped in their growth and development. We have already noted the various dialects that developed in northern and western India. Prithviraj Raso is supposed to be the first book in the Hindi language. It is an account of exploits of Prithviraj Chauhan. In its imitation several other rasos were written. The language went on changing as the area where it was used expanded. New words to express new situations were either coined or taken from areas coming under its influence. Hindi literature looked to Sanskrit classics for guidance and Bharata's Natyashastra was kept in mind by Hindi writers. During the twelfth and thirteenth centuries there started a movement in southern India that was called the Bhakti movement. As its influence reached the north, it started affecting the prose and poetry that were being composed in Hindi. Poetry now became largely devotional in nature. Some of the poets like Tuisidas wrote poetry in a language which was of that region only, while others like Kabir, who moved from place to place added Persian and Urdu words as well. Though it is said that Tuisidas wrote Ramcharit Manas based on Valmiki's Ramayana, he also alters situations and adds quite a few new scenes and situations based on folklore. For example, Sita's exile is mentioned in Valmiki's version but it is not mentioned in Tulsidas's account. Tuisidas has deified his hero while the hero of Valmiki is a human being. Hindi evolved during the Apabhramsa stage between the 7th and 8th centuries A.D. and the 14th C. It was

characterized as Veergatha Kala i.e. the age of heroic poetry or the Adi Kala (early period). It was patronised by the Rajput rulers as it glorified chivalry and poetry. The most famous figures from this period were Kabir and Tulsidas. In modern times, the Khadi dialect became more prominent and a variety of literature was produced in Sanskrit. Similarly, Surdas wrote his Sur Sagar in which he talks of Krishna as an infant, a young lad indulging in pranks and a young man engaged in dalliance with the gopis. These poets made a deep impression on the minds of the listeners. If the festivals associated with Rama and Krishna have become so very popular, the credit goes to these poets. Their versions became the source of inspiration not only for other poets but also for painters in the medieval ages. They inspired Mirabai, who sang in Rajasthani language, and Raskhan, who, though a Muslim, sang in praise of Krishna. Nandadasa was an important Bhakti poet. Rahim and Bhushan were a class apart. Their subject was not devotion, but spiritual. Bihari wrote his Satsai in the seventeenth century; it gives us a glimpse of shringar(love) and other rasas. All the above-mentioned Hindi poets, except Kabir, expressed their sentiments essentially to satisfy their own devotional instincts. Kabir did not believe in institutionalised religion. He was a devotee of a formless God. Chanting His name was the be-all and end-all for him. All these poets influenced the north Indian society in a manner that had never happened earlier. As it is easier to remember poetry than prose, they became immensely popular. During the last 150 years, many writers have contributed to the development of modern India literature, written in a number of regional languages as well as in English. One of the greatest Bengali writers, Rabindranath Tagore became the first Indian to win the Nobel Prize for literature (Geetanjali) in 1913. However, it is only with the beginning of nineteenth century that Hindi prose came into its own. Bharatendu Harishchandra was one of the earliest to produce dramas in Hindi which were basically translations of texts written in Sanskrit and other languages. But he set the trend. Mahavir Prasad Dwivedi was another author who wrote translations or made adaptations from Sanskrit. Bankim Chandra Chatterji (1838-94) wrote novels originally in Bangla. They came to be translated into Hindi and became very popular. Vande Mataram, our national song, is an excerpt from his novel, Anand Math. Swami Dayanand's contribution to Hindi cannot be ignored. Originally a Gujarati and a scholar of Sanskrit, he advocated Hindi as a common language for the whole of India. He started writing in Hindi and contributed articles to journals essentially engaged in religious and social reforms. SatyarthPrakash was his most important work in Hindi. Among other names who have enriched Hindi literature, is that of Munshi Prem Chand, who switched over from Urdu to Hindi. Surya Kant Tripathi, 'Nirala', achieves recognition because he questioned the orthodoxies in society. Mahadevi Verma is

the first woman writer in Hindi to highlight issues related to women. Maithili Sharan Gupt is another important name. Jaishankar Prasad wrote beautiful dramas.

### **Hindi Language Makes Progress in Modern Period**

**Hindi Language:** The development of modern language started at the end of the 18th century. The main writers of this period were Sadasukh Lal and Enshallah Khan. Bhartendu Harishchandra also strengthened Hindi language. Similarly Raja Lakshman Singh translated Shakuntala into Hindi. Hindi continued to develop in adverse circumstances as the office work was done in Urdu

### **Hindi Language Makes Progress in Modern Period**

**Hindi Literature:** Bhartendu Harish Chandra, Mahavira Prasad Dwivedi, Ramchandra Shukla and Shyam Sunder Das were the main among the prose writers of Hindi literature. Jai Shanker Prasad, Maithalisharan Gupta, Sumitranandan Pant, Suryakant Tripathi ‘Nirala’, Mahadevi Verma, Ramdhari Singh ‘Dinkar’ and Haribans Rai ‘Bacchan’ made great contribution to the development of Hindi poetry. Similarly, Prem Chand, Vrindavan lal Verma and Ellachandra Joshi wrote novels and enriched Hindi literature.

If we look at the above writers, we find that they all wrote with a purpose. Swami Dayanand wrote in order to reform the Hindu society and rid it of false beliefs and social evils. Munshi Prem Chand tried to draw the attention of the society to the miserable existence of the poor and Mahadevi Verma recipient of Padma Vibhushan, the second highest civilian award highlighted the conditions of women in the society. ‘Nirala’ became the pioneer of awakening of Modern India.

### **BENGALI, ASSAMESE AND ORIYA LITERATURE**

After Hindi, the next significant literature was the one that developed in Bengal. The Baptist Mission Press was established in Serampore near Calcutta in 1800. East India Company founded the Fort William College in the same year. It provided training to civil servants of the Company in law, customs, religions, languages and literatures of India to enable them to work more efficiently. The growth of the Bhakti movement and the composition of various hymns associated with Chaitanya provided a stimulus to the development and growth of Bengali. Narrative poems called the Mangal Kavyas also grew popular during this period. They propagated the worship of local deities like Chandi and transformed Puranic Gods like Siva and Vishnu into household deities. In this regard, a very important landmark was achieved by William Carey, who wrote a grammar of Bengali and published an English-

Bengali dictionary and also wrote books on dialogues and stories. It may be noted that the grammar and dictionaries are important in the development of a literature. They guide the writers as to the correctness of a sentence and also help them in finding suitable words for a particular situation and idea. Although the aim of the press run by the missionaries was mainly to propagate Christian faith but other presses run by local people helped in the flourishing of non-Christian literature. Scores of pamphlets, small and big books and journals were produced. In the meantime education spread, although at a very slow pace. But after 1835, when Macaulay won the battle against Orientalists, it spread at a faster pace. In 1854 came Sir Charles Wood's Despatch and in 1857 the three universities of Calcutta, Madras and Bombay were established. Besides textbooks for schools and colleges, other literature were also produced. However it was Raja Ram Mohan Roy who wrote in Bengali besides English that gave impetus to Bengali literature. Ishwar Chandra Vidyasagar (1820-91) and Akshay Kumar Dutta (1820- 86) were two other writers of this early period. In addition to these, Bankim Chandra Chatterji (1834-94), Sharat Chandra Chatterji (1876-1938), and R.C. Dutta, a noted historian and a prose writer, all contributed to the making of Bengali literature. But the most important name that influenced the whole of India was that of Rabindra Nath Tagore (1861-1941). Novels, dramas, short stories, criticism, music and essays, all flowed from his pen. He won the Nobel Prize for literature in 1913 for his Geetanjali. However, a few things need to be noted about the influence of Western ideas which permeated Bengal and later on other parts of India. Upto 1800, most of the literature produced was limited to religion or courtly literature. The Western influence brought the writers closer to the man in the street. The subjects were mundane. Some religious literature was also produced but it hardly said anything new. The final years of the nineteenth century and the first half of the twentieth century saw a new subject, nationalism, being taken up. Two things were seen in this new trend. The first was the love for old history and culture and an awareness of the facts of British exploitation. The second was a clarion call for arousing the Indians to drive out the foreigners, both by persuasion and force. This new trend was expressed by Subrahmanyam Bharti in Tamil and Qazi Nazrul Islam in Bengali. The contributions of these two writers in arousing the nationalistic sentiments in the readers was tremendous. Their poetry was translated into other Indian languages. Assamese - Like Bengali, Assamese also developed in response to the Bhakti movement. Shankardeva who introduced Vaishnavism in Assam helped in the growth of Assamese poetry. Even the Puranas were translated in Assamese. The earliest Assamese literature consisted of buranjis (court chronicles). Shankardev has left several devotional poems, which people song with rapturous pleasure, but it was only after

1827 that more interest was shown in producing Assamese literature. Two names, Lakshmi Nath Bezbarua and Padmanaba Gohain Barua cannot be forgotten. From Orissa, a couple of names are worth mentioning and these are Fakirmohan Senapati and Radha Nath Ray, whose writings deserve considerable attention in the history of Oriya literature. The works of Upendra Bhanja (1670 - 1720) were important as they ushered a new period of Oriya literature. In Orissa the works of Saraladasa are regarded as the first works of Oriya literature.

### **PUNJABI AND RAJASTHANI LITERATURE**

Punjabi is a language with several shades. It is being written in two scripts, Gurmukhi and Persian. The Gurmukhi script till the end of the nineteenth century was almost limited to the Adi Granth, the holy book of the Sikhs. Only a small number of people tried to learn the script except the granthis, who recited the holy Granth in the gurdwaras. However, the language did not lack literature. Guru Nanak was the first poet in Punjabi. Some other contemporary poets, mostly Sufi saints, used to sing in this language. These Sufis or their followers used the Persian script if they wanted to commit their poetry to writing. In this list, the first name is that of Farid.

His poetry has found a place in the Adi Granth. The Adi Granth also contains poetry of the next four gurus. All this literature belongs to the fifteenth and sixteenth centuries. Amongst the later gurus, the poetry of the ninth guru, Guru Tegh Bahadur has also contributed to the Adi Granth. Guru Gobind Singh, the tenth guru, was educated in Patna (Bihar), where he learnt Persian and Sanskrit. He has composed two savaiyyas in Punjabi but these are not a part of the Adi Granth. But it was the love stories of Heer and Ranjha, Sasi and Punnu and Sohni and Mahiwal, which gave this language its theme in the early days. Even the story of Puran Bhagat found favour with some poets. Beautiful poems written by some known and some unknown poets have come down to us. These are being sung by local singers for the last two or three hundred years. There are several other poetic stories which have been composed by the locals. This folklore has been preserved. The most important of these is Heer of Waris Shah. It is the most popular of the early works. It is a landmark in Punjabi poetry. Similar is the popularity of Bulley Shah who was a Sufi saint. He has left a large number of songs. One of his popular forms of compositions was called kafi; it was sung in a classical musical form. Kafis are sung by people with great fervour. In the twentieth century, Punjabi had come into its own. Bhai Vir Singh composed an epic, named Rana Surat Singh. Puran Singh and Dr. Mohan Singh are among the best known writers. Essays, short stories, poetry, novels, criticism and all other forms of writing have adorned the Punjabi literary

scene. Rajasthani, a dialect of Hindi, had its own part to play. The bards (itinerant singers) moved from place to place, providing entertainment and keeping the stories of heroes alive. It was from these ballads that Colonel Todd collected the heroic stories of Rajasthan and put them in the Annals and Antiquities of Rajasthan. But the devotional songs of Mira Bai have a place of pride in the history of language as well as devotional music. Mira Bai's love for her lord (Lord Krishna) is sometimes so intense that it transcends this mundane world and transports one to the land of this singer. The development of the Bhakti movement led to the rise of the different regional languages like Hindi, Gujarati, Marathi, Punjabi, Kannada, Tamil and Telugu.

### **GUJARATI LITERATURE**

Early Gujarati literature is available in the form of Bhakti songs of the fourteenth and fifteenth centuries. It still follows the old tradition which is popular in Gujarat. Narsi Mehta's name is the foremost in this respect. The people of Gujarat wove these devotional songs in their folk dances and their religious forms often find expressions in their celebrations. Narmad's poetry gave a fillip to the Gujarati literature. Saraswati Chandra, a novel by Govardhan Ram, has become a classic and has given great impetus to other writers. But probably a name that cannot be forgotten is that of Dr. K.M. Munshi. He was a novelist, an essayist and a historian, and has left a plethora of historical novels. In these books he exhibits his ability to mix fact with fiction. Prithvi Vallabha is one of his finest novels. A special mention must be made of Narsi Mehta whose songs in praise of Krishna not only made him a very popular figure but also made Gujarati language popular.

### **SINDHI LITERATURE**

Sindh was one of the important centres of Sufis, who established khanqahs at various places. The Sufi singers with their devotional music made the language popular. The credit for creating literature in Sindhi goes to Mirza Kalish Beg and Dewan Kauramal.

### **MARATHI LITERATURE**

Maharashtra is situated on a plateau where a large number of local dialects were in use. Marathi grew out of these local dialects. The Portuguese missionaries started using Marathi for preaching their gospel. The earliest Marathi poetry and prose is by Saint Jnaneshwar (Gyaneshwar) who lived in the thirteenth century. He wrote a long commentary on the Bhagavad Gita. He was the one who started the kirtan tradition in Maharashtra. He was followed by Namdev (c. 1270- 1350), Gora, Sena and Janabai. All these sang and

popularised the Marathi language. Their songs are sung even today by the Verkari pilgrims on their way to Pandharpur pilgrimage. Almost two centuries later, Eknath (1533-99) came on the scene. He wrote the commentaries on the Ramayana and the Bhagawat Purana. His songs are very popular all over Maharashtra. Then came Tukarama (1598-1650). He is supposed to be the greatest Bhakti poet of them all. Ramdas (1608-81), who was the guru of Shivaji, is the last of these hymn writers. He was the devotee of Rama. He inspired Shivaji. The closing years of the nineteenth century saw an upsurge in the Marathi literature. It was a nationalist movement that made Marathi prose popular and prominent. Bal Gangadhar Tilak (1857-1920) started his Journal Kesari in Marathi. This helped the growth of Marathi literature. But the role of Keshav Sut and V.S. Chiplunkar was no less. Hari Narayan Apte and Agarkar wrote novels which became very popular. All these prose writers made great contribution to the development of Marathi literature. The name of H.G Salgaokar is remembered for writing inspirational poetry. Besides, the names of M.G. Ranade, K.T. Telang, G.T. Madholkar (poet and novelist) are no less important.

## KASHMIRI LITERATURE

Kashmir shot into literary prominence, when Kalhana wrote Rajatarangini in Sanskrit. But this was in the language of the elite. For locals, Kashmiri was the popular dialect. Here also the Bhakti movement played its role. One Lal Ded, who lived in the fourteenth century, was probably the first to sing in the Kashmiri language. She was a Shaivite mystic. After Islam spread in this area, the Sufi influence also came to be visible. Haba Khatoon, Mahjoor, Zinda Kaul, Noor Din also known as Nund Rishi, Akhtar Mohiuddin, Sufi Ghulam Mohammad and Dina Nath Nadim wrote devotional poetry in Kashmiri. These people contributed to the growth of Kashmiri literature. The Western influence did not reach Kashmir till the end of the nineteenth century. In 1846, after the first Sikh War, the Dogras of Jammu became the rulers there. The Dogras were more interested in Dogri language than in Kashmiri. There were hardly any schools or education. There was widespread poverty and economic backwardness. All these led to a lack of good literature in Kashmir. Though the list of Modern Indian languages can have many languages, the constitution of India has originally about 15 languages as national languages i.e. Assamese, Bengali, Gujarati, Hindi, Kashmiri, Marathi, Oriya, Punjabi, Sanskrit, Sindhi, Urdu, Tamil, Telugu, Kannada, Malayalam. Three more languages i.e. Nepali, Manipuri and Konkani have been added now to the list.



## Indian Languages and its Significance in International Context

### Indian Literature: Vedas from India

Four Vedas-Rig, Yajur, Sama and Atharva are from most ancient text available from India, which have reached throughout the world through mostly English, but through other languages like German translations as well

### Ancient Texts-Philosophical and Creative

Vedas, particularly Rig-Veda is known for its creative and aesthetic poetry as well. Upanishads and texts of Shaddarshanas-Six Schools of Indian philosophy, including non believer Samkhya philosophy, Buddhist, Jainism, Atheist Lokayata are more of theoretical texts. These are all known to the world through translations. Apart from these philosophical texts, there is a rich heritage of Sanskrit creative literature as well.

### Creative Sanskrit Literature

Sanskrit has been language of philosophical and creative literature-both. Apart from Mahabhatta, Ramayana and texts like Panchtantra and Hitopadesha, Sanskrit literature is known world over for its poetry and drama with Kalidas as most known name.

### Shakespeare and Kalidas!aa

It is common refrain among literary critics in India to refer Kalidas as ‘Shakespeare of India’, though Kalidas lived nearly one thousand years before Shakespeare, that is why some critics will put it in reverse order as well-’Shakespeare as Kalidas of England’! Whatever way, but it reflects the concept of ‘World Literature’ and also Comparative study of literature, which would never have been possible without translations of the texts.

### Shakuntala Translation

Translation of Abhigyan Shakuntalam in English was first done by William Jones in 1789 and after that by Sir Monier Williams in prose form in 1853, later more than 46 translations in twelve European languages appeared and now complete dramas and poetry collections of Kalidas are available in many English translations. English and other languages translations of many other Sanskrit classic writers are also available like that of Bhavbhuti , Kiratarjun etc.

### Contribution of Indian Creative Writing to World Literature

Apart from classical Sanskrit literature, medieval period Indian literature is also known to the world, particularly Indian Bhakti movement poets like Kabir, Guru Nanak, Akka Mahadevi and many more through their translations. In modern period, big number of translations were done from Indian languages literatures. India has 22 national languages in 8th schedule of Indian constitution and 24 recognised by Sahitya Akademi-Academy of Letters for purpose of awarding annual best book prizes.

Translations of Mirza Ghalib(Mirza Beg Asadullah Khan also known as Mirza Ghalib was an Urdu and Persian poet of the 19th century Mughal and British era in the Indian Subcontinent)

Many scholars, even from non literary background have been fascinated by Ghalib's philosophical Urdu ghazals. Aijaz Ahmad and many other scholars and translators have rendered Ghalib's poetry and prose in English. Mirza Ghalib lived during 1857's first war of Independence of India and went through lot of hard times as well, but his poetry is claimed to be as national heritage by both India and Pakistan, though there was no Pakistan during Ghalib's times

### Role of Translation in First Noble Prize of Literature to India

Rabindranath Tagore, most eminent Indian writer of Bengali language got Noble prize for literature in 1913, till now only Indian to receive this award for literature. Interesting part of this narrative is that Tagore himself translated 103 of his Bengali poems in English and took them to England.

### Geetanjali...

Tagore recited his translations in many gatherings and W.B Yeats, the great English poet was so impressed that he wrote forward to these poems and the small collection was published in English.

Tagore received the award for his Bengali poetry, but facilitated by his own English translation of the poems.

Tagore's example of his own translation and Noble prize on it, underlines the significance of Translation as tool of literary communication in the world. Now almost all the Bengali writings of Tagore are available in English and many Indian languages translation, some in other world languages translations as well.

### Premchand and his novel 'Godan'

Premchand, a Hindi and Urdu writer published his classic novel-Godan in Hindi and Urdu both, few months before his death. The novel based on the real life of Indian peasantry became Indian classic and has been twice translated into English.

### Godan (Novel written by Premchand)

Jai Rattan and P. Lal did first English translation of Godan in 1957, which became quite popular. Later Gordon C Roadarmel did English translation of Godan in 1968, which is considered better than earlier one.

The novel was selected by UNESCO to be translated into many world languages and so it has been. Apart from Godan, many other fiction writings of Premchand are now available in English and other languages. Ghalib, Tagore and Premchand represents India as the best faces of Indian literature on world literary scene.

### Importance of Translation in Indian literary Scenario

As mentioned earlier, India itself is storehouse of huge literature written in various Indian languages, which reaches other Indian languages through translation among Indian languages. There are two major source languages of inter Indian literary translation-Hindi and English. Text of any Indian language is first translated into either Hindi or English and then through that medium it is translated into many more Indian languages.

### **Inter Indian Translations**

Generally literature of North, West and East Indian languages like-Punjabi, Urdu, Marathi, Gujarati, Bengali, Assamese etc. is first translated into Hindi and then from that medium to many other Indian languages.

Translations from South Indian languages are generally done first in English and then from that medium, these are translated into other Indian languages. Southern languages are part of Dravidian group and other three regions languages are from Indo-Aryan group of languages

### **Inter Indian Languages Translations**

These translations are done sometimes without the help of a medium language like Hindi or English too, like Tamil to Bengali or Marathi to Assamese etc.

Sahitya Akademi by instituting National Translation Prize among inter Indian languages translations has encouraged this process as well. This author has also received National Translation Prize from Sahitya Akademi-Indian Academy of Letters for Inter-Indian language translation.

### **Revolutionary poet Pash and his poetry**

Pash created a niche for himself as trendsetter poet in the seventies as a radical poet. As he was against both Khalistani terrorism and state terrorism, he was assassinated by Khalistani terrorists on 23rd March, his Punjabi poetry in Hindi, which was published in different volumes, one of which mentioned above-Samay O'Bhai Samay'(Time O' Brother Time) ,published in 1993, was awarded National Translation Prize by Sahitya Akademi in 2002.

Hindi translation of Pash clicked so much that poet became more popular in Hindi than his own mother tongue Punjabi. Many more translations were done from Hindi translation of the poet in Marathi, Guajarati, Urdu, Bengali, Malayalam, Telugu etc. Indian languages and thus designating him as major Indian poet rather than being just a Punjabi poet. His poetry was compared to Pablo Neruda (got noble prize in Literature, 1971) by some critics, so bringing him to the scenario of world literature as English translation of his poetry were also done.

