

INTERNATIONAL JOURNAL FOR LEGAL RESEARCH AND ANALYSIS



Open Access, Refereed Journal Multi Disciplinary
Peer Reviewed

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SOCIAL VOICE AGAINST BLACK COLORISM

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Abstract:

In contemporary society, skin color discrimination remains a pervasive and systemic instrument of social stratification and ideological division. This study examines how historically engineered constructs of colorism have instituted rigid social hierarchies, elevating light-skinned populations to dominant, labor-appropriating classes while systematically relegating dark-skinned individuals to subordinate, laboring strata. By reinforcing narratives that associate darkness with servitude, these ideological frameworks cultivate internalized feelings of inferiority, unemployment, and marginalization even within working-class communities, thereby depriving talented individuals of equitable opportunities. Furthermore, this research critically deconstructs the political underpinnings behind the alignment of caste, political power, and color stratification within our national context. Despite these oppressive structures, numerous dark-skinned leaders, martyrs, and achievers have historically challenged for these paradigms, proving that skin color presents no barrier to sacrifice, heroism, or extraordinary accomplishment. Ultimately, this thesis exposes the behind politics of colorism, dismantling its socio-political mechanics and articulating an unyielding truth against institutionalized discrimination.

Keywords:

Colorism, politics of colorism, achievers, martyrs, class division.

The biology of blackness: the science, genetics and evolutionary origin of human skin colour,

The biological foundation of human skin pigmentation is primarily driven by evolutionary mechanisms, specifically natural selection and solar radiation. Skin color is determined by melanin, a natural pigment synthesized by specialized cells known as melanocytes, which imparts color to the skin, hair, and eyes. In regions exposed to high levels of ultraviolet (UV) radiation, natural selection favored higher melanin production as an evolutionary adaptation.

This elevated concentration of melanin functions as an innate biological shield, protecting human skin from UV-induced damage, preserving essential nutrients like folate, and that only establishing the biological basis of dark skin tones.

Types of melanin;

Eu-melanin; provides brown and black shades it is the most common form and offers more protection against Ultra-Violet(UV) radiation.

Pheomelanin; provides red, yellow, and pink shades. It is common in red hair and areas like the lips and nipples, and offers less UV protection.

Neuromelanin; found in specific areas of the brain where it helps protect nerve cells. Melanin function;

Pigmentation; determines your natural skin tone, hair colour and eye colour.

UV protection; absorbs and scatters harmful ultra-violet (UV) rays from the sun to help protect your skin cell DNA from damage, sun exposure can trigger your body to produce more melanin which causes a tan.

Melanin cells; the cells responsible for melanin are called melanocytes. There is no cell a “melanin cell” melanin is the pigment and melanocytes are the cellular factories that produce and distribute it.

Located; melanocytes are primarily located in the basal layer (the bottom most layer) of your skin's epidermis, they are also found in hair follicles; where they provide color to growing hair strands, eyes; specifically in the iris giving your eyes that colour and the choroid layers, and inner ear and brain; where they play specialized protective layers.

How do they work

Production; inside melanocytes an amino acid called tyrosine is converted into melanin packets using an enzyme called tyrosinase.

Distribution; melanocytes have long tentacle-like arms (dendrites) they use these arms to transfer the melanin packet into neighboring skin cells called *keratinocytes*.

Protection; once inside skin cells, the melanin forms a protective umbrella over the cells nucleus, shielding your DNA from UV radiation damage.

Consequently, the physiological manifestation of dark skin tone is fundamentally a biological byproduct of melanin production driven by evolutionary adaptation, rendering obsolete any notion of intrinsic human superiority or inferiority based on pigmentation. Melanin is neither a measure of worth nor an indicator of social hierarchy; rather, it is a biological response to environmental factors. Historically, the indigenous populations of the Indian subcontinent, prior to the advent of external migrations, possessed a dark skin tone as their defining ancestral identity. However, this natural identity has been systematically undermined by an internalized pursuit of fair complexions. While social stratification predated European colonialism, the structural institutionalization of color-based discrimination is deeply intertwined with the historical arrival and ideological imposition of the Aryans. Lacking territory and wandering from region to region, these fair-skinned migrant groups sought refuge among the native inhabitants and indigenous rulers of the subcontinent, whose natural complexion was dark. The native monarchs, accommodating these outsiders, were gradually subjugated through ideological manipulation—specifically, through the introduction of Vedic cultures, alien ritualistic practices, and the deceptive claim that these newcomers were divine emissaries or disciples of gods. Captivated by these religious dogmas and foreign traditions, local rulers and societies inadvertently legitimized Aryan hegemony, displacing indigenous nature-worship and embedding hereditary color and caste hierarchies. Historical evidence conclusively demonstrates that for centuries following this influx, the socio-political fabric of the land was fractured by these imposed paradigms, transforming an innate biological trait into a persistent instrument of subjugation and division.

