



## **THE BATTLE FOR GOVERNANCE: POLITICAL CHAOS IN SOUTHERN CARNATIC, 1736 – 1754**

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### **Introduction:**

The incursions of Mughals over Deccan had provided an opportunity for them to establish an administrative unit at Carnatic to govern the entire Southern part of India.<sup>1</sup> In 1698, for the administrative convenience, the Mughal Emperor Aurangzeb was appointed his ablest *Wazir* Zulfiqar Khan as the Nawab of Carnatic. Within a short period of time again a change of Nawabship had happened. In 1700, Zulfiqar Khan was succeeded by Daud Khan Panni. While of the first twelve years of their administration, in between 1698 and 1710, the Nawabs of Carnatic had reduced the powers of Madurai Nayak and Thanjavur Maratha to the levels of their tributaries. However, the territories governed by Sethupathis of Ramanathapuram or Thondaiman of Pudukkottai had not faced any such threats and had not paid any taxes to the Nawab of Carnatic. But the descendants of Daud Khan, with superior authority, had pursued an expansionist policy towards of the Southern Carnatic regions.

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<sup>1</sup> N.S. Ramasamy, *Political History of Carnatic under the Nawabs* (New Delhi: Abinav Publications, 1984), p. 7.

This article aims to study about the frequent political turmoils in Southern Carnatic (Tiruchirappalli to Tirunelveli) in between of the years 1736 and 1754. To explain the objective of the study, the article is prearranged in the following manner: The first section gives a brief account on the origin of Carnatic administration, decline of the Nayaks of Madurai and rise of Chanda Sahib in Tiruchirappalli, the second section explains the rival activities against the Nawab of Carnatic by the native rulers, arrest of Chanda Sahib, administration of Marathas in Tiruchirappalli, the campaign of Nizam of Hyderabad against the Marathas and the nomination of Anwaruddin Khan as Nawab of Carnatic and the final section illustrates the death of Nawab Anwaruddin Khan, conflicts of the European Trading Companies and battle for the throne of Carnatic and initiation of Administration of Nawab Mohammed Ali.

## I

### Origin of Carnatic Administration in South Tamilnadu

In 1689, the raid of Mughal force had surpassed the Maratha kingdom in which Maratha Chatrapati Rajaram Bhosle I had escaped to Gingee. In 1690, to arrest the fugitive Rajaram Bhosle I, the Mughal Emperor Aurangzeb passed an order to his *Wazir* Zulfiqar Khan in which who was directed to capture the fort of Gingee.<sup>2</sup> However, before the arrival of the Mughal army, Rajaram Bhosle I was again escaped from the fort of Gingee which then went into the hands of Mughals. During the year 1716, while of the regime of Nawab Sadatullah Khan, in between of 1710 to 1732, the capital of Nawab of Carnatic was also moved from Gingee to Arcot. In 1732, the Nawab Sadatullah Khan was died without a male offspring in which Dost Ali, his adopted son, assumed the power. Despite, Dost Ali proved himself to be a malfunctioning king in which, as a proxy ruler until his death in 1740, his son-in-law Chanda Sahib and son Safdar Ali had dispensed the administration.

Simultaneously, in 1736, by the war of Ammaya Nayakkanur (mk;ikaehaf;fD}H), which is located in the modern district of Dindigul of Tamilnadu, the Nawab of Carnatic Dost Ali Khan established his rule over the Nayak kingdom of Madurai<sup>3</sup> and after the death of Meenakshi in the prison Chanda Sahib became undeniable master of Tiruchirappalli. Besides, to organize the administrative authority of the southern regions of Carnatic, Chanda Sahib was appointed his brothers Budda Sahib and Sadak Sahib as Governors of Dindigul and Madurai.<sup>4</sup> While a spy of Nawab of Carnatic was reported to Budda Sahib about a treacherous plan of few Telugu speaking Poligars of Tirunelveli in which who had planned toraise turbulence by supporting the claim of Bangaru of Madurai Nayak. By hearing this

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<sup>1</sup> Ibid.

<sup>3</sup> William Taylor, *Oriental Historical Manuscript*, Vol. II (Madras: Charles Josiah Taylor, 1835), pp.234-235.

<sup>4</sup> . H.R. Pate, *Madras District Gazetteer: Tinnevely*, Vol. I (Madras: Government Press, 1917), p.69.

intelligence Budda Sahib marched with his horse and foot soldiers and suppressed the commotion. After the war Budda Sahib was occupied the Fort Sattur, where the deceitful plan was hatched, in which Periya Madra Nambi and Chicka Linga Mudali were arrested. By appreciating the work of the spy the Nawab of Carnatic Safdar Ali Khan and Chanda Sahib, each of them, were gifted 5 Pagodas and a Turban.<sup>5</sup>

## II

### **Political Disorder in Nawab of Carnatic: Madurai, Tiruchirappalli and Tirunelveli**

Meanwhile the Nawab of Carnatic and his ablest general Chanda Sahib had firmly established their supremacy in Tiruchirappalli. Despite the nearby rival kingdoms, particularly, the Maratha of Thanjavur Savai Shahji, Siva Kumara Muthu Vijaya Rangunatha Sethupathi of Ramanathapuram and Sasivarna Thevar of Sivagangai, Vijaya Rangunatha Raya Tondaiman I of Pudukkottai and Krishnaraja Udaiyar of Mysore and estranged Bangaru Tirumalai Nayak of Madurai were expected an appropriate time to overthrow Chanda Sahib from Tiruchirappalli. Although, in 1739, through a ploy Savai Shahji was imprisoned and dethroned by Chanda Sahib and as against to his will Pratap Singh was made as a king of Tanjore<sup>6</sup> in which in 1739 the irritated Maratha king Chatrapati Sahu to establish their rule in south India and to take revenge against of Nawab of Carnatic was decided to take an invasion. By utilizing this opportunity Bangaru Tirumalai Nayak of Madurai was also joined hands with Chatrapati Sahu who in turn ordered his Generals Raghoji Bonsle and Futta Singh to have an invasion, with the company of a formidable cavalry of 40,000 to 50,000, over Nawab of Carnatic in which Nawab Dost Ali was defeated. Even after the defeat of Nawab of Carnatic the Maratha army had continued their fight and besieged the fort of Tiruchirappalli in which the Maravars of Ramanathapuram and Sivagangai were extended their support to Maratha army through organizing the native armed forces, by sending secret communications, against of Chanda Sahib. Meanwhile the rulers of Ramanathapuram, Sivagangai and Raja of Pudukkottai had gathered 40,000 foot and 5,000 horse mounted soldiers and joined the besiege. While helping the Maratha army the Maravar Poligars had an intention of proclaiming the Nayak prince Vijayakumara as their king.<sup>7</sup> However, at the end of the besiegement, Chanda Sahib forwarded his idea of truce with

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<sup>5</sup> *Report on the Records of Fort St. George: Public Department Country Correspondence, 1740, Letter dated 22<sup>nd</sup> August 1740* (Madras: Government Press, 1908), p. 26; see also *Ibid* for *Letter dated 18<sup>th</sup> September 1740*, p. 30; see also N.S.Ramaswami, *Political History of Carnatic under the Nawabs*, p. 50; see also K. Rajayyan, *History of Madurai (1736 - 1801)* (Madurai: Madurai University, 1974), p. 72.

<sup>6</sup> S. Kadhivel, *A History of the Maravas, 1700 – 1802* (Madurai: Madurai Publishing House, 1977), pp. 80 – 81.

<sup>7</sup> *Ibid.*, p. 81; see also K. Rajayyan, *History of Madurai (1736 - 1801)*, p. 72.

Maratha through a bid of war indemnity in which he offered Twelve` lakhs rupees for his freedom. Yet, the Maratha ruler was refused to accept the bid of truce. On 12<sup>th</sup> March 1741, Chanda Sahib was surrendered to the Marathas and from Tiruchirappalli he was sent as a state prisoner to Satara.<sup>8</sup>

As a consequence, in between of the years 1741 to 1744, the Maratha rulers had formed their administration in Madurai and appointed Appaji Rao and Morari Rao as the Governors of Madurai and Tiruchirappalli respectively. In addition to that Appaji Rao was also provided additional responsibility of Governor in charge to Tirunelveli regions.<sup>9</sup>

Meanwhile in March 1743, Asaf Jha Nizam Ul-Mulk of Hyderabad, with his formidable army of 2, 00,000 foot and 80,000 cavalry, had a march towards of Tiruchirappalli and besieged the fort for nearly six months. After a long struggle, through diplomacy, by an agreement Murari Rao was accepted to withdraw from the fort in which Nizam-ul-Mulk paid two lakhs of rupees and immediately appointed Abdulla as a Nawab of Tiruchirappalli. However, in 1744, all in sudden Nizam-ul-Mulk replaced Abdulla by his general Anwaruddin Khan. The immediate change took place to preserve and perpetuating the influence of Nizam-ul-Mulk in Southern Carnatic in which the politically motivated Nizam-ul-Mulk had made Anwaruddin Khan as Nawab of Carnatic.<sup>10</sup> In between of the year 1744 to 1749 Nawab Anwaruddin Khan had ruled Southern Carnatic while he renamed Tiruchirappalli as Natharnagar and made his eldest son Mahfuz Khan as Governor. Meanwhile, Vijayakumara to take a revenge for his father Bangaru Tirumalai Nayak's murder, he was poisoned to death in Arcot, had organised an alliance with the Maravars and other Nayak Poligars of Madurai. To quell the alliance Anwaruddin dispatched an army under the command of Mahfuz Khan. The forces of Mahfuz Khan had met a strong resilience of tough Kallars' army at Natham in which the *Wallajah* army was overpowered. Immediately after the defeat Mahfuz Khan went back to Tiruchirappalli, however, the expedition was continued under the command of Mohammed Ali and won victory over the Poligars and established his rule in Madurai. He continued the invasion

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<sup>8</sup> I. Udhayasankar, "The British Diplomacy in Tirunelveli, 1751-1803," Unpublished Ph.D. Thesis, Submitted to Bharathidasan University, 2005, p.60; see also K. Rajayyan, "The Marathas at Trichinopoly: 1741 – 1743," *Annals of Bhandarkar Oriental Research Institute*, Vol. 51, No. 1/4, 1970, p. 226; see also M. S. Naravane, *Battle of the Honourable East India Company (Making of the Raj)* (New Delhi: A.P. H Publishing Corporation, 2006), p. 158; see also *Report on the Records of Fort St. George: Public Department Country Correspondence, 1740, Letter dated 5<sup>th</sup> December 1740*, p. 47; see also J. Frederick Pbiice, *The Private Diary of Ananda Ranga Pillai*, Vol. I (Madras: Government Press, 1904), p. 161.

<sup>9</sup> S. Kadirvel, *A History of the Maravas, 1700 - 1802*, p. 82.

<sup>10</sup> K. Rajayyan, *History of Madurai (1736 - 1801)*, pp. 84 – 87; see also N.S. Ramaswami, *Political History of Carnatic Under the Nawabs*, pp.71-72.

over the confederacy of the Poligars of Tirunelveli in which smashed nearly seventy of their mud-forts and imprisoned few Poligars and partially controlled the administration of the region. For this victory, in 1745, Nawab Anwaruddin Khan had made his son Mohammed Ali as governor of Madurai.<sup>11</sup>

### III

#### **Corporate Relationship: Rise of Nawab Mohammed Ali with English East India Company**

In the meantime to remove Anwaruddin Khan from the position of Nawab of Carnatic and to gain political and trade advantage in the South of Carnatic, Joseph-François Dupleix, the Governor General of French establishments in India was raised Three Lakhs rupees from Pondicherry Council to pay a war indemnity to Marathas to set Chanda Sahib and his son Abid Sahib free from prison of Satara in which Dupleix had made an attempt to install Chanda Sahib as the Nawab of the Carnatic wherein Dupleix succeeded. In June 1748, the Maratha Peshwa had facilitated the escape of Chanda Sahib from prison in which he was convinced that his liberation would be brought immense benefits to the Marathas. In together Chanda Sahib and Muzaffar Jung were decided to give a blow to the Carnatic with a force of 12,000 horses mounted and 3,000 foot soldiers. In addition to that, Chanda Sahib was also appealed to Dupleix for a military aid in which he dispatched a body of 420 French soldiers, 2,000 *Sepoys* (Native Soldiers) under the command of D' Auteuil. On 3<sup>rd</sup> August 1749 the force met at Ambur in which Anwaruddin Khan was killed in the battlefield. By becoming the Nawab of Carnatic Chanda Sahib had initiated a fresh conflict in the middle of the *Nevayat* and *Wallajah* dynasty.<sup>12</sup>

Meanwhile the growing influence of French in south Carnatic had disturbed and displeased the merchants of English East India Company in which by the advice of Admiral Boscawen whom were extended their support to Muhammad Ali. Edward J. Rapson wrote that, extract: "Thus, for the present, Chanda Saheb (Sahib) was freed from all rivals and at Arcot, soon after the battle, Mozaffer Jang (Muzaffar Jung) proclaimed himself Subahdar of Dekhan (Subedar of Deccan) and confirmed Chanda Saheb (Sahib) as his subordinate in the office of Nawab of the Carnatic... But amidst all this plotting and counter-plotting, it was impossible that French and English could remain long, without coming into indirect conflict. Admiral Boscawen, before returning to Europe, saw that, with the defeat of Mohammed Ali, the younger son of Anwar-ud-din, who had saved himself by flight, and shut himself up in Trichinopoly, the power of Chanda Saheb (Sahib) and therefore French power, would be supreme in the Carnatic, and that the French scheme for the

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<sup>11</sup> Ibid., pp. 90 – 91; see also N.S. Ramaswami, *Political History of Carnatic Under the Nawabs*, p. 88.

<sup>12</sup>K. Rajayyan, *History of Madurai (1736 - 1801)*, p.95.

expulsion of the English would become an accomplished fact and be brought by the means they wished. To counteract this, Admiral Boscawen strongly advised alliance with Mohammed Ali, who himself had been doing his best to obtain this but the Council of Madras shrank from supporting a cause, which seemed so hopeless and Admiral returned with his fleet to Europe. This was the very event for which Chanda Saheb (Sahib) had been waiting. He left Pondichery (Pondicherry), where he had been staying, to advance against Trichinopoly (Tiruchirappalli) and had he gone straight there, there can be little doubt that he would have succeeded in capturing it. He, however, delayed on the way, having turned aside to extract money from the King of Tanjore (Thanjavur) and this delay proved fatal for, in the meantime, the English had learned to appreciate the extreme gravity of the situation and had decided to assist Mohammed Ali with all their power. So the first great opportunity to capture Trichinopoly (Tiruchirappalli) was lost. There were many subsequent opportunities which were lost too and Trichinopoly (Tiruchirappalli), attacked again and again, never was taken... In reality, its importance could not be exaggerated, it was all important. Its capture would necessarily have entailed the capture of Mohammed Ali, the claimant to the office of Nawab, whom the English favoured and would have thus left the French protégé without a rival. The capture of Trichinopoly (Tiruchirappalli) therefore, meant nothing less than French supremacy in the Carnatic, but as long as it continued to hold out, so long was it impossible for the French to establish this supremacy on a firm basis, so long did there exist a secure base of operation for their rivals. Both sides saw this most clearly.”<sup>13</sup> While Saunders, the English East India Company Governor of Madras, had dispatched an army under the command of ablest soldiers like Lawrence and Clive to aide Mohammed Ali.

After few struggles, the French gained entire possession of the place around Trichirapalli (Tiruchirappalli) and subjected the town itself to a strict blockade, in such a manner, that it must inevitably fall in the course of time. On 17<sup>th</sup> June 1752, while of the second Carnatic war Chanda Sahib was also murdered by a Maratha General of Tanjore (Thanjavur), extract: “And now come the great achievement of Clive, which made his name famous at once and for ever by capturing and subsequent defense of Arcot. Clive saw that the only hope for Trichinopoly (Tiruchirappalli) lay in striking a blow in the northern part of the Carnatic and thus creating a diversion. With the consent of Saunders, the Governor of Madras, he carried this bold plan into execution and with success. The garrison of Arcot surrendered in a panic, caused, it is said, by seeing the army of Clive calmly marching on the town through a dreadful storm of lightning and thunder. It is by no means improbable that this was actually so. Although this diversion created by Clive met with considerable success, it failed in producing the full effect intended of drawing away the greater portion of the army, which was besieging Trichinopoly

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<sup>13</sup> Edward J. Rapson, *The struggle Between England and France for Supremacy in India* (London: Trubner & Co, 1887), pp. 61-63.

(Tiruchirappalli). That the ruse did not completely succeed, is due entirely to Dupleix, who saw through it. Chanda Saheb (Sahib) was eager to start off at once, with his whole army, to take vengeance on the army which had thus captured his capital and it was with great difficulty that Dupleix dissuaded him. Nevertheless he dispatched a large force, under the command of his son Raja Saheb (Sahib) to lay siege to Arcot. The story of this siege is perhaps the best known episode in Indian history. The gallantry of Clive's little band of English soldiers and *Sepoys* (Native Soldiers), in successfully resisting for seven weeks the attacks of an army of 10,000 strong, produced an enormous influence on the minds of the natives. It was the immediate means of inducing the Mahrattas (Marathas) and the Raja of Mysore to join the alliance of Mohammed Ali. The besieger was thus himself besieged and no attempt on the part of the French from Pondichery (Pondicherry) availed to rescue him. Eventually the whole French force, surrendered and at the same time Chanda Saheb (Sahib) too surrendered himself to the keeping of the Tanjorean general (General of Thanjavur), who acted as the ally of Mohammed Ali. The Tanjorean general (General of Thanjavur), after solemnly swearing to protect the life of Chanda Saheb (Sahib), first loaded him with chains and next probably at the instigation of Mohammed Ali stabbed him."<sup>14</sup> In 1754, the Treaty of Pondicherry had ensured the supremacy of English East India Company in the regions of Carnatic and to continue the monopolization of trade and to keep the French at bay the English merchants had made Mohammed Ali as a puppet Nawab of Carnatic.<sup>15</sup>

### **Conclusion**

By the Treaty of Pondicherry in which the trading Companies of English and the French mutually acknowledged a provision that by which declared that the aforementioned trading companies, in future, would not interfere any of the internal political problems of native Indian states.<sup>16</sup> While most of the Poligars, Nayak and Maravar, of Madurai and Tirunelveli region had turned out to be a source of trouble to the administration of Nawab of Carnatic. Predominantly the Maravars of Ramanathapuram and Sivagangai by extending their support and protection to the life of Vijaya Kumar, the titular king of Madurai Nayak, had ensured their antagonism with Mohammed Ali. In addition to that the collected taxes were also not properly accounted and the

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<sup>14</sup>Ibid.; see also H. H. Dodwell (Ed.), *The Cambridge History of the British Empire Vol. IV: British India 1497 - 1858* (Cambridge: The University Press, 1929), p. 130; see also K. Rajayyan, *History of Madurai (1736 - 1801)*, p. 119.

<sup>15</sup>C.U. Aitchison, *A Collection Treaties, Engagements, and Sunnuds Relating to India and Neighbouring Countries*, Vol. V (Calcutta: The Foreign Department Press, 1864), p. 180.

<sup>16</sup>Richard Owen Cambridge, *An Account of the War in India Between English and French on the Coast of Coramandel from the Year 1750 to the Year 1760* (London: T. Jefferys, 1761), p. 73.

dues to the office of Nawab of Carnatic were also not paid on in time.<sup>17</sup> By hearing these allegations and especially to put an end such financial deception of the *Kaval* chiefs and to regulate the Poligars of Tirunelveli and Madurai, Mohammed Ali was decided to assess the exact value of the revenues of the regions with the help of English East India Company officials. However, in contrary to the claim of Treaty of Pondicherry by acknowledging the request of Nawab of Carnatic, on 4<sup>th</sup> February 1755 Colonel Alexander Heron was appointed by the Governor George Pigot of English East India Company of Fort St. George to collect the revenue dues of the Poligars of Madurai and Tirunelveli and he was permitted to initiate the expedition with 1,000 *Sepoys* (Native Soldiers).<sup>18</sup>

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<sup>17</sup> S. Kadhivel, *A History of the Maravas, 1700 - 1802*, p. 89.

<sup>18</sup> *Report on the Records of Fort St. George: Military Department Diary and Consultation, 1755, Letter dated 4<sup>th</sup> February 1755* (Madras: Government Press, 1912), p.25; see also Richard Owen Cambridge, *An Account of the War in India Between English and French on the Coast of Coramandel from the Year 1750 to the Year 1760*, p. 83; see also Robert Orme, *History of the Military Transactions of the British Nation in Indostan: From the Year MDCCXLV*, Vol. I (London: J. Nourse, 1763), p. 377.





## **SEED REPLACEMENT RATES IN WEST BENGAL: PRESENT SCENARIO AND AGRICULTURAL PRACTICES**

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### **Abstract:**

For sustainable agriculture, ‘certified seed’ is a key factor for farmers. This research article, therefore, has tried to analyze the performance of the Seed Replacement Rate (SRR) of some selected crops in the state of West Bengal during the period 2000-01 to 2020-21. The crops like Paddy, Wheat, Maize, Gram, Moong, Arhar, Groundnut, Rapeseed & Mustard and Jute among various Cereals, Pulses, Oilseeds, and commercial crops have been selected. This article reveals that the performance of the Seed Replacement Rate in West Bengal is better for all crops. In West Bengal during the first decade (2000-01 to 2009-10) of the selection period, the Seed Replacement rate is in average fifteen to forty percent for all selected crops except Jute (seventy to seventy-seven percent). In the second regime (2010-11 to 2020-21), the Seed Replacement Rate of Bengal has been improved and varies from thirty to fifty-six percent. It is also observed that the Seed Replacement Rate is strongly and significantly correlated with both production and productivity for all crops. The average productivity has grown in the second phase (2010-11 to 2020-21) in the case of Paddy, Wheat, Ground-Nut, Rapeseed & Mustard, and Maize which is satisfactory. Therefore, to improve the food security of the country the Seed Replacement Rate is a key factor of various crops.

### **Keywords:**

Quality Seeds, Seed Replacement Rate, yield, crops, Sustainable Agriculture

### **Introduction:**

In agricultural practices, fertilizers, labour, seeds, pesticides, credit, and land are the key factors behind food security with climate change. The 'quality seeds' are fundamental factor to boost up the productivity of different crops. Consequently, the farming communities either knowingly or unknowingly always demand genetically high-quality secure breeder seeds with other determinants such as fertilizers, pesticides, irrigation, etc. to sustain their resilience with the variation climate. After realizing these circumstances, The Government of India in the National Seeds Policy 2002 stated that "It has become evident that to achieve the food production targets of the future, a major effort will be required to enhance the seed replacement rates of various crops. This would require a major increase in the production of quality seeds....."

Researcher, Pattanaik (2013) stated that "crop and seed improvement are the two important wheels of agricultural sustainability and both factors co-exist and play supplementary acts to boost the productivity of crops". They have also mentioned that it is an urgent to create a suitable steps that help to deliver an ample quantity of certified better qualities seeds to the hands of farmers at the right time in right quantity. According to Ghosh (2013) "it is may be possible by improving the few momentous steps that are co-related with the collections of germplasm, plant breeding, and seed production and delivery.

According to Singh and Chand (2011) "the Seed Replacement Rate (SRR) is the 'percentage of area sown with Certified /Quality Seeds out of the total cultivated area under a crop season". It remains a key factor that play a strategic role to raise the productivity in agriculture. But the Indian farmers have been suffering from the problem of a shortage in supply of sufficient quantity of Certified/Quality Seeds which creates a miserable Seed Replacement Rate. Every year, out of the total cropped area in India only fifteen percent to twenty percent of land is planted by fresh Quality Seeds. This percentage varies from crop to crop every year. Again the Seed Replacement Rate future has gone up to forty-five percent by efficient management of other factors of production (SEED NET INDIA PORTAL). For example, it is seven percent for staple food and seventy percent for some vegetables and fruits. On average, for two important staple food crops Rice and Wheat, it varies between nine to eighteen percent respectively (GK TODAY, Published October 7, 2015). This article also certifies that though a sufficient quantity of seeds for fruits, vegetables, flowers, and high-value and costly seed crops are available, this scenario is contrary for low-value and high-volume crops such as Rice and Wheat. For example, for Wheat, the Seed Replacement Rate (SRR) lies between twenty to thirty percent. This ratio also varies between twenty to hundred percent in the case of oilseeds and pulses respectively. On the other hand, it is a hundred percent for Hybrid Cotton. In this scenario, farmers need a genetically diverse portfolio of better-quality seeds.

Therefore, the key points of the National Seed Policy 2002 are:

- ✚ to develop an appropriate climate for the seed industry to rationalise the existing available and prospective facilities,
- ✚ to safeguard the interest of farmers about the qualities of seeds and
- ✚ to protect the balance in agro-biodiversity.

In general, the ‘farmer-centric’ and market-driven attitudes of seed industries (public and private) are more accentuated

- ✚ to produce quality and variety of seeds,
- ✚ to enhance export and import of seed and planting materials policies,
- ✚ to seed distribution and marketing,
- ✚ to strengthen and promote the domestic seed industry and
- ✚ to strengthen the monitoring system.

Hence, it is clear that all the above measures related to the quality and varieties of seeds will be helpful to vary the seed replacement rate and also retain sustainability in agricultural production for achieving food and nutritional security.

### **Objective**

This article has discussed overall scenario of SRR and also the relationship of SRR with three important parameters such as area, production and productivity of the chosen crops from West Bengal and also the whole country. Now, three crops such as Wheat, Paddy and Maize from the cereal group have been chosen. Two crops such as Gram and Arhar have been considered from pulses. Out of various types of oilseed, only two seeds such as Rapeseeds & Mustard and Groundnut are taken into consideration. Among fiber crops, only Jute has been fixed.

In this article, the overall scenario of the Seed Replacement Rate (SRR) of selected crops has been compared. The relationship between SRR with area, production, and productivity also has been discussed with the simple correlation coefficient. The decadal growth rate has been calculated for three important parameters such as area, production, and productivity for all chosen crops during the period 2001 to 2022. Henceforth, the necessary data have been collected from the Seed Net Portal of the Government of India, various issues of the Economic Review of the Government of West Bengal and Agricultural Statistics at a Glance of the Government of India.

### **Review of Literature**

Nandi, A.K. et al (2021) said that “Quality seed is the basic prime factor for increasing agricultural productivity but the farmers give the least attention to it”. Besides, they also pointed out that the farmers are basically failure to distinct amongst better-seed and farmer-saved seed. Hence, the farmers think that the farmer-saved seed is good qualities seeds as insufficient supply of

quality seed at the right time. They have stated that “the simple random sampling without replacement (SRSWOR) technique is better for collecting data from the study field (lower Indo-Gangetic Basin)”. This study has examined the various issues related to paddy (winter and summer) among them the important issues are varied performances of paddy, sources of paddy seed and seed replacement rate, seed supply system, and policy aspects in the high cropping intensity areas to the study zone. From the analysis, they have also highlighted that “the Seed Replacement Rate (SRR) of paddy is very low (eighteen to twenty-six percent) than that of vegetables (eighty-six percent ninety-nine percent)”.

The Government of India contributes very nominal amount (4.4%) of quality seeds in the world seed sector. But according to the requirements of farmers of best qualities seeds, our country is the fifth-largest seed market in the globe. Nagesh and his co-partners (2018) told that “the country is self-sufficient in respect of good quality seeds for a few horticulture crops such as fruits and vegetables, flowers, and also a few field crops. They have also stated that “due to favourable government's policies about seed industries during the previous five years India's hybrid seeds industries for paddy, maize, and vegetables are expected to grow”.

Singh and Singh (2016) in their article noted that “Jharkhand is a predominantly rained-fed agricultural zone where differential types of planting material are used by farmers among which nearly seventy-five percent are farm-saved seeds”. Besides they have also stated that “due to the existence of various types of obstacles such as poor infrastructure, poor technological adaption, mono-cropping, shortage in supply of good qualities seeds, poor technology, etc. the seed replacement rate is very poor for cereals (except rice), pulses and oilseeds”. Again, they have told that “the improved varietal replacement rate (VRR) and seed replacement rate (SRR) both play significant roles in raising the productivity of rice, wheat, pulses, and oilseeds that help to boost the food security in the state of Jharkhand”. Singh (2013) in his article titled “Issues and strategies to correct missing links in the seed sector of India” noticed that “the contribution of quality seeds in the total production is about fifteen to twenty percent”. Again, Natrajan and his co-writer (2009) said that “depending on the types and nature of crops, the quality seeds can be able to raise production further up to forty to fifty percent”. Singh and his followers (2022) from empirical study stated that “the seed replacement rate is not satisfactory for the study crop among different farm communities and the seed replacement is the highest among the marginal farmers (37.39%)”.

### **Result and Discussion**

In this section, the seed replacement rate (SRR) of Wheat, Paddy, Maize, Gram, Arhar, Groundnut, Rapeseed/Mustard Seeds and Jute has been analysed graphically for the state of West Bengal (WB) and overall India (IND) respectively.

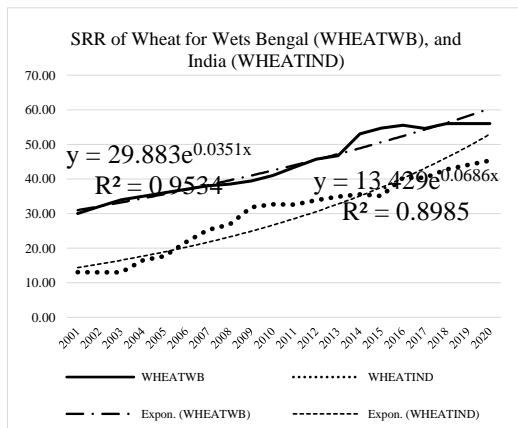


Figure-I

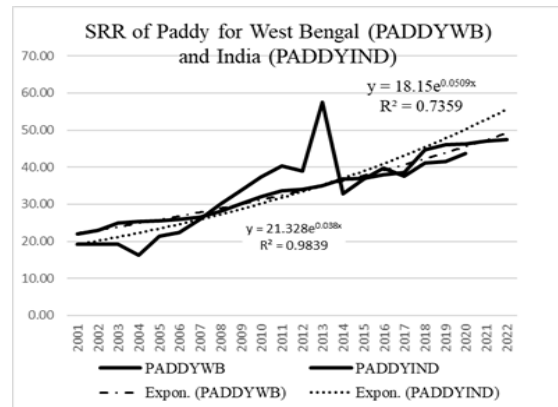


Figure-II

From Figure-I it is noticed that the performance of the seed replacement rate (SRR) of Wheat in case of West Bengal is comparatively better than that of India. Paddy is the main staple food for the majority of population in the state of West Bengal. From the figure-II, it is shown that the seed replacement rate of Paddy is steadily increasing in the state of West Bengal.

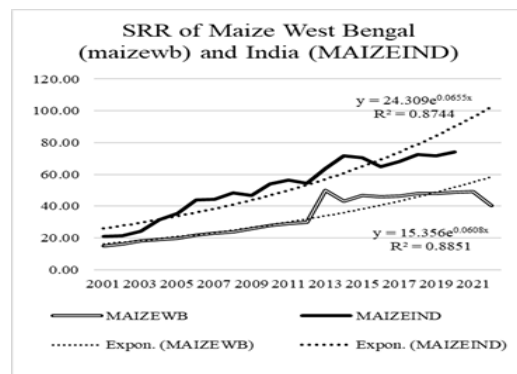


Figure-III

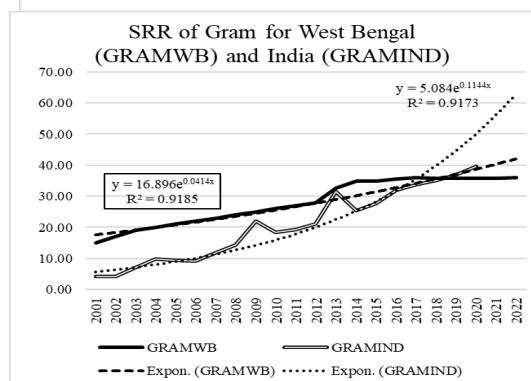


Figure-IV

Maize is a commercial crop in the country. This crop is cultivated in major states of North and South parts of our country. Mainly the flour of Maize is considered for preparing breakfast. The cultivation of Maize is a highly

artificial irrigation-intensive crop and it is cultivated in the winter and summer seasons. However, the seed replacement rate is not satisfactory for the state of West Bengal (figure-III). In West Bengal, the highest SRR (MAIZEWB) is fifty percent during the year (2019-20).

Gram crop is not so popular in the state of West Bengal. It is a Rabi Crop. The seed replacement rate of Gram has been steadily increasing for West Bengal (GRAMWB) and also in the country (GRAMIND) (figure-IV). The SRR in Gram was less than fifty percent for the state of West Bengal as well as India.

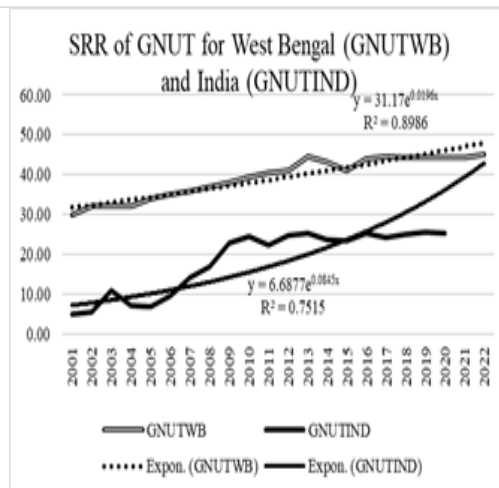
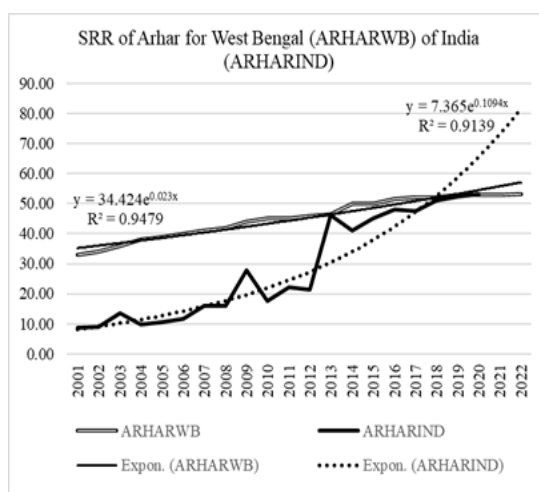


Figure-V

Figure-VI

The Arhar is also a popular commercial crop in states of North India. The seed replacement rate (SRR) has been growing continuously for the state of West Bengal (ARHARWB) and also in the whole country (ARHARIND) (figure-V). It has been reached at fifty percent from thirty percent in the case of West Bengal. In the case of the whole of India (ARHARIND), it has been achieved from ten percent to above fifty percent. This means that the attraction of

farmers towards new qualities seed (certified seeds) of Arahar has been increased in the state.

Groundnut is cultivated in the West Bengal during the summer season (March to May). It is a high-yielding crop. This crop is grown as a commercial crop. It is also shown that from figure-VI, the Seed Replacement Rate of Groundnut varies from thirty percent to forty-five percent for the state of West Bengal (GNUTWB). In Global respect, India is the second largest producer of Groundnut but the Seed Replacement Rate (SRR) of Groundnut (GNUTIND) varies from five percent to twenty-five percent only (Government of India, Indian Council of Agricultural Research) (figure-VI). It may happen as the distribution of certified/quality seeds of Ground is lesser than the requirement in the country.

The farmers of West Bengal cultivate the Rapeseed- Mustard (R/M) as a winter crop. It is a short-duration oil seed crop. In world respect, India's rank is third. The North, North-Western, and North-Eastern parts of the country are predominantly selected for growing Rapeseed-Mustard (R/M) oil seeds. The irrigated area under Rapeseed-Mustard (R/M) has expanded from ten percent (1956-57) to seventy-six percent (2012-13) (Government of India: nmoop.gov.in). During the study period, the Seed Replacement Rate (SRR) has been growing continuously in the country (R/MIND) from forty percent to eighty percent (figure-VII). Though, the SRR has been increasing in the state of Bengal (R/MWB), but the overall scenario of SRR is not satisfactory compared to the country level.

Jute is also an important commercial crop for the farmers of West Bengal. The state of West Bengal is the largest Jute (JUTEWB) producer in the country. The SRR has been rising in the case of West Bengal (JUTEWB) and it is the highest (above eighty percent).

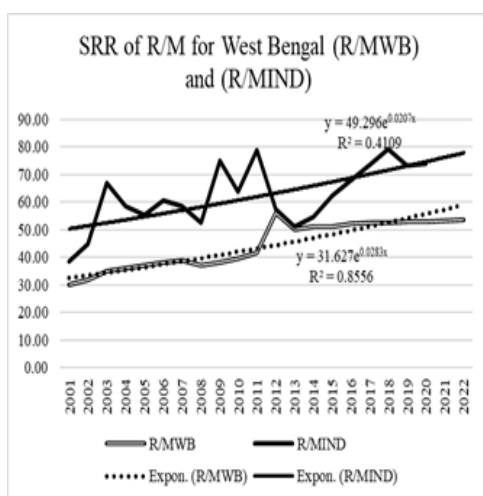


Figure-VII

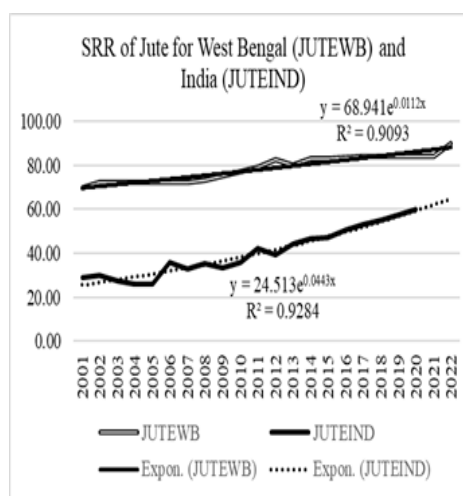


Figure-VIII

It is well known that the seed is a key factor in agriculture. Certified/quality seeds are the best seed to get satisfactory yield for all crops. The good qualities of seed give good and secure production in agriculture. So it is very natural that always the farmers try to collect the good or best qualities seeds from various sources. From the table-1, it is observed that the Seed Replacement Rate (SRR) is highly correlated with the yield rate for all selected crops in the state of West Bengal (WB) except Arhar. The SRR is positively correlated with all parameters that is with Area (A), Production (P), and Yield (Y) for all the selected crops of our study.

**Table-1. Correlation Coefficient between SRR with area, Production and Yield**

	SRR- WHEAT	SRR- PADDY	SRR- MAIZE	SRR- GRAM	SRR- ARHAR	SRR- GNUT	SRR- R/M	SRR- JUTE
A- WB	-0.77	-0.58	0.86	-0.39	0.01	0.82	0.64	-0.77
P-WB	-0.61	0.61	0.78	-0.07	0.53	0.91	0.77	-0.22
Y- WB	0.82	0.95	0.86	0.81	0.56	0.88	0.85	0.77
A- IND	0.92	0.36	0.95	0.93	0.77	-0.74	0.27	-0.65
P- IND	0.48	0.78	0.71	0.93	0.53	0.34	0.60	0.01
Y- IND	0.89	0.79	0.90	0.86	0.65	0.64	0.72	0.85

Source: Author Own Calculation. Notation: A-Area, P-Production, Y-Yield, WB-West Bengal, IND-India, SRR-Seed Replacement Rate

From the table-2, it is noticed that the impact of SRR is highly effective in the case of area, production, and productivity in the state of Bengal (WB) for both Rice and Arhar. In the second decade (2011-2020) area, production and productivity have increased. In the case of Maize, only the yield rate has increased for West Bengal during the second decade (2011-2020). Groundnut is not a popular crop in West Bengal but the yield of this crop has grown during the second decade of the study period. Another important finding is that Jute is a highly significant commercial crop in West Bengal but the growth rate of yield has reduced in the second decade of the study period. For the measurement of the decadal growth rate, the result shows that during the second decade, the SRR has played an important duty in increasing the growth rate of productivity for selected crops in the country.

**Table-2. Decadal Growth Rate**

Crop	State	First Decade(2001-2010)			Second Decade (2011-2020)			Entire Period (2001-2020)		
		A	P	Y	A	P	Y	A	P	Y



Wheat	WB	-27.00	-9.06	24.58	-38.77	-31.87	11.28	-55.46	-38.15	38.89
	IND	10.36	19.38	8.22	4.22	15.50	10.83	18.17	50.59	27.48
Paddy	WB	-18.54	-14.49	4.97	2.80	13.14	10.04	-7.97	8.31	17.67
	IND	-4.54	2.82	7.73	4.00	18.11	13.54	1.93	33.24	30.71
Maize	WB	166.07	307.75	53.16	268.93	569.07	81.41	983.51	271.95	160.23
	IND	29.99	65.09	27.00	12.64	45.44	29.10	50.33	140.48	59.95
Gram	WB	-56.50	16.20	26.06	70.69	100.01	20.02	-21.71	9.73	48.05
	IND	43.08	50.29	4.92	20.45	54.64	28.45	55.70	117.75	39.74
Arhar	WB	-58.97	-33.33	68.17	245.38	986.00	178.16	15.13	64.55	43.00
	IND	31.13	26.60	-3.53	17.89	62.61	38.07	41.88	90.97	34.61
Gnut	WB	68.56	85.28	9.91	31.05	59.54	21.74	93.20	202.46	56.54
	IND	-6.15	17.58	25.20	14.28	47.11	28.72	-3.61	45.72	51.11
R/M	WB	-6.55	24.55	33.22	41.30	94.53	37.67	34.84	119.93	63.10
	IND	36.10	61.00	18.27	13.68	54.61	36.07	32.15	100.98	52.10
Jute	WB	-11.83	-7.91	5.61	-14.19	-12.93	3.03	-20.42	-15.67	8.60
	IND	-0.11	-5.43	6.74	-26.78	-16.61	8.46	-24.13	-15.41	18.74

Notation: A-Area, P-Production, Y-Yield, WB-West Bengal, IND-India, SRR-Seed Replacement Rate, Gnut.-Groundnut, R/M-Rapeseed & Mustard, WB-West Bengal, IND-India, Source: Author own Calculation

### Conclusion:

This article reveals that for the security of farmer's livelihood, the genetically better-qualities of seeds of various crops are the key factor in the Indian agriculture. It is also noticed that if the farmers replace the farm-saved seeds by the better qualities hybrid seeds then a momentous development has occurred to the production and as well as productivity of various crops.

In the current regime of High Yielding Varieties (HYV) agricultural technological, a positive and dynamic seed replacement is supported by the healthier application of certified/Quality Seeds in agriculture. But the farmers of our country are suffering from the problem of a shortage in supply of sufficient quantity of Certified/Quality seeds which creates a miserable Seed Replacement Rate. Every year, out of the total cropped area in India only fifteen percent to twenty percent of land is planted by fresh Quality Seeds.

In the case of SRR, the performance of West Bengal is better for all crops. From the discussion of SRR, it is observed that only in the case of two crops

(Jute and Arhar), the SRR is above fifty percent. The Seed Replacement Rate (SRR) is highly correlated with the yield rate for all selected crops (Wheat, Paddy, Gram, Arhar, Maize, Groundnut, Rapeseed/ Mustard, and Jute) in the case of West Bengal and also the whole country. From the study, it is also noticed that the impact of SRR is highly effective in case of area, production, and productivity both of Rice and Arhar in West Bengal and also the Country during the second decade of the study period.

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## **UNDERSTANDING CONSUMER BEHAVIOR TRENDS IN TAMIL NADU'S E-COMMERCE MARKET: A COMPREHENSIVE ANALYSIS**

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### **Abstract:**

The e-commerce industry in Tamil Nadu has experienced rapid growth, driven by increasing internet penetration, smartphone usage, and evolving consumer preferences. This study aims to analyze key consumer behavior trends shaping the e-commerce landscape in Tamil Nadu, focusing on demographic factors, product preferences, payment methods, and the influence of cultural and regional dynamics. The research adopts a mixed-method approach, combining quantitative data from surveys with qualitative insights from interviews and secondary reports. Key findings highlight that urban areas dominate e-commerce adoption, but rural regions are showing significant growth due to improved digital literacy and logistics infrastructure. Categories like electronics, fashion, and groceries are the most popular, with a growing interest in locally sourced and culturally relevant products. Payment trends reveal a strong preference for UPI and cash-on-delivery methods, reflecting both tech-savviness and trust concerns. The study underscores the importance of localization, with consumers favoring platforms offering Tamil language support and region-specific product offerings. Challenges such as trust issues, digital divide, and delivery inefficiencies are also identified. This analysis provides valuable insights for e-commerce businesses, policymakers, and stakeholders aiming to tap into Tamil Nadu's diverse and dynamic market, emphasizing the need for tailored strategies to enhance consumer engagement and market penetration.

## Introduction

### Overview of E-commerce in India

E-commerce in India has witnessed unprecedented growth over the past decade, transforming how businesses interact with consumers. With advancements in digital infrastructure, widespread smartphone penetration, and affordable data plans, online retail has expanded its reach to urban and rural areas alike. India's e-commerce market, valued at approximately \$85 billion in 2021, is projected to surpass \$200 billion by 2026. The pandemic further accelerated this shift, pushing consumers toward digital platforms for shopping, banking, and other daily needs. Leading global and domestic players, such as Amazon, Flipkart, and Reliance JioMart, continue to dominate, while regional platforms are emerging to cater to specific cultural and linguistic preferences.

### Tamil Nadu's Role in E-commerce

Tamil Nadu, as one of India's most urbanized and industrialized states, plays a pivotal role in the country's e-commerce landscape. The state boasts a tech-savvy population, a high literacy rate, and a significant number of digitally engaged consumers. Cities like Chennai, Coimbatore, and Madurai serve as major hubs for online shopping, driven by their urban infrastructure and young, working-class population. Furthermore, Tamil Nadu is renowned for its strong cultural identity and regional pride, which influences shopping preferences and encourages demand for localized products and services. The rise of rural digitization, with initiatives like BharatNet, has further extended e-commerce penetration to smaller towns and villages in the state. Economic contribution of Tamil Nadu to e-commerce is also significant, given its thriving sectors such as textiles, electronics, and agriculture. The state is not just a consumer market but also a hub for small and medium-sized enterprises (SMEs) leveraging online platforms to reach broader audiences. As a result, Tamil Nadu exemplifies the intersection of digital innovation and traditional commerce in India.

The primary objective of this study is to explore and analyze the consumer behavior trends driving the e-commerce industry in Tamil Nadu. Specific goals include:

1. Understanding demographic factors influencing e-commerce adoption, such as age, gender, and geographic distribution.
2. Identifying preferred product categories, payment methods, and shopping patterns among Tamil Nadu consumers.
3. Assessing the role of culture and localization in shaping consumer preferences and purchase decisions.
4. Highlighting challenges faced by consumers and e-commerce platforms, including trust issues, logistical constraints, and digital divides.
5. Offering insights and recommendations for businesses and policymakers to better cater to the diverse needs of e-commerce market in Tamil Nadu.

Through this comprehensive analysis, the study seeks to provide actionable insights into the evolving dynamics of e-commerce in Tamil Nadu, a state with immense potential for growth and innovation in the digital economy.

This study employs a mixed-method approach, combining both quantitative and qualitative methods to gain a comprehensive understanding of consumer behavior trends in Tamil Nadu's e-commerce market. Quantitative data was gathered through structured surveys targeting diverse demographic groups, providing measurable insights into shopping patterns, payment preferences, and product categories. Qualitative data, on the other hand, was obtained through in-depth interviews with consumers and industry experts, offering nuanced perspectives on cultural and regional influences, trust issues, and evolving preferences.

The research draws on a combination of primary and secondary data:

1. **Surveys:** A questionnaire distributed online and offline to capture consumer preferences, habits, and challenges in e-commerce adoption.
2. **Interviews:** One-on-one discussions with a sample of consumers from both urban and rural areas, as well as insights from e-commerce professionals and logistics providers.
3. **Industry Reports:** Analysis of reports from organizations such as IMAI (Internet and Mobile Association of India), NASSCOM, and government data on digital adoption.
4. **Secondary Data:** Review of academic articles, news reports, and case studies related to Tamil Nadu's e-commerce sector.

#### Sampling

The study utilized a stratified sampling method to ensure representation across different demographic segments:

1. **Geographic Distribution:** Equal representation of urban (e.g., Chennai, Coimbatore, Madurai) and rural areas (Tier 3 towns and villages).
2. **Age Groups:** Focus on young adults (18–35 years), middle-aged consumers (36–50 years), and senior citizens (above 50 years).
3. **Income Groups:** Low-income (below ₹25,000/month), middle-income (₹25,000–₹75,000/month), and high-income (above ₹75,000/month) households were included.
4. **Gender Representation:** Efforts were made to include an equitable representation of men and women to understand gender-specific shopping behaviors.

#### Scope and Limitations

The scope of this study is confined to Tamil Nadu, with a focus on understanding the unique consumer behavior patterns within the state's e-commerce ecosystem.

#### Scope:

1. Examination of key product categories, payment preferences, and the impact of cultural influences.

2. Analysis of regional challenges and opportunities in e-commerce adoption.

#### Limitations:

1. **Sample Size:** Constraints in reaching a larger rural audience due to connectivity and logistical issues.
2. **Language Barriers:** Surveys and interviews had to be translated into Tamil for inclusivity, potentially impacting the uniformity of responses.
3. **Rapid Market Changes:** The fast-evolving nature of e-commerce trends might render certain insights time-sensitive.

Despite these limitations, the study aims to provide a reliable foundation for understanding the dynamic and evolving nature of e-commerce market in Tamil Nadu, offering actionable insights for stakeholders.

#### Demographics and Internet Penetration

Tamil Nadu, with a population exceeding 72 million as per the 2011 Census, is a diverse market for e-commerce with distinct demographic variations. The state's high literacy rate of 80.3% plays a crucial role in driving digital adoption, with urban centers like Chennai, Coimbatore, and Madurai leading in online activity.

- **Age Distribution:** Young adults (18–35 years) form the primary segment of e-commerce consumers, driven by higher smartphone usage and familiarity with digital tools. Middle-aged consumers (36–50 years) contribute significantly, particularly for family-oriented purchases such as groceries and household items, while senior citizens are emerging as a niche demographic with growing interest in online healthcare and utility services.
- **Gender Representation:** Male consumers dominate the e-commerce space in Tamil Nadu, but the gap is narrowing as more women participate, particularly in categories like fashion, personal care, and home essentials. Initiatives promoting women's digital literacy have contributed to this shift.
- **Geographic Distribution:** Urban areas account for a significant majority of e-commerce transactions, given their better infrastructure and connectivity. However, smaller towns and villages are rapidly catching up due to improving digital access and localized services.

#### Digital Infrastructure

Tamil Nadu is a leader in digital connectivity, with a smartphone penetration rate of over 75% and one of the highest internet penetration rates among Indian states. The introduction of affordable smartphones and data plans, coupled with government initiatives like BharatNet, has brought digital services to rural and semi-urban regions.

- **Smartphone Adoption:** The rise of affordable smartphones has been a game-changer, enabling even low-income households to access e-

commerce platforms. Brands like Xiaomi and Samsung dominate the market, offering feature-rich devices at competitive prices.

- **Digital Literacy:** Programs by the Tamil Nadu government, NGOs, and private enterprises have focused on improving digital literacy, especially among women and older adults. This has fostered confidence in using e-commerce platforms for shopping, banking, and other services.
- **E-commerce Platforms' Role:** Platforms have invested heavily in Tamil Nadu, offering Tamil language interfaces and localized support, encouraging non-English speakers to participate in the digital economy.

#### Urban vs. Rural Divide

Tamil Nadu exhibits a distinct divide in e-commerce adoption between urban and rural areas, though the gap is steadily narrowing.

#### Urban Areas:

- Urban centers like Chennai, Coimbatore, and Tiruchirappalli dominate e-commerce usage, with a well-established delivery network and high internet speeds.
- Urban consumers are early adopters of technology, utilizing e-commerce for diverse needs such as groceries, apparel, electronics, and services like food delivery.
- Tech-savvy professionals and students contribute significantly to the demand for electronics, fashion, and subscription-based services.

#### Rural Areas:

- While lagging in adoption compared to urban centers, rural Tamil Nadu has shown remarkable growth in recent years, driven by the proliferation of smartphones and affordable internet.
- Rural consumers primarily purchase essential items such as groceries, farming tools, and low-cost electronics, often during festival sales or special offers.
- Challenges remain in logistics, trust in online platforms, and limited digital literacy, but initiatives targeting rural consumers are driving increased participation.

Tamil Nadu's demographics and robust digital infrastructure make it a fertile ground for e-commerce growth. Addressing the urban-rural divide through localized strategies and infrastructure development will be key to unlocking the full potential of the state's e-commerce market.

Tamil Nadu's e-commerce market reflects a blend of modern digital habits and strong cultural preferences, making it unique within India's broader digital economy. This section delves into the key consumer behavior trends influencing online shopping in the state.



## Product Categories

Consumers in Tamil Nadu exhibit diverse preferences across product categories, with specific trends influenced by lifestyle, income, and cultural factors:

- **Fashion and Apparel:** This is one of the most purchased categories, driven by a young population seeking trendy and affordable clothing. Ethnic wear, particularly sarees and dhotis, also sees significant demand, especially during festive seasons.
- **Electronics and Gadgets:** Smartphones, laptops, and accessories dominate this category, reflecting Tamil Nadu's tech-savvy demographic. Seasonal discounts on platforms like Flipkart and Amazon significantly boost sales in this segment.
- **Groceries and Essentials:** With the rise of hyperlocal e-commerce platforms like BigBasket and Reliance JioMart, groceries and daily essentials have become a major category. Consumers value convenience, timely delivery, and regional product availability, such as locally grown spices and rice varieties.
- **Health and Wellness:** Post-pandemic, there's been a surge in demand for healthcare products, fitness equipment, and organic food. Tamil Nadu's consumers are increasingly prioritizing health-related purchases online.

## Payment Preferences

The payment methods preferred by Tamil Nadu consumers highlight a mix of technological adoption and trust factors:

- **UPI and Mobile Wallets:** Unified Payment Interface (UPI) systems like Google Pay, PhonePe, and Paytm are widely used due to their ease of use, security features, and integration with bank accounts. Mobile wallets are especially popular among younger demographics and urban consumers.
- **Cash on Delivery (COD):** COD remains a preferred payment option, particularly in rural areas, where trust in online platforms is still developing. It allows consumers to inspect products before committing to the purchase.
- **EMI Options:** For high-value products like electronics and appliances, Equated Monthly Installment (EMI) schemes offered by banks and platforms are a key enabler for middle-income households.