## **4. Religion and Philosophy in Ancient India**

Hello learners,

In this session, let us discuss on the Religion and Philosophy in Ancient India

- In classical India, philosophy was understood as contributing to human well-being by freeing people from misconceptions about themselves and the world. Ultimate well-being was conceived as some sort of fulfilment outside the conditions of space and time. Philosophies, as well as religious traditions, understood themselves as paths to that final goal

Let's start with Vedic philosophy

- Religion of the Rig Vedic people was very simple in the sense that it consisted mainly of worship of numerous deities representing the various phenomena of nature through prayers.
- It was during the later Vedic period that definite ideas and about the true nature of soul or Atman and the cosmic principal philosophies or Brahman who represented the ultimate reality were developed.
- These Vedic philosophical concepts later on gave rise to six different schools of philosophies called shada darshana. They fall in the category of the orthodox system as the final authority of the Vedas is recognised by all of them. Let us now find out more about these six schools of Indian philosophy.
- **Samkhya System:**
- **Yoga**
- **Nyaya**
- **Vaisheshika**
- **Mimamsa**
- **Vedanta:**
- **Charvaka school**

Let's learn on each school briefly

### **Samkhya System:**

- The Samkhya philosophy holds that reality is constituted of two principles one female and the other male i.e. Prakriti, Purusha respectively.
- Prakriti and Purusha are completely independent and absolute. According to this system, Purusha is mere consciousness; hence it cannot be modified or changed. Prakriti on the other hand is constituted of three attributes, thought, movement and the change or transformation of these attributes brings about the change in all objects.

- The Samkhya philosophy tries to establish some relationship between Purusha and Prakriti for explaining the creation of the universe. The propounder of this philosophy was Kapila, who wrote the Samkhya sutra.
- In fact Samkhya school explained the phenomena of the doctrine of evolution and answered all the questions aroused by the thinkers of those days.

### **Yoga:**

- Yoga literally means the union of the two principal entities. The origin of yoga is found in the Yogasutra of Patanjali believed to have been written in the second century BC. By purifying and controlling changes in the mental mechanism, yoga systematically brings about the release of purusha from prakriti.
- Yogic techniques control the body, mind and sense organs. Thus, this philosophy is also considered a means of achieving freedom or mukti.
- This freedom could be attained by practising self-control (yama), observation of rules (niyama), fixed postures (asana), breath control (pranayama), choosing an object (pratyahara) and fixing the mind (dharna), concentrating on the chosen object (dhyana) and complete dissolution of self, merging the mind and the object (Samadhi). Yoga admits the existence of God as a teacher and guide.

### **Nyaya**

- Nyaya is considered as a technique of logical thinking. According to Nyaya, valid knowledge is defined as the real knowledge, that is, one knows about the object as it exists.
- For example, it is when one knows a snake as a snake or a cup as a cup. Nyaya system of philosophy considers God who creates, sustains and destroys the universe. Gautama is said to be the author of the Nyaya Sutras.

### **Vaisheshika**

- Vaisheshika system is considered as the realistic and objective philosophy of universe. The reality according to this philosophy has many bases or categories which are substance, attribute, action, genus, distinct quality and inherence.
- Vaisheshika thinkers believe that all objects of the universe are composed of five elements—earth, water, air, fire and ether. They believe that God is the guiding principle.
- The living beings were rewarded or punished according to the law of karma, based on actions of merit and demerit. Creation and destruction of universe was a cyclic process and took place in agreement with the wishes of God.

### **Mimamsa**

- Mimamsa philosophy is basically the analysis of interpretation, application and the use of the text of the Samhita and Brahmana portions of the Veda.

- According to Mimamsa philosophy Vedas are eternal and possess all knowledge, and religion means the fulfilment of duties prescribed by the Vedas. This philosophy encompasses the Nyaya-Vaisheshika systems and emphasizes the concept of valid knowledge.
- Its main text is known as the Sutras of Gaimini which have been written during the third century BC. The essence of the system according to Jaimini is Dharma which is the dispenser of fruits of one's actions, the law of righteousness itself. This system lays stress on the ritualistic part of Vedas.

## **Vedanta**

- Vedanta implies the philosophy of the Upanishad, the concluding portion of the Vedas.
- Shankaracharya wrote the commentaries on the Upanishads, Brahmasutras and the Bhagavad Gita. Shankaracharya's discourse or his philosophical views came to be known as Advaita Vedanta.
- Advaita literally means non-dualism or belief in one reality. Shankaracharya expounded that ultimate reality is one, it being the Brahman. According to Vedanta philosophy, 'Brahman is true, the world is false and self and Brahman are not different, Shankaracharya believes that the Brahman is existent, unchanging, the highest truth and the ultimate knowledge.'
- He also believes that there is no distinction between Brahman and the self. The knowledge of Brahman is the essence of all things and the ultimate existence. Ramanuja was another well known Advaita scholar. Among different schools of philosophy was found one philosophy which reached the climax of philosophic thought that the human mind can possibly reach, and that is known as the Vedantic philosophy.

## **Charvaka school**

- Brihaspati is supposed to be the founder of the Charvaka School of philosophy. It finds mention in the Vedas and Brihadaranyka Upanishad.
- Thus, it is supposed to be the earliest in the growth of the philosophical knowledge. It holds that knowledge is the product of the combination of four elements which leaves no trace after death. Charvaka philosophy deals with the materialistic philosophy.
- It is also known as the Lokayata Philosophy – the philosophy of the masses. According to Charvaka there is no other world. Hence, death is the end of humans and pleasure the ultimate object in life. Charvaka recognises no existence other than this material world.
- Since God, soul, and heaven, cannot be perceived, they are not recognised by Charvakas. Out of the five elements earth, water, fire, air and ether, the Charvakas do not recognise ether as it is not known through perception. The whole universe according to them is thus consisted of four elements.

## **Jain philosophy**

- Like the Charvakas, the Jains too do not believe in the Vedas, but they admit the existence of a soul. They also agree with the orthodox tradition that suffering (pain) can be stopped by controlling the mind and by seeking right knowledge and perception and by observing the right conduct. The Jaina philosophy was first propounded by the tirthankar Rishabha Deva
- There were twenty-four tirthankaras who actually established the Jaina darshan. The first tirthankar realised that the source of Jaina philosophy was Adinath.
- The twenty fourth and the last tirthankar was named Vardhaman Mahavira who gave great impetus to Jainism. Mahavira was born in 599 BC. He left worldly life at the age of thirty and led a very hard life to gain true knowledge.
- After he attained Truth, he was called Mahavira. He strongly believed in the importance of celibacy or brahmacharya.

### **Jain Theory of Reality:**

- Seven Kinds of Fundamental Elements: The Jainas believe that the natural and supernatural things of the universe can be traced back to seven fundamental elements.
- They are jiva, ajivaa, astikaya, bandha, samvara, nirjana, and moksa. Substances like body which exist and envelope (like a cover) are astikaya. Anastikayas like ‘time’ have no body at all. The substance is the basis of attributes (qualities). The attributes that we find in a substance are known as dharmas.
- The Jainas believe that things or substance have attributes. These attributes also change with the change of kala (time). From their point of view, the attributes of a substance are essential, and eternal or unchangeable. Without essential attributes, a thing cannot exist. So they are always present in everything. For example, consciousness (chetana) is the essence of the soul; desire, happiness and sorrow are its changeable attributes.

### **Philosophy of the Buddha**

- Gautama Buddha, who founded the Buddhist philosophy, was born in 563 BC at Lumbini, a village near Kapilavastu in the foothills of Nepal. His childhood name was Siddhartha. His mother, Mayadevi, died when he was hardly a few days old. He was married to Yashodhara, a beautiful princess, at the age of sixteen. After a year of the marriage, he had a son, whom they named Rahul. But at the age of twenty-nine, Gautama Buddha renounced family life to find a solution to the world’s continuous sorrow of death, sickness, poverty, etc.
- He went to the forests and meditated there for six years. Thereafter, he went to Bodh Gaya (in Bihar) and meditated under a pipal tree.
- It was at this place that he attained enlightenment and came to be known as the Buddha. Buddha presented simple principles of life and practical ethics that people could follow easily.

- He considered the world as full of misery. Man's duty is to seek liberation from this painful world.
- He strongly criticised blind faith in the traditional scriptures like the Vedas. Buddha's teachings are very practical and suggest how to attain peace of mind and ultimate liberation from this material world.
- **Realization of Four Noble Truths**
- **There is suffering in human life.**
- **There is cause of suffering,**
- **There is cessation of suffering**
- **Path of Liberation**

#### **Eight-fold Path to Liberation (Nirvana)**

- Right Vision
- Right Resolve
- Right Speech.
- Right Conduct.
- Right Means of Livelihood
- Right Effort.
- Right Mindfulness
- Right Concentration

## Vedanta Philosophy and Upanishads

Hello learners, in this session, let us discuss on the six primary concepts of Upanishads

### I. Brahman

Beyond Maya, there is an unchanging reality called Brahman (lit. “to expand”)

*The Upanishads* emphasize the impermanence of the empirical world, physical reality as we experience it through our sense. MAYA

Four Claims About Brahman

Brahman is the fundamental principle of the universe. ( Kena Upanishad IV and V)

Brahman is the reality in all, and all things are in Brahman. (Svetasvatara Upanishad, IV.2-4)

Brahman is the state of non-duality. (Brhadaranyaka Upanishad, IV.v.14-15)

Brahman is Ineffable. (Kena Upanishad, 1.5-9)

### BRAHMAN AS THE IMPERSONAL ABSOLUTE

These central claims of the *Upanishads* about Brahman suggest that Brahman is not a personal being, not a being with attributes that characterize “persons” (e.g., self-awareness, perspectival experience, deliberative rationality, and being the subject of intentional states).

On this view, Brahman is formless or attributeless (nirguna) and not a personal God.

If Brahman is without form, then “gods” represent different provisional manifestations of brahman in maya. The trimurti (three forms) represent Brahman manifested in the processes of creation, preservation, and dissolution and recreation of the cosmos.

### BRAHMAN AS CREATOR?

The Upanishads speak of Brahman as creator. However even where brahman is conceived of in personal terms, “Creation” refers to a necessary emanation of the universe from the being of Brahman, like the flowing of a web from a spider.

The Upanishads affirm eternal, cyclical processes of the origination of order, its evolution, eventual dissolution.

“Bliss (Ananda) is Brahman, from bliss all beings are born; by bliss, when born, they live; and into bliss they enter at their death” (Taittiriya Upanishad, III.6)

### II. ATMAN

The True Self (Atman)

The Upanishads teach the existence of a true Self called Atmen.

Atman is distinguished from the individual personality or ego formed through attachments to sense objects.

The true self of each person is not identical with the body or person’s mind as conditioned by sense experience.

"That Self (Atman) is not this, it is not that (neti,neti). It is unseizable, for it cannot be seized; indestructible, for it cannot be destroyed; unattached, for it does not attach itself; is unbound, does not tremble, is not injured" *Brhadaranyaka Upanishad, iv.v.15*

### **III AVIDYA**

The human perspective is characterized by ignorance (avidya) of the true nature of reality and the self.

Human persona identify themselves with their body or with their individual states of consciousness formed through contact with and attachment to sense objects. This is the false ego or false self.

### **IV SAMSARA AND KARMA**

The Upanishads teach that all life forms move through repeated cycles of birth, death, and rebirth, until final liberation from this cycle.

The cycle of the death and rebirth is called **Samsara**

Its fuel or energy is called **Karma**

The termination of the cycle is called **Moksha**

Rebirth is fueled and directed by Karma (Sanskrit root kri, meaning "action")

Broadly stated, karma is a law of cause and effect according to which actions in one lifetime influence action in a subsequent life.

Attachment to material forms of existence (modes of false ego) is the basic karmic energy that fuels samsara. The form of one's karma is shaped by the specific nature of one's attachments.

Rebirth is not restricted to rebirth as a human being, but it extends to the animal world and other realms of existence. The form of one's karma (good or bad) determines the realm of existence into which one is reborn.

Rebirth is not desirable. It implies that a person is still trapped in ignorance about the nature of reality through various attachments to sense objects.

### **VI MOKSHA**

Moksha is the state of release from samsara.

Attachments=>False Ego=>Karma=>Samsara

What is required is a dismantling or dissolution of the false ego. Therefore, we must let go of our attachments to sense objects or material forms of existence.

### **DESTRUCTION OF THE FALSE EGO**

Spiritual discipline dismantles the false ego:

Spiritual Practice Consists in Observing Moral Laws (aimed at renunciation of material attachments) and Meditation.

## **Meditation**

Having heard and reflected on the word of Brahman in the scriptures, one must practice concentration on the truth of Brahman and the self, repeating mantras such as OM ( which signifies the cosmic power of Brahman) or Aham Brahmasmi (I am Brahman)

## **THE UTIMATE STATE (MOKSHA)**

Spiritual practice leads to moksha (Liberation)

Moksha is freedom from samsara and thus freedom from suffering.

Moksha is absolute consciousness; “Brahman realization” and “Self-realization” since the true nature of reality (Brahman) and the true self (Atman) is perceived.

Realization of Brahman and the self

Sat-chit-ananda

Being (sat)

Consciousness (chit)

Bliss (Ananda)

Satchitananda is also the name of Brahman.

So, moksha is union with Brahman.

Review: Six Primary Concepts in the Upanishads

1. Brahman
2. Atman
3. Avidya
4. Samsara
5. Moksha
6. Karma

## **4.1 Religion and Philosophy in Mediaval Period**

Hello learners,

In this session, let us discuss on the Religion and Philosophy in Mediaval Period

- Do you know the medieval period in India saw the rise and growth of the Sufi movement and the Bhakti movement. The two movements brought a new form of religious expression amongst Muslims and Hindus. The Sufis were mystics who called for liberalism in Islam.
- They emphasised on an egalitarian society based on universal love. The Bhakti saints transformed Hinduism by introducing devotion or bhakti as the means to attain God. For them caste had no meaning and all human beings were equal.
- The Sufi and Bhakti saints played an important role in bringing the Muslims and Hindus together. By using the local language of the people, they made religion accessible and meaningful to the common people

### **The Sufi movement**

- Islam was founded by Prophet Muhammad. Islam saw the rise of many religious and spiritual movements within it. These movements were centered mainly around the interpretation of the Quran. There were two major sects that arose within Islam – the Sunnis and Shias. Our country has both the sects, but in many other countries like Iran, Iraq, Pakistan etc. you will find followers of only one of them. Among the Sunnis, there are four principal schools of Islamic Law, these are based upon the Quran and Hadis.
- The greatest challenge to orthodox Sunnism came from the rationalist philosophy or Mutazilas, who professed strict monotheism. According to them, God is just and has nothing to do with man's evil actions. Men are endowed with free will and are responsible for their own actions.
- Sufism in India: The advent of Sufism in India is said to be in the eleventh and twelfth centuries.
- In the beginning, the main centers of the Sufis were Multan and Punjab. By the thirteenth and fourteenth centuries, the Sufis had spread to Kashmir, Bihar, Bengal and the Deccan.
- It may be mentioned that Sufism had already taken on a definite form before coming to India. Its fundamental and moral principles, teachings and orders, system of fasting, prayers and practice of living in khanqahs had already been fixed.
- The Sufis came to India via Afghanistan on their own free will. Their emphasis upon a pure life, devotional love and service to humanity made them popular and earned them a place of honour in Indian society.

### **The importance of the Sufi movement**

- The Sufi movement made a valuable contribution to Indian society. Like the Bhakti saints who were engaged in breaking down the barriers within Hinduism, the Sufis too infused a new liberal outlook within Islam. The interaction between early Bhakti and Sufi ideas laid the foundation for more liberal movements of the fifteenth century. You will read that Sant Kabir and Guru Nanak had preached a non-sectarian religion based on universal love. A notable contribution of the Sufis was their service to the poorer and downtrodden sections of society.
- While the Sultan and ulema often remained aloof from the day-to-day problems of the people, the Sufi saints maintained close contact with the common people. The Sufi movement encouraged equality and brotherhood.

### **The Bhakti movement**

- The development of Bhakti movement took place in Tamil Nadu between the seventh and
- twelfth centuries. It was reflected in the emotional poems of the Nayanars (devotees of Shiva) and Alvars (devotees of Vishnu). These saints looked upon religion not as a cold formal worship but as a loving bond based upon love between the worshipped and worshipper.
- They wrote in local languages, Tamil and Telugu and were therefore able to reach out to many people. In course of time, the ideas of the South moved up to the North but it was a very slow process. Sanskrit, which was still the vehicle of thought, was given a new form. Thus, we find that the Bhagavata Purana of ninth century was not written in the old Puranic form
- A more effective method for spreading of the Bhakti ideology was the use of local languages. The Bhakti saints composed their verses in local languages. They also translated Sanskrit works to make them understandable to a wider audience.
- Thus, we find Jnanadeva writing in Marathi, Kabir, Surdas and Tulsidas in Hindi, Shankaradeva popularising Assamese, Chaitanya and Chandidas spreading their message in Bengali, Mirabai in Hindi and Rajasthani.
- In addition, devotional poetry was composed in Kashmiri, Telugu, Kannad, Odia, Malayalam, Maithili and Gujarati.
- The Bhakti saints believed that salvation can be achieved by all. They made no distinction of caste, creed or religion before God.
- They themselves came from diverse backgrounds. Ramananda, whose disciples included Hindus and Muslims, came from a conservative brahman family. His disciple, Kabir, was a weaver. Guru Nanak was a village accountant's son. Namdev was a tailor
- The saints stressed equality, disregarded the caste system and attacked institutionalised religion. The saints did not confine themselves to purely religious ideas.

- They advocated social reforms too. They opposed sati and female infanticide. Women were encouraged to join kirtans. Mirabai and Lalla (of Kashmir) composed verses that are popular even today.
- Amongst the non-sectarian Bhakti saints, the most outstanding contribution was made by Kabir and Guru Nanak. Their ideas were drawn from both Hindu and Islamic traditions and were aimed at bridging the gulf between the Hindus and the Muslims. Let us read in some detail about them.
- Kabir (1440-1518) is said to have been the son of a brahman widow, who abandoned him. He was brought up in the house of a Muslim weaver. Kabir believed that the way to God was through personally experienced bhakti or devotion.
- He believed that the Creator is One. His God was called by many names - Rama, Hari, Govinda, Allah, Rahim, Khuda, etc. No wonder then that the Muslims claim him as Sufi, the Hindus call him Rama-Bhakta and the Sikhs incorporate his songs in the Adi Granth.

### **Altogether, when we see in medieval period**

- The Bhakti movement was a socio-religious movement that opposed religious bigotry and social rigidities. It emphasised good character and pure thinking.
- At a time when society had become stagnant, the Bhakti saints infused new life and strength. They awakened a new sense of confidence and attempted to redefine social and religious values.
- Saints like Kabir and Nanak stressed upon the reordering of society along egalitarian lines. Their call to social equality attracted many a downtrodden. Although Kabir and Nanak had no intention of founding new religions but following their deaths, their supporters grouped together as Kabir panthis and Sikhs respectively
- The importance of the Bhakti and Sufi saints lies in the new atmosphere created by them, which continued to affect the social, religious and political life of India even in later centuries. Akbar's liberal ideas were a product of this atmosphere in which he was born and brought up. The preaching of Guru Nanak was passed down from generation to generation.
- This resulted in the growth of a separate religious group, with its separate language and script Gurmukhi and religious book, Guru Granth Sahib. Under Maharaja Ranjit Singh, the Sikhs grew into a formidable political force in the politics of North India.
- The major religious movements can be traced in medieval period of India and They contributed to the religious ideas and beliefs.

## **RELIGIOUS REFORMS MOVEMENT IN MODERN INDIA**

In the first part of the nineteenth century, Indian society was caste-ridden, decadent, and rigid.

Certain practises were followed that were not in line with humanitarian attitudes or beliefs, but were still followed in the name of religion.

Some enlightened Indians, such as Raja Ram Mohan Roy, Ishwar Chand Vidyasagar, Dayanand Saraswati, and others, began to reform society in order to prepare it to face the challenges of the West.

Reformist movements such as the Brahmo Samaj, Prarthana Samaj, and the Aligarh Movement fall into one of two groups.

Arya Samaj and the Deoband movement are examples of revivalist movements. Both the reformist and revivalist movements relied, to differing degrees, on an appeal to the religion's lost purity in order to reform it.

### **BRAHMO SAMAJ MOVEMENT:**

Brahmo Sabha, which was later renamed Brahmo Samaj, was founded in 1828 by Raja Ram Mohan Roy.

Its primary goal was to worship the eternal God. Priesthood, ceremonies, and sacrifices were all condemned.

It centred on prayers, meditation, and scripture reading. It thought that all religions should be together.

It was modern India's first intellectual reform movement. It resulted in the growth of rationalism and enlightenment in India, which aided the nationalist movement indirectly.

It was the progenitor of all modern India's social, religious, and political movements. In 1866, the Brahmo Samaj of India, led by Keshub Chandra Sen, and the Adi Brahmo Samaj, led by Debendranath Tagore, split up.

Debendranath Tagore, Keshub Chandra Sen, Pt. Sivnath Shastri, and Rabindranath Tagore were prominent leaders.

### **PRARTHANA SAMAJ:**

Dr. Atma Ram Pandurang founded the Prarthana Samaj in Bombay in 1876 with the goal of rational worship and social reform.

R.C. Bhandarkar and Justice Mahadev Govind Ranade were two of the Samaj's most prominent members.

They devoted themselves to social reform efforts such as inter-caste dining, inter-caste marriage, widow remarriage, and the betterment of women's and lower-class lives.

Prarthana Samaj's four-point social programme was: The caste system is disliked, Education for women , remarriage of a widow, to raise the marriage age for both men and women.

Mahavdev Govind Ranade founded the Widow Remarriage Association (1861) and the Deccan Education Society He also founded the Poona Sarvajanik Sabha.

Religious change, according to Ranade, was inextricably linked to social reform.

He also believed that inflexible religious notions would lead to failure in the social, economic, and political realms.

Despite being heavily influenced by Brahmo Samaj's principles, Prarthana Samaj did not insist on a strict prohibition of idol worship and a complete rupture from the caste system.

### **SATYASHODHAK SAMAJ:**

Jyotiba Phule led a successful campaign against upper-caste dominance and brahminical supremacy.

In 1873, he established the SatyashodhakSamaj (Truth Seekers' Society).

The movement's key goals were:

Service to the community

Women and others from lower castes are becoming more educated.

Sarvajanik Satyadharma and Ghulamgin, two of Phule's works, became sources of inspiration for the common people.