Decentralizing Hegemony: The Political Machinery Behind Colorism,

Expanding upon the political economy of colorism, the structural institutionalization of social stratification in the Indian subcontinent is inextricably linked to the historical migration of Indo-Aryan populations. Originating from the Eurasian steppes (associated with the Sintashta and Andronovo cultures), these pastoral groups—characterized by horse-drawn chariots, patrilineal networks, and light-brown complexions—migrated through the mountain passes of the Hindu Kush into northwestern India around 1900–1500 BCE, coinciding with the post-urban decline of the Indus Valley Civilization. Modern archaeogenetic research, including DNA analysis from sites like Rakhigarhi, confirms that this migration was predominantly male-

driven, resulting in genetic blending with indigenous populations and giving rise to the Ancestral South Indian (ASI) and Ancestral North Indian (ANI) genetic markers found across contemporary populations. Rather than outright destruction, the encounter involved a complex dynamic of elite dominance, linguistic synthesis (giving rise to Sanskrit through interaction with local Munda and indigenous substrates), and strategic socio-political alliances. Initially, society maintained relative fluidity, marked by intermarriages where incoming Indo-Aryan groups forged kinship ties with indigenous tribal chiefs and rulers through reciprocal matrimonial alliances. However, following the Later Vedic period (c. 1000 BCE onward), ruling and priestly elites systematically rigidified these structures into birth-based Varna and caste hierarchies, weaponizing endogamy to concentrate power, land, and economic privilege. This process extended southward into the Tamil region from the 5th century BCE onward. Eager to project sovereign authority, military might, and imperial ambitions akin to northern monarchs—a desire propagated through merchants and bards—Sangam Tamil kings invited Vedic scholars and Brahmins to their courts. These migrating scholars orchestrated grand imperial sacrifices, such as the Rajasuya sacrifice performed by the Chola king Perunarkilli, which was famously celebrated by poets like Avvaiyar. In return for teaching and leading these high rituals, these incoming Vedic elites were generously rewarded with tax-free land grants known as Brahmadeya and many gold coins. Furthermore, these migrating scholars forged deep political and spiritual alliances by marrying their women to Tamil monarchs, ministers, and high officials, thereby securing permanent elite status and entrenching a hegemonic cultural and administrative framework that deeply altered the socio-political fabric of southern Dravidian society. To further understand the ideological instruments through which this hegemony was sustained and the subsequent societal impacts, we shall now examine the core doctrines they imposed upon society.

The Ideological Engineering of Colorism: Psychological Subversion and Fourfold Hierarchy,

Building upon the Indo-Aryan migration, the institutionalization of the Varna system—derived from a root word signifying 'color' or 'shade'—became the primary ideological instrument for fracturing indigenous unity. Rather than relying solely on direct conquest, incoming elites deployed a sophisticated strategy of psychological subversion and epistemic violence. By systematically instilling a deep-seated sense of inferiority, the ruling framework engineered internal alienation among the indigenous population, weakening a once-cohesive society from

within. In early Vedic texts, incoming groups constructed a self-glorifying binary: portraying themselves as radiant, pure, and noble, while designating indigenous resisters as Dasas or Dasyus, explicitly describing them as Krishnatvak (dark-skinned), ignorant, and impure. This ideological architecture falsely equated light complexions with intellectual superiority, divine favor, wealth, and governance, while reducing dark complexions to servitude, ignorance, and degradation.

Consequently, human society was codified into a rigid fourfold hierarchy: Brahmins (associated with whiteness, intellect, and spiritual authority), Kshatriyas (associated with red, rulership, and martial power), Vaishyas (associated with yellow, commerce, and landholding), and Shudras (associated with black, manual labor, and craftsmanship). This structural division ensured that those who toiled under the sun in agricultural fields and battlefields—possessing natural dark complexions—were permanently subjugated as a laboring class, deprived of institutional power and systematically alienated from socio-economic mobility.