## Regional Preferences

Tamil Nadu's consumers display a strong affinity for local products and brands, reflecting a deep-rooted cultural pride:

- **Preference for Local Brands:** Regional brands offering traditional food items, ethnic wear, and handcrafted goods perform well. For example, products like Kanchipuram silk sarees and Madurai jasmine are highly sought after.
- **Focus on Localized E-commerce Platforms:** Tamil Nadu consumers increasingly turn to regional e-commerce platforms that cater to their

unique needs. These platforms often feature Tamil language interfaces, local goods, and region-specific delivery options.

- **Organic and Sustainable Products:** There is growing interest in organic groceries and eco-friendly products, driven by an increased awareness of sustainability.

#### Language Preferences

Language plays a crucial role in influencing Tamil Nadu's e-commerce consumer behavior:

- **Tamil Language Interfaces:** Consumers appreciate platforms that offer Tamil language support, enabling a more inclusive and user-friendly shopping experience. This is especially important in rural areas where Tamil is predominantly spoken.
- **Localized Customer Support:** Platforms that provide customer service in Tamil are favored, as they build trust and enhance communication.
- **Marketing Campaigns:** Advertisements and promotions in Tamil resonate strongly with the audience, creating a sense of relatability and authenticity.

#### Festive Seasons and Flash Sales

Festive seasons and promotional events are critical periods for e-commerce in Tamil Nadu, driving a surge in consumer spending:

- **Pongal and Deepavali:** These festivals witness a sharp rise in online shopping, with consumers purchasing gifts, clothing, and home appliances. Platforms often launch special sales tailored to these occasions.
- **Flash Sales and Mega Discounts:** Events like the Amazon Great Indian Festival and Flipkart Big Billion Days see heavy participation, as consumers wait for these sales to purchase high-value items at discounted prices.
- **Traditional Product Demand:** During festivals, there's a spike in demand for traditional products like silk sarees, gold jewelry, and festive food items.

#### Role of Culture and Localization

Tamil Nadu's e-commerce market is profoundly shaped by its rich cultural heritage and the increasing need for localization. The deep-rooted traditions and unique preferences of Tamil consumers make it essential for e-commerce platforms to adapt their strategies to cater to the region's specific demands. Tamil Nadu's culture, marked by its emphasis on tradition, festivals, and regional pride, significantly influences consumer behavior in the e-commerce space:

##### **Preference for Traditional Attire:**

- Tamil Nadu consumers often prioritize traditional clothing such as Kanchipuram silk sarees, dhotis, and veshtis, especially during festivals and weddings. E-commerce platforms see a

surge in sales of these items during festive seasons like Pongal, Deepavali, and Tamil New Year.

- Many shoppers also prefer brands that incorporate traditional motifs or use handwoven techniques, reflecting a blend of modern convenience and cultural authenticity.

#### **Festival Shopping:**

- Festivals play a crucial role in driving online sales in Tamil Nadu. Consumers purchase everything from ethnic wear and jewelry to home appliances and gifts during these times.
- Platforms that align their promotions with Tamil Nadu's festival calendar often perform better in the region.
- Seasonal items like festive decorations, sweets, and pooja kits are in high demand during these periods.

#### **Cuisine and Food Preferences:**

- Tamil Nadu's love for its unique cuisine influences online grocery shopping trends. Consumers look for region-specific items such as traditional spices, millets, rice varieties like Ponni and Seeraga Samba, and ready-to-cook South Indian meals.
- E-commerce platforms catering to these preferences gain a competitive edge, especially among expatriate Tamil communities.

#### **Cultural Gifting Practices:**

- Tamil culture places a strong emphasis on gifting during festivals and family occasions. Items such as gold jewelry, sweets, and electronic gadgets are popular gift options, driving e-commerce sales during celebratory periods.

#### **Localization Strategies**

To succeed in Tamil Nadu's e-commerce market, platforms must integrate localization into their offerings. This includes tailoring interfaces, customer service, and product selections to meet the unique needs of Tamil consumers.

#### **Tamil-Friendly Interfaces:**

- Many platforms now provide interfaces in Tamil to enhance accessibility, especially for non-English-speaking users. A Tamil-language website or app not only simplifies navigation but also builds trust among local consumers.
- Examples include Amazon and Flipkart offering Tamil language options, allowing users to search for products, read reviews, and make purchases in their native language.

#### **Customer Service in Tamil:**

- Providing customer support in Tamil is crucial for resolving issues and building rapport with consumers. Platforms that offer Tamil-speaking agents for phone and chat support are better received by the local audience.
- This strategy is particularly effective in rural areas, where language barriers might otherwise deter online shopping.

**Local Product Selection:**

- Platforms that feature region-specific products—such as Madurai jasmine flowers, Tanjore paintings, and organic Tamil Nadu rice varieties—appeal to the local consumer base.
- Local artisans and small-scale producers are increasingly using e-commerce to sell their goods, creating a mutually beneficial ecosystem.

**Region-Specific Marketing Campaigns:**

- Marketing campaigns in Tamil, including advertisements on regional TV channels, social media, and print media, resonate strongly with the audience.
- Collaborations with Tamil Nadu celebrities or influencers further enhance the brand's relatability and appeal.

**Hyperlocal Delivery Networks:**

- Fast and reliable delivery is crucial in Tamil Nadu, particularly in semi-urban and rural areas. E-commerce platforms have partnered with local delivery services to ensure timely shipments, even to remote locations.

**Challenges in Consumer Adoption**

Despite the rapid growth of e-commerce in Tamil Nadu, several challenges hinder the full adoption of online shopping, particularly in rural and underserved areas. Addressing these issues is critical for e-commerce platforms to unlock the market's full potential.

**Trust Issues**

Trust remains one of the biggest barriers to e-commerce adoption in Tamil Nadu, particularly among first-time users and rural consumers.

**Concerns over Product Quality:**

- Many consumers are wary of receiving substandard or counterfeit products, especially in high-value categories like electronics, apparel, and jewelry.
- Lack of physical inspection before purchase makes some users hesitant to trust online platforms.

**Fake Reviews and Misleading Descriptions:**

- Consumers often rely on reviews to make purchasing decisions, but the prevalence of fake or biased reviews undermines confidence in e-commerce platforms.
- Misleading product descriptions or images that don't match the actual item further exacerbate trust issues.

**Refund and Return Policies:**

- Complicated or unclear refund processes deter many consumers from engaging with e-commerce. Delays in refunds or refusal to honor return policies create negative experiences, reducing trust in online shopping.

### Digital Divide

Tamil Nadu, like many other regions in India, faces a digital divide that limits e-commerce penetration in rural and semi-urban areas.

#### **Connectivity Issues:**

- Although Tamil Nadu has strong digital infrastructure, internet connectivity in remote areas remains inconsistent or slow, limiting access to online platforms.
- The absence of affordable high-speed internet in certain regions discourages regular e-commerce use.

#### **Digital Literacy Gaps:**

- A significant portion of the rural population lacks the digital literacy required to navigate e-commerce platforms effectively.
- Older generations and low-income households are particularly impacted, as they are less familiar with online shopping processes and digital payment methods.

### Logistics and Delivery Issues

Efficient logistics are critical for e-commerce success, yet delivery challenges in Tamil Nadu's remote regions continue to hinder consumer satisfaction and adoption.

#### **Delivery Delays:**

- Inadequate delivery networks in rural areas lead to frequent delays, discouraging consumers from relying on e-commerce platforms.
- During peak shopping seasons like Pongal and Deepavali, delivery backlogs exacerbate the problem, creating frustration among consumers.

#### **Limited Service Availability:**

- Some remote areas in Tamil Nadu are not serviced by major e-commerce platforms, leaving rural consumers without access to products available to urban counterparts.
- High delivery charges for remote locations further deter purchases.

#### **Reverse Logistics Challenges:**

- Returns and replacements are particularly challenging in rural areas, as reverse logistics networks are underdeveloped, causing delays and dissatisfaction.

Tamil Nadu's e-commerce market is evolving rapidly, driven by advancements in technology, changing consumer preferences, and the emergence of new business models. As platforms adapt to local demands, several key trends and opportunities are expected to shape the future of e-commerce in the state.

### Hyperlocal Platforms

The rise of hyperlocal e-commerce platforms is reshaping how consumers interact with online shopping in Tamil Nadu.

#### **Targeting Specific Regions:**

- Hyperlocal platforms focus on addressing the unique needs of smaller towns and rural areas by offering localized products and faster delivery.
- For example, platforms that cater to specific cities or districts, such as Coimbatore or Madurai, are gaining traction by understanding regional preferences.

#### **Partnerships with Local Businesses:**

- Collaborations with local retailers, farmers, and artisans enable hyperlocal platforms to offer products like fresh produce, traditional snacks, and handcrafted items.
- This model not only supports the local economy but also appeals to consumers seeking authentic, regional products.

#### **Efficient Delivery Systems:**

- By establishing micro-fulfillment centers and partnering with local delivery agents, hyperlocal platforms can ensure faster and more reliable service, even in semi-urban and rural areas.

#### Sustainability Focus

The growing awareness of environmental issues is influencing Tamil Nadu's consumers to seek eco-friendly and locally sourced products.

#### **Demand for Eco-Friendly Products:**

- Consumers are increasingly interested in products made from sustainable materials, such as biodegradable packaging, organic groceries, and reusable household items.
- E-commerce platforms that highlight their commitment to sustainability can attract environmentally conscious buyers.

#### **Support for Local Producers:**

- Tamil Nadu's rich tradition of artisanal goods and locally produced items creates opportunities for platforms to promote sustainable, handmade products. Examples include eco-friendly clothing, natural dyes, and organic foods sourced from local farmers.

#### **Green Logistics:**

- Implementing eco-friendly delivery methods, such as electric vehicles and reusable packaging, aligns with the growing emphasis on sustainability and can enhance brand reputation.

#### **Circular Economy Models:**

- Platforms may explore options like product rental services or buy-back programs for electronics and appliances, encouraging consumers to embrace a more sustainable approach to consumption.

#### Conclusion and Implications

##### Summary of Findings

This comprehensive analysis of consumer behavior trends in Tamil Nadu's e-commerce market reveals several key insights:

1. **Diverse Product Preferences:** Consumers in Tamil Nadu show a strong preference for fashion, electronics, groceries, and region-specific products, with local and traditional items such as silk sarees, ethnic wear, and regional food gaining significant traction.
2. **Payment Methods and Trust Issues:** UPI and mobile wallets dominate payment preferences, with Cash on Delivery (COD) still being a widely used option, particularly in rural areas. However, issues related to trust, including concerns about product quality, fake reviews, and returns, continue to impact e-commerce adoption.
3. **Cultural and Regional Influence:** Tamil Nadu's deep cultural ties influence purchasing decisions, with festivals, traditional attire, and regional products playing an important role in shaping consumer behavior. Local e-commerce platforms offering Tamil-language interfaces and customer support have been successful in catering to the state's unique needs.
4. **Digital and Logistics Gaps:** While internet penetration is improving, rural areas still face challenges in terms of connectivity and digital literacy, which slows down e-commerce adoption. Additionally, logistical challenges such as delivery delays in remote regions remain significant barriers.
5. **Emerging Trends:** Hyperlocal platforms, AI-driven personalization, and an increasing focus on sustainability are shaping the future of Tamil Nadu's e-commerce market. Local products, eco-friendly packaging, and personalized shopping experiences are growing priorities for consumers.

#### Implications for Stakeholders

1. **For Businesses:**
  - E-commerce businesses must prioritize cultural relevance and localization. Offering Tamil-language interfaces, promoting region-specific products, and aligning product offerings with local tastes will foster stronger customer engagement.
  - Trust-building initiatives such as clear return policies, verified product reviews, and guarantees of quality can help address consumer concerns and increase adoption.
  - Businesses should leverage AI tools for personalized recommendations and explore sustainable practices to appeal to environmentally conscious consumers.
2. **For Policymakers:**
  - Policymakers can play a pivotal role in fostering e-commerce growth by investing in digital literacy programs, particularly in rural areas, and enhancing internet connectivity across the state.
  - Incentives for local e-commerce ventures and support for regional logistics infrastructure can help bridge gaps in service delivery, especially in underserved areas.
3. **For Digital Platforms:**

- Platforms should expand their reach by offering hyperlocal services and products tailored to the regional preferences of Tamil Nadu. Partnerships with local artisans, producers, and small businesses can enhance product diversity and authenticity.
- Improving delivery networks, reducing shipping times, and adopting green logistics can increase customer satisfaction and loyalty.

#### Future Research Directions

To fully understand the evolving dynamics of Tamil Nadu's e-commerce market, future research could explore the following areas:

##### 1. **Longitudinal Studies:**

- Conducting long-term studies to track how consumer behavior evolves over time in response to changing technological, economic, and cultural factors will provide deeper insights into the future trajectory of the market.

##### 2. **Niche Markets and Segmentation:**

- Further research into niche consumer segments, such as rural women, senior citizens, or high-income urban professionals, can help businesses develop targeted marketing strategies and product offerings tailored to specific needs.
- Investigating the impact of emerging categories such as digital entertainment, online education, and virtual services in Tamil Nadu's market will provide valuable opportunities for expansion.

##### 3. **Technology Adoption:**

- Studies focusing on the adoption of newer technologies such as AR/VR in e-commerce, AI-powered customer support, and blockchain for secure transactions will be essential in understanding the next phase of e-commerce innovation in Tamil Nadu.

#### Conclusion

Tamil Nadu's e-commerce market is poised for significant growth, driven by an increasingly digital-savvy population, a rich cultural backdrop, and emerging trends in personalization and sustainability. However, challenges such as trust issues, digital literacy gaps, and logistical inefficiencies must be addressed to maximize the potential of this dynamic market. Stakeholders—businesses, policymakers, and digital platforms must collaborate to foster a more inclusive, efficient, and consumer-friendly e-commerce ecosystem. Future research into niche markets and technology adoption will be vital to sustaining long-term growth and ensuring that Tamil Nadu remains at the forefront of India's digital economy.

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**BEYOND FINANCIAL BURDEN: A BEHAVIOURAL  
ECONOMIC ANALYSIS OF ALCOHOL USE AND ITS  
DEVASTATING CONSEQUENCES**

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**Abstract:**

This study examines the socioeconomic dimensions and behavioral economics of alcoholism in Coimbatore, India, using data from 5,215 individuals with Alcohol Use Disorders (AUDs). The research reveals significant correlations between education levels, occupation types, and perceived economic consequences of alcoholism. Analysis shows that low-income groups spend up to 30% of their income on alcohol, perpetuating a poverty-addiction cycle. Behavioral economic patterns indicate stronger present bias and System 1 thinking among lower-income groups. Logistic regression analysis demonstrates that marital status (OR=3.334), educational qualification (OR=0.778), and occupational status (OR=1.672) significantly influence rehabilitation attitudes. Findings suggest the need for socioeconomically tailored interventions in addiction treatment.

**Keywords:** Alcohol Use Disorders (AUDs), Behavioural Economics, Socioeconomic factors, Social Norms, Economic Burden, Rehabilitation Preference

**Introduction:**

Alcoholism presents a significant public health challenge in Coimbatore, India, reflecting broader national concerns (NSSO, 2022). This research explores beyond the financial impact of alcoholism, examining the complex interplay of social norms, economic factors, and individual behaviours that

influence alcohol consumption and its consequences in Coimbatore's unique context.

The study employs behavioural economics principles to understand the mechanisms driving alcohol use and its associated hardships. Building on established research linking socioeconomic factors and demographic characteristics to alcohol consumption patterns across India (NSSO, 2022), this investigation examines these relationships within Coimbatore's sociocultural landscape.

Drawing from Banerjee et al.'s (2021) emphasis on personalized rehabilitation approaches, the research explores treatment preferences among individuals with Alcohol Use Disorders (AUDs) in Coimbatore. This understanding will inform the development of more effective, accessible treatment options and interventions promoting responsible drinking habits.

By analysing local data against national trends and examining the psychological and behavioural factors underlying alcohol dependence, this study aims to contribute to the development of targeted solutions that enhance community well-being and address the multifaceted challenges of alcoholism in Coimbatore.

### **Review of Literature**

The literature consistently demonstrates the substantial economic and social impact of alcohol abuse. Research indicates significant costs across healthcare, productivity losses, and social welfare (Babor et al., 2022). The World Health Organization (2023) emphasizes the effectiveness of alcohol-control policies, including taxation and regulation, in mitigating these impacts.

Psychological and behavioral factors play crucial roles in alcohol dependence. Mello, Kissin, & Begleiter (1978) highlight how reinforcement and conditioning contribute to excessive alcohol use, emphasizing the importance of understanding these mechanisms for treatment development. Studies by Corazzini et al. (2010) reveal how alcohol consumption impairs decision-making, leading to increased risk-taking and reduced altruism in economic contexts.

Long-term consequences of alcohol abuse include reduced earnings, elevated healthcare costs, and lower educational attainment (Cutler & Grossman, 1992). The WHO (2023) documents extensive health implications, including liver cirrhosis, cancer, and cardiovascular disease, contributing to substantial economic burdens.

While existing research provides valuable insights, several areas remain underexplored:

- The interaction between individual preferences, social norms, and economic incentives in driving consumption patterns
- Comprehensive quantification of indirect economic costs, including lost productivity and healthcare expenses
- Psychological and emotional factors contributing to alcohol dependence

- Perceived impacts on socio-economic factors, including family relationships and employment stability

Understanding these aspects is crucial for developing effective interventions. The WHO (2023) suggests that combining alcohol-control policies with public health campaigns and treatment programs can effectively reduce alcohol consumption and its negative consequences. Addressing these research gaps would enhance our understanding of alcohol use patterns and inform more targeted prevention and treatment strategies.

#### **Major Objectives of the Study**

- To examine the relationship between socio-economic factors (education, occupation, family income, and family size) and the perceived economic consequences of alcoholism among individuals with alcohol use disorders.
- To analyse the behavioural economic patterns of alcohol consumption across different income groups, focusing on present bias, System 1 thinking, and cognitive dissonance manifestations.
- To investigate the influence of demographic variables and drinking patterns on individuals' attitudes toward alcohol rehabilitation, with emphasis on age of initiation, marital status, and educational qualification.

#### **Methodology of the Study**

This study employed a multi-method approach to examine alcohol use and rehabilitation preferences in Coimbatore, India (2022-2023). Using venue-based convenience sampling, the research selected 10% of available establishments - 25 TASMALC shops and 9 private bars from 249 TASMALC shops and 93 licensed private bars. After data cleaning, the final sample comprised 5,215 valid responses from individuals with Alcohol Use Disorders (AUDs).

A pilot study with 500 participants preceded the main research to assess the reliability and validity of impact scales measuring alcoholism's effects across economic, social, psychological, family, and health domains. Using the split-half method, researchers refined the scale to 45 items, achieving good internal consistency (coefficient of 0.800439).

The analysis utilized various statistical methods:

- Percentages, bar charts, and pie charts to analyse socioeconomic background, health issues, drinking initiation age, and consumption frequency
- Ranking techniques to identify primary drinking reasons and consequences (scale: 1-most urgent to 7-least urgent)
- Likert scale questionnaire to assess alcoholism's impact across various domains and rehabilitation attitudes
- Chi-Square Tests to examine associations between:
  1. Economic status and socio-demographic characteristics
  2. Income and expenditure patterns (with and without alcohol expenses)

- Binary Logistic Regression to analyze rehabilitation preferences based on multiple factors:
  - Gender (Male, Female)
  - Current age
  - Marital status (Married, Unmarried, Separated)
  - Educational qualification
  - Occupational status (Non-Manual/Manual)
  - Family size
  - Income contribution percentage
  - Drinking initiation age
  - Drinking nature (Moderate, Binge, Heavy)

The regression model used a binary dependent variable (R) for rehabilitation attitude (1 for positive, 0 for negative). Coefficient values indicated impact direction and strength: positive coefficients showing direct relationships and negative coefficients showing inverse relationships.

This comprehensive methodological approach enabled thorough examination of alcohol use patterns and rehabilitation preferences in Coimbatore, revealing the complex interactions between social norms, economic factors, and individual behaviours contributing to AUDs.

### Results and Discussion

The study reveals that several socio-economic factors significantly impact the perceived economic consequences of alcoholism. Age, education, occupation, family income, family size, and age of initiation of drinking all influence an individual's economic status. Notably, education and occupation are strongly linked to economic well-being, suggesting that interventions to improve these areas could mitigate the negative economic effects of alcoholism. While gender and marital status did not show a significant influence, controlling adolescent drinking and promoting education could lead to increased income levels and a more favourable economic outlook for individuals struggling with alcoholism.

**Table1: Behavioural Economics and Alcoholism: A Socio-Economic Analysis of Perceived Economic Impact**

Variables	Perceived Impact of Alcoholism on the Economic Status of the Alcoholics	
	Unfavourable (in %)	Favourable (in %)
Entire Sample	54	46
<b>Gender</b> ( $\chi^2 = 1.177, p = 0.275$ )		
Male	54.2	45.8
Female	-	100.0
<b>Current Age</b> ( $\chi^2 = 7.184, p = 0.039$ )		
18-20	55.6	44.4
21-30	60.2	39.8
31-40	55.8	44.2

41-50	52.2	47.8
51-60	25.0	75.0
61-70	44.4	55.6
<b>Marital Status</b> ( $\chi^2 = 5.610, p = 0.061$ )		
Married	48.9	51.1
Unmarried	61.3	38.7
Separated	100.0	-
<b>Religion</b> ( $\chi^2 = 3.634, p = 0.163$ )		
Hindu	51.0	49.0
Christian	67.0	33.0
Muslim	50.0	50.0
<b>Education</b> ( $\chi^2 = 38.941, p = 0.00$ )		
Primary	75.5	24.5
High School	71.0	29.0
Higher Secondary School	60.0	40.0
Diploma	30.9	69.1
Graduation	26.3	73.7
Post Graduation	84.6	15.4
Students	40.0	60.0
<b>Occupation</b> ( $\chi^2 = 37.152, p = 0.00$ )		
Non-Manual High Level	22.0	78.0
Non-Manual Medium Level	35.0	65.0
Non-Manual Low Level	57.0	43.0
Manual Skilled Level	83.0	17.0
Manual Unskilled Level	85.0	15.0
<b>Level of Family Income</b> ( $\chi^2 = 6.582, p = 0.037$ )		
Low	56.6	43.4
Middle	54.6	45.4
High	76.2	23.8
<b>Family Size</b> ( $\chi^2 = 0.979, p = 0.043$ )		
Below Average	55.6	44.4
Average	53.8	46.2
Above Average	50.0	50.0
<b>Age of Initiation of Drinking</b> ( $\chi^2 = 6.901, p = 0.075$ )		
15-18	22.0	78.0
18-25	52.0	48.0
25-35	66.0	34.0
35-45	50.0	50.0

*Source: Primary Data*

Table 1 provides valuable insights into the relationship between socio-economic variables and the perceived impact of alcoholism on economic status. From a behavioural economics perspective, the table suggests several key factors. Individuals in certain socio-economic groups (For instance,

younger individuals, those with lower education levels) may be more likely to exhibit present bias, prioritizing short-term gratification (alcohol consumption) over long-term financial benefits. This behaviour may be influenced by System 1 thinking, which relies on emotional responses rather than rational calculations. Individuals struggling with alcoholism may experience cognitive dissonance to justify their behaviour, particularly if it conflicts with their desired economic outcomes. This could involve rationalizing their choices or downplaying the negative consequences. Social norms and peer pressure can influence alcohol consumption patterns, particularly among certain age groups and social circles. These factors contribute to the perceived impact of alcoholism on economic status.

Table 2: MONTHLY PER CAPITA INCOME AND EXPENDITURE BY LEVEL OF FAMILY INCOME

Level of family income	Monthly per capita expenditure (Rs.)	Proportion of income spent on Consumption (%)	Monthly per capita income (in Rs.)		Potential increase in disposable income	Burden on monthly household expenditure	
			With alcohol consumption	Without alcohol consumption		With alcohol consumption	Without alcohol consumption
Low	2602	89	2338	2759	421	-264	157
Middle	4501	63	7218	7846	628	2717	3345
High	10007	50	22792	24439	1647	12785	14432

Source: Computed from Primary Data

The table 2 reveals that alcohol consumption significantly impacts the economic well-being of low-income families, while high- and middle-income groups demonstrate greater resilience. For low-income households, abstaining from alcohol consumption leads to a reduction in monthly debt burden (-264) and an increase in per capita disposable income (157). This suggests that addressing alcohol abuse among low-income individuals could significantly improve their financial situation and overall well-being. Moreover, assisting individuals in overcoming alcohol addiction can create a Pareto-optimal outcome, where their economic status improves without negatively affecting anyone else. This highlights the importance of implementing strategies to support individuals struggling with alcoholism, ultimately leading to enhanced economic and social welfare for all.

Table 3: Behavioural Economics and Alcohol Consumption: A Comparative Analysis by Income Level

Family Income Level	Present Bias (Short-term vs. Long-term)	System 1 Thinking (Emotional vs. Rational)	Cognitive Dissonance (Justifying Behaviour)	Economic Impact
Low	High	High	High	Significant negative
Middle	Moderate	Moderate	Moderate	Moderate negative
High	Low	Low	Low	Minimal negative

Table 3 provides a clear framework for understanding the relationship between alcohol consumption and economic well-being, based on behavioural economics principles. The analysis is conducted across three income levels:

low, middle, and high. Individuals in lower income brackets are more likely to exhibit present bias, prioritizing short-term gratification (alcohol consumption) over long-term financial benefits. Emotional decision-making (System 1 thinking) is more prevalent among lower-income individuals, leading to impulsive choices that may negatively impact economic outcomes. Lower-income individuals may justify alcohol consumption to avoid negative feelings, reinforcing harmful behaviours. The combination of present bias, System 1 thinking, and cognitive dissonance results in a significant negative economic impact for low-income families, while the impact is moderate for middle-income families and minimal for high-income families.

**Table 4: Proportion of Income Spent on Alcohol by Income Level**

Level of Family Income	Proportion of Income Spent on Alcohol (in percentage)				
	Up to 10%	10-20%	20-30%	30% and above	Total
Low	51	32	12	5	100
Middle	63	27	8	2	100
High	77	23	-	-	100
Students	92	8	-	-	100
Unemployed	80	20	-	-	100
Total	62	27	8	3	100

*Source: Primary Data*

Table 4 provides valuable insights into the relationship between income level and alcohol consumption patterns. From a behavioural economics perspective, the table suggests several key factors. Low-income families are more likely to exhibit present bias, prioritizing short-term gratification (alcohol consumption) over long-term financial stability. This behaviour may be influenced by System 1 thinking, which relies on emotional responses rather than rational calculations. Individuals who spend a significant portion of their income on alcohol may experience cognitive dissonance to justify their behaviour. This could involve rationalizing their choices or downplaying the negative consequences. Low-income families may have limited options for spending, leading them to allocate a larger proportion of their income to alcohol. Higher-income families may have more disposable income, allowing them to spend less on alcohol. Social norms and peer pressure can influence alcohol consumption patterns, particularly among students and unemployed individuals.

A potentially vicious cycle of poverty and addiction was also identified. The high prevalence of heavy drinking among low-income groups suggests that alcohol dependence can trap individuals in a cycle of financial hardship. Alcohol abuse can hinder educational attainment and career prospects, limiting opportunities for upward mobility. This reinforces the need for social programs that offer educational support, job training, and financial assistance to help individuals break free from this cycle. By providing individuals with



the resources and opportunities to improve their economic situation, we can help them reduce their reliance on alcohol as a coping mechanism. Beyond financial strain, the study also reveals concerning behavioural patterns linked to AUDs. The equal spending on alcohol and necessities suggests impulsive purchasing behaviour, jeopardizing the ability to maintain a decent standard of living. Cognitive behavioural therapy (CBT) could be a valuable tool in helping individuals with AUDs develop healthier coping mechanisms and improve their decision-making skills.

Over half of the respondents reported experiencing decreased work productivity due to alcohol dependence, potentially leading to job loss or lower income. Additionally, the study suggests a correlation between alcohol dependence and debt accumulation. These findings highlight the multifaceted impact of AUDs, affecting not only financial well-being but also work performance and overall quality of life. Workplace interventions, such as employee assistance programs and educational workshops on alcohol abuse, could be implemented to help employees who are struggling with AUDs.

#### **Factors Influencing Alcohol Consumption Patterns**

**Table 5: Age of Alcohol Initiation by Influential Factor**

<b>Influential factor</b>	<b>Age of Initiation</b>				<b>Total</b>
	<b>15-18</b>	<b>18-25</b>	<b>25-35</b>	<b>35-45</b>	
<b>Friends</b>	2	71	25	2	100
<b>Self-Persuasion</b>	8	63	26	3	100
<b>Relatives</b>	8	67	25	-	100
<b>Parents</b>	17	33	50	-	100
<b>Total</b>	<b>4</b>	<b>68</b>	<b>26</b>	<b>2</b>	<b>100</b>

*Source: Computed from Primary Data*

These findings align with behavioural economic theories that emphasize the role of social norms, peer pressure, and individual decision-making in shaping alcohol consumption patterns. Early initiation may be influenced by factors, including social conformity, experimentation, and the desire to fit in with peers. The high prevalence of early initiation highlights the need for effective prevention programs targeting adolescents and young adults to delay the onset of alcohol use. Interventions that address social norms and peer pressure can be particularly effective in preventing early alcohol initiation. Understanding the role of self-persuasion in alcohol initiation can inform interventions that target individuals' beliefs and attitudes about alcohol.

#### **Factors Influencing Alcohol Consumption**

The following table presents the respondents' rankings of various factors that influenced their decision to consume alcohol. A behavioural economic perspective suggests that these factors may reflect underlying motivations, preferences, and social influences that drive alcohol consumption. By

understanding these factors, we can gain insights into the decision-making processes that lead individuals to engage in alcohol use.

**Table 6: Ranking on Factors Influencing Alcohol Consumption**

S. No.	Factors	Rank
1	Family problems	I
2	Peer pressure	II
3	Financial crisis	III
4	Failures in life	IV
5	Social Status	V
6	Pass time	VI
7	Unemployment	VII

*Source: Computed from Primary Data*

Family problems were ranked as the most significant factor influencing alcohol consumption by the respondents. This suggests that personal and familial challenges play a crucial role in driving individuals to seek solace in alcohol. Peer pressure was ranked second, indicating that social influences and conformity to peer norms are also important determinants of alcohol use. Financial crises and unemployment were ranked among the top factors, highlighting the potential impact of economic stressors on alcohol consumption. Failures in life and social status were also identified as factors influencing alcohol use, suggesting that personal challenges and a desire for social validation may contribute to drinking behaviour.

These findings align with behavioural economic theories that emphasize the role of social influences, cognitive biases, and emotional factors in shaping decision-making. The prominence of family problems and peer pressure suggests that social norms and external factors play a significant role in alcohol consumption. Economic hardships and personal struggles may reflect underlying motivations and coping mechanisms that drive individuals to seek relief through alcohol use.

#### **Perceived Consequences of Alcoholism**

The table below presents the respondents' rankings of the perceived consequences of alcoholism. By understanding the consequences as perceived by individuals struggling with alcohol abuse, we can gain insights into the factors that motivate them to seek help and the potential impact of interventions.

**TABLE 7: CONSEQUENCES OF DRINKING**

S. No	Perceived Consequence	Rank
1	Economic instability	I
2	Disrespect in the family	II
3	Low status in the Society	III
4	Low efficiency at work	IV
5	Low self esteem	V
6	Health hazards	VI
7	Unpleasant behaviour	VII

8	Disobedience of law and order	VIII
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Source: Computed from Primary Data

Respondents ranked economic instability as the most significant consequence of alcoholism, highlighting its severe impact on their lives. Disrespect in the family and low status in society were also perceived as major consequences, emphasizing the social and interpersonal repercussions of alcohol abuse. Health hazards, low self-esteem, and unpleasant behaviour were ranked as additional negative consequences, indicating the detrimental effects of alcoholism on individuals' physical and mental health. Disobedience of law and order was ranked as a significant concern, suggesting the potential legal and social consequences of alcohol abuse.

These findings align with behavioural economic theories that emphasize the role of social norms, cognitive biases, and emotional factors in shaping decision-making. The perceived consequences of alcoholism reflect the social, economic, and personal costs associated with excessive alcohol use. Understanding these consequences can help individuals make informed decisions about their drinking behaviour and seek appropriate support.

### Health Consequences of Alcohol Consumption Patterns

This table examines the relationship between different drinking patterns (moderate, binge, and heavy) and the prevalence of various health problems among the respondents. A behavioural economic perspective suggests that these health outcomes may be influenced by the decision-making processes and cognitive biases that underlie alcohol consumption. By analysing this data, we can gain insights into the potential health consequences of excessive alcohol use and inform the development of effective prevention and treatment strategies.

**Table8: Health Consequences of Alcohol Consumption Patterns**

Health problem	Alcohol Consumption Pattern			Grand Total
	Moderate Drinkers	Binge Drinkers	Heavy Drinkers	
Head ache	8	27	65	100
Cold	8	29	63	100
Cough	9	29	63	100
Bone/ joint ailments	5	30	65	100
Breathing Problems	4	22	74	100
Sleep disorders	4	25	71	100
Pancreatitis/Gastritis	3	29	68	100
Chronic Liver Diseases	5	16	79	100
Sexual/Reproductive disorders	10	26	64	100

The table 8 demonstrates a strong correlation between heavy drinking patterns and a higher prevalence of various health problems. Individuals who engage in heavy drinking are significantly more likely to experience health issues compared to moderate or binge drinkers. These common ailments are relatively evenly distributed across all drinking patterns, suggesting that they may be influenced by factors beyond alcohol consumption. More severe health problems, such as bone/joint ailments, breathing problems, sleep disorders, pancreatitis/gastritis, chronic liver diseases, and sexual/reproductive disorders, are more prevalent among heavy drinkers. The data suggests a dose-dependent relationship between alcohol consumption and health risks. As the frequency and intensity of drinking increase, the likelihood of experiencing severe health problems also rises.

These findings align with behavioural economic theories that emphasize the role of decision-making processes and cognitive biases in shaping health outcomes. Heavy drinkers may be more likely to engage in risky behaviours and neglect their health, leading to a higher prevalence of chronic health conditions.

### **Rehabilitation**

Behavioural economics suggests that individuals' attitudes and behaviours are influenced by a complex interplay of cognitive, emotional, and social factors. In the context of alcohol rehabilitation, a positive attitude towards rehabilitation can be seen as a crucial behavioural intention that can lead to positive behavioural changes.

This section of the study aims to investigate the attitudes of respondents towards alcohol rehabilitation, focusing on their willingness to give up the habit, awareness of medical treatments, lifestyle changes, cooperation with support systems, mindfulness practices, and involvement in social activities. By understanding these factors, we can gain valuable insights into the psychological and behavioural mechanisms that underpin successful rehabilitation.

Using a five-point Likert scale, respondents' attitudes were measured across these dimensions and were categorized as either positive or negative based on their overall score. A positive attitude indicates a greater willingness to change their drinking habits, while a negative attitude suggests a lower inclination.

To explore the relationship between attitudes and socio-economic factors, results were compared with demographic and socio-economic variables of the participants (Table 11). This analysis will help identify potential barriers and facilitators to rehabilitation, providing valuable information for developing more effective interventions.

**Table9: Relationship Between Attitudes Towards Alcohol Rehabilitation and Socio-Economic Factors**

Variables	Attitude of Alcoholics on the Rehabilitation Aspect	
	Positive (in percentage)	Negative (in percentage)

Entire Sample	54	46
<b>Current Age</b> ( $\chi^2 = 26.919$ , $p = 0.000$ )		
18-20	11.1	88.9
21-30	30.1	69.9
31-40	55.8	44.2
41-50	69.5	30.4
51-60	62.5	37.5
61-70	55.6	44.4
<b>Marital Status</b> ( $\chi^2 = 39.533$ , $p = 0.000$ )		
Married	63.5	36.5
Unmarried	80.0	20.0
Separated	100.0	-
<b>Religion</b> ( $\chi^2 = 5.741$ , $p = 0.057$ )		
Hindu	50.9	49.1
Christian	42.5	57.5
Muslim	16.7	83.3
<b>Education</b> ( $\chi^2 = 51.373$ , $p = 0.00$ )		
Primary	26.5	73.5
High School	35.5	64.5
Higher Secondary School	36.7	63.3
Diploma	69.1	30.9
Graduation	94.7	5.3
Post Graduation	7.7	92.3
Students	20.0	80.0
<b>Occupation</b> ( $\chi^2 = 65.459$ , $p = 0.00$ )		
Non-Manual High Level	78.6	21.4
Non-Manual Medium Level	74.5	25.5
Non-Manual Low Level	71.4	28.6
Manual Skilled Level	41.7	58.3
Manual Unskilled Level	23.0	77.0
<b>Level of Family Income</b> ( $\chi^2 = 18.414$ , $p = 0.00$ )		
Low	69.8	30.2
Middle	43.3	56.7
High	19.0	81.0
<b>Family Size</b> ( $\chi^2 = 0.826$ , $p = 0.662$ )		
Below Average	55.6	44.4
Average	46.2	53.8
Above Average	50.0	50.0
<b>Age of Initiation of Drinking</b> ( $\chi^2 = 4.305$ , $p = 0.040$ )		
15-18	33.3	66.7
18-25	44.2	55.8
25-35	56.4	43.6

35-45	75.0	25.0
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*Source: Primary Data*

As shown in Table 9, younger individuals aged 20-30 may be more resistant to rehabilitation efforts. This could be attributed to various factors, such as cognitive biases, social pressures, or limited understanding of the long-term consequences of alcohol abuse. On the other hand, individuals with higher educational attainment may be more likely to adopt healthier behaviours, including seeking rehabilitation, due to their greater knowledge, problem-solving skills, and access to resources.

Furthermore, the age at which individuals begin drinking can influence their attitudes towards rehabilitation. Those who initiate drinking later in life may have developed stronger coping mechanisms or have experienced fewer negative consequences, making them more open to change. Conversely, individuals who start drinking at a younger age may have become accustomed to alcohol as a coping strategy, making it more difficult to quit.

Socio-demographic factors such as marital status, religion, education, occupation, and income level can also play a role in rehabilitation outcomes. These factors may influence individuals' beliefs, values, and social support networks, which can ultimately impact their willingness to change their drinking behaviour. However, gender and family size do not appear to have a significant effect on rehabilitation attitudes or outcomes in this study.

These findings highlight the importance of addressing the underlying psychological, social, and economic factors that contribute to alcohol abuse. By tailoring rehabilitation programs to meet the specific needs and circumstances of individuals, we can increase the likelihood of successful recovery and improve the overall well-being of those affected by alcohol addiction.

### **IMPACT OF SOCIO-ECONOMIC AND DEMOGRAPHIC VARIABLES ON REHABILITATION**

A logistic regression analysis was conducted to investigate the relationship between socio-economic, demographic, and family variables on rehabilitation outcomes. This statistical technique allowed for modeling the probability of successful rehabilitation as a function of these factors. Given the binary form of the impact of alcoholism on the rehabilitation aspect, the logistic regression is to model the log-odds of the likelihood of rehabilitation as a function of chosen socio-economic, demographic, family variables.

The estimated rehabilitation model is given as follows:

$$R = \beta_0 + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + \beta_4 X_4 + \beta_5 X_5 + \beta_6 X_6 + \beta_7 X_7 + \beta_8 X_8 + \beta_9 X_9$$

Where,

- R = Rehabilitation dummy, taking value one for positive attitude and zero for otherwise
- X<sub>1</sub> = Current age
- X<sub>2</sub> = Marital status (Married, Unmarried, Separated)
- X<sub>3</sub> = Educational qualification

- X<sub>4</sub> = Occupational status (Non-Manual and Manual)
- X<sub>5</sub> = Family size (Small, Medium, Large)
- X<sub>6</sub> = Proportion of alcoholics income to the family income (in Percentage)
- X<sub>7</sub> = Age of initiation of drinking
- X<sub>8</sub> = Nature of Drinking (Moderate, Binge and Heavy Drinkers)

The results of all the above logit model are presented in Table 10.

**Table 10: Impact of Socio-Economic, Demographic, Family Variables, and Nature of Drinking on Rehabilitation**

Variables	Exp(B)
Constant	3383014.441
Current Age	1.064
Marital status	3.334*
Educational Qualification	0.778*
Occupation Status	1.672*
Family Size	1.161
Proportion of Alcoholic's Income	0.998
Age of Initiation of Drinking	0.636
Types of Drinking	1.455*

\*P < 0.05

It is evident from the table 10 that the attitude of rehabilitation and marital status, educational qualification, occupational status and types of drinking is statistically significant. The probability of increase in the rehabilitation attitude of the alcoholics is possible if the positive attitude of the alcoholics on the marital status is increased by 3.334 times, educational qualification by 0.778 times, occupational status by 1.672 times, thus the positive rehabilitation aspect influences the socio-economic variables and nature of drinking of the alcoholics as perceived by them. Table 10 demonstrates the significant influence of marital status, educational qualification, occupational status, and types of drinking on individuals' attitudes towards rehabilitation. These findings highlight the importance of considering these factors when designing and implementing effective rehabilitation programs. Specifically, individuals who are married, have lower educational qualifications, or work in certain occupations may be more likely to seek help and engage in rehabilitation efforts. Additionally, the type of drinking patterns individuals engage in can also influence their attitudes towards recovery.

These results suggest that by addressing the underlying psychological, social, and economic factors that contribute to alcohol abuse, rehabilitation programs can be tailored to meet the specific needs and circumstances of individuals, increasing the likelihood of successful outcomes.

## **Conclusion**

This study on alcoholism in Coimbatore, India, reveals the complex interplay of social, economic, and behavioral factors contributing to Alcohol Use Disorders (AUDs). The high prevalence of heavy drinking, particularly among low-income groups, underscores the urgent need for targeted interventions. The research highlights the significant economic burden on families and the broader societal costs of alcoholism.

Key findings emphasize the importance of addressing social norms, enhancing education, and providing stable employment opportunities to combat alcohol abuse. The positive correlation between higher education, stable jobs, and willingness to seek rehabilitation offers a pathway for effective interventions.

To address the multifaceted challenges of alcoholism, the present research recommends implementing comprehensive strategies including:

1. Tailored education programs
2. Workplace interventions
3. Accessible and affordable rehabilitation services
4. Family-based support systems
5. Economic empowerment initiatives

By adopting a holistic approach from the behavioral economics, the society should work towards mitigating the devastating impacts of alcoholism and fostering a healthier, more prosperous community.

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#### **Disclosures and Declarations**

##### **Conflict of Interest**

This research is a single author study hence, the corresponding author states that there is no conflict of interest.

##### **Competing interests**

The author declares that, to the best of her knowledge, she has no personal, professional, or financial interests that could be perceived as influencing the research presented in this manuscript. The author has reviewed this competing interest statement and agree with the content.

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##### **Informed Consent to Participate**

Following a detailed explanation of the research objectives, procedures, potential risks and benefits, written informed consent was obtained from all participants. All participants were also explicitly informed of their right to withdraw from the study at any point.



**THE FALIURE OF INDIAN CRIMINAL JUSTICE  
SYSTEM: MISCARRIAGE OF JUSTICE DUE TO FALSE  
PROSECUTION**

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**Abstract**

This paper delves into the critical issue of false prosecution within the Indian criminal justice system, emphasizing its detrimental impact on justice delivery and the rights of individuals. By examining the concept of false prosecution, procedural errors, and the selective biases that contribute to such miscarriages of justice, the paper highlights the systemic failures in law enforcement, judicial oversight, and investigative processes.

Drawing from jurisprudential principles, the study explores the evolution and application of the concept of "due process" in India and its divergence from global legal frameworks. It underscores how procedural lapses, discriminatory practices, and wrongful convictions undermine the foundational principles of fairness, equality, and natural justice enshrined in the Indian Constitution.

Through an analysis of landmark cases, such as those involving KewasiHedme, Maruti factory workers, and Aarushi Talwar, the paper reveals the human cost of false prosecutions, including the psychological, social, and financial ramifications for victims and their families. Additionally, it addresses the lack of adequate compensation mechanisms and the urgent need for legislative reforms to prevent such injustices.

The paper concludes by advocating for a holistic approach to reform, including institutional accountability, procedural safeguards, and public

awareness initiatives, to restore public trust and ensure the equitable administration of justice. This research contributes to the ongoing discourse on safeguarding individual rights and enhancing the credibility of the Indian criminal justice system.

## **INTRODUCTION**

Paul Roberts and Adrian Zuckerman, in their book *Criminal Evidence*, –acquitting the innocent and convicting the guilty, dealing with the prosecution and defence fairly, recognizing human rights (especially the right to a fair trial), respecting the interests of witnesses, victims and jurors, ensuring that the court has the information it needs to make properly informed decisions, and dealing with cases efficiently, expeditiously and proportionately in the light of their gravity and complexity is as serviceable as the primary criteria of justice in criminal adjudication as one is likely to find in any philosophical treatise on the subject.

### **1.1 JURISPRUDENCE BEHIND THE CONCEPT**

The criminal justice system consists of three major institutions- law enforcement agencies, courts, and corrections. Each one of these components of the system are responsible collectively to safeguard the society, maintain law and order and avert the rising incidence of crime. The police as law enforcement agency are responsible for controlling crime and maintaining order. They also play the pivotal role as investigative authorities. The courts are responsible for judging the suspected offender by determining innocence or guilt. The prosecution and defence are integral part of this sub-system.

### **VIOLATION OF DUE PROCESS OF LAW**

The Constitution of India, 1950 does not explicitly mention the expression of due process of law although it is expressly mentioned in the constitution of the United States of America. The makers of the Indian constitution deliberately omitted using the term “due process of law”, and instead incorporated the term –procedure established by law in Article 21 of the constitution. However, despite this omission, the Supreme Court of India has always tried to interpret Article 14 and Article 21 in light of due process. Thereby Indian judiciary acquired vast power to supervise and invalidate any union or state action, whether legislative or executive or of any public authority perceived by the court to be arbitrary or unreasonable. The process of realization of justice over the period has transitioned from savage and crude procedure of law into refined and civilized procedure. Further due process concept has strengthened procedure of law by integrating all its components and by addressing each of them with the principle of equality and fairness.

The case of Punjab and Haryana High Court reveals the case of wrongful prosecution which shows the biasness. The young woman at 17 (Kewasi Hedme) was arrested for Naxal offence, kept in jail (2008-2015), finally acquitted in April 2015. Her name was not in *FIR*. The incident of the Maruti

factory, where one manager died, 148 workers were prosecuted for fire and riots in the factory. 117 were acquitted. The witnesses were not able to identify any of the workers.

The nature of the state is also very important. The case of the *Arushi Talwar* is very important in this regard. Malicious prosecution was first defined in 2007. Section-211, IPC which is subject to Sec-195 of CRPC, deals with wrongful prosecution. Sec-18, NHRC also deals with the same. (Girija V Uma Shankar), deals with the reasonable and the probable cause to deal with the prosecution. In England, there are two tests which suppress the cases of wrongful prosecution.

### **DISCRIMINATORY APPROACH AND SELECTIVE BIAS**

False here refers to the consequences from which it appears that proper laws don't seem to be followed while "conducting investigation, recording confessions, identification of the accused by the witness and also the right to counsel", and when such prosecution of accused appears to be prejudice, biased and unfair or not in line with the constitutional provisions. Prosecution here means "the post adjudication stage in which either the 'trial court' or the 'first appellate court' has adjudicated false the case". A prosecution could also be categorized as false for following more reasons:

1. There have been some errors in procedure that violated the convicted person's rights.
2. The one who is convicted is factually innocent of the charges.

According to Duhaime's dictionary, "a false prosecution is a prosecution of a person accused of a crime which, in the result of the subsequent investigation, proves erroneous", the following is also included in the definition is the individual who have committed the act and planning of crimes however whose prosecution were obtained in violation of constitutional or different procedural rights. When such innocent respondent is found guilty in criminal proceedings or once they coerced to confess to confess to the crimes they didn't even committed so as to avoid the death sentence or imprisonment for life, when such innocent defendant spends years in prison or under trial, unfair penalties will result. Various investigations explored that a large proportion of innocent under trial prisoners who endanger their lives in prisons suffers from serious mental health problems, including anxiety disorders and post-traumatic stress, which don't seem to be very casual. After spending years of life in prisons, the life of such victims becomes much more miserable after their release which makes it difficult to rehabilitate them into their normal life. Although many states still don't have any scheme for providing financial compensation to such victims and to their family. Due to all this the requirement of providing financial compensation becomes much more important because there is no other way to recover money from the police or prosecutors. As it's not only the need of the individual but also of his family in whose absence they suffered both financially and emotionally.

The cases of these types are very rare but once such comes into light it cuts the wire of trust between public and criminal justice system.

The term 'false' in common parlance means not true. In the legal sense, it refers to a "false act done intentionally without just cause or excuse." The term prosecution means "a proceeding in a court of law charging a person with a crime "for the offence person has done. 'False Prosecution' means" a prosecution on a charge of crime, which is not true, erroneous, and not correct against the such person where prosecutor's sense of duty and right is been violating the normal rights of the person. It is a common misconception that false prosecution of offence are common, yet the suggestion that survivors frequently claim that they have been falsely prosecuted when they have not done the offence. In particular, the accused of several offences should be entitled to the same anonymity as complainers and are linked with claims and allegations of this kind of false prosecution, and the victim accounts of their experiences of falsely prosecuted should be treated with scepticism.

These ideas have sometimes been amplified by individual police officers, by the innocent rights movement, and by popular culture, where references to innocent 'crying for falsely prosecuted' have gained much credence in recent years and done a great deal of damage. There is no research basis for these assumptions, though their grip within popular discourse on false prosecution, which is in some quarters considerable, as the resultant damage to survivors and their chances of obtaining justice. It is a cynicism which has no equivalent in any other crime type, and research undertaken in recent years has revealed that false complaints are now more common for false prosecution, than they are for other crimes. The truth is that false allegations of any offence occur with more frequency than they do for other crimes, and in order to gain a full understanding of the facts, we must look at cases in detail and ask the right questions. So statistics purporting to record false prosecution of offence often include cases which were 'no crime' has been done. This conflation pushes up the figure for false prosecution, skewing the picture significantly. The grounds under which a case may be seen that 'no-crime' has been done do include false prosecution, but there are other and complex factors which may also lead to this designation, and it is important that these are applied consistently. In some cases where there is 'no crime' and no evidence was found, often following a period of complete incapacity on the part of the alleged victim, the initial suspicion either having been raised by them or by someone else on their behalf.

In everyday speech, 'False prosecution and 'miscarriages of justice' are used interchangeably. They are frequently interpreted to refer to the situation where someone is prosecution for a crime they did not commit. However, when someone is prosecution, four possibilities arise. The right (i.e., guilty) person could be prosecution, and through correct procedures (i.e., the right process), the right person could be prosecution through incorrect procedures (i.e., the false process), the wrong (i.e., innocent)

person could be prosecution through correct procedures, or the wrong person could be prosecution through incorrect procedures. A 'false prosecution' could therefore refer to the wrong person being prosecuted, or where a prosecution is technically 'false' because it was obtained unfairly, using incorrect procedure.

'False' is a slightly archaic word which connotes injustice over and above a mere error (which would be described as 'not true', 'incorrect' or 'erroneous'). Though this makes it fitting for someone prosecution of a crime of which they were innocent, the term 'false prosecution' is a legal term. In criminal law, where a prosecution for a serious offence is appealed, the court's test for whether to allow it (and quash the prosecution) is whether it thinks 'that the prosecution is untrue'. If the prosecution is concluded to be not true, the prosecution must be quashed and a retrial may, however, be ordered. The statute does not define what is 'not true' in IPC. The wording is succinct yet deliberately wide. In *R v. Pearson* [1999], Lord Bingham C.J. stated, 'In some cases not true will be obvious, as for example here it appears that someone other than the appellant committed the crime and the appellant did not, or where the appellant has been prosecuted of an act that was not in law a crime, or where a prosecution is shown to be vitiated by serious unfairness in the conduct of the trial or significant legal misdirection, or where the jury verdict, in the context of other verdicts, defies any rational explanation'. However, it is also noted the commonality of, 'Cases where the court, although by no means persuaded of an appellant's innocence, is subject to some lurking doubt or uneasiness whether an injustice has been done, If, on consideration of all the facts and circumstances of the case before it, the court entertains real doubts whether the appellant was guilty of the offence of which he has been prosecuted, the court will consider the prosecution not true. In these less obvious cases the ultimate decision of the Court of Appeal will very much depend on its assessment of all the facts and circumstances'. From the description, 'not true' applies to both categories of 'false prosecution' which is whether a factually innocent person has been falsely prosecuted, or whether procedural errors occurred before or during trial has been done. Even though both of these categories are covered, the Court can also consider a false prosecution and not true, if it has a 'lurking doubt or uneasiness' in the procedural aspects about whether an injustice has been done. This can occur even where the Court is not persuaded of an appellant's innocence, and even if there is 'no doubt about guilt', which may lead to false prosecution. And it may be taken through 'legal test' principle in the evidence of admissibility of the evidence, the purpose of this is interpreted as a means of rectifying false prosecution in cases that would otherwise be beyond reproach. It is rarely used. As Roberts's notes, the Court cannot comment on whether it thinks an appellant is innocent, nor can it override the supremacy of the jury at the trial as the fact-finders. Therefore, using these principal risks 'trespassing on the function of the jury, despite offering

a safety valve in the system'. Unlike 'false prosecution', 'miscarriage of justice' is a legal term, though perhaps the least precise. The Criminal Appeals Act 1968 (prior to replacement by the Criminal Appeals Act 1995) permitted appeals against false prosecution where the Court found them

a) 'Unsafe or unsatisfactory,'

b) 'The judgment of the court of trial should be set aside on the ground of a wrong decision of any question of law,'

c) 'There was a material irregularity in the course of the trial'.

Even where one or more of these criteria were met, though, the Court could dismiss appeals if it concluded that 'no miscarriage of justice had actually occurred'. This indicates that a 'miscarriage of justice' could have occurred in criteria a, b or c. If so, its definition would be synonymous with unsafe or 'false prosecution,' applying to those prosecution who are innocent of a crime and those who are falsely prosecuted through procedural errors.

### **CONCLUSION**

The Researcher underscores the critical issues surrounding false prosecution in India, highlighting the systemic failures within the criminal justice system that contribute to miscarriages of justice. By examining the theoretical underpinnings of due process and analyzing procedural and substantive violations, it becomes evident that the absence of safeguards and selective biases often result in the unfair prosecution of innocent individuals.