In contrast to the brahmins' sign of Rama, Phule adopted the Rajah Bali symbol.

The caste system and socioeconomic inequities were to be abolished completely, according to Phule.

This movement provided depressed communities a feeling of class identification in opposition to the Brahmins, who were considered as exploiters.

### **ARYA SAMAJ MOVEMENT:**

As a reaction to Western influences, the Arya Samaj Movement was revivalist in appearance but not in content.

Dayananda Saraswati created the first Arya Samaj organisation in Bombay in 1875, and the Samaj's headquarters were eventually established in Lahore.

The Dayanand Anglo-Vedic (D.A.V.) schools, which began in Lahore in 1886 and attempted to emphasise the importance of Western education, supplied the nucleus for this movement.

The Arya Samaj was able to instil self-esteem and confidence in Hindus, helping to debunk the notion of white superiority and Western civilization. The Arya Samaj initiated the shuddhi (purification) drive to bring Christians and Muslims back into the Hindu fold.

During the 1920s, this resulted in a growing communalisation of social life, which subsequently snowballed into communal political consciousness.

Lala Hansraj, Pandit Gurudutt, Lala Lajpat Rai, and Swami Shraddhanand, among others, continued the Swami's work after his death. The thoughts of Swami Dayananda were written in his well-known work, Satyarthi.

### **YOUNG BENGAL MOVEMENT:**

The Hindu College of Calcutta's ideas were at the forefront of the emerging Bengal movement. Derozians was another moniker for these intellectuals. This name was given to them in honour of Henry Louis Vivian Derozio, a professor at the same college.

Through his teaching and the organisation of an association for debate and discussion on literature, philosophy, history, and science, Derozio pushed radical ideals.

They believed in the ideals of the French Revolution (1789 A.D.) as well as British liberal ideas.

Women's rights and education were equally important to the Derozians. The fundamental reason for their limited success was the social climate at the time, which was not conducive to radical ideas being adopted.

### **RAMAKRISHNA MOVEMENT:**

Ramakrishna Paramhansa was a mystic who sought religious redemption via renunciation, meditation, and devotion in the conventional ways.

He was a saint who recognised the underlying unity of all religions and highlighted that there are numerous paths to God and salvation, and that man's service is God's service.

The Ramakrishna Movement was founded on the teachings of Ramakrishna Paramhansa.

In 1887, Swami Vivekananda founded the Ramakrishna Mission, which was named after his Guru, Swami Ramakrishna Paramhansa. In India, the institute accomplished a lot of educational and social activity.

In 1893, he also represented India at the first Parliament of Religion, which was held in Chicago, Illinois.

He used the Ramakrishna Mission to help people in need and to do social work.

Religious and social transformation are the goals of the mission. Vivekananda preached the philosophy of service, which he defined as "serving all beings."

Shiva is worshipped through the service of jiva (living objects). Life is religion in and of itself. The Divine resides inside man via service. Vivekananda advocated for the use of technology and modern science to benefit humanity.

## **THEOSOPHICAL SOCIETY AND ANNIE BESANT**

In the history of modern India's religion, society, and culture, theosophical society has played a significant role. It was formed in 1875 in the United States by Madame H.P. Blavatsky, a Russian spiritualist, and Col. H.S. Olcott, an American.

Its goal was to promote old faiths, philosophies, and science studies, as well as the development of man's divine powers and the formation of a universal brotherhood of man.

The Theosophical Society's headquarters in Adyar became a knowledge centre with a collection of rare Sanskrit texts.

The society battled untouchability and campaigned for women's empowerment. Annie Besant spent her entire life working for the betterment of Indian society.

"The Indian effort is first and foremost the restoration, strengthening, and uplifting of the traditional religions," she said of her goal.

## **Religion as a means of informal social control in India**

Social control: Social control is a concept found in social science disciplines. Social control is defined as a set of rules and standards in society that keep people bound to traditional standards and the use of formalised mechanisms. The disciplinary model foreshadowed the control model.

### **Formal means of social control:**

Formal means of social control are those used by the government and other organisations to enact social control through law enforcement mechanisms and sanctions such as fines and imprisonment.

The goals and mechanisms of formal social control in democratic societies are determined by elected representatives through legislation.

This provides the control mechanisms with a measure of public support and voluntary compliance. The mechanisms used by the state to impose formal social control range from the death penalty to curfew laws.

Sanctions are penalties or other forms of enforcement used to provide incentives for compliance with the law, or rules and regulations.

Criminal sanctions may include severe punishment, such as corporal or capital punishment, imprisonment, or heavy fines. In the context of civil law, sanctions are typically monetary fines.

Max Weber's work on the use of violence by the state adds to our understanding of formal control. In his essay "Politics as Vocation," Weber discusses the definitional relationship between the state and violence in the early twentieth century. Weber comes to the conclusion that the state has a monopoly on violence.

### **Informal means of social control:**

Peer and community pressure, bystander intervention in a crime, and collective responses such as citizen patrol groups are examples of informal social control, or the reactions of individuals and groups that bring about conformity to norms and laws.

When informal social control is weaker, criminal justice system agents exercise more control (Black, 1976).

People who know each other informally control each other subconsciously in subtle ways.

### **Functions of religion:**

Emile Durkheim's work emphasised the benefits of religion for society regardless of how it is practised or which particular religious beliefs a society prefers.

The ideas of Durkheim still have an impact on contemporary sociological thinking about the role of religion.

First, religion gives life direction and significance. Many things in life are challenging to comprehend.

That was undoubtedly the case in ancient times, as we have seen, but even in today's highly scientific age, many aspects of life and death remain a mystery. Many people

use their religious faith and beliefs to make sense of the things that science is unable to explain.

Second, religion promotes social stability and cohesion. One of Durkheim's most significant insights was this.

Social stability is strengthened by religion in at least two ways. First, it provides people with a shared set of beliefs, making it a crucial socialisation tool. Second, the communal practise of religion, such as that found in places of worship, strengthens social ties by physically bringing people together and facilitating communication and other forms of social interaction.

Related to the previous purpose, religion also serves a third purpose. Religion acts as a social control mechanism, bolstering social order.

People who practise religion learn moral principles and how to behave in society. The Ten Commandments are arguably the most well-known set of moral guidelines in the Judeo-Christian tradition.

One area of informal social control, religion, is still controversial in terms of how it affects deviance.

A fourth benefit of religion is improved mental and physical health. Religious belief and practise can improve psychological health by providing consolation in difficult times and by fostering social interaction with others in places of worship.

Numerous studies show that being religious makes people happier and more satisfied with their lives overall, not just the elderly.

Additionally, it appears that religion fosters physical health, and some studies even indicate that those who practise religion have a tendency to live longer than those who do not (Moberg, 2008).

### **Religion as a means of informal social control**

Depending on the metaphysical claims and moral code of a particular tradition, religion's power as a social control mechanism may differ. For instance, reincarnation-affirming Eastern religions hold that the merits one accrues through good deeds in this life can determine one's existence in the next.

This idea held that leading a good life and helping the unfortunate could secure one a noble birth in the afterlife, while leading a wicked and depraved life would result in reincarnation as a miserable cockroach or pig.

People may adhere to normative standards as a result of such beliefs, even in the absence of official social control mechanisms or outside observation.

Because of this, many people in Indian, Nepalese, and Sri Lankan societies where these beliefs are prevalent may honour their parents, help the underprivileged, take care of their children, and respect other people's property even in the absence of any legal coercion.

According to Karl Marx, the use of religion by the oligarchy to uphold its power and perpetuate inequality is a tactic. They defend capitalism's guiding principles and put an end to the proletariat revolution.

Marxists contend that significant scientific advancements are driven by the desire to make enormous profits, which only serves to strengthen capitalism.

## **Hinduism in India**

Hello learners welcome to the session on Major religion in India

### **Hinduism in India**

Hinduism is the religion of the Hindus, a name given to the Universal Religion which hailed supreme in India.

It is the oldest of all living religions. This is not founded by any prophet.

Buddhism, Christianity and Mohammedanism owe their origin to the prophets. Their dates are fixed.

But no such date can be fixed for Hinduism. Hinduism is not born of the teachings of particular prophets.

It is not based on a set of dogmas preached by a particular set of teachers.

It is free from religious fanaticism.

Hinduism is also known by the names Sanatana-Dharma and Vaidika-Dharma.

Sanatana-Dharma means eternal religion. Hinduism is as old as the world itself.

Hinduism is the mother of all religions. Hindu scriptures are the oldest in the world, Sanatana-Dharma is so called, not only because it is eternal, but also because it is protected by God and because it can make us eternal.

Vaidika-Dharma means the religion of the Vedas. The Vedas are the foundational scriptures of Hinduism.

The ancient Rishis and sages of India have expressed their intuitive spiritual experiences (Aparoksha-Anubhuti) in the Upanishads. These experiences are direct and infallible.

Hinduism regards the spiritual experiences of the Rishis of yore as its authority.

The priceless truths that have been discovered by the Hindu Rishis and sages through millennia constitute the glory of Hinduism. Therefore, Hinduism is a revealed religion.

Hinduism allows absolute freedom to the rational mind of man. Hinduism never demands any undue restraint upon the freedom of human reason, the freedom of thought, feeling and will of man.

It allows the widest freedom in matters of faith and worship.

Hinduism is a religion of freedom. It allows absolute freedom to the human reason and heart with regard to questions such as nature of God, soul, creation, form of worship and the goal of life.

Hinduism does not condemn those who deny God as the creator and ruler of the world, who do not accept the existence of an eternal soul and the state of Moksha or state of liberation.

Hinduism does not render the upholders of such views unfit to be recognised as pious and honourable members of the Hindu religious society.

The religious hospitality of Hinduism is proverbial. Hinduism is extremely catholic and liberal.

This is the fundamental feature of Hinduism. Hinduism pays respects to all religions.

It does not revile any other religion. It accepts and honours truth—wherever it may come from and whatever garb it may put on.

That part of the great Aryan race which migrated from Central Asia, through the mountain passes into India, settled first in the districts near the river Sindhu, now called the Indus, on the other side of the river.

The Persians pronounced the word Sindhu as Hindu, and named their Aryan brethren Hindus.

Hindu is only a corrupt form of Sindhu.

The Hindu Aryans spread themselves over the plains of the Ganga.

Hindu culture and Hindu civilisation were at their zenith in the days of yore.

Greeks and Romans imitated the Hindus and absorbed Hindu thoughts.

Even now Hindu culture and Hindu civilisation stand foremost in the world.

No religion has produced so many great saints, sages, Yogins, Rishis, Maharshis, prophets, Acharyas, benefactors, heroes, poets, statesmen and kings.

Each and every province of the country has produced intellectual giants, poets and saints.

Even now India abounds in Rishis, philosophers, saints and high intellectuals.

Even now she abounds in sages and great souls.

No religion is so very elastic and tolerant like Hinduism.

Hinduism is very stern and rigid regarding the fundamentals.

It is very elastic in readjusting to the externals and non-essentials.

That is the reason why it has succeeded in living through millennia

The glory of Hinduism is ineffable. It has within it all the features of a universal religion.

Its Dharmas are universal. Its doctrines are sublime. Its philosophy is grand. Its ethics is soul-elevating.

Its scriptures are wonderful. Its Sadhanas or Yoga-Vedantic practices are unique.

Glorious has been the past of this religion; still more glorious is its future.

It has a message to give to a world rent asunder by hatred, dissension and war—the message of cosmic love, truth and non-violence, the gospel of unity of Self or Upanishadic oneness.

More than nine-in-ten of the world's Hindus live in India.

There are more than 1.1 billion Hindus in the world and roughly 94% of them live in India, according to Pew Research Center projections for 2020. Eight-in-ten Indians (79.8%) identify as Hindu, according to the country's 2011 census.

Far fewer Indians are of other religions, including Islam (14.2%), Christianity (2.3%) and Sikhism (1.7%).

The vast majority of India's Hindus believe in God (98%), including eight-in-ten who say they believe in God with absolute certainty.

Even though Hinduism is sometimes referred to as a polytheistic religion, very few Hindus (7%) take the position that there are multiple gods.

The prevailing view, held by 61% of Hindus, is that there is one God “with many manifestations.” About three-in-ten Indian Hindus (29%) say simply: “There is only one God.”

Many Indian Hindus regularly perform puja – a worship practice that often involves prayer and giving offerings to deities.

Most Hindus in India perform puja at home daily (55%). Fewer Hindus perform puja at temples daily (20%).

Hindu women are much more likely than men to perform puja in their home daily (64% vs. 47%), but there is no gender gap when it comes to performing puja at temples.



# **Islam in India**

## **INTRODUCTION:**

- Islam is a prominent international religion that was established by the Prophet Muhammad in Arabia in the 7th century CE.
- The Arabic phrase *islam*, meaning "submission," illustrates the core religious concept of Islam—that the believer (called a Muslim from the active form of *islam*) accepts surrender to Allah's God will.
- Allah is regarded as the one God—the world's creator, sustainer, and restorer.
- The sacred texts, the Qurn (commonly written Koran in English), which Allah revealed to his prophet, Muhammad, convey Allah's will, to which humans must submit.
- In Islam, Muhammad is regarded as the final in a line of prophets (along with Adam, Noah, Abraham, Moses, Solomon, and Jesus), and his message both consummates and completes the "revelations" credited to prior prophets.
- The religion taught by Muhammad to a small group of followers grew fast over the Middle East to Africa, Europe, the Indian subcontinent, the Malay Peninsula, and China, while maintaining its emphasis on absolute monotheism and rigorous obedience to some basic religious traditions.
- By the early twenty-first century, there were about 1.5 billion Muslims worldwide.
- Despite the fact that several religious movements have emerged within Islam, all Muslims are united by a shared religion and a sense of belonging to a single community.

## **HISTORY OF ISLAM:**

- Islam is considered to have originated in 610 CE, when Muhammad, a profoundly spiritual and righteous man who spent months praying and contemplating himself in a solitary cave near the town of Mecca, is said to have received heavenly communications.
- According to legend, one morning Muhammad heard the voice of the angel Gabriel, through whom Allah communicated words of wisdom. The words were originally spoken by Muhammad, then by his students, and ultimately written down as the Holy Qur'an.
- Thus, Muslims see the Qur'an as direct revelations from Allah rather than the creation of Muhammad.
- Islam, which literally means "resignation," was based on the Prophet Muhammad's teachings as a statement of surrender to Allah's will.
- The sacred scripture of Islam, the Qur'an, includes the Prophet's teachings that Allah revealed to Muhammad.
- Traditional Muslims believe that Allah is the one real God, without a partner or equal, and that the inspiration for this belief system comes directly from God and the

Prophet Muhammad, the vehicle selected by God to communicate these teachings to the entire people.

- Muhammad is said to have returned from the cave enlightened. On his return, the first person he preached to was his wife Khadija, who became the first disciple of this new religion.
- This inspired Muhammad to begin preaching the revelations to the general people through his speeches.
- Many people were moved by Qur'anic passages and converted to Islam of their own free will. However, because the rising popularity of Islam threatened the lives of Muhammad and his students, the whole community relocated from Mecca to Medina around 622 CE.
- This journey became known as Hijra and became a significant event in the history of Islam.
- The day of this migration marks the beginning of the Muslim calendar. With the acceptance of Islam by the inhabitants of Medina, the expansion of this new religion gained speed.
- Muhammad later captured and converted Mecca with well-organized finances and a large army. He did not stop there, but dispatched ambassadors to many areas of Arabia.
- Today, Islam is the world's second most populous religion, with over 23% of the world's population identifying as Muslim.
- The main message of the Qur'an is faith in Allah, the one and only real God. Islam's believers are typically classified into two groups: Sunni and Shia. Despite adhering to the same faith, each group interprets some Islamic events and teachings differently.
- Many medieval Muslim thinkers pursued humanistic, rational and scientific discourses in their search for knowledge, meaning and values.
- A wide range of Islamic writings on history and philosophical theology show that medieval Islamic thought was open to the humanistic ideas of individualism, secularism, skepticism and liberalism.

## **ISLAM UNIVERSAL VALUES:**

- Islam supports some universal ideals that must influence our current ethical frameworks and legal perceptions.

- The term "universal" refers to overarching and general ideas and concepts that the Qur'an and Prophet's traditions uphold for all human beings, not only Muslims, regardless of colour, ethnicity, gender, or religion.
- The four principles become more than just a set of regulations; they become a religious, moral, legal, individual, and communal responsibility.

#### **DIGNITY OF THE HUMAN BEING:**

- This ideal applies to all people, regardless of their views, religion, colour, or ethnicity.
- Certain faculties, most notably reason and free choice, display this dignity. Dignifying humanity necessitates the respect and preservation of the individual's well-being and freedom of choice.

#### **PLURALISM AND TOLERATION OF DIVERSITY:**

- Another fundamental Islamic principle is the equality of all persons, regardless of colour, race, or ethnicity.
- Recognition of variety enables for mutual acceptance, toleration, and appreciation of difference, which goes beyond simply tolerance or resignation."
- 

#### **JUSTICE AND EXCELLENCE:**

Like human dignity, it (justice) is a universal, irreducible value that applies to everyone. Justice implies diversity of sides, differing views, and thus requires impartiality.

#### **INDIVIDUAL AND PUBLIC LIBERTIES:**

- Individual rights include the security of life and property, the protection of honour and dignity, the sanctity and security of private life against state violation, the security of personal freedoms, the protection of religious sentiments, and the equality of all Muslims and non-Muslims before the law.
- The right to protest against tyranny, freedom of expression, freedom of association, freedom of conscience and conviction, protection against arbitrary detention, and the right to participate in public life are all examples of political rights. The right to the needs of life (food, housing, clothes, and education) is included in socio economic rights.

## **Christianity in India**

### **Introduction**

In India, after Muslims, Christians make up the second-largest religious minority.

In India, there are 21 million Christians, or 2% of the country's overall population.

Roman Catholics make up the largest single Christian community in India with 16.5 million people.

The number of Protestants worldwide is about 4.5. (Europa 1740). Kerala, one of the oldest Christian communities in the world, has the highest concentration of Christians.

### **A Brief History**

The history of the beginning of Christianity in India has generated debate among historians because there is a paucity of documentary evidence.

The church was founded in India by the apostle Thomas in 52 A.D., according to legend and tradition. He converted many people to Christianity by travelling along established trade routes, including members of the royal family (Mundadan 25).

Many more foreign missionaries followed his lead and converted a large number of people to Christianity.

Evangelizing to those from the lower castes and outcasts, Jesuit Saint Francis Xavier expanded the Christian community westward in the 16th century.

The early Christians were drawn to Christianity's ideals of humility and renunciation of material possessions. Christianity was viewed as "the poor man's religion" (Kooliman 102)

Protestant missionaries started working in India in the eighteenth century, which resulted in the expansion of Christian communities (Bogard; Mayhew 47). "These new Christians were almost entirely drawn from the most underprivileged and deplorable sectors of society" (Kooliman 5).

### **Christianity and trade**

The East India Trading Company's trade with India sparked a lifelong fascination with the country. The trading corporation expanded its scope beyond simple commercial concerns and rose to power in India.

During the period of 1770–1818, "almost a third of India was to come under the control of the Company through wars and annexations" (Pathak 3).

It's interesting to note that numerous St. Thomas Christians were pepper harvesters. Growing peppers was practically their only monopoly (Mundadan 155). The majority of the pepper that was sent to Portugal was grown by church members.

## **IMPACT OF CHRISTIANITY IN INDIA**

## EDUCATION

The majority of Christian missionary work in India entailed opening top-notch educational institutions. Of course, the influence of the Christian community does not stop there.

Printing presses came along with the schools, which helped in the spread of all sorts of literature. In actuality, English and modern vernacular education were pioneered by early overseas missionaries.

In his History of Indian Education, R. L. Rawat makes the argument that India will always be grateful to the missionaries for the creation of textbooks, dictionaries, and grammars as well as for their fervent efforts to expand education.

Observing the masses of individuals from all socioeconomic groups and religious affiliations who use whatever power they can muster to get their kids into Christian schools is undoubtedly one way to gauge the influence of Christianity in India.

Lower kindergarten is where the rush starts, and it continues through university institutions.

This happens even when parents—whether Hindu, Muslim, or Sikh—have to consent to having their kids study the Bible as a required subject in school.

### Language and Literature

In India, Christians have significantly influenced the fields of languages, literature, and journalism. Tamil alphabetic characters were changed by Constantino Beschi (1680–1747) to make them more appropriate for printing.

In addition, he created a four-volume Tamil dictionary with sections for words, synonyms, classes, and rhymes.

Notable translations of classic Tamil literature into English include those by G. U. Pope (1820–1908) and Bishop Robert Caldwell (1815–1891), respectively.

Other Christian authors who created some of the earliest Tamil novels are Vedanayagam Pillai (1824–1889) and H. A. Krishna Pillai (1827–1900).

In his book The Discovery of India, Jawaharlal Nehru recognises the role that the early missionaries, particularly the Baptists of Serampore, had in the country's transition away from the sway of Persian and Sanskrit.

According to Nehru, the publishing of books and newspapers by the missionaries and the spread of English-language schooling undoubtedly reduced the influence of the classics and facilitated the emergence and development of regional languages.

Nehru says that although missionaries dealing with the major languages had little trouble, "they struggled with the dialects of the prehistoric hill tribes and forest tribes. Many Indian languages were created as a result of Christian missionaries' ambition to translate the Bible into as many languages as they could.

Although Christian mission work in India has not always been admirable or praiseworthy, it has clearly been of immense benefit to India in this regard as well as in the preservation of folklore " (Nehru, pp. 317–318).

### Field of Medicine

Finally, an order banning sati in East India Company properties was signed by Lord William Bentinck in 1829.

Another area where Christians have significantly impacted India's welfare and general well-being is the realm of medicine.

Late in the sixteenth century, Jesuits built infirmaries next to their residences.

In 1799, John Thomas, a collaborator of William Carey, started his work.

Almost every missionary group established medical facilities of various types in India during the nineteenth century. Two have received recognition on a global scale.

The Christian Medical College Hospital in Vellore developed from Dr. Ida Scudder's roadside clinics, which she initially started in 1895.

The first, the Christian Medical College Hospital in Ludhiana, was established by Dr. Edith Brown in 1893.