The Contradictions of Purity: Labor, Temple Dispossession, and Endogamous Preservation. A critical examination of this hierarchical construct reveals profound socio-economic and ethical contradictions. The dominant elite who branded dark-skinned populations as "polluting" or "untouchable" remained utterly dependent upon their labor: consuming the food they harvested, wearing the garments they wove, drinking from the clay pots they molded, and worshiping in temples built and statues sculpted by their hands. Historical evidence demonstrates that prior to these impositions, indigenous dark-skinned communities held sovereign, priestly, and administrative roles, including serving as temple treasurers, custodians, and ritual cooks (historically recognized as Pandarams). Over time, however, these indigenous custodians were systematically dispossessed of their sacred and administrative authority, pushed to the margins, and declared ritually impure. To protect this manufactured hegemony and preserve their biological and pigmentary privilege across centuries, the ruling classes rigorously enforced strict (endogamy), prohibiting inter-group marriage to seal racial boundaries. This calculated preservation of privilege, later reinforced through structural alliances with subsequent colonial powers such as the British, cemented an enduring matrix of marginalization and internalized psychological distress that continues to afflict dark-skinned communities today.

While the advent of Indo-Aryan groups and their ideological frameworks laid the foundational seeds of color-based stratification in society, the subsequent arrival of British colonial rulers

strategically exploited these pre-existing Varna and pigmentary structures, escalating colorism to its historical zenith. Proceeding from this foundation, the following section systematically examines the precise mechanisms through which British colonial administration institutionalized and weaponized colorist paradigms.

The Peak of Colorism: British Imperialism and The Codification of Racial And Social Divides,

Under the British colonial administration, pre-existing feudal color hierarchies were systematically formalized into an authoritative apparatus of racial governance. The pivotal juncture of this institutionalization occurred during the 1901 Census of India, directed by Sir Herbert Hope Risley. Utilizing anthropometric methodologies—specifically measuring nasal indices and skin pigmentation—the colonial state reclassified fluid social identities into rigid, hereditary caste categories. To consolidate control while mitigating resistance, the colonial machinery co-opted the native upper-class elites through the strategic construction of the "Aryan Brotherhood" myth. Capitalizing on 19th-century philological discoveries linking Sanskrit to Latin and Greek, British orientalist propagated a racial narrative alleging that light-skinned Indo-Europeans had conquered dark-skinned indigenous populations in antiquity. By framing British colonizers and light-skinned Indian elites as long-lost Aryan kinsmen, and my blood relation brothers the Empire secured ideological alignment with upper-caste groups while delegating dark-skinned indigenous masses to manual, agrarian, and subaltern labor.

Colonial Symbolism, the Geopolitics of Chess, and Chromatic Value Analysis

The institutionalization of colorism extended beyond administrative policies into symbolic and cultural domains, most notably reflected in the structural evolution of chess game. Originally originating in India as Chaturanga game and transmitted to Europe via Moorish North Africans in 711 CE, chess game was later re-engineered in the 19th century to mirror Eurocentric imperial dominance. During the "Scramble for Africa" (circa 1880s), customized chess game pieces and sets depicted European royalty against African tribal leaders. By codifying the rule that "White always moves first"—thereby forcing Black to remain perpetually reactive—the game structurally reinforced the colonial doctrine that fair-skinned populations lead while dark-skinned populations merely follow. Empirical studies in game theory confirm that this initial move confers a statistically higher winning probability (approx. 54%) to White, symbolizing systemic privilege. Although British colonial rule systematically constructed dark

skin as a signifier of impurity, caricature, and servitude, classical Tamil literary traditions—most notably the Sangam anthology *Purananuru*—profoundly celebrate dark complexions (Karumai) as intrinsic emblems of aesthetic beauty, martial valor, and supreme dignity. The following analysis examines specific textual evidence from this literary corpus to deconstruct colonial and hegemonic colorist paradigms.