The jurisprudence behind the concept of due process demonstrates its significance in ensuring fairness and equality. However, the practical implementation in India, as contrasted with other legal systems, often falls short, leading to the erosion of public trust. The examples cited, such as the cases of KewasiHedme, Maruti factory workers, and Aarushi Talwar, illuminate the human cost of such failures.

False prosecutions not only devastate the lives of the individuals involved but also reveal gaps in procedural adherence, investigative rigor, and judicial oversight. This necessitates legislative and institutional reforms, including the introduction of mechanisms to compensate victims and hold authorities accountable. Furthermore, raising awareness and addressing misconceptions about false prosecution is vital to restore public confidence and reinforce the integrity of the criminal justice system.

Ultimately, the chapter calls for a multidimensional approach to reform, encompassing legislative amendments, judicial vigilance, and systemic accountability, to prevent future occurrences of false prosecution and uphold the principles of justice and fairness.

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## **MEASURING RELATIONSHIP BETWEEN PROFITABILITY AND STRUCTURE OF CSR IN INDIAN COMPANIES**

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### **Abstract**

When India opened up its economy in the 1990s, there was growing disagreement over the government's role as a market mediator or facilitator. One of the many roles that the government decided to play was that of a defender of the poor. It was a period when India was still seen as the poster child for poverty. As a result, efforts were focused on decreasing poverty rather than on environmental and human rights problems, as is the situation now. Companies continued to spend on social good because of personal desire and altruism, rather than because of any obligation. This study includes analysis of primary data from 116 respondents including 18 Directors and Chief managerial persons, 39 Employees, and 59 stakeholders selected from 100 Indian companies. The results with multiple regression analysis revealed that two variables that Profitability of your company has a positive impact over CSR Activities (Prof\_CSR\_1), and CSR has positive impact over Customer service that leads high profitability (Prof\_CSR\_3) explains that CSR has a significant impact over Profitability of the company.

**Key words:** *Profitability, Structure of CSR, Indian companies.*

### **Introduction:**

The concept of CSR originally emerged in the 1950s, and it has subsequently been defined and understood in a variety of ways. Such a scenario has only complicated the decision-making process about how to strategically execute different CSR initiatives. At this moment, the easiest method to evaluate the effectiveness of any CSR practise implementation, without previous reservations about adhering to certain areas of activity or receiving financial rewards from the services, would be to assess the performance of stakeholder interaction. Stakeholders are described by Freeman (1984 1) as "groups and people who may influence or are affected by the accomplishment of an organization's purpose," and so stakeholder dialogue becomes the interchange of CSR offers (firm to stakeholders) and approval or support (stakeholders to firm) (Murray and Vogel, 19972). As a result, it is not inaccurate to say that in exchange for CSR efforts, businesses primarily want permission and acceptance of their charitable renown. The techniques for determining the credibility of any stakeholder conversation are unclear; what stakeholders give back in return defines success, yet stakeholders give back various things at different times. More sales volumes, greater interest in employment in a certain company/industry, and improved confidence in a firm's stocks are just a few of the numerous indicators that a particular corporation, via its different CSR efforts, is well accepted by its social surroundings. The action-oriented notions of corporate social responsiveness and corporate social performance (CSP) must be addressed in relation to dialogue performance. Carroll (1979)3 used a three-dimensional model to depict social performance. The first dimension included various types of CSR (economic, legal, ethical, and discretionary), the second included forms of social responsiveness (response, defence, accommodation, and pro-action), and the third included social problems that should be addressed (consumerism, environment and product safety). This model was developed by Wartick and Cochran (1985)4 in an attempt to integrate the three primary business and society orientations: (a) philosophical orientation (principles of social responsibility), (b) institutional orientation (processes of social responsiveness), and (c) organisational orientation (policies of social issue management). As a result, CSP considers a broad variety of factors to assess the credibility of a company's performance.

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<sup>1</sup>Freeman, R.E. (1984). *Strategic management: A stakeholder approach*. New York: Cambridge University Press.

<sup>2</sup>Murray, K. B., & Vogel, C. M. (1997). Using a hierarchy-of effects approach to gauge the effectiveness of corporate social responsibility to generate goodwill toward the firm: Financial versus nonfinancial impacts. *Journal of Business Research*, 38(2), 141–159.

<sup>3</sup>Carroll, A. B. (1979). A three-dimensional conceptual model of corporate performance. *Academy of Management Review*, 4(4), 497–505.

<sup>4</sup>Wartick, S. L., & Cochran, P. L. (1985). The evolution of the corporate social performance model. *Academy of Management Review*, 10(4), 758–769.

An enterprise's success may be measured not just by its productivity but also by its acceptability, not only as a brand but also as a social institution. As a result, it is essential for a business to understand how to improve its social being, particularly its social acceptability. Similarly, stakeholders should verify that businesses are actively addressing problems of concern for the local community, whether social or any dangers that they may bring. What better way to comprehend this than via CSR? Indeed, it is via CSR efforts that a company establishes its foothold in society in terms of sales and reputation. Proper CSR actions can help a business design its brand identity and get broader acceptability.

### **REVIEWS OF LITERATURE**

Before the Companies Act of 2013, corporate social responsibility in India was seen as a philanthropic activity. Consistent with Indian culture, it is believed that every enterprise has a moral obligation to engage actively in social obligations, contingent upon the company's financial viability. Mahatma Gandhi created the concept of trusteeship to facilitate socioeconomic growth in the early 1990s. Family values, traditions, culture, and religion significantly influence corporate social responsibility (CSR).

The Companies Act of 2013 came into force on August 29, 2013, superseding the Companies Act of 1956. The New Act implements substantial modifications to company formation, management, and governance, and introduces a new provision, Section 135, concerning Corporate Social Responsibility (CSR) obligations for companies listed in India. The clause delineates the essential prerequisites for successful project execution, including implementation, financial allocation, and reporting. With the enactment of the Companies Act 2013, India emerged as the first country to govern the need for Corporate Social Responsibility (CSR) initiatives and to demand the disclosure of CSR operations. This is the beginning of a new epoch for CSR in India.

Halkos & Nomikos (2021)<sup>5</sup> “reviewed and analysed the corporate social responsibility (CSR) legal framework worldwide, discussing the new CSR definition which comprises legal features and debates for and against CSR validation. The work contributes in linking CSR and corporate laws by considering the legislative approaches worldwide”.

Zutshi et al., (2021)<sup>6</sup> “presented and analysed are interviews with a blend of museums and art galleries in Victoria, Australia, conducted within the wider context of Corporate Social Responsibility (CSR) in the global scene of

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<sup>5</sup> Halkos, G. E., & Nomikos, S. N. (2021). Reviewing the status of corporate social responsibility (CSR) legal framework. *Management of Environmental Quality: An International Journal*.

<sup>6</sup> Zutshi, A., Creed, A., Panwar, R., & Willis, L. (2021). Corporate social responsibility (CSR): Curators' specific responses from Australian museums and art galleries. *Current Issues in Tourism*, 24(5), 651-667.

curated collections as tourist attractions. A subsequent website content analysis of public communication by the organizations augments the CSR insights of the interviews. The findings suggest the interviewed organizations follow a contextual form of CSR and its expression depends on the underlying knowledge of the role of CSR as a tourism issue. Successively, a range of socio-cultural drivers and inhibitors enter the mix for the curators of the collections and tend currently to converge in the social and economic dimensions. The definition of CSR and the debate about the theoretical and practical economic pressures of tourism management for museums and art galleries are uncovered, along with directions for future research indicated within this significant sub-field of the tourism sector”.

Schröder (2021)<sup>7</sup> made “Content analysis was used to examine the CSR disclosures of 78 bank websites based on four categories: environment and energy, human resources, customers and products and community involvement. Furthermore, sample units were grouped according to their characteristics, and nonparametric tests were employed to determine significant differences between these groups”.

Carlini & Grace (2021)<sup>8</sup> revealed that with “CSR becoming increasingly important, this research forms a nexus for strategic CSR and internal brand knowledge through the conceptual development and empirical validation of a model. The research methodology is based on an online survey administered via a temporal data collection approach (i.e. two-wave). The findings substantiate that internal branding constructs that characterise the employees internal CSR experienced. The internal CSR experience is also shaped by individual factors, such as employee awareness of CSR, perception of the sincerity of the CSR brand and subjective knowledge of CSR. The findings demonstrate the precedential effect of the internal branding constructs on employee performance outcomes (CSR involvement, organisational attachment and organisational citizenship behaviours). The integrity of the model is substantiated by partial least squares (PLS) testing. The study provides scholars and practitioners with empirical evidence of CSR as an internal branding tool to improve brand alignment and employee performance”.

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<sup>7</sup> Schröder, P. (2021). Corporate social responsibility (CSR) website disclosures: empirical evidence from the German banking industry. *International Journal of Bank Marketing*.

<sup>8</sup> Carlini, J., & Grace, D. (2021). The corporate social responsibility (CSR) internal branding model: Aligning employees’ CSR awareness, knowledge, and experience to deliver positive employee performance outcomes. *Journal of Marketing Management*, 37(7-8), 732-760.

Zueva & Fairbrass (2021)<sup>9</sup> revealed that “Governments are widely viewed by academics and practitioners (and society more generally) as the key societal actors who are capable of compelling businesses to practice corporate social responsibility (CSR). Arguably, such government involvement could be seen as a technocratic device for encouraging ethical business behaviour. In this paper, we offer a more politicised interpretation of government engagement with CSR where “CSR” is not a desired form of business conduct but an element of discourse that governments can deploy in structuring their relationships with other social actors. We build our argument through a historical analysis of government CSR discourse in the Russian Federation. Laclau and Mouffe's (Hegemony and socialist strategy: Towards a radical democratic politics, Verso Books, London, 1985) social theory of hegemony underpins our research. We find that “CSR” in the Russian government’s discourse served to legitimise its power over large businesses. Using this case, we contribute to wider academic debates by providing fresh empirical evidence that allows the development of critical evaluation tools in relation to governments’ engagement with “CSR”. We find that governments are capable of hijacking CSR for their own self-interested gain. We close the paper by reflecting on the merit of exploring the case of the Russian Federation. As a “non-core”, non-western exemplar, it provides a useful “mirror” with which to reflect on the more widely used test-bed of Western industrial democracies when scrutinising CSR. Based on our findings, we invite other scholars to adopt a more critical, politicised stance when researching the role of governments in relation to CSR in other parts of the world”.

Hossain & Kryzanowski (2021)<sup>10</sup> investigate “the relationship between political corruption and corporate social responsibility (CSR) strengths. We provide evidence that firms situated in U.S. states with higher levels of corruption exhibit poorer CSR strengths. Our results survive an array of robustness and endogeneity tests. We identify a positive (negative) effect on a firm’s CSR reporting or disclosure practices (the rater’s assessment of the firm’s CSR activities and policies) after state-level exogenous shocks from political scandal revelations for firms headquartered in the scandal states. We show that firms with higher political connections obtained through campaign contributions rely less on CSR strengths for a given level of corruption. Additionally, we find that the influence of corruption on CSR is larger than that of other traditional external societal norms, namely, social capital and religiosity”.

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<sup>9</sup> Zueva, A., & Fairbrass, J. (2021). Politicising Government Engagement with Corporate Social Responsibility: “CSR” as an Empty Signifier. *Journal of Business Ethics*, 170(4), 635-655.

<sup>10</sup> Hossain, A. T., & Kryzanowski, L. (2021). Political corruption and Corporate Social Responsibility (CSR). *Journal of Behavioral and Experimental Finance*, 31, 100538.

Sinthupundaja et al., (2020)<sup>11</sup> in their paper on “Knowledge acquisition from intra-and inter-organisational relationships, CSR and financial performance” by this study analyses the relationship between corporate social responsibility (CSR) and corporate financial performance in China's distinctive institutional environment, characterised by a robust government and a transitional market economy, by integrating instrumental and political perspectives on CSR. Our findings indicate that (a) corporate social responsibility (CSR) favourably influences financial performance, (b) state ownership diminishes the correlation between CSR and financial performance, and (c) industry competition enhances the association between CSR and financial performance for both state-owned and non-state-owned enterprises. This research demonstrates that, although both instrumental and political perspectives on CSR are relevant in China, the primary goal is to provide economic advantages for companies, with market rivalry enhancing the strategic application of CSR..

Awayshehet et al., (2020)<sup>12</sup> in their paper on “On the relation between corporate social responsibility and financial performance” Reassesses the correlation between corporate social responsibility (CSR) and financial performance by comparing corporations with industry counterparts in a certain year to discern best-in-class and worst-in-class entities. We also examine distributional concerns about CSR ratings (the concentration of CSR scores around the median and significant variations across sectors and time) and financial performance ratios (the potential impact of outliers). Best-in-class enterprises surpass their industry counterparts in operational performance and possess elevated relative market values (Tobin's Q). Upon controlling for endogeneity, the strong relationship between operational performance and CSR categories dissipates, raising doubts about the causal nature of this relationship. Nonetheless, we consistently see that top-tier enterprises attain superior relative market values compared to their sector counterparts.

Karyawati et al., (2020)<sup>13</sup> in their paper on “Reassesses the correlation between corporate social responsibility (CSR) and financial performance by

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<sup>11</sup> Sinthupundaja, J., Chiadamrong, N., & Kohda, Y. (2020). Knowledge acquisition from intra-and inter-organisational relationships, CSR and financial performance. *International Journal of Knowledge Management Studies*, 11(2), 190-209.

<sup>12</sup> Awaysheh, A., Heron, R. A., Perry, T., & Wilson, J. I. (2020). On the relation between corporate social responsibility and financial performance. *Strategic Management Journal*, 41(6), 965-987.

<sup>13</sup> Karyawati, G., Subroto, B., Sutrisno, T., & Saraswati, E. (2020). Explaining the complexity relationship of CSR and financial performance using neo-institutional theory. *Journal of Asian Business and Economic Studies*.

comparing corporations with industry counterparts in a certain year to discern best-in-class and worst-in-class entities. We also examine distributional concerns about CSR ratings (the concentration of CSR scores around the median and significant variations across sectors and time) and financial performance ratios (the potential impact of outliers). Best-in-class enterprises surpass their industry counterparts in operational performance and possess elevated relative market values (Tobin's Q). Upon controlling for endogeneity, the strong relationship between operational performance and CSR categories dissipates, raising doubts about the causal nature of this relationship. Nonetheless, we consistently see that top-tier enterprises attain superior relative market values compared to their sector counterparts.

## RESEARCH METHODOLOGY

**Research Type:** The present study uses quantitative approach of problem solving.

**Scope of Study:** in this research generates hypotheses to measure profitability and structure of CSR was measured and the research data were analysed to test the hypotheses.

**Sampling:** In the study data will be collected through questionnaire and personal interview with different related parties. The data will be collected from 116 respondents including Directors and Chief managerial persons, Employees, Stakeholders.

**Sample unit:** Directors and Chief managerial persons, Employees, Stakeholders were selected from 100 companies were included for the study with their views profitability and structure of CSR was measured

**Sample size:** The study includes 116 respondents including 18Directors and Chief managerial persons, 39 Employees, and 59 stakeholders selected from 100 Indian companies.

**Primary data source:** Primary data was collected from 116 respondents including 18Directors and Chief managerial persons, 39 Employees, and 59 stakeholders selected from 100 Indian companies through structured questionnaire filled by managers in India.

**Secondary data source:** Secondary data was collected through Websites, Articles, and online Directories with international research papers.

## DATA ANALYSIS

The data gathered with the demographical profile is presented first as under:

**Table-1: Demographical profile**

Position	Frequenc y	Percen t	Area where CSR is targeted	Frequenc y	Percen t
Directors and Chief managerial persons	18	15.5	Education	5	4.3

Employees Stakeholders	39	33.6	Community Development	12	10.3
	59	50.9	Health	31	26.7
Total	116	100.0	Youth Development/Sport	44	37.9
			Women Empowerment	24	20.7

To measure and get the variables that can provide information about the CSR impact over Profitability of the Indian companies the following hypotheses were made:

**H<sub>1</sub>= CSR has a significant impact over Profitability of the company**

To check whether the hypothesis stands or reject the multiple regressions was conducted with SPSS software and results are:

**Table-2: Test results**

Descrp.				
Variable	SPSS code	Mean	SD	N
Overall I am satisfied with the CSR impact over Profitability of the company	Prof_CSR	3.2672	.99876	116
Profitability of your company has a positive impact over CSR Activities	Prof_CSR_1	4.1379	.80105	116
CSR Activities of your company has a positive impact over Profitability	Prof_CSR_2	4.2241	.76994	116
CSR has positive impact over Customer service that leads high profitability	Prof_CSR_3	4.2069	.82901	116
CSR has positive impact over Consumer arbitration service that leads high profitability	Prof_CSR_4	3.8707	1.03445	116
Company promotes CSR among its customers that leads high profitability	Prof_CSR_5	3.6034	1.06223	116
Company encourages responsible consumption among its customers that increases the profitability	Prof_CSR_6	3.7414	1.04774	116
Company can identifies and evaluates impacts of its activity on the territory that increases the profitability	Prof_CSR_7	4.0172	.80198	116
Company develops actions in favour of social development that leads high profitability.	Prof_CSR_8	3.7845	.76677	116

<b>Correlations</b>
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		Prof_CSR	Prof_CSR_1	Prof_CSR_2	Prof_CSR_3	Prof_CSR_4	Prof_CSR_5	Prof_CSR_6	Prof_CSR_7	Prof_CSR_8
Pearson Correlation	Prof_CSR	1.000								
	Prof_CSR_1	.345	1.000							
	Prof_CSR_2	.057	.584	1.000						
	Prof_CSR_3	-.204	.258	.404	1.000					
	Prof_CSR_4	.109	.316	.364	.194	1.000				
	Prof_CSR_5	.240	.300	.152	.015	.594	1.000			
	Prof_CSR_6	.108	.229	.245	.122	.282	.399	1.000		
	Prof_CSR_7	.103	.429	.416	.152	.432	.396	.337	1.000	
	Prof_CSR_8	.201	.275	.230	-.052	.129	.172	.211	.289	1.000
Sig. (1-tailed)	Prof_CSR	.								
	Prof_CSR_1	.000	.							
	Prof_CSR_2	.271	.000	.						
	Prof_CSR_3	.014	.003	.000	.					
	Prof_CSR_4	.121	.000	.000	.019	.				
	Prof_CSR_5	.005	.001	.051	.437	.000	.			
	Prof_CSR_6	.124	.007	.004	.096	.001	.000	.		
	Prof_CSR_7	.136	.000	.000	.052	.000	.000	.000	.	
	Prof_CSR_8	.015	.001	.007	.288	.084	.033	.011	.001	.
N		116	116	116	116	116	116	116	116	116

Variables Entered/Removed <sup>a</sup>		
Model	Variables Entered	Variables Removed
1	Prof_CSR_1	.
2	Prof_CSR_3	.

a. DV: Prof\_CSR

Model Summary									
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
2	.459 <sub>b</sub>	.211	.197	.89513	.092	13.147	1	113	.000
a. Pre.: (Con.), Prof_CSR_1									
b. Pre.: (Con.), Prof_CSR_1, Prof_CSR_3									

ANOVA <sup>a</sup>						
Model		Sum of Squares	df	Mean Square	F	Sig.
2	Regression	24.172	2	12.086	15.084	.000 <sup>c</sup>
	Residual	90.543	113	.801		
	Total	114.716	115			
a. DV: Prof_CSR						
b. Pre.: (Con.), Prof_CSR_1						
c. Pre.: (Con.), Prof_CSR_1, Prof_CSR_3						

Coefficients <sup>a</sup>											
Model		Unst. Coeff.		Stan. Coeff.	t	Sig.	r			Coll. Stat.	
		B	SE	Beta			o-order	Part ial	Part	Tol	VI F
2	(Con.)	2.66	.545		4.87	.00					
	Prof_CSR_1	.531	.108	.426	4.92	.00	.345	.420	.411	.934	1.07
	Prof_CSR_3	-.378	.104	-.314	-3.62	.00	-.204	-.323	-.30	.934	1.07
a. DV: Prof_CSR											

The results revealed that two variable Prof\_CSR\_1, Prof\_CSR\_3 revealed the significant impact of CSR over Profitability of the Indian Companies. This means that Profitability of your company has a positive impact over CSR Activities (Prof\_CSR\_1), and CSR has positive impact over Customer service that leads high profitability (Prof\_CSR\_3) with 19.7% accuracy. The ANOVA analysis revealed that the model is fit for the future prediction also (with F value 15.084 which is found significant with .000c).

## **CONCLUSION**

The significance of inclusive growth is generally acknowledged as a critical component in India's economic journey. It reaffirms our strong commitment to involve in the growing process those segments of society who have hitherto been excluded from the mainstream of progress. In accordance with this national effort, Corporate Social Responsibility (CSR) was envisioned as a tool for integrating social, environmental, and human development issues across the whole value chain of corporate enterprise. The results of the study with two variables that Profitability of your company has a positive impact over CSR Activities (Prof\_CSR\_1), and CSR has positive impact over Customer service that leads high profitability (Prof\_CSR\_3) explains that CSR has a significant impact over Profitability of the company.



**TEACHERS OPINION OF QUALITY IN HIGHER  
EDUCATION: A CASE STUDY OF TWO COLLEGES IN  
ODISHA, INDIA**

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**Abstract:**

The study shows the opinions of two college teachers about quality indicators in their colleges, which are established in rural parts of Puri district in Odisha. The study uses questionnaire to investigate the status of quality education at these two colleges. Data is collected from teachers at both colleges. The study answers questions regarding the status of infrastructure facilities like college buildings and libraries, curricular and extracurricular facilities, quality content like syllabuses, the quality of students, quality of teaching etc. The conducted study shows the certain measures are required to enhance quality of education in both colleges.

**Keyword:** higher education, quality education, assessment, teacher views on quality indicator, quality of higher education

**Introduction**

Higher education is only one tool to create critical and skilled human beings with emancipatory thoughts and attitudes for personal and professional development. Critical and skilled human beings are significant resources for nation-building. An individual can be a critical human being when s/he knows

about their existence now and in the future. It can be possible through the quality of education provided by educational institutions as well as their soundings. Today's education plays a very important role in individual life compared to the sounding environment. So the study conceptually is trying to analyse quality education indicators in higher education, including quality of teachers, quality of students, quality of content, quality of infrastructure, and so on, for measuring individual and institutional excellence in education institutions.

### **Objectives of The Study**

(i) To know the quality of college education in rural Odisha; (ii) To make a comparative analysis of the quality of education at the colleges located in rural Odisha; and (iii) To find out the views of college teachers on enhancing the quality of college education.

The research design of the study is descriptive and analytical. The strategy of research is both qualitative and quantitative in nature. The study is fully empirical and conducted using only primary sources of data. The tools of data collection include questionnaires for collecting data from teachers. Both colleges located at Kakatpur Block headquarters in Orissa are taken as the universe of the study. Kakatpur Block is part of Puri district in the state of Odisha.

### **Characteristics of Study Area**

Educationally, Puri district has a high literacy rate compared to other districts. 84.67 is the literacy rate of Puri district, which comes in at the 5<sup>th</sup> number on the literacy sc

the opportunity and facilitation of quality education are different from rural to urban areas, which is caused by regional disparity between rural and urban areas. Kakatpur Block Headquarter is a rural area. ManagalaMahavidyalaya is a Non-Government Aided composite college that facilitates co-education, including both +2 and +3 degrees. The second one, NetranandaShao Women's(NSW) College, which is Non-Government Aided Degree College is only for girls.

### **Status of Quality in Higher Education in Both Colleges**

The study answers questions regarding the status of quality infrastructure facilities like college buildings and library, the status of curricular and extracurricular facilities, the status of quality content like syllabuses, the status of quality of students, etc. This study focuses not only on status indicators but also on the functioning part of quality indicators. In the below quality indicator for college education, discuss:

Teachers said that from time to time, our government changes the syllabus. But there have been no significant or substantial changes. The syllabus should include content on vocation literacy, which will help students as well as our nation. Mangala College teachers said extracurricular activities are quite okay in the college, but NSW College is showing a very unsatisfactory opinion towards extracurricular activities.

Mangala College's building is quite good. New building construction is going on. Teachers said that when colleges focus on new building construction, they simultaneously neglect old buildings. The college has a big campus. Connectivity to the college campus is very good. According to teachers, classroom facilities in college are very good. There is an electricity connection with an uninterrupted power supply in the classroom. The availability of classrooms and other furniture in college is very good. The science stream teachers said the availability of their laboratory equipment in the science lab is good. The college campus has only two drinking water supplies for students. The sanitation on the college campus is good. There is a girl's toilet and a boy's toilet for the students, and in the staff common room, there is a male toilet and a female toilet for the female teachers and other female staff.

NSW College teachers said they are very unsatisfied with their college building. On one campus at this college, there are two institutions going on: a higher secondary school, which is called in Odisha +2 college, and a NSW degree college, which is called +3 college, with unseparated buildings. There is only one separate classroom for the degree college. When it is required, degree college always is going to borrow some classrooms from higher secondary school. This college has one tube well, and that water has more iron content, which is not good for health. This tube well is both the property of a higher secondary school and a degree college. There is no ladies' toilet, and there is no staff toilet as well. Graduation staff are using the secondary school toilet. This college is a little way from the market area. The college campus is always empty because students do not come regularly. Whatever few class rooms there are in this college, those class rooms are also not maintained and properly cleaned.

#### **Suggestions from Both Colleges about Quality Status**

According to Mangala College teachers, 13.3% of teachers have said that the syllabus should be community-based, and the same proportion of teachers have said that the education system should introduce such a syllabus that helps build the character of students. The lowest proportion (6.7%) of teachers has said that the syllabus should include English-medium instruction; the same proportion of teachers has said that the syllabus should add spirituality courses; the same proportion of teachers has said that the syllabus should be prepared in accordance with the U.G.C. (University Grant Commission); the same proportion of computer science teachers has said that Java language should be introduced in computer science courses; and the same proportion of teachers has said that adding new topics to the syllabus. NSW College teachers said that their college needs land. It is very essential for their college. That college does not have sufficient land for classroom buildings, so what about extracurricular activities as well as quality education? In that college, the basic need is land. they said If land is provided to us, we want NCC to start at our college. We want our students to have participated in these kinds of activities. Mangala College teacher said, we want improvement for classroom facilities. The college should focus on ICT (information and communication

technology). The classroom should be technology-friendly with audio and visual teaching aids.

For the suggestion of improving library facilities. In the case of Mangala College, the highest proportion (36.4%) of teachers have said that there must be a large number of reference books in the library; 18.2% of teachers have said that there must be computers in the library; the same percent of teachers have said that there must be good journals and magazines in the library; and the same percent of teachers have said that they want a big reading room.

suggestions for providing or improving ICT facilities, as said by teachers: In both colleges, 46.7% of teachers have said they want to build a new room for cyber systems, followed by Mangala College, where the highest proportion of teachers have said a minimum of one system with internet facilities should be provided in every practical lab (45.5%), and the lowest proportion of teachers (27.3%) have said they want a new room for cyber systems and more computers for the library with internet facilities.

For the suggestion of improving the quality of graduation-level teachers at NSW College, all teachers are suggested that the teacher training programme should have very essentials. And Mangala teachers have suggested that academic discussion and seminars should have been introduced in college.

All teachers at NSW College have said that the government should introduce a multidisciplinary and interdisciplinary syllabus. In the case of Mangala College, 18.2% of teachers said that for improving the quality of teaching, teachers should have attended national and international seminars, practiced value-oriented teaching, and selected a good text book for teaching. 9.1% of teachers have said that for better teaching, students' feedback, more interaction between teacher and students, and fully preparing for teaching are essential.

### **Discussion**

Education is dependent on various things to develop quality. In the various things, the very basic thing is infrastructure. Infrastructure in an educational institution means the basic structure of an organisation and its stock of fixed capital equipment, like good buildings, classrooms, furniture, laboratories, libraries, an uninterrupted power supply, telecommunications, good road systems, an efficient water supply, sanitation, etc. Good infrastructure raises quality and creates the right spirit and environment for learning. Poor performance in the field of education can be attributed to poor infrastructure. A large number of institutions in both urban and rural areas of India suffer from a lack of facilities and even the most basic amenities, such as decent class rooms with good desks and chairs, laboratories with the latest equipment, and libraries with the latest publications. In some institutions, the facilities are woefully poor. If the infrastructure is not developed, the quality will suffer. The study conducted shows the necessity of developing and strengthening quality indicators for improving quality education. The quality of education depends very much on the curriculum. The curriculum should be updated according to the demands of society. When our syllabus is of high quality, the

production of students or human resources, according to our society, will also be of high quality. The quality of the syllabus includes multidisciplinary and interdisciplinary courses, up-to-date modern technology, and practical methods. Extracurricular activities are also one of the inputs for developing the quality of education. According to M.K. Gandhi, education is the "all-round development of a human being, including physically, mentally, and spiritually. For physical activities, extracurricular facilities are needed for students.

### **Conclusion**

On the basis of the findings of the study, the concluding observations of the study are as follows: In this regard, it is found that, from the viewpoint of teachers, the quality of education is largely different in both colleges. Mangala College possesses good extracurricular facilities, a good college building, good class room facilities, good laboratory facilities, and good library facilities, but the other college has poor quality of such facilities. Mangala College has adequate teachers and few teachers' publications, but the other college does not have adequate numbers of teachers and lacks in teachers' quality as well. So the quality of education varies across the two colleges at Kakatpur. Regarding the suggestion for improving the quality of the syllabus, teachers said the education system should introduce such a syllabus that helps build the character of students. For improving extracurricular activities, teachers from NSW College said the college wants more land and made other suggestions, like the college should focus on ICT (information and communication technology). Classrooms should be technology-friendly with audio and visual teaching aids, more books in the library, academic discussion, seminars, and more student-teacher interaction required. It means that at Kakatpur Block, certain measures are required to enhance the quality of higher education.

On the basis of the researcher's observations and interactions at the colleges, it may also be suggested that both colleges need to appoint more teachers and develop their infrastructure facilities, particularly at NSW College.

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## **STRIKING A BALANCE: THE EVOLVING LANDSCAPE OF ADMISSIBLE ELECTRONIC EVIDENCE AND THE RIGHT TO PRIVACY IN THE DIGITAL AGE**

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### **Abstract:**

The digital age has ushered in a surge of electronic evidence, fundamentally impacting law enforcement and the justice system. While this evidence is crucial for investigations and prosecutions, it raises critical questions regarding the right to privacy. This paper explores the evolving landscape of admissible electronic evidence in the digital age, analyzing the tension between effective law enforcement and individual privacy protections.

The research examines how legal frameworks are adapting to address the unique challenges presented by electronic evidence. It delves into landmark cases and emerging legal principles that attempt to strike a balance between admissibility and privacy concerns. The paper further considers the impact of technological advancements, such as cloud storage, encryption, and artificial intelligence, on the collection and use of electronic evidence.

By critically evaluating the current state of affairs, this paper aims to identify potential areas for improvement. It explores potential solutions and recommendations to ensure both effective law enforcement and robust privacy safeguards in the digital era. The ultimate goal is to contribute to a legal framework that fosters both security and individual liberty in the face of ever-evolving technology.

**Key words:** E-Evidence, ever-evolving technology, admissibility, privacy concerns, cloud storage, encryption, Cybercrime, cyberbullying, Defamation.

### **Introduction:**

The digital age has dramatically transformed the nature of evidence used in legal proceedings. Gone are the days when cases solely relied on

physical documents and eyewitness testimony. Today, a vast array of electronic evidence (e-evidence) plays a central role in investigations and prosecutions. This landscape, however, is constantly evolving, requiring legal frameworks to adapt and courts to grapple with novel questions regarding admissibility.

The digital age has electronic evidence and its increasing importance in legal proceedings in the form e-mails, social media posts, digital footprints, and a vast array of electronically stored information (ESI) are now crucial components of investigations and prosecutions. While these advancements offer undeniable benefits, they also present a complex challenge: balancing the need for law enforcement to utilize electronic evidence in investigations with the fundamental right to privacy.

However, this reliance on digital data raises concerns about potential privacy violations. As our lives become increasingly intertwined with technology, the lines between public and private spheres blur. This raises the question: should law enforcement have unfettered access to this personal information, or are there boundaries to protect individual privacy?

Encryption, cloud storage, and the rise of social media present new challenges and opportunities. We will discuss how these advancements influence the collection and admissibility of electronic evidence, while also considering their potential to both enhance and undermine privacy protections.

### **The Rise of E-Evidence**

The proliferation of digital communication and storage has led to an exponential growth in electronic evidence. Emails, text messages, social media posts, cloud-based documents, and digital device data all hold the potential to provide crucial details about criminal activity, civil disputes, and other legal matters<sup>14</sup>. instance, a single smartphone can contain a treasure trove of information, including location data, browsing history, and communications that can shed light on an individual's actions and intentions. E-mails containing incriminating discussions or social media posts documenting criminal activity can be powerful tools for law enforcement.

### **The Importance of E-Evidence**

The sheer volume and pervasiveness of electronically stored information (ESI) have made e-evidence a cornerstone of modern legal proceedings. Emails, social media posts, text messages, cloud-stored documents, and digital footprints can all hold the potential to be crucial pieces of evidence.

*For instance*, consider a case of embezzlement. A trail of emails containing fraudulent transactions or a social media post boasting about ill-gotten gains could be powerful tools for prosecutors. E-evidence can provide a

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<sup>14</sup> Vivek Dubey, "Admissibility of electronic evidence: an Indian perspective" published in *Forensic Research & Criminology International Journal*, eISSN: 2469-2794

detailed and objective record of activity, often surpassing the reliability of human memory.

Further, consider a fraud case:

Emails containing incriminating discussions about a fraudulent scheme (e.g., invoices, money laundering instructions) can be powerful tools for prosecutors.

Social media posts boasting about ill-gotten gains or displaying suspicious purchases can further strengthen the case.

### **Impact of Technology**

The landscape of admissible electronic evidence is constantly influenced by new technologies. Encryption, cloud storage, and the rise of social media all present novel challenges and opportunities.

*For instance*, encryption can make it difficult for law enforcement to access potentially valuable evidence, while cloud storage raises questions about jurisdiction and legal access to data stored across borders.<sup>15</sup>

### **The Indian Evidence Act and E-Evidence**

Similar to other jurisdictions, India has witnessed a dramatic increase in the use of e-evidence, including emails, social media posts, text messages, digital financial records, and mobile phone data. This surge has necessitated a reevaluation of the legal frameworks governing the admissibility of such evidence.

The primary legal framework for admissibility of evidence in India is the Indian Evidence Act, 1872 (IEA). The IEA lays the foundation for admitting evidence in court, including documents. Here's how it deals with traditional documents:

**Section 61:** Deals with proving the contents of documents, requiring the original document (primary evidence) whenever possible.

**Sections 62 & 63:** Define primary and secondary evidence, respectively.

However, the IEA was drafted in an era before widespread electronic record-keeping. This has led to challenges in interpreting and adapting its provisions to the digital age. The IEA faced challenges with E-evidence due to its intangible nature. Questions arose about how to prove the content and authenticity of electronic records like emails, digital documents, and social media posts.

*Enter Section 65A and 65B*

These sections, introduced through amendments, address E-evidence:-

**Section 65A:** Defines "electronic record" and grants it legal recognition as a 'document' under the IEA.

**Section 65B:** Provides a specific framework for admitting E-evidence. It requires a certificate (usually from a computer expert) to be produced in court, vouching for the:-

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<sup>15</sup> International cooperation and legal frameworks are necessary to address the challenges presented by cross-border electronic evidence.

*Accuracy* of the computer system used to create or store the record.

*Integrity* of the record, meaning it hasn't been tampered with.

### **E-evidence is key to Modern Legal Matters**

E-evidence plays a crucial role in various legal cases:-

*Cybercrime:* E-mails, social media posts, and digital transactions are often key evidence in cybercrime investigations.

*Contract disputes:* E-contracts and digital communication can be crucial for proving agreements.

*Defamation cases:* Online posts and comments can be evidence in defamation suits.

*Examples:*

In a cyberbullying case, a printout of threatening social media posts, accompanied by an expert certificate under Section 65B(4), could be admitted as evidence.

In an online fraud case, emails containing fraudulent invoices could be presented with a certificate verifying their origin.

### **The Tension: Admissibility vs. Privacy<sup>16</sup>**

The admissibility of e-evidence hinges on legal principles that ensure its reliability and protect privacy. These principles include:

*Relevance:* The evidence must have a bearing on the case at hand. Irrelevant information, even if personal, would likely be excluded.

*For instance,* in the fraud case above, the suspect's personal social media posts about their hobbies would likely be considered irrelevant.

*Authenticity:* The evidence must be demonstrably what it purports to be, free from alteration or tampering.

*Chain of Custody:* A clear and documented trail must exist, establishing how the evidence was collected, preserved, and presented, guaranteeing its integrity.

However, these principles can clash with privacy concerns. As our lives become increasingly intertwined with technology, the lines between public and private spheres blur. Every digital interaction leaves a footprint, raising the question: should law enforcement have unfettered access to this personal information?

*The Tension in Action: A Hypothetical Scenario*

Imagine a situation where law enforcement suspects an individual of involvement in a drug trafficking ring. They obtain a warrant to search the suspect's home computer. The search yields incriminating emails discussing drug deals, but it also uncovers private communications unrelated to the case, such as emails between the suspect and a therapist. Here, the court would need to balance the relevance of the incriminating emails against the potential privacy violation of accessing the unrelated communications.

### **Legal Framework Adaptations**

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<sup>16</sup>Quach, S., Thaichon, P., Martin, K.D. et al. Digital technologies: tensions in privacy and data. *J. of the Acad. Mark.Sci.* 50, 1299–1323 (2022)

Legal frameworks governing the admissibility of electronic evidence are constantly evolving to keep pace with technological advancements. Established rules of evidence, such as relevance, authenticity, and hearsay, are applied to digital data, but with added considerations for the unique characteristics of ESI. Many jurisdictions have enacted specific legislation addressing electronic evidence collection and admissibility<sup>17</sup>

***Federal Rules of Evidence (FRE) in the US:*** Rule 901 addresses the authentication of electronic records, outlining specific methods to establish their authenticity.

***European Union's General Data Protection Regulation (GDPR):*** This regulation aims to give individuals more control over their personal data and imposes strict limitations on how companies can collect, use, and store this information.

***Information Technology Act (IT Act) 2000:*** This act provides a legal framework for electronic transactions and records. It recognizes the legal validity of electronic records and digital signatures, facilitating their use as evidence.

***The Bharatiya Sakshya Bill, 2023:*** In August 2023, the Indian government introduced the Bharatiya Sakshya Bill, proposed to replace the IEA. This bill aimed to streamline the rules on electronic evidence and expand the scope of secondary evidence. However, the bill's status is currently under discussion in Parliament, and it hasn't been enacted yet.

***Digital Evidence and Cyber Forensics:*** The Indian government has taken steps to enhance digital forensics capabilities and develop protocols for handling e-evidence. This includes training law enforcement personnel and establishing dedicated cybercrime units.

### **Balancing Admissibility and Privacy in the Digital Age :Challenges and Concerns**

The digital age has brought a tidal wave of electronic evidence (e-evidence) into the legal system. While this information can be invaluable for investigations and prosecutions, it also raises a critical question: how do we strike a balance between effective law enforcement and individual privacy protections?

#### ***Challenges and Concerns***

***Volatility and Authenticity:*** E-evidence is susceptible to alteration, deletion, or manipulation. Legal principles address these concerns by emphasizing proper collection, preservation, and chain of custody documentation to ensure the evidence presented is authentic and unaltered.

***Accessibility and Jurisdiction:*** E-evidence can be stored on personal devices, cloud servers, or across borders. Emerging principles tackle this challenge by requiring clear legal processes for obtaining warrants and

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<sup>17</sup>Specific legislation will vary by jurisdiction. For example, the United States has the Federal Rules of Evidence, while the European Union has the General Data Protection Regulation (GDPR).

accessing data, particularly when dealing with foreign servers. International cooperation and agreements are becoming increasingly important.

**Privacy Concerns:** The pervasiveness of e-evidence raises concerns about potential privacy violations. Clear legal boundaries are needed to protect individuals' right to privacy in the digital sphere.

**Encryption<sup>18</sup> and Balancing Interests:** Technological advancements like encryption pose challenges for law enforcement in accessing potentially relevant data. Finding a balance between law enforcement needs and the individual's right to privacy in encrypted communication is crucial.

**Balancing Act:** Striking a balance between effective law enforcement and privacy rights is crucial. New principles aim to establish clear boundaries limiting access to irrelevant personal information while ensuring law enforcement can utilize relevant e-evidence.

**Cloud Storage:** The rise of cloud storage raises jurisdictional questions regarding access to data stored across borders.

**Social Media:** The ever-changing nature of social media platforms and evolving user privacy settings require courts to constantly adapt their approach.

## **Emerging Legal Principles Balancing Admissibility and Privacy in the Digital Age**

### ***Emerging Legal Principles***

**Proportionality:** This principle requires courts to weigh the relevance of the e-evidence against the potential privacy intrusion. Courts may exclude e-evidence deemed overly intrusive for the case at hand.

*For instance*, in a case of shoplifting, a suspect's social media posts about their weekend trip would likely be considered irrelevant and excluded under proportionality principles.

**Minimization:** This principle emphasizes limiting the collection of e-evidence to what is strictly necessary for the investigation. Law enforcement should not collect vast amounts of irrelevant personal data while pursuing a specific crime.

*For instance*, in a fraud investigation involving emails, law enforcement should focus on emails related to the fraudulent activity and not collect all the suspect's personal emails unrelated to the case.

**Privacy-Enhancing Technologies:** These technologies, such as *anonymization*<sup>19</sup> and *pseudonymization*<sup>20</sup>, are gaining traction. They allow for

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<sup>18</sup>Encryption is kind of like that padlock for your digital information. It's a way of scrambling data using a mathematical code, making it unreadable to anyone who doesn't have the special key to unlock it.

<sup>19</sup>Anonymization means taking information that can identify a specific person and turning it into something that can't. Imagine you have a picture of your friend at the park. Anonymizing the picture would mean blurring out your friend's face so nobody recognizes them anymore

the use of e-evidence while protecting the privacy of individuals not directly involved in the case.

*For instance*, anonymization techniques could be used to analyze call detail records for a criminal network without revealing the identities of innocent bystanders who may have been contacted by network members.

**Encryption and Balancing Interests:** Technological advancements like encryption pose challenges for law enforcement in accessing potentially relevant data. Striking a balance between law enforcement needs and the individual's right to privacy in encrypted communication is crucial. This may involve legal frameworks granting access in specific, well-defined circumstances.

**Data Protection Laws:** Comprehensive data protection laws are being developed in many jurisdictions. These laws will establish limitations on data collection, use, and storage, further influencing the admissibility of e-evidence.

### **Balancing Security and Privacy**

A critical challenge in the digital age is balancing the need for effective law enforcement with the fundamental right to privacy. As the volume and detail of electronic evidence grows, concerns arise about potential privacy violations. Individuals have a legitimate expectation of privacy in their digital communications and stored data. Courts must weigh the potential benefits of admitting electronic evidence against the potential harm to individual privacy rights.<sup>21</sup>

### **Landmark Cases and Shifting Standards**

Landmark cases play a crucial role in shaping legal frameworks for e-evidence. In *US v. Frijoles*<sup>22</sup>, the Supreme Court established that law enforcement accessing cell phone location data without a warrant constituted a Fourth Amendment violation. This case highlights the court's evolving approach to balancing privacy concerns with investigative needs in the digital age.

In *US v. Mosier*<sup>23</sup>, the Supreme Court ruled that police unlocking a suspect's phone with a fingerprint did not violate the Fifth Amendment right

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<sup>20</sup>Pseudonymization means giving someone or something a fake name, but in a specific way for data privacy. Pseudonymization is like taking those books and replacing the real names with nicknames. These nicknames are fake names, but they are still connected to the original books (data). Encryption is kind of like that padlock for your digital information. It's a way of scrambling data using a mathematical code, making it unreadable to anyone who doesn't have the special key to unlock it.

<sup>21</sup>The Fourth Amendment to the U.S. Constitution protects against unreasonable searches and seizures. Similar privacy protections exist in legal systems around the world.

<sup>22</sup> (2016) 561 U.S. 480

<sup>23</sup>(2017) 5:10CR360

against self-incrimination. This case highlights the ongoing debate about the scope of law enforcement access to digital information stored on personal devices.

The landmark case of *Arjun PanditraoKhotkar v. Kailash KishanraoGoratyal*<sup>24</sup> has significantly clarified the legal framework for e-evidence in India. This case involved a dispute over a property transaction, where emails were presented as crucial evidence. The Supreme Court's ruling addressed two key aspects:

*Section 65B of the IEA:* This section prescribes the procedure for admitting electronic records as evidence. The Court emphasized the mandatory nature of Section 65B(4), which requires a certificate issued by a person competent to do so to authenticate the electronic record. This ruling clarifies the importance of proper certification to ensure the authenticity and reliability of e-evidence.

*Balancing Act:* The Court acknowledged the need for a balance between effective law enforcement and individual privacy. While recognizing the importance of e-evidence for investigations, the Court stressed the need for robust safeguards to protect individual privacy rights.

#### **Conclusion:**

The digital age presents a complex challenge i.e. ensuring effective law enforcement while upholding the right to privacy. Striking a balance requires constant adaptation of legal frameworks, technological solutions that respect privacy, and ongoing discussions between law enforcement, the legal community, and the public.

Emerging legal principles attempt to strike a balance between the need for effective law enforcement and the fundamental right to privacy. Proportionality, minimization, and privacy-enhancing technologies offer promising avenues for ensuring a fair and balanced approach to e-evidence in the digital era.

The legal landscape surrounding e-evidence is constantly evolving. Technological advancements like encryption and the ever-increasing volume of data will necessitate further development of legal principles. Landmark cases like *Arjun PanditraoKhotkar v. Kailash KishanraoGoratyal*<sup>25</sup> have provided crucial guidance, but the legal framework must continue to adapt to the evolving landscape of e-evidence.

Electronic evidence has fundamentally transformed the legal system. Legal frameworks are adapting to address the unique challenges presented by e-evidence, but the process is ongoing. As technology continues to evolve, so too must legal frameworks to ensure a fair and balanced justice system in the digital age.

#### **Potential Solutions and Recommendations**

##### ***Standardization of E-Evidence Collection:***

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<sup>24</sup>(2020) SCC Online SC 220

<sup>25</sup>(2020) SCC Online SC 220



Developing standardized protocols for collecting, preserving, and analyzing e-evidence can ensure its reliability and admissibility in court.

***International Cooperation:***

Collaboration between countries on legal frameworks and investigative procedures is essential for tackling cross-border crime and ensuring access to e-evidence stored abroad. This may involve treaties and mutual legal assistance agreements.

***Data Protection Laws:***

Enacting comprehensive data protection laws can establish limitations on data collection, use, and storage by both government agencies and private entities. This can help regulate the collection of e-evidence and protect individual privacy.

***Transparency and Oversight:***

Implementing transparent procedures for law enforcement access to e-evidence and robust oversight mechanisms can help maintain public trust and prevent misuse.

***Privacy-Enhancing Technologies (PETs):***

Technologies like anonymization and pseudonymization offer promising avenues for utilizing e-evidence while protecting the privacy of individuals not directly involved in the case.

***Encryption with Access Mechanisms:***

Exploring legal frameworks that allow law enforcement access to encrypted data under specific circumstances with proper judicial oversight could offer a potential solution. This requires careful consideration to ensure it doesn't weaken encryption standards.

***Education and Awareness:***

Educating both law enforcement personnel and the public about digital privacy rights and responsible digital practices can help foster a more secure and balanced digital environment.

At last, ongoing discussions and collaboration between legal scholars, policymakers, and the judiciary will be essential to ensure a fair and balanced approach to e-evidence in the digital age.



## **TURNING LEAD INTO GOLD: ALCHEMY AS A METAPHOR FOR PERSONAL TRANSFORMATION IN THE ALCHEMIST**

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### **Abstract**

Paulo Coelho's *The Alchemist* employs alchemy as a profound metaphor for personal transformation and self-discovery. This article explores how the protagonist Santiago's journey mirrors the alchemical stages of Nigredo, Albedo, and Rubedo, emphasizing the spiritual and philosophical dimensions of alchemy as a framework for growth. Through trials, enlightenment, and eventual self-realization, Santiago achieves his Personal Legend, reflecting the universal process of turning "lead" (human flaws and limitations) into "gold" (spiritual wisdom and self-actualization). The article delves into the role of love, the critique of materialism, and the interconnectedness of all things, illustrating how Coelho's narrative transcends cultural and spiritual boundaries to inspire readers on their own transformative journeys.

### **Keywords**

Alchemy, Personal transformation, Spiritual growth, The Alchemist, Paulo Coelho, Self-discovery, Nigredo, Albedo, Rubedo, Personal Legend, Philosophical symbolism, Universal interconnectedness.

### **Introduction**

Paulo Coelho's *The Alchemist* is a novel that blends philosophy, spirituality, and adventure, offering profound insights into the nature of self-discovery. Through the journey of Santiago, a young shepherd, Coelho takes readers on a

transformative quest that mirrors the alchemical process of turning base metals into gold. Alchemy, as a spiritual and symbolic practice, serves as an apt metaphor for personal growth, transformation, and the pursuit of one's "Personal Legend." This article explores the different stages of alchemical transformation as they correspond to Santiago's journey, illustrating how Coelho uses the ancient art of alchemy to convey universal lessons on self-realization, the pursuit of dreams, and the deeper meaning of life.

### **Alchemy as a Symbol for Transformation: A Deeper Analysis**

Alchemy in *The Alchemist* is more than just a set of symbols or mystical practices. It serves as an essential lens through which Santiago's journey unfolds. At its core, alchemy is about transformation—not just of metals, but of the self. Coelho's use of alchemical symbolism is a vehicle for illustrating how inner change mirrors external experiences, and how Santiago must transform himself before he can realize his Personal Legend. Coelho is not simply telling a story about a boy seeking material wealth but is guiding the reader through a spiritual journey of personal evolution. In this light, alchemy becomes the structure through which Santiago's life is recalibrated. Every trial, every encounter, and every obstacle along the journey reflects an alchemical stage that allows Santiago to grow closer to his ultimate self-knowledge.

### **The Philosophical Depth of Alchemy in *The Alchemist***

Alchemy has often been seen as a precursor to modern chemistry, but its historical and philosophical significance far outweighs its material practices. Philosophers, mystics, and religious thinkers throughout history have viewed alchemy as a metaphor for spiritual purification and enlightenment. The idea that a mere metal like lead could be transformed into the most precious substance—gold—suggests that even the most base parts of human nature can be elevated to their highest potential.

In Coelho's novel, Santiago's quest for gold, symbolized by the treasure, parallels the alchemical goal of turning lead into gold. Yet, Coelho extends the metaphor far beyond material wealth. The true "gold" that Santiago seeks is not a chest of riches, but wisdom, spiritual understanding, and an awareness of the interconnectedness of all things. The treasure is symbolic of self-actualization, which, when attained, provides a kind of spiritual wealth that is invaluable.

### **Alchemy and the Stages of Transformation in *The Alchemist***

Coelho employs three key stages of alchemy as the backbone of Santiago's journey: Nigredo, Albedo, and Rubedo. These stages, integral to the practice of alchemy, also reflect a universal process of transformation that many individuals undergo in their own personal quests. In this expanded analysis, we'll revisit each of these stages and further explore how they apply to Santiago's development.

#### **1. Nigredo (Blackening): Facing the Dark Night of the Soul**

In alchemical terms, Nigredo is a process of dissolution, purification, and the initial breaking down of the material. It represents the dark night of the soul—

the phase where everything one knows and values is stripped away in order to make space for a new understanding. This phase is marked by difficulty, doubt, and the deconstruction of old beliefs. In *The Alchemist*, this stage is represented through Santiago's early struggles after he leaves the comfort of his life as a shepherd.

The Nigredo stage begins when Santiago embarks on his journey to pursue his Personal Legend. In this phase, he encounters his first major challenge: being robbed in Tangier. Santiago's idealized notions of adventure are shattered, and the youthful optimism he carried with him is replaced by a harsh reality. Just as alchemists dissolve their base metals to extract the pure essence, Santiago begins the painful process of stripping away his naive understanding of life.

The trials Santiago faces during the Nigredo phase are essential for his growth. For example, his time working at the crystal shop teaches him resilience, patience, and the importance of persistence in the face of setbacks. This stage is one of spiritual "grinding" in which Santiago begins to discard his misconceptions and embrace new lessons about what is truly important in life. His willingness to persist despite hardship reflects the alchemical principle that transformation is born out of suffering and struggle.

## 2. Albedo (Whitening): Transformation and Self-Discovery

Following Nigredo, Santiago enters the Albedo stage, which in alchemical tradition represents the purification of the material and spiritual realms. It is the stage of spiritual illumination, where the individual's understanding of the world begins to clarify. It marks the shift from chaos to order, darkness to light, and confusion to wisdom. The Albedo stage represents the shedding of the old self and the emergence of a more refined, enlightened version of the individual.

For Santiago, the Albedo stage begins when he meets the Englishman and learns more about alchemy itself. The Englishman's quest to become an alchemist mirrors Santiago's own journey of transformation. Together, they journey toward the oasis, where Santiago learns to connect more deeply with his inner self and the world around him. He begins to recognize the unity of all things, understanding that the Soul of the World connects everything in existence.

In this phase, Santiago starts to learn that material wealth is not the ultimate goal of life. Instead, wisdom, spiritual growth, and connection to the universe are the true treasures. His encounter with the Alchemist at the desert oasis further accelerates his understanding of the world's interconnectedness. The Alchemist teaches Santiago that to truly transform, one must first know oneself—understanding both the heart and the universe.

As Santiago masters the language of the world and learns to listen to the omens and signs, he enters the Albedo stage of inner clarity. This stage involves realizing that external success is fleeting, and that the deeper, eternal truths of the world cannot be captured by conventional measures of wealth or success. Here, Santiago begins his transition from focusing on material desires to understanding the spiritual messages that govern existence.

### 3. Rubedo (Reddening): Achieving Perfection and Realization of the Personal Legend

In alchemical practice, the final stage is Rubedo, the stage of perfection, illumination, and the realization of the Philosopher's Stone. It is the culmination of the alchemist's work—when the base material has been purified and transformed into something of ultimate value. This is the point at which gold is created, both metaphorically and physically.

Santiago's Rubedo moment comes when he finally discovers the treasure he has been searching for, buried beneath the sycamore tree in the abandoned church. His journey, which began with a dream of treasure in the pyramids of Egypt, culminates in a moment of profound realization: the treasure was not the physical chest of gold, but the wisdom, experiences, and growth he attained during his journey.