Despite the influx of missionaries throughout the colonial era, there are still few Christians in India, especially when compared to the country's 846,302,688 overall population (Europa 1726).

The establishment of the Church of South India and Church of North India in 1947 and 1970, respectively, reduced ties among Protestant churches.

However, there are still representations of minor fundamentalist sects all over India, resulting in a kaleidoscope mixture of ethnic groups, languages, cultures, viewpoints, theologies, and customs.

Christians and churches interact with surrounding society in a wide range of ways, from being a powerful minority in the state of Kerala to having a big impact on other southern and northeastern states (Europa 1740).

**Hello Learners, In this session, we are going to discuss on the Indian music and its divisions.**

### **Indian Music and its divisions**

- Art is an expression of all characteristics of the human mind aesthetically”. These characteristics, i.e., the varied human emotions, are known as ‘RAS’. In Hindi, ‘ras’ literally means a sugary juice. It signifies the ultimate satisfaction of ‘aanand’. Human emotions can be categorized into nine sub-headings or ‘navras’.
- The three art forms - music, dance and drama - have been an integral aspects of Indian culture
- Art reflects human emotions and human beings spontaneously express their frame of mind through various art forms.
- Singing, dancing, acting are attributes of performing arts. Music from time immemorial has been the most popular art form of India. They are Sa, Re, Ga, Ma, Pa, Dha, Ne the earliest tradition of Indian music may be traced to Sama Veda which contained the slokas that were put to music. Chanting of Vedic hymns with prescribed pitch and accent still form a part of religious rituals. The earliest text dealing exclusively with performing arts is Bharata’s Natyashastra (compiled between second century BC and second century AD) which has six chapters on music.
- Many rulers such as Samudragupta, King Bhoja of Dhara and King Someshvara of Kalyana patronised music. The Gupta monarch Samudra Gupta was himself an accomplished musician.
- Music was also associated with the worship of Gods and Goddess in the temples. In the twelfth century, Jayadeva of Orissa produced the most brilliant raga kavya, the Gita Govinda, each song of which was set in a raga and was composed on the theme of love of Radha and Krishna.

### **Divisions of Indian Classical Music**

- During the medieval period Indian classical music was broadly based on two traditions, the Hindustani classical music prevalent in North India and the Carnatic music of South India.

### **Hindustani Classical Music**

- Hindustani classical music may be traced back to the period of the Delhi Sultanate and to Amir Khusrau (AD 1253-1325) who encouraged the practice of musical performance with particular instruments. He is believed to have invented the sitar and the tabla and is said to have introduced new ragas. Most of the Hindustani musicians trace their descent to Tansen. Different styles of Hindustani music are Dhrupad, Dhamar, Thumri, Khayal and Tappa. It is said that Tansen’s music had the effect of magic. He could stop the rising waves of the Yamuna and by the force of his ‘Megh Rag’ he could cause the rain to fall.

- Amongst the stringed instruments the most famous are sitar, sarod, santoor and sarangi. Pakhawaj, tabla and Mridangam are percussion or tal giving instruments. Likewise, flute, shehnai and nadaswaram are some of the chief wind instruments.
- The musicians of Hindustani classical music are usually associated to a gharana or a particular style of music. Gharanas refer to hereditary linkages of musicians which represent the core of the style and distinguish them from the other. The gharanas function in gurushishya parampara, that is, disciples learning under a particular guru, transmitting his musical knowledge and style, will belong to the same gharana. Some famous gharanas are Gwalior gharana, Kirana gharana, and Jaipur gharana.

### **Carnatic music**

- The compositions in Carnatic music may be attributed collectively to three composers who lived between AD 1700 and 1850. They were Shyam Shastri, Thyagaraja and Mutthuswami Dikshitar. Purandardasa was another great composer of Carnatic music. Thyagaraja is revered both as a saint and an artist and epitomises the essence of Carnatic music. The main compositions are known as kriti and are devotional in nature. The three great musicians experimented with new forms.
- Flute, veena, nadaswaram, mridangam, ghatam is some of the instruments to accompany Carnatic music.
- Despite contrasting features between Hindustani and Carnatic music, one can find some similarities
- for example, the Carnatic alapana is similar to alap in Hindustani classical. Tilana in Carnatic resembles Tarana of Hindustani. Both lay stress on tala or talam.

### **Modern Indian Music**

- With the British rule came Western music. Indians adopted some of their instruments such as violin and clarinet to suit the demands of Indian music. Orchestration of music on stage is a new development. Use of cassettes replaced oral transmission of tunes and ragas. Music education no longer depends on the master-disciple system but can be imparted through institutions teaching music.

### **Folk Music**

- Besides classical music India has a rich legacy of folk or popular music. This music represents the emotion of the masses. The simple songs are composed to mark every event in life. They may be festivals, advent of a new season, marriage or birth of a child. Rajasthani folk songs such as Mand and Bhatiali of Bengal are popular all over India. Ragini is a popular form of folk songs of Haryana. Folk songs have their special meanings or messages. They often describe historical events and important rituals. Kashmir's Gulraj is usually a folklore and Pandyani of Madhya Pradesh is a narrative put to music.

**Hello Learners, in this session, we will discuss on the Indian Dance and Drama**

### **Dances of India**

- Like music, Indian dance has also developed a rich classical tradition. It has a great power of expression and emotions while telling a story. In India, the art of dancing may be traced back to the Harappan culture. The discovery of the bronze statue of a dancing girl testifies to the fact that some women in Harappa performed dances.
- In traditional Indian culture the function of dance was to give symbolic expression to religious ideas. The figure of Lord Shiva as Nataraja represents the creation and destruction of the cosmic cycle. The popular image of Shiva in the form of Nataraja clearly shows the popularity of dance form on the Indian people.
- There is not a single temple atleast in the southern part of the country which does not show the sculptures of the dancers in their different forms. In fact, classical dance forms like Kathakali, Bharatnatyam, Kathak, Manipuri, Kuchi pudi and Odishi are an important part of our cultural heritage.
- Gradually dances came to be divided as folk and classical. The classical form of dance was performed in temples as well as in royal courts. The dance in temples had a religious objective whereas in courts it was used purely for entertainment. In both cases for the artists devoted to this art form, it was no less than praying to God.
- In southern India Bharatanatyam and Mohiniattam developed as an important aspect of the rituals in temples. Yakshagana, a form of Kathakali in Kerala, tells us stories of Ramayana and Mahabharata whereas Kathak and Manipuri are mostly related to the stories of Krishna and his leela (exploits). Performance of Odissi is related to the worship of Lord Jagannath.
- Manipuri dance was also performed for religious purposes. Folk dances evolved from the lives of common people and were performed in unison. In Assam people celebrate most of the harvesting season through Bihu. Similarly, Garba of Gujarat, Bhangra and Gidda of Punjab, bamboo dance of Mizoram, Koli, the fisherman's dance of Maharashtra, Dhumal of Kashmir, and Chhau of Bengal are unique examples of performing arts that gave expression to the joys and sorrows of the masses.
- In the last few decades, the status of dance as well as its performers has changed. Young people have started learning dance to enrich their personal qualities. In some of the schools, colleges and universities separate departments have been established for imparting training in dance. Several renowned classical dancers have been awarded national awards like the Padmashree and the Padmabhusan.
- Throughout the different periods of history starting from the dancing figure found in the Indus valley civilization to the present, Indian people have expressed their joys and sorrows by singing and dancing through various art forms. This art form has been used to express their love, hatred, their aspirations and their struggle for survival which ultimately led to the enrichment of our culture.

### **Drama: Indian Theatre**

- Indigenous tradition as well as modern research trace the origin of Indian drama to the Vedas. In the Ramayana we hear of drama troupes of women while Kautilyas Arthashastra mentions musicians, dancers and dramatic shows. Drama is a performing art, which has also been practised since times immemorial. Drama could spring from a child's play. The child enacts, mimics, and caricatures which was definitely the beginning of drama.
- While referring to drama, Bharata has mentioned nat (male artists), and nati (female artist), music, dance, musical instruments, dialogues, themes and stage. Thus, we find that drama achieved a great level of perfection during the age of Bharata. For Bharata, drama is a perfect means of communication. He also started the concept of an enclosed area for drama. There is mention of a community called' shailoosh' which had professional drama companies. The practice of singing heroic tales became popular. As a result, professional singers called kushilavas came into existence.
- During the age of the Buddha and Mahavira, drama was a means of communicating the principles of their respective religions. Short skits and long plays were enacted to preach and educate the masses. Music and dance also played a vital role in increasing the appeal of drama. In the ancient period till the tenth century, the language of the educated, was Sanskrit. So, dramas were performed mostly in this language.
- In the context of drama, two types developed- the classic drama, which had intricacies of theme and subtle nuances of dramatic traits and folk theatre. It was of spontaneous and extempore nature. Local dialect was used in folk theatre and hence in different provinces many types of folk theatres developed. Acting with accompaniment of music and dance was the popular practice. Many names were given to the forms of folk theatre in different provinces like:
- Bengal - Jatra, Kirtania Natak, Bihar-Bideshia, Rajasthan - Raas, Jhumar, Dhola Maru, Uttar Pradesh - Raas, Nautanki, Svaang, Bhaand, Gujarat – Bhawaii, Maharashtra - Larite, Tamasha, Tamil Nadu, Kerala, Karnataka - Kathakali, Yakshagana
- Modern Indian theatre emerged during British rule. It began as an outlet to vent frustration against the rulers. Soon enough it became the medium through which various socioeconomic issues like secularism, nationalism and casteism were highlighted.
- The association of people with these art forms definitely makes them better human beings as the very nature of music, dance and drama elevates human soul and creates a pleasant atmosphere. The knowledge and practice of these art forms help in the development of one's personality. The people involved in these art forms can attain balance and peace of mind, self-restraint and love for all. Their performance makes them self-confident and capable of adapting to all circumstances. Negative feelings vanish as the soul of music, dance and drama teaches us all about loving and caring.

## **SCIENCE AND TECHNOLOGY IN INDIA**

Hello learners welcome to the session SCIENCE AND TECHNOLOGY IN INDIA

Indians, like people in other parts of the world, have a rich tradition of scientific ideas. The urge to know the unknown, along with experimentation and observation, has always produced a scientific temper.

This has led to the idea that truth may be found in the real world, with all of its diversity and complexities.

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This has led to the idea that truth may be found in the real world, with all of its diversity and complexities.

On the following slides, you will learn about India's ongoing quest for knowledge and truth, which has resulted in discoveries and inventions, as well as their application in daily life.

## **DEVELOPMENT OF SCIENCE AND TECHNOLOGY IN ANCIENT INDIA**

Ganita is the broad word for mathematics, which covers arithmetic, geometry, algebra, astronomy, and astrology. Arithmetic has various names, including Anka Ganita (calculations on board), Pattin Ganita (calculations with numerals).

Geometry is referred to as Rekha Ganita (line works), and Algebra, Bija Ganita (seed analysis), Astronomy, and Astrology are all referred to as Jyotisa.

India has a rich scientific and technological background. Science advancements may be able to alleviate our reliance on nature. Religion and science collaborated closely in ancient India.

Let us investigate the advancements in several disciplines of knowledge throughout the ancient times.

### **ASTRONOMY:**

Astronomy has made remarkable strides. Planetary motion became emphasised and extensively monitored.

The Jyotishvedanga texts established systematic categories in astronomy, while Aryabhatta dealt with the more fundamental issue (499 AD).

In ancient India, astrology and horoscopes were studied. Aryabhatta's theories marked a significant change from astrology, which emphasised beliefs above scientific studies.

### **MATHEMATICS:**

Harappa's urban planning demonstrates that the residents were well-versed in measurement and geometry.

By the third century AD, mathematics had evolved into a distinct field of study. The Sulvasutras are thought to be the source of Indian mathematics.

In the second century BC, Zero was found in India.

Brahmagupta's Brahmasputa Siddhanta was the first text to mention 'zero' as a number; thus, Brahmagupta is known as the one who discovered zero.

He explained how to use zero with other numbers. Aryabhatta discovered algebra as well as the area of a triangle, which led to the development of trigonometry.

### **MEDICINE:**

Takshila and Taranasi evolved as medical and educational hubs.

Charaksamhita by Charak and Sushrutsamhita by Sushruta are two prominent texts in this topic.

The fact that their work spread as far as China and Central Asia through translations in several languages demonstrates the significance of their efforts.

The plants and herbs that are used for medical purposes are listed in the Charaksamhita. Around the fourth century AD, surgery was listed as a separate stream. Sushruta was a forerunner in this field.

### **METALLURGY**

By the first century AD, mass manufacturing of metals such as iron, copper, silver, and gold, as well as alloys such as brass and bronze, was underway.

The iron pillar in the Qutub Minar complex demonstrates the exceptional level of alloying that took place.

Alkali and acids were created and used to make medications.

This process was also employed in other crafts such as dyeing and colouring.

Dyeing textiles was popular. The quality of colour is reflected in the Ajanta frescoes. These artworks have survived to the present day.

### **GEOGRAPHY:**

People were compelled to study geography as a result of the ongoing interplay between man and nature.

Though the people were aware of their own physical geography, as well as that of China and Western countries, they were unaware about their position on the globe and the distances between countries.

Indians also helped with shipbuilding. The Indians were unfamiliar with travel and navigation during the ancient period.

## **DEVELOPMENT OF SCIENCE AND TECHNOLOGY IN MEDIEVAL INDIA:**

During the medieval era (the eleventh to the seventeenth centuries), science and technology in India progressed along two lines: one concerned with the previously defined trajectory of earlier traditions, and the other with new influences that emerged as a result of Islamic and European influence.

There were maktabs and madrasas that followed a fixed curriculum. These institutions used to be patronised by the monarch.

Sheikh Abdullah and Sheikh Azzizullah, Rational Sciences (Magulat) specialists, led the madrasas in Sambhal and Agra.

In these madrasas, learned individuals from Arabia, Persia, and Central Asia were invited to teach.

The kings and nobility maintained a huge number of karkhana (workshops) to supply provisions, stocks, and equipment to the royal household and government offices.

The karkhanas not only acted as manufacturing agencies, but also as technical and vocational training centres for young men.

The karkhanas trained and produced artisans and craftsmen in various fields, who ultimately established their own independent karkhanas (workshops).

Muslim monarchs attempted to improve primary school curricula. Some key disciplines, including arithmetic, mensuration, geometry, astronomy, accountancy, public administration, and agriculture, were included in the primary education curriculum.

Attempts were made to achieve a form of synthesis between Indian traditional scientific culture and the prevalent scientific approach in other nations.

### **MATHEMATICS:**

Brahmagupta, the renowned 7th century mathematician, described negative numbers as debts and positive numbers as riches,

demonstrating that ancient Bharatiyas recognised the use of mathematics in practical trade.

### **CHEMISTRY:**

The Mughals were well-versed in the manufacturing of gunpowder and its application in firearms.

Indian artisans learned the technology and developed appropriate explosive formulations. They were aware of the procedure of preparing gunpowder in various ratios of saltpetre, sulphur, and charcoal for use in various sorts of cannons.

The most common types of fireworks were those that pierced the air (rockets), generated sparks of fire, flared with varied colours, and finished in an explosion

### **ASTRONOMY:**

A variety of remarks on already established astronomical conceptions occurred in astronomy.

The principal observatories were in Ujjain, Varanasi, Mathura, and Delhi. Firoz Shah Tughaq set up monitoring points in Delhi.

Firoz Shah Bahmani established an observatory in Daulatabad under the supervision of Hakim Hussain Gilani and Syed Muhammad Kazimi.

There were both lunar and solar calendars in use.

### **MEDICINE:**

There was an attempt to create specialised treatises on various ailments. For diagnostic purposes, pulse and urine tests were performed. Opium is recommended for medicinal purposes by the Sarangdhara Samhita.

The rasachikitsa method was primarily concerned with a wide range of mineral medicines, including metallic preparations. The Tuhfat-ul-Muminin was a seventeenth-century Persian treatise composed by Muhammad Munin that discussed the viewpoints of physicians.

### **AGRICULTURE:**

The pattern of agricultural activities in the mediaeval period was similar to that of early and early ancient India. However, foreigners were responsible for some significant modifications, such as the introduction of new crops, trees, and horticulture species. Wheat, rice, barley, millets, pulses, oilseeds, cotton, sugarcane, and indigo were the main crops.

The Western Ghats continued to produce high-quality black pepper, and Kashmir retained its saffron and fruit traditions. Tamilnadu's ginger and cinnamon, as well as Kerala's cardamom, sandalwood, and coconuts, were becoming increasingly popular.

## **SCIENCE AND TECHNOLOGY IN MODERN INDIA**

The government of India has recognised the importance of science and technology in national growth.

The Second Five Year Plan emphasised that "the community's readiness to apply modern science and technology is the most significant single component in supporting economic development.

" The Department of Research and Technology (DST) was established in 1971 to encourage new areas of science and technology.

State Science and Technology Councils have also been established at the state level.

## **AGRICULTURE:**

The application of contemporary science and technology in agriculture has enabled India to produce 135 million tonnes of foodgrains now, up from 50 million tonnes thirty years ago.

These applications span from hybrid seed cultivation to agricultural energy management and post-harvest technology.

The Indian Council for Agricultural Research has taken the lead in these initiatives. The agricultural colleges include 73 agricultural, 32 veterinary, eight agricultural engineering, and one dairy institution.

ICAR has played an important role in the scientific education of farmers as well as those involved in agriculture, animal husbandry, fisheries, and forestry.

## **INDUSTRY:**

Modern science and technology made their first and most significant impact in the realm of industry. The government of India has continually attempted to utilise modern science and technology for economic development.

The Council for Scientific and Industrial Research (CSIR) and the Defence Research and Development Organisation (DRDO) are two government organisations that handle a wide variety of science and technology research for civil and defence reasons.

## **NUCLEAR ENERGY:**

The goal of India is to use nuclear energy for peaceful reasons.

India has achieved substantial advances in nuclear technology over the last sixty-three years, since the formation of the Atomic Energy Commission in 1948.

The Bhabha Atomic Research Centre (BARC) was established in Trombay in 1957. It is the country's largest single scientific establishment.

## **SPACE TECHNOLOGY:**

The Indian space programme is aimed at achieving self-sufficiency in the utilisation of space technology for national development.

The space programme has established itself through a series of accomplishments over the years. They include the first launch of Aryabhatta, an Indian space satellite, was launched in 1975, followed by Bhaskara I and Bhaskara II from the Soviet Union.

## **MEDICAL AND HEALTH SCIENCES:**

Many advances have been made in the world of medicine. Significant progress has been made in the prevention and treatment of different diseases.

The small pox virus has been eradicated. The treatment of diseases such as tuberculosis, malaria, filaria, goitre, and cancer has improved significantly.

Apart from the major areas mentioned above, India has made much progress in several other fields as well.

These include the activities of the Oil and Natural Gas Commission oil exploration and refining and of the National Committee Environment Planning in environment protection and production of solar energy.

A Central Ganga Authority has been set up to check pollution in the river Ganga by using sewage treatment plants.

WITH THIS WE COME TO THE END OF OUR SESSION.

I HOPE YOU WOULD HAVE GOT A FAIR UNDERSTANDING ABOUT SCIENCE AND TECHNOLOGY IN INDIA

THANK YOU AND HAPPY LEARNING

## INDIAN MUSIC

India is the inheritor of one of the oldest and most evolved musical systems in the world. Its music is considered as the oldest unbroken musical tradition with the most intricate musical system that contains highly developed polyrhythms, delicate nuances, ornamentation, and microtones.

### **Remember**

- India is the inheritor of one of the oldest and most evolved music system in the world. The study of Indian music begins with the religious and philosophical beliefs of its culture.
- The Guru, the Vinaya, and the Sadhana form the "heart" of musical tradition in India.
- The development of Indian music emerged from the religious chants called Vedas.
- Indian musical history is divided into three periods. The ancient, the medieval, and the modern period.



### **ANCIENT (1000-300 BC)**

Vedas and Upanishads were used to create musical expressions.

### **MEDIEVAL (Fifth and Seven Centuries)**

Ragas were classified by seasons and the different time of the day.

Hindustani- northern Indian Style (foreign elements).

Carnatic- southern Indian Style.

Both are basically the same of their spiritual characteristics.

### **MODERN PERIOD**

Marked by the efforts of individuals who contributed much to the development of seventy-two Melakartas or parents scales.

### **Elements of Indian Music**

#### **Indian Music: Musical Background**

The music of India includes multiple varieties of folk, popular, pop, classical music and R&B. India's classical music tradition, including Carnatic and Hindustani music, has a history spanning millennia and, developed over several eras, it remains fundamental to the lives of Indians today as sources of spiritual inspiration, cultural expression and pure entertainment. India is made up of several dozen ethnic groups, speaking their own languages and dialects, having very distinct cultural traditions.

## **Classical Music Tradition: Carnatic Music**

Carnatic music is a very complex system of music that requires much thought, both artistically and technically.

## **Classical Music Tradition: Carnatic Music**

The basis of Carnatic music is the system of ragas (melodic scales) and talas (rhythmic cycles). There are seven rhythmic cycles and 72 fundamental ragas. All other ragas are considered to have originated from these. An elaborate pattern exists for identifying these scales, known as the 72 Melakarta Raagas.

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## **Classical Music Tradition: Hindustani Music**

It is unclear when the process of differentiation of Hindustani music started. The process may have started in 14th century courts of the Delhi Sultans. However, according to Jairazbhoy, the North Indian tradition likely acquired its modern form after the 14th or after the 15th century. The Hindustani music development reached a peak in the Indian subcontinent during the reign Of Akbar. During this 16th century period, Tansen studied music and introduced musical innovations, for about the first sixty years of his life with patronage of the Hindu king Ram Chand of Gwalior, and thereafter performed at the Muslim court of Akbar. Many musicians in northern Indian subcontinent consider the 16th century Tansen as the founder of Hindustani classical music.

