

# பல்லுயிர்ப் பேணுதலில் சமய இலக்கியங்களின் பங்கு

The Role of Religious Literature in Bio-diversity Conservation



**பதிப்பாசிரியர்கள்**

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2

# **Bhakti Saints Struggle for Social Justice in the Subaltern Context As Gleaned From the Bhakti Literature**

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**H**istory as a subject of study and research, has been cutting across its traditional boundaries and sources. It has become more vibrant, lively and responsive to the new theories, ideas and realities.<sup>1</sup> The Subaltern Studies emerged against the pre-independence colonial backdrop. The analysis of the Subaltern Studies is an improvement on the elitist mode of exploring and explaining history in a unique way. This mode of exploring history is also known as 'history from below' or 'history from the bottom-up'. It aims at constructing the paradigm of subaltern consciousness which is manifesting in different forms, at different places and at different times. Peter Gran argues that in India 'Subaltern Studies' is read against liberalism, Marxism and 'religious fascism', whereas in US, its 'principal novelty' is its ability to represent India by being read into ideologies of difference and otherness.<sup>2</sup>

A survey of modern Indian historical writings during the last one hundred and fifty years would reveal three dominant trends in Indian historiography representing three major Schools of Thought: (i) Imperialist, (ii) Nationalist and (iii) Marxist historiography.<sup>3</sup> Some of these trends became more pronounced and widely articulated in the colonial period. As a confront to these schools of thought, there emerged in the post-colonial period, a new school of thought called the 'Subaltern Studies'. The main goal of Subaltern Studies was to develop a critique of, and an alternative to the standard nationalist and 'neo-imperialist' history of modern India.<sup>4</sup> Methodologically the challenge to the Subaltern historians was to recover the voice of the subaltern people.