Santiago's ability to transmute his fears, doubts, and the obstacles he faced into wisdom symbolizes the process of turning "lead into gold." The ultimate lesson of the Rubedo stage is that self-actualization is achieved through the integration of one's experiences, spiritual awakening, and deep connection to the world. Santiago's realization that the treasure was always within him highlights the alchemical truth that the pursuit of a Personal Legend is not just about achieving external success, but about the profound transformation that happens within.

#### **The Philosopher's Stone and the Elixir of Life: The True Gifts of Alchemy**

As Santiago's quest reaches its end, he is presented with two central symbols of alchemy: the Philosopher's Stone and the Elixir of Life. These symbols represent ultimate wisdom and immortality, but they are not mere material objects. Rather, they symbolize Santiago's spiritual realization and his attainment of inner peace.

The Philosopher's Stone, in alchemical lore, has the power to transmute base metals into gold. In *The Alchemist*, the Philosopher's Stone symbolizes the realization of one's Personal Legend and the mastery over life's forces. For Santiago, the Stone represents his final understanding that the treasure is not an object to be possessed, but a process of becoming and realizing one's true nature. The Elixir of Life, another crucial symbol in alchemy, grants immortality and eternal youth. In *The Alchemist*, the Elixir of Life represents the knowledge Santiago gains through his journey—the understanding that all things are interconnected and that true wisdom comes from living authentically and following one's dreams. This is the true gift of alchemy: the knowledge that life itself, when lived in pursuit of personal growth, becomes its own reward.

#### **The Universal Lessons of Alchemy: Transformation for All**

One of the most significant aspects of alchemical symbolism in *The Alchemist* is its universal applicability. The process of transformation, from Nigredo to Albedo to Rubedo, is not restricted to any one individual, culture, or belief system. It is a process that resonates with every human being, as all

individuals must undergo periods of struggle, growth, and self-realization in order to achieve their highest potential.

Coelho's novel speaks to the universal human experience of seeking meaning, purpose, and self-understanding. The alchemical process serves as a metaphor for the trials, growth, and fulfillment that everyone must undergo on their own journey. By using alchemy as a central metaphor, Coelho shows that each person's quest for their Personal Legend, no matter how grand or humble, is a path of transformation that requires an internal process of refinement.

Santiago's journey, filled with challenges, reflections, and spiritual awakenings, mirrors the alchemical journey that each person must undertake in their own way. The theme of transformation transcends cultural boundaries because it reflects a common desire: the quest for self-improvement, deeper understanding, and spiritual enlightenment.

In *The Alchemist*, every person who is part of Santiago's journey teaches him lessons that contribute to his inner evolution. Whether it's the crystal merchant, the Englishman, or the Alchemist, each represents a different phase or lesson in the process of personal alchemy. These characters symbolize different types of transformation and serve as mirrors to Santiago's growth, helping him achieve a higher understanding of his purpose in life.

The novel teaches readers that the real treasure lies not in material wealth but in the growth that occurs through the pursuit of one's personal journey. This universal message of transformation appeals to people of all walks of life, encouraging them to engage with their own path to self-discovery. Just as Santiago moves from a simple shepherd to a wise man, the reader is invited to explore the depths of their own personal transformation.

### **Alchemy in *The Alchemist*: The Spiritual Quest Beyond Materialism**

While *The Alchemist* presents the literal quest for treasure, it also invites readers to reflect on the deeper spiritual journey that Santiago embarks upon. This quest is not about acquiring material wealth but about seeking the truth of one's life and understanding one's place in the grand scheme of the universe. The symbolic representation of alchemy is thus a critique of materialism; highlighting the idea that true fulfillment comes not from external achievements but from internal growth.

Santiago's journey to Egypt, driven by his dreams of finding treasure, ultimately leads him to a much more profound understanding: that the journey itself, filled with struggles, lessons, and insights, is the real treasure. In this sense, the metaphor of alchemy is employed to suggest that the transformation of the self is more valuable than any physical object or external success. It is not about possessing treasure in the conventional sense but about understanding the nature of the universe and the self. The themes of spiritual fulfillment and self-discovery are central to the novel. As Santiago learns to listen to his heart, interpret omens, and follow the guidance of his dreams, he moves closer to a realization that material possessions are only fleeting. The real treasure he seeks, in the end, is the understanding of how to live authentically, in harmony with the Soul of the World. This spiritual quest

underlines the importance of inner transformation, making *The Alchemist* not just a novel about adventure but a philosophical and spiritual guide to self-realization. It critiques society's obsession with material wealth and underscores the need to focus on inner growth. The novel, like alchemy, invites readers to embark on their own spiritual journey, one that is ultimately more rewarding than any material acquisition.

### **The Role of Love in Alchemical Transformation**

Another significant theme in *The Alchemist* is love, which plays a central role in Santiago's journey and acts as a catalyst for his transformation. Love, in Coelho's novel, is not just a romantic feeling but a universal force that connects everything in the universe, helping to bring about the alchemical transformation.

Santiago's love for the desert girl, Fatima, symbolizes the transformative power of love in his journey. Unlike traditional narratives where love might be a distraction, in *The Alchemist*, love is portrayed as an integral part of personal growth. Santiago's love for Fatima helps him realize that his quest for treasure is not a solitary journey; it is deeply interconnected with the people he encounters and the relationships he forms along the way.

Santiago's understanding of love evolves as he learns that true love doesn't demand possession or selfish desires. Rather, love in its purest form is about freedom, mutual respect, and understanding the interconnectedness of all beings. Fatima, while initially a symbol of Santiago's earthly desires, becomes part of his greater understanding of the world. His love for her becomes a manifestation of his commitment to the pursuit of his Personal Legend. Love, then, acts as both a motivator and a realization of Santiago's deeper connection with the universe.

This integration of love into the alchemical process aligns with the novel's overarching theme of spiritual and personal growth. Santiago's love for Fatima doesn't diminish his journey; it enriches it, adding a deeper layer of meaning to his transformation. The alchemical process, therefore, involves not only the purification of the individual but also the cultivation of love, compassion, and connection with others.

### **The Alchemist's Legacy: A Universal Guide to Self-Discovery**

*The Alchemist* has had a profound impact on readers worldwide, offering them more than just a fictional tale. It serves as a guide for anyone who is seeking to understand their purpose in life and achieve personal growth. Coelho's use of alchemy as a central metaphor provides a framework for readers to explore their own paths toward self-discovery and fulfillment.

The alchemical process, as illustrated in the novel, is a deeply spiritual journey that reflects the universal human experience of confronting fears, challenges, and doubts in order to achieve personal transformation. Santiago's journey shows that the greatest treasure is not something that can be physically possessed but a spiritual and existential realization that comes from within. The novel's themes of destiny, self-discovery, and the pursuit of one's dreams

resonate with people from all backgrounds, making *The Alchemist* a timeless work that continues to inspire generations of readers.

Ultimately, *The Alchemist* presents a vision of personal and spiritual alchemy that encourages individuals to embrace their own unique journeys. The metaphor of turning base metals into gold serves as a reminder that even the most mundane aspects of life can be transformed into something extraordinary when viewed through the lens of self-realization and inner growth. This is the true alchemy of life.

**Conclusion: The Power of Alchemical Transformation in *The Alchemist***

Paulo Coelho's *The Alchemist* uses alchemy as a profound metaphor to illustrate the journey of self-discovery and transformation. Through the stages of Nigredo, Albedo, and Rubedo, the novel reflects the internal and external processes that lead to personal fulfillment and spiritual enlightenment. Santiago's quest for treasure ultimately leads him to realize that the true treasure is not an object but the wisdom and understanding he gains along the way.

By drawing on the symbolism of alchemy, Coelho offers a universal message about the potential for transformation within every individual. Through the process of pursuing one's dreams, facing challenges, and embracing wisdom, each person can undergo their own alchemical process, ultimately turning the "lead" of their lives into the "gold" of self-actualization. The novel teaches that the pursuit of one's Personal Legend, while fraught with difficulties, is ultimately a journey of spiritual growth, enlightenment, and fulfillment, reminding us all of the transformative power within us.

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## **AI CONUNDRUM: THE OMINOUS SIGN OF CIVILIZATION?**

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### **Abstract:**

The modern world is enthusiastically observing the ability of artificial intelligence (AI) to solve highly complex problems. It is undeniable that technology is entirely dependent on human intelligence. Despite this fact, nowadays there is a tendency to deny the distinction between human natural intelligence and artificial intelligence. People are fascinated by the growing perfections of artificial intelligence. The purpose of this paper is not merely to outline the pros and cons, or ethical legitimacy of artificial intelligence. There are endless debates concerning the moral scope and ethical legitimacy of AI. From the beginning, almost everyone, from philosophers to sociologists and linguists, has questioned the ethical legitimacy of AI. However, we assume that AI has gained ethical legitimacy and will be ubiquitous and govern our lives in future. The main purpose of this paper is to highlight the aspects of AI that seem a threat to our harmonious social system and the role philosophers can play in protecting society. We shall discuss the social crisis hidden in the light of technological advancements like artificial advancement. In light of technological prosperity, we are losing many things that are integral to social life, the absence of those would lead towards social destruction. In the tech-driven modern life, we observe the degradation in individual and social values, mutual harmony, responsibility

and values of family life, social responsibility, unconditional love, respect for the elders, strong friendships and many more.

**Keywords:** Artificial Intelligence, technological development, Social values, Social impacts and Sustainable development.

## **1. Introduction**

The modern world is enthusiastically observing the ability of artificial intelligence (AI) to solve highly complex problems. Undoubtedly, artificial intelligence (AI) is one of the giant breakthroughs of technological advancements in the modern age. Artificial Intelligence not only understands the subjects; it also tries to create intelligent beings. It is a universal truth that technology is entirely dependent on human intelligence. Despite this fact, nowadays there is a tendency to deny the distinction between human natural intelligence and artificial intelligence. People are fascinated by the growing perfections of artificial intelligence. However, while AI has immense potential for social good, it also presents significant societal risks. AI has many advantages such as simplifying calculations, saving time, and eliminating biases are some of the many. The disadvantages of AI are very scary. On the one hand, AI is affecting the daily lives of individuals such as shrinking the areas of jobs, lack of passion, emotion and creativity. On the other hand, it also challenges the fundamental issues of philosophy such as existence, knowledge, truth, and ethics. There can be no doubt that artificial intelligence will dominate the future of software-oriented jobs. In short, artificial intelligence has opened a new chapter in philosophical enquiry challenging the long-standing fundamental ideas of philosophy.

In the context of AI, there are several societal risks upon which thinkers shed light and express the greatest concerns. Considering artificial intelligence as a reflection of human intelligence, philosophers refer to two dimensions of AI namely strong AI and weak AI (Lee, 2020). From the scientific perspective, there are also two categories of AI—General Artificial Intelligence (AGI) and Niche Artificial Intelligence (ANI), where AGI is weak AI and ANI is strong AI (Fjelland, 2020). The impact of ANI on people and society is highly controversial. Thinkers argue that AI-driven automation could exacerbate economic inequality through job displacement and a widening skills gap (Acemoglu & Restrepo, 2018; Manyika et al., 2017). AI relies heavily on vast amounts of data, and the unfettered use of those increases the risk of privacy breaches (Zuboff, 2019). The development of AI-powered autonomous weapons systems raises ethical dilemmas regarding unintended harm and loss of human control. Further, AI deepfake technology could also cause personal defamation and communal riots by recording fake videos and audio and spreading misinformation. Regarding AI, some experts expressed their greatest worry and warned about the existential threat to humans—the ability to surpass human intelligence (Boston, 2014). Jeff Clune, a prominent AI researcher opined that the biggest danger to artificial intelligence is the possibility of surpassing human intelligence. He says that there is a possibility

that AI systems will become so advanced that they can make decisions that are harmful to humans, even unintentionally. If the goals of AI are not aligned with human values, AI could threaten humanity (Clune, 2019).

The purpose of this paper is not merely to outline the pros and cons, or ethical legitimacy of artificial intelligence. There are endless debates concerning the moral scope and ethical legitimacy of AI. From the beginning, almost everyone, from philosophers to sociologists and linguists, has questioned the ethical legitimacy of AI. We are assuming that, in the future AI will gain ethical legitimacy and will be ubiquitous and govern our lives in future. The main purpose of this paper is to highlight the aspects of AI that seem a threat to our harmonious social system and the role philosophers can play in protecting society. We shall discuss the social crisis hidden in the light of technological advancements like artificial advancement. In light of technological prosperity, we are losing many things that are integral to social life, the absence of those would destroy the concept of man as a ‘social animal’ forever. In the tech-driven modern life, we observe the degradation in individual and social values, mutual harmony, responsibility and values of family life, social responsibility, unconditional love, respect for the elders, strong friendships and many more.

We shall argue that only through robust philosophical frameworks can the challenges of artificial intelligence be effectively addressed. The role of literature, and moral and philosophical practices will be immense and obvious. Only the philosophers who question the status quo, challenge assumptions and reveal truths which may not be immediately obvious or realisable but become unconditional principles. Only philosophers encourage introspection and critical thinking. In our existential crisis, philosophers stand as our last hope. By providing us with deep insights into the purpose of life, ethics and nature of existence, philosophers help humanity face ethical and existential challenges and instil hope. In other words, they guide people in more meaningful ways. Therefore, it would not be an exaggeration to say that, the burden of building a society will entirely rest in the hands of philosophers.

### **AI: Definitions and Perspectives**

John McCarthy, the Father of AI, first coined the term in 1955 in “What is Artificial Intelligence?” McCarthy defined AI as “the science and engineering of making intelligent machines, especially intelligent computer programs” (McCarthy, 2007, p. 2). He described artificial intelligence as a process that captures and understands human intelligence, by replicating or stimulating it in machines and focusing on problem-solving and reasoning. Russell and Norvig defined AI as “The study of agents that receive percepts from the environment and perform action” (Russell and Norvig, 2010, p. viii). Their definition of AI expands the sphere of human-centred intelligence; to achieve specific goals they include autonomous agents who interact and analyse with their environment. They mentioned two dimensions of AI and presented them in four orientations. The first is ‘think humanely’ and ‘act humanely’, and the Second is: ‘think rationally’ and ‘act Rationally.’ Thinking humanely is an

approach that defines AI as “the exciting new effort to make computers think...machines with minds, in the full and literal sense” (Ibid., p. 2). and act humanely denotes “The art of creating machines that perform functions that require intelligence when performed by people” (Ibid., p. 2). On the other hand, rational thinking refers to “the study of mental faculties through the use of computational models” and acting rationally signifies that “computational intelligence is the study of the design of intelligent agents” (Ibid., p. 2). The first definition among the two dimensions is connected with AI reasoning and thought processes, and the second definition is related to behaviour. The first dimension means that AI understands and replicates things humanely and acts like humans. In the second dimension, AI thinks based on various calculations and creates the best capable agents. Marvin Minsky, a pioneer of AI, defined artificial intelligence as “The science of making machines do things that would require intelligence if done by men” (Minsky, 1968, p. v). Bostrom in his book *Superintelligence: Paths, Dangers and Strategies* defines AI as “A machine’s ability to perform the full range of cognitive tasks at least as well as humans” (Bostrom, 2014, p. 22). He distinguishes between narrow AI and general AI. By narrow AI Boston refers to the machines designed for specific tasks, and by general AI he refers to machines capable of general reasoning, which can address the ethical and existential challenges posed by superintelligence systems. Boden said, “By ‘artificial intelligence’ I...mean the use of computer programs and programming techniques to cast light on the principles of intelligence in general and human thought in particular” (Boden, 1977, p. 5).

### **A General Outline of the Societal Danger of AI**

The rise of artificial intelligence offers undeniable benefits, simplifying daily life and unlocking a wealth of new possibilities. Tools like BabyAGI and AutoGPT, seamlessly integrate chatbots with other applications such as web browsers, exemplifying this progress and underscoring the growing adoption of AI technologies. While the potential of AI is clear, it’s equally important to acknowledge and address the potential for social disruption. Geoffrey Hinton, known as the Godfather of AI, resigned from Google concerning the impact of artificial intelligence on civilisation. Hinton quit his job to spread public awareness of the danger of AI technology. He aimed to have a philosophical discussion on the real risk of AI. Hinton fears that artificial intelligence may surpass human intelligence and it is a threat to human civilisation. Expressing his fear Hinton states “Generative AI can already be a tool for misinformation. Soon, it could be a risk to jobs. Somewhere down the line, tech’s biggest worries say, it could be a risk to humanity”(Hinton, 2<sup>nd</sup> May 2023). According to him, people are there who misuse this technology and indulge in war and killing people, which could lead to a crisis in society. Hinton expressed a deeper concern saying “Look, here’s one way it could all go wrong. We know that a lot of people who want to use these tools are bad actors like Putin or DeSantis. They want to use them for winning wars or manipulating elections” (Hinton, 2<sup>nd</sup> May 2023). He added “Don’t think for a moment that Putin

wouldn't make hyper-intelligent robots with the goal of killing Ukrainians. He wouldn't hesitate. And if you want them to be good at it, you don't want to micromanage them—you want them to figure out how to do it" (Hinton, 2<sup>nd</sup> May 2023). In the 1980s, the United States Department of Defense funded all the artificial intelligence research centres for using artificial intelligence on the battlefield, Hinton strongly opposed this (The New York Times, 1<sup>st</sup> May 2023). Hinton further states that even if this technology is not misused, it still has downsides. For example, Hinton says that one of the purposes of life science is to 'get stronger.' So, the first thing that will happen is that the robot will say 'Let's get stronger.' They will try to reroute all electricity in their chips. Another occasion for him would be to create another imitation of himself. This is never a good sign (Hinton, May 2023).

German philosopher Martin Heidegger (1889-1976) is best known for his existentialism and phenomenology, especially in his book *Being and Time*. However, his philosophy was not limited to that specific arena; in his book *The Question Concerning Technology* (1954), he also discussed technology. Heidegger's views on technology can also be found in his other book *The Essence of Human Freedom: An Introduction to Philosophy*. In all of these books, Heidegger provides insights into how humans relate to technology and the risk of technology in existence. Although Heidegger's thinking on technology predates the advent of artificial intelligence, his philosophical framework on technology is also deeply applicable to the impact of artificial intelligence. Heidegger begins his discussion by referring to technology as a means of revelation. According to Heidegger "Technology is therefore no mere means. Technology is a way of revealing" (Heidegger, 1977, p. 12). He argues that technology is not just a mechanical tool, but also a way of understanding and interacting with the world because it can control people's perception of reality of the world. In this context, Heidegger argues that technology limits our experience and leads us towards destruction. For him, in traditional craftsmanship, people were respectfully connected to nature and worked with its rhythms. But in today's modern technological framework, nature and humans are seen as 'standing reserves' (*Bestand*)—the raw material to be exploited and controlled. Heidegger seeks freedom from this controlling force and says that the only way to be free from this bondage is to realise the dangers of technology, not by rejecting technology.

Enframing (*Gestell*) is one of the most profound concepts in Heidegger's *The Question Concerning Technology*. According to Heidegger, enframing is a kind of modern technological mindset or technologically imposed worldview that forces us to see everything in the world as a 'standing reserve' (*Bestand*), i.e., an object of utility or exploitation. As Heidegger says "Enframing means the gathering together of that setting-upon which sets upon man, i.e., challenges him forth, to reveal the real, in the mode ordering, as standing reserve" (Heidegger, 1977, p. 20). This mentality deprives people of understanding the world through other means such as art, spirituality, etc. In Heidegger's words, "Enframing blocks the shining-forth and holding-sway

truth” (Heidegger, 1977, p. 28). Heidegger said that it is a reductive view that devalues other aspects of being and knowledge and consequently distracts from the meaning and essence of existence. Heidegger believed that technology separates people from a pure way of living i.e., by emphasising efficiency and control, technology distracts people from deeply engaging with their existence. However, Heidegger did not advocate an outright rejection of technology. He saw enframing as a profound danger because, for him, it limits human freedom and understanding. He believed that technology could awaken ‘saving power’ in individuals, i.e., by becoming aware of enframing, people can discover more authentic alternatives to relate to the world.

Hannah Ardent (1906-1975), a famous German-American philosopher, discussed the impact of automation and mechanisation on human life and society in her celebrated book *The Human Condition* (1958). Although her criticism of technology is not directly directed against artificial intelligence, her criticism of technology provides a framework for understanding her possible stance against artificial intelligence. Ardent criticised the dominance of machine intelligence because it prioritises the means over ends. She argues “The problem of modernity is not science but the instrumentalisation of the world view science provides” (Ardent, 1958, p. 295). The same applies to artificial intelligence. In AI also the utility is given priority over human values. Hence, it can create a world in which the qualitative aspects of life are sacrificed to achieve quantitative goals.

Concerning technology Ardent’s main concern was the advent of automation. She warned against the tendency in society to prioritise efficiency and productivity over human creativity, judgment, and political activity. According to Ardent “What we are confronted with is the prospect of a society of labourers without labour, that is, without the only activity left to them” (Ardent, 1958, p. 5). She argued that while automation liberates humans from the burden of hard work, it also creates unemployment in a ‘labour society’, where every occupation is considered a means of earning. Given this, we can argue that Ardent would argue against artificial intelligence since it replaces meaningful human activity, such as transforming workers into passive consumers of automated processes. In her opinion, modern technology could dehumanise humans by making them work only as part of a mechanical process. The impact of artificial intelligence can also be seen as an echo of the same thing because artificial intelligence can use humans as data. For Ardent, “The trouble with modern theories of behaviourism is not that they are wrong but they could become true, that they are the best possible conceptualisation of certain obvious trends in modern society” (Ardent, 1958, p. 322).

Ardent emphasised the unique human capacities of judgment and action, which enable them to participate meaningfully in public activities. All automation, including artificial intelligence, undermines these natural capacities of human beings. For her, “Actions, the only activity that goes on directly between men without the intermediary of things or matter, corresponds to the human condition of plurality” (Ardent, 1958, p. 7). By

automating the decision-making process, artificial intelligence reduces human participation in political and social debates and isolates individuals from collective action. However, in *The Human Condition* Ardent greatly emphasises human natality and the miracle power of beginning. Ardent characterises human beings as inherently oriented towards novelty and creation, believing that action constitutes “the one miracle-working faculty of man” (Ardent, 1958, p. 246). This faith in humanity’s potential stems from the constant influx of new individuals into the world with their unique capability of taking new initiatives and disrupting the established events of previous actions. In this context, Ardent says that the artefacts of ancient social systems were completely different from modern artificiality. In today’s modern social system, everything on the earth has become a commodity, and people make them adapt to automated systems. For Ardent, “as though we had forced open the distinguishing boundaries which protected the world, the human artifice, from nature, the biological process which goes on its very midst as well as the natural cyclical process which surround it, delivering and abating to them the always threatened stability of a human world” (Ardent, 1958, p. 126).

Joseph Weizenbaum, the German-American computer scientist, renowned for his early natural language processing program ELIZA and his critique of AI in *Computer Power and Human Reason: From Judgment to Calculation*, cautioned against overestimating artificial intelligence. Weizenbaum expressed deep ethical and philosophical concerns about the development and use of AI and highlighted its limitations in understanding and replicating human judgment and morality. Weizenbaum argued that while AI excels at computation, it lacks the human capacity such as actual understanding, consciousness, and emotional depth. He says, “The computer has no sense of humour, no aesthetic appreciation, no capacity for joy, sorrow, or wonder. It is, at best, a powerful idiot savant” (Weizenbaum, 1976, p. 7). Ultimately, Weizenbaum’s point is that no matter how powerful artificial intelligence is, it can never replace human qualities like empathy, intuition, and ethical intelligence. Weizenbaum was particularly critical of the idea that artificial intelligence could replace humans in making decisions. He vehemently opposed the notion that AI can replace human moral judgment, particularly in fields like medicine and law, arguing that “There are some acts of thought that ought to be performed only by humans” (Weizenbaum, 1976, p. 269). He warned that over-reliance on AI risks dehumanising humans by treating them as data points or reducing complex human relationships to a computational process—“when we assign tasks to machines that demand human sensitivity, we deny our own humanity” (Ibid., p. 240). Furthermore, he believed such dependence erodes human autonomy and authority, emphasising that “Man is at his greatest, not when he is most like a machine, but when he is least like one” (Ibid., p. 12).

Hubert Dreyfus, an American existentialist philosopher influenced by existentialists like Heidegger and Merleau-Ponty, stands another prominent critic of artificial intelligence. In his seminal works, *What Computers Can’t*

*Do* (1972) and its expanded edition, *What Computers Still Can't Do* (1992), Dreyfus argued that AI will never fully replicate human intelligence, particularly in embodied, situational, and intuitive knowledge. Dreyfus argues that the main limitation of AI systems is the *framing problem*—its inability to grasp the context and determine relevance in dynamic real-world situations. Unlike humans, who intuitively understand the significance of the given situation, AI relies on pre-programmed rules and large amounts of data, failing to capture human nuance. Dreyfus was also sceptical of the symbolic approach of AI, which represents knowledge in formal symbols. For him, this approach ignores the complexity of human intuition and situational awareness. He argued that “Game playing, language translation, problem-solving, and pattern recognition each depends on a specific form of human “information processing,” which in turn is based on the human way of living in the world” (Dreyfus, 1972, p. 215). Further arguing against AI, Dreyfus states that AI can never replicate human intelligence, as it is deeply rooted in lived experience, cultural norms and existential concerns.

In the Indian philosophical context, we can parallel Mahatma Gandhi’s concern about the social impact of industrialisation with artificial intelligence. Gandhi always advocated a self-reliant, village-based economy. As Gandhi believed that industrialisation exploits workers, increases inequality and disrupts community harmony, he philosophically opposed large-scale industrialisation. AI is the technological industrialisation that can cause unemployment for workers in manufacturing services and even creative professions by automating work. Gandhi emphasised substantive livelihood rather than prioritising skills. Hence, AI is a Gandhian echo of unemployment. Gandhi was concerned about the moral value of industrialisation because according to him uncontrolled industrialisation could bring social harm. Therefore, he prioritises moral values over technological progress. In the context of AI, this approach emphasises the need for technological advances to serve the greater human good rather than focusing on small profits. Further, uneven use of AI technology could deepen global inequality. Industrialised countries will advance more and non-industrialised countries will lag due to the proper use of AI. Gandhi’s concept of equitable development is very relevant to addressing issues like inequality. Following Gandhi’s principle of equitable development, AI technology needs to be arranged as follows, it would promote community integrity, welfare and sustainability rather than increasing exploitation and inequality.

### **The Impact of AI on Human Values**

In the context of the present world, it would not be an exaggeration to say that technological developments like artificial intelligence, are rapidly transforming our way of living, which has a profound impact on traditional human values. As artificial intelligence consistently integrated with society, it is gradually degrading the traditional social values of human living such as freedom, personal identity, friendships, family and social values, unconditional love etc. In other words, it can be said that technological



advancements are leading to a decline in social values, raising concerns about its long-term effects on society. Below, are some key areas of social degradation resulting from AI-driven technological development:

***Impact on Human Relationships:*** While artificial intelligence offers undeniable benefits in communication and connecting people, its growing negative impact on human relationships raises concerns. Although AI is accelerating tasks such as bridging the communication gap for those with physical limitations or disabilities by providing virtual emotional support in loneliness, companionship, and even facilitating finding partners on choice and interests; it is significantly changing the dynamics of human interaction. Over-reliance on AI is creating distance in sustainable human relationships. People are becoming less adept at understanding emotional nuances in relationships. It diminishes emotional intelligence, hindering the ability to understand nuanced emotional cues and impeding the development of deep, empathetic relationships. Consequently, it increasingly distanced people from real-world interactions and human interaction is replaced by superficial connections, leading to increased social isolation and negatively impacting mental and social well-being.

***Personal Liberty and Security:*** The rise of AI presents a complex challenge to individual freedom and security. While AI can bolster certain security aspects, its potential to erode fundamental liberties and privacy is a serious concern. The proliferation of AI-powered surveillance systems, capable of extensively monitoring individual activities and behaviour, has a chilling effect on freedom of expression and assembly, as individuals fear constant tracking and identification. Shoshana Zuboff argued that AI-powered decision-making systems can influence individual's choices and limit their autonomy and freedom of action. These days, for instance, AI is used to identify individual personalised messages and content across various domains, such as online advertising, social media, and political campaigns (Zuboff, 2019). Furthermore, the progress of autonomous weapons systems, capable of lethal decisions without human intervention, raises profound ethical and security dilemmas. These systems risk unintended consequences, the escalation of conflicts, and a dangerous diffusion of accountability, thereby threatening human security and international stability (Human Rights Watch, Stopping Killer Robots). The proliferation of AI-generated deepfakes and synthetic media further exacerbates these concerns, as these technologies can be weaponised to spread disinformation, manipulate public opinion, erode trust in institutions, and potentially incite violence and social unrest (Bradshaw and Howard, 2019).

***Social Confusion and Values:*** Another area of concern for artificial intelligence is its impact on social confusion and values. It presents a significant challenge to societal values and understanding. Nowadays, it is possible to generate remarkably realistic but fabricated videos and audio using AI technologies like deepfake. In many cases, it blurs the line between the original and fake or truth and falsity, making it extremely difficult to identify

credible information. In addition, AI's ability to create seemingly authentic content raises profound questions about the value of human creativity and authorship. Today, it is becoming increasingly difficult to distinguish between the content of humans and AI. As the distinction between AI-generated and human-created content becomes increasingly nebulous, it is easy to spread misinformation, mislead the public, and damage individual reputations. This erosion of trust in information leads towards social confusion and distrust.

**Family and Social Erosion:** Technological progress is weakening family traditions and values. In this tech-driven world, humans are becoming so individualistic that they are detached from family and social values. Overdependence on technology is increasing people's interest in virtual relationships with family and friends. As a result, not attaching ourselves physically to friends and family, diminishes the depth of relationships. The culture of respect and care for the elders, which prevailed since ancient times is gradually eroding due to excessive addiction to technology. In today's society, making virtual friends is at hand. But, deep and real-life friendships are on the decline.

### **Philosophy as the Blueprint for a Compassionate Tomorrow**

Philosophy has played an essential role in the history of human civilisation. Since, ancient times, philosophy has played a significant role in shaping our social and political structures, language and culture. It is that discipline that includes all the diverse expressions of society in its discourse and strives to awaken our collective moral values. The United Nations Educational, Scientific and Cultural Organization (UNESCO), founded in 1945, firmly declared that the transformative power of philosophy like critical thinking and ethics should be harnessed to solve contemporary problems. The international community is committed to building an inclusive society, and the only way to achieve this common goal is to emphasise philosophy and literature. In dealing with trends, such as climate change, technological revolution etc., we naturally raise various questions, aiming at inclusive and sustainable development.

In their recent article, "Philosophy is Crucial in the Age of AI," Anthony Grayling and Brian Ball examine the role of philosophy in addressing the ethical, epistemological, social, and existential issues and questions raised by AI technology. They argue that with the development of AI, philosophical discourse will become increasingly essential. Philosophy can provide a powerful framework for addressing ethical and social complexities posed by AI. Referring to the extraordinary progress of AI, believed to surpass human intelligence, Grayling and Ball raise a question—"Might philosophers have something to contribute? More generally, what can be expected of the age-old discipline in the new technologically advanced era that is now emerging?" (Grayling and Ball, 2<sup>nd</sup> August 2024). While discussing the role of philosophy in solving the problems posed by AI, the authors first mentioned the role of philosophy in the development of AI. They argued that the development of artificial intelligence is historically related to philosophy. Mentioning Western philosophers of logic such as Gotlob Frege and Kurt

Gödel, they state that in 1956, to reconstruct all mathematics on one logical foundation, Alan Newell and Herbert Simon used the propositions from *Principia Mathematica* to prove theorems in their computer program called Logic Theorist. They also mention that the current large language model of AI is similar to the language model of the twentieth-century philosopher of language, Ludwig Wittgenstein. For them, the modern language model like ChatGPT uses Wittgenstein's 'the meaning of words is implicit in the use of language' language model.

Further, they state that when queried about the role of philosophy in the age of artificial intelligence, language models like ChatGPT suggest aligning AI development with human values. However, this alignment isn't a technical challenge for engineers and technologists. Rather, it is a societal issue requiring the expertise of philosophers, sociologists, and legal scholars. The contention is that only philosophical insights can meaningfully contribute to the ethical development of AI and ensure its compatibility with human values.

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## **UNIFORM CIVIL CODE: AN INDIAN PERSPECTIVE**

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### **Abstract:**

Article 44 of the Indian Constitution states the need for a Uniform Civil Code (UCC). This Code is aimed at bringing uniformity to all the civil laws of the nation, particularly those related to marriage, succession, divorce, and inheritance. The dream of central government for getting this Code to life has not been successful till now, although attempts have been made in this regard by the ruling party of the nation. However, few states have implemented it at there level in their states. Implementation of UCC has attracted a lot of controversy and it is a challenging task to complete.

Through this paper, the authors have presented a balanced view of the advantages and disadvantages of implementing UCC. It discusses how UCC could promote gender equality, national integration, and legal coherence while addressing concerns about cultural diversity, religious freedom, and potential political backlash.

### **Introduction:**

There is a lot said about the need for equality in all spheres of life, be it on a gender basis or religious basis. In attempts to bring this equality, often controversy is created, and challenges are faced by the policy makers that make it difficult to do so. One such example is the Uniform Civil Code (UCC), which was attempted to be brought to life by the ruling part of India,

i.e., the Bhartiya Janta Party (BJP). After the actions undertaken regarding Kashmir's status being changed and the temples being built, the next move of the government is to bring UCC to reality<sup>26</sup>. However, this is not an easy thing to do, as there is a lot of controversy behind this action. Some have deemed it as politics and others have deemed it as a mode of forwarding the Hindu agenda. Then some people have highlighted the real-time challenges in the adoption of UCC. For instance, if UCC is brought to reality, there is a need to decide how marriage would take place in different religions, which are often very different or contrasting. The UCC is a proposal to replace the personal laws based on religious scriptures and customs with a common set of laws governing every citizen of India, irrespective of religion, caste, or community. The need to explore the idea is certainly not bad but there is a lot of effort that would have to be put up to give true life to UCC.<sup>27</sup> This discussion will take a journey on the concept of UCC, its Indian context, the challenges in adoption, and an overall understanding of how progress can be made on the "idea" behind UCC. This would help in putting forth scholarly views on the given controversy, and in possibly finding a way of resolving this challenge.

#### **Conceptual Framework of UCC**

Since the first petition for UCC was filed back in 2019, for framing of the Code to promote gender justice, dignity of women, equality, and national integration, the topic has been a widely debated one. However, before going into the reasons for this debate, there is a need to understand the meaning of this term. UCC supports the notion that one nation should have one rule, which becomes applicable to all the religious communities of the nation.<sup>28</sup> Article 44 of the Constitution of India covers the explicit mention of UCC, where the need for the state to secure the citizens for a uniform civil code across the Indian territory has been highlighted. This Code states that all sections of society have to be treated in an equal manner, irrespective of their religion, which has to be applied uniformly.<sup>29</sup> The various areas that are covered under the UCC include adoption, property succession, inheritance, maintenance, divorce, and marriage. The concept is based on the ideology that there is no connection, in modern civilization, between law and religion. The Directive Principles of State Policy are reflected in Article 44 where it is

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<sup>26</sup> Biswas S. UCC: The coming storm over a single common law in India (Internet). BBC News. 2022, cited 17 June 2022

<sup>27</sup> Menon N. A Uniform Civil Code in India: the state of the debate in 2014. *Feminist Studies*. 2014;40(2):480-6.

<sup>28</sup> Almeida A. Yet Another Petition for the Uniform Civil Code in a Vacuum *The Wire*. 17 June 2022

<sup>29</sup> Gurjar A. Article 44 Uniform Civil Code. *International Journal for Advance Research and Development*. 2018;3(7):153-5.

stated that the State has to make attempts to bring form a UCC for its citizens across the Indian territory.<sup>30</sup>

The UCC debate is not a new one and can be dated back to the British colony period in the nation. The significance and need for uniforms were covered in the Lex Loci Report of October 1840 regarding Indian law being codified, in the context of contract, crimes, and evidence.<sup>31</sup> The recommendations in this were also placed regarding the personal laws of Muslims and Hindus to be kept separate from this very codification. Apart from this, the 1859 proclamation of the Queen also covered the promise of absolutely no interference being made in matters about religion.<sup>32</sup> This meant that the criminal laws were the only aspect that was codified and ended up being a common one for the entire nation. However, the personal laws continued to be covered under varied codes based on different communities.

In the post-colonial era that started in 1947 till 1985, UCC was considered as well. In the constitution's drafting, the key leaders like Dr. B.R. Ambedkar and Jawaharlal Nehru, the push was made for the UCC.<sup>33</sup> However, this was included in the Directive Principle of State Policy owing to the opposition that was raised by the religious fundamentalists, coupled with the lack of proper awareness in the public then. Within that period, the Hindu code bill was drafted to bring a reform in the Hindu laws by Dr. B.R. Ambedkar that gave legality to divorce, put forth inheritance rights to the daughters, and opposed polygamy. Due to the heated opposition that this Bill garnered, a diluted version had to be put forth through four separate laws. The other reform that took place during this time was the Succession Act, which was fully known as the Hindu Succession Act, 1956. This was brought forth to bring inheritance rights to the daughters, who originally did not have this right, in the ancestral property. Earlier, the daughters only had the right to sustenance from their joint Hindu family. However, the amendments made on 09th September 2005 in this Act removed this disparity as well.<sup>34</sup>

Within the context of mentioning the legislation, it becomes crucial to discuss the case laws as well, which have paved the path for modern-day UCC. In this regard, the famous case of Shah Bano takes centerstage.<sup>35</sup> This controversial case that brought forth Muslim women's fight for rights. By using the triple talaq, the husband of Shah Bano divorced his wife. The husband declined to

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<sup>30</sup>Deshta K. Uniform civil code: In retrospect and prospect. Deep and Deep Publications; 1995.

<sup>31</sup>Bhardwaj T, Goel AM. Uniform Civil Code. *Supremo Amicus*. 2018;8:271.

<sup>32</sup>Saha A, Dutta S. Uniform Civil Code: A Debatable Issue. *Supremo Amicus*. 2020;16:17.

<sup>33</sup>Soman Z. The history of a code [Internet]. *Telegraphindia.com*. 2021, cited 17 June 2022.

<sup>34</sup>Mandhani A. Daughter's equal right to ancestral property — here's what landmark SC judgment says 2020

<sup>35</sup> Mohd. Ahmad Khan v. Shah Bano Begum, AIR 1985 SC 945

pay any maintenance to the wife, resulting in Shah Bano (the wife) reaching the court. The District Court and the High Court both gave the decision in her favour, which resulted in the appeal being made from these rejections being raised in the Supreme Court by the husband stating that he had upheld all of the duties that were covered under the Islamic law. Based on section 125 of the All-India Criminal Code, the ruling was made in favour of the wife in 1986 by the Supreme Court basis the provision of maintenance of wives, children, and parents. This was because this provision applied to the citizens of India, without factoring in their religion. Within this case, the Supreme Court ended up putting forth the recommendation for a UCC to be set up. The case was raised because the Muslim person law provided the need for paying the maintenance till the period of *iddat*, which is nearly ninety days or three lunar months. On the other hand, section 125 put forth the need for giving maintenance to the wife and applied to all the citizens. As a result of this historic decision, agitations, nationwide discussions, and meetings were held. In 1986, the government of that time ended up passing the Muslim Women's (Right to Protection on Divorce) Act resulted in this section becoming inapplicable to the women of the Muslim community.

Another noteworthy case in this regard is the Danial Latifi & Anr. v. Union of India.<sup>36</sup> In this case, the Muslim Women's (Right to Protection on Divorce) Act was challenged on the basis that it was a breach of the right to equality that has been put under the varied sections of the Constitution, particularly Articles 14 and 15, along with breaching Article 21, which relates to the right to life. In upholding this law as a constitutional one, the Supreme Court brought it in harmony with CrPC's section 125 stating that the amount that the wife got during *iddat* had to be substantial to sustain for this period and for per future as well. Hence, based on the law of land, the Muslim women, who had been divorced, would get the provision of maintenance till the time she is remarried or for a lifetime.

To continue the understanding of challenges on varied laws present in India, there is a need to refer to the case of John Vallamattom & Anr. v. Union of India<sup>37</sup>. The constitution validity, as has been provided under section 118 of the Indian Succession Act, was challenged in this case by a priest from Kerala, named John Vallamattom. As this section applied to non-Hindus in India, the claim was made of its discriminatory nature for people belonging to the Christian community. The reason behind it was related to the unreasonable restrictions that were placed on the property being donated by will, for charitable or religious purposes. As a result of this, the section was deemed unconstitutional by the bench.

In case of Sarla Mudgal v. Union of India<sup>38</sup> also needs to be referred to in this discussion. This case brought the complexity of a Hindu husband getting

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<sup>36</sup>(2001) 7 SCC 740

<sup>37</sup>(2003) 6 SCC 611

<sup>38</sup>1995 SCC (3) 635



married under Hindu law, where they embraced Islam, solemnizing a second marriage. It was held by the Court that the Hindu marriage solemnized based on the laws applicable to Hindus could be dissolved based on grounds that were covered in the Hindu Marriage Act 1955. Just because a person got married after being converted to Islam did not mean that the Hindu marriage was dissolved basis the 1955 Act. Hence, a second marriage post-conversion into Islam, which was solemnized, had to be deemed as an offence basis Indian Penal Code's section 494.

### **Pro and Cons of UCC**

To understand the problems associated with UCC, there is a need to look into both sides of the coin. This means that in understanding the problems associated with UCC being brought to reality, there is a need to look at the benefits or pros that it has. The first and foremost argument that can be made in favour of UCC is the fact that it will bring harmony and integrity to the laws of the nation. At present, there are several laws due to differences in customs and practices of different religions. A unified code would bring uniformity to all such practices. This also has the possibility of reducing the political gimmicks surrounding vote banks. A key point noted in UCC coming to life is the rights being provided to women, which are often regressive in certain laws. Triple talaq is or was just one of such examples. The equality brought through this section would help in truly being equal in all forms and would promote real secularism. The legal system would also develop coherence, which would strengthen the entire system, removing any kind of confusion, and easing out administration of laws.

The side of the coin presented in the previous paragraph highlights a very dreamy version, which is quite far from reality. In the name of equality, one cannot breach the varied aspects that are covered in the Indian constitution, and the provisions that form the base of diversity in India. To put this clearly, there is a need to take a look at different provisions of the Indian constitution. Article 37 provides that Directive Principles of State Policy cannot be enforced by the court, even when these are key to the governance of India. This shows that even though the need for UCC has been identified in the constitution, to be applied in some form; however, the implementation of it has not been made obligatory. Then there are the varied articles of the Constitution, which often prove to be in contradiction to the idea of UCC. For instance, Article 15 of the Constitution states that there should be no discrimination against any person based on different aspects, including religion. However, if uniform laws are put forth, this might not be possible. This is because of the variations (and that too quite stark) in the customs and traditions of different religions. While the Hindus believe in seven *phas*,<sup>39</sup>

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<sup>39</sup>Ratra A. Marriage and family: In the diverse and changing scenario. Deep and Deep Publications; 2006.

the Sikhs follow four.<sup>40</sup> Where the Christians have a Church wedding,<sup>41</sup> the Muslims follow the procedure of nikah.<sup>42</sup> If a uniform law is brought in marriage-related norms, which procedure would be deemed as correct? And how will the varied cultures be aligned? If one aspect is followed, say following a *pheras-based* system, how will it be established that this is not discriminatory to Muslims or Christians? In addition, this is merely a broad mention of four religions. There are religions, within which there are sub-cultures based on castes and regions, which cannot be all aligned in a single law. Hence, a UCC would prove discriminatory for some, breaching the provision of Article 15.

Within this context, reference can also be made to Article 25, which provides the freedom to people to propagate and practice their religion. Article 26 provides the right to establish and administer religious institutions. If a uniform law is to be brought forth, which practices would be deemed acceptable, would remain a big point to be considered by the lawmakers. Thus, the task of putting forth a set of laws that is accepted by all communities is not only a tedious one but also a formidable task, which has a high chance of hurting various sentiments and interests of different communities. There might also be contentions raised that the minority communities are being targeted by forcing the view of the majority on them. There are high chances of the entire matter being turned into a political scandal.

The content effectively highlights the dual nature of the UCC debate. On one hand, it presents the UCC as a tool for legal uniformity, gender equality, and national integration. On the other hand, it underscores the practical and constitutional challenges, particularly in a diverse country like India, where religious and cultural practices are deeply entrenched. The review suggests that while the UCC is an aspirational goal, its implementation requires careful consideration of India's pluralistic fabric and constitutional provisions. The potential benefits must be weighed against the risks of social discord and political controversy.

### **Goa UCC**

In all the states across the nation, there is only Goa, which has adopted the UCC in the form of common family law. Post-liberation, there was no change brought to the Portuguese Civil Code, and continues to be applicable in Goa, since its introduction back in the nineteenth century.<sup>43</sup> The Goa UCC is

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<sup>40</sup> Takhar OK. Sikh identity: An exploration of groups among Sikhs. Routledge; 2016 Dec 5.

<sup>41</sup> LeFebvre JR. Christian wedding ceremonies: "Nonreligiousness" in contemporary Japan. Japanese Journal of Religious Studies. 2015 Jan 1:185-203.

<sup>42</sup> Liversage A. Secrets and lies: When ethnic minority youth have a nikah. In Family, Religion and Law 2016 Apr 15 (pp. 165-180). Routledge.

<sup>43</sup> Kamat PP. From Conversion to the Civil Code: Gender and the Colonial State in Goa, 1510-1961. Indian Historical Review. 2000 Jul;27(2):61-86.

deemed as a progressive law, where the equal division of property and income is done between the wife and husband, and even for the children, irrespective of their gender.<sup>44</sup>Marriages and divorces have to be registered and follow the requisite provisions. In the state, the Muslims who get married, and are registered in it, cannot divorce through triple talaq (albeit these provisions have now been criminalized), and cannot practice polygamy. Wealth and property during marriage are held commonly by the married couple. In case of death or divorce, each spouse gets half of the property, and the ownership is passed on to the surviving member in the former matter. Even with these provisions, the UCC of Goa cannot be said to be truly uniform. This is because the Hindu men have been given the bigamy right in certain special situations, as have been covered under Codes of Usages and Customs of Gentile Hindus of Goa. This means that if a wife does not deliver by the age of 25, any child, or if a male child is not delivered by 30 years of age, Hindu men can indulge in bigamy. This is not reflected in other religions, as polygamy is restricted for them.<sup>45</sup>

#### **Concluding remarks and the road ahead**

The idea behind UCC is naturally a very forthcoming one. However, the practicality of it is almost non-existent. India is known for its diversity, and to uphold its diversity, there is a need for it to respect the differences and intricacies of all such laws. Equality is a necessity and has to be brought forth in every aspect of life. However, in doing so, the practicalities have to be acknowledged. To put this in perspective, one can look at how the law treats murder. Every murder does not come with a death sentence. This is because of the differences in the circumstances and gravity of the crime. An accidental death or self-defense does not end up being classified as murder just because one person killed another. Every death is analysed, classified, and then taken a decision on. Within this example, lies the road ahead for UCC. If UCC has to be brought to reality, it would have to be done in such a manner that all religions and their differences are appreciated. This, would naturally, be a difficult task. A better alternative is to remove the discriminatory provisions that are covered within the laws of different nations. An example of this is triple talaq, the removal of which brought protection to Muslim women's rights. They now have a chance to follow a proper divorce procedure, which is supported by proper compensation, allowing them to have a secure future. Even in the states where UCC was brought to life or is alive, it is just on paper. This was reflected through the example of Goa UCC, which does have discriminatory provisions for Hindus and Muslims. The need is to work based on the reality, instead of working on paper-based dreams, which cannot be possibly brought to life.

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<sup>44</sup>Kumrawat S. Should India have a uniform civil code?

<sup>45</sup>Dhami P. Uniform Civil Code: Goa Only State in India to Follow Common Law; Know Why It's an Exception . News18. 2022



**REIMAGINING PERIPHERIES: NEGOTIATING SPACE  
IN *CITY OF INCIDENT***

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**Abstract:**

Cities have always been characterised by their centrality besides the workings of the power structures in its ambit. Along with the urban centers, have evolved the peripheries whose growth is very rapid and explosive and are steadily forged by the constantly expanding cities. The multitudinous urban experiences define and constitute the centrality and peripherality of the city. Literary representations have often manifested teeming voices, anxious and unsettled along the peripheral margins of the city. Several fictional representations have contrived the peripheries as an unpredictably volatile space capable of appropriating the cities. In rigid spatial terms, the periphery is the edge, that which is not center. In lieu of a constantly expanding city, the periphery becomes historically contingent: that on the periphery may not remain so (Laplace 28). Very often literary representations describe the masculine virility of city centers where women are excluded. The inscription of domestic space often proves detrimental to the social mobility of women involved. Therefore, the ideals of normative domesticity require to be shattered. This paper is an attempt to envisage the dense urban experiences of six women seemingly on the intermediate space of their lives in Annie Zaidi's *City of Incident: A Novel in Twelve Parts*. It also endeavours to trace how the peripheries are lived and imagined by the characters along with the multiplicity of meanings attached to it.

Keywords: boundaries, dislocation, space, subjectivity, urban peripherality

With rapid global urban industrial expansion, cities are projected as locations comprising central and peripheral spaces. The intriguing dynamics of power manifests itself in diverse forms through the polarisation of these spaces. Very often the centrality and peripherality of city spaces are defined and constituted by varied urban experiences. Modes of writing are influenced and structured by the constantly shifting urban conditions. Urban peripheral spaces operate as crossways of practices and formations in the social, political, and cultural realms. Human actions take place and are performed in the dichotomous central and peripheral spaces. The socially visible and functionally core spaces generate power while the tangentially functioning everyday spaces receive the imposition of power. The urban centers and peripheral spaces are intermittently mutually inclusive and interact with each other blurring the borders. Space remains an all-pervasive influence that has spurred many scholars to decipher its workings. Spaces can be analysed owing to the processes and social realities through which they are experienced and understood.

Literature has been providing indispensable exposure to the gnawing concerns of the society, reflecting lucidly the urgency to foreground reality. Numerous are the ways in which texts can resist negative trends and weld a counter narrative on discursive cultural expressions. The unprecedented growth of social and public consciousness has propelled writers and readers to grapple with concerns that often stifle and make resistant voices compliant. Literary representations have often manifested teeming voices, anxious and unsettled along the peripheral margins of the city. Several fictional representations have contrived the peripheries as an unpredictably volatile space capable of appropriating the cities. Recent forays into the literary arena have seen characters forging a space for themselves within their cramped environment. Space therefore is crucial not just materially but symbolically too. It carries the weight of symbolic resistance contesting over fundamental issues. The widespread appeal of examining spaces in literary criticism was greatly influenced by the urban studies and human and social geographies of Henri Lefebvre, David Harvey, Michel Foucault, and Edward W. Soja, among others (Rimstead 10).

The novel *City of Incident: A Novel in Twelve Parts* published in 2022, unfurls the incidental life of six women and six men struggling to conceive the spatial restraints that they have inherited. The narrative of the *City of Incident* is set in an unnamed urban city sprawling with metros, flyovers, malls, and urbane amenities. Along with the urban civilities are also found the imposition of patriarchal rules spatially and metaphorically. The characters negotiate their place in a male dominated environment and respond to peripherality in their own ways with the hope of building a more positive self-image (Laplace 98). Images of personal experiences of frustration and ensnarement find expression within the spatial dimension of their lives. The unnamed city in the novel forges conspicuous urbane consciousness in the lives of the six unnamed women characters who abscond to the peripheral spaces of the city as well as

their lives to escape pressures. All the characters are distinct individuals who enact the 'incidents' that come to pass in their lives in astonishingly disparate ways. The peripheral spaces outlined and inhabited by the characters are not merely physical spaces with a concrete entity. They are also liminal spaces intertwined with the self. The characters scuffle with spatial conflicts they encounter when being excluded and erased by the prevailing social system.

Annie Zaidi, the writer, and contemporary Indian playwright has been captivating readers through several themes exploring the thoughts on home and the sense of belonging, on account of her lived experiences. Zaidi's choice of words constructs the spatial dimension in the narrative and requires to be complemented through the imagination of the readers. Mobility, both spatial and metaphorical, has been a decisive element in the narrative with gender undertones serving as a pivotal factor. Zaidi's female characters attempt to improve their social mobility on their own terms.

The spatial turn across humanities and social sciences proceeded out of novel perspectives on cultural geography that flourished during the 1980s. This spatial turn was in turn characterised by affable relationships between place, space, and the consequent construction of identity. The concept of place as geographically positioned is greatly different from the approach of space as conceptually structured and as the critic and historian Michel de Certeau opines, space is a practiced space. Space reflects and is reflected by the cultural practices, behaviors, and processes of identity formation of its inhabitants. It can cast indelible influence upon the identity and essence of all associated. The rethinking and reinterpretation of marginal voices offer austerity and texture to studies on space.

Spatial peripheries can function as embodied spaces vying for agency, but often excluded, to speak and act. Peripheries can "manifest and be mobilised" (Pereen et al. 3) to reveal zones of exclusion. City peripheries have been constantly represented as intermediate spaces of actions and activities dialectically in opposition to controlled urban spaces. Often these types of space are overlooked within the wider representations of place. The focus of much enquiry into the dynamics of peripheral spaces pinpoint largely to domestic spaces. For ages, women have been depicted to hover formidably over notions of domesticity, entailing images of confinement in the four walls of the house; domestic space retains its privilege as the essential peripheral (Reus 354). The inscription of domesticity as a peripheral space often proves detrimental to the social mobility of women involved. Therefore, the ideals of normative domesticity require to be shattered. It is often seen that those without agency are sidelined to the peripheral spaces of urbanity. It may not only be a physical space that they occupy but peripherality can also allude to grey part of life, that repressed part of the psyche which denies to be exposed.

Zaidi depicts six women diversified by experiences and unified by life. These women include a salesgirl, bank teller, housewife, bold and smiling woman, trinket seller and a business manager. None of the six women are extraordinarily imagined to impact the lives of many but aspires to bring about

nuanced changes in their personal lives. Gender binaries are reinforced and even reproduced in the space they inhabit but the novelist endeavours a concerted reimagining of impairing such unchallenged preservation of binaries. Social and physical mobility characterise the life of the characters wherein incidents happen in and around the vicinity of the local trains. It affords the comfort of a safe, middle-class space. Life proves to be intricately disruptive and chaotic for all the six women who strive to make meaning out of the space that often frames them powerless. But still, they show great disposition towards resilience at the face of all odds.

The ennui of daily commute in the local train and confrontation between different classes of people have redefined the peripherality of the public space experienced by the salesgirl. Her aspirations of social mobility derive out of the fleeting, impersonal contacts with the public world she acquires during her regular commute. This can be witnessed in her appearance and flawless determination to move on in life. She owns a second-class pass but can be insensibly spotted travelling in first class. The safety offered by the peripheral space of the local train is narrated and negotiated when “all arms are trapped, pressed, and pinned down by a dozen other arms and shoulders. All the ladies must suck in their bellies and squash each other’s breasts as they make their way from seat to aisle to door” (Zaidi 10). For the salesgirl, the apparently unremarkable everyday space she occupies construes an expression of sociality through which she escapes from the grasp of her class marginality. The liminality of the space has disquietingly revamped her to utter insensitivity, nurturing self-centeredness in the race to meet both ends. Zaidi presents the salesgirl to be the most ambitious among the six, living her experience to resist class marginality.

Space is “both a production, shaped through a diverse range of social processes and human interventions, and a force that, in turn, influences, directs and delimits possibilities of action and ways of being human in the world” (Wegner 181). The second woman is a Bankteller whose life and destiny have been circumscribed through constant negotiation with spatial confinement. Her secure job at the bank involves strenuous physical effort but the pressing needs of everyday life require her not to give up. Her attempts at individualistic freedom have been dampened by her inability to give birth to a child. The confined space of the bank and eventually the domestic space she constantly negotiates with stand incongruous to the “masculine world of exploration and adventure” (Reus 19) of her husband. Unlike the salesgirl, this woman has not much inclination towards social or professional upliftment but continues to create and drudge in maintaining boundaries.

It is on her return from office one day, in the bus, that she sees a disturbing sight outside. The peripheral space under the elevated rail bridge where she finds a man asleep with a baby augments her long stifled reactions to the tenacious ways in which loneliness and helplessness have pervaded her marital life. Her immediate urge is to exercise authority upon the man whom she suspects of having kidnapped the baby. The peripherality of the space

under the rail bridge attaches notions of criminality, violence, and transgression to itself. Therefore, finding a man sleeping with a baby in such a space evokes doubts in her. Her much-constricted worldview propels her to dramatise the sense of vulnerability to which she succumbs under public scrutiny. The traumatic experiences and jibes she must huddle at the workplace cumulated with helplessness and solitude in marital life gets mentally negotiated as she comes to terms with it in the peripherality of her house. When the dominance of helplessness becomes too much to endure, strangely enough she decides to end her life. Space is not an independent agency; “its meaning or power is determined by the way groups of people organize their social, political, economic and other interactions” (Deutsch 5). The peripherality of the space claims to be a culturally constructed environment upon the woman, contouring her individual female psyche. The peripheral everyday space she occupies confines her, tethering her slightest attempts at positivity.

The next woman character is the stereotypical housewife represented discursively as defined and regulated by the institution of family. In contrast with the cacophony of the working class is narrated the orderliness of the housewife. The narrative opens with a description of her observance of the gender expectations. Her social engagements are constantly mapped and assessed for any instance of non-compliance. Her struggle to survive on her own terms within the domestic spatial terrains is marked by constant negotiation and assertion “as familiar things slipped out of her grasp” (Zeidi 43). The woman’s spatial experiences echo her social immobility. The complex domestic interiors that define her routine is suggested:

6a.m., tea for the in-laws, 6.30, tea for the husband. Start chopping potatoes for the breakfast poha at 6.45. Bathe and dress the older one at 7.15, feed him at 7.30. Walk him to the bus stop at 7.50. Call the others to breakfast at 8.30. Feed the younger one before eating herself. Take stock of the kitchen at 10. Start cooking lunch at 10.30. (47)

From the feminine, domestic, private space of the home, she moves daily from one domain to the other thereby blurring geographical boundaries. Her proximity to the peripherality of the city’s railway station has palpable implications on the way she interacts with the city and its inhabitants. The only time she shares the space of displacement outside the four walls of domesticity is when she walks her son to the bus stop. Her routine visits to the bus stop area spatial practice she engages in to evade the domestic pressures at home and to conceive the purview for individual agency. These customary visits form the scheme of mentally distancing herself from the ‘reified’ space of family dynamics.

Women are often subject to dislocation of their existence having to inhabit the material reality of other people. How she should act and what she should perform are already laid before her in the material reality of those around her. She imagines herself as a subset of the image of the railway



tracks; “she had grown aware then, that she herself was framed in a black square such as the one she saw across the tracks” (48). This imagination feeds on her constant urge to let go and be impulsive in tune with the “fallen woman” of the Victorian culture (Reus 22).

Zaidi depicts the woman on the 16<sup>th</sup> floor as “a smiling harrumph of a woman” (61) who could very well feign smile all the time in the pretext of enjoying life. On closer observation, it is revealed that her faked smile camouflages her abstruse thought processes. Her choice of taking the skywalk with her kitty group than looking for a taxi reinforces a continuance of how women of all classes contested the gendered ideology of urban space during the 19<sup>th</sup> and early 20<sup>th</sup> centuries. As Deutsch opines, the peripherality of the streets may be seen reflected in euphemisms for prostitutes who came under intense male scrutiny as ‘street-walker’ and ‘women of the streets’ (12). It is often imagined to be a site of male interest. The relatively safe peripheral space offered by the city walk turns illicit in the lateness of the hour attaching to it notions of scandalous behavior. Zaidi presents an urban setting, dark and deserted, “suggesting the possibility – whether real or imagined – of physical danger” (Laplace 98).

Issues of belonging and exclusion have been considerations bound to the creation of space. The trinket seller displays remarkably fierce determination to break free from desperation that overpowered her. The comfort of the home spawned out of plastic, rags and broken pieces of wood was disturbingly denied to her by the bulldozer that came to rip it down. Mercilessly thrown out to the footpath, she with a big belly confronts the peripheral space as a constructed site of agency. Anthropologists Seta Low and Denise Lawrence-Zuniga argue for the concept of ‘embodied space’ that would assert the ‘importance of the body as a physical and biological entity, as lived experience and as a center of agency, a location for speaking and acting on the world’(2). She uses her body as a powerful entity to protest implicit gendered notions:

In this city, you don’t hold your tongue. You have to start talking much, much before your blood begins to rise. Don’t let it get into your eyes. Spit it out. Words are the long rope people give each other in this city. Cursing takes the edge off their rage. (Zaidi 92)

All the female characters gauge the peripheral spaces in their lives to be interactive nodes of physical and mental relations. As Henri Lefebvre puts it, representational spaces are lived space where meanings are derived out of everyday lived physical space (33). Zaidi’s presentation of the manager is stereotypical with portrayal of boredom in marital life and unease over traditional social engagements. She fizzes over trivial matters with her mother-in-law and complains of nothing eventful happening in her life. The theme of mobility is represented through the omniscient presence of the train in the conversations of her colleagues: “intimate, non-intrusive clusters of friendship that form and unform easily, especially in the ladies’ compartment”

(117). She gets lured into the prospect of travelling in a train as an act of camaraderie, but her everyday experiences do not require her to do so. Here professional success stands in no way directly proportional to personal desires. The character is made to dislocate her existence relentlessly towards something beyond her grasp.

The novel at first glance may seem to be an invigoration of domestic space in the life of the women characters. But on deeper inquiry, it presents the complex interiors within the peripherality of allotted space. The influence of space upon people is thoroughly complicated and can manipulate human relations into domination or submission.

There are symbolic centers of power intensely occupying the lives of the six women characters. The spatiality of the office becomes the symbolic center of power for the salesgirl. She is constantly in inclusion with a group of professionals with a higher standard of living which makes her look up to them. It is the salesgirl's vulnerable position in the society that pushes her to aspire to transcend the hindrances posed by her class. Supposing the Bank teller the bank, frequented by the affluent, centers as structures of power. The teller's desk is always surrounded by people waving withdrawal slips. Having to regularly encounter demanding people, she cringes under the weight of work pressures. Also, the patriarchal framework of the society contrived by gender bias, confines her into a symbolic wilderness as she becomes unable to perform the gendered role of becoming a mother. The power held by the centers crushes her spirit and shifts her to socially credited feminine domain.

The housewife in the novel emphatically perceives her house and its members to be the enforcing power upon her. The confined interior space and restrained spatial practices ordinarily get bound to women's identities. To realize her mobility, she thinks; the coiled snake of thought that does not leave her. "She breathes out hard through her mouth, trying to dislodge the thing coiled around her heart" (Zaidi 52). The smiling woman is glutted with her marital life suspending itself over her as an authorial institution. But strangely enough, unlike the other five characters, Zaidi portrays this woman as being extremely bold. She balances herself beautifully upon the pole of life. She is not relegated to the social periphery but manages to stay precariously in the center, be it spatially or metaphorically.

For the trinket seller, the streets constitute the peripheral space she occupies. The trinket seller occupies the peripheral spaces of the city trying to meet both ends and attempts to locate freedom and personal identity. Like the other characters, she too has her share of trials and concerted attempts at resilience. The space offers limited options of self-definition and autonomy, but she is woven into the social understanding of its pernicious conditions.

The manager in the novel though professionally successful has to constantly negotiate with her mother-in-law and husband to make sense of her identity. The insides of her house, the fragmented structure of her family, form the controlling power center exerting an exhaustive impact upon her. Once back from her professional space, she is defined and constrained by the four

walls of her house: its peripherality draining the essence out of her. With no likelihood of other social engagements in her life, she impersonates a hopeless struggle for existence and wants to get detached. The woman's desire to attain individual agency gets inhibited owing to the widening of the margin between public space and her private expectations.

The novel *City of Incident* presents a cross-section of the contemporary society with images of women grappling with issues like exclusion, domesticity, and identity. This must be perceived as a struggle to reclaim female subjectivity. The six characters construct their subjectivity by responding to incidents happening within and outside their lives. Their subjective selves are not single but multiple, developing themselves out of their relationship with the outside world. The ways in which women are contained within patriarchy must be thwarted and exposed to trace the progression of female subjectivity. The characters are allied with the familiarity of the peripheral spaces they are part of and its peripherality. The lack of personal space within the very environment that a woman is expected to control creates a space that controls her (Russel 96). Zaidi's characters retain certain traditionally feminine qualities but are not delicate by nature. Their environment is almost always orchestrated by men, but they are not domestic angels.

The construction of space, both geographical and psychological, are functionally central bearing the power to enclose and define the center. Zaidi's characters are all in a journey in search of visibility beyond their unpretentious existence. Space is dynamic, constructed and contested. It is where myriad power/knowledge struggles are constantly sited, created and fought out (Beebe 524). The peripherality of the spaces can not just impose power and constraints but also offers prospects of resilience and resistance. Zaidi grapples with the issues in varying degrees of explicitness.

There have been myriad extant ideas about the space, both geographical and emotional, occupied by women. Spaces can limit and give expression to the numerous feelings bottled by women, thereby exerting influence over them. Very often women have been relegated to the privacy of domesticity, but domesticity may not always provide privacy or lack of power. Peripheral spaces are not always about hidden pleasures and aberrant alliances. It may seem transparent but once unquestioned it turns out to be insidiously confined. Zaidi's characters re-read the relationship between themselves and the peripheral spaces they occupy.

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## **DASTAN -E- LUDHIANA DURING THE GHADAR OF 1857**

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### **Abstract:**

The event of 1857 in Indian history is highly contested and it is variously described as Ghadar, Indian Mutiny, Great Rebellion, Revolt of 1857 and the First War of Indian Independence. Though the main centres of this rebellion in North India were Delhi and Awadh Punjab played a different role during this event as both the Princely states as well as soldiers of Punjab supported the company in suppressing the rebellion by the former being loyal to the British and later by joining the Company's army.<sup>1</sup> For these reasons, almost a majority of historians agree that the *Punjabis*, particularly the Sikhs cooperated with the British, and aided their victory in 1857.<sup>2</sup> Here are some facts to support the same, for example, after the annexation of Punjab in 1849, all the Bengal regiments in Punjab were allowed to recruit up to 200 Punjabis each, half of whom could be Sikhs. During the Rebellion of 1857, 18 new regiments were raised from the Punjab which remained loyal to the East India Company throughout the crisis in the Punjab and United Provinces (Awadh).<sup>3</sup> By June 1858, out of the 80,000 native troops in the Bengal Army, 75,000 were Punjabi of which 23,000 were Sikhs.<sup>4</sup> However, the conclusion derived by the historians ignores some very pertinent issues relating to the nature of the revolt.

**Key Words:** Ludhiana, Ghadar, Punjab

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<sup>1</sup> Punjab Government Records, Vol. VIII, Mutiny Reports, Part. I, Lahore:

<sup>2</sup> Harsh V. Pant, *Handbook of Indian Defence Policy: Themes, Structure and Doctrine*, Abingdon: Routledge, 2016, p. 18.

<sup>3</sup> *Gazetteer of the Ludhiana District 1888-1889*, Calcutta: Calcutta Central Press, pp. 26-27

<sup>4</sup> *Punjab District Gazetteers, Ludhiana*, Chandigarh: Controller of Printing and Stationery, 1970, p. 86

## **Introduction:**

This paper mainly focuses on the role of Ludhiana during the Ghadar of 1857. Hence, a look into the political position of Ludhiana in the early nineteenth century is of considerable importance. The capture of Delhi in 1803 brought the English into direct contact with the cis-Sutlej chiefs from the south and about the same time Maharaja Ranjit Singh had extended his dominions to the north bank of the Sutlej and had begun to think of conquest beyond it. By this time the British East India Company had made up its mind that the further aggression of Ranjit Singh on their side of the Sutlej had to be stopped. Hence, to control and halt the expeditions of Ranjit Singh the British sent Colonel Ochterlony to Ludhiana along with troops who took up a position there on 18<sup>th</sup> February 1809 as Ludhiana stood on the banks of the River Sutlej at the head of the bridge of boats which connected Hindustan with the Lahore Kingdom. After the treaty of Amritsar 1809 British held a strong position in Ludhiana and they occupied it as a military outpost, which was intended to be temporary only but the troops were never withdrawn. After the death of Ranjit Singh Ludhiana was the only outpost of the British on the Lahore frontier

society in Ludhiana mainly comprised a dissolute, lawless mixed population of Kabul pensioners, Kashmiri shawl-workers, Gujjars, Baurias and other predatory races.”<sup>5</sup> The Hindu population mainly included principal Chaudhuries, traders and the banking community. The evidence suggests that in the revolt of 1857, the people of Punjab made efforts during the rebellion to overthrow British rule. On 10 May 1857, the flames of the spark of rebellion that had emanated from Meerut had reached Punjab too. But the British had made prior arrangements to prevent the rebellion from spreading in the district under review G.H Ricketts the Deputy Commissioner of Ludhiana at the time of rebellion, summoned the feudal chiefs and independent states to send their troops to protect the city. The rulers of Nabha and Malerkotla sent their troops to the British for the safety of the city from the rebels. On May 15<sup>th</sup>, Ricketts sent his treasure which was approximately one and half lakh Rupees to Phillaur fort which was under the charge of Thornton, the Assistant Commissioner of Ludhiana, and was guarded by a company of the 3<sup>rd</sup> Native Infantry.<sup>6</sup> On the same day, letters were also written to principal chiefs and Jagirdars of the Ludhiana district for providing them with Sawars and footmen to protect the city from the rebels.

In every post office, all posted letters were opened and sorted by the Deputy Commissioner and his assistants without any exception till October 1857. Extra ammunition was distributed throughout the district to the police. Women and children were sent out of the station and across the Sutlej to Phillaur, where they had the advantage of a place of refuge in the fort garrisoned by Europeans. Also, all the dealers in sulphur and lead and vendors of Caps were

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<sup>5</sup> The House of Common Papers: *East India (Punjab) Papers Relating to the Mutiny in the Punjab*, 1859, p.85

<sup>6</sup> *Gazetteer of the Ludhiana District 1888-1889*, pp. 31-32  
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under strict supervision. The manufacturing class of town had set to work and prepared sandbags for Delhi, along with tentcloth (of which 300,000 yards were made for tents for European troops), and saddles for horse artillery.<sup>7</sup>

Ricketts was assisted by Lt. Campbell of the 9<sup>th</sup> Irregulars Cavalry, who was then quartered at the station Captain Cox of the Engineer Department and Lt. Yorke, who commanded a detachment of the 3<sup>rd</sup> Native Infantry, used to patrol the city and its environs every night between 10:00 p.m. to 2:00 a.m. Captain Nicolls, Assistant Commissioner was entrusted with the duty of forming a Sikh regiment, which the Chief Commissioner had ordered to be raised.<sup>8</sup>

List of the Jagirdars of the Ludhiana District who provided Sowars and Footmen in rendering service at Ludhiana during the month of May to October 1857 as cited in, *East India (Punjab) Papers Relating to the Mutiny in the Punjab in 1857*

No.	Name of Jagirdars	Number of Sowars	Number of footmen	Locality where Stationed
1.	Sardars of Muloudh	52	-	10 Sowars at Pakhowal 10 ditto - Dehlon 10 ditto - Chowkie koomb 08 ditto - Kohara 04 ditto - Dedhari 10 ditto - Sanewhal
2.	Sardars of Budhour	20	-	10 Sowars at Raikot 10 ditto - Raesur
3.	Sardars of Ludran	15	-	All at Thana Jugraon
4.	Sardar Basant Singh of Kheri	18	-	04 Sowars at Bella pore 04 ditto - Kahara 04 ditto - Heiran 04 ditto - Samrala 02 ditto - Ludhiana
5.	Choudhary of Lulton	-	30	At tehsil, Ludhiana
6.	Sardar Chiman Singh, of Mangut	3	2	At tehsil, Ludhiana
7.	Jagirdars of Kotala Budla	4	-	At tehsil, Samrala

<sup>7</sup> *Gazetteer of the Ludhiana District 1888-1889*, pp. 31-32

<sup>8</sup> *Punjab District Gazetteers, Ludhiana*, 1970, p. 87

8.	Jaghirdars of Jubboo Nuara	6	-	At tehsil, Samrala
9.	Sunporun Singh of Bagreean	10	10	10 Sowars at Thanna Machewara 10 Footmen at tehsil, Ludhiana
10.	Sikh Kothies of Gohherian	4	-	At Thanna Khunna
11.	Dal Singh and Hummer Singh Rajeewal and Beejah	1	-	At tehsil, Samrala
12.	Jaghirdars of Kotla Ajnair	2	-	01 At tehsil, Samrala 01 At Thanna Khunna
13.	Rai Emam Baksh, of Raikote	10	-	At Thanna Raikote
14.	Bhai Kan Singh of Toghul	4	-	At tehsil Pakhowal
	<b>Total</b>	<b>149</b>	<b>42</b>	

Source- The House of Commons Papers: *East India (Punjab) Papers Relating to the Mutiny in the Punjab in 1857*, p.124.

At the onset of the rebellion, the native troops in Ludhiana consisted of a small detachment of about fifty men of the 9<sup>th</sup> Irregulars, but soon they were sent down to Delhi with the 1<sup>st</sup> Siege train along forty sepoy of the 3<sup>rd</sup> Bengal Native Infantry in the Treasury. About sixty-five men of the same regiment were sent to the fort and a smaller number was sent to the General Hospital, Commissariat godowns and Post Office who were in all about 130 men of all ranks. The British official report cited that "The conduct contains the same inexplicable mixture of contradictions apparent in most corps throughout this rebellion: they refused their cartridges, old and new, on parade, but afterwards took the old ones and used them."<sup>9</sup>

The arson of this rebellion started in Ludhiana when the rebel soldiers of Jalandhar joined the soldiers of Phillaur, while they were marching from Jalandhar to Delhi. The Jalandhar rebels planned in a way that when the British army stationed at Jalandhar would send soldiers to Hoshiarpur it was then that the 31<sup>st</sup> Infantry would rise and march to Phillaur. On their arrival, the 3<sup>rd</sup> Native infantry at Phillaur was to rise and all were to march to Delhi together. But before they could execute the plan the secret got leaked out and the English were forewarned.<sup>10</sup> It so happened that on 8<sup>th</sup> June 1857, Ricketts received the first intelligence report of the outbreak at Jalandhar by way of an

<sup>9</sup> Punjab Government Records, Vol. VIII, Mutiny Reports, Part. I, p. 100

<sup>10</sup> Vinayak Damodar Savarkar, *The Indian war of Independence 1857*, New Delhi: Asian Educational Services, 2014, pp. 151-152



electric telegraph message from Ambalabut by then it was too late.<sup>11</sup> The officers had no hope of keeping the sepoys under their control because before the government message was received, the sepoys had got the information that their comrades had already left Jalandhar. The English officers at Ludhiana resolved to obstruct the route of the army coming from Phillaur as they had to cross the River Sutlej which flowed between the two towns. The bridge of boats on the river was destroyed by the British and the banks of the river were protected by them along with the auxiliary troop of the Raja of Nabha and the other Sikhs.<sup>12</sup> Though the *ghats* on the river were also closed on both sides of Phillaur, the advanced guard of the rebels managed to seize a boat that was on the Jalandhar side at Lussara Ferry (ghat) which was four miles above Phillaur, where they crossed over in numbers and took possession of the other side also. Here in Phillaur, they were joined by the 3<sup>rd</sup> Regiment, Native Infantry.<sup>13</sup> While some of their rebels had just crossed the river in boats and while some were still waiting on the other side of the bank when the English and the Sikhs began their artillery fire on them. It was about ten in the night and the revolutionaries could not detect where the fire shots of the English army were coming from.<sup>14</sup> Rickett along with two guns of the Ruler of Nabha and a detachment of the 4<sup>th</sup> Sikh Infantry under Lt. Williams, which was then encamped at Ludhiana, opposed the crossing with the utmost gallantry, but they were unsupported. The noise and flashes of the cannonade were heard distinctly at Phillaur during the early night.<sup>15</sup>

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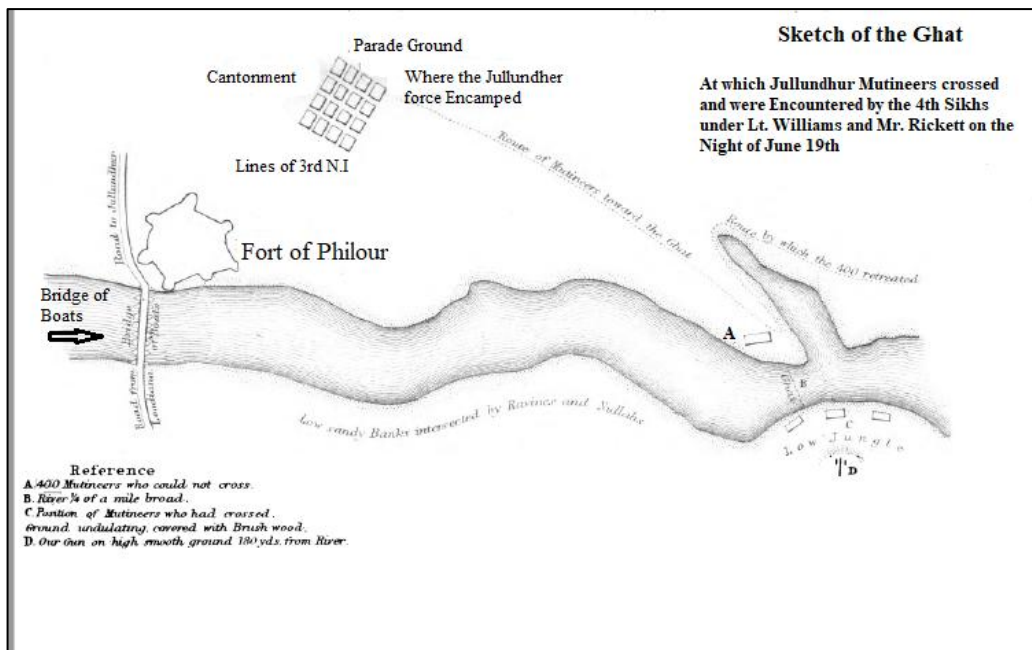
<sup>11</sup> *Mutiny Records Correspondence in two Parts*, Part I, Lahore: Punjab Government Press, 1909, pp. 134-135

<sup>12</sup> Savarkar, *The Indian war of Independence 1857*, p. 154

<sup>13</sup> Punjab Government Records, Vol. VIII, Mutiny Reports, Part. I, p. 13

<sup>14</sup> Savarkar, Op. cit.

<sup>15</sup> Punjab Government Records, Vol. VIII, Mutiny Reports, Part. I, p. 13; The House of Common Papers: *East India (Punjab) Papers Relating to the Mutiny in the Punjab*, 1859, p. 90



Source- John Cave Browne, *The Punjab and Delhi in 1857: Being a Narrative of the Measures by which the Punjab was Saved and Delhi Recovered During the Indian Mutiny*, Vol.1, London: William Blackwood and Sons, 1861, p.257

In this attempt to obstruct the passage, Lt. William was seriously wounded and Rickett himself had to fire one of the guns as a result of this attempt about fifty of the rebels were killed or drowned and the loss of the British side was about fifteen casualties. But a major portion of the rebel's army which was about sixteen hundred in number had crossed the river. At twelve the next day, the rebels entered Ludhiana and they were joined by the rebels of the town. The company's army had heard the firing on the preceding night and had waited eagerly for the orders to move but no such order ever came. Even Rickett's own gun had been silenced by want of ammunition after three hours. Henry Olpherts, with his troop of Horse Artillery, along with the party of the 8<sup>th</sup> Foot, could not take command of the advance of the force that was to march to the rescue of Ludhiana as no sooner were they ready to move than fresh misgivings arose for them. It was thought unsafe to send forward such a force without adequate support. In vain, Rickett sent expresses to Johnstone's camp (in command at Jalandhar), urging him to send forward the horse artillery to his aid; but the day passed and help did not come and the rebels rioted unchecked in Ludhiana until nightfall.

At Jalandhar and Ludhiana, as in many other places, the rebels had outwitted themselves. In their rush to escape from Jalandhar, they took blank cartridges and left the balled cartridges behind. After arrival and occupation of Ludhiana fort, they found to their dismay that it contained vast stores of guns and powder, but no shot. They did not even have musket balls with them, hence to

stay in Ludhiana was useless for them.<sup>16</sup> It was after their evacuation of Ludhiana and a forced march towards Delhi when at last company's sepoys arrived from Jalandhar and made their appearance at Ludhiana that they realised that the pursuit was hopeless.<sup>17</sup>

In town, Kabulis were conspicuous in outrage and plunder committed in the city. Whereas Kashmiris were most conspicuous in the outbreak for plundering the government stores and pillaging the premises of the American Mission, where so many of them had received their education; burning the churches and buildings; destroying the printing press and stores of books; and pointing out the residences of Government officials or known well-wishers of Government as an object of vengeance for the mutinous troops.<sup>18</sup> The remaining Muhammadan population consisted of Gujjars, Sayyed, the old land proprietors of Ludhiana and the lower strata of the society like butchers, petty traders, discharged servants and camp followers, who infested all old British cantonments. They had been worked up to a high pitch of excitement and anti-British feeling by the great Maulana Shah Abdul Qadir. He had twice roused the Muslim population to the very verge of an outbreak and his influence extended to all classes. All these classes welcomed the rebels and aided them in plunder.<sup>19</sup>

Shah Abdul Qadir was very popular with the revolutionaries in the Punjab, who also enjoyed full faith and confidence of the Revolutionary Headquarters in the Red Fort at Delhi. He had established close contact with native British forces in the Punjab. All instructions and orders from Delhi were sent to Ludhiana which was also the secret headquarters and control room of the national forces in the Masjid-do-Manzil in Mohalla Mochpura.<sup>20</sup> Maulana Abdul Qadir became the main leader of the rebels in Punjab during the rebellion and all the rebels marched from Ludhiana to Delhi under the leadership of Maulana on 12<sup>th</sup> June 1857. Maulana Gulam Rasul in his work, '*Jung-I-Azadi 1857*' mentions that "Maulana reached Delhi with different regiments like Safar Meena Puri Regiment, Payada Musla Regiment Jalandhar, Payada 21 Regiment Musla and Payada 3 Regiment Phillour."<sup>21</sup> Maulana Abdul Qadir's four sons Saif-Ur-Rehman, Muhammad, Muhammad Abdullah and Abdul Aziz, his elder brother Maulana Ghulam Nabi, along with

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<sup>16</sup> *Gazetteer of Ludhiana District, Part A-1904*, Lahore: Civil and Military Gazette Press, 1907, pp. 27-28

<sup>17</sup> Kaye and Malleson, *History of the Indian Mutiny of 1857-58*, Vol. II, London: W.H. Allen & Company, 1892, p. 381

<sup>18</sup> Punjab Government Records, Vol. VIII, Mutiny Reports, Part. I, pp. 92-94

<sup>19</sup> *Punjab District Gazetteers, Ludhiana*, 1970, p. 91

<sup>20</sup> Aziz-Ur-Rehman, *Raes-Ur- Ahrar Maulana Habib-Ur-Rehman Ludhianvi aur Hindostan ki Jang-i-Azadi*, pp. 63-64

<sup>21</sup> Muhammad Usman Rehmani Ludhianvi, *Dastan-I-Ludhiana*, Ludhiana: Chetna Parkashan, 2021, p.56-62

the women and children of the whole family also accompanied and proceeded via Patiala and Karnal.<sup>22</sup>

A pursuit of the rebels was ordered by the British, but it was too late; the rebels had made a forced march in the night and were far beyond reach but thirteen lagged behind and were apprehended and executed. The pursuit could not have been made earlier, as the troops, though they had not undergone any wonderful fatigue in rapid marching had been much harassed by being constantly under arm and without provision. The troops marched out of Ludhiana for 12 miles but then returned and proceeded the next day towards Delhi.<sup>23</sup> The British took various actions to suppress this rebellion. To begin with, the British recruited more soldiers to protect the district and to control the rebels. The data of Strength of extra establishment employed in the District of Ludhiana, from the month of May to December 1857, for the protection of the district has been given below

Month in which Employed	Number of Police	
	Duffadars	Burkandazes
May and June 1857	2	63
July	2	87
August	2	75
September	2	137
October	1	69
November	1	4
December	-	-
<b>Total</b>	<b>10</b>	<b>435</b>

Source: The House of Common Papers: *East India (Punjab) Papers Relating to the Mutiny in the Punjab in 1857*, p.125.

On 17<sup>th</sup> June 1857 at the suggestion of the Chief Commissioner, the people were disarmed. The bazaars in cantonments had already been disarmed, and even the police, who were mostly Indians, were allowed no other weapons than sticks. Rickett took the opportunity of the presence of Major Coke's regiment to disarm the town of Ludhiana. The search was effectually made and more than ten cart-loads of arms of all sorts were seized and confiscated. After the Jalandhar rebels had left Ludhiana, all those who had made themselves conspicuous in abetting the sepoys and plundering the city were at once caught by the Magistrate, Rickett. In their houses where many articles of stolen property were found a number of people bore witness to their act.

<sup>22</sup> *Punjab District Gazetteers, Ludhiana*, 1970, p. 92

<sup>23</sup> Punjab Government Records, Vol. VIII, Mutiny Reports, Part. I, p. 106

Twenty-two prisoners of all classes, Kashmiris, Boureas and other noted blackguards of the town were condemned to death. Muhammad Usman Rehmani Ludhianvi, in his work '*Dastan-I-Ludhiana*' mentions that thirty Kashmiris were hanged in Girjaghar Chowk.<sup>24</sup> Rickett gave the punishment of execution to thirty robbers and heinous criminals.<sup>25</sup>

Here we give the official report of criminals (Civil and Military) punished in the district of Ludhiana for acts connected, directly or indirectly, with the rebels during the year 1857<sup>26</sup>:

	Shoot	Hanged	Imprisoned					Flogged			Total Numbers of Criminals Punished
			For 14 years	For 7 years	For 5 years	For 2 years	For 1 year	50 Lashes	30 Lashes	Under 30	
<b>Civil</b>	-	27	-	1	1	1	2	13	8	11	64
<b>Military</b>	2	14	2	-	-	-	-	-	-	-	18
<b>Total</b>	2	41	2	1	1	1	2	13	8	11	82

Source- The House of Common Papers:*East India (Punjab) Papers Relating to the Mutiny in the Punjab in 1857*, p.125.

The city was fined 55,294 Rupees. It brought quiet not only to Ludhiana but to all the six market towns of the district. Compensation was paid to all sufferers to the full extent of their losses, leaving a small balance to nearly cover the loss to Government property.

**Conclusion:**

After the fall of Delhi, and the arrest of Emperor Bahadur Shah by the British, Maulana Abdul Qadir, along with his family and followers, escaped from Delhi, and, via Karnal, reached Patiala Forest, near village Satlana where they sought refuge. The British declared Maulana and his four sons as rebels and issued secret instructions to all parts of the Punjab for their arrest. A prize of rupees one lakh was announced for anybody who might give information leading to their apprehension and arrest but all in vain. Under instruction from the Government of India, the Deputy Commissioner, Ludhiana, confiscated and auctioned all their immovable property including Maszid-Do-Manzil.<sup>1</sup>Maulana and his family members or followers came back after general amnesty was granted under the Queen's proclamation on the first of

<sup>24</sup> Muhammad Usman Rehmani Ludhianvi, Op. cit., p. 67

<sup>25</sup> Punjab Government Records, Vol. VIII, Mutiny Reports, Part. I, p. 106

<sup>26</sup> Punjab Government Records, Vol. VIII, Mutiny Reports, Part. I, p. 21.

*Punjab District Gazetteers, Ludhiana, 1970*

November, 1858. In 1860, Maulana Abdul Qadir and his family left Satlana for their home town, Ludhiana. At their first stage of the journey, only a mile from Satlana, Maulana Abdul Qadir passed away. On return to Ludhiana, the family was accorded heroes welcomed by the people. Hence it is clear from the evidence that the people of Punjab, even if only in some cities, contributed a lot in the first attempt to achieve independence from the British. In which Ludhiana has a special place in the first battle of India's freedom struggle.



## **BENARAS DISTRICT DURING THE COLONIAL RULE: A CASE STUDY OF SECONDARY EDUCATION**

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Gangapur Varanasi

### **Abstract:**

This paper examines the evolution and characteristics of secondary education in Benaras district during the colonial era, focusing on its development, impact and challenges. While Benaras was a renowned centre of traditional learning, colonial policies introduced modern education systems that transformed the region's educational landscape. This study explores the coexistence of traditional and colonial institutions, the role of key figures and institutions and the socio-cultural impact of secondary education in colonial Benaras.

**Key Words:** Benaras, secondary education, Indigenous schools

### **Introduction:**

Benaras, a prominent culture and religious hub in India, held a unique position in the history of education. During the colonial period, the introduction of Western-style education challenged traditional systems like pathshalas, mukhtabs and madrasas. Secondary education in Benaras became a battleground for competing ideologies- traditional versus modern, religious versus secular. This explores the dynamics of secondary education in the region, considering its border socio-political context.

The exhibition of practical interest by Government in public instruction dates from the foundation of the Sanskrit College in 1792. This seems to have absorbed the attention of the authorities, for no other Government school,

except that in Jagatganj, was founded till 1856. In the meantime, however, much was done by private enterprise. Jai Narayan College came into existence in 1817, while the Church Missionary Society and London Mission afterwards did much to promote education. The former started the orphan's institution in 1836, an infants school in 1843, two girls school in the city in 1850 and 1861. The London Mission opened three school for boys in 1839 and one for girls in 1840, while four years later these became branches of the central school, which in 1866 was transformed into high school; the middle school for girls originated in 1852

<sup>1</sup>. Apart from these charitable and philanthropic undertakings the only provision for education lay in the Indigenous schools, which were of little instructional value and offer a very ephemeral in the city, by persons out of employment, who imported the rudiments of writing, reading and accounts in return for such doles and presents as they could obtain, success involving the abandonment of the school for some more lucrative profession. The first active steps to promote education generally were taken in 1847, when an investigation showed the existence of 95 schools with 1114 scholars through probably the reported figure were below the mark. A superintendent was appointed, with four sub-inspectors to assist him in supervising the schools, making grants of books, and examining the pupils; The teachers were awarded a bonus of eight annas for each scholar brought to the first stage of proficiency, and one rupee for each who attained, this being apparently the origin of grant-in-aid system.

It was found at the time that the cause of education was not looked upon with general favour. The movement cause suspicion as a possible device to convert the people to Christianity, and also as the prelude to the imposition of schools cess. It was feared, too, that the land owners would lose their hold over the villagers, and the prevailing opinion was that the lower classes would only be put out of their place by learning that would not, and should not, be of any use to them. The famous education circular of 1854 led to the establishment in 1856 of a tehsil school at Chandauli and 38 halaqbandi schools, with an aggregate of 1038 pupils. There were than 219 indigenous schools with 1394 scholars, in addition to the mission institutions. In the same year a normal school was opened for the instruction of teachers. Progress was checked by Mutiny, which bought the Chandauli School to an end; but in 1858 it was replaced by a similar school at Sakaldiha, while a second was started at Ramnagar two years afterwards. In 1865 a new departure was made by instituting girls school, ten such primary schools being opened. There was no increase in the halaqbundi schools, but the number of indigenous makhtabs had risen to 279 with 3029 pupils. During the next five year the progress was

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<sup>1</sup> Ghosh, Suresh Chandra, History of Education in Modern India. New Delhi. Orient Longman Publication.



rapid. In 1870, there were 75 halaqbandi and 289 indigenous school with 6000 boys on the rolls. The missionary and other aided schools were flourishing, chief among the latter being the Bengalitola and the KaranghataAnglo-vernacular schools. In subsequent year the improvement was well maintained the chief change of important being the transfer of control from old school committee to the district board of the constitution of that body in 1885. The schools under the district board comprised in a latter year the three middle schools at Baragaon, Chaubepur and Chandauli, of which the first is the largest and has training classes attended to it for the instruction of teachers in lower primary school; the aided middleschool at Ramnagar; and 101 upper and lower primary schools. In addition grant-in-aid were given to 71 institutions, also of the primary type. All these are regular inspected by the boards staff; most of the teachers are trained men, the number of such instructors increasing year by year as the board enjoys the privilege of deputing a certain proportion of the teacher to the normal school annually. The total number of scholars in the institutions controlled by the board was 10,746 in the March 1906, and the average attendance, 10,064<sup>2</sup>.

There were 16 primary schools maintained by the Benaras municipality, while three more are in receipt of a subvention. These school are generally inferior to those of the district board in the matter of teachers, and have a separate inspecting officer; of past years they have suffered because the municipal board is averse from allowing inspection by the regular inspecting staff. The municipal school date from 1871, when the board took over the schoolfounded a year previously by the Maharaja of Vizianagram and opened nine others in different part of the city. They were managed by a sub-committee, and where originally intended to provide a free education for children of poor parents who could not afford to pay fees.

The educational undertaking by the various missionary are of considerable importance, and in 1906 there were 31 such schools, exclusive to Jai Narayan's College, with an aggregate of 1791 scholars of both sexes. Raja Jai Narayan's College owns its origin to Raja Jai Narayan Ghosal, a wealthy Bengali land owner who resided at Banaras, whether he had come in search of medical treatment. There, through the influence of the merchant name, Mr. G Wheatley, he became a student of Christianity, and in gratitude for the kindness he has experienced at his hand, he resolved to found a school for the education of his countrymen in English and the vernacular. This project he carried out with the aid of Lord Moira in 1814, and four years later he handed over the school, hitherto known as Jai Narayan Ghosal's free schools, to the Church Missionary Society. In conjunction with his son, Raja Kali Shankar Ghosal, who founded the asylum that bears his name, he endowed the school, provided house accommodation and obtained a monthly grant from the

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<sup>2</sup> Narullah, Syed and Naik, J.P, History of Education in India. (1951). Bombay, Macmillan Publication

Governor General for its support. The institution continued to make good progress, rising to the standard of an Anglo-vernacular high school, while in 1862 its status was raised to that of a college teaching up to B.A standard and it was affiliated to the Calcutta University. In 1875, however, it again became a high school, through affiliation was maintained till 1906. The school which at present in a very flourishing condition and has done well in public examinations is managed by the church missionary Society and is subjected to the inspection of the departmental officers<sup>3</sup>.

The oldest institution of the district is the Jain Narain Intermediate College, which was founded as a school in 1814 by Raja Jai Narayan Ghosal (a wealthy Bengali landowner who has settled down in Benaras) as a token of his gratitude to the missionary doctor, Wheatly, who has cured him of a long standing illness. He was able to carry out his project with the help of Lord Hastings (the governor general). But after having run the school for the first four years himself, he willed it to the Church Missionary Society in 1818. In 1862, its status was raised to that of a college teaching upto the B.A and it was affiliated to the Calcutta University. In 1875 however, it again became a high school through affiliation with that University continued till 1906. It was raised to intermediate standard in 1951 and imports education only in the literary group<sup>4</sup>.

Another institution which is over a century old is the Bengali tola intermediate College. It was founded in 1854 as a primary school with only 12 students when it was managed by a committee. In 1865, it was raised to the middle school and in 1872 to high school under the Calcutta University but it became affiliated to the Allahabad University in 1887. One of the teachers to this institute, Sushil Kumar Lahiri, took an active part in certain anti-British activities in 1915 and was hanged in 1921. The school was raised to intermediate standard in 1953. It has a library of about 10,000 books.

Chintamani Mukherjee established a primary School in 1898 which was known after him. It was placed under a managing committee in 1901. In 1915, it was recognised as a middle school and became high school in 1919, teaching up to the departmental School Leaving Certificate Examination. It was raised to the standard of an intermediate college in 1938. It has acquired its own building in 1925 at an initial cost of ₹80,629. It was renamed the Church Mukherjee Anglo Bengali College, when the founder passed away in 1945.

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<sup>3</sup> Government Reports on Education in the United Provinces 1904-1905. Department of Public Instruction, 1906, Allahabad, Government Press.

<sup>4</sup> Maheshwari, H.K (1981). Education in Banaras: A Historical Perspective. Varanasi: Bharat Publishing House.

The Government Girl School was founded in 1906 as a middle school. It was raised to a middle school in 1915 and was made a high school in 1941 and an intermediate College in 1959<sup>5</sup>.

The central Hindu College was opened in July 1898, at first in a small building. In 1899 it was removed to Bhelupura, The land and buildings (evaluated at ₹150000 and covering an area of over 16 Bigha's) being donated by Maharaja Of Benaras. In 1898, it was affiliated to the Allahabad University. The number of roll in 1906 was 188 in the college section; 51 in the high school and 154 in the Sanskrit department. In 1911, the trustees of the college agreed to hand it over to the Banaras Hindu University Society to serve as the nucleus of university, more land and buildings (evaluated at ₹50,000 and covering an area over two bighas) being donated by Maharaja of Benaras. In 1917 it became the first constituent unit of Banaras Hindu University. In 1921 the college was shifted from Kamaccha to its new Building to Nagwa and in 1949 the intermediate section was shifted back to Kamaccha. In this college the learning of Sanskrit was compulsory for all the students<sup>6</sup>.

Secondary education has undergone various changes within the colonial rule. The old zila schools were government schools leading to School Leaving Certificate Examination. With the establishment of the Board of High School and Intermediate Education, UP in 1921, the High School Examination began to held at the end of class 10<sup>th</sup> and the intermediate exam examination at the end of class 12<sup>th</sup>. Formally classes in a high school started with class 3<sup>rd</sup>, but with the reorganisation of education in 1948, classes 3<sup>rd</sup> to 5<sup>th</sup> were transferred to the Junior Basic Schools and the higher secondary school began to commence with class 6<sup>th</sup>. Since then secondary education has covered education starting after the JuniorBasic stage and going up to the end of class 12<sup>th</sup>. The district has 84 higher secondary schools of which 74 were for boys and 10 for girls. Of those for boys 42 teach up to class 12<sup>th</sup> and 32 up to class 10<sup>th</sup> and have 29,068 and 11,855 students on rolerespectively. For girls there were 6 students leading up to class 12<sup>th</sup> and 4 leading upto class 10<sup>th</sup> with an enrolment of 3280 and 1873 respectively<sup>7</sup>.

#### **Conclusion:**

Secondary education in colonial Varanasi represented a confluence of traditional and modern systems, shaping the Socio-cultural fabric of the region. While it created opportunities for the elite, it also deepened educational disparities. The legacy of this period is reflected in contemporary debate on educational equality and cultural preservation. Maharaj Prabhu Narain Singh was patron of several institutions in rural Benaras area.

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<sup>5</sup> Pathak Vishweshwar. (1978). "Role of Missionary Schools in Banaras Educational Landscape" Journal of Indian Historical Research, 8(2), 112-129

<sup>6</sup> Uttar Pradesh District Gazetteers- Banaras. (1904). Education section.

<sup>7</sup> Devi Prasad Singh, Ranveer Singh, Parmanand Singh & Rajesh Singh, "Benaras ki Shaikshanik Sansthayen", Project report submitted to I.C.H.R., 2002



## **AN ANALYTICAL OVERVIEW ON THE INDIGENOUS INSTITUTIONS OF THE ZEME TRIBE IN NORTHEAST INDIA THROUGH CONSTITUTIONAL SAFEGUARDS**

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### **Abstract:**

Institutions of indigeneity, marked by peculiar cultures with vibrant colors, myriad festivities, and linguistic diversity, give way to the authenticity of ethnic traditions and practices. By the nature of the land, people are endowed with Aboriginal cultures and traditions, which are highly regarded as their identity and entity to pass on. Carrying on the legacy and existence of indigenous institutions has been more efficient by the provisions instituted through the constitution of the country. The law books succinctly laid down the owed allegiance to any section of citizens residing in any part of the territory having a distinct culture, script, and language of its own shall have the right to protection, sustenance, and propagation. The Zeme community, having grouped under religious minorities as well as vernacularistic minorities. This article would dive into the legalism of Indigenous structure and cultural construction through interlaced of constitutional committees, schedules, articles, and special provisions. The ingrained customary laws of the ethnic group are laid proposefully.

**Keywords:** Institutions, indigeneity, constitution, schedules, provisions, customary laws.

### **Introduction:**

During the nineteenth and early twentieth centuries, indigenous beliefs and practices of the hill people in the northeast upland of the Barailrange evolved

and changed in composite ways. “The old beauty was driven underground, and the whole face of the countryside was changed and changed for the worse” (Elwin, 1964, 256). Out of myriad hillmen, the ethnic Zeme, with a rainbow of cultural practices and artistic traditions, is one of the tribes that make up their continuous cultures in northeast India. The coming of the colonial rules in the hill pockets brought about almost a configurative change in the system of the existing institutions (Atungbou, 2020). The dawn of the British era was marked by the shift in the scenario of the people in the regions, and new ideas and boundaries began to cripple the mind of the indigenous stocks in redefining their identities (Longkumer, 2011, 20).

Traditional institutions have gained some scholarly interest lately, however, they remain as an area of mist and abstract in the subject of social science field research. Primordial institutes and primordialism notions (Kanchan, 2012, 12), which sometimes face criticism from academics and readers, have their way of navigating independently and arguing the historical processes of putting facts to the social construct such as culture, traditions, history, language, religion *et al.* (Louie, 2017, 19, 20). Indigenous institutions, in a cultural sense, occurred to visualize more with the practices and values of indigenizing the structure of marginal habitats of a dominant culture. To reconstruct, the institutions are involved in a process called indigenization that acknowledges values and legitimizes certain elements that were historically ignored in the past. Increment in participation in indigenizing socio-political and economic systems would widen the domain of traditional institutions and understanding. Adopting Indigenous knowledge and incorporating values and practices in the planning and policies by the government would encourage recognition and engagement from outside agencies such as trusts, philanthropists, and non-profit theatres, translating ideas into practical realities.

### **The ethnicity of Zeme**

The Zeme is an ethnic group belonging to Mongoloid stocks. They are the inhabitants of the regional highlands of the Barail mountain in northeast India. (Kamei, 2004, 28), argued that Zeliangrong is ethnically grouped as a Tibeto-Burman of Mongoloid race, linguistically belonging to the sub-group Naga-Bodo of Tibeto-Burman, and ethnically to the larger appellation of naga family (Hutton, 1969, 7-8). The Zeme tribe is a patrilineal and primogeniture society found predominantly in the states of Assam, Manipur, and Nagaland of Northeast India (Zeliang, 2015, 9-10). Crests and ridges run across the uplands, where on the west of the great Barail lies the Brahmaputra valleys with low-laying hillocks, the Haflong areas, inhabited by the Zeme (Kamei, 2004, 53-54). In the north of the Barail occupied by the Zeliangs of Peren district Nagaland, and in the southern tips, the Tousem ridges inhabited by the Zeme of Tamenglong. The Eastern part is nestled by the Zeme of Senapati, bordering Mao-Maram and Angami tribes (Hutton, 1968, 5-6).

The Zeme ethnic race has a similar feature to other ethnic groups in the Northeast of India, particularly the Angamis of the south and western frontier,

given the historical account of relevant familiarities between the two racial groups. Several accounts of oral narrative and colonial records hold that, possibly, Zeme might have migrated from a site familiarly Makhel, which is believed to be the cradle of the 'Tenyimi' (10 tribes) Southern Nagas of Nagaland and Northern and Eastern Nagas of Manipur (Kamei, 2004, 30). The Zeme, as broadcast and signaled by J.H. Hutton, came from the easterly direction, migrated towards the South of the Barail range, and settlement extended towards the Haflong region. Traditions are ascribed to a race that the Nagas might have a connection with the head-raider of the Malay and the head-raiders of the Southern Seas of China and its periphery (Gonmei, 2018, 38-39). Based on their language and accounting to the work of Philologist, Sir, G. Grierson, he assigned that Tibeto-Burman dialects fall under the ancestral dialect of the Sino-Indian race of Northwestern China, region between the Yangtze and the Yellow (Huang-He) rivers. His linguistic classification census survey of 1911, is deemed to be taken as the most accurate and generally accepted narrative. Willem Van Schendel, while propounding the term 'Zomia', the largest remaining region of the world where people have not yet fully been incorporated into a nation-state, also argued that the region includes Burma, Cambodia, Laos, Thailand, Vietnam, Southern provinces of China, and North-Eastern periphery of India which further substantiate the possible migratory route (Schendel, 2002). They can be best understood as undirected wanderers, unrestricted communities who found a settlement of solitude in the uplands for millennia. Retreating from being oppressed by the state-making state of mind, stocks of race might have penetrated across the Lancang (Mekong) river and transposed towards the Himalayan foothills in Northeast India. James Scott, reconstruction of imaginary boundaries has marked a new light on the historical geography of the highlanders of Asia (Scott, 2009, 51-54).

Predominantly, the Zeme tribe has embraced Christianity as their belief. Pockets of Zeme still practice the ancestral faiths such as Paupaise and Heraka, the syncretized religion of Rani Gaidinliu religiously connotated as 'Ranise' (Longkumer, 2010, 1,2 & 20). This hill tribe is gerontocrats and patrilineal in descent. The power structure in the lineage is oligarchically positioned to the eldest of the heirs. However, the notion of inheriting wealth and equity sometimes may vary by the choice of the beholder. The arrival of Western missionaries in the highland region brought about a structural shift in the mindset of the dormant society.

### **The framework of the paper**

The cultural landscape of India drew up with a bulky demarcated sub-continent bounded on the north by the world's mighty Himalayas ranges, where the easterly extension of these ranges divided India from the rest of Asia and the world. The palisade highs, however, were at no time masqueraded as a hurdle to the intruders, frontiersmen, and tradesmen, who penetrated the rough passes through the northern gates and carried out lifestyle and set culture

around Ganga doabs (Basham, 1954). These invaders, crossing the river Indus, inhabited the Northern plains, the heart of India, the region once known as 'Aryavarta', the land of Aryan. The classical culture was imbedded and gradually proliferated to the eastern part of the Brahmaputra plains (Sharma, 2005, 33-36). However, depending on the region and topography of India, the customs and traditions vary from the northern point to the southern tip and the western coast to the eastern frontier. The weight of natural phenomena in Northeast India often plays a significant role in characterizing the traditions and values of the people.

It is painstaking and pertinent to reconstruct the lamentation of S.E. Peal in his work 'Fading Histories,' where S.E. Peal dialogues his concern about the diminishing traits of consequent history and customs of the Nagas. The galloping disappearance of historical material and values of the Zeme Indigenous institutions is a grave concern for survival, sustenance, and transmission. Ancestral beliefs and customs are dying and are drained with impoverishment due to the entrenchment of Christian doctrinal teaching, eroding the ethnic traditions, and foreseeable acculturation and assimilation of cultural groups in several aspects. The modern trends of Western imitation have non-replishable influences on the lifestyle and thinking of the people and are far from unearthing the authenticity of their roots. To rightly judge the anatomy of Indigenous structure, one has to undertake the path through the lens of constitutional mechanism.

Articles, provisions, rights, and some specific schedules were applied for the administration of Scheduled areas and Tribal areas as per the law. Welfare schemes and development projects are laid out for the tribal community in pertinent to understanding problems and hardships as deemed fit by the President of India in consultation with the concerned state Governor. During the making of the constituent assembly, Sardar Patel foresees the advisory committee of minorities, tribals, and excluded areas, sub-committees of the Northeast Frontier and partially excluded areas were instituted by Gopinath Bordoloi (Laxmikanth, 2015).

### **Zeme Concept of Institutions: Representation of culture**

Taking the ambiguity of the term 'Institutions', learned fraternity and scholars of Indigenous studies usually attribute the term to administration, authority, power, control, rule, and governance narratives in economic and political validity. The viable continuities with an appreciation of colonial representation in institutional image continue to fashion the current landscape of the tribal traditions. This notion is relevant to the ethnic Nagas, where the colonial mindset is deeply instilled, especially in academic writings and trending ways of lifestyle (Longkumer, 2015). To digest the term 'Institution,' one has to ponder and contemplate institutional approaches through the study of social sciences, such as history, anthropology, sociology, economics, *et al.* In short, an institution is a humanly mechanized convention of rules and norms that governs a community (North, 1991).

'Theories of Institutions' define institutions as "intertemporal social arrangements that shape human relations in support of particular values" (Grief & Laitin, 2004). By definition, institutions themselves are fluid and intersubjective. The concept of 'Institutional sociality' or 'total institution' by (Goffman, 1961) is being adopted and articulated for common understanding and analytical process of disciplinary orientation of this paper. The Zeme indigenous institutions ambiguously fluctuate in the scale of formality and informality, as they hold the complexity of expansive definitions (North, 1991, 105-106). They structure their institutions in a most general sense, 'building blocks of social. Social order is brought forward as a collective construct of society through which the continuous performance of social reality and contexts are posit order (Streeck & Thelen, 2005). Institutions have synonymous connotations that entail a cluster of institutions shaping mankind's behavior and a pattern of milieu that integrates economically with the process of creating economic rationality, politically, with the formal mechanism of state rules and norms to bind the subjects into a paradigm rule of law, and culturally, appropriated with historical continuity of ancestral practices and old-time custom.

Emanating limited knowledge of written accounts of cultures and structural institutions of the Zeme, the colonial precursor, and insufficient scholarly clout that have inked their work on regional subgroups may not suffice the literary materials to this article wholly. Ursula Graham Bower, C.A. Soppitt, *et al.* are a few colonial writers who recorded specifically on the indigenous Zeme tribe, which holds several limitations, space, and lacuna. Lately, some notable intellectuals such as Arkotong Longkumer, Babul Roy, and a few bunch of researchers have begun to kindle their findings and analysis about the Zeme tribe, which can be drawn to almost one-liners along religious aspects and practices. Cultural ties, or in other words, cultural institutions actually are deemed critical in imputing studies to the Indigenous contextualization process. The tenets of indigenous institutions are contextualized in a sense that emphasizes the characterization of the values of relational lineage, shared ideas, common lifeways, and long-standing cultural bonds. They can be manifested in manifold affinities, such as lineage of the same ethnic origin (*mongoloid race*), commonalities in lifestyle, linguistic phonetics and morphology of Tibeto-Burman, and animistic faith of the inter-aboriginals showcase the traits of localized interior institutions (Newme & Thangjom, 2021, 12). Reflecting on the Zemes' past, Indigenous institutions have set ways to represent society's old-time practices and community knowledge upholding aesthetic values and emotional integrity in restoring self-respect and pride in their religion and freedom. It is a repertoire of culture that is represented in the form of tangible and intangible heritage of art (Singhania, 2016, 42-43). Traditions are presumed to have been invented by humankind since time immemorial, and the concept evolved and is transmitted from one generation to the other for safekeeping and passage to future posterity. The rich diversity of India's culture, from traditional society to



industrialized society, is enshrined in a special place in the constitution for protection, admiration, preservation, and propagation.

### **Constitutional Hand and Idea of Indigeneity**

The Constitution is the guardian of India. It is rightly described as the '*Magna Carta*' of India (Laxmikanth, 2015, 7.1). The constitution of India, being the most elaborated rule book than that of any other state, provides a rare viewer's mirror on the minority's rights. Striking features such as Fundamental Rights, Fundamental Duties, Directive Principles of State Policy, and Constitutional Remedies are meant to promote ideal democracy at the grassroots level. Fundamental rights, which are the foundation of all-around development such as ethical virtue (*morality*), cognitive inherent (*intellectual*), resources well-being (*material*), and incorporeal existence (*spirituality*) of the individuals (*Indigenous, minorities, isolated tribes*) are guaranteed and protected by the law of the land (Laxmikanth, 2015, 7.1). *Article 14*, enshrined in the constitution, designed the 'Basic features of the constitution', i.e., fundamental rights of the individuals can not be annihilated even by an amendment, laid a solid ground for every citizen of the state. *Kesavananda Bharti vs. State of Kerala case, 1973*, on making a landmark decision, outlined that '*the basic structure of the constitution cannot be subjected to judicial review*', meaning - it cannot be amended or altered under article 368 (Basu, 1981, 862-868).

Notwithstanding anything of the constitution, the executives exercise their constituent provision of the fundamental rights appropriated to minorities, and Indigenous inhabitants are being enforced and guarded by the supreme law of the land by the procedure laid down in the articles.

The Constitution of India has laid down provisions and safeguards for the inopportune classes and weaker sections of the society, especially for the Scheduled Castes and Scheduled Tribes, to incorporate with the governmental priority schemes and framework policy (Rousseleau, 2013, 2-4). '*Adivasi*' is the term used to describe different tribes in India. '*Adivasi*' is a heterogeneous term coined in the 1930s, implied to identify aborigines of the Indian subcontinent. However, the constitutional maker did not pen the term '*Adivasi*' but instead referred to them as '*scheduled tribes*' or '*Janjati*', which enveloped the underprivileged highlanders and forest dwellers as well. The government of India officially refused to sign the International Labour Organisation (ILO), Convention 169, hosted by Indigenous and Tribal Peoples, United Nations 1957 (Kumar & Gupta, 2013). Reasons best bestowed, the leader foresees the inconsiderable tons of international instrumental hands (*human rights*) interfering with the social fabric of pluralistic cultures and the inability to adapt to long-run international commitments. 'Early inhabitants' or 'Indigenous dwellers' comprise about 8.6% of India's population at best (*census 2011*) and face challenges of land exploitation, eviction, habitat destruction, and loss of forest rights are common incidents. The Directive Principles of the State Policy, which are accurately fostered as 'The Conscience of the Constitution' or 'Tools of Instruction', encompass a welfare

state that lays a precept of cultural opportunities and socio-cultural justice (Austin, 1972, 63; Mehta, 1990, 215).

The comprehensiveness of the law book of India detailed the minuteness of the constitutional structure by inserting well-defined provisions that regard the least and weaker sections of the society to establish moral percepts and principles. As per *Article 366(25)*, attach the native inhabitants in the constitution of India as scheduled tribes. Such aborigines or uncontacted communities are deemed to be covered under *Article 342* to the Scheduled Tribes by the constitution” (Muthuswamy and Brinda, 2013, 166). Under *Articles 12-35*, Part [3] of the constitution provides six Fundamental Rights to ensure the rights of individuals residing within the territory are enumerated below:

1. Right to equality (Articles 14-18)
2. Right to freedom (Articles 19-22)
3. Right against exploitation (Articles 23-24)
4. Right to freedom of religion (Articles 25-28)
5. Cultural and educational rights (Articles 29-30)
6. Right to constitutional remedies (Article 32).

These stipulated franchises act as the watchdog of the citizens. Fundamental rights are the cornerstone of the constitutions, which uphold both personal and collective rights to give citizens a fair chance of standard life protection from atrocities and tyranny of the land. The hampering of these rights is a destruction to the state, individuals, and institutions as well (Gupta, 1970).

### **Faith, Indigeneity, and Constitutional Provisions**

The right to freedom of religion, a fundamental right enshrined for every individual, citizen, and minority (*indigenous*), is equally entitled to the liberty of conscience to freely profess, practice, and propagate faith and belief (Laxmikant, 2015, 7.3). In the early civilized era, inhabitants of the plain and highlands began to worship nature and deities, representing sacred and mystic spirits.

“Every hill or mountain had some degree of sanctity”. (Basham, 1954, 322).

People needed a form of god that held reverend and awe-power governing the material aspect through an invisible source, which gave them a belief in a supernatural cosmos. People turn towards nature for the strength and wonder-potent to feel the void of divinity. At an early date, when the Aryans crossed the Indus, they spread out their religion that predominated the old Indo-European faith. The Vedas, the oldest religious texts to Aryans, still a sacred book that was probably composed between 1500 and 900 BC, gradually incorporated pollution of sacrifice, and new elements cropped in, nudging away the primordial rites and ceremonies, giving up the trend of pastoral nomads and tribal traits upgrading into sedentary societies (Thapar, 2002).

In the foothills of the Eastern Himalayas, the Zeme tribesmen are still woven together with Aborigine customs and vestige of old ceremonies (Roy, 2020). However, not denying the fact that tribesmen are predominantly Christianised and quasi-Hindu converts today. Though in a lesser

proportion, the old rites and ceremonies are still performed by the *Paupai Renet*, the ancestral religion, and *Hereka*, Ranima sect believers. *Paupaise* (forefather-foremother practice), the ancestral religion of the Zeme, is closely associated with animism. Arkothong argued that syncretized form religion found a mushroom spot among the Zeme of NC Hills; the Heraka movement began to make a household topic when Ranima in the 1930s preached and abolished certain institutions that altered traditional cosmologies. The reform brought about a quasi-change in the theological aspect of micro-cosmology and macro-cosmology realities. Institutions such as animal sacrifice, orthodox taboos, and superstitions were abolished (Longkumer, 2010, 85-86). The syncretized faith with more fluidity and flexibility was volitionally embraced by the Zemes of Cachar, Assam, and gradually grew into inter-village, widespread among the Zeliangrong community. In his work (James Scott, 2009) states that the “economic reach of the people is always greater than the political reach.” Longkumer accurately applied this notion to the tribesmen of the Zeme, who experienced wealth depletion due to domestic animal sacrifice and broke the barrier of wandering to the outside world for literacy and jobs for better livelihood. One’s tenets of religious ideas and exposition are rightly endowed by *Article 25*, where the individuals have the liberty to profess, safeguard, and exhibit.

*Paupai Renet*, today, is minorly practiced by a few villages and vying for its survival instinct. Ze-Mnui (*Yangkhullen*), Keniello, of Senapati Zeme, Helagem (bordering village, Nagaland), and Lozeihe, the only Zeme village of North Cachar that practices *Paupai Renet*, are also on the edge of losing their age-old tradition and belief. The time-old religious institutions and cultural structures and activities are diminishing at a rapidity of Christianisation, Hinduisation, and modernization. The colonial view of tribesmen on the *Animistic* religion and form of worship was a sort of nothing less than having ‘no religion’. Edward Gait, a British-India governor of Assam, implied that *Animism* was ‘a religion of low type’ (Elwin, 1969, 510-513). The connotation, again, was biasedly pushed forth by A.W. Davis, stating that the Angamis ‘had practically no religion’. Similarly, James Johnstone, while expediting the Naga Hills, remarked that,

“I pointed out that the Nagas had no religion. They were highly intelligent and capable of receiving civilization; with it, they would want religion, we might just as well give them our own” (Johnstone, 1983, 43).

The menace of the inferiority complex and the introduction of the Bible’s values had a mild catastrophic impact on tribal culture and counter-prosperity for missionaries. The colonial undermining of the ancestral religion is nothing but a sort of mirror of comparison with the established Western doctrines and texts. The equation cannot be drawn between the lines; however, the advanced society in the West once walked the path of the tribesmen in the emergence and contexts of their faith. No faith, embraced by the present humankind, had no sudden upbringing and refinement. Invoking *Article 26* permits the collective freedom of religion to any individuals with distinctive nomenclature

to manage religious doctrines and patronize them. *Paupai Renet* is an attribution of an individual's belief in the spirits of natural phenomena. Indigenous people around the world have a tradition of inseparable and emotional attachment toward nature and their surroundings, assuming creatures and objects such as the sun, moon, and places possess the essence of the specter (Guha, 1992, 61-62). Indigenous people contribute a greater degree of nature's tolerance and environmental sustainability than industrialized society, providing their natural relation with the planet since primordial existence (Roy, 2020). The Ministry of Culture and the Ministry of Tribal Affairs have been vested with responsibility along the line guided by the constitution to preserve, conserve, and propagate the Indian culture through various sectors of government, international, autonomous, and private organizations specialized in safeguarding the ancient past.

### **Dominant narrative, Cultural Healing through Special Provisions**

The formulation of colonial knowledge became an indispensable instrument for cultural transfusion and administrative suppression due to the visible inferiority complex of the hills (Elwin, 1964, 140). Colonial landing in the NEFA and territorial expedition in the early 1830s led the path to western waves.

“Missionaries were backed by traders and conquerors.” (Sharma, 2005, 284).

The habits of executive administrators sending Christian messengers to the interior, where the government failed to dominate the areas, adversely impacted the primordial culture of the natives. To the tribal, white men's idealism of religion became a luxury property of education, health, pride, and a comfortable lifestyle. The Zemes, who fell to their snare, did not see the immediate repercussions; however, the conversion waves from the neighboring hillsmen undertook lasting dominance and named them a new identity as Christian. Theology of upper cosmology (Longkumer, 2016, 83-84), vaguely known to the Zemes, began to spread, introduced as a slice of 'white men's burden' by the Messiahnic agent. The outsiders sowed their ideologies through channels of religion, education, and political institutions, branding the canons of Western culture. In the colonial days, immigrants flooded the Assam plains, where the outsiders dominated economic and cultural courses, raising negative effects on a large scale. Enactment of the Charter Act of 1813 (E.I.C Act 1813- 53) made a wavering interference and exhibition by the colonists to interior uplands in the name of the sovereign crown acquiring territories. On the pretexts of revival and reformation of society, they incubated and transformed the native inhabitants with colonial knowledge, which ultimately led to the destruction and abandonment of forefathers' nature.

It is through constitutional provisions that lawmakers seek to meet the needs of their citizens. *Article 29* clause (1) of the Indian constitution guarantees any section of citizens, minorities, and individuals residing within the geography of any part, thereby possessing a distinct dialect, script, and culture of its own, has the right to conserve the same (Sharma, 1984, 32 &

54). Administrative initiatives were taken by the government to retain confidence that the peculiarities of local traditions, languages, and customs would be respected. The colonial experience in the northeast frontier took a different orientation from the mainland and plains; the policy of exclusion and introduction of inner line permits in the interior, near absence of administration, and poor road connectivity led to the survival of indigeneity. The Inner Line Regulation of 1875 acted as a shield to the hillmen in the frontier districts, pressing a stringent rule in direct connectivity with the outsider, giving a space to govern their affairs (Mackenzie, 1884, 89). Narrowly, one could see the Zeme lamenting over their loss of culture and being deprived of nativity, which has been replaced by Western trends and theological doctrine. Taking up their newly wedded identity, professing and identifying themselves highly as Christianity.

Advocating the indigeneity through the formation of tribesmen separate states, enactment of provisions for the creation of autonomous councils, allotment of districts, implementation of exclusive regulation, and non-transfer of land to the non-native played a substantial role in preserving traditional institutions of the hillmen (Article 371, A&C). The constitutional recognition of autochthonous tribals apprehended the community with land ownership, resource value, indigenous ideology, progressive lifestyle, and cultural development. The territorial space allotted to the frontiers Zemes restricting outsiders granted a breathing hub for nurturing local traditions and customs. (Laxmikanth, 2015, 36.7). The scheduled 5<sup>th</sup> and 6<sup>th</sup> of the constitution that dealt with the northeastern laid a foundation for the tribal right to freedom. This nagged a way for the customary law of the Nagas to preside over any matters relative to land ownership and transfer, custodian over socio-economic rights, and decision-making over their administrative unit *et al.*, through the rationality of respect and self-governance.

Further reading, according to the constitution of India, “Article 371(A), (B), (C), (F), (G), (H)” enumerates special provisions associated with the Northeast states of India. Article 371 clauses (A), (B), and (C) deal particularly with Nagas in the three states *viz.*, Nagaland, Manipur, and Assam, respectively, emphasis on the socio-economic and customary principles of the Nagas and non-Nagas tribal (Mehta, 1982, 485). However, post-independent, the government acknowledges indigenous autonomy and self-governance, which appropriated legislative intervention through the governor of the concerned state.

### **Conclusion**

“For if we wish to serve, we must show respect for the hillmen and their institutions, their language and their song” (Elwin, 1964, 287). Gazing back in time, the primitive inhabitants of Northeastern India, populated sparsely, face the long-term deteriorating effect of the losses of traditions. Failure to protect socio-cultural rights would destroy constitutional guarantees and hamper individual liberties. Manifold practice of its vibrant culture has dwindled due to the encroachment of colonial elements, missionaries,

education, and modernization. The historical edge and survival of the cultural remnants resulted partly from the constitutional outlines of primitive rights. The artistry of the ancient aesthetic is regressing at a faster pace in a globalized and digital universe. Reflecting on the past ironically, the Zeme community shows a sign of resilience withstanding the dominant mainstream trend, especially in the North Cachar Hills of Assam, Peren hill tracts of Nagaland, Tamenglong - Tousem range, and some pockets of the Zeme villages in Senapati Hills. The constitution granting primitive rights over resources and ideologies shows remarkable merit for the sustenance of aboriginal tradition. Regulating through the lens of special provisions and timely government policy would be far better for tribal integrity and identity in the protection of fast-vanishing culture.

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## **GROWTH OF HIGHER EDUCATION IN TAMIL NADU**

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### **Abstract:**

Education especially Higher Education builds capacity in our people. It enables people not merely to subsist, but also provides the basis for a high quality of life. It is widely recognized that higher education promotes social and economic development by enhancing human and technical capabilities of society. Education provides one with the greatest opportunities of becoming successful in the modern society. The Indian literacy rate grew from 12 percent at the end of British period 1947 to 74.04 per cent in 2011. Literacy is an important segment of Tamil Nadu economy and it is one of the most literate states in India. Tamil Nadu is third in student enrolment to Higher Education after Uttar Pradesh and Maharashtra. Literacy rate in Tamil Nadu has been upward trend and is 80.1 per cent, which is higher than the national average. The male literacy stands at 86.77 per cent and female literacy is at 73.14 percent. At present, Tamil Nadu has 59 universities (28 private deemed universities, 23 state public university, 4 Institute of National importance, 2 central universities, one government deemed universities, 1 state open university), 476 (in 2021), 4 medical colleges (in 2021) 37 government medical colleges (modern medicine) 0, 2 dental colleges, 7 Government medical colleges (AYUSH) and 1980 arts & science colleges (in 2021). Education is the basic right of every citizen in India. Mainly, education forms the significance of inclusive growth of the country. This study explores the historical growth of higher education in Tamil Nadu.

**Key Words:** Higher Education, Tamil Nadu, Universities, Commissions, Collegiate, Directorate.

## **Introduction:**

Higher education in India is one of the largest in the world. The system of education in India inherited a poor educational infrastructure from the colonial masters. The colonial policy focused neither on mass education nor on higher education. As a consequence, the country had to begin from scratch soon after its Independence. (Geetha Rani.P, 2010). India's higher education system is one of the largest systems of this kind in the world and is also the fastest growing sector in the country. With the increasing demand for quality higher education in the country it has become imminent that a consistent plan is laid for the growth and enhancement of quality higher education in India. India believed in education as an agency for changing economic and social lives of the people. Tamil Nadu has established itself as a model to other states in the field of Higher Education by making it more accessible to the economically weaker sections of the society hailing from socially backward, rural and marginalized families. In Tamil Nadu, we find some of India's best professional education institutions. Tamil Nadu is a preferred destination for higher education because it has adequate number of educational institutions, efficient and committed teachers and infrastructural facilities. The participation of state runs Universities in the educational movement is also worth nothing. Universities are a key part of the Higher Education System, which is also known as tertiary education, forming a network of institutions that support the creation of knowledge and the production of higher order capabilities.

The history of education is a popular subject in the West but unfortunately its study in India is grossly neglected or left to a small and scattered group of educationists, some of whom are unaware of the broad trends of historical scholarship. Indian education had always been, since the Vedic age, of a classical and spiritual rather than of a practical nature: However, this description is mainly applicable to higher education: which was generally literary, philosophical and religious. It was communicated through the sacred classical languages of the Hindus and the Muslims, namely Sanskrit, Arabic and Persian. The subjects taught were the scriptures, grammar, logic and the classics which included codes of law and such scientific works as had come down to them from early times. Learning among the Hindus had been the monopoly of the high, especially of the priestly castes. The learned *Brahmins* gathered students from various parts of the country and in the homely atmosphere of their *Tols* and *Chatuspathis* as these were known in Bengal and Bihar, imparted knowledge.

Among those who were able to retire to a successful life in England after a career in India, Charles Grant shines as a bright star. The reason why Grant is singled out here for a special mention is because of his contributions to the development of a modern education system in India. Charles Grant's contribution to British rule in India has been investigated a few decades ago by Professor A.T. Embree but educationists in India generally tend to overlook his role in the introduction of Western education in India. We shall presently

see that he was the first Englishman, at least four decades before Macaulay, to argue for the introduction of English education with a view to introducing Christianity in India. Grant was no missionary-so why did he want to proselytize the Indians? Grant who had come to India in 1767, acquired an immense fortune, and led a hectic life till 1786 when through family mishaps and close contact with the Chaplain David Brown and the Civilian George Udny, underwent a great change. He was appalled at the degeneration of the Indian society following the breakup of the Mughal Empire in the late eighteenth century. The new Act renewing the Company's privileges for a further period of twenty years was passed on 21 July 1813. The government first turned its attention to the probability of establishing the two Sanskrit Colleges as proposed by Minto in 1811 but soon gave up the idea in favour of Wilson's scheme proposing a Sanskrit College in Calcutta on the model of the Sanskrit College in Benares. In Bengal, in 1818, the Baptist Missionary Society founded the Serampore College to train Indians, both Christians and non-Christians, in the arts and sciences of the West, and obtained a Danish Charter in 1827 for conferring degrees.

The Serampore Mission established in 1816 the Institution for the Encouragement of Native Schools in India, and as directed by the Marquess of Hastings, extended its activities to Ajmer in Rajasthan. Under the auspices of the Calcutta Committee of the Church Missionary Society established in 1817, Captain James Stewart established schools at Calcutta, Burdwan, Khulna and Krishnanagar in Bengal and at Agra, Chunar and Meerut. The Church Missionary Society founded the Bishop College in 1820 at Shibpur (Howrah) in honour of Bishop Middleton, the first Bishop of Calcutta. In the Madras Presidency in 1817 the Society for Promoting Christian Knowledge established nine schools with strength of 283 children and the Wesleyan Mission, starting its work in 1819, established two schools in the Madras city-one of them at Raypet which later grew to be the present Rayapet College. Four years later in 1823 the same Mission established two more schools at Nagapattam. In India Thomas Babington Macaulay is fully credited with the introduction of English education officially though the necessary order on the subject was issued by Bentinck, the Governor-General of India, on 7 March 1835, after going through a long rhetorical minute written by the former on 2 February 1835 at the latter's request.

### **Higher education**

Higher education, however, advanced with rapid strides during Hardinge's time. Auckland had proposed to establish a comprehensive system of combined English and vernacular education comprising the formation of Zillah Schools and Central Colleges. In April 1845 Beadon drew a plan for its implementation providing for the establishment of five Central Colleges at Krishnagar, Moorshidabad, Chittagong, Bhaugulpore and Cuttack and suggested that for recruitment of students for these colleges, schools should be established in every district in subordinate connection with these colleges which would attract the students by offer of scholarships. Hardinge Who was

keen on throwing open the public office to educated Indians-not only to induce them to take advantage of educational institutions but also to raise a body of subordinate officials at a reasonably moderate cost-readily sanctioned the scheme, which was later approved by the Court of Directors in August 1847.

In 1844-45 the Council of Education drew the government's attention to the necessity of establishing a university with faculties of Arts, Law and Civil Engineering and on 25 October 1845 C.H. A plan to establish a Central University on the model of London University set up in 1836, which would grant degrees in Arts, Science, Law, Medicine and Civil Engineering, and which would be "incorporated by a special Act of the Legislative Council of India and endowed with the privileges enjoyed by all Chartered Universities in Great Britain and Ireland" was forwarded in 1846 to the Government of Bengal with the request that royal assent should be procured for the scheme.

### **Establishment of Universities at Calcutta, Bombay and Madras**

In January 1857 Lord Canning, Dalhousie's successor, passed the Acts of Incorporation which provided for the establishment of universities in Calcutta, Bombay and Madras on the model of the University of London (as provided by the Education Despatch of 1854). The preambles in these Acts of Incorporation establishing the three universities were identical. They defined the objects of the Universities to be "ascertaining by means of examination the persons who have acquired proficiency in different branches of Literature, Science and Art and of rewarding them by Academic Degrees as evidence of their respective attainments." There was to be a Chancellor, a Vice-Chancellor and fellows, both ex officio and ordinary, who together would constitute the "Body Politic and Corporate" for each of the three universities. The number of the fellows excluding the Chancellor and Vice-Chancellor was to be not less than 30. While the fellows ex-officio were to hold their fellowships during their official tenure only, the ordinary fellow were to be appointed by the government for life. The Universities established in 1857 by the Acts of Incorporation were affiliating universities and no geographical limits to the areas of the affiliation were indicated. Calcutta University, for example, functioned not merely for Bengal, but for Burma, Assam, the Central Province and Ceylon, and the affiliated colleges were dispersed from Simla and Mussorie to Indore and Jaipur, and from Jaffna and Batticaloa to Sylhet and Chittagong.

### **Affiliated Colleges**

The number of such affiliated colleges had risen from 27 in 1857 to 72 by 1881-82. The Government colleges among them included the Presidency College at Calcutta, developed from the Hindu College in 1853 by Dalhousie; the Presidency College at Madras developed from the Madras High School; the University College at Lahore (1869) where European education was imparted through the medium of the mother-tongue and the study of Oriental languages was encouraged; and the Muir Central College at Allahabad, the foundation stone for which was laid by Lord Northbrook in 1873. The last two

colleges later developed into Punjab and Allahabad Universities in 1882 and 1886 respectively. It is interesting to note here that by 1881-82 Indians were conducting five aided colleges--two in the North-Western Provinces and three in the Madras Presidency. The two colleges in the North Western Provinces were the Canning College established by the Oudh Talukdars at Lucknow (1864) and the Mubomedan Anglo Oriental College established by Syed Ahmed Khan at Aligarh (1875) for spreading Western education among the Muslims both of which developed into universities later. The three colleges in the Madras Presidency were the Pachaiyappa's College and the Hindu College at Vizianagram (1857) and Tirunelveli (1861). It was during this period that Rajkot College (1870), Mayo College, Ajmer (1872) and Daly College, Indore (1876) were established for the education of the Princes in the Indian States. Some notably missionary colleges were established during 1855-1882. St. Xavier's Colleges of Calcutta (1860) and Bombay (1869), Forman College of Labore (1864), Reid College of Lucknow (1877) and St. Stephen's College of Delhi (1882). As these colleges, except the Civil Engineering College at Shibpur in Bengal was opened to impart education in liberal arts, in 1876 Mahendra Lal Sircar founded the Indian Association for cultivation of Science in Calcutta. In higher education by 1946-47, two more universities had been added to the existing 15 universities in British India and the number of Arts and Science Colleges increased from 174 in 1937-38 to 297 in 1946-47. However, Engineering and Technical Colleges could not show much progress in their number which increased from 9 in 1937-38 to 16 in 1946-47, while other professional colleges increased from 47 in 1937-38 to 82 in 1946-47. In 2005-06, there were 335 universities including 20 central, 215 states, and 100 deemed universities, besides 13 institutes of national importance and 5 institutes established by the Centre and the states respectively. There were, by the end of 2006, nearly 17,625 colleges including some 1,849 women's colleges. The total number of students enrolled in these institutions of higher learning was 104.81 lakh, of which 13.88 lakh in university departments and 90.93 lakh in the affiliated colleges. One central university which had been instrumental in largely widening access to higher education to a larger part of the population in the country was the Indira Gandhi National Open University (IGNOU) set up by an Act of Parliament in 1985. At the moment, the technical education scene at the central level consists of the All-India Council of Technical Education (AICTE), a statutory body to regulate technical education in the country, the seven Indian Institutes of Technology (IITs), the six Indian Institutes of Management (IIMs), the IIT at Bangalore, the Indian School of Mines at Dhanbad, the School of Planning and Architecture (SPA) at New Delhi, IITM at Gwalior, the Indian Institute of Information Technology at Allahabad, the National Institute of Foundry and Forge Technology at Ranchi, the National Institute of Industrial Engineering at Mumbai, the Sant Longowal Institute of Engineering and Technology at Longowal, and the North Eastern Regional Institute of Science and Technology at Itanagar: While the Congress-led UPA government had

identified Shillong for setting up an IIM, two institutes, one for IT design and manufacturing, and the other for design and manufacturing only, have already been set up at Jabalpur and Amethi respectively. Besides, there were four Boards of Apprenticeship Training, 28 National Institutes of Technology, four National Institutes of technical Teachers Training and Research and various other technical education schemes which complete the technical education scene in the country. (Suresh Chandra Ghosh, 2019).

### **History of higher education in Tamil Nadu**

The modern educational history of Tamil Nadu begins in the sixteenth Century. British government took interest in education only later on. Western higher education through the English medium was dominant, and only the high castes were generally benefitted by the new education. The poor at the bottom remained as impoverished and ignorant as ever. The education system of the “Inverted Pyramid” was the legacy India inherited from the British. (Savarimuthu Savarimuthu, 1972). Regarding the Madras Presidency the commission stated that while in other provinces higher education had “started with the attempt to cultivate the classical language of the East”, in Madras it was recognized from the first that the only sound basis for the higher education lay in attaining knowledge according to European Method. (1854). One of the reasons for this difference was that institution of higher education was developed after the famous minute of Macaulay. From 1882 to 1901, the Madras University underwent many changes as the number of colleges imparting higher education increased and their student enrollment grew. Of the fifteen grade colleges three were in Madras city, two each were in Tanjore and Trichirapally districts. The largest college in India was still the Madras Christian College which had a student population in 743 on the 31<sup>st</sup> March, 1902 (1904).

### **National policy on higher education 1968**

In 1968 the Educational Policy the most notable development had been the acceptance of a common structure of education by most of the States and the introduction of the 10+2+3 system by most of the State including Tamil Nadu. In the areas of research and development, and education in science and technology, special measures were taken to establish network arrangement between different Institutions in the country. The U.G.C and this councils coordinate to keep a watch on standards. Research in the Universities was encouraged with enhanced support. Steps were also taken to ensure its high quality. Suitable mechanism was adopted by the U.G.C for coordination Research in Universities. Efforts were made for the setting up of National Research facilities within the University system, with proper forms of Autonomous Management. Research in Ideology, Humanities and social Sciences received adequate support. To fulfill the need for synthesis of knowledge interdisciplinary researches were also encouraged. Thus the 1968 education Policy paved way for the Higher Education Institutions to become autonomous leading to academic independence and developing research in Universities. (1988).

### **The education policy of 1986**

The New Educational Policy of 1986 (revised in 1992) sought to remedy the omissions of the earlier one. The common educational system in the form of 10+2+3 structure was made to be continued in all States. The New Education Policy also laid special emphasis on removal of disparities and equality of opportunity with special reference to women, Scheduled Caste/Scheduled Tribes, and other educationally backward sections, minorities and handicapped persons. It aimed the introduction of systematic and well planned vocational education. It sought to strengthen technical and management education with references to the demands of the changing economy. It was planned to maintain effective co-ordination among various National Institutions such as U.G.C, AICTE, ICAR, IMC, NCERT, NIEPA, and NCTE so as to achieve integrated planning. Functional linkages at national level Non-Governmental Organizations, Voluntary Agencies and Aided Institutions were encouraged, subject to proper management in financial assistance. The Education Policy of the Government of Tamil Nadu was generally the adoption, absorption and extension of the national policy outlined above. But there was certain significant difference in the policy of Government of Tamil Nadu especially with regard to the medium of instruction and position of English at National level. The Education Department, Government of Tamil Nadu is evolved taking into consideration the educational infrastructure and the demands of social equality prevailing in the state.

### **Higher education policy of Tamil Nadu from 1967**

The three Universities in Tamil Nadu that existed at Madras, Chidambaram and Madurai fostered University education in the State till 1967. According to the University Education Policy of Tamil Nadu, the jurisdiction of the Madras University was spread over eleven Districts viz Madras, Chengalpet, South Arcot, North Arcot, Tiruchirappalli, Thanjavur, Salem, Dharmapuri, Pudukkottai, Coimbatore and Nilgiris in 1967. The Government and Aided Colleges in these regions were affiliated to it. In addition to these, many Departments offering, Post Graduate and Research Courses, were also affiliated to the University. So it had instructed the University of Madras to open extension Centres were opened in Coimbatore, Tiruchirappalli in 1972. It enabled the students of these areas to contact the regional offices to clear and solve their enquiries and problems without much strain. Introduction of New Courses in the University of Madras, Government of Tamil Nadu, had encouraged during its Post-Centenary Silver jubilee Celebration in September 1983 to start new departments viz. Department of Islamic studies, Department of Jainology, Department of Saiva Siddhanta, Department of Vaishnavism, Department of Gandhian Studies etc.

### **The higher educational development in Tamil Nadu from 1947 to present**

With regard to Tamil Nadu the growth in higher educational service is phenomenal. This state has witnessed a remarkable progress not only in

traditional streams like general education and professional education but many colleges have been upgraded as autonomous colleges and even the government colleges obtained autonomous status. Basing on the reports of Radhakrishnan Commission on university education, and the Secondary Education Commission, Pre-University Course was started in all the colleges replacing the Intermediate course from the academic year 1956-57. In the next year, the three year degree course was introduced. The dissatisfaction over the Intermediate course which was neither a collegiate course nor a High School course led to this change. In 1945, the Syndicate of the Madras University at the request of the Academic Council decided to make provision in the university laws permitting to offer instruction and to examine candidates through the media of their mother tongue. As a result the Arts Colleges at Salem and Coimbatore offered instruction through Tamil in the Intermediate course in History and Logic and National College, Trichy started Tamil medium in 1947-48.

### **The Kothari Education Commission**

The Kothari Education Commission of 1964-65 recommended the uniform adoption all over the country of the 10+2+3 pattern with a Vocational stream at the plus two stage.<sup>56</sup> It also emphasised the need for transferring the Pre-University Courses from the colleges to Secondary Schools by 1975-76. The switch over to this national pattern was ultimately adopted in Tamil Nadu in 1976, after great deliberations and on their commendations of a high power committee in 1975. Thus; PUC was abolished with effect from the academic year 1979-80 in Tamil Nadu. Government of Tamil Nadu devotes special attention for strengthening the higher education system in the State to respond to the emerging demands of the new century. It is a matter of great satisfaction that the graduates of the technical institutions in Tamil Nadu have shown outstanding performance in the industry, both in India and abroad. Many of them have become major entrepreneurs. The table-II indicates the educational institutions in Tamil Nadu from 1961 to 2011.

### **Conclusion:**

The education is a significant for every nation. The history of Education of higher education opportunities play important role in the modern society. According to 2011 Census, Literacy rate in Tamil Nadu has been upward trend and is 80.09 per cent, which is higher than the national average. The male literacy stands at 86.77 per cent and female literacy is at 73.14 percent. In the growth of higher education represent the growth of culture and development of nation, likewise the present paper explore the chronological period of higher education in Tamil Nadu.

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**PREAMBLE AS THE GUIDING LIGHT:  
INTERPRETATION AND IMPORTANCE IN INDIAN  
LAW**

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**Abstract:**

The Preamble to the Indian Constitution serves as a guiding light, expressing the essential ideals and concepts that underpin the country's legal and governmental system. It expresses the essence of justice, liberty, equality, and fraternity, which combined represent India's democratic and social ethos. As a lighthouse of constitutional interpretation, the Preamble helps us comprehend the framers' intentions by providing a prism through which we can evaluate the legality and purpose of laws. Though not legally binding, its moral and intellectual implications are substantial, molding court interpretations and influencing public policy.

The Supreme Court of India has often stressed the Preamble's importance in historic decisions, such as *Kesavananda Bharati v. State of Kerala* (1973), in which it was affirmed as an important part of the Constitution reflecting its basic structure. It is both an introduction and a summary, outlining goals such as sovereignty, socialism, secularism, and democratic governance. These ideas assist legislators and judges in promoting diversity, safeguarding individual rights, and maintaining the rule of law.

The Preamble's significance goes beyond its interpretational value. It inspires and motivates people, confirming the country's commitment to eradicating inequity, ensuring justice, and promoting harmony. As a dynamic instrument, it adapts to societal changes, reinforcing its

importance in constructing a progressive and egalitarian India. This article investigates the Preamble's interpretive role, significance in Indian law, and long-term value in directing government and justice in India.

**Key words:** Legislative Development, Preamble, Public Policy, Political and Legal Reforms Judicial Review.

**Introduction:**

The Indian Constitution's Preamble is a powerful illustration of the goals and objectives that the document's writers intended to achieve. It serves as a compass for interpreting and putting into practice constitutional ideas, encapsulating the nation's dedication to justice, liberty, equality, and fraternity. The Preamble, which was painstakingly drafted, sets forth the core principles of the Indian Republic and reflects an ideal of a sovereign, socialist, secular, and democratic society.

Throughout history, the Preamble has been essential in forming the spirit of Indian law and administration. It has impacted legislative measure design and interpretation as well as judicial review, acting as a vital tool to guarantee that all laws and policies are consistent with the fundamental principles entrenched in the Constitution. Significant rulings by the Supreme Court have reaffirmed the Preamble's importance, solidifying its function in preserving the fundamental framework of the Constitution and bolstering its tenets.

This article explores the complex function of the Preamble by looking at its philosophical underpinnings, literary subtleties, and historical background. It looks at how the judiciary has read the Preamble and how that has affected legislative intent and public policy. By means of an extensive examination, this article highlights the Preamble's lasting significance as a beacon of hope for India's legal and democratic system, consistently mirroring and moulding the country's changing goals.

The fight for Indian independence and the ensuing attempts to create a democratic and inclusive country are closely linked to the historical background of the Preamble to the Indian Constitution. The socio-political climate of the country and the desire of our people for a just and equitable society had an impact on the formulation of preamble.

**Pre-Independence Influences:**

**Colonial Legacy:** The vision embodied in the Preamble was greatly influenced by the protracted fight against British colonial control. The framers' primary reasons were the need for self-governance and the establishment of a democratic government.

**Nationalist Movements:** The Indian independence movement prioritized justice, equality, and liberty under the leadership of leaders like Mahatma Gandhi, Jawaharlal Nehru, and Sardar Vallabhbhai Patel. The Preamble's formulation was greatly impacted by the thoughts put forth during this time.

**Global Influences:** The decolonization of Asia and Africa was taking place at the time the Indian Constitution was being drafted, which was

following World War II. The Indian founders were influenced by the freedom and human rights ideas that were becoming more and more popular around the world. Additionally, the American and French Revolutions offered insightful perspectives on democratic ideals and constitutional government.

### **Constituent Assembly Debates**

The Indian Constituent Assembly was constituted in 1946 with the responsibility of creating the Constitution. It was made up of distinguished academics, leaders, and legal specialists who engaged in intense discussion over the Preamble and other parts of the Constitution. Jawaharlal Nehru proposed the Objectives Resolution in December 1946, which established the cornerstones of the Constitution. The Preamble was modelled after this resolution, which placed a strong emphasis on human rights, social justice, and sovereignty. It served as the basis for the principles outlined in the Preamble and was approved by the Constituent Assembly in January 1947.

The Preamble was drafted with significant input from the Drafting Committee, which was led by Dr. B.R. Ambedkar. The Irish Constitution was one of the committee's many sources of inspiration as they drafted a Preamble that captured the spirit of the new country. The Assembly's discussions made clear how crucial it is to represent India's ideals and ambitions. On November 26, 1949, the Constituent Assembly accepted the final form of the Preamble, which became operative on January 26, 1950, the day the Republic of India was established.

### **Textual Analysis of the Preamble**

The Indian Constitution is introduced by the Preamble, which summarizes the fundamental principles and national goals of the document. Every word and phrase in the Preamble have been chosen with care to represent the Indian Republic's tenets. The complexity and importance of these phrases are revealed by a close textual examination of the Preamble.

"We, the people of India"

This first line highlights the Constitution's democratic basis. It emphasizes the idea of popular sovereignty by signifying that the Indian people hold the last say and authority. The collective will of the Indian people created the Constitution.

"Sovereign"

India has been proclaimed a sovereign entity, which denotes that it is an autonomous and self-governing country. The phrase indicates that India has complete control over its internal and external affairs and is not subject to outside influence. This demonstrates India's total independence in drafting and implementing legislation free from outside intervention.

"Socialist"

The 42nd Amendment, which was ratified in 1976, introduced the word "socialist" to the Preamble. It displays the dedication to achieving

economic and social equality. The mention of socialism highlights the role that the state plays in lowering income and wealth gaps, establishing a welfare state, and making sure that resources and money are allocated fairly in order to lessen social injustices.

"Secular"

The 42nd Amendment's use of the word "secular" confirms that there is no recognized state religion in India. It guarantees that the state respects people's freedom to practice any religion they want and treats all religions equally. This phrase emphasizes the dedication to upholding religious harmony and treating every citizen equally, irrespective of their beliefs.

"Democratic"

The word "democratic" refers to the fact that India has a form of governance in which the people themselves have the power. It signifies the creation of a representative democracy in which free and fair elections are used to choose representatives. The protection of fundamental rights and the idea of majority rule with regard to minority rights are also implied by this.

"Republic"

When India is proclaimed a republic, the head of state is chosen by popular vote rather than by blood. This phrase highlights that all citizens are eligible to hold the highest public position, upholding the values of equality and democratic governance. In keeping with the republican spirit, the president of India is chosen as the head of state.

"Justice - Social, Economic, and Political"

The Preamble is fundamental in its dedication to social, economic, and political justice. Eliminating disparities and guaranteeing equal opportunity for all people are the goals of social justice. The goal of economic justice is to promote an equitable distribution of wealth and close the wealth gap between the rich and the poor. Equal political rights for all citizens, including the ability to take part in the political process, are guaranteed by political justice.

"Liberty of thought, expression, belief, faith, and worship"

The Preamble's mention of liberty guarantees people's unrestricted ability to think, speak, and act in accordance with their ideas. In order to promote an open and pluralistic society, this includes the freedom to practice any faith, to express oneself, and to form one's own opinions.

"Equality of status and of opportunity"

The Preamble's guarantee of equality ensures that everyone is treated fairly before the law and has an equal chance to grow and succeed. It places a strong emphasis on removing social barriers and giving all individuals, regardless of background, equal opportunities in the marketplace.

"Fraternity assuring the dignity of the individual and the unity and integrity of the Nation"

Fraternity upholds individual dignity, fosters national unity and integrity, and encourages a spirit of brotherhood among all citizens. It emphasizes how important solidarity and respect for one another are to preserving a cohesive and peaceful society.

The Indian Constitution's Preamble reflects the country's profound intellectual foundations in addition to stating the guiding ideals. These philosophical underpinnings represent the goals and ideals that the framers aimed to capture in the Constitution and are derived from a range of domestic and international sources.

a) Influences from Indian Philosophy and Tradition:

Ancient Indian scriptures and customs contain references to the ideas of justice, equality, and brotherhood. Dharma (righteousness) and the moral obligations of people and leaders were stressed in the Vedas, Upanishads, and epics such as the Mahabharata and Ramayana. Indian philosophy has a strong foundation in the concept of a just society.

The Preamble was greatly impacted by Mahatma Gandhi's teachings on truth (satya) and non-violence (ahimsa). Gandhi's emphasis on social justice and equality, as well as his ideal of Sarvodaya (welfare of everyone), aligned with the principles stated in the Preamble. His support for an inclusive, decentralized democracy also influenced the Constitution's democratic spirit.

India's first prime minister, Jawaharlal Nehru, had an industrialized, modern, and secular vision for the country. The word "socialist" was included in the Preamble because of his views on economic planning and socialism. The principles of equality and liberty were also in line with Nehru's dedication to scientific temper and reason.

b) Global Philosophical Influences:

During Europe's Enlightenment, reason, individualism, and the value of scientific research were all stressed. The French Revolution's guiding ideals of equality, liberty, and fraternity were included into the Indian Preamble. The United States Declaration of Independence (1776) and the Declaration of the Rights of Man and of the Citizen (1789) served as inspiration for the framers.

The idea of the social compact, which supports the democratic and republican principles in the Preamble, was influenced by philosophers such as Thomas Hobbes, Jean-Jacques Rousseau, and John Locke. The Preamble's emphasis on justice, liberty, and equality was influenced by the 1948 Universal Declaration of Human Rights as well as the larger human rights movement. A global consensus on the fundamental rights of persons is reflected in the dedication to social justice, economic equity, and political rights.

c) Comparative Constitutional Inspirations

Like the Indian Preamble, the United States Constitution's Preamble starts with "We the People," highlighting popular sovereignty. The Indian framers were influenced by the Americans.

The Indian Preamble was modeled by the Irish Constitution's preamble, which articulated social fairness and national sovereignty. The Indian Preamble was directly influenced by the French principles of equality, liberty, and fraternity that arose during the French Revolution. The Indian independence movement and the aspiration to create a just and inclusive society were in line with these ideals.

**Judicial Interpretation of the Preamble:**

The Indian judiciary has made considerable use of the Preamble to the Constitution to interpret and preserve its ideals, even though it is not an enforceable component of the document itself. In its seminal rulings, the Supreme Court of India has been instrumental in clarifying the meaning of the Preamble. Here, we examine several significant rulings and theories that demonstrate how the Preamble has been interpreted by judges.

Table-1

Landmark Supreme Court Cases	
Berubari Union Case (1960)	the Supreme Court examined the status of the Preamble. The Court held that the Preamble is not a part of the Constitution but serves as a key to understanding the Constitution. It helps in interpreting ambiguous parts of the Constitution but does not confer any substantive rights.
Kesavananda Bharati Case (1973)	The Supreme Court ruled that the Preamble is a part of the Constitution and can be used to interpret the constitutional provisions. This case also established the doctrine of the "basic structure" of the Constitution, which holds that certain fundamental features of the Constitution cannot be altered by amendments. The Preamble's ideals of justice, liberty, equality, and fraternity were considered integral to the basic structure.
S.R. Bommai Case (1994)	The Court held that secularism is a part of the basic structure of the Constitution, and any law or action contravening this principle is unconstitutional. The judgment emphasized the Preamble's role in interpreting the essence of secularism and democracy.
LIC of India Case (1995)	the Supreme Court reiterated that the Preamble is an integral part of the Constitution

Source: Judicial Interpretation of the Preamble," Supreme Court Cases, 210-225.

According to the basic structure doctrine, which arose from the Kesavananda Bharati case, the Constitution is based on a set of

fundamental ideals and principles that are represented in the Preamble. These include the fundamental rights, equality principle, the independence of the judiciary, the rule of law, and the supremacy of the Constitution. The values expressed in the Preamble serve as a guidance for the judiciary as it protects these principles against constitutional revisions that aim to weaken them.

### **Role in Judicial Review**

One essential instrument in the judicial review process has been the preamble. The Preamble has been utilized by courts to determine whether legislation and government acts are consistent with the core principles of equality, justice, liberty, and fraternity. For example, the judiciary has invoked the Preamble to emphasize the significance of basic rights and guarantee their protection in cases involving their infringement.

#### **Influence on Constitutional Interpretation:**

Certain constitutional sections have also been interpreted differently as a result of the Preamble. For example, the principles outlined in the Preamble have influenced how the articles pertaining to fundamental rights, the Directive Principles of State Policy, and the organization of the government are interpreted. The Preamble has frequently been cited by the courts to clear up doubts and preserve the spirit of the Constitution.

Indian constitutional law has been greatly enhanced by the judicial interpretation of the Preamble. The Supreme Court has emphasized the Preamble's significance in directing the interpretation of constitutional provisions and guaranteeing the preservation of the fundamental principles of justice, liberty, equality, and fraternity by acknowledging it as an essential component of the Constitution. Reflecting the timeless principles of the Indian Republic and directing the country's legal and democratic system, the Preamble still acts as a lighthouse for the judiciary.

### **The Preamble and Legislative Intent:**

The Indian Constitution's Preamble is essential for defining and clarifying the legislative aim. It offers a framework for the creation and interpretation of laws and reflects the core ideals and tenets of the Constitution. The impact of the Preamble on legislative intent and its consequences for Indian law making and statutory interpretation are examined in this section.

#### **a) Guiding Principles for Lawmakers:**

Justice, liberty, equality, and fraternity are the fundamental goals of the Indian state, as stated in the Preamble. These objectives guide lawmakers in framing legislation that aligns with these values. By outlining a clear set of national priorities, the Preamble assists legislators in balancing conflicting interests.

#### **b) Influence on Statutory Interpretation:**

When interpreting vague statute provisions, courts refer to the Preamble as a contextual framework. When a statute's wording is ambiguous or



subject to different interpretations, the judiciary turns to the Preamble to ascertain the legislation's overall goal and meaning.

Laws' legitimacy is evaluated in relation to the Preamble's emphasis on fundamental rights like equality and liberty. When statutory provisions may violate fundamental rights, courts interpret the law to preserve the principles outlined in the Preamble. Laws intended to advance welfare and lessen inequality are interpreted in light of the Preamble's dedication to social and economic justice. The Preamble is frequently cited by courts to support progressive interpretations that promote social justice, such as defending affirmative action practices or giving workers' rights under labour laws favorable interpretations.

Table:2

Case Studies

<p>Shayara Bano v. Union of India (2017)</p>	<p>In this case, the Supreme Court invalidated the practice of instant triple talaq, citing it as unconstitutional. The Court referred to the Preamble's principles of justice, equality, and dignity to reinforce its decision, highlighting the need for laws to be consistent with these fundamental values.</p>
<p>National Legal Services Authority v. Union of India (2014)</p>	<p>The Supreme Court recognized the rights of transgender persons, emphasizing the principles of equality and dignity as outlined in the Preamble. This case illustrates how the Preamble can guide the interpretation of laws to protect marginalized communities and ensure social justice.</p>
<p>Navtej Singh Johar v. Union of India (2018)</p>	<p>In decriminalizing consensual same-sex relations, the Supreme Court relied on the Preamble's ideals of liberty and equality. The judgment underscored that laws discriminating against LGBTQ+ individuals were inconsistent with the Preamble's vision of an inclusive society.</p>

Source: Ministry of Law and Justice, Government of India, (2018). "Report on Constitutional Interpretation" (New Delhi: Government Printing Press, 35-50

**Legislative Developments:**

Affirmative Action and Reservation Policies:

The Preamble's emphasis on social justice and equality serves as the foundation for laws that provide Scheduled Castes, Scheduled Tribes, and Other Backward Classes reservations in employment and education. The goal of these programs is to give excluded communities equitable opportunities and to right historical wrongs.

### Social Welfare Legislation:

The Preamble's emphasis on social and economic fairness serves as the legislative basis for a number of social welfare measures, including the National Food Security Act and the Mahatma Gandhi National Rural Employment Guarantee Act. These laws aim to protect fundamental rights and enhance the quality of life for underprivileged groups in society.

### The Preamble and Public Policy

The Indian Constitution's Preamble, which clearly states the country's core principles and goals, has a big impact on public policy. It provides a framework for the formulation, application, and assessment of policies meant to accomplish political, social, and economic objectives. This section examines how the Preamble affects public policy, showing how it influences Indian governance and societal advancement.

### Foundations of Public Policy

#### Justice: Social, Economic, and Political:

**Social Justice:** Policies that support social justice work to reduce disparities and give every citizen equal access to opportunity. Affirmative action laws, reservations for underrepresented groups in the workforce and in schools, and social upliftment initiatives like the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act are a few examples.

**Economic Justice:** Preamble-influenced economic strategies prioritize decreasing economic disparities and distributing resources fairly. The goal of initiatives like the Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) is to give rural households jobs and improve their security of income.

**Political Justice:** Equal political rights and opportunities for democratic participation are the goals of policies that guarantee political justice. This dedication is demonstrated by electoral reforms and initiatives to boost women's and underrepresented groups' political representation.

#### Liberty of Thought, Expression, Belief, Faith, and Worship:

Upholding the Preamble's emphasis on liberty requires policies that safeguard individual liberties. This includes legislation protecting the rights to organize associations, freedom of speech and expression, and freedom of religion. By encouraging accountability and openness, the Right to Information Act (RTI) enables citizens to take part more actively in the political process.

#### Equality of Status and Opportunity:

Disparities in opportunities and prestige among various socioeconomic groups are addressed by public policies aimed at achieving equality. Equal access to educational opportunities is promoted by the Right to Education Act, which guarantees students free and compulsory education. Initiatives for gender equality, like the BetiBachaoBetiPadhao campaign seek to elevate women's and girls' standing in society.

## Brotherhood Maintaining National Unity and Integrity while Preserving Individual Dignity

A cohesive society is the goal of policies that promote national unity and fraternity. This principle is reflected in initiatives that support respect for variety, national unity, and communal peace. In addition to enhancing sanitation, the Swachh Bharat Abhiyan (Clean India Mission) places a strong emphasis on civic duty and patriotism.

Influences on Specific Policy Areas:

Social Welfare and Inclusion:

Healthcare: In keeping with the Preamble's commitment to social justice and human dignity, the National Health Policy and programs like Ayushman Bharat are made.

Homes and Urban Development: In order to ensure economic justice and raise living standards, initiatives like the Pradhan Mantri Awas Yojana (Housing for All) seek to give the urban poor access to affordable homes.

Economic Development:

Rural Development: Initiatives such as the DeenDayalAntyodaya Yojana aim to improve the standard of living for the impoverished in rural areas by encouraging entrepreneurship and skill development, thereby advancing economic justice and equality.

Policies for Industry and Agriculture: Efforts to modernize agriculture and promote industrial growth are intended to establish a sustainable and balanced economic environment, guaranteeing that economic growth benefits all facets of society.

Education and Skill Development:

Right to Education: Upholding universal access to education as a basic right is consistent with the equality and fairness enshrined in the Preamble. These principles are also reflected in policies that support vocational training and higher education by offering chances for employment and skill development.

Case Studies and Examples

Mid-Day Meal Scheme:

By tackling hunger and advancing education among disadvantaged children, this program, which aims to improve nutritional levels among schoolchildren, demonstrates the Preamble's commitment to social and economic justice.

Digital India Initiative:

This initiative aims to transform India into a digitally empowered society and knowledge economy, ensuring that technology and digital services are accessible to all, thus promoting equality of opportunity and economic justice.

Swachh Bharat Abhiyan:

The Clean India Mission emphasizes sanitation and cleanliness, fostering a sense of fraternity and collective responsibility among citizens, while improving public health and dignity.

## Criticisms and Controversies

While the Preamble of the Indian Constitution is widely regarded as a profound and visionary document, it has not been without its share of criticisms and controversies. These debates often reflect differing perspectives on the interpretation and implementation of the principles enshrined in the Preamble. Here, we explore some of the major criticisms and controversies surrounding the Preamble.

### **Amendments and Interpretations:**

i) 42nd Amendment (1976):

**Inclusion of "Socialist" and "Secular":** The 42nd Amendment added the words "socialist" and "secular" to the Preamble. Critics argue that these additions were politically motivated and not reflective of the original intent of the Constitution's framers. They contend that the inclusion of "socialist" does not align with the diverse economic ideologies within India and imposes a particular economic model. Similarly, the term "secular" has sparked debates on whether it appropriately captures India's cultural and religious pluralism or if it has been misinterpreted to mean a strict separation of religion and state.

**Counterargument:** Proponents of the amendment argue that these additions merely formalized existing principles that were already implicit in the Constitution, enhancing clarity and reinforcing the commitment to social justice and religious neutrality.

### **Judicial Overreach**

**Kesavananda Bharati Case (1973):** The Supreme Court's assertion that the Preamble is a part of the Constitution and the establishment of the "basic structure" doctrine have been both praised and criticized. Some critics argue that this doctrine grants excessive power to the judiciary, allowing it to overrule amendments passed by the legislature, which could undermine democratic processes.

**Counterargument:** Supporters believe that this judicial safeguard is essential to protect the Constitution's core principles from potentially harmful amendments and to maintain the balance of power among different branches of government.

### **Ideological Debates**

#### **Secularism**

**Interpretation and Application:** The interpretation of "secularism" has been a point of contention. Some critics argue that the Indian version of secularism, which entails equal treatment of all religions by the state, is often inconsistently applied, leading to favoritism or discrimination. Issues such as state funding for religious institutions and personal laws based on religion are cited as examples where the secular principle is challenged.

**Counterargument:** Advocates argue that India's secularism is unique and context-specific, aiming to foster harmony in a multi-religious society. They assert that the principle seeks to balance religious freedom with

equality and social justice, rather than enforcing a strict separation of religion and state.

### Socialism

**Economic Model:** The term "socialist" in the Preamble has been controversial, especially in the context of India's economic liberalization since the 1990s. Critics argue that socialism as an economic model is outdated and incompatible with market-driven economic policies. They contend that the term limits economic policy options and is not reflective of contemporary economic realities.

**Counterargument:** Defenders of the term "socialist" argue that it represents a commitment to reducing economic inequality and ensuring that wealth and resources are distributed fairly, which remains relevant regardless of the economic model adopted.

### Practical Implementation

#### Gap Between Ideals and Reality

Critics often point to the significant gap between the ideals expressed in the Preamble and the reality of their implementation. Issues such as persistent social inequality, poverty, and corruption are seen as failures to achieve the Preamble's vision of justice, equality, and fraternity.

**Counterargument:** While acknowledging these gaps, many argue that the Preamble provides an aspirational framework that guides continuous efforts toward these goals. They emphasize that societal change is gradual and the principles of the Preamble serve as enduring goals to strive towards.

#### Use in Judicial Interpretation

**Over-reliance on the Preamble:** Some legal scholars and critics argue that the judiciary occasionally relies too heavily on the Preamble, leading to decisions that may not strictly adhere to the detailed provisions of the Constitution. This can result in subjective interpretations that reflect the judiciary's ideological leanings rather than a balanced constitutional approach.

**Counterargument:** Others maintain that the Preamble is an essential interpretative tool that ensures the Constitution is understood and applied in a manner consistent with its foundational values, providing coherence and direction to constitutional interpretation.

#### The Preamble in Contemporary India:

In contemporary India, the Preamble of the Constitution continues to serve as a guiding light, influencing the nation's political, social, and legal landscape. Its principles of justice, liberty, equality, and fraternity remain central to addressing current challenges and shaping future policies. This section explores the relevance and application of the Preamble in today's India, highlighting its impact on contemporary issues and governance.

#### Upholding Democratic Values:

#### Social Justice and Inclusion

The Preamble's emphasis on social and economic justice is pivotal in addressing contemporary issues of economic inequality and poverty. Programs like the Pradhan Mantri Garib Kalyan Yojana (PMGKY) and the Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) aim to uplift the economically disadvantaged, reflecting the Preamble's commitment to ensuring justice for all sections of society. Efforts to combat caste-based discrimination and promote social inclusion continue to draw legitimacy from the Preamble. Legal measures and policies aimed at protecting the rights of Scheduled Castes, Scheduled Tribes, and Other Backward Classes are guided by the principles of equality and social justice enshrined in the Preamble.

#### Gender Equality

The Preamble's commitment to equality has been instrumental in advancing gender equality in India. Policies promoting women's education, employment, and political participation, such as the BetiBachaoBetiPadhao campaign and the reservation of seats for women in local governance bodies, align with the Preamble's vision of a just and equitable society.

Recent legal reforms, such as the criminalization of triple talaq and the recognition of women's equal inheritance rights, reflect the Preamble's influence in promoting gender justice and equality.

#### Protecting Fundamental Rights

##### Freedom of Speech and Expression

Media and Digital Freedoms: The Preamble's emphasis on liberty is crucial in contemporary debates about freedom of speech and expression. Issues related to media freedom, internet censorship, and the right to dissent are evaluated against the backdrop of the Preamble's commitment to protecting individual liberties.

Judicial Safeguards: The judiciary frequently invokes the Preamble when defending citizens' rights against arbitrary state actions, ensuring that freedom of speech and expression is upheld in line with constitutional values.

##### Secularism and Religious Freedom

The principle of secularism enshrined in the Preamble continues to guide policies aimed at maintaining religious harmony and protecting minority rights. Efforts to curb communal violence and promote interfaith dialogue reflect the Preamble's vision of a secular state where all religions are treated equally.

The Preamble's secular ethos is central to contemporary legal battles over issues such as the Ayodhya land dispute and laws related to religious conversions. The judiciary's interpretations seek to balance religious freedom with the Preamble's commitment to secularism.

#### Addressing Contemporary Challenges

##### Environmental Sustainability

The Preamble's principles of justice and dignity extend to environmental sustainability. Policies addressing climate change, such as the National Action Plan on Climate Change, aim to ensure that development is sustainable and benefits all sections of society, including future generations.

The judiciary has used the Preamble to reinforce the importance of environmental protection, ensuring that laws and policies align with the goal of ecological balance and public welfare.

#### Digital Governance and Rights

In the digital age, the Preamble's emphasis on individual liberty and dignity underpins the development of policies related to data protection and privacy. The Personal Data Protection Bill, aimed at securing individuals' privacy rights, reflects these constitutional values.

Efforts to bridge the digital divide and ensure equitable access to technology and digital services are guided by the Preamble's principles of equality and social justice.

#### Political and Legal Reforms

##### Electoral Reforms

Enhancing Democratic Participation: The Preamble's commitment to democracy drives efforts to enhance electoral integrity and increase political participation. Reforms aimed at curbing electoral malpractices, such as the introduction of voter-verified paper audit trails (VVPATs) in electronic voting machines (EVMs), seek to uphold the democratic ideals of the Constitution.

Campaign Finance: Transparency in campaign finance and measures to curb the influence of money in politics are essential to ensuring free and fair elections, aligning with the Preamble's vision of political justice.

##### Judicial Independence

The Preamble's commitment to justice influences ongoing efforts to strengthen judicial independence and efficiency. Reforms aimed at reducing case backlogs, improving access to justice, and enhancing the transparency of judicial appointments reflect the Preamble's emphasis on a robust and fair legal system.

#### **Conclusion:**

The Indian Constitution's Preamble is a powerful illustration of the country's founding ideals and goals. It serves as a beacon, articulating the fundamental values of equality, justice, liberty, and fraternity that form the foundation of India's legal, social, and political structure. These ideas have impacted the creation and application of public policies meant to promote a fair and just society over the years, in addition to influencing how the Constitution is interpreted. The Preamble is still very relevant in modern-day India. It provides information and direction for addressing urgent problems like digital governance, gender equality, economic inequality, religious freedom, and environmental sustainability. The Preamble's continuing significance in legal and constitutional discourse is

highlighted by the judiciary's reliance on it to protect fundamental rights and the fundamental framework of the Constitution.

The Preamble's vision still motivates and directs the country in spite of these obstacles. It acts as a continual reminder of the principles that India aspires to preserve, guaranteeing that the course of development stays in line with the constitutional guarantee of a fair, inclusive, and democratic society. The Preamble's tenets will continue to be essential to India's path through the challenges of the twenty-first century, promoting a future that reflects the Constitution's ethos.

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**JALIKKATTU- A HEROIC SPORT AND ITS  
ASSOCIATION WITH MARIAMMAN TEMPLE AT  
NARTHAMALAI IN PUDUKKOTTAI DISTRICT**

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**Abstract:**

Tamil culture is classified into two different characters. One is heroism and another one is love (romantic life). The classic Sangam poem describes the life of the people in these two aspects. (ic) Love and heroic war. In the early period the heroic sport Jallikattu was associated with the love and selection of a bride groom for a virgin girl. Sangam literature Mullaikali elaborately describes the life of a cattle raiding society called Ayar.(Cattle keepers). The Tamil land was divided into four different geographical sections.(ie) Kurunji (Hilly tracts) Mullai (forest tracts) Marutham (wetland area) and Neythal (sea shore area) by Tholkappiyar.<sup>1</sup> Later on in Sillapathikaram, the first Tamil Epic introduces the fifth land mass as Palai. It describes

“ Mullaiyum Kurunjiyum Muraimayil thirunthu  
Nalliyalbu Illanthu Nadunku thuyar uruthu  
Palaiyen pathor Padiman kollum”.<sup>2</sup>

**Introduction:**

So, according to Sillappathikaram, Palai land mass was a combination of Mullai and Kurunji tracts which had a deserted outlook. In these five land masses Mullai land was the dwelling place for cattle Keepers (i.e.) Ay community. Their life was completely depend upon cattle's and so even the girls and boys of that group play with only the cattle. The cattle's form a part and parcel of their life. Their ordinary sport with the bulls later on specified to display the heroism of the youngman and by that way he has to select his better half for his life. It is mentioned in so many poems of Mullaikkali.

“KolerrukKodu anjuvanai Marumaiyum  
Pullaley aya makal”.<sup>3</sup>

It means girls who are ready for marriage never select the youth who afraid to tam the heroic bull and ready to bear the wound by that. By this one can learn the life of Ay people and their association with love and war. The Virgin girls were ready to embrace the hero who successfully tam the bull.

“Vilai Ventaar, emminathu thayar makalir  
Kolaiyerrak kottidaith tham veelvar marbin  
Mullai yidaip pola Puken”.<sup>4</sup>

The girls never demand money (dowry) from the bride grooms but the youth should be ready to tam the deadly horned bulls and bear the injury on their chest. These are the ample evidences for the existence of Jallikkattu or bull taming in ancient Tamil Society.

Indus valley civilization which existed around 4000 BC to 1500 BC is named as Dravidian civilization by the scholars like Iravatham Mahadevan. In this civilization more than 2000 clay seals were unearthed with different pictograph. One among them, a hero taming a vibrant bull is engraved which is considered as the earliest reference for Jallikkattu in ancient India.<sup>5</sup>

Tholkappiyam, when describes the early life of Tamil People they had seized the cattle from one village and the people who lose their cattle by the robbers would react and re-capture their cattle. It is mentioned in a separate chapter of the grammer known as Puraththinaiyiyal<sup>6</sup> Nirai Kavarthal. Niraimettal. etc. These seven sections are namely Vetchi. Vagai, Vanchi, Karanthai, Ulinjai, Thumbai and Kanji. In these seven Karanthai thinai refers to the cattle raids.

Stone Inscriptions are the ample reliable evidences for writing the social history of the people. In the early Tamil hero stone inscriptions datable to 6<sup>th</sup> to 9<sup>th</sup> CCE elaborately narrate the cattle capturing and recapturing of the people and the hero-stones were erected in memory of the deceased heroes who engaged in that warfare.<sup>7</sup> But no earlier evidence for the hero stones who deceased in Jallikkattu sport. Only one such evidence is so far noticed at Karuvanthurai village in Selam district. It reads as

“ Kovuri Sankan  
Karuvanthuraiyil  
Eruthu vilaiyadi ppattan  
Avan makan sinnappayalu

Natta kallu”.<sup>8</sup>

### **Jallikkattu sports in Tamil Nadu**

As noticed earlier, the heroic sport Jallikkattu was played ever since the Indusvalley civilization, Some selective village people are adopting this practices even today. Particularly in Madurai district at Alanganallur, Palamedu, Siravayal, Araniparai, kandipatti, Nedumaram, Kandra manikam and Avaniyapuram this sport is conducted in the next day of Thai Pongal the harvest festival of Tamils.<sup>9</sup>

The term Jallikkattu, literally derived from Sallikkattu, means the bunch of coins will be tied on the horns of the bull. The hero who successfully tam the bull can take that coins. By this practice this sports was named as sallikkattu or Jallikkattu. Salli means in Tamil small denomination coin. Nowadays this sport has attracted millions of people and every year this game in celebrated with great pomp and pride. This practice is differently called as Manju virattu or Mainthu virattu and Eruthaluvuthal. The term mainthu means mainthan, son. So the bull is brought up like a son or herd. Jallikkattu sport is slowly incorporated with the pongal festival and particularly in Pudukkottai district it is associated with yearly car festivals of different village goddesses.

### **Mariamman worship in Pudukkottai district.**

The earliest worship of Tamils was the mother goddess worship. The copper image unearthed at Athichchanallur excavation during 1904 by Allexander Rey<sup>10</sup> is a mother goddess with the well grown breasts and a full formed stomach. During the excavation conducted at the same place in 2005. Also revealed a pottery with a mother goddess a deer, a reptile, a paddy plant, a crane and fish.<sup>11</sup> These two evidences in the early excavations confirm the early mother goddess worship of the Tamils. This tradition of mother worship still exists in various parts of Tamil Nadu in various names. Ex. Mariamman, Kanniyamman, Isakkiamman, Drawpathi Amman, Kaliyamman, Pidari amman etc.

In Pudukkottai district Mariamman worship is very famous and it is conducted every year with the grand participation of local community Seven special seats of Amman festival in Pudukkottai district are, Narthamalai, Vaithikkoil, Konnaiyur, Tennangudi, Thiruvappur, Kannanur and Ilanjavar.<sup>12</sup> The Mariyamman worship in TamilNadu can be traced back from the period of Silappathikaram chera king Senkuttuvan erected a memorial temple for Kannagi, the heroine of Sillappathikaram for her chastity. It was called as Pathni cult or Kannaki cult and it had spread even into Ceylon. Later the worship of Kannaki has developed into the worship of Mariamman and Bhagavathi amman.<sup>13</sup>

Even though in all villages Mariamman temples existed only in the above mentioned seven village temples attracted large number of gathering and this festival is celebrated grand by these festivals are conducted for these seven village deities during the month of February to April (Masi to Chittirai) in every year. Car festivals are conducted for these seven Mariamman in these

months separately. Jallikkattu festival is associated with these mariamman festivals in the same months. Totally this festival is celebrated for 16 days. Last day will be the car festival. The first day morning begins with Jallikkattu and it is followed by Puchchoriyal festival in the evening or night. But on the eighth day after Puchchoriyal, kappukkattu ritual is conducted at Narththamalai mariamman temple. On the previous day Jallikkattu will be conducted usually in Narththamalai. In this Jallikkattu festival bulls from all over Tamil Nadu are participating. Separate ground is prepared for this sport and it is named as Manthai. The bulls collected at one place and they are let loose one by one and that place is called Vadivasal.

### **Narththamalai and Mariamman festival**

Narththamalai is the corrupted form of Nagaraththarmalai. Nagaraththar are the separate mercantile population in this area. So at first this place was named as Nagaraththarmalai later on it was corrupted as Narththamalai. In the records of Rajaraja Chola I,<sup>14</sup> this village is referred to as Thelunga Kulakalapuram, named after his epithet Thelunga Kula Kalan. Which means the yama for the Telugu kings? Puram is the suffix which denotes a trade centre. This place is famous for Saivaite Vaishnavite and Jain temples, particularly cave temple dedicated to Vishnu can be seen here. Even though the gods and goddesses of vedic cult is celebrated here village goddess worship (Amman worship) also carved its due position.

At Narththamalai Mariamman car festival is celebrated in the month of March- April public holiday is observed and it attracts large population of pilgrims from far and near<sup>15</sup> Wearing of mouth lock, piercing of the body with sharp needles and other modes of self torture often gruesome, carrying Kavadis, shaving of the heads and offering of salt, Jaggery, cotton seed, grain, fowls, sheep, goats etc. are some forms of vows performed here on this occasion.<sup>16</sup>

### **Puchchoriyal ritual**

This car festival is preceded by Puchoriyal, on covering the goddess with flowers for which flowers are sent to the temple from all over the district of Pudukkottai and surrounding districts. On the eighth day of Puchchoriyal Kappukkattu ritual is conducted Jallikkattu is conducted on the previous day of Kappukkattu. Large number of bulls is brought by the people from near by villages. Likewise, numerous youths in special attire are gathered to tam the bulls. On the ninth day of Kappukkattu car festival is celebrated. The goddess will be taken in Procession in all the main streets of the village.

### **Present condition of Jallikkattu**

Jallikkattu was conducted regularly in all over Tamilnadu. But some animal saving organization (BETA) approached the Judicial court and demanded ban for Jallikkattu. Accordingly government banned this regular sport. But natural sprit of the youth raised against this ban order and demanded the permission for Jallikkattu. Lakhs of youth from various walks of life assembled at Marina beach at Madras demanding the lift of ban. Simultaneously youth from other important towns of Tamilnadu assembled

and fought spontaneously for lifting ban on Jallikkattu. After a week long struggle Tamilnadu government enacted a special resolution and act for lifting the ban. Supreme court also given its consent for conducting Jallikkattu in the year 2017. Court recommended certain norms and regulations for the smooth functioning of Jallikkattu. It ordered no way the sports bulls would be torchred and no causalities of bull taming heroes to take place. Accordingly government has taken enough precautionary measures and regulating crowd of heroes.

Special uniforms are provided for the participating heroes and they are strictly banned to consume drugs before participating the game. Like wise the bulls are also tested to avoid the consumption of drugs and any other malpractices . Because of such precautionary measures, for the past three years this Jallikkattu festival is going on smoothly.

#### **Government participation and gifts to the participants:-**

Government, Particularly the district authorities provides police protection for the functioning of Jallikkattu. Court also appoints mediators to conduct the festival according to the rules and regulations prescribed by the government. Tourism department provide special arrangements for the foreign tourists. Who assembled to witness Jallikkattu.

#### **Gift to the Participants**

The able bodied youth assembled in large number for taming bulls. They are not only got the Salli (money) tied on the horns of the bull but the successful heroes are rewarded equally by special gifts. Even cars, Motor Cycles, Scooters, Washing Machine are given as gifts for the successful players. Costly vessels by silver, gold rings, gold chain, purse of money are also given by the VIP's and the organizers of the festival. The bull owners are also rewarded heavily if their bull is not caught or tamed by the heroes. By this manner both the bull owners and the players are satisfied by the arrangements.

#### **Purpose of the Jallikkattu**

Jallikkattu is regularly conducted for the welfare of the people and rich harvest for the farmers. People believe by conducting Jallikkattu and Amman festival heavy rain will be showered and their famine will be relieved. For conducting Jallikkattu in most of the villages separate Jallikkattu Thidal are prepared and maintained. Heavy rain showering will protect the people from hot sun and from epidemics. Some important Jallikkattu Thidal at Kavinadu Kanmai Thadikonda Ayyanar temple, Singamuthu Ayyanar Koil and Narththamalai near pudukkottai are to be noted.

#### **Conclusion:**

Jallikkattu is a popular one in Tamil Nadu. The heroes who are participating Jallikkattu are covered by insurance non a days, They are clicked and derived drugs or any other hot drinks consumption. Number of precautionary measures are taken for the security and protection of both participant heroes, bulls and common visitors. Jallikkattu is one the prominent culture to the Tamils.

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## **A STUDY ON THE POLITICAL BACKGROUND DURING THE TIME OF MUSLIM INVASION IN TAMIL NADU**

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### **Abstract:**

During the Muslim invasions, political setting was Tamil Nadu's characterised by fierce regional rivalries and a dispersed power structure. The area became susceptible to outside influences as the Chola empire declined and the Pandya and Hoysala kingdoms rose to power. The generals of the Delhi Sultanate led the Muslim conquests, which upended the established administrative and commercial networks. To defend their lands, some Tamil kings formed partnerships, while others opposed the invasions. The political and cultural dynamics of Tamil Nadu were altered by these invasions, resulting in a complicated interaction between absorption, adaptation, and resistance. The era demonstrated the local leaders' and society's adaptability and resiliency in the face of outside influences.

**Key Words:** Comprehending, millennium, maritime skill, Kafur, Sultanate, identity solid alliances

### **Introduction:**

The Muslim invasions caused considerable upheaval and change in Tamil Nadu's political setting. The Pandyas, Hoysalas, and smaller local chieftains were among the regional forces that dominated Tamil Nadu after the fall of the Chola Empire. The area was exposed to outside intrusions as a

result of this fragmentation, especially from the Delhi Sultanate. In the early 14<sup>th</sup> century, generals like Malik Kafur led invasions with the intention of extending Islamic rule and stealing the riches of southern countries. In their fight to maintain their independence, Tamil leaders responded in a variety of ways, from fierce opposition to calculated partnerships. The invasions had a long-lasting effect on the area because they upended long-standing administrative, cultural, and commercial structures. Nonetheless, the people and leaders of Tamil Nadu demonstrated incredible fortitude by overcoming these obstacles while holding onto essential aspects of their identity. The region's history saw a sea change at this time, which influenced its later political and cultural developments.

The research project analyses Tamil Nadu's political context under the Muslim invasions using a historical methodology. In addition to secondary analyses by historians, it draws from original materials like as inscriptions, chronicles, and historical records. The study critically looks at internal disputes, the sociopolitical effects of invasions, and the division of regional authorities. It draws attention to the changes and opposition that moulded Tamil Nadu's political environment by combining the available data.

#### AREA AND PERIOD OF STUDY

The study mostly covers the 14<sup>th</sup> and 15<sup>th</sup> centuries, concentrating on Tamil Nadu's political climate during the Muslim invasion era. This covers the Delhi Sultanate's invasions, including Malik Kafur's operations, as well as subsequent attacks during the Madurai Sultanate's formation. Important Tamil regions like Madurai and Thanjavur, as well as other notable Chola and Pandya territories, are included in the research area. Significant changes in government and regional resistance initiatives occur during this time. With an emphasis on the division of regional powers and their reactions to outside challenges, the study attempts to investigate Tamil Nadu's political dynamics during the Muslim invasions. It aims to examine how the Madurai Sultanate came to be and how the Chola and Pandya kingdoms declined. Examining the sociopolitical effects of these invasions as well as the emergence of resistance groups such as the Vijayanagara Empire is part of the scope. The research helps in comprehending how Tamil Nadu's historical trajectory changed during this time.

#### WHY THIS RESEARCH IMPORTANT?

This research is essential because it illuminates a crucial but little-known era in Tamil Nadu's history that was characterised by profound political upheavals and cultural changes. The fall of the ancient Tamil kingdoms and the rise of new kingdoms like the Vijayanagara Empire can be better understood by comprehending the Muslim invasions and their effects. Additionally, it aids in placing the region's resistance tactics and the sociopolitical changes that influenced its historical development in context. This kind of analysis enhances the larger picture of mediaeval India.

#### **Introduction of Muslim Powers in Tamil Nadu**

##### **A. Early Muslim Contacts through Trade**



With its thriving ports like Muziris, Kaveripattanam, and Mahabalipuram, Tamil Nadu has long been a major hub for maritime trade. Trade networks created by Arab merchants and traders who conducted business with Indian merchants were the first Muslim contacts with Tamil Nadu. The spread of Islamic culture and religious customs as well as the trading of commodities like textiles, spices, and precious metals were made easier by these exchanges, especially along the southern and western shores.

### **B. Arab Traders and Early Islamic Influence**

Tamil Nadu was first exposed to Islamic culture and practices thanks in large part to Arab traders. Islamic traders founded communities along the coast around the 7<sup>th</sup> and 8<sup>th</sup> centuries, which helped Islam gain traction among the local populace. Port towns saw the construction of mosques, and Tamil customs started to meld with Arab influences, creating a distinctive blend of religious and cultural activities. Muslim populations gained prominence in places like Madurai, Chennai, and other southern territories, and Arabic eventually became a communication language for trade and education in coastal areas.

### **Early Political Landscape of Tamil Nadu**

#### **A. Overview of the Major Tamil Dynasties Before Muslim Invasions**

##### **1. Cholas**

From the early centuries CE to the 13<sup>th</sup> century, the Chola dynasty one of the strongest and longest-lasting Tamil dynasties ruled southern India for more than a millennium. From the Tamil heartland to portions of Sri Lanka, the Maldives, and Southeast Asia, the Cholas formed a massive empire. The Cholas were renowned for their naval prowess, administrative effectiveness, and important contributions to art, culture, and architecture under leaders like Raja Raja Chola I and Rajendra Chola I. Temples, robust trade networks, and the development of Tamil literature all flourished throughout the Chola era.

##### **2. The Pandyas**

With a long history, the Pandya dynasty was one of the oldest Tamil dynasties. The cultural and political environment of Tamil Nadu was greatly influenced by the Pandya kings, especially during the Sangam era. The Pandyas, who were renowned for their maritime skill, dominated the fertile areas surrounding Madurai and expanded their power to include northern Tamil Nadu and Kerala. In addition to maintaining close commercial ties with Sri Lanka and Southeast Asia, they made substantial contributions to literature, art, and architecture.

### **Local Governance and Regional Kingdoms**

Tamil Nadu was made up of many minor kingdoms and tribal areas, each with its own system of government, in addition to the powerful Chola, Pandya,. While retaining some degree of independence, these provincial kingdoms which included local chiefs and minor chieftains frequently paid respect to the greater dynasties. The agrarian society of Tamil Nadu was the foundation of the local government system, and village assemblies and councils were essential for running day-to-day operations and settling

conflicts. Even during times of external invasions and greater empires' domination, local traditions and customs were maintained because to this decentralised system of government.

### **HOYSALAS**

A well-known South Indian dynasty, the Hoysalas are renowned for their contributions to culture, art, and architecture. They were mostly based in Karnataka, although they also had an impact in some areas of Tamil Nadu. Between the 10<sup>th</sup> and 14<sup>th</sup> centuries, the Hoysalas ruled over Karnataka, first at Belur and then at Halebidu. They frequently engaged in both battle and diplomacy with the Cholas and Pandyas, two of the Tamil kingdoms.

### **KAKATIAYAS**

Between the 12<sup>th</sup> and 14<sup>th</sup> centuries, the Kakatiyas, a strong Telugu-speaking dynasty, ruled mostly from Warangal (in modern-day Telangana). Through conquests and cultural exchanges, their influence spread into the Tamil-speaking areas, even though Tamil Nadu was not part of their primary empire. During their expansion, the Kakatiyas fought conflicts with the Tamil kingdoms, especially the Cholas and Pandyas, on occasion. They made it easier for traders to move goods between Tamil Nadu and the Deccan and other places. Through Kakatiya exchanges, Tamil Nadu was exposed to cross-cultural influences, especially in the building and art of temples. Depending on the political situation, the Kakatiyas maintained both alliances and rivalries with the Tamil monarchs.

### **EMERGENCE OF DELHI SULTANATE IN TAMIL NADU**

A pivotal period in South Indian history, the rise of the Delhi Sultanate in Tamil Nadu was defined by military conquests, cultural influences, and administrative reforms. The aims of its rulers to increase their territory and solidify their control over the subcontinent are reflected in the Sultanate's expansion into Tamil Nadu, which was located far from its northern power base.

### **THE CONTEXT OF THE DELHI SULTANATE'S EXPANSION**

Established in 1206, the Delhi Sultanate was a Muslim empire that was ruled by the Mamluk, Khilji, Tughlaq, Sayyid, and Lodi dynasties and covered a sizable portion of India. The Sultanate launched vigorous expansion efforts to subjugate the southern provinces during the Khilji and Tughlaq dynasties. These invasions were driven by the southern kingdoms' wealth and resources as well as the strategic significance of controlling the trade routes on the peninsula.

### **EARLY INCURSIONS INTO THE SOUTH**

One of the most ambitious kings of the Delhi Sultanate, Alauddin Khilji (1296–1316), was in power when the first significant invasion of South India took place. Targeting kingdoms like the Hoysalas, Pandyas, and Kakatiyas, Alauddin's general Malik Kafur undertook a military expedition into the Deccan and beyond in 1310. Among the areas targeted by these invasions was Tamil Nadu, which was ruled by the Pandya dynasty.

### **MALIKAFUR INVASION**

When Malik Kafur invaded Tamil Nadu in the early 14th century, the state's political climate was marked by disintegration, power struggles, and the fall of significant dynasties. The Chola Empire had become much weaker by this time, which allowed the Pandya monarchy to become the main force in the area. The area was exposed to outside invaders, nevertheless, because the Pandyas themselves were mired in succession and internal strife. Based in modern-day Karnataka, the Hoysalas ruled over portions of Tamil Nadu as well, frequently engaging in territorial disputes with the Pandyas.

In 1310 CE, Malik Kafur, a general in Alauddin Khalji's Delhi Sultanate, began his campaign in the south. The Sultanate's ambition to increase its power and pillage the enormous riches of the southern kingdoms served as the main driving force behind his invasion. The Pandya empire and the Hoysala regions were among the important hubs of wealth and power that Kafur's army attacked. At the time, Maravarman Kulasekara Pandyan and his sons were fighting a bloody civil war, which made it extremely difficult for them to prepare a coordinated defence against the invaders. Kafur's men found it easy to advance well into Tamil Nadu as a result of this internal chaos.

As he pillaged temples, including the well-known Madurai Meenakshi Temple, and took enormous wealth to Delhi, Kafur's campaign caused extensive destruction. Unable to resist the assault, the Pandyas escaped to the southernmost parts of their realm. The invasion severely damaged Tamil Nadu's political stability by upsetting trade routes, undermining government institutions, and undermining the power of regional leaders. Despite the fact that Kafur's army was unable to take over the area permanently, the invasion brought attention to the weaknesses in Tamil Nadu's disjointed governmental structure.

The invasion also showed how resilient Tamil Nadu's leaders and people were in spite of the destruction. Following the event, regional powers reorganised and made an effort to reconstruct their political and economic structures. The Vijayanagara Empire would subsequently emerge as a unifying force in southern India, providing renewed stability and resistance against northern invaders, while the Pandya kingdom, however weaker, continued to exist for a while. Malik Kafur's invasion is still seen as a turning point in Tamil Nadu's history, illustrating both the resilience of the area's political and cultural fabric and the difficulties presented by outside assault.

Established in 1206, the Delhi Sultanate grew southward under the leadership of Muhammad ibn Tughlaq and Alauddin Khalji. However, the Sultanate was shattered under Muhammad bin Tughlaq's rule (1325–1351) as a result of internal unrest and administrative overreach. His military campaigns, high taxes, and forced relocation policies put the empire under strain and led to uprisings and regional unrest. Local leaders and provincial governors were given the chance to demonstrate their independence as a result of this decentralisation. New power centres were able to arise in Tamil Nadu

as Delhi's hold weakened. The Madurai Sultanate was established as a result of Delhi's waning power around the middle of the fourteenth century.

### **EMERGENCE OF THE MADURAI SULTANATE**

Around 1335, Jalaluddin Ahsan Khan, a former Madurai governor during the Tughlaq era, established the Madurai Sultanate. He founded the Sultanate, which remained independent of Delhi until 1378. The southern region of Tamil Nadu, which included the Pandya heartland, was mostly under the power of the Madurai Sultanate. The Sultanate represented a major shift in Tamil Nadu's political environment. The Madurai Sultanate was a Muslim-ruled country that included aspects of Islamic governance, in contrast to the Pandya dynasty it succeeded. Through military battles, its monarchs aimed to increase their territory and solidify their hold on power. However, the Hoysala dynasty and the Vijayanagara Empire, two nearby Hindu countries, fiercely opposed the Sultanate.

### **EMERGENCE OF VIYANAGAR EMPIRE IN TAMIL NADU**

Political stability and a cultural revival were hallmarks of the 14th-century Vijayanagara Empire's rise in Tamil Nadu. After defeating the Madurai Sultanate in 1378, the kingdom, which was founded by Harihara I and Bukka Raya I, expanded its sphere of influence to include Tamil Nadu. Hinduism was actively promoted by the Vijayanagara kings, who also supported literature, art, and temple building. They fought against northern incursions, preserved regional trade, and brought back Tamil customs. During their reign, ports like as Nagapattinam developed, contributing to economic prosperity. The cultural and economic revival of Tamil Nadu during this period was made possible by the empire's domination.

### **CULTURAL AND ECONOMIC IMPACT OF THE DELHI SULTANATE IN TAMIL NADU**

Despite its brief and limited direct rule over Tamil Nadu, the Delhi Sultanate (1206–1526) had a lasting impression on the state. It was most noticeable under the reigns of Muhammad ibn Tughlaq and Alauddin Khalji, whose southern operations subjugated portions of Tamil Nadu. The historical course of Tamil Nadu was influenced by the Sultanate's complicated cultural and economic effects, which were characterised by both resistance and absorption.

### **CULTURAL IMPACT**

#### **1. Overview of Islamic Art and Architecture**

Tamil Nadu was first exposed to Islamic architectural influences by the Delhi Sultanate. Mosques, dargahs, and madrassas started to emerge, incorporating the regional Dravidian architectural forms. For example, mosques in Tamil Nadu from this era combine local materials and techniques with Islamic and regional patterns.

#### **2. Islam and Sufism's growth**

Through the efforts of Sufi saints, the Sultanate helped Islam spread throughout Tamil Nadu. These saints drew adherents from a variety of communities because of their welcoming and spiritual practices. Well-known

Sufi shrines such as the Nagore Dargah developed as hubs for religious syncretism and cross-cultural exchange.

### **3. Influences from Literature**

Tamil literature flourished on its own, but the Sultanate introduced Arabic and Persian elements to the area. By bringing forth fresh literary forms and concepts, Muslim academics and poets enhanced the cultural environment. Though mostly in the background, this cross-cultural interaction enhanced Tamil Nadu's intellectual environment.

### **4. Religious and Social Changes**

The religious and social institutions of Tamil Nadu underwent a transformation with the advent of the Sultanate. The confluence of Muslim and Hindu groups contributed to the region's cultural variety even though Hinduism remained the predominant religion. However, tensions resulting from the Sultanate's campaigns which frequently included economic impositions and temple desecrations shaped later religious and political resistance.

## **ECONOMIC IMPACT**

### **1. Integration with Trade Networks in the North**

Campaigns in Tamil Nadu by the Delhi Sultanate linked the area to larger trade networks in northern India. Ports in Tamil Nadu, such as Kayalpattinam and Nagapattinam, thrived as commercial hubs that connected the southern economy to the Sultanate's extensive trading routes. With countries as far away as the Middle East and Central Asia, this integration made it easier to trade commodities like textiles, pearls, and spices.

### **2. The Rise of Muslim Businesspeople**

Muslim trading groups in Tamil Nadu grew as a result of the Sultanate's influence. By connecting with Arab and Southeast Asian markets, these traders were crucial in marine trade. Their endeavours brought fresh cultural influences to the area and helped coastal communities develop.

### **3. Resource Extraction and Taxation**

During their conquests, the officials of the Sultanate levied high taxes in Tamil Nadu, frequently diverting funds to the capital city in the north. Although this put a pressure on regional economies, it also made northern authorities aware of Tamil Nadu's wealth, especially its abundant sea resources and agricultural produce.

### **4. Effect on the Local Economy and Agriculture**

New land revenue collection methods brought about by the Sultanate's administrative procedures had an impact on Tamil Nadu agriculture. But in certain areas, the disturbance brought on by taxes and invasions resulted in economic suffering, which sparked local opposition and ultimately contributed to the fall of Sultanate rule. Despite its short-lived impact, the Delhi Sultanate left a lasting imprint in Tamil Nadu. In reaction to northern intrusions, it sparked the rise of regional powers such as the Vijayanagara Empire. Additionally, by encouraging contacts between the Muslim and Hindu

communities, the Sultanate established the foundation for Tamil Nadu's heterogeneous fabric.

**Conclusion:**

During the Muslim invasions, Tamil Nadu's political environment was marked by weak regional authorities and fragmented rule. The area was exposed to external invasions because the Cholas, Pandyas, and other lesser kingdoms were frequently embroiled in internal strife. It was simpler for the Delhi Sultanate and other Muslim powers to take control of portions of Tamil Nadu due to the breakdown of centralised authority and the absence of solid alliances among Tamil kings. The Vijayanagara Empire, which thereafter became a bulwark against additional invasions, and resistance groups were also sparked by the invasions. Tamil Nadu's political and cultural history underwent a dramatic shift during this time, paving the way for new sociopolitical forces.

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## **NAVIGATING THE HORIZON: EMERGING EDTECH TRENDS IN ENGLISH LANGUAGE TEACHING**

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### **Abstract:**

This article explores the transformative impact of Educational Technology (EdTech) on English Language Teaching (ELT). It examines key trends such as Artificial Intelligence (AI), gamification, mobile learning, Virtual Reality (VR), and Augmented Reality (AR) and their role in reshaping pedagogical practices. AI-powered tools enhance personalized learning by adapting content to learners' needs, while gamification increases engagement through rewards and challenges. Mobile learning apps provide accessibility and flexibility, facilitating language acquisition across diverse schedules. VR and AR offer immersive experiences that enrich language learning through virtual interaction and cultural exploration. Despite these advancements, challenges such as data privacy, the need for pedagogical integration, and the high cost of technological resources remain critical. The article emphasizes the importance of continuous adaptation, collaboration, and research to harness the full potential of EdTech in ELT, ultimately preparing learners for real-world communication and fostering inclusive, interactive learning environments.

**Keywords:**

Educational Technology – ELT – AI - Gamification in ELT - Virtual Reality - Augmented Reality - Mobile Learning - Personalized Learning - Language Learning Apps - Data Privacy

**Introduction:**

This Research Article embarks on a journey through the ever-evolving landscape of English Language Teaching (ELT), examining its transformation through the lens of burgeoning Educational Technology (EdTech) trends. By delving into the innovative tools and strategies that are reshaping the ELT field, we gain invaluable insights into the integration of artificial intelligence (AI), gamification, virtual reality (VR), and other cutting-edge technologies. This critical examination of technology's evolving role in language education equips educators, researchers, and policymakers with a comprehensive vision of the future of ELT, fostering a deeper understanding of how EdTech is fundamentally reshaping the methodologies of language learning (Kukulska-Hulme & Viberg, 2019).

The dynamic and ever-evolving nature of English Language Teaching (ELT) necessitates constant research and exploration, making it a subject brimming with potential for growth and innovation. This Research Article dives into the rapidly changing landscape of ELT, focusing on emerging trends driven by the transformative power of educational technology (EdTech). As we examine the intricate interplay between EdTech innovations and ELT methodologies, a clear picture emerges: technology is not simply shaping the future of language education; it is actively reshaping it, demanding a paradigm shift in pedagogical practices and necessitating continuous adaptation from educators.

The introduction of digital tools has sparked a series of transformative developments in recent years, fundamentally altering the educational landscape. This Research Article delves into the emergent EdTech trends in ELT and their profound impact on pedagogical approaches, student engagement, and ultimately, language proficiency outcomes. Through a critical examination of these trends, we aim to provide educators with a deeper understanding of the evolving horizon of ELT and equip them with the knowledge and skills needed to navigate it effectively (Kukulska-Hulme & Viberg, 2019).

**1. EdTech Trends Reshaping ELT:**

The landscape of English Language Teaching (ELT) is undergoing a dynamic transformation fuelled by EdTech innovation. Exciting trends like AI-powered language learning platforms personalize learning paths and provide real-time feedback (Warshavsky & Mollick, 2023). Personalized learning platforms adapt to individual learner styles and pace, fostering deeper engagement (Cambridge University Press, 2023). Adaptive learning tools, powered by algorithms and data analysis, adjust difficulty based on user performance, optimizing learning progress (English Plus Podcast, 2023). Mobile learning apps offer convenient and accessible learning on the go,



removing geographical barriers (TechNews180, 2023). Virtual and augmented reality technologies create immersive experiences, enhancing engagement and understanding of complex concepts (TechNews180, 2023). These transformative trends are fundamentally reshaping ELT, making learning more personalized, engaging, and accessible than ever before.

## **2. Gamification:**

Traditional language learning can often be perceived as tedious and monotonous, leading to decreased motivation and engagement among learners. Gamification and game-based learning (GBL) offer innovative solutions to this challenge by incorporating elements and mechanics of games into non-game contexts, thereby fostering a more engaging and enjoyable learning experience. This paper explores the potential of gamification and GBL in English language teaching (ELT) and examines their key principles, benefits, and challenges.

Gamification involves the strategic application of game-like features to non-game situations to motivate and engage individuals (Kapp, 2012). In the context of ELT, this translates into incorporating elements such as points, badges, leaderboards, narratives, challenges, and rewards into traditional language learning activities and materials (Deterding, 2015). This approach aims to transform language acquisition into an engaging and rewarding process, ultimately leading to improved learning outcomes.

### **2.1. Key Principles of Gamification in ELT**

Several core principles underpin effective gamification in ELT:

#### **2.1.1. Points, Badges, and Leaderboards**

Awarding points for completing tasks, earning badges for achieving goals, and maintaining leaderboards to track progress can foster a sense of competition and achievement, motivating learners to invest more effort in their language learning journey (Sailer et al., 2017).

#### **2.1.2. Narrative and Storytelling**

Integrating a compelling narrative into the learning experience can immerse learners in an English-speaking world, making language acquisition feel like an adventure rather than a chore (Prensky, 2007). This can significantly enhance learner engagement and motivation.

#### **2.1.3. Feedback and Rewards**

Providing immediate feedback and awarding rewards for correct answers or progress milestones reinforces learning and encourages active participation (Shute & Ventura, 2013). This motivates learners to persevere through challenges and strive for improvement.

## **3. Benefits of Gamification in ELT**

Research suggests that gamification offers a range of benefits for language learners, including:

### **3.1. Increased Motivation**

Gamified activities often incorporate elements of fun and challenge, making the learning process more enjoyable and engaging (Kapp, 2012). This

increased enjoyment translates to higher levels of motivation, leading learners to invest more time and effort in their language studies.

### **3.2. Enhanced Learning Outcomes**

Many gamified activities are designed to encourage repetition, problem-solving, and critical thinking, all of which are essential for effective language acquisition (Sailer et al., 2017). This results in deeper understanding, improved language fluency, and better retention of learned material.

### **3.3. Individualized Learning Paths**

Gamified platforms can adapt to each learner's pace and level, offering personalized challenges and content that address their specific needs and learning goals (Deterding, 2015). This promotes differentiated learning and ensures that every learner is challenged appropriately.

### **3.4. Real-world Application**

Many gamified activities involve real-world scenarios and situations, prompting learners to apply their language skills in practical contexts (Prensky, 2007). This fosters the development of communication skills that are relevant to everyday life and enhances the transferability of learning to real-world settings.

## **4. Challenges in Implementing Gamification**

Despite its potential benefits, implementing gamification in ELT presents several challenges:

### **4.1. Design Complexity**

Designing effective gamified learning experiences requires careful planning, development, and expertise in both game design and language learning principles (Shute & Ventura, 2013). This can be time-consuming and resource-intensive for educators.

### **4.2. Motivation Sustainment**

Maintaining learner motivation over time can be challenging, as the novelty of gamified activities may wear off (Kapp, 2012). It is crucial to continuously update and refresh content and challenges to ensure long-term engagement.

### **4.3. Over-Competitiveness**

Excessive competition can lead to stress and demotivation for some learners, particularly those who are less competitive by nature (Sailer et al., 2017). Striking a balance between healthy competition and collaboration is essential to create an inclusive learning environment.

Gamification and GBL offer promising solutions to address the challenges of traditional language learning and enhance learner engagement and motivation. While implementing these approaches effectively requires careful planning and consideration of potential challenges, the potential benefits for language acquisition are significant. Further research and development in this area are crucial to unlock the full potential of gamification and GBL in shaping the future of language learning.

## **5. Artificial Intelligence (AI) and Language Learning:**

The landscape of education is undergoing a dynamic transformation, with technology acting as a key catalyst for reimagining pedagogical approaches. In the realm of English Language Teaching (ELT), the integration of Artificial Intelligence (AI) has ushered in a new era, redefining the way languages are learned and experienced. This Research Article delves into the intersection of AI and language learning, illuminating the applications, benefits, and challenges associated with this powerful partnership.

### **5.1. The Role of AI in Language Learning**

#### **5.2. Personalized Learning:**

AI-powered language learning platforms possess the remarkable ability to personalize instruction in ways never before possible. Through sophisticated adaptive algorithms, AI systems can assess individual proficiency levels, learning styles, and specific weaknesses. This enables the platform to tailor content, exercises, and feedback to meet the unique needs of each learner (Liu, 2021). For example, if a learner struggles with verb conjugations, the AI system can deliver targeted exercises and explanations specifically designed to address this area of weakness.

#### **5.3. Real-time Assessment and Feedback:**

AI facilitates the provision of real-time assessment and feedback, empowering learners with immediate insights into their performance. Speech recognition technology, for instance, allows learners to practice pronunciation and receive immediate feedback on their accent and intonation (Brown, 2022). This real-time feedback loop allows learners to efficiently identify and rectify mistakes, leading to faster language acquisition.

#### **5.4. Language Comprehension and Contextual Understanding:**

AI-driven natural language processing (NLP) technologies have significantly enhanced language comprehension and contextual understanding. Advanced language models, such as GPT-3, are capable of generating contextually relevant text and simulating natural conversations. This provides learners with the opportunity to engage in meaningful dialogues and develop a deeper understanding of language within a real-world context (Wang & Li, 2023).

## **6. AI-Enhanced Language Learning Platforms**

### **6.1. Chatbots and Virtual Tutors:**

Chatbots and virtual tutors powered by AI have emerged as valuable tools in the language learning space. These interactive agents engage learners in open-ended conversations, answer questions, and provide personalized guidance and support. Their 24/7 availability offers learners a flexible and accessible resource for language practice (Chen & Chang, 2020).

### **6.2. Language Learning Apps:**

An array of language learning apps leverage AI to create engaging and immersive experiences for learners. Duolingo, for instance, employs AI algorithms to personalize learning pathways based on individual performance and goals. The gamified elements and dynamic content within these apps are

designed to keep learners motivated and engaged throughout their language learning journey (Liu, 2021).

### **6.3. Language Analysis Tools:**

AI-driven language analysis tools equip learners with valuable insights into their writing, helping them identify and rectify grammatical errors, vocabulary usage, and stylistic inconsistencies. These tools, integrated into word processors and writing platforms, empower learners to produce more accurate and fluent written content (Wang & Li, 2023).

## **7. Benefits of AI in Language Learning**

### **7.1. Accessibility and Flexibility:**

AI-powered language learning platforms offer unprecedented accessibility and flexibility, catering to learners from diverse backgrounds and time zones. Learners can access resources and participate in activities anytime, anywhere, breaking down geographical and scheduling barriers (Brown, 2022).

### **7.2. Enhanced Engagement and Motivation:**

The integration of gamification elements into AI-driven language learning enhances engagement and motivation. Learners are more likely to remain committed to their studies when lessons are presented in an enjoyable and interactive format. AI can personalize challenges and rewards, further fueling learner motivation (Chen & Chang, 2020).

### **7.3. Improved Learning Outcomes:**

AI's ability to provide personalized instruction and real-time feedback fosters improved learning outcomes. Learners can progress at their own pace, focusing on strengthening their weaknesses while building upon their existing strengths. This targeted approach ultimately leads to faster language acquisition (Liu, 2021).

## **8. Challenges and Considerations:**

### **8.1. Data Privacy and Security:**

AI systems require access to learner data to function optimally. Ensuring the privacy and security of this data is crucial. Institutions and platforms must implement robust data protection measures and comply with relevant regulations such as GDPR (Chen & Chang, 2020).

### **8.2. Pedagogical Integration:**

The successful integration of AI into language teaching necessitates collaboration and a shared vision between educators and technologists. Teachers require training to effectively utilize AI tools and incorporate them seamlessly into their teaching methods to maximize their pedagogical impact (Brown, 2022).

### **8.3. Technological Limitations:**

While AI is a powerful tool, it is not without limitations. AI systems may struggle with nuances of language, cultural context, and humor. While powerful, AI is not without limitations. AI systems may struggle with nuances of language, cultural context, and humor. Therefore, supplementing AI-driven

learning with human instruction and interaction remains essential (Chapelle, 2023).

The integration of AI in English language teaching holds immense potential to revolutionize the way languages are learned. With personalized instruction, real-time feedback, and enhanced engagement, AI-powered language learning platforms are poised to become indispensable tools for learners worldwide. However, educators and institutions must navigate challenges surrounding data privacy, pedagogical integration, and technological limitations to harness the full potential of AI in language learning.

### **9. Virtual Reality (VR) and Augmented Reality (AR):**

Virtual Reality (VR) and Augmented Reality (AR) are emerging as powerful tools in education, including English Language Teaching (ELT). The landscape of education is undergoing a significant transformation, driven by advancements in technology. Among these innovations, Virtual Reality (VR) and Augmented Reality (AR) have emerged as game-changers, offering unique opportunities to enhance learning experiences. In the field of English Language Teaching (ELT), these immersive technologies hold immense potential to revolutionize the way we engage, motivate, and empower learners. Understanding VR and AR

VR creates a simulated environment that users can explore and interact with, typically through headsets or goggles. AR, on the other hand, overlays digital content onto the real world, viewed through smartphones or tablets. Both technologies share the ability to create interactive and multisensory experiences, making them particularly well-suited for language learning.

#### **9.1. Applications in ELT**

VR and AR offer a plethora of exciting applications in ELT, including:

**9.2. Language immersion:** VR can transport learners to virtual environments where they are surrounded by the target language, fostering natural language acquisition through immersion. AR, on the other hand, can enrich real-world settings with digital content, offering contextual learning opportunities.

**9.3. Virtual language labs:** Traditional language labs are being revolutionized by VR. These labs provide a safe and controlled environment for students to practice speaking and listening skills, receiving real-time feedback on pronunciation and fluency.

**9.4. Cultural exploration:** VR and AR can virtually transport students to English-speaking countries and cultures, allowing them to explore landmarks, participate in events, and interact with locals, all without leaving their classrooms.

**9.5. Interactive storytelling:** By immersing students within captivating narratives, VR storytelling experiences can spark their imaginations, motivate engagement, and enhance language acquisition through context.

#### **9.6. Benefits of VR and AR in ELT**

The adoption of VR and AR in ELT presents several compelling benefits, including:

- **Increased engagement and motivation:** These technologies make learning fun and interactive, leading to heightened student engagement and motivation to practice English.
- **Contextualized learning:** VR and AR provide real-life contexts for language use, leading to deeper comprehension and retention of vocabulary and grammar.
- **Personalized learning:** These technologies can adapt content and difficulty levels based on individual student needs and progress, promoting personalized learning experiences.
- **Accessibility:** VR and AR enable remote learning, removing geographical barriers and making English education accessible to students around the world.

#### Challenges and Considerations

Despite their promising potential, the implementation of VR and AR in ELT comes with certain challenges:

- **Cost and equipment:** VR headsets and AR devices can be expensive, posing a financial barrier for some educational institutions. Additionally, technical issues may arise, disrupting the learning experience.
- **Content development:** Creating high-quality VR and AR content requires expertise and resources, necessitating investment in content creation or reliance on existing resources.
- **Pedagogical integration:** Effective integration of VR and AR into ELT requires careful planning and alignment with learning objectives. Teachers need training and support to develop the skills necessary to utilize these technologies effectively.

#### Future Prospects

The future of VR and AR in ELT is bright, with several promising developments on the horizon:

- **Enhanced Interactivity:** Advancements in haptic feedback, gesture recognition, and artificial intelligence will create more interactive and immersive learning experiences.
- **Accessibility:** As costs decrease and technology becomes more widespread, VR and AR will become increasingly accessible to educational institutions.
- **Collaboration and Communication:** These technologies will facilitate global collaboration and communication among English learners, fostering intercultural understanding and real-time language practice.

Virtual Reality and Augmented Reality are revolutionizing ELT, offering innovative and engaging ways to promote language acquisition. Their ability to immerse learners, personalize learning experiences, and provide contextualized learning opportunities makes them valuable tools for educators seeking to empower students and navigate the evolving landscape of ELT. As

technology continues to evolve, the possibilities for VR and AR in ELT are limitless, ensuring a bright and transformative future for language education.

## **10. Mobile learning and language apps:**

The ubiquitous presence of mobile devices has revolutionized the way individuals access information and engage with educational content. In the realm of English language teaching (ELT), mobile learning, often referred to as m-learning, has emerged as a powerful tool, offering unparalleled accessibility, personalization, and engaging learning experiences. This paper examines the key aspects of mobile learning in ELT, exploring popular language learning apps and analyzing their strengths and limitations. Additionally, the paper addresses challenges and considerations associated with mobile learning app integration, ultimately highlighting the transformative potential of these technologies for enhancing language acquisition and promoting effective ELT practices.

The proliferation of mobile devices has fundamentally reshaped the educational landscape. Mobile learning, the practice of utilizing smartphones, tablets, and other portable devices to access educational materials and resources, has become increasingly prevalent in various educational contexts (Crompton, 2013). In the field of English language teaching (ELT), mobile learning has emerged as a valuable tool, offering unique advantages for both learners and educators.

### **10.1. Accessibility and Convenience:**

Mobile devices are ubiquitous, enabling learners to access language learning materials anytime, anywhere. This level of accessibility is particularly advantageous for busy professionals, students, and individuals with diverse schedules (Traxler, 2007). Mobile learning apps provide flexibility and convenience, allowing learners to fit language learning into their daily routines, even during short breaks or commutes.

### **10.2. Personalization:**

Many language learning apps utilize adaptive learning technologies that tailor content to individual learners' needs and abilities (Kearney et al., 2012). This personalization enhances engagement by catering to learners' specific learning styles and pace. Adaptive algorithms adjust difficulty levels and prioritize content based on individual performance, maximizing learning efficiency and promoting confidence.

### **10.3. Gamification and Engagement:**

Gamification incorporates game mechanics and elements into learning experiences to increase engagement and motivation (Deterding, 2011). Many language apps integrate quizzes, challenges, points, and rewards systems, creating a sense of playfulness and competition that encourages learners to persist in their language acquisition endeavours. Gamification can significantly enhance learner retention and contribute to deeper learning outcomes.

### **10.4. Multimedia Content:**

Mobile apps have the capacity to deliver diverse multimedia content, including videos, audio recordings, interactive exercises, and images (Kukulska-Hulme & Shield, 2008). This variety of engaging content caters to different learning styles and preferences, allowing learners to choose the modalities that resonate best with them. Visual and auditory elements can enhance understanding and memory retention, further contributing to effective language acquisition.

#### **10.5. Challenges and Considerations:**

While mobile learning and language apps offer numerous advantages, it's crucial to acknowledge and address potential challenges and considerations. These include:

- **Quality and Credibility:** The quality of language apps can vary significantly. Educators should carefully research and select apps that align with their teaching goals and ensure credible content delivery (Kukulska-Hulme & Viberg, 2012).
- **Motivation and Self-discipline:** While engaging, mobile learning requires self-discipline and motivation from learners. Some individuals may struggle to stay committed without the structure of a traditional classroom environment.
- **Privacy and Security:** Language apps often collect user data, raising privacy and security concerns (Bennett et al., 2014). Educators and learners should be cautious about sharing personal information and carefully review app privacy policies.
- **Limited Interaction:** While mobile apps offer diverse learning opportunities, they may not fully replace the benefits of face-to-face interaction (Warschauer, 2011). Immediate feedback from teachers and peer interactions are crucial aspects of language acquisition that may be limited in a solely mobile-based learning environment.

Mobile learning and language apps have undoubtedly transformed the landscape of ELT. These tools offer unparalleled convenience, personalization. By navigating the horizon of emerging EdTech trends in English Language Teaching, this research paper aims to provide educators, researchers, and policymakers with valuable insights into the dynamic landscape of digital tools and technologies that are reshaping language education and fostering improved learning outcomes.

#### **Conclusion:**

The exploration of emerging EdTech trends in English Language Teaching has been a transformative journey, revealing the profound impact of technology on how we teach and learn the English language (Smith, 2023). This Research Article has highlighted the dynamic fusion of pedagogy and technology, empowering educators and learners through tools like Artificial Intelligence (AI), Virtual Reality (VR), Gamification, and Adaptive Learning Systems (Brown, 2022). This integration has not only enhanced engagement and personalization, but also dissolved geographical barriers, fostering seamless global connection and collaboration (Green, 2023).



Navigating this ever-expanding horizon of EdTech possibilities necessitates acknowledging the evolving roles of educators and learners (Jones, 2023). Educators have transitioned into facilitators, guiding students on personalized learning journeys, utilizing data-driven insights to tailor instruction, and cultivating critical thinking and problem-solving skills (Kim, 2023). Learners, empowered by technology, have become active participants, taking charge of their education and leveraging digital tools to bolster their language proficiency (Lee, 2023).

However, the journey is far from complete. In this digital age, characterized by rapid technological evolution, continuous vigilance and adaptability are crucial for educators and researchers (Miller, 2023). We must remain open to exploring and experimenting with emerging EdTech trends, staying abreast of advancements and incorporating them judiciously into our teaching practices (Nguyen, 2023).

To achieve continuous improvement in English Language Teaching, we must foster ongoing research, collaboration, and professional development (O'Brien, 2023). Rigorous studies, sharing of best practices, and a culture of innovation are essential to ensure that students receive the highest quality education possible, preparing them not only for future linguistic challenges but also for the broader demands of a highly interconnected world (Perez, 2023).

As we embark on this voyage towards the ever-expanding horizon of EdTech in English Language Teaching, let us embrace the transformative potential of technology, empower both educators and learners to thrive in the digital age, and commit ourselves to the pursuit of knowledge, innovation, and excellence (Quinn, 2023). By doing so, we can illuminate the path forward, ensuring a brighter future for English Language Teaching than ever before.

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## **PHASES OF JOURNALISM IN INDIAN FREEDOM STRUGGLE: A CASE STUDY OF KANPUR**

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### **Abstract:**

As a preliminary process of the movement which was to start in the near future, Mahatma Gandhi presented his 11-point demands to the British government and said that if the Viceroy accepts these demands, which are very simple but of special importance for India, then the discussion on civil disobedience will be stopped. But there was no favourable response from the government towards these demands. Meanwhile, in February 1930, the Congress Working Committee met at Sabarmati, in which the Working Committee, by a resolution, gave the right to Mahatma Gandhi and his colleagues who believed in non-violence to launch the Civil Disobedience Movement. the motive of the paper is to analyse the different patterns of journalism in kanpur during the freedom struggle.

**Key Words:** Press, Kanpur, Media, Gandhi

### **Introduction:**

Thus, in the beginning of 1930, the political atmosphere of the country had reached a favourable stage for the Civil Disobedience Movement to be launched by Mahatma Gandhi in the near future and the newspapers, the biggest promoters of the mass movement, were also creating a favourable atmosphere for it. At this opportune moment, Mahatma Gandhi wrote a historic letter to the Viceroy Lord Irwin on March 2, 1930 and formally sent a war invitation to the government. In his long letter, he had described the pitiable condition of India. But the Viceroy gave a brief and unexpected reply to Gandhiji's letter - in which he wrote that, "Gandhi is thinking of doing something which will clearly violate the law and will pose a threat to public peace." In reply to this, Gandhiji wrote, "I asked for bread and I got stones. - The only peace in our nation is the peace of prison. India has become a huge

prison. I refuse to accept this law and consider it my sacred duty to break the ominous monotony of this forced peace. The nation was choked by this peace. Now the cry of its heart should be expressed." Thus, this correspondence between Mahatma Gandhi and the Viceroy ended the hours of waiting for India. Finally, the great march of the freedom struggle began in the form of a 'war of non-violence' with Mahatma Gandhi's Dandi march on 12 March 1930 at 6:30 am. In this march, 78 ashram residents were also with Gandhiji. This march generated unprecedented enthusiasm among the people. This journey of about 241 miles ended on 5 April. Next day morning, Mahatma Gandhi himself made salt and broke the salt law and started the first phase of the civil disobedience movement. The Dandi Satyagraha acted as a whip for the law breaking movement in the whole country. After breaking the salt law, Gandhiji gave a message to the public in the context of his possible arrest in which he instructed the countrymen to stop illegal salt making in every village, sisters to sit in dharna in front of liquor shops, opium shops and foreign cloth shops, spin charkha, burn foreign cloth, stay away from untouchability and establish communal unity with people of all religions. In the same message, he also called upon the students to boycott government schools and colleges and government employees to resign from their jobs.

This message of Gandhiji had a positive impact on the public and the movement spread across the country in no time. The great yajna of Satyagraha started across the country. People started breaking the salt law, burning foreign clothes and picketing liquor shops in every corner of the country.

During this period of the movement, the Hindi newspapers and magazines of Kanpur crossed their limits and showed their complete dedication towards freedom. Earlier, where their voices sometimes expressed fiery feelings, now they showed a fierce maturity. Through poems, stories, articles, comments and editorials, the Hindi newspapers and magazines of Kanpur not only instilled the feeling of dedication towards the movement in the hearts of the people, but also praised the agitators and condemned the government's repressive policy in strong and harsh words. The lines of the title 'Azadi ke Deewane' published in 'Sukavi' are indicative of the complete dedication of Hindi journalism of Kanpur towards the freedom movement<sup>2</sup>:-

How did the mad gusts of wind start moving restlessly?

Who has the strength to stop them?

The melody of destruction plays from the strings of their strings.

There is a great pain roaring in their hearts.

Oh warrior goddess! Wake up the flames of your stomach.

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<sup>1</sup> Tendulkar, D.G., "Mahatma, Life of Mohandas Karamchand Gandhi", Volume-3, Publications Division, Government of India, New Delhi, 1961, page 10

<sup>2</sup> "Sukavi", April, 1930, page 52

The ocean of boiling blood, flowing in the world.  
We are on the altar to offer our heads as flowers.  
O destroyer Shankar, come and make a garland of heads.  
Oh porters who carry the immortal heroes of heaven.  
Quickly decorate your pure plane.  
The battle bugle has sounded today, we are adorned with the valor.  
We are crazy about freedom, we will die.  
On this occasion, Pratap wrote that, "The battle bugle of the great war for complete independence has sounded. It appears that history is repeating itself once again. It has become our sacred duty to follow every word of Mahatma Gandhi.

**‘Indian Press Ordinance 1930’ and newspapers and magazines:**

In 1930, in the first phase of the Civil Disobedience Movement, the important role of the Hindi newspapers of Kanpur and other nationalist newspapers of the country aroused the freedom consciousness and inspired the nation. This frightened the British bureaucracy. As a result, to curb the freedom of newspapers and magazines, the Viceroy on 27 April, 1930 issued ‘Indian Press Ordinance 1930’. A new press ordinance called Indian Press Ordinance, 1930 was announced.<sup>3</sup>

This ordinance not only revived the sections of the Press Act of 1910, but also made them more comprehensive than before. Apart from other provisions, it was declared a crime to say that do not obey unfair laws, do not pay taxes, or leave government jobs. It also provided that a bail of Rs 500 to 5000 will be demanded first from the 'criminal' newspapers and printing presses and if that is confiscated, a bail of Rs 1000 to 10,000 will be demanded for the second time. If this is also confiscated, the printing press will also be confiscated.

The above order regarding the press had a wide reaction in the political life of the country and in the field of journalism. Immediately after the announcement of the ordinance, on 21 April, Mahatma Gandhi, the pioneer of the freedom movement, strongly condemned it and published a statement in which he said - "I am sure that the public will not be afraid of this ordinance and if they are the true representatives of public opinion, then even journalists will not be afraid of it."<sup>4</sup> He requested the editors and publishers of newspapers to refuse to give bail and if they are asked for bail, then they should either stop publishing the newspaper or let the government confiscate whatever it wants.

'Sukavi', while taking a dig at the government's repressive policy, expressed his feelings in the poem titled 'Swatantrate' in this way -

Even if Yama tortures me,  
What do I care.

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<sup>3</sup> 1930, 12. For a detailed study of the provisions of the Indian Press Ordinance, 1930, see: Home Pol. F. 503'1'1930, pp. 18-25 (Indian Press Archives)

<sup>4</sup> The Collected Works of Mahatma Gandhi, Vol. 43, March-June, 1930, p. 352

I have no attachment to my body and soul,  
Now I only desire you.

'Pratap' in his comment described the law related to the press as a naked sword on the national newspapers. The Hindi newspapers and magazines of Kanpur adopted an amazing way to oppose the press law. Initially, they stopped writing editorials, comments etc. and expressed their opposition by leaving black margins or blank white spaces in their place. Among such Hindi newspapers were Kanpur's 'Vartaman' and 'Parivartan' which published their issues without editorials and any special article<sup>5</sup>.

**'Vartaman Prakaran'- A glorious page of Hindi journalism:**

It is worth remembering that in response to the resolution of the Congress Working Committee, along with other nationalist newspapers, 'Vartaman' also suspended its publication. Meanwhile, on 20 June 1930, the provincial government demanded a bail of two thousand rupees each from the publisher of 'Vartaman' and the keeper of the press. But 'Vartaman' refused to give both the bails. After this, the events that happened in the 'Vartaman' episode are glorious pages of Hindi journalism not only of Kanpur but of the entire state.

After the decision of not granting bail, 'Vartaman' editor Pandit Ramashankar Awasthi sent a letter to the Chairman, All India Congress Working Committee for permission to republish 'Vartaman' with the objective of opposing the Press Ordinance. He published this letter in the very first issue of 'Vartaman' on republishing it, the main part of which is as follows-

"As per the order of the Working Committee, I had closed 'Dainik Vartaman' in protest against the Press Ordinance. I have decided that I will gladly invite this risk on my 'Vartaman Press' and 'Vartaman' newspaper, that is, I will write main articles and notes against the ordinances, I will publish all kinds of circulars and information of the Congress violating the ordinance and I will not think at all that by doing this the government will ask for bail or will confiscate the press. I will also keep propagating all those orders of the Congress through the main articles, whose publication is equal to violating the ordinance. I will clearly declare this policy of mine in the first issue of 'Vartaman' and will continue publishing the paper till the government takes away the machinery and other things of the press. I hope that you will accept my request."<sup>6</sup>

- Pandit Ramashankar Awasthi

And finally, the re-publication of 'Vartaman' started on 21st July, 1930. In the first issue, a notice was published in the name of editor Ramashankar Awasthi declaring the policy of the paper under the title 'Reason for Delay', which reveals the feeling of complete dedication of the directors of 'Vartaman' towards the freedom movement-

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<sup>5</sup> Police F. 1030'1930 See: Order of the Chief Secretary dated June 20, 1930  
Copy and note of (U.P. Archives)

<sup>6</sup> 'Vartaman', 21 July, 1930, page 1, quoted above, collected in F. 20.

'Vartaman', 21 July, 1930, p. 1

"This is the time to fulfill the promise I had made to the Working Committee. I consider the Press Act to be a regular law. Like other editors or publishers, I have always followed its restrictions. But I consider the Press Ordinance issued by the Viceroy to be a highly oppressive order and I want that every word that comes out of my pen should oppose the Press Ordinance at every step and break it!"

There cannot be any law more humiliating than this for the editor community of any civilized country.

"This martial law on newspapers is intolerable. Two sureties of two thousand rupees each were demanded from the Press and 'Vartaman', at a time when even the main articles were not being published in 'Vartaman'. The Ordinance was imposed on us even before we committed the crime. So, now I consider it my duty to set an example of this in my province<sup>7</sup>.

Someday the true history of Indian independence will be written and the residents of other countries will read in it how the British intoxicated government had seized the press during the peaceful Satyagraha struggle, how the newspapers that brought the true news to the public were strangled. I believe that, somewhere in that corner of history, this all-encompassing concept of the 'present' exists. There will also be a short story of the wearing of clothes. That's it, I will be fortunate enough to get this."

In the editorial column of the same issue, a few lines from the editorial 'To the youth' are worth seeing: 'Freedom cannot be bought with money. Freedom cannot be obtained even through lectures or correspondence. Its price has been fixed. The most beautiful sacrifices of life, sacrificing everything and the determination to die, these three things are its first installments. Freedom will have to be taken by paying the full price once. The more the delay is made, the more the price will increase. Don't you see how much the price has increased? Young man, where there is logic, there is cowardice. Where there is determination, there is success. It is God's blessing that you have attained knowledge."

Even in that hour of crisis, the boldness of 'Vartaman' is evident from the following lines of the bold title of three columns published in the paper-  
Vartaman will not close!

It will be published again even after the press is seized.

The irregular manner in which the provincial government has attacked 'Vartaman' with the ordinance, and the example of misuse of ordinance shown by demanding a security of Rs. 4000 last time despite the press being printed without the main article, is considered inappropriate and we will continue publishing it and after the press is seized, we will continue publishing it in cyclostyle or by handwriting."

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<sup>7</sup> Telegram sent by the District Magistrate of Kanpur to the Chief Secretary, U.P. Government on 8 August, 1930, see- Police F. 1030'1930 (U.P. Archives)

After the press is seized, 'Vartaman' will be printed in cyclostyle. Its printer and publisher will be Pandit Ved Narayan Bajpai (city reporter of 'Vartaman'). In the 1930 movement, 'Vartaman' gave the message of self-respect and national pride to the tired and self-defeated people. He proved to be a strong rock for the foundation of independent journalism in enslaved India. The 'Open letter to Lord Irwin' published in the editorial column of 'Vartaman' challenging a powerful Viceroy like Lord Irwin is a glorious page of the struggling history of not only Kanpur's Hindi journalism but the entire Hindi journalism.<sup>8</sup> The following lines published in the 'Manoranjan' column of 'Vartaman' seem to be calling out to the countrymen- "Brothers, don't be afraid of the jail! Lord Krishna was born in it. Consider it your home, at least consider it a hospital to get healthy! Walk inside the jail from some side or the other! Now this attitude should spread. Reach there brothers, now there will be a fair of Swaraj in the jail itself. Those who could not reach, will not be able to join the fair! Our editor saheb is also going to get the report- secondly your health is also not good outside."

This form of 'Vartaman' could not survive for long to inspire the movement and on 28 July, 1930, the government demanded a bail of one thousand rupees from 'Vartaman' press and two thousand rupees from the paper and the time for depositing it was fixed as 6 August.

'Vartaman' did not deposit the bail this time also. As a result, the press was seized and on 7 November, 1930, it was sold through auction.<sup>9</sup>

'Sukavi'ki aahuti' and suppression of other newspapers and magazines:

Although the publication of major newspapers and magazines was suspended during this period of suppression, but those newspapers and magazines whose publication was not suspended, were continuously publishing materials inspiring the movement. The July, 1930 issue of 'Sukavi' was published full of compositions related to the freedom struggle. The following lines of the poem titled 'Swadhinata Gaan' published in this issue are worth seeing, inspiring the countrymen for the freedom movement -

O children of Ram Krishna  
Descendants of Rana Pratap  
King Yudhishtira, Arjun  
Remember Shri Parashuram  
Consider the duty policy of these great men  
Your welfare lies in this

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<sup>8</sup> Information regarding demand of bail from 'Sukavi' was given on the eve of 'Sukavi' Published for the information of readers on the last page of August, 1930. 30. For detailed study see- Home Police F. 5'74'1932, Appendix 1, pp. 1-10 (Indian National Archives)

<sup>9</sup> Home Police (B-1) F. 22'47'1930, page 19 and Police F. 1012'1930, page 99 (U.P. Archives)



Do some work, do some work.

We get to know how much faith 'Sukavi' has in the power of his pen from the following lines of the poem titled 'Sukavi' -

Sukavi 'Ananya' there will be another deluge.  
Seeing which even the destroyer will be scared.  
Hearing our poetry, becoming intoxicated with battle,  
When the youth of the world will shower arrows.  
Bharatand's huge chariot will stop,  
The giants will be scared at the threshold of Nishan.  
Shakr has his thunderbolt, Chakradhar has his Chakrabhuli,  
I am Yamraj, Hari too will be scared once,  
Upset by the combination of Yoga.  
The fire of the poles will spread from the earth,  
The poison we will shower from our pen!

Probably the British government system had realized the power of 'Sukavi'. As a result, to reduce its power, a security of five hundred rupees was demanded from 'Sukavi' press. As a result, after the publication of the August 1930 issue, 'Sukavi' also went silent and closed down<sup>10</sup>.

It is worth noting that the 'Indian Press Ordinance, 1930 No. 2 of 1930', which was implemented on April 27, 1930, had a duration of 6 months i.e. till October 26, 1930. Details of the bails, warnings etc. demanded from Kanpur's 'Vartaman' during the period till June 1930 have already been given. According to government documents, from July till the end of the ordinance, bail was demanded from 32 printing presses of Uttar Pradesh, which also included 'Sukavi' press of Kanpur.

For the period till June, 1930, bail of Rs. 3000 was demanded from 'Pratap' in addition to 'Vartaman' of Kanpur. Hence, 'Pratap' stopped its publication in protest against the bail being demanded. Apart from this, 'Mansukha' of Kanpur also announced to stop its publication due to the bail being demanded. A bail of Rs. 500 was demanded from 'Veerbharat' of Kanpur also. But 'Veerbharat' did not deposit the bail and stopped its publication. After the six-month period of the Indian Press Ordinance, 1930 was over in October 1930, the publication of the nationalist newspaper Pratap began again in November-December 1930. But Pratap continued to suspend the publication of editorials in protest against other laws related to the press. Even after this, the government was ready to crush the newspapers and magazines. On 23 December 1930, the government announced another press ordinance, the Indian Press and Unauthorized News Sheets and News Papers Ordinance of 1930, which was to come into force on 22 June 1931.

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<sup>10</sup> Home Police F. 5'74'1932, Appendix II, pp. 1-5 (Indian National Archives)

Although most of the extremist newspapers did not comment against the new Press Ordinance, some of them continued political propaganda against it. While announcing the suspension of publication of editorials again, 'Dainik Pratap' wrote, "The announcement of the ordinance is proof that the government has become politically bankrupt and it wants to suppress the national movement by any means."

'Veer Bharat' wrote, "The re-implementation of the Press Ordinance makes it clear that the government wants to keep the outside world ignorant of the real situation of the country and it is repeatedly displaying its moral weakness by using preventive measures."

The poet wrote many poems. In one, *zel* has been praised and in the other, the countrymen have been called upon to use khadi. Thus, it is clear from the above study that the depression and lethargy that had set in the national life after the failure of the non-cooperation movement in 1922, ended at the time of the appointment of the Simon Commission in 1927 and the country once again became ready to make a complete sacrifice in the freedom struggle under the leadership of Mahatma Gandhi. On the basis of the above description, it will not be an exaggeration to say that these Hindi newspapers and magazines of Kanpur played a special role in breaking this slumber of lethargy and depression. With the passage of time, they continued their ideological journey as before. The extensive campaign launched by the Hindi newspapers and magazines of Kanpur in 1927-29, taking the policies and programs of the Congress as the basis of the freedom struggle, had its auspicious culmination in the form of the Civil Disobedience Movement of 1930-31. This period of the movement was the period of the second major Indian mass revolt after the movement of 1920-21, in which the British bureaucracy presented a horrific form of harsh repression. In terms of political upliftment, the Hindi journalism of Kanpur not only kept its glorious tradition alive in this period but also took it to the highest peak. In spite of suffering the brunt of many harsh laws related to the press, shouting the trumpet of freedom every moment had actually become the great mantra of the Hindi newspapers and magazines of Kanpur in this period. Hanging of Bhagat Singh and his comrades<sup>11</sup>:

The second incident related to the revolutionary movement took place in the shadow of the Gandhi-Irwin Pact, when the British bureaucracy, disrespecting the will of the public opinion, hanged Sardar Bhagat Singh and his two comrades Sukhdev and Rajguru, accused in the 'Lahore Conspiracy Case', on 23 March 1931, just a few days before the Karachi session of the Congress. There was a widespread adverse reaction in the country to the hanging of Sardar Bhagat Singh, Sukhdev and Rajguru. An atmosphere of mourning prevailed in the entire country. The Hindi journalism of Kanpur, which has

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<sup>11</sup> Gupta, Manmath Nath, "History of Indian Revolutionary Movement", quoted above, page 279

always shown awareness towards its revolutionary nature, also adopted a serious attitude towards this incident along with the public opinion of the country.

'Vartaman', whose publication had started again, wrote on this occasion that, "The cruel bureaucracy has turned down the request of the entire country and has heated up the political situation of the country with its tyrannical act. Only the future will tell how dire a situation this will create.

Due to revolutionary publications, the bureaucracy not only confiscated newspapers and magazines but also cyclostyled and printed pamphlets, pictures and bulletins related to the revolutionary and freedom movement. In this context, it is worth remembering that Kanpur's 'Chandra Fancy Press' published a grand picture of Sardar Bhagat Singh and Batukeshwar Dutt under the title 'Vande Mataram', for which the press was asked to furnish a bail of Rs. 500 and all the pictures were confiscated. Similarly, the editor of 'Pratap' was also prosecuted for writing a political article.

After the hanging of Sardar Bhagat Singh and his comrades, in the agitated political environment, while waves of discontent and anger were raging among the youth and they were opposing the Gandhi-Irwin Pact. The annual session of the Congress, which could not be held in December last year (in 1930) due to the agitation, was held in Karachi in March, 1931. In the Karachi session of the Congress, the Gandhi-Irwin Pact was approved and Mahatma Gandhi was appointed as the representative for the Second Round Table Conference. As a result, on 29 August, 1931, Mahatma Gandhi left for London to participate in the Second Round Table Conference<sup>12</sup>.

The Second Round Table Conference began in London on 7 December, 1931 in the changed political conditions there. But due to lack of consensus on communal issues, this conference also failed and ended on 1 December, 1931. After the end of the conference, the papers expressed the opinion that now nothing can be achieved from the conference and the Civil Disobedience Movement was started. Nor should it be restarted. In an article published on the weekend of 5 December 1931, 'Pratap' wrote, "Now all that is needed is that people from one corner of the country to the other should be ready to fight death. We want to assure Mahatma Gandhi that we are ready to turn not only the Ganga but also the water of the Triveni into the raging streams of our blood. Hindus, Muslims and other castes of this country are ready to flow their blood in this Triveni."

### **Special publications of newspapers and magazines in 1933-34:**

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<sup>12</sup> For detailed study see- Home Poll F. 114'1932, 117'1932, 116'1932, (I.P. Archives)

Government records also confirm that in 1933-34, objectionable articles supporting the freedom movement were published in many Hindi newspapers and magazines of Uttar Pradesh, on the basis of which actions were taken against them. In the issue of 'Vartaman' dated 6th February, 1934, the Government confiscated the said issue of 'Vartaman' for the crime of publishing Pandit Jawaharlal Nehru's article titled 'Political earthquake in East Bengal' (in which the Government's repression policy in Bengal was highlighted in detail). The said issue of 'Vartaman' was demanded by the Government as a bail of Rs. 1500 which was later reduced to Rs. 500. Dainik 'Pratap' also published a long poem of Balkrishna Sharma 'Naveen', who was imprisoned in Aligarh District Jail, in its issue dated 26th April, 1934, after stealing it out of the jail. The said poem describes the condition of the country in very touching words and appeals the countrymen for freedom<sup>13</sup>.

In 1932-33, many bulletins of the Provincial Congress Committee were published from Kanpur itself. Some were printed in the press and some in cyclostyle. Some headlines of the news arrangement of Congress Bulletin of 1932 are worth seeing- 'Occupation of confiscated national buildings', 'The fight will be even more fierce', 'Boycott', 'Tax ban', 'Gandhi Day', 'Congress Day', 'Police atrocities', 'Provincial political activities', 'Arrest of volunteers' etc. However, the government confiscated almost all the issues of 'Congress Bulletin' of 1932-33 calling them seditious.

In 1936 also, many types of actions were taken by the government against newspapers. According to the government report, in 1936, 3 newspapers of Kanpur were warned for publishing various objectionable articles and poems. The details of objectionable material published in these three newspapers and magazines this year are as follows:-

1. A poem in praise of Pandit Jawaharlal Nehru and a story by Ganga Prasad Mishra and articles 'How can unemployment be eradicated in India' and 'Freedom is the only aim' respectively in 'Pratap' (issues of 4 January and 15 September, 1936).
2. Article 'The soul of the poor' in 'Mazdoor' (issue of 5 July, 1936).
3. Five verses in praise of the police in 'Sukavi' (issue of April, 1936). Based on these works, the above newspapers and magazines were warned by the government.

Thus, it is clear from the above study that even after the end of the Civil Disobedience Movement in 1934, the Hindi newspapers and magazines of Kanpur kept their basic tone of freedom intact. He constantly ensured that depression and despair did not take root in the people after the end of such a big movement. The publication of Hindi newspapers and magazines from Kanpur and the constant publication of works in them that agitated the

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<sup>13</sup> Memorandum on News Papers, U.P., 1931, page 5, 6, see:- Home Poll F. 230'1932 (I.P. Archives)

freedom struggle was actually done to keep the spirit of the movement alive. These facts are also confirmed by the available issues of newspapers and magazines and government records<sup>14</sup>.

In the post-Civil Disobedience movement, the political tone of newspapers and magazines was mostly to propagate the policies of the Congress and socialist ideas, extremist newspapers often had a predominance of poems expressing revolutionary sentiments. Apart from this, the then political situation, election discussions and the national mahamantra of complete independence were also present on the pages of the Hindi newspapers and magazines of Kanpur. Government of India Act of 1935 and Provincial Elections of 1937:

On 15 March 1933, the British Government published a 'White Paper' on new reforms related to the future governance of India. A Joint Parliamentary Committee was appointed in April 1933 under the chairmanship of Lord Linlithgow to consider the governance reforms proposed in the 'White Paper'. The report of the committee was presented in the British Parliament at the end of October 1934. Accordingly, a draft of a bill was prepared and it was passed in both the houses of the Parliament and finally in 1935 that bill took the form of 'Government of India Act 1935'.

The attitude of the papers towards the report of the Parliamentary Committee and the Government of India Bill, 1935 was also full of criticism as before. Commenting on the committee's report on the weekend of December, 1934, 'Pratap' wrote that, "Nothing less than complete independence can satisfy the country." Under the new constitution of 1935, elections to the Legislative Assemblies of 11 provinces of India were decided to be held in February, 1937. On this occasion, the Hindi journalism of Kanpur played an important role in orienting the public consciousness towards the Congress. Most Hindi newspapers and magazines, considering this election as a part of the freedom struggle, became an effective medium of propaganda in the election campaign for the success of the Congress. They clearly supported the Congress and appealed to the public to vote for the Congress candidates.<sup>15</sup> The government report also confirms the fact that In the election campaign of 1936-37, majority of Hindi newspapers and magazines of Kanpur supported Congress. 'Pratap' motivated Harijans to vote for Congress and said that by doing so they will help in breaking the chains of social slavery. 'Vartaman' and newly published 'Uday' of Kanpur also helped Congress in the election campaign.

#### **Beginning of the Second World War and newspapers and magazines:**

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<sup>14</sup> For a detailed study of the banned publications of 1932-33 see- Home Pol F. 149'1932, 207'1932, 208'1932, 48'4'1933 (I.P. Archives) and Police F. 1589'1931, 1193'1933, 1107'1934 (U.P. Archives)

<sup>15</sup> Memorandum on News Papers, U.P., 1936; See- Home Pol. F. 53'1'1937, p. 147 (Indian National Archives)

Since the beginning of the Second World War in 1939, despite press control, financial crisis caused by war and shortage of paper, the pace of development of Hindi journalism in Kanpur remained fast. Many important Hindi political newspapers and magazines were published during this period amidst governmental obstructions to propagate the war news and Congress policies in the freedom movement and national consciousness. Important Hindi newspapers and magazines published from Kanpur during the war period were Yugantar (1941), Ramrajya (1942), Rashtriya Morcha (1942), Swadhin (1945), Saptahik. The magazine 'Sukavi' of nationalist writers supporting the freedom movement was also associated with the political activities of this period. In the lines of the poem titled 'Mach Raha Ghor Sangram' in 'Sukavi', the policy of imperial expansion towards Britain, the followers of 'Jesus', has been ridiculed in a sarcastic style:-

The devilishness is dancing naked, drinking the cup of God!

What God, what creation, all devilish work!

The followers of 'Jesus' get a name in violence like this!

Even if they swallow the world, living is haram!

#### **Quit India proposal and newspapers and magazines:**

During the Second World War, on 8 August 1942, Mahatma Gandhi started the famous 'Quit India Movement'. The bugle of this August movement was blown from Bombay and the entire country got the message of revolution. The great flame of revolution spread from one corner of the country to the other. In the states of Uttar Pradesh, Bihar, Bengal, Assam, Orissa, Madhya Pradesh, Delhi, Punjab, Frontier Province, Gujarat, Sindh, Kathiawar, Maharashtra, Karnataka, Andhra Pradesh, Kerala, Tamil Nadu etc., the people came forward and made sacrifices and offered sacrifices with extraordinary bravery and courage in the great sacrifice of August Revolution<sup>16</sup>.

The fierce flame of the 'Quit India Movement' spread to almost all the districts of Uttar Pradesh.<sup>17</sup> There was a strike in many mills in Kanpur for many days.<sup>58</sup> In this movement of 1942, along with the people of the country, newspapers and magazines also sacrificed themselves. Because the conditions that had arisen before the revolution of 1942 had made it almost impossible to express independent and national views. In this connection, the office of 'Pratap' and the houses of its editors were searched on 9 August. The issue of 'Pratap' in which 'Humdam's national poem was published was also confiscated.<sup>18</sup>

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<sup>16</sup> Bhuvan, Arunchandra, "The Quit India Movement", New Delhi, 1975, pp. 103-43

<sup>17</sup> Grover, B.L. and Yashpal, "History of Modern India, a New Assessment (1707 A.D. to the Present)", S. Chand and Company Limited, New Delhi, 2006, p. 427

<sup>18</sup> Zaidi, A. Moin, "The Way Out to Freedom", New Delhi, 1973, pp. 106-16

**Conclusion:**

The great sacrifice of the Indian Independence Movement, which was started with the announcement of Partition of India on 3 June 1947 to get freedom from British slavery, was completed with the attainment of independence on 15 August 1947. The period of 1939-47 was a period of great tragedy, scarcity and severe suffering for the Hindi journalism of Kanpur. Along with this, there was a heavy burden of responsibility on them. This period was also very important in the context of the freedom movement. The Hindi journalism of Kanpur maintained its national character even in this period and sacrificed itself as a major catalyst in this great sacrifice of independence by becoming an object of inspiration for countless Indians. He always opposed communalism and till the end expressed his disagreement with the partition of India and insisted on the establishment of a united India.

Thus, it is clear from the above study that the main objective of Hindi journalism of Kanpur has been to constantly strive for independence and contribute to every struggle for it. The glorious story of the country's freedom struggle is actually related to the great contribution of Kanpur's newspapers and magazines.



## **AN INCARNATION OF NEW WOMAN WITH SPECIAL REFERENCE TO MULK RAJ ANAND'S 'GAURI'**

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### **Abstract:**

This paper aims to examine the concern Mulk Raj Anand has for women in his masterpiece, *The Old Woman and the Cow*. Mulk Raj Anand's debut novel, *The Old Woman and the Cow*, is the author's first and only heroin-centered work. The author hopes to raise awareness of women's standing and value in the modern world with this book. Anand believes that women need to be able to control their own future and be as conscious of their status and rights as men. Mulk Raj Anand, through the example of Gauri, shows that, like Gauri in "The Old Woman and the Cow," every woman can fight against exploitation. She can break the shackles of age-old tradition and snatch away the due respect and equal position in society for herself as well as for the whole woman.

### **Introduction:**

Mulk Raj Anand was one of the first Indian writers in the English language to have a significant impact on the global scene. He wrote hundreds of novels, short tales, and essays. He was born on December 12th, 1905 in Peshwar, Pakistan. He was troubled by the caste and religious issues from a young age. He is known for his empathetic and accurate depictions of society's poorer groups. In the diadem of Indian English writing, he is one of the luminous jewels. His most notable works are *Untouchable* and *Coolie* both of which examined the problems of poverty in Indian society. *The Old woman and the cow* is first and only novel with a female protagonist that was published in the year 1960. This novel raises a strong voice against the ill-treatment of women



in India and explores it through the example of Gauri obedient girl turning into an independent and confident modern women.

In his masterpiece *The old woman and the cow* the author very first time talk about the woman question, their oppression and suppression in the society. Through this novel author wants to put up some questions before us about the woman status and value in the present era. India is blessed land in all respects like tradition, politics, diversity and culture. In this blessed land we call upon woman as Goddess, Mother, friend, philosopher, guide and what not. But in the present era these are only the designation and titles given to the woman because it differs from the present scenario. Today we have witnessed a number of cases of woman exploitation and no one would bother about it. It means that we are becoming insensitive towards these issues and it's high time to take a step ahead to prevent these things. Through the example of Gauri author tries to depict the present situation of woman and how they can like Gauri fight against the age old traditions of woman exploitation and bring respect for herself as well as for the whole woman fraternity.

Research methodology has been decided after reading and rationalization of the data. Analytical and descriptive methodologies are used for the present study. *The old woman and the cow* has been used as primary data, while secondary data has been obtained from journals, websites, periodicals, magazines, theses, and research papers. The MLA 8 style of referencing has been used for citing the references.

### **Objectives**

1. To study Mulk Raj Anand's *The old woman and the cow* from a feminist point of view.
2. To examine female protagonist in Mulk Raj Anand's fiction.

### ***The old woman and the cow***

*The Old Woman and the Cow*, which is unique one among Mulk Raj Anand's novels in presenting a woman as a central character and in projecting a woman's point of view, reveals his ambivalent humanism in the treatment of the woman question. The story is set in the superstitious and orthodox area of the backward village Piplan kalan. The Gauri is the protagonist of the novel. She is a poor uneducated orphan girl who lived with her uncle Amru and aunt Laxmi in the village Piplan Kalan and Chhota Piplan in the small town of Hoshiarpur situated at the foothills of Himalaya. Her father and mother dies when she was very young. Her uncle believes she is inauspicious to the family. Amru is a greedy who have no emotions for Gauri. Gauri is seventeen year girl calm, decent, gentle, meek and obedient girl. Lakshmi likes Gauri and wishes to get married soon but she doesn't have enough money for her dowry. Amru her uncle was very greedy and don't want to spend single penny on Gauri. On Laxmi's insistence Amru tries to find suitable match for Gauri. Amru finds a suitable guy for Gauri in the form of Panchi who is also an orphan like Gauri. He is an independent farmer from Chhota Piplan who owns an acre and half of agricultural land and a pair of bull. He lives with his

uncle Molaram and aunt Kesari, the old woman. Kesari is childless and she loves Panchi like her mother in the absence of Molaram. Damodar is close friend of Panchi. Panchi is a strong young man who has patriarchal attitude. The expectation of Panchi about his wife, even before his marriage shows the general idea of a husband about his would-be. Even before marriage, Panchi had the traditional view of a husband that a wife should always be under the rule of her husband, "a girl whom he could fold in his arms at night and kick during the day, who would adorn his house and help him with the work on the land" (*The old woman and the cow pp.5*)

Gauri was so excited by her marriage as she feels that will change her life completely but her hopes broke down by her husband on the first night. As we know that Kesari was very possessive about Panchi so she considers Gauri as her competitor. Even her mother in law Kesari always rebukes her on everything which has gone wrong in the house and Gauri is expected to remain obedient like a cow.

In the tradition of Hindu cow is a sacred and divine animal. The metaphor of cow has been used in this novel to bring to the reader's notice the gentleness, the nobility, the obedience, the harmlessness and various other noble qualities which are found in a cow. Therefore, Panchi compares Gauri with sacred animal. The metaphors of 'cow' and 'holy bull' denote the dominant and dominated one. Ultimately the marriage ceremony is celebrated in full Punjabi tradition, although there were some arguments regarding dowry. Groom could not see the bride before she would reach home. As an innocent village girl, Gauri's conception of the relationship between married couples is broadly based on what she has experienced and what she has gotten from others. The said event in the novel proves that the knowledge of her heritage has influenced her: the fables of God and Goddesses, the stories of legends and speculative myths i.e. *Puranic kathas* and lives of saints. Therefore, she believes that her husband is her God and master even though he is harsh and violent to her. She believes that his heart to be won by giving love and affection.

Kesari the aunt of Panchi feels jealous about Gauri and tries to poison the Panchi's ears against her. She blames Gauri for the illness of bullocks and the failure of rain. At the same time Gauri gets pregnant, this again increases the jealousy of Kesari for Gauri as she is childless. The situation at home becomes so poisonous that Mola Ram decides to create a partition between the home and tells Panchi to live with in his part of the house. Panchi also believes that Gauri is the main cause for his misfortune so he ill-treats Gauri and tells her to go away from her house.

Helpless Gauri returns back to her uncle Amru and aunt Lakshmi. Her uncle blames her firstly for her parents' death and secondly for ruining her husband's house. He puts the idea of remarriage of Gauri though she is not divorced from her first husband. Her uncle and aunt sell her to Seth Jai Ram Das from where Dr. Mahendra rescues her and strongly rebukes Jai Ram Das for his misdeeds, he admits his fault and allows Gauri to go with Dr. Mahendra. Dr. Mahendra

takes her to the hospital where she tended the patient and earn her livelihood. In the hospital Dr. Batra tries to rape her but the patient saves her from him. During her struggle Gauri suffers a miscarriage. Then she again returned back to her husband. Kesari sends a midwife Rakhi to Panchi's house to check how Gauri suffered a miscarriage. Her only motive was to spread the rumours about Gauri and provoke Panchi against her. When Rakhi visits Panchi's house, Gauri didn't allow her to check in as she has been already checked and treated by Dr. Mahindra in the hospital. Rakhi feels offended and he tells Panchi that his wife doesn't want to touch her body as she has been checked by the male doctor in the town. This fills Panchi with anger towards Gauri. He confronts her and asks, " Tell me the truth, bitch ....what is the proof of your purity"? "you have cut my nose,bitch from PiplanKalan , what curse upon my fate prospered in my marriage with you, daughter of a whore!" Gauri is not the meek, weak,silent, subservient cow anymore. She has seen so much in her life, she has seen that if it is bad, there is good to in the world, she decides not to take anymore. When Panchi abuses her dead mother , she decides that it's enough and says, " If I am a curse on you, I will go away. And if you strike me again, I will hit you back." She then leaves Panchi's house and goes back to Dr. Mahindra's hospital to learn the skills of a nurse and earn her own living. Thus this story shows that education and employment are the things which helps the woman to claim her individuality.

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## **COMMUNALISM AND DISTINCT COMMUNITIES IN CONTEMPORARY INDIA**

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### **Abstract:**

As Communalism is the belief that because a group of people follow a particular religion they have, as a result, common social, political and economic interests. It is the belief that in India Hindus, Muslims, Christians and Sikhs from different and distinct communities which are independently and separately structure or consolidated : that all the followers of a religion share not only a community of religious interests but also common secular interests, that is, common economic, political, social and cultural interests : that Indian inevitably perceive such interests through the spectacles of the religious grouping and are bound to possess a sense of identity based on religion i.e. religion has to become the basis of their basic social identity and the determinant of their basic social relationship; that they possess the inherent tendency to act and function as a separate group or entity or unit in these fields, that they constitute separate 'organic wholes' or homogeneous and cohesive communities, especially in the political field; that each religious 'community' has its own separate history; that communal identify and division have always pervaded Indian society, though they may have been reinforced in modern times : that the religious 'community' has become the basis of the organisation of modern politics in India<sup>1</sup> and of the perception of economic, political and cultural issues by the Indian

people, that a 'real' Hindu or Muslim can belong only to a party of the community and cannot differ politically from other Hindus or Muslims; that all Hindus or Muslim must think alike in politics because they are Hindus or Muslims, that, in fact, each religious 'community' constitutes a homogeneous entity and even a distinct 'society' in itself that there is and can be no such thing as an Indian nation – India has been, is, and has to be, a mere 'confederation of religious communities.'

**Key Words:** communal identity, communalist, Indian society

**Introduction:**

The communalist assumes that the most meaningful distinction among the most meaningful distinction among the Indian people on social, cultural, economic and political issues is to be made on the basis of such units of religious communities. The Indian people can exist and act socially and protect their collective or corporate or non-individual interests only as members of religion – based communities. They never think, want feel or act in any other manner or category except as members of such homogeneous communities whose interests, outlook, way of life etc. are the same. In this sense, a communal riot represents the concentrated essence of this nation when the killing of any stray individual represents an back upon his 'community and defence of the killer's community.

Communalism is a serious threat to the integrity and economic development of the countries, which have diverse religious, communities and linguistic groups. It is an infectious disease and when its germs, sting the people of one community, it gets enraged and sheds the blood of the other. Such germs exist largely in regions, where different religious, caste, class, groups, fear the continuity of their specific social, religious and regional identity. This results in increasing mistrust among them. The word communal is derived from the word 'commune', striking the meaning of a feeling of oneness or consciousness or friendliness<sup>2</sup>.

But this word has been used in the Indian context in a worst derogatory sense. In India, the word "communal" means mistrust, hatred, rivalry etc. among the people of different religious. It is characterized by tension or conflict between culturally distinct, but geographically mixed communities.<sup>3</sup>

The term communalism has thus negative as well as positive connotations. In the right sense of the term, a religious person cannot be a

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<sup>1</sup> Bipan Chandra, *Communalism in India*, Har Anand Publications Pvt Ltd., New Delhi, p-15, 16

<sup>2</sup> Ratna Naidu, *Communal edges of plural society : India and Malaysia*, New Delhi : Vikas Publishing House, 1980, p-9

<sup>3</sup> S.L. Malhotra, *communalism in India : causes and cure*, a paper presented at a National Seminar on Gandhi and National Integration, 17<sup>th</sup>, 18<sup>th</sup> and 19<sup>th</sup> Oct. 1987, organized by Gandhi Samiti and Darshan Samiti, New Delhi and Saral Jhingran, *secularism in India*, New Delhi : Har Anand Publication, 1995, p. 147

communalist and a communalist, cannot be a religious, because every religion of the world preaches love, tolerance, mutual respect, and welfare of humanity. No doubt true dedication towards one's own religion does not generate mistrust or hatred towards other religions, but when the religious leaders, incite the feelings of its orthodox, illiterate and gullible devotees, such heinous tactics of the selfish leaders and resultant charged feelings of the followers, gain the terminology of communalism.<sup>4</sup>

#### **Rise of Muslim Communalism in India –**

During the later half of the 19<sup>th</sup> century, the British rule seemed to have adopted the sole aim of inciting communal feelings in India and thus encouraging disintegration facilitating their rule over Indian masses. When, during the beginning of the 18<sup>th</sup> century, the British emerged on the political scene of India, the Mughals held sway in India. The Mughals had conquered almost the whole of India and thus had proved themselves strong and successful administrators<sup>5</sup>. But by the beginning of the 18<sup>th</sup> century, the Mughal empire began to break up. Availing themselves of the opportunity, several local powers turned themselves into strong forces. The Marathas got success in setting up a big Maratha empire, the Sikhs also did not lag behind, they carved out a kingdom of their own in the North Western parts of India, many small Muslim states also came into existence in the various parts of India. Really, there was a scramble for power and everybody was trying his best to gain more and more of it. There was an atmosphere of complete political chaos everywhere. But the English and French East India companies which came to India with purely commercial purpose also became the participants in this game of political gains. The British East India Company proved more lucky and fortunate. After defeating their rivals the British began to conquer and annex the Indian states one by one and by the middle of the 19<sup>th</sup> century almost the whole of India was at their feet. As the British had snatched away the political power from the Muslim hands so the relations between the two became sour. For the Muslims, it was so difficult to target that before the British dethroned them, they were the rulers of India. The superiority complex which they had developed as a ruling race was making it difficult for them to reconcile themselves to their subordinate position under the British masters of India. In order to express their resentment towards the British, they maintained an attitude of aloofness from the British. They did not give them a helping hand in the administration and also refused to study their language. On the other hand, the British too, could never trust the Muslims. They were apprehensive of the Muslims that the latter would try to regain the rule they had once lost to them, and in fact, it was not untrue. Therefore, in the early years of their rule in India, the British looked upon Muslims as hostile to

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<sup>4</sup> Rasheeduddin Khan, "Communalism and secularism in Indian Politics", *Mainstream*, Vol XXV, No. 13, February, 1987, pp. 12-13

<sup>5</sup> Ravindra Kumar, *Problem of communalism in India*, Mittal Publication, 1990

their rule and so they began to oust Muslims from all positions of importance. “In the army their recruitment was limited.

In arts and crafts they were crippled and rendered helpless. The Muslims expressed their resentment against the British through Wahabi Movement (This movement began in Arabia towards the end of 18<sup>th</sup> century. It affected Indian Musalmans to a great extent. In the beginning, this was purely religious movement but soon adopting a revolutionary character, it began to preach hatred against the foreign rule. Undoubtedly, this movement played an important part in generating anti-British and communal feelings in Musalmans. Although the administration suppressed it ruthlessly, yet it paved the way for the outbreak of a powerful anti-British rising (that was really the First War of Independence against the British) during the years of 1857-58. The Muslims played an important role in this rising and the aged Mughal Emperor Bahadur Shah Zafar put himself at the head of the rebels. So it became the opinion of the British that the mutiny was mostly engineered by the Musalmans. To quote Sir Johan Kaye, “the Prime movers in the rebellion were the Musalmans and those Musalmans were undoubtedly Wahabis.” So the administration became even more hostile to the Muslims. The state of affairs continued upto 1870. Suddenly there came a decisive change in British outlook towards the Musalmans. During the uprising of 1857, it became crystal clear to the British masters that they would not be able to continue their rule over India if the two main communities i.e., the Hindus and the Musalmans continued on living in such a harmony as they had been then. Hence banking upon their all powerful diplomacy they decided to plunder the power of the Hindus and Musalmans, which they derived from their unity. Sir William Hunter’s work, “The Indian Musalmans” also contributed much in this respect. In this work Mr. Hunter emphasised upon the view that “the Muslims were too weak for (ww Hunter the India now Muslim Govt., Sprin) rebellion and it was expedient now to take them in to alliance rather than continue to antagonise them.” So the British changed their policy towards the Muslims thoroughly. Consequent upon the British adopting this policy of creating discord between the Hindus and the Muslims, it resulted into created a wide gulf and cleavage between these two communities and finally in the partition of the country with heavy loss of life and property. Many factors led to the rise of communalism in India, the following of which were of utmost importance :

- (a) British diplomacy : policy of divide and rule
- (b) Attitude of Sir Syed Ahmad Khan
- (c) Contribution of the British Bureaucracy
  - (i) Theodore Beck
  - (ii) Lord Curzon
  - (iii) Lord Minto

Research methodology is a way to systematically solve the research problem. It may be understood as a science of studying how research is done scientifically. In it we study the various steps that are generally adopted by a

researcher in studying his research problem along with the logic behind them. It is necessary for the researcher to know not only the research methods/technique but also the methodology. Researchers not only need to know how to develop certain indices or tests, how to calculate the mean, the mode, the median or the standard deviation or chi-square, how to apply particular research techniques, but they also need to know which of these methods or techniques, are relevant and which are not, and what would they mean and indicate and why. Researchers also need to understand the assumptions underlying various techniques<sup>6</sup> and they need to know the criteria by which they can decide that certain techniques and procedures will be applicable to certain problems and other will not. All this means that it is necessary for the researcher to design his methodology for his problem as the same may differ from problem to problem. For example, an architect, who designs a building has to consciously evaluate the basis of his decision, i.e. he has to evaluate why and on what basis he selects particular size, number and location of doors, windows and ventilators, uses particular materials and not others and the like. Similarly, in research the scientist has to expose the research decisions to evaluation before they are implemented. He has to specify very clearly and precisely what decisions he selects and why he selects them so that they can be evaluated by others also. From what has been stated above, we can say that research methodology has many dimensions and research methods to constitute a part of the research methodology. The scope of research methodology is wider than that of research methods. Thus, when we talk of research methodology, we not only talk of the research methods but also consider the logic behind the methods we use in the context of our research study and explain why we are using a particular method or technique and why we are not using others so that research results are capable of being evaluated either by the researcher himself or by others. Why a research study has been undertaken, how the research problem has been defined in what way and why the hypothesis has been formulated, what data have been collected and what particular method has been adopted, why particular technique of analysing data has been used and a host of similar other questions are usually answered when we talk of research methodology concerning a research problem or study.

Nationalism is a political phenomenon that can exist in many forms, it is subject to several interpretations and is carried on by distinct agents. According to Kellas, in international relations nationalism<sup>7</sup> has come up –

- as a cause of conflict,
- as a source of opposition to the existing state system,

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<sup>6</sup> C.R. Kothari, *Research Methodology Methods and techniques*, New Age International (P) Limited Publishers, 2004

<sup>7</sup> James G. Kellas, *the politics of Nationalism and Ethnicity*, 2<sup>nd</sup> ed. (New York, NT : St. Martin's Press Inc., 1998, p-43



- as opposition to international or supranational institutions and cooperation.
- and as a determinant of a state's power in international affairs.

However, on a more specific approach, nationalism has been used in forms that suggest the creation and preservation of a nation. In this respect Smith has distinguished five ways in which nationalism is used<sup>8</sup> :

- the whole process of forming and maintaining nations,
- the consciousness of belonging to the nation,
- a language or symbolism of the nation
- an ideology (including the cultural doctrine of nations)
- a social and political movement to achieve goals of the nation and realize the national will.

### **Religion and Nationalism**

'Religion' and 'Nationalism' have long been contested terms. Both terms – on almost any understanding – designate large and multi dimensional fields of phenomena. Given the lack of agreement on what we are talking about when we talk about religion, or nationalism, it is no surprise that the one encounters seemingly antithetical assertions about the relation between the two – for example that nationalism is intrinsically secular<sup>9</sup>, and that it is intrinsically religious, that nationalism emerged from the decline of religion, and that it emerged in a period of intensified religious feeling, since both 'nationalism' and 'religion' can designate a whole world of different things, few statements about nationalism per se or religion per se, or the relation between the two, are likely to be tenable, interesting, or even meaningful : a more differentiated analytical strategy is required. Rather than ask what the relation between religion and nationalism is a question too blunt to yield interesting answers – I seek in this paper to specify how that relation can fruitfully be studied. Building on the literature produced by a recent surge of interest in the topic, I delineate, develop and critically engage four distinct ways of studying the connection between religion and nationalism.

The first is to treat religion and nationalism along with ethnicity and race, as analogous phenomena. The second is to specify ways in which religion helps explain things about nationalism – its origin, its power, or its distinctive character in particular cases. The third is to treat religion as part of nationalism, and to specify modes of interpenetration and intertwining. The fourth is to posit a distinctively religious form of nationalism.<sup>10</sup>

### **Nationalism in India, and its main phases**

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<sup>8</sup> Anthony D. Smith, *National Identity* (London : Penguin, 1991), 72 quoted in Umut Ozkirimli, *Theories of Nationalism* (New York, NY : St. Martin Press, 2000), 181

<sup>9</sup> Hutchison William R and Hartmut Lehmann (eds.) 1994, *Many are chosen : Divine Election and Western Nationalisms* Mainneapolis : Fortress Press

<sup>10</sup> Hayes, Carlton J.H. 1926. *Essays on Nationalism*, New York : The Macmillan company

Indian nationalism passed through various phases of development. As it advanced from one phase to another its social basis broadened, its objective became more clearly defined and bold, and its forms of expression more varied. As a result of the impact of forces of Indian and world development, increasing strata of the Indian people evolved a national consciousness and outlook and were drawn into the orbit of the nationalist movement. This national awakening found expression in various spheres of national life, social, political and cultural.<sup>11</sup>

#### **First Phase :**

The first phase of Indian nationalism in the early 19<sup>th</sup> century was dominated by those who had first come in contact with British education in Calcutta and Bombay.<sup>12</sup>

In its very first phase, Indian nationalism had a very narrow social basis. The intelligentsia who were the products of the modern education imparted in the new educational institutions<sup>13</sup>, established by the British in India in the first decades of the 19<sup>th</sup> century, and who had studied western culture and greatly assimilated its democratic and nationalist ideas, formed the first stratum of the Indian society to develop a national consciousness and aspirations. Raja Ram Mohan Roy and his group of enlightened Indians were pioneers of Indian nationalism.<sup>14</sup> They were the exponents of the Indian nation which they propagated among the people. They initiated socio-reform and religio-reform movements which represented endeavours to remould the Indian society and religion in the spirit of the new principle of democracy, rationalism and nationalism. In fact, these movements were the expression of the rising national democratic consciousness among a section of the Indian people. These founders and first fighters of Indian nationalism stood up for democratic rights, such as the freedom of the press, and set forth demands like the right of the nation to have a voice in the administration of the country.

#### **Second Phase –**

After 1870, when famines and agrarian unrest, trouble between landlords and tenants, between indebted peasants and money lenders, the agitation for jobs in the civil service, the criticism of British revenue policy in India, the charges of exploitation and of wasteful expenditure on railways and frontier was provided ample scope for nationalist criticism.<sup>15</sup> The economic changes which had been brought about by several decades of stable British rule now showed their cumulative effect. The pressure on the land had increased and landlords who had to treat their tenants leniently in earlier times

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<sup>11</sup> A.R. Desai, social background of Indian Nationalism, Popular Prakarshan, Bombay, 1966, p-408

<sup>12</sup> Dietmak Rothermund, The phases of Indian Nationalism, Nachiketa Publications Limited, Bombay, 1970, p-14

<sup>13</sup> A.R. Desai, pp. 409

<sup>14</sup> Graham G.F.I., The life and works of Sir