## **Classical Music Tradition: Hindustani Music**

Hindustani music style is mainly found in North India, Pakistan and Bangladesh. It exists in four major forms:Dhrupad, Khyal (or Khayal), Thumri and Tappa. Dhrupad is ancient, Khyal evolved from it, Thumri evolved from Khyal. Dhrupad is solemn music, uplifting and heroic, pure and spiritual. Khyal adds ornamental notes, shorter, moody and celebratory. Thumri goes one step further in their brevity, and are graceful songs. There are three major schools of Thumri: Lucknow gharana, Banaras gharana and Punjabi gharana. These weave in folk music innovations Tappa is the most folksy, one which likely existed in Rajasthan and Punjab region before it was systematized and integrated into classical music structure. It became popular, with the Begali musicians developing their own Tappa.

### **Genres of North Indian vocal music**

- Dhrupad (several centuries old)
  - Less popular today; religious themes
- Khayal (prominent in last 200 years)
  - Most widely sung form of classical music; heavy on virtuosic improvisations
- Bhajan (generic name for devotional songs)
  - Could be lighter or more heavy classical (i.e. dhrupad/khayal)
- Thumri (semi-classical romantic songs to Krishna)
  - Famous in Lucknow/Varanasi area
- Ghazal (Indo-Persian-Arabic poetry)
- Songs with theme of separation and love
- Rabindrasangeet + Nazrulgeeti (Bengali language)
  - Music of Rabindranath Tagore / Kazi Nazrul Islam

### **Genres of Carnatic music**

Composed music	Improvised music /
• Varnam	Manodharma
• Kriti	• Alapana
• Pada	• Nervel
• Javali	• Kalpana Swara
• Thillana	• Tana
• Bhajan	• Pallavi

### **Vocal Music of India**

Vocal music, from the very beginning of human civilization, has been the leader and the kingpin of all forms of music. Without doubt it has been the greatest single purveyor of the deeper artistic and musical urges of man and the means through which these urges have found artistic expression. As against vocal music, however, instrumental music is a derived form of music. Nevertheless, instrumental music is perhaps the finest extrapolation of the creative and inner urges of the artist and musical composer. In point of fact there is such a deep complimentary between vocal and instrumental music that it is impossible to visualize any musical performance without both of them existing together.

- Vocal music is considered very important and the most ancient of all its musical traditions. It is also well regarded and well appreciated by its people.
- Samaveda — the old musical texts in India which have crude musical notations.

- The performance of vocal music is a form of prayer and communication to the Supreme Being.
- For them, a song is a vehicle or medium for communication and interaction process between the worshipper and the deity.
- Vocal music in India is a way to express deep devotion to God.
- It is manifested through the art of vocalization, which becomes more than just a vocal warm-up but an act of worship. It is accompanied by long hours of physical practice and yoga.

### **Most notable songs of North India:**

- Dhun or Kirtan for Hindus
- Bhajan
- Shabad for Sikhs
- Kawali for Muslims

**Gangal** — one style known for its rich romantic and poetic content.

**Lakshan Geet** — a style oriented toward musical education.

**Swarmalika** — used for pedagogic purposes and sargam is used instead of words.

**Tamil Nadu** — songs to describe the scenic beauty particular region in the country.

**Vijaya** — song used to bid a person farewell.

### **Instrumental Music of India**

Instrumental music is presented in a highly abstract form and also in easily understandable and readily enjoyable fixed compositions. In both instrumental music and vocal music there is a bewildering variety of musical forms in which such music is presented. There are not only a large variety of musical instruments, but also different categories corresponding to the octaves and types of male and female voice. In vocal music, for instance, we have the form of abstract alap, dhrupad music, khyal music, tappa music, thumri music, devotional music, regional music a wide-ranging variety of folk music and so on and so forth. In instrumental music also there are similar variations and if we construe even the main musical instruments of India, we have formidable number of musical forms, compositions and styles.

### **a) Non-membranous Percussion (Ghan)**

1. Ghatam — a percussion instrument that is made out of clay. Actually, a clay pot and played striking with the hands.
2. Chimpta — fire tong with small brass jingles. It is played by clicking the tongs with the hand following a rhythmic pattern.

### **b) Membranous Percussion (Avanadoh)**

1. Tabla — a pair of drums most common and popular in Northern India. It is made of wood and has head made of stretched animal skin. Both drums have a black spot at the center that is made of manganese and iron dust. It is made by tapping the fingers on the surface of the drums.
2. Mridangam — a classical drum of Southern India. It literally means clay-body and was originally made of clay. It is a double-headed drum that is barrel shaped and is played between the thighs of the drum players.

### **Udukkai**

Is an hourglass shaped, membranous drum used in devotional and folk music throughout India.

### **Thavil**

Is a percussion instrument used for accompanying the nadaswaram, a wind instrument used in Hindu religious music and as a solo instrument in Carnatic music.

### **Blown or Wind Instrument (Sushir)**

1. Venu — flute found in the southern part of India. It has 8 holes.
2. Bansuri — flute from the northern part of India and holes.
3. Nagaswaran — a double-reed instrument with a conical bore that enlarges towards the end. It has 7 finger-holes with 5 additional holes drilled at the bottom that are used as controllers. It is played in temples, procession, festivals, and wedding ceremonies.

### **Plucked Stringed Instruments (Tat)**

1. Veena — most distinctive instrument in Southern India. It is carved from a single block of jackwood which continues as a long-fretted neck from which another resonator is attached. 4 strings are used to play the melody while the remaining 3 strings are used to pluck.
2. Sarod — a musical instrument that is smaller than the sitar. It has a metal finger board with no frets. The strings are plucked or played with a pick made of coconut shell.
3. Tambura — a drone instrument that is made of jackwood. It has a long unfretted neck which has 4-6 tuning pegs inserted on the upper end resonator.

4. Sitar — most popular string instrument in Northern India. It is made of a teakwood and seasoned gourds. It has a long neck with 20 metal frets and 6-7 main strings. It is used for solo parts in a position.

### **Bowed-Stringed Instruments (Vitat)**

1. Sarangi — the most popular stringed instrument as it is used to accompany vocal music. It is shaped like a squashed guitar and is made from a block of hollowed-out wood that is covered with parchment. This instrument has no frets and is played with a bow.
2. Saringda — a bowed fiddle similar to sarangi. It has either a round or pointed head, unlike the sarangi that has a square head. It is usually one to two feet in length. It is played with a bow made from horse hair.

### **Violin**

In Carnatic music, the tuning is the same. The tuning is slightly modified for the Hindustani violin, but the playing style remains the same—Sitting cross-legged on the floor with the scroll of the violin resting on the right foot of the player.

### **Tar Shehnai**

The Tar Shehnai is an esraj (bowed String instrument) with an added mechanical amplifier. This amplifier fixed to the sound board of the instrument is modeled on the gramophone sound box to project a stronger, more directional sound.

### **Mandolin**

A mandolin is a musical instrument in the lute family and is usually plucked with a plectrum or 'Pick'. It commonly has four courses of doubled metal strings tuned in unison, although five and six course versions also exist.

## Elements and Features of Dance

### Dance as an Art

Dance is a rhythmic and expressive movement of the body in successive movement usually accompanied by music. It has been said to be the mother of the arts, for it's the oldest of the art which actually reflects man's age old need to communicate different emotions such as joy, grief, excitement and others. Dance simply started as man's own life for almost all occasions, in whatever aspects, as birth, death, healing of the sick, asking for forgiveness, war, marriage-were celebrated by dancing. There are dance that express thankfulness for a good harvest, in celebration of religious festivities, or just a mere pleasurable expression of the body. It uniquely intensifies different moods and emotions that somehow deepen everybody's feelings.

### Reasons why do people Dance

- It has been used in worship.
- It plays a role in courtship.
- It serves as a form of acquaintance for a man and woman.
- It is an expression of the joy one feels.
- As in old times, it brings magical powers to people.
- It brings victory or somehow restores health to life.
- It even breaks the monotony of the daily activities.
- It serves to entertain others.
- It gives beauty and inspiration to others.
- It provides personal and effectiveness of communication.

### Significant features of the dance as a form

#### Two kinds of movement

1. Movement within the body which includes the hand and arms.
2. Movement from one space to another.

### Features of dance

1. **Music** – It is closely related to dance for it plays a significant role in it. It used as accompaniment that somehow motivates the dancer's movement.
2. **Movement**- It refers to action of dances with the use of their bodies to create organized patterns.
3. **Theme**- It pertains to the content or main ingredient of the dance. It actually conveys the message of the dance.
4. **Techniques**- It refers to the skill in executing movement. As a dancer, one needs to have a complete control over the muscles of her/his body for her/him to be said technically proficient.
5. **Design**- It refers to the arrangement of movements according to pattern in time (either fast or slow) and space (one's position in relation to his background).
6. **Properties and Costume**- These contribute to the visual effect of dance. The costumes can somehow relate closely to the beliefs and environment of people.

## Kinds of Dance

1. **Ethnologic Dance**- This dance that is indigenous to a certain race or country. The term ethnic is used to distinguish religious dances, and designed as hymns of praise to a god, or to bring on good fortune in peace and war. They are symbolic in meaning that can't be understood easily by persons who don't belong to the ethnic group.
2. **Social Dance**- These are popular type of dancing for pleasure as generally performed by pairs of groups of people following a definite step or pattern. Most of these have specific rhythms and coordinated with the movement and steps of the body, hand, foot and head.
  - a. **Ballroom Dance**- It actually originated as square dance which was followed by waltz, tango, foxtrot, swing, etc.
  - b. **Folk Dance**- It usually derived from ethnic dance. People all over the world have their own folk dances as distinct to their specific culture.
3. **Spectacular or Theatrical Dance**- These are dances which are intended for viewing audience. Usually, these are performed for the entertainment of spectators.
  - a. **Ballet**- It's the ultimate expression of art in dance which originated in the royal courts during the Middle Ages. The term ballet refers to series of solo and converted dances with poses and steps combined with light flowing figures, music accompaniment and expressive scenic accessories of a dramatic atmosphere. The movement of the dance is subject to definite of the body, hands, legs and others. Usually a ballet includes staging, scenery, costumes dancing and music; but no singing and dialogue.
  - b. **Modern dance**- It is often characterized as something natural and free. It is also been called as expressional dance. This dance emerged as a form of a revolt against the strictness governing the old forms of dance. It has varied styles of movements based on the new trend; therefore, it doesn't stick to conventions. The major emphasis of this dance is on the expression through the dancer's execution.

## The elements of dance

### Time

- **Speed:** slow, medium, fast, freeze, suspend
- **Rhythm:** pulse, beat, pattern, syncopation

### Space

- **Place:** personal, general
- **Size:** small, medium, big
- **Level:** low, middle, high
- **Direction:** forward, backward, left, right, up, down, diagonal
- **Pathway:** straight, curved, zigzagged, turning.

### Energy

- Light, strong, weak, sharp, smooth

## **Weight**

- Light, medium, heavy

## **Body**

- **Shape:** lines, curves, angles, various shapes
- **Parts:** head, neck, shoulders, arms, hands, back, stomach, bottom, legs, fingers, toes.

## **Movement Concepts**

- **Locomotor:** walk, run, leap, hop, jump, gallop, slide, crawl, roll, creep, slither.
- **Nonlocomotor:** bend, twist, stretch, reach, swing, push, pull, fall, melt, sway, turn, spin, dodge, kick, poke, carve, curl, lunge, slash, dad, punch, flick, float, glide, press, shake, rise, shrink, burst, wiggle, explode.

## **Forms of Indian Dance**

### **History of Dance of India**

#### **Bharatnatyam**

- Brahma, the supreme creator.
- The natya shastra written by baratha
- Considered to be the fifth veda-any of the oldest and most authoritative Hindu sacred texts, composed in Sanskrit and gathered into four collections.
- This Bharata Natyam dancer's right hand is in the katakamukha hasta, the 3 joined fingers symbolizing the sacred syllable aum. The left hand's fingers are in alapadma hasta, the rotating lotus of spiritual light. The eyes are directed towards the supreme lord. The left leg is lifted, symbolizing the swift ascent of the consciousness in one step from the earth to the heaven.

#### **Kathakali**

Kathakali has its origin in the courts of the kings of Kerala. It is one of the most refined and most scientific dance forms of kerala. Its present form is not more than 300 years old. This art demands complete control over every part of the body. Kathakali draws heavily from drama, utilizing elaborate masks and costumes. The stories or attakathas, which are depicted via kathakali are selected from epics and mythologies. These are written in a highly sanskritised verse form in Malayalam. Here, the dancer expresses himself through highly complicated mudras, closely following the text being sung.

#### **Kuchipudi**

- South – East Indian state of Andhra Pradesh.
- Started by an orphan from SriKakulam.
- He vowed to become a sanyasi.
- Instructed brahmin boys in the art of devotional dance based upon religious themes.
- Dances were offerings to God.
- The government gave them land.
- The dancers had political power (raja) and at one point had to be protected by the army.

#### **Odissi**

- Northern India
- Performed in temples by boys
- Resembles sculpture in India.
- Repeated use of the tribhangi, body is bent in three places to mirror the shape of a helix.
- Nritta or non-representational dance, in which ornamental patterns are created using body movements in space and time.
- Abhinaya, or stylized mine in which symbolic hand gestures and facial expressions are used to interpret a story or theme.
- Divine love tales of Radha and the cowherd God Krishna are themes for interpretation.

## **Forms of Indian Dance – 2**

### **Mohiniyattam**

- Originated in kerala
- It is closely related to Bharathanatyam
- Originated as the temple dance performed by Devadasis, it portrays feminine love in its myriad forms – carnal, devotional and maternal – with accent more on lasya and bhava. In the main items cholkettu, padavarnam and padam, mudras and facial expressions are more important than the rhythmic steps.
- Costumes and ornaments of mohiniyattam have much in common with female characters of koodiyattam and kathakali.
- The language used in lyrics is a pleasant mixture of Malayalam and Sanskrit, known as manipravalam.
- Mohiniyattam gives more importance to gestural and facial acting.

### **Yakshagana**

- From the rural areas of Karnataka.
- 400 years old themes based on Hindu epics.
- Has the characters sutra dhara (conductor) and the Vidhushaka (the jester)

### **Kathak**

- Performed by band of storytellers who were connected with temple.
- Northern Kathak.
- Katha means story.
- Later added mime and gestures to accompany their storytelling.
- The dance focuses on rhythm mostly but also concentrates on erotic steps.
- An interesting piece of cross-cultural reference and tidbit of information.
- Kathak was primarily associated with an institution known as the tawaif. This is a much-misunderstood institution of female entertainers, very much like the geisha tradition of Japan. It was a profession which demanded the highest standards of training, intelligence, and most important, civility. It is said that it was common for royalty to send their children to the tawaifs for instruction in etiquette. Unfortunately, when the British consolidated their hold over India during the Victorian era, this great institution was branded as mere prostitution and was a reawakening in interest in traditional Indian artforms.

### **Manipuri**

- Very ritualistic – heavy on the folklore and mythology
- Costumes are colorful and bright
- Music is slow and rhythmic
- Drums and cymbals are the main instruments
- There are very specific guidelines of this style of dance not like the others.

- The dance was comprised of two dances lai haraoba and rasa leela. The former deals with the creation of the world and the latter deals with intimacy between krishna and his consort – radha.

## **Tribal dance forms of India**

Hello Learners, in this session let us discuss on the Tribal Dance forms of India

A complete list of Folk and Tribal dance in India

India is a rich country of cultural and folk art. There are all kinds of dance forms from kathak to behu. From Indian Classical Dances to traditional dances. All traditional dance has long been a sacred expression of faith.

Indian folk and tribal dances are simple, and they are performed to get pleasure from them. Dancing is part of daily life and religious rituals; Indian folk dances have eternal forms and rhythm.

Traditional dancing is organized on every time, i.e., the births of children, festivals, marriage opportunities and the arrival of seasons. Folk and tribal dances of India are dance with minimal steps or movements. These folk dances of India are full of vibrancy, enthusiasm and energy.

Today, HTOI going to introduce you to some of the top Indian folk and tribal dance forms of India. So, for what you are waiting let's explore the famous Indian folk and tribal dances.

### **Bagurumba, Assam**

Many folk and tribal dances have originated from Assam. Bagurumba is one of the popular dances in Assam, which is performed by the bodo women. During this festival, they wear some colorful dresses such as dokhna, jwmgra and aronal and they perform with some instrumental music.

Even some instruments are made with local bamboo and animal skins and they are specially made for this occasion, and you can find the perfect hilly flute music mixed with drum, serja, gongwna and tharkha. This is a purely folk-dance form in India.

### **Bihu Dance, Assam**

This is a famous Indian folk dance, which is conducted during the bihu festival in assam. Local assamese men & women dancers wear some regional assamese cloth and perform their local dance with brisk steps and fastest hand movements. They perform their dance with some local instruments including dhol, pepa, baahi, gagana.

Most of these instruments are made with local bamboo and this festival is one of the most colorful dance festivals in assam. You can find some male dancers wearing dhoti and mustard color headband and women in mustard and red color sari. During this festival, the sound of flute and dancing to the beat of the drum goes to such a powerful level, that people cannot resist themselves to join these groups.

### **Bhortal Dance, Assam**

This is a classical Indian dance form, which was developed by famous satriya artist narahari burha bhakat. This is one of the most popular dance forms in assam which is conducted in barpeta district in assam every year.

### **Jhumur Dance, Assam**

Jhumur is basically known as a folk-dance form, which has originated from Assam and now this dance form has become very popular in Bangladesh and eastern Indian parts. This dance is performed by young girls and men and they basically perform on the beat of musical instruments and vocals.

### **Bardo Chham, Arunachal Pradesh**

This is a religious folk dance in Arunachal Pradesh and this dance is specially performed by a small community in West Kameng district, Sherdukpen, a community in Arunachal Pradesh performs this dance every year to protect its community from the evil forces. They believe that every month of the year has some kind of evil power, and the community members wear some animal masks and dance with the beating of drums.

### **Raut Nacha, Chhattisgarh**

This is one of the most popular folk-dance forms in Chhattisgarh along with Ghotul dance performed by Ghotul village community that you can enjoy on Madai festival during Rajim Kumbh Mela tour and you can find some picturesque memories of the Hindu religion through these dances. This dance is basically performed by Yadavas which are known as descendants of Lord Krishna, and they perform with some girls and dramatize some scenes of Lord Krishna's lifestyle with his gopis.

You can find some similarity with Raas Leela with this Raut Nacha because both dance performances are dedicated to Lord Krishna, and both of these dance forms imitate the lifestyle of Lord Krishna only. You can enjoy this beautiful dance on our Chhattisgarh Tour.

### **Fugdi, Goa**

This dance form basically originated from Goa and people perform this dance during several festivals in Goa. But Fugdi is basically performed during the month of Bhaadrapada, which is a special occasion for women, and during this time they usually take some break from their normal monotonous lifestyle.

Women in villages create a group in circle position during this dance performance, and tribal women perform in a row on this dance. This dance is started in a slow motion and it ends with some fast movements. Local musical accompaniments are also there to compliment the dance steps. Fugdi dance is one of the can't miss attractions of Goa.

### **Dandia Raas, Gujarat**

This is a vibrant and popular dance form in India, which originated from Gujarat. Some colorful polished sticks or Dandia are used for this dance and this mainly represents the fight between Hindu Goddess Durga and King Mahishasura. This is Garba Dan which is popular in other states of India.

These sticks are mainly used as a representation symbol of sword used by Devi Durga and you can find many similar dance forms and competitions in India as Dandia Dhamaka, Garba, Dandia on fire and lots more. Even people stay in western countries also perform on this dance form during Festival. You can enjoy the same with our Gujarat Tour Packages.

### **Garba, Gujarat**

Garba is mainly performed by women and women dance in a circular motion and clapping on the rhythms. During the Navaratri, people lighted their temples with some perforated pot style lamp and they used to carry these lamps or deep during their Garba dance also. This traditional folk dance is mainly performed during the Navaratri and along with the Gujarat many other states in India also conduct some celebration programs on this festival.

Apart from this, you can also find some tribal dance forms in Gujarat such as Tippani Dance and Padhar Dance. Tippani dance is an interesting dance form, which is performed by tribal men and women, and they carry some bamboo and wooden rods and beat on the floor with these sticks. Garba is as much famous as it's local tribes. Witness the lifestyle and local dances with Gujarat Tribal Tour.

### **Nati, Himachal Pradesh**

Nati is one of the most traditional folk dances in India, which is mainly originated from Kullu district of Himachal Pradesh. This dance form is listed as largest folk dance in Guinness book of world records in 2016. Apart from that Kullu, you can also find the same dance in Chandigarh and Uttarakhand.

This dance form is also known as "Losar shone chukson" which indicate the local new year celebration in Himachal. There are seven different forms of Nati dances performed by Himachali youth such as Lahauli Nati, Kinnauri, Sirmauri, Mahasuvi and Himachali Nati dance.

### **Ras Leela, Haryana**

Ras Leela is a traditional dance form in India, which is based on a mythological Story of Hinduism. According to Bhagavata Purana and Gita, Lord Krishna was fond of dancing with Radha and Sakhis throughout the night and this was called as Raslila of Braj.

Rasa means aesthetics and leela means dance. So the meaning of Ras Leela is play of aesthetics or Dance of divine love. You can find different art and dance forms performed by the theme of Ras Leela such as Kathak, Odissi, Meitei, Bharatanatyam and Kuchipudi. Apart from that, you can also find some regional drama performances in Mathura and Brindavana in Uttar Pradesh during the Krishna Janmashtami and Holi festivals which are conducted with the dance.

### **Dumhal, Jammu and Kashmir**

This is a classical folk dance, which is performed by the men only and this originated by the Wattal tribe in Kashmir region. They wear some colorful dress with tall caps made with some beads and shells during this dance performance and they carry some banner with some dance movements. Basically, men begin this dance performance with some musical instruments and they dance in a circular position.

### **Chakyar Koothu, Kerala**

This is one of the traditional Hindu dances in India where performers narrate some Hindu epic like, Ramayana and Mahabharata. This is also considered as a comedy act where audience can place their comments directly and through these acts, people can also project some social-economic problems of the nations. They are basically related the current socio problems with our ancient lifestyles and narrate some dramatic dance forms on the stage.

### **Duffmuttu, Kerala**

This is also known as Arabanmuttu and this is a traditional dance performance, which is conducted by some Muslim community. This dance is basically originated from Arabian country and still now people dance on the dance on the Arabian music only. Special instruments are used for this dance performance, which is called duff or tap. This instrument is like a drum and people dance on the rhythm of these drums. Hidden treasures of India also offer Kerala Tour Packages to watch out this beautiful traditional dance of Kerala.