Emblems of Valor and Beauty: The Aesthetic and Heroic Paradigm of Darkness in Sangam Literature,

Far from stigmatizing dark complexions, classical Tamil Sangam literature enshrines *Karumai* (darkness/blackness) as the ultimate standard of physical beauty, sovereign dignity, and martial valor. Pre-colonial Tamil consciousness utilized a sophisticated lexicon of chromatic terms—such as *Karumai* (darkness), *Mai* (like blackness), *Kaal*, *Angai*, and *Kanjagam*—to celebrate the natural skin tones of both men and women. In the *Purananuru*, heroic leaders are immortalized through phrases like *Karmar meni peruviral annal* (the great, victorious chieftain with a body as dark and formidable as a rain-bearing storm cloud), wherein dark skin visually signifies commanding authority, unyielding strength, and the power to strike terror into adversaries on the battlefield. Similarly, the *Pathitru pathu* depicts the battle-hardened physique of Chera warriors, whose skin had been darkened and toughened by relentless exposure to sun and rain during rigorous martial drills, embodying physical resilience and guaranteed victory. This chromatic reverence extended seamlessly into the realm of aesthetics and love poetry (*Agam*). In classical texts, *Maamai* or *Mameni* (the natural, glowing dark complexion) was celebrated as the benchmark of feminine and masculine beauty, directly refuting contemporary, Eurocentric biases that equate fairness with superiority. In the *Kurunthogai*, heroines with cascading dark tresses and broad shoulders are described alongside descriptions of heroic male forms. Furthermore, *Agananuru* illustrates the deep emotional resonance of dark beauty through the figure of the hero, whose monsoon-cloud-dark complexion (*Kaarniha vannan*) captivates the heroine; even in separation, she laments how her own natural *maamai* complexion has paled due to the profound anguish of absence. Thus, classical Tamil literature firmly establishes that dark skin was historically revered not as a mark of subordination, but as the very apex of aesthetic elegance, ecological harmony, and heroic majesty—making the modern socio-political imposition of colorism a profound historical aberration. Despite the rich historical archives of Sangam literature that celebrated dark complexions as markers of beauty and valor, contemporary society bears witness to the devastating socio-economic repercussions

of institutionalized colorism. The persistent legacy of Varna stratification and colonial racial ideology has systematically relegated dark-skinned individuals to systemic disadvantages, transforming an arbitrary biological pigment into an active barrier against social mobility. In contemporary environments, qualified, talented, and capable dark-skinned individuals frequently face institutional rejection, professional disenfranchisement, and subtle discrimination simply due to prevailing eurocentric aesthetic biases. This systemic marginalization restricts access to equitable employment, leadership roles, and socio-economic advancement. Consequently, the constant internalization of color-based inferiority breeds profound psychological distress, eroding self-esteem and constraining communities to the margins of economic productivity. By examining these structural hardships, it becomes glaringly evident that the systemic devaluation of dark skin is not a reflection of individual incapacity, but rather a deliberate, sustained machinery of exclusion designed to maintain historical power imbalances. Consequently, the profound socio-economic and psychological distress inflicted upon dark-skinned populations will be critically examined through the following analytical arguments.

The Victims of Colorism: Structural Hardships, Systemic Exclusion, and Socio-Economic Marginalization,

Despite the undeniable talents, skills, and qualifications of dark-skinned individuals, institutionalized colorism operates as a pervasive barrier to socio-economic mobility, systematically relegating qualified candidates to systemic disadvantages. This discriminatory bias permeates every professional domain—from corporate white-collar environments, such as IT firms, banks, insurance companies, and higher-education institutions staff, to specialized sectors including medical personnel, showroom sales-person, legal professionals, and judiciary bodies, where fair complexions are frequently associated with authority and competence. Conversely, dark-skinned populations are disproportionately funneled into grueling, subaltern labor that sustains the nation's infrastructure yet remains economically undervalued. From agricultural farmers, sanitation workers, and electrical linesmen to delivery personnel, brick-kiln laborers, and shipyard workers—where hierarchical divisions visibly segregate fair-skinned administrative staff from dark-skinned manual laborers—systemic exclusion is absolute. This structural marginalization is aggressively reinforced through cultural mediums, cinema, advertising, and digital platforms. Mainstream media routinely weaponizes colorism by casting fair-skinned actors in central, heroic roles while reducing dark-skinned individuals

to caricatures or marginal backgrounds, and commercial skin-lightening products overtly equate darkness with impurity and inferiority. Furthermore, this systemic bias manifests in interpersonal and societal devaluation, severely impacting matrimonial prospects, social interactions, and everyday public mobility. Innocent dark-skinned individuals frequently face racial profiling, arbitrary harassment by law enforcement based solely on appearance, and daily microaggressions in public transit and consumer spaces. Yet, despite this relentless machinery of exclusion and psychological subversion designed to suppress marginalized communities, history and lived reality continuously prove that skin pigmentation is neither a measure of capability nor an impediment to excellence, sacrifice, and extraordinary achievement. Transcending the structural wounds and systemic hardships inflicted by colorism, we shall now examine the historical figures and trailblazers who conclusively proved that dark complexion is never a barrier to achievement, sacrifice, and the pursuit of excellence.