### **Margamkali, Kerala**

Syrian Christians of Kerala perform this dance in an artistic form and this dance is mainly conducted during the festival time and marriage ceremony in Kerala.

The dance is purely performed by women of Kerala. Margamkali dance of Kerala can be seen during all the small festivals in Kerala. Onam festival is one of the major occasions where you can see people enjoy this traditional dance everywhere. You can also opt in for Onam festival tour packages.

### **Oppana, Kerala**

This is a dance form, which is conducted by the Muslim community, and they mainly conduct this dance performance a day before their marriage ceremony. This is a very popular dance in Malabar region of Kerala and this is basically done by the women. The women relatives of the bride perform oppana and they celebrate the marriage by clapping around the bride during their dance. You can enjoy this traditional dance on your Kerala Tour.

### **Padyani, Kerala**

This is a purely folk art which is related to the famous temples situated in southern Kerala. Padyani means military foundation and during this dance performance, people use to wear some popular masks, which is also called as kolams. Through this dance, people try to project some acts derived from the Hindu epic and they wear popular masks such as Bhairavi, kalan, Yakshi and Pakshi. So when you See this dance performance, you can see some dramatic act done by the local artist and dress up with some colorful stalks.

### **Theyyam, Kerala**

It is a temple ritual dance form and also known as Kaliyattam and this is a sacred dance form which is projected as Hindu Goddess Kali. Kaliyattam is a Malayalam work which means Daivam or God

You can find this dance performance in some villages in Kerala where people perform some ritualistic acts through this dance during their festive sessions and in temples daily. There are different types of theyyams in Kerala.

### **Thirayattam, Kerala**

This is a purely folk art which is related to the famous temples situated in southern Kerala.

Padyani means military foundation and during this dance performance, people use to wear some colorful masks, which is also called as kolams.

Through this dance, people try to project some acts derived from the Hindu epic and they wear some popular masks such as Bhairavi, kalan, Yalshi and Pakshi. So, when you see this dance performance, you can see some dramatic act done by the local artists and they dress-up with some colorful stalks.

### **Matki dance, Madhya Pradesh**

Matki is a solo dance which is performed by the women only. Women perform this dance during the wedding ceremony in their village, they use to place a pot on their head, and a group of women surrounds the main dance during their dance performance.

This is a tribal dance form, which is mainly conducted in some countryside villages in Madhya Pradesh, and you can also find some similar dance forms in the same state, which are known as Aada and Khada Nach.

### **Chang Lo, Nagaland**

Chang Lo is also known as Sua Lua and it is a dance form performed by chang tribe in Nagaland. Earlier people used to perform this dance as a symbol of their victory over enemies, but now tribal people perform this dance during their community Naga warrior costumes during their performance.

### **Cheraw dance, Mizoram**

This is a folk dance in Mizoram and you can see many local folk and tribal communities in Mizoram who perform this dance during their festive sessions.

Four people hold some bamboo sticks that are clapped together, and the main dancer starts the performance in the center position of the group.

### **Lavani Dance, Maharashtra**

Lavani is a combination of tribal dance and song where people used to dance on the beats of Dholki. Dholki is a percussion instrument, which is also used in the marathi folk theatre.

Female dancers perform this dance and they wear some saris in marathi style during this performance, and they start their dance with slow movement and increase their movement with some quick tempo. You can enjoy this energetic dance on Central India Tour.

### **Parvi Nach, Maharashtra**

If you want to see some tribal dance of hilly regions, then you can visit the hilly regions of Maharashtra and here you can find the beautiful tribal dance form performed by kokna tribal community. This dance is performed with some instrumental music and all of this music originated by some handmade musical instruments. Parvi Nach is popular tribal and folk dance in India.

### **Bhangra, Punjab**

This is a most popular folk dance in Punjab, and dancers wear some classical style Punjabi dresses during their performance. Along with that, they also create some loud music through

several instruments such as dhol, chimta and algoza. Earlier, people used to perform this dance during their harvesting seasons, but now people in Punjab conduct some dance shows in their every festival including their marriage ceremony.

This dance is also very popular among the teenagers and you can find some Bhangra dance shows in foreign countries like USA, UK and Canada. Apart from this folk dance in Punjab, you can find some other similar folk dances such as dhamaal, fulka, siakoti, mirzi, fumnian, jhummar and sammi.

### **Giddha, Punjab**

This is a similar dance form of Bhangra, which is performed by female dancers in Punjab. This is an energetic dance form which is also known as ring dance and this dance is also similar to boliyan dances. On the other part, when male dancers perform the same dance, it is generally renamed as Malwai Giddha.

### **Kikkli, Punjab**

Two girls hold their hand and twirl each other in a circular position and they also lift their feet from the floor and synchronize the dance between two dancers. This is a popular folk dance in Punjab and dancers this dace with their own groups. Local folk songs and clapping are used during this dance performance.

### **Chhau dance, Odisha**

Chhau is one of the most traditional and popular dance forms in India which is originated from nilagiri region of baleswar district. This is an elegant dance form where two groups of dancers wear costumes imitating soldiers, and they attack each other with sword and shields.

These dancers enhance the movement of their dance, with the accompaniment of some instrumental music, and a large group of musicians is involved with this dance. The dancers usually try to accompany with the rhythm of dhola, mahuri, dhumsa and chanchadi.

### **Goti Pua, Odisha**

Goti means ‘one’ and Pua means ‘boy’ and Goti Pua is a dance form which is performed by a male dancer in a form of female avatar. A boy who dresses up as a girl called as goti pua and this is an ancient Indian dance from which was performed by the students of the akhadas

This dance is a popular folk dance where you can find some ornamental presentation of male body, and many musical instruments are associated with this dance form such as pakhawaj, geeni and harmonium. Here the boys can sing during the dance performance or else they can also appoint a group of singers to provide the background music.

### **Baagh Naach, Odisha**

This dance form is also known as tiger dance and it originated from binka and sonepur district of odisha. Some male dancers also perform this dance, and male dancers first paint their bare body with some black yellow stripes and attach a false tail ai their back portion.

Then they used to move from one house to another house of their village and gather the audience for their dance. Drummer and a bell player constantly provide background music during this dance performance and this is just like the acrobatic movements of male

performers in rhythm. They also use to make some hissing sounds during their performance and this dance is also performed during the thakurani jatra in Berhampur.

### **Dalkhai, Odisha**

Odisha is a place of performing arts and you can find many folk and tribal dance forms in odisha. Dusserah is one of the biggest Indian festivals and you can see this dalkhai dance in odisha during this festival.

Apart from that, this dance is also performed during other festivals too and you can see the dame dance performance during bhaijintia phagun puni and nuakhai. This is a tribal dance, which is performed by many tribal communities like kuda, mirdha, balangir, sundargarh, naupada and sama.

### **Dhap, Odisha**

Basically, unmarried boys and girls from different villages participated in this dance performance and they conduct some couple dances. Dhap is a Sambalpuri folk dance and you can this dance performance in kosal regions and the dance is performed by kandha tribe. Dhap is a musical instrument, which is made with wood, and one side of this instrument is covered with some animal skin. The dancers used to hold this dhap instrument in their hand and perform with rhythm.

### **Gumra, Odisha**

This is also a Sambalpuri dance form, which is also known as vira-badya. Earlier people used to perform on this dance form to encourage the soldiers. Dancers can easily perform some social act through this dance form, and they can also generate some social messages through their dances.

In this dance, yo can find a special drum, which is made with some reptile skin, and this sounds very uncanny. The dance is basically performed during the ghumra puni festival of odisha and dancers create some circle and do some slow circular movement at the beginning of the dance. The drum players use to stay in the center od these circles, and they use to control the dancers with their rhythm.

### **Karman Naach, Odisha**

Karma means the “Fate” and this dance is mainly performed during the festival in Sambalpuri. An occasion started from Bhadra Shukla Ekadashi or the eleventh day of full moon and people used to dance on their folk music to remove their bad fortune, and this dance is performed for the god and goddess named karam devta and karmas ani devi.

This is a local folk dance in odisha and it is also performed during different festivals in separate regions of the state.

### **Garadi, Puducherry**

This dance form has a mythological background and according to the Hindu epic Ramayana, when God rama defeated ravana, then the vanars or monkeys performed this dace as a symbol of victory. The dance performed in every festival in and dancers act like monkey during this dace performance.

They hold some sticks and dance on the rhythm of drums. These drums are known as ‘Ramadolus’, and dancers wear some ankle rings called ‘anjali’ during this dance performance. You enjoy this amazing mythological background-based dance on Tamil Nadu Temple Tour with hidden treasures of India.

### **Ghoomar, Rajasthan**

The female dancers perform this dance and they wear some long colorful skirt and Rajasthani dresses during their performance. Men and Women together Sing Some folk Songs as the background music. and dancers dance in a circle position.

The performers on the folk music, beating their palm on the ground during the low tone of the music and they also do somebody inclination during at the end of their performance. You can also find this dance performance during your travel time, and if you request for this dance performance to your travel guide then they can also organize the same. You can enjoy this royal dance with our royal Rajasthan tour.

### **Kalbelia, Rajasthan**

This is one of the ancient tribal dance forms in Rajasthan, which is performed by the kalbelia community or Snake charmers. This is a tribal women’s group of the kalbelia community and the main occupation of this community was catching snakes and trade their venom.

But they don't follow this profession and instead more into dancing as professionals. Dancers black long Skirts along with some Rajasthani heavy ornaments and they also dance with some community groups. The background music is basically done by ‘been’ or folk instruments and people can enjoy this tribal dance during their community festival or during special occasions. Be a part of a kalbelia dance on our Exotic Rajasthan tour.

### **Kachchhi Ghodi, Rajasthan**

This dance mainly originated from the Shekhawati region of Rajasthan and dancers wear some horse costumes during this performance. Singers generally sing some folk tales with local music, and dancers perform on the beats of these songs.

This dance is commonly performed during community marriage ceremonies, and dancers perform this dance to welcome the bridegroom’s party on their marriage day. The dance movements signify liveliness and a welcome gesture during the marriage ceremonies.

### **Parai Attam, Tamil Nadu**

This is one of the oldest traditional folk dances in Tamil Nadu, which is performed by trained dancers only. Through this dance performance, people used to deliver some social messages such as warning for upcoming wars, battlefield, Victory and save water body of Tamil Nadu.

This dance performance is conducted several reasons such as for protecting animals, encouraging farmers to do the better harvesting and people perform this dance during several festivals including their marriage ceremonies, and social gatherings.

### **Kolattam, Tamil Nadu**

The women dancers perform this dance and they hold some sticks in their hand and beat these sticks to make some rhythm. You can find some colorful laces, which have been used by the

dancers, and they use deft dance movements skip over these laces with their planned dancing steps.

This dance is basically conducted for ten days starting from the amavasi or new moon night after Diwali. Most of the dancers from different villages and they also wear some colorful local dresses during their performance.

### **Mayil Attam, Tamil Nadu**

This is also known as peacock dance and dancers used to wear some dresses decorated with peacock feathers and they used to cover their head with glittering dress materials. You can find some other similar dance in Tamil Nadu such as Kaalai Attam Which is performed by the local dancers and they used to some bull dress. And karadi Attam, where dancers dressed as a bear.

### **Paampu Attam, Tamil Nadu**

This is also known as snake dance and rural people think that snake can protect their life from severe diseases, and local young girls mainly perform this dance and they used to wear some snake like dresses. These dancers try to imitate the writhing and creeping of snakes making some biting movement with their head and hands.

### **Oyilattam, Tamil Nadu**

This is a dance of grace and this traditional dance is mainly performed by the men in Tamil Nadu. Men used to stand in a row and perform this dance according to the rhythm, but due to huge popularity of these dancers shows, now many women dancers also participate in these dance performances. Dancers used to perform this dance with some colorful handkerchiefs and they used to wear some ankle bells also. The folk background music which is accompanied with this dance is called as Thavil.

### **Puliyattam, Tamil Nadu**

Earlier people used to conduct some folk dances in Tamil Nadu, which was known as Puli Attam and this dance form was also known as a play of the tiger. In this dance form, people used to act some tiger steps and their bodies are painted by yellow and black color, and this is symbolized the replica of a tiger only. There are various musical instruments performed with this dance such as tharai, thappattai and lots more, and this dance is mainly performed during the temple festival of Tamil Nadu.

### **Poikal Kudirai Attam,**

This folk dance is known as false legs dance in Tamil Nadu where dancers wear some dresses and they act like a horse. This is a traditional folk dance which is based on the theme of ‘raja sedingu’, who was known as a popular Rajput ruler. Apart from that, you can also find another interesting traditional dance form in Tamil Nadu which is known as Bommalattam. This is basically a puppet show which is conducted during the festivals of Tamil Badu villages. Through these puppet shows, people can generate some social message and they can also conduct their shows on some Hindu epics and mythological stories.

### **Theru Koothu, Tamil Nadu**

This dance basically conducted during the village festival and you can find the greatest theru kootu dance performances during Panguni and Aadi festivals. Only men can perform this dance and they wear some women dresses to play the roles of women. Dancers do some heavy make-ups and they wear some traditional dresses as well as dramatic costumes.

Through this dance performance, they do some story telling dialogue rendering and sing some background songs also. Most of the stories, which are performed through this dance forms derived from Hindi epics such as Ramayana and Mahabharata. You can find different forms of Theru Koothu dance in Tamil Nadu such as Vali koothu and Kuravai Koothu.

### **Hojagiri, Tripura**

This is one of the oldest traditional dance forms of the reang community of Tripura. Men and women both participate in this dance performance and during this dance, they move their lower body, and clap their feet on the earth. Along with that, dancers also hold some bottle lamps on their head during this performance, and they fine-tune their bodies to balance these bottles on their head throughout their dance performance. The colorful tamps and the ornaments and gorgeous dresses enrich this dance performance to some highest level, and you can find this dance on every occasion conducted by the respected community.

### **Mayur Nritya, Uttar Pradesh**

This dance is also known as peacock dance and girls use to dress as peacocks and they place some peacock's feathers on their head. Through this dance performance, dancers basically imitate the love story of Radha and Krishna. According to ancient Hindu mythology, when Radha wanted to see the Mayur Nritya, Lord Krishna used to portray himself as the peacock and he danced in front of Radha. Get unforgettable moments of Mayor Nritya with our Classical India Tour.

### **Charukala, Uttar Pradesh**

This is a traditional Indian folk dance, which mainly originated from Brij region of Uttar Pradesh and the local women perform the dance only.

They use to hold some large multi-colored wooden pyramid on their head and lighten more than 108 lamps on the ground, and then they then start dancing on 'raisa' songs. The song is dedicated to lord krishna and you can see this dance shoe in various festival of India.

### **Gamghira, West Bengal**

Gambhira is a theatre cum folk dance performing art which was mainly originated from maldah in west Bengal. After the partition of Bengal, people started performing some local theater to presented sole hindu folk cultures, and after that Gambhira has undergone some changes in the term of presentation.

Now Muslim communities also perform the dance in different forms and muslim dancers used to wear some local dresses such as lungi and kurtas. Through this theater and dance

form, people highlight some social problems and encourage the audience to avoid such issues to save their future and health from social evils.

### **Singhi Chaam, Sikkim**

This is a mask dance of Sikkim, which also presents the symbol of a state through the dance performance. This dance is dedicated to the guardian deity of Sikkim guru padmasambhava and through this dance form, people also represent their hill folks by wearing some furry costumes, you can find this colorful mask dance during the state festival of Sikkim.

### **Kaaragattam, Tamil Nadu**

This folk dance in Tamil Nadu is basically performed by the villages to praise to the rain goddess mari amman. The dance performed in two different ways such as Aatta Karagam and Sakthi Karagam. Dancers used to hold some decorated water pots on their head during the performed of Atta Karagam and this is purely dedicated to the goddess. On the other part, Sakthi Karagam is performed inside the temple for the entertaining purpose. Earlier these dancers were performed with the Naiyandi Melam and now these dancers performed with several songs and music. Some trained artists from different regions including Thanjavur, Ramanathapuram, Madurai, Tirunelveli and Pattukkottai come to perform this dance during the annual festival of Tamil Nadu.

### **Keisabadi, Odisha**

This is a folk dance in Odisha which is performed by men only, and they used to hold some long sticks and striking these sticks according to their song and rhythms. The leader used to sing the main song, which is called as ‘Kosli’ and people used to follow the rhythm and pronounce ‘haido’ after stanza of the song. This song is mainly dedicated to the love of Radha and Krishna.

### **Phulpatti Dance, Madhya Pradesh**

This dance is conducted during the holi festival and semi-rural unmarried girls mainly perform this dance with some musical instruments. They dance to the rhythmical vibration of drums.

### **Maanch, Madhya Pradesh**

This is lyrical folk drama and this dance basically originated from Malwa region of Madhya Pradesh. Maanch , means the stage where people can perform different acts such as drama, dance, music and lot more. People from villages in Madhya Pradesh perform this dramatic dance and they perform the acts of the play and dance, making it into some small groups.

### **Grida dance, Madhya Pradesh**

Rabi is a popular crop in India and farmer from remote village in Madhya Pradesh harvesting this crop throughout the year. When the first Rabi crops sway in the fields, the nearby villages conducted the Grida dance. They start their dance performance with some small groups, and this program starts from morning and ends at midnight. This dance from has three different phrases such as sela, selabhadoni and selalarki.

**Hello Learners,**

**In this session we will discuss on the Traditional knowledge in engineering**

- It is clear that there is always a deep influence of Indian culture and tradition on Indian civil and architect.
- By which Indian civil has sparkled with rich customs and traditions.
- Modern civil can be more efficiently applied by understanding our Indian traditions because they are always related to science and for welfare of human beings.
- By studying ancient techniques, we can easily understand different facts of science
- At present science has uncovered secrets. Even everything is before us but it seems that there is body but not the spirit. There is an adage "Old is Gold".
- Despite of reaching to the highest point in the field of architecture still we found ourselves speechless watching the ancient structures.
- As the law is incomplete without evidence in the same our memory is incomplete without history. History means our past.
- In Indians our elders always told us not to sleep with our head in south direction. Whereas dead body is kept in that way. Now the science behind this is that the earth acts as a magnet.
- In villages elders advised children not to go near Ficus and banyan tree sometimes elder scars kids saying ghost are there, but science says these trees produces CO<sub>2</sub> at night which is not good for health.
- It is told to Indians that keep your face in north direction. Now scientific reason behind this is that magnetic waves flow from north to south direction. This magnetic energy activates the brain cells and increase the memory power.
- It is well acknowledged that we were familiar to science just time is changes and the same thing is in front of us in new form.
- Our ancient saint and scholars were able to measure the distance between the sun and earth which is written in "hanuman chalisa" as jug sahastr jojan par Bhanu which is proven right by "Nasa" and the whole world then accepted.
- The concept of zero, square roots, cube roots, values of  $\pi$  were known to Indians. A book "vimanashastra" shows the procedures to make an aeroplane.
- The iron pillar of Delhi is famous Indian place it has 99% resistance to corrosion and almost 1600-1700 years old.
- A study concluded that a corrosion-resistance agent iron hydrogen phosphate was applied on it which shows advanced chemical knowledge of our ancestors.
- Harrappa and Mohanjo-Daro are best examples of this architecture and mature urban civilization.
- In Harappan civilization the underground drainage system was from small to big sewer then to channel and then channel to river.

- It has also a remarkable town planning system.
- Better system than this has never seen till today.

#### **Jagganath Temple:**

- The shadow of the main dome is not visible whatever be the time it shows architecture feat.
- Also, the Sudarshan chakra on the top seems always facing you. Irrespective of whatever you stand.
- When you enter the temple by sighthwara after first step you cannot hear any sound of ocean but when you exit it can be clearly heard.
- The Konark sun temple is one of the UNESCO heritage sites.
- The main attraction of the temple is its twelve pairs of wheels located at the base of the temple.
- These wheels are not ordinary wheels but tell time as well the spokes of the wheels create a sundial.
- One can calculate the precise time of the day by just looking at the shadow cast by these spokes.
- Kailash temple of Ellora caves is carved from a massive rock structure. The whole rock is cut by manpower.
- Now these facts prove that our ancestors had knowledge of civil and science in fact their technology was highly advanced than of the modern.

#### **Ancient Building Materials**

- Mud, bricks, lime, stones, wood, metals and precious stones should be used in construction of houses.
- **Soil:** It is an aggregate of inorganic and organic grains which can be separated by simple mechanical action such as agitation in water or by sieving.
- **Clays:** Clays are finest particles of soil with a size smaller than 75 microns.
- **Mud:** It is a workable mixture of clay soil and water.

#### **Gadi soils-white soil**

- The main constituents are local soil, fine sand, cow dung, quick lime, extracts of Belphal, fibres of jute and water for mixing.
- The mixture is allowed to mature for a minimum period of 30 days and kneaded every day.

#### **Mud flooring (Padmanabhapurum palace 1601 A.D in Kerala)**

- The floors were made of a material that is unique blend of burnt coconut shells, quick lime, palm toddy, the whites of eggs and extracts of certain barks of trees and nuts.

#### **Lakshmana Temple, Sirpur Chhattisgarh**

- Lakshmana Temple build by Queen Vasata, in 7<sup>th</sup> century AD is world heritage structure.
- Brick temple stands on high massive platform.

- This temple is one among the best examples of brick temples of ancient India.

**Cave paintings**

- **Ajanta caves:** Clay, cow dung, stone powder, rice husk and lime.
- **Sirgirea caves:** Tempered clay, kaolin, rice husk, Coconut shell fibres and lime.
- **Bagh caves:** red clay, green gram, lime and jute.

**Uses of stones:**

- Making sculptures.
- Building blocks for construction.

**Preservation of wood:**

The wood should be painted to avoid the losses of oily substance. An oil coat should be applied every year after rainy season.

**Frames and door shutters:**

Wood for frames and door shutters should be of same type so that the action of weather may be same on both. Unequal action produces unequal strains and it is detrimental to architecture.

**Conclusion:**

- The study of ancient civil, architecture, structure and culture and its combination with modern civil will lead to sparkle the modernity. Today we need to make a home not just a house.
- By understanding ancient and old techniques Vaastu etc. We can easily understand the facts of science.
- If we want to understand science then we need to understand Indian tradition because our tradition our customs and practice is our science.
- So our tradition and science both mean same to protect human beings and to ameliorate but their way is different our ancestor selected the way so we Indians and all the peoples of our community of different classes even if they are illiterate or literate, rich or poor, can easily understand and that was our culture but now we think it is limitation or obstacle for us.

**Hello Learners,**

**IN this session, we are going to discuss on the Traditional Knowledge in Agricultural Sector.**

### **Indigenous Knowledge**

Local or indigenous knowledge refers to the cumulative and complex bodies of knowledge, know how, practices and representations that are maintained and developed by local communities who have long histories of interaction with the natural environment-UNESCO, 2012.

### **Importance of ITK**

- In the emerging global knowledge economy, a country's ability to build and mobilize knowledge capital, is equally essential for sustainable development as the availability of physical and financial capital (World bank, 1991).
- The bases component of any country's knowledge system is its indigenous knowledge.
- It encompasses the skills, experiences and insights of people, applied to maintain or improve their livelihood.
- Significant contributions to global knowledge have originated from indigenous people for instance in medicine and veterinary medicine with their intimate understanding of their environments.
- Indigenous knowledge is also the social capital of the poor, their main asset to invest in the struggle for survival.
- Accordingly, indigenous knowledge is of great relevance for the development process in the following sectors: Agriculture, Animal husbandry and ethnic veterinary medicine, Use and management of natural resources, Primary Health Care (PHC), preventive medicine and psychosocial care. Saving and lending, Community development and Poverty alleviation.

### **Indigenous Knowledge System- Sustainability**

- Indigenous knowledge plays an important role in sustainability through farming system approach (FSA).
- In FSA, researchers and farmers meet together on a common platform to diagnose the problems that farmers are facing and to develop suitable technologies to solve the priority problems of the farmers using both indigenous and scientific knowledge.
- The knowledge that researchers are bringing is referred to as scientific knowledge, while the technical knowledge of farmers is collected under the term indigenous technical knowledge (ITK).
- ITK includes, information, practices and technologies, beliefs, tools, experimentation, human resource and materials.

### **Integration of ITK's with Scientific Knowledge**

**Farmers comparative vis-à-vis scientists it often includes:**

- The experience and discipline from actual farming system and its physical, social and economic development.
- Continuous observation of changing processes of natural resources.
- Freedom to make progressive change, managing and adapting sequences, unrestricted by rapid experimental design.
- Development and adaptation of technology for diverse local condition.

- The understanding, development and management of technology with many elements and linkages.
- A long-time horizon (unless insecure and desperate).

**Scientists' comparative competence vis-à-vis farmers usually include:**

1. Processes where reductionism and precise measurement work well.
2. Breeding and biotechnology.
3. Minute and microscopic phenomena.
4. Developing package technology for uniform and widespread conditions.
5. Access to knowledge and genetic material from other environment.

ITKs may provide solutions for low external input but intensive agricultural production.

A systematic documentation of available ITK facilitate a process in which researchers and farmers learn from each other. In this way, researchers may be facilitated to build on to existing ITK (Chambers, 1991:82).

Integration of ITK, with scientific knowledge system is vital for sustainable agriculture.

The efficacy and efficiency of locally available treatments can also be improved significantly through modern science.

Scientific procedures can identify the active ingredients and could come up with appropriate recommendations in terms of effective application rates.

**Role of indigenous knowledge in development**

- The very basic fact that sustainable development relies upon participatory approach makes IK an important ingredient for development.

**Indigenous knowledge is relevant on three levels for the developmental process:**

- Local community in which the bearers of such knowledge live and produce.
- Development agent (CBOs, NGOs, government, donor, local leaders and private sector initiatives) need to recognize it, value it appreciates it in their interaction with the local communities. Before incorporating it in their approaches, they need to understand it and critically validate it against the usefulness for their intended objectives.
- Indigenous knowledge form part of the global knowledge. Indigenous knowledge can be preserved, transferred or adopted and adapted elsewhere.

Documentation is the conversion of traditional knowledge information provided by communities into written documents, drawings or audio recordings.

The main aim of documentation is to ensure information is not lost and to protect communities by presenting information in prior art.

**Reasons for documentation of ITK in agriculture sector**

- To understand scientific rationale
- To accelerate technological change.
- To enable better understanding technology development and development of newer concept.

- To increase awareness among the younger generation and development appreciation of traditional system.
- To revive and restore pride among the farmers and other practitioners themselves.

## **Module 6 Traditional Knowledge in different sectors**

### Dependence of Traditional Societies on food and healthcare needs

- According to Indian Philosophy, Anna or food is an aspect of Brahman. It is a gift from Paramatma. So, it should be treated with great respect. The physical body is called AnnamayaKosha, i.e., food body, because body nourished and grows by absorbing the energies from food.
- Food should be eaten for the survival and strength of the body, but not for pleasure. Fasting is another aspect of traditional food system. It is meant to purify the mind and the body. These traditional food concepts have been changed drastically in our society because of our contemporary lifestyle. Traditional food system plays a significant role in maintaining the well-being and health of Indigenous People.
- Awareness created on traditional food system can contribute to create a healthy society to build strong nation. The traditional knowledge of food is considered to be the best for particular geographical condition. Changing food pattern can damage the good health of the society. So, it is vital to know the importance of good food habits of our own tradition and balanced diet. In this session, importance of traditional foods like staple, special, seasonal, region specific and their methods will be discussed.
- According to our traditional knowledge, region and season specific foods which have been prepared by means of local fiber roots, roots, fruits, leafy vegetables, vegetables and grass are necessary for us.
- Radiationally, Indian foods are classified into three main categories. Cooked vegetables, milk, fresh fruits, and honey are meant for the truly wise and are considered as Satvika foods. Foods that bring out the lowest, crass qualities of human behavior such as meat, liquor, garlic, and spicy and sour foods are classified as Tamasika foods. Foods that give enough energy to carry out daily work are categorized as Rajsika foods. Aryans classified food materials on the basis of their nature and use such as Sukhadhanya (cereals), Samidhanya (pulses), Phala (fruits), Shakna (vegetables), Payovarga (milk products), Madhyavarga (alcoholic beverages) and Mamasavarga (animal products).
- Food is specific to season. India has six different seasons, namely vasanta ritu (spring), grishma ritu (summer), varsha ritu (monsoon), sharad ritu (autumn), hemanta ritu (fall winter), and shishira ritu (winter). Studying and knowing about seasons is important to make an efficient diet plan for an individual and hence in this review, effort is made to provide the details of individual foods and their seasonal usage.

### **1.2. Concepts of Ayurveda in health foods**

- Ayurveda is a traditional system of medicines native to India. In Ayurveda, regulation of diet is crucial, since it examines the whole human body as the product of food.
- According to ayurvedic concepts, food is responsible for different aspects of an individual including physical, temperamental, and mental states. To stay healthy,

maintaining a stable healthy diet routinely is essential. The body absorbs the nutrients as the result of digestion.

- But Ayurveda states that the food first converts into rasa (plasma), and then followed by successive conversion into blood, muscle, fat, bone marrow, reproductive elements, and body fluids. Imbalance of mind, body, and spirit are referred to as diseases. Ayurveda has different treatments for different diseases, which are well established and consistent over the period.

### **Grain-based traditional health foods**

- Rains are the primary staple food of India. Grains are a nutritionally rich product and deliver recommended nutrients to the body. Consumption of grains in different civilizations of India can be observed from the literature. In Indian history we can discover distinctive grains used by our ancestors.
- Traditional processing techniques such as fermentation, soaking, and cooking help to remove these antinutritional factors. In view of health, resistant starch received attention because of its potential health benefits and functional properties. Many traditional Indian grain products may contain higher amounts of resistant starches because of higher proportions of whole grain ingredients and less intensive processing. Examples are Idly, Dosa, Ambali, Ragi hurihittu, Enduri pitha, Dhokla, selroti etc.

### **Fruit and vegetable-based traditional health food**

Fruits are good sources of flavonoids, minerals, vitamins, carotenoids, electrolytes and other bioactive compounds that have impact on human health. Some of the traditional health foods prepared in India using fruits and vegetables example

#### **Banana (Bale dandu palya)**

- Bale dandu palya is a food made from the stem of banana plants, Banana stem juice used for treating hypoglycemia.

#### **Jackfruit**

It is an ancient fruit consumed in Southeast Asia. The edible part of jackfruit includes fruits and seeds. The bioactive compounds such as antioxidants, carotenoids, phenolic compounds and other phytonutrients improve the medicinal value of jackfruits and its seeds.

- Jackfruit seed chutney
- Monkey jack

#### **Mango- Mango pachadi, Mango peel chutney**

- Mango is a rich source of antioxidants,

#### **Jamun fruit**

- It is a potential nutraceutical fruit and contains many phytochemicals. Due to the presence of these phytochemicals, it is used to treat diabetes in India. Different parts

of the tree including leaf, bark, seed, and pulp, are used in the treatment of diabetes, allergies, viral infection, inflammation, and gastric ulcer [60]. Meanwhile all the parts of Jamun tree have medicinal value. Jamun seed powder is produced commercially by herbal manufacturers in India and is very useful for patients suffering from diabetes. Jamun seeds are used in Ayurveda to treat digestive ailments. Jamun fruit juice is prepared in homes and it is also available commercially.

### **Papaya**

- The parts of the tree are used in treating one or more diseases. Latex papaya tree is used to relieve dyspepsia, ripe fruits are used in treating chronic diarrhea, unripen fruits are diuretic in nature. Papaya seed juices are used in treatment of bleeding piles and enlarged liver, and young leaf paste is used to treat jaundice.

### **Bitter gourd**

- Bitter gourd (*Momordica charantia*) is a vegetable having medicinal properties. Bitter gourd possesses antidiabetic activity due to the presence of chroantin, vicine and polypeptide-p. The juice of bitter gourd pulp enhances glucose tolerance in diabetic patients. Bharwan karela is a health product prepared from bitter gourd.

### **Spinach roti**

- Spinach (*Spinacia oleracea*) belongs to the family Amaranthaceae. Preparation of roti using spinach is very common in south India. Method of preparation includes boiling the spinach in water followed by kneading dough with boiled spinach. Small balls of dough are made into tortillas and roasted. Spinach is a good source of protein and iron . It is recommended for girls during menstruation and for lactating women.

### **Milk-based health food**

- Cattle were an integral part of the Vedic culture. Literature before 800 BCE refers to cow, buffalo, and goat milk, which were consumed either fresh or boiled.
- The major processing products of milk include ghee, curd, paneer, cheese and buttermilk. Buttermilk was in wide use; it was turned into a seasoned dish known as saga. Curds were eaten with rice and barley. After 800 BCE, the use of colostrum became prevalent and was mixed with boiled milk, crystal sugar, and fragrant herbs. According to the Ayurvedic system, milk has unique nutrition that cannot be provided by any other foods.

### **Ayurvedic health foods**

- Based on the dominant constituent of the body, doshas are classified into kapha, pitta, and vatta.
- Ayurveda groups five basic elements (ether, air, fire, water, and earth). Essential humors known as tridosha, namely vata, pitta, and kapha are composed of these five basic elements. From the ether and air components, the bodily air principle known as vata is manifested, which regulates breathing, mobility, and central and sympathetic nervous systems. The fire and water components in the body constitute the fire principle known as pitta, which regulates the digestion and assimilation

process in the body. The earth and water components known as kapha functions in heat regulation, lubrication, and formation of mucus and synovia. These three doshas govern all physiopathological, psychological, and biological functions of the body, mind, and consciousness. Imbalance in these tridoshas leads to disease or disturbance in body function. For example, air element encourages fire element in the body. Therefore, to control fire element, water element is necessary. For restoration of the balance, dietary recommendations are given according to the individual's body constitution (vata, pitta, or kapha).

## **Conclusion**

There is so much diversity in traditional health foods of India because the regional health foods have evolved according to the climate, culture, and cropping practices of a particular region. Moreover, certain foods have become more popular in certain region according to the health condition of a population

Hello learners. Welcome to the video on the Importance of Conservation & Sustainable Development of Environment, Management of Biodiversity and Protection of Traditional Knowledge.

In this chapter, we'll introduce the Importance of Conservation & Sustainable Development of Environment, Management of Biodiversity and Protection of Traditional Knowledge.

### **Introduction to the Importance of Conservation & Sustainable Development of Environment**

Environmental conservation is a practice that opens the door for governmental, organisational, and individual protection of the environment and natural resources.

Numerous fundamental environmental problems are severely affecting human existence. All of these problems, including overpopulation, hydrological problems, ozone depletion, global warming, deforestation, desertification, and pollution, represent a serious threat to humankind's continued survival.

It is pointless to anticipate positive progress until environmental protection turns into a powerful mass movement, particularly in the era of digital media, which has the power to spark a revolution and prevent the destruction of our world.

### **Importance of Conservation & Sustainable Development of Environment**

Working for environmental protection has become increasingly vital in modern times. The necessity to protect the environment from further damage is illustrated by the following considerations:

To eliminate pollution of the air, water, and land.

To make it easier to protect natural resources for future generations.

To make sure that biodiversity is protected.

To put sustainable development into action.

To establish ecological harmony.

To protect the environment from the harmful effects of global warming.

India is the second largest country in Asia and the seventh largest country overall, with a total size of 329 million hectares.

India's rich and diversified flora was supported by the wide variety of habitats that result from different climates and altitudes.

Fortunately, India is blessed with a variety of agro-climatic conditions that foster the development of a vast range of plant and animal species.

However, the country is facing a very serious issue with the loss of biodiversity.

More species of living things are going extinct than ever before, and biodiversity is under greater threat than ever.

According to global consensus, deforestation is the primary factor contributing to the current catastrophe. Other major factors include global climatic change, shifting agriculture, soil erosion, uncontrolled urbanisation, etc.

A determined effort must be made right now to protect biodiversity for future generations due to the current rate of extinction.

It is common knowledge that productive and valued biological resources are essential for long-term economic growth.

The rural populace has long held the belief that biodiversity is crucial to their survival and means of subsistence.

Industries including construction, pharma, cosmetics, pulp and paper, agriculture and agro-industries, horticulture, and waste treatment depend on biological resources, therefore protecting and conserving biodiversity is in our own interest.

In poor nations, between 70 and 80 per cent of the populace relies only on plants for medical care.

### **Importance of Traditional Knowledge**

#### **The preservation of biodiversity and its traditional uses depends heavily on traditional knowledge:**

The authorized healthcare system in India includes Indian Systems of Medicine (Ayurveda, Siddha, and Unani), which rely on a variety of biological resources and conventional knowledge.

Over many years, farmers and livestock keepers have cultivated and enhanced a wide range of domesticated plant and animal species.

This has been crucial for ensuring food security as well as for offering clothing, healthcare, and housing.

Local communities have autonomously protected wild spaces throughout India, including natural ecosystems that are occasionally regarded as sacred, such as 'sacred groves,' some of which are tens of thousands of years old and devoted to a regional deity.

### **Protection of Traditional Knowledge**

The protection of traditional knowledge innovations and practices of indigenous and local communities has received increasing international attention since the adoption of the Convention on Biological Diversity(CBD) in 1992.

It is now clearly established that Traditional Knowledge is valuable to contemporary business and agriculture in addition to those who depend on it for their daily needs and plays a significant part in the global economy

The majority of traditional civilizations rely on this knowledge to meet their needs for food and medical care. As a large portion of the world's crop diversity has been kept and preserved by indigenous/local peoples, which has aided in the protection and conservation of biodiversity, the protection of Traditional Knowledge is crucial for the conservation and sustainable development of the ecosystem.

Their expertise is essential for preserving and conserving Genetic Resources (GR) and other bioresources. .

With this, we come to the end of our session. In today's session, we discussed Importance of Conservation & Sustainable Development of Environment and Management of Biodiversity and Protection of Traditional Knowledge.I hope you have got a fair understanding of the topic.

Thank you and Happy Learning!

## **Management of Biodiversity**

### **Importance of Traditional Knowledge**

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## **Scheduled tribes and other traditional forest dwellers act**

Forest landscapes cover over 23% of the country.

Around 200 million i.e., 20% of population live in and near India's forest lands.

Source: Citizens' report 2013 on Community Forest Rights under Forest Rights Act

But They had no legal right to their homes, lands or livelihoods. Result?

Both forests and people were suffering.

In 2006, "Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act was passed which granted legal recognition to the rights of traditional forest dwelling communities. It entitles.

1. Individuals & Families or communities to a right over their own land, and importantly,
2. Empowers the Gram-sabha, or village assembly, with initiating the process of recognition.

What Kind of Rights?

1. Land rights
2. Use rights
3. Right to Protect and Conserve

Till Sept 2013, the government had received around 3.3 million claims, but only 40 % had resulted in land titles.

Community forest rights (CFR) constituted just two per cent (approx.) of all claims, and only 29 % of such claims had resulted in land titles.

Source: Ministry of Tribal Affairs (2013), Status report on implementation of the Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006.

## **Issues in the Implementation**

1. Less awareness among government bureaucrats about the FRA has resulted in poor implementation of its provisions.
2. Participation at Gram Sabha level is poor.
3. Recognition of rights of Other Traditional Forest Dwellers has been grossly neglected in terms of their eligibility.
4. Poor recognition of CFR rights and community rights
5. There is no clear boundary of community rights area, where multiple villages are dependent on the same forest.
6. Right holders and the Gram Sabhas are not empowered enough to protect wildlife, forest and biodiversity, and to regulate access to their forest areas.
7. Large scale interference by the Forest Department in the rights recognition process.
8. Issues relating to preparation of conservation and management plans.

Source: Report on REGIONAL CONSULTATION ON IMPLLEMENATTION OF FOREST RIGHTS ACT; 'Issues implementation of community rights with focus on management and governance of CFR' 23<sup>rd</sup> \_24<sup>th</sup> September 2013, of BHUBANESW AR. ODISHA

## **Our Work**

- Land resource mapping
- Workshop for leaders of Gram sabhas and Forest Wild Life Management Committee on NREGA, FRA, PESA, Biodiversity the different government programmes, gender concepts and institution building.
- Capacity building of all eligible communities and helpline them in claiming for their rights.
- Advocacy on FRA through participation in state and National level networks, meetings with government officials, consultation.
- Promoting meetings of FMC and NTFP cultivator groups.
- Facilitating public hearing on NREGS, FRA and other issues.
- Enabling inclusion of women in decision making process for management of forests and other natural resources.

## **2013 Highlights**

1. 18725 tribal people benefitted from our work
2. 1,430 tribal men and women from across three states have received individual land titles under FRA.
3. The gram sabha of Panchgaon village earned Rs. 148000/-by selling Bamboo from the village forest for which the CFR has been granted.
4. 34 communities from Maharashtra and Madhya Pradesh who have received management rights have formed committees and are enforcing rules agreed in the community meetings to stop illegal felling prevent forest fires, conserve biodiversity etc.

## **PROTECTION OF PLANT VARIETIES AND FARMERS RIGHTS ACT**

### **PLANT VARIETY PROTECTION AND THE PURPOSE**

1. Plant variety protection provides legal protection of a plant variety to a breeder in the form of Plant breeder's rights.
2. Plant Breeder's Rights are intellectual property rights that provide exclusive rights to a breeder of the registered variety.

### **THE PLANT VARIETY PROTECTION AND FARMERS RIGHTS ACT 2001**

1. a *sui generis* system, is an attempt by the Indian Government to recognize and protect the rights of both commercial plant breeders and farmers in respect of their contribution made in conserving, improving and making available plant genetic resources for development of new plant varieties and to encourage the development of new plants varieties.
2. Protection of the plant varieties under the Act accelerates agricultural development and stimulates investment for research and development for the development of new plant varieties which in turn facilities the growth of the seed industry and ensures the availability of high-quality seeds and plant material to the farmers.

### **WHY PROTECTION FOR PLANTS IS REQUIRED IN INDIA?**

1. The Agreement on TRIPS requires WTO members to introduce an "Effective system" for the protection of plant varieties. Article 27 (3) of the TRIPS agreement reads
2. Member countries may exclude "plants and animals other than micro-organisms and essentially biological processes for the production of plants and animals other than nonbiological and microbiological processes. However, Members shall provide for the protection of plant varieties either by Patents or by an effective *sui generis* system or by any combination thereof.
3. India is among the first countries in the world to have passed legislation granting Farmers Rights in the form of the Protection of Plant Varieties and Farmers Rights Act, 2001 (PPVFR).
4. Nine rights are given to farmers under the Act including: the rights to save, exchange and (to a limited extent) sell seeds and propagating material, to register varieties, to recognition and reward for conservation Of varieties, to benefit sharing, to information about expected performance of a variety compensation for failure of variety to perform, availability of seeds Of registered variety, free services for registration, conducting tests on varieties, legal claims under the Act, and protection from infringement.

### **PLANT VARIETY**

- A variety is a plant grouping within a single botanical taxon of the lowest known rank, defined by the expression of the characteristics resulting from a

given genotype or combination of genotypes. The variety should be distinguished from other plant grouping by expression and should be considered as a unit with regard to its suitability for being propagated unchanged.

## **REGISTERABLE PLANT VARIETIES IN INDIA**

- a. New Varieties: A Variety which is not in public domain in India earlier than one year before the date of filing or outside India, in the case of trees or vines earlier than six years or in any other case earlier than four years.
- b. Extant Variety: A Variety which is notified under Seed Act, 1966 or a variety about which there is common knowledge or a farmer's variety or any other variety which is in public domain is considered as an Extant Variety.
- c. Farmer's Variety: A Variety which has been traditionally cultivated and evolved by the farmers in their fields or a variety which is a wild relative or land race of a variety about which farmers possess common knowledge.
- d. Essentially Derived Variety (EDV): i) Predominantly derived from such initial variety, or from a variety that itself is predominantly derived from such initial variety, while retaining the expression of the essential characteristics that result from the genotype or combination of genotypes of such initial variety.  
ii) Is clearly distinguishable from such initial variety; and  
iii) Conforms to such initial variety in the expression of the essential characteristics

## **NON-REGISTERABLE PLANT VARIETIES IN INDIA**

- All plant varieties cannot get legal protection in India. Certain Plant varieties are excluded from the protection under PPVFR Act 2001. Any variety where prevention of commercial exploitation of such variety is necessary to protect public order or public morality or human, animal and plant life and health or to avoid serious prejudice to the environment or any varieties which has terminator technology or any variety belonging to the species or genera which is not listed in the notification issued by the Central Government cannot be registered for the protection under the Act.

## **CRITERIA FOR PROTECTING A PLANT VARIETY The plant variety must be:**

1. Distinct: A variety should be clearly distinguishable by at least one essential characteristic from existing or commonly known varieties in any country at the time of filing of the application.
2. Uniform: A Variety must be sufficiently uniform in its essential characteristics.
3. Stable: Essential characteristics of a variety must be stable after repeated propagation or in the case of a particular cycle of propagation at the end of each cycle.

## **WHO CAN APPLY FOR THE REGISTRATION OF A PLANT VARIETY?**

- a. any person claiming to be the breeder of the variety;
- b. any successor of the breeder of the variety;
- c. any person being the Assignee or the breeder of the variety in respect of the right to make such application;
- d. any farmer or group of farmers or community of farmers claiming to be the breeder of the variety;
- e. any person authorized to make application on behalf of farmers; and
- f. any university or publicly funded agricultural institution claiming to be the breeder of the variety.

## **WHERE TO FILE THE APPLICATION FOR THE REGISTRATION OF A PLANT VARIETY?**

- For the purposes of Protection of Plant Varieties and Farmers Right Act, 2001 Protection of Plant Varieties and Farmers Right Authority was established in October 2005 and its Head Quarters is located at NASC Complex, DPS Marg, Opp-Todapur, New Delhi - 110 012.
- Any information regarding protection, application, fee structure etc can be obtained from the office or at <http://www.Plantauthority.gov.in/>

## **PREREQUISITES FOR FILING AN APPLICATION FORM FOR REGISTRATION OF PLANT VARIETY**

- Denomination assigned to such variety
- An affidavit that variety does not contain any gene or gene sequence involving terminator technology
- Complete passport data of parental lines with its geographical location in India and all such information relating to the contribution if any, of any farmer(s) village, community, institution etc in breeding and developing the variety
- Characteristics of variety with description of Novelty, Distinctiveness, Uniformity and Stability
- A declaration that the genetic material used for breeding of such variety has been lawfully acquired
- A breeder or other person making application for registration shall disclose the use of genetic material conserved by any tribal or rural families for improvement of such variety

## **DEPOSITION OF SEED OR PROPAGATING MATERIAL BEFORE REGISTRATION**

- Deposition of seeds is necessary for DUS test conducted by PPV FR authority. The applicant needs to deposit the fixed amount of seed or propagating material with prescribed germination percentage and physical purity along with the seed quality test report to the authority.

## **DURATION OF PROTECTION FOR A REGISTERED PLANT VARIETY**

- Trees and Vines: 18 Years
- Other crops: 15 Years.
- Extant Varieties: 15 Years from the date of notification of that variety by the Central Government under Seed Act, 1966.

## **EXEMPTIONS PROVIDED UNDER THE ACT**

1. Farmers Exemption: Farmer shall be entitled to produce, save, use, sow, resow, exchange, share or sell his farm produce including seed of a variety protected under this Act.
2. Researchers Exemption: Researchers are allowed to (i) use the registered variety for conducting experiment (ii) use the variety as an initial source of variety for the purpose of creating other varieties.

## **PLANTS THAT ARE COVERED UNDER THE PPVFR ACT**

1. As of now following 18 plant species can be registered under the Act.
2. Cereals: Rice, Wheat, Maize, Sorghum, Pearl Millet.
3. Legumes: Chickpea, Mungbean, Urdhean, Field Pea, Rajmash, Lentil, Pigeon Pea.
4. Fibre Crop
5. Four species of cotton namely Gossypium Arboreum L and G. Herbaceum L (Diploid Cotton) and G. Barbadense L. and G. Hirsutum L (Tertaploid Cotton)
6. Two species of Jute (Corchorus Olitorius L. and C. Capsularis L)

## **THE RIGHTS ENJOYED BY THE OWNER OF VARIETY/BREEDER'S RIGHTS**

The owner of the protected variety has the following rights

- I. To produce
- II. To Sell
- III. To market
- IV. To distribute
- V. To import and
- VI. To export the variety.

The knowledge of the indigenous people and the traditional farmers has made a significant contribution in the development of new crop types and biodiversity conservation.

1. Monsanto sued farmers for re-sowing GM seed62: Monsanto Company is suing dozens of American and Canadian farmers for infringement of its patent on genetically modified (GM) crops. Investigators hired by the company keeps an eye on the farmers and collect evidence of the illegal planting of the Monsanto's GM crops of cotton, maize, rapeseed and soybean. Farmers who used Monsanto's crops to produce seed for planting have been fined thousands of dollars for patent infringement and some face bankruptcy. The company also advertises a toll-free telephone number for people to inform on farmers who use unlicensed seed.

2. BENEFIT SHARING The Plant Variety Act of India has benefit sharing mechanisms which requires sharing the benefits arising from commercialization of traditional knowledge. The bio-diversity has a great economic value and hence need to be conserved. Unless there is adequate incentive for conserving the bio diversity for future generations, there will be genetic erosion that will ultimately be detrimental to the interests to the society.
3. Case Study of Jeevani: The Miracle Drug The drug Jeevani is developed from the perennial plant Arogyapaacha. Four patent applications were filed on Jeevani. The technology was then licensed to the Arya Vaidya Pharmacy Ltd. an Indian pharmaceutical manufacturer pursuing the commercialization of ayurvedic herbal formulations. A trust was established to share the benefits arising from the commercialization of the traditional knowledge-based drug called Jeevani'. The rationale attributed being, if the local communities had not conserved the biodiversity, the probability of scientists making any selection at all would have been remote or nil.

### **Forest Rights Act 2006**

- Forest landscapes cover over 23% of the country.
- Around 200 million i.e., 20% of population live in and near India's forest land.

But They had no legal right to their homes, lands or livelihoods. Results? Both forest and people were suffering.

Source: Citizen's report 2013 on community forest rights under Forest Rights Act.

- In 2006, "Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of the Forest Rights) Act was passed which granted legal recognition to the rights of traditional forest dwelling communities.
- It entitles, Individuals & Families or communities to a right over their own land, and importantly.
- Empowers the Gram-sabha, or village assembly, with initiating the process of recognition.

What kind of Rights?

- Land rights.
- Use rights.
- Rights to protect and conserve.
- Till Sept 2013, the government had received around 3.3 million claims, but only 40% had resulted in land titles.
- Community forest rights (CFR) constituted just two per cent (approx.) of all claims, and only 29% of such claims had resulted in land titles.

Source: Ministry of Tribal Affairs (2013), Status report on implementation of the scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006.

### Issues in the Implementation

- Less awareness among government bureaucrats about the FRA has resulted in poor implementation of its provisions.
- Participation at Gram Sabha level is poor.
- Recognition of rights of others traditional Forest Dwellers has been grossly neglected in terms of their eligibility.
- Poor recognition of CFR rights and community rights.
- There is no clear boundary of community rights area, where multiple villages are dependent on the same forest.
- Rights holders and the gram sabhas are not empowered enough to protect wildlife, forest and biodiversity, and to regulate access to their forest areas.
- Large scale interreference by the Forest Department in the rights recognition process.
- Issues related to preparation of conservation and management plans.

Source: Report on REGIONAL CONSULTATION ON IMPLLEMENATTION OF FOREST RIGHTS ACT: ‘Issues in implementation of community rights with focus on management and governance of CFR ‘ 23<sup>rd</sup> \_24<sup>th</sup> September 2013, BHUBANESWAR, ODISHA.

## **BIOLOGICAL DIVERSITY ACT, 2002 AND THE RULES 2004**

India's efforts to realize the goals outlined in the United Nations Convention on Biological Diversity (CBD) 1992, which affirms the sovereign rights of states to utilise their own biological resources, gave rise to the Biological Diversity Act, 2002. Section 2 (b) "biological diversity" means the variability among living organisms from all sources and the ecological complexes of which they are part and includes diversity within species or between species and of eco-systems; Section 2 (c) "biological resources" means plants, animals and micro-organisms or parts thereof, their genetic material and by-products (excluding value added products) with actual or potential use or value, but does not include human genetic material; Section 2 (g) "fair and equitable sharing" means sharing of benefits as determined by the National Biodiversity Authority under section 21;

### **The Biological Diversity Act, 2002**

The act was enacted in 2002, it aims at the

- conservation of biological resources,
- managing its sustainable use and
- enabling fair and equitable sharing benefits arising out of the use and knowledge of biological resources with the local communities.
- The act envisaged a three-tier structure to regulate the access to biological resources:
- The National Biodiversity Authority (NBA)
- The State Biodiversity Boards (SBBs)
- The Biodiversity Management Committees (BMCs) (at local level)

### **Salient Provisions of the Act**

- Transmission of Indian genetic material outside of India is prohibited without express government of India consent;
- Anyone claiming an Intellectual Property Right (IPR), such as a patent, over biodiversity or associated knowledge is prohibited from doing so without the Indian Government's consent.;
- Regulation of the acquisition and use of biodiversity by Indian citizens, but exempting local populations from such regulations;
- Measures for distributing the benefits of biodiversity utilisation, such as technological transfers, financial rewards, shared R&D, joint IPR ownership, etc;
- Measures to protect habitats and species, conduct environmental impact analyses before projects, and include biodiversity into various agencies' and sectors' plans, programmes, and policies are all examples of ways to conserve and sustainably utilise biological resources.
- Making provisions for local communities to have a say in how their resources and expertise are used and charging fees for this.
- Protection of traditional or indigenous knowledge by proper legislation or other steps such as registering such knowledge.
- The usage of genetically modified organisms must be governed;
- Establishing national, state, and local biodiversity funds to aid in benefit-sharing and conservation.

- Creation of a National Biodiversity Authority, State Biodiversity Boards, and Local Biodiversity Management Committees (BMC) at the local village level (NBA).

### **BIOLOGICAL DIVERSITY RULES 2004**

The Central Government hereby promulgates the Biological Diversity Rules, 2004 in accordance with the authority granted by section 62 of the Biological Diversity Act, 2002, and in supersession of the National Biodiversity Authority (salary, Allowances and conditions of service of Chairperson and other Members) Rules, 2003, with the exception of actions taken or not taken prior to such supersession.

## Hello learners welcome to the session on Protection of Traditional Knowledge,2016

- Traditional knowledge refers to the foundational knowledge, abilities, and customs created and upheld by regional, indigenous, and native cultures. It has functioned as the community's spiritual and cultural identity and has been kept and passed down from one generation to the next.
- Dr. Tharoor introduced the Protection of Traditional Knowledge Bill to ensure the protection, preservation, promotion, and development of India's Traditional Knowledge as well as for subjects related to or incidental to it.

### **Traditional Knowledge Protection**

When analysing traditional knowledge protection, three factors are crucial:

#### **1. The requirement to safeguard traditional knowledge**

- Preservation of ancient knowledge is crucial, especially in these rapidly evolving times.
- Protecting traditional knowledge can prevent its unauthorised, commercial exploitation.
- Indigenous people who are responsible for bringing it to light could end up incurring enormous losses, both emotionally and financially, if it is left unprotected. Ancient practises can be safeguarded and preserved through preserving traditional knowledge.

#### **2. How can traditional knowledge be safeguarded?**

- Intellectual property rights typically uses two strategies to protect traditional knowledge: positive protection and defensive mechanism.
- Positive Protection Giving traditional knowledge holders the freedom to take the appropriate precautions and pursue remedies in the event that their knowledge base is misused is referred to as positive protection. It entails the adoption of particular laws, norms, and regulations as well as access to benefit-sharing clauses, royalties, and other payments.
- Defensive mechanism Conversely, defensive mechanisms relate to the measures taken by holders of traditional knowledge to stop the appropriation of their intellectual property rights. This type of knowledge protection aids conventional knowledge owners in defending their IP rights against unauthorised third-party acquisition.

#### **3. The threat to traditional knowledge**

- People who possess traditional knowledge frequently run across a number of issues. If it isn't safeguarded, it could endanger community cultures and undermine the very existence of knowledge.
- Many social and environmental variables, such as encroaching modern lifestyles, migration, etc., impair traditional methods of preserving and transmitting knowledge to future generations.
- Additionally, those who possess traditional knowledge do not get respect or recognition for it.

- Traditional knowledge is frequently ignored when science and technology move so quickly. Even though contemporary ideas have taken the place of our understanding of conventional wisdom, we nevertheless need to acknowledge its contributions. Traditional knowledge must be protected and preserved at all costs.

### **Reasons to Protect Traditional Knowledge (TK)**

- Equity,
- Biodiversity conservation,
- Preservation of traditional practices,
- Prevention of biopiracy, and.
- TK's significance in development.

### **Biopiracy:**

Theft of traditional knowledge (TK) with the intention of obtaining a patent on it exclusively.

The method through which the ownership of genetic resources and knowledge is "erased and taken over by those who have abused indigenous knowledge and biodiversity."

### **Example of Biopiracy of Traditional Knowledge - Colgate Case**

- The biggest toothpaste manufacturer in the world, Colgate, has a patented tooth powder.
- A major American retailer of home products received a patent in June for what it called a revolutionary "red herbal dentifrice."
- Indian activists assert that the patent is invalid since the components, such as clove oil, camphor, black pepper, and spearmint, have been employed for the same function on the subcontinent for hundreds, "if not thousands," of years. Its patent application claims that red iron oxide, which is less abrasive than the components in conventional toothpaste, is a novel constituent.
- Colgate claims that an ancient recipe has been updated and that by using this "legal contrivance," the American company will avoid having to pay royalties.
- To stop the "biopiracy" of its historic folk medicines, which records the methods and claims them as Indian property, India is in the midst of producing 34 million web pages.

The United States Patents and Trademark Office is still considering the case.

### **National Attempts to Protect Traditional Knowledge-India**

National Biological Diversity Act, 2002

Patents Act, 1970 through its amendments in 2005

Protection of Plant Varieties and Farmers' Rights Act, 2001

Geographical Indications Act, 2003

## **Hello learners welcome to the session on Biodiversity Conservation and Indigenous people**

India has managed to conserve such a diversity of wildlife despite its large population and development challenges. The reverence that local communities have for Nature has been vital for the government's sustained success and other agencies' conservation efforts.

However, the government's conservation activities have created fear amongst the indigenous people for losing their existence in lands that they had inhabited for decades.

In this context, proper implementation of the Forests Rights Act, 2006 is required, as the Act envisages protecting the indigenous people's interests and balancing the right to the environment with their right to life and livelihood.

### **Role of the Indigenous People In Conservation:**

**Conserving Natural Flora:** The magico-religious belief of plants' tribal communities as a god and goddess habitat leads to their conservation in their natural habitat.

Further, a wide variety of plants such as crop plants, wild fruits, seeds, bulb, roots and tubers are conserved by the ethnic and indigenous people as they have to depend on these sources for edible purposes.

**Application of Traditional Knowledge:** Indigenous people and biodiversity complement each other.

Over time, the rural communities have gathered a pool of indigenous knowledge for the cultivation of the medicinal plants and their propagation.

These plants conserved are antidotes to snake bites and scorpion bites or even for broken bones or orthopaedic treatments.

**Conserving the Sacred Groves:** India's ethnic people have played a vital role in preserving the biodiversity of several virgin forests and have conserved flora and fauna in sacred groves of tribals. Otherwise, these flora and fauna might have disappeared from the natural ecosystem.

### **Plight of Indigenous people:**

**Disruption After Designation of the Status of World Heritage Site:** The approach adopted to isolate the indigenous people from their natural habitats to protect biodiversity is the root cause of conflict between them and conservationists.

With the announcement of natural habitat as a World Heritage Site, UNESCO takes charge of the region's conservation.

This leads to an infusion of many outside people and technological equipment, which in turn disrupt the lives of the Indigenous people.

**Lax implementation of the Forest Rights Act:** Many states in India have a dismal record in implementing the Forest Rights Act (FRA).

This can be reflected with the fact that states like Karnataka had recognised only 5.7% of the total claims made.

Further, the FRA's constitutionality has been challenged in the Supreme Court several times by various conservation organisations.

One of the petitioners' key arguments has been that it is beyond the legislative competence of Parliament to enact the FRA as 'land' is a state subject.

**Development vs Conservation:** Often, the combined stretch of land claimed by Indigenous people has been taken away for building dams, mining, laying railway lines and roads, power plants, etc.

Moreover, forcibly removing tribal peoples from their land will only result in environmental damage and violate human rights.

**Illegal Encroachment of Land:** The government records also reveal that 43 lakh hectares of forest land encroached legally and illegally until 1980 when the Forest Conservation Act came into force.

**The Forest Rights Act (FRA):**

A dramatic shift in the Indian conservation paradigm came in 2006 through the Forest Rights Act that went beyond sanctioning local usage, to conferring local communities' rights over forest land and produce.

The Ministry of Tribal Affairs was mandated to operationalise the Act, while conservation remained under the Ministry of Environment, Forest and Climate Change.

The Forest Rights Act (FRA) is legislation which aims to address the historical injustice that our forest-dwelling communities have had to face for nearly 150 years by providing them with the security of tenure over land for cultivation and habitation through individual rights.

It also provides access to various resources through more than a dozen types of community forest rights.

The FRA also empowers forest-dwelling communities to protect, regenerate, conserve and manage any community forest resource which they have been traditionally protecting and preserving for sustainable use.

It has the provision for creating critical wildlife habitats within protected areas which currently is the most robust conservation provision among existing laws of the country.

The FRA does not sanction any fresh clearance of forest, as individual rights over land will only be granted if the forest dweller owned that parcel of land on December 13, 2005.

### **Way Forward:**

**Recognition of the Rights of the Indigenous People:** For preserving the rich biodiversity of the region, the recognition of the rights of the forest dwellers who depend on the forests is as important as the declaration of natural habitat as a World Heritage Site.

**Effective Implementation of the FRA:** The government must make an effort to build trust between its agencies in the area and the people who depend on these forests by treating them as equal citizens like everyone else in the country.

The FRA's loopholes have already been identified; all it needs is to work on amending it.

**Traditional Knowledge of the Tribal People for Conservation:** The Biodiversity Act, 2002 mentions about the equitable sharing of the benefits arising out of the use and knowledge of biological resources with the local communities.

Therefore, all the stakeholders should realise that indigenous people's traditional knowledge is a way forward for more effective conservation of biodiversity.

Tribals, The Forest Scientists: Tribal peoples are generally regarded as the best conservationists, as they connect with nature more spiritually.

The cheapest and quickest way to conserve areas of high biodiversity is to respect tribal peoples' rights.

Conclusion

As the indigenous people are integral to conservation as they relate with it in a more integrated and spiritual way, a sense of respect needs to be developed for the indigenous people; their presence helps in the conservation of biodiversity.

### **Indigenous knowledge transmission in india**

Education programmes provide important tools for human development, but they may also compromise the transmission of indigenous knowledge.

With formal education, children spend much time learning passively in classroom settings, rather than engaged in hands-on learning on the land.

Teachers replace parents and elders as the holders of knowledge and authority. National languages become the medium of instruction, while vernacular languages are sidelined.

Formal education may, therefore, contribute to an erosion of cultural diversity, a loss of social cohesion and the alienation and disorientation of indigenous youth.

There is an urgent need to enhance the intergenerational transmission of indigenous knowledge, as a complement to mainstream education.

Efforts are now being made to bring indigenous language and knowledge into school curricula and to move learning back into the community, thus reaffirming the status of elders as knowledge holders.

## **Conclusion**

### **Hello Learners**

India possesses the world's oldest civilization. Throughout our 5000-year journey, we have been ruled by many rulers from various religions and cultures. Furthermore, a large number of people migrated from other countries, and India welcomed them with open arms. As a result of this exchange, we can see a lot of diversity in our country in terms of religion, culture, race, and religion. Despite these differences, India remained united even during dark times and faced all crises with a united spirit. "Unity among diversity" is the thread that binds all Indians together.

In this session, we will look at the meaning of unity in diversity in India, the different types of diversity in India, what diversity is, the provisions for unity in the constitution, the importance of unity, and the obstacles to achieving unity.

India is diverse in terms of its religions, ethnicities, customs, and social structures. India's secular and pluralist stance from the country's inception may have aided India in realising a "Diversity Dividend."

From Jammu and Kashmir to Kanyakumari, Indians practise a variety of cultures, religions, languages, and traditions. However, living together with love and peace despite these differences describes India's concept of unity in diversity.

The Indian Constitution allows individuals the freedom to live by their religious beliefs and practices as they interpret these.

Secularism is important for a country to function democratically.

The Indian constitution mandates that the Indian state be secular. According to the constitution, only a secular state can realize its objectives to ensure the following:

That one religious community does not dominate another;

That some members do not dominate other members of the same religious community;

That the state does not enforce any particular religion nor take away the religious freedom of individuals.

The Indian state works in various ways to prevent the above domination. First, It uses a strategy of distancing itself from religion. The Indian state is not ruled by a religious group and nor does it support any one religion. In, India government spaces like law courts, police stations, government schools and offices are not supposed to display or promote any one religion.

## **Conclusion**

Indian culture is a synthesis of many different human cultural trends that is organic and harmonious.

India is an excellent example of the one in many philosophies despite having a diverse culture.

There is a deeper unity in diversity than that produced by either geographic seclusion or political suzerainty.

There is a unity in India that transcends the countless differences in race, colour, language, dress, manners, and sects.

The continuity of religious practises and the spirit of tolerance displayed by its people throughout history is what makes Indian culture, civilization, and its history distinctive.

In this course, I hope you all understood the essence of Traditional knowledge. Indian traditional knowledge is widespread as we have seen. It is there in our culture, languages and literature, it is spreaded through our religion, it is in expressed in our fine arts in the form of music, dance, paintings, drama, handicrafts and it is inherent in our medicinal system of practice. Also the deep traditional knowledge can be seen in different sectors like engineering, architecture, bio diversity and sustainable development. As we all know it is our responsibility to protect and preserve this novel indigenous knowledge legally. Hope you have enjoyed learning the course. Thank you