Unyielding Legacy: Trailblazers, Martyrs, and the Chromatic Triumph Over Hegemony,

Throughout history, the systemic imposition of colorist paradigms and structural alienation has been repeatedly challenged and dismantled by extraordinary individuals whose achievements, sacrifices, and intellect transcend pigmentary bias. Skin color has never served as an impediment to genius, leadership, or supreme sacrifice; rather, the historical record demonstrates that dark-skinned leaders, scientists, freedom fighters, and visionaries have stood at the forefront of human advancement and liberation.

Global Visionaries and Pioneers: Intellectual giants and icons—such as Dr. A.P.J. Abdul Kalam (pioneer of Indian space and missile technology), Dr. B.R. Ambedkar (architect of the Indian Constitution and crusader against social stratification), K. Kamaraj (transformative educational visionary), C.N. Annadurai, Kakkan, Rettamalai Srinivasan, and M.C. Rajah—demonstrate that moral integrity and intellectual brilliance redefine national destinies. Internationally, global legends like Muhammad Ali, Mike Tyson, and Usain Bolt redefined athletic excellence, while Dr. Kalpana Chawla transcended earthly boundaries in space exploration.

Scientific and Medical Innovators: In medicine and the natural sciences, dark-skinned scientists revolutionized human survival: Dr. Charles Drew (pioneer of blood banking and plasma

preservation), Dr. Patricia Bath (pioneering ophthalmologist and inventor of laserphaco cataract surgery), Dr. Percy Lavon Julian (brilliant chemist who synthesized steroid hormones and treatments for glaucoma and arthritis), and Dr. Jane Cooke Wright (pioneering oncologist who revolutionized cancer chemotherapy).

Martyrs and Freedom Fighters: The battle against oppression is enshrined in the sacrifices of anti-colonial and liberation martyrs: Velu Nachiyar (the first queen to defeat British colonial forces), her commander Kuyili (who delivered a decisive blow by acting as a human bomb to destroy the British ammunition depot), the Maruthu Pandiyar brothers, Veerapandiya Kattabomman, Tiruppur Kumaran (who held the national flag to his chest as he fell), V.O. Chidambaram Pillai, Dheeran Chinnamalai, Veeran Alagumuthu Kone, Kattabomman's commander Vellaiya Thevan, Pooli Thevan, Subramania Siva, Vanchinathan, Tillaiyadi Valliammai, and Anjalai Ammal.

Liberation Struggle and Ultimate Sacrifice: In the context of Tamil liberation, martyrs like Abdul Rauf, Thillepan (who endured a 12-day hunger strike to his death), Isaipriya, and Angayarkanni (who swam 24 kilometers into the sea to launch a suicide strike against hostile naval armaments) embodied the ultimate testament of selflessness, demonstrating that supreme sacrifice knows no physical or pigmentary constraint.

The systematic omission of these heroic narratives from mainstream historical pedagogy is a deliberate ideological tactic designed to induce an inferiority complex and keep subaltern communities divided and docile. When a society is severed from its history of resistance and excellence, its people internalize subordination and hesitate to challenge ruling hierarchies. Unmasking these historical truths proves that courage, intellect, and sacrifice are entirely independent of skin color, dismantling the political economy of colorism once and for all.

Let us conclusion This study critically deconstructs the political economy of colorism, tracing its trajectory from the ideological formulations of the Varna system and the arrival of Indo-Aryan groups to its structural institutionalization under British colonial rule. By weaponizing racial anthropometry, census categorizations, and symbolic narratives, ruling elites manufactured a persistent matrix of marginalization that equated light skin with authority and dark skin with subaltern labor. However, textual evidence from classical Sangam literature (Purananuru) proves that dark skin (Karumai) was historically enshrined as the very apex of

natural beauty, sovereign dignity, and heroic valor. Furthermore, the indelible contributions of dark-skinned scientists, statesmen, and martyrs across centuries decisively invalidate the myth of pigmentary hierarchy. Ultimately, dismantling colorism requires recognizing that skin tone is a biological expression of adaptation, not a measure of human worth. Reclaiming this historical truth liberates subaltern consciousness from internalized inferiority, restoring human dignity and establishing and examine an unyielding foundation for total social equality.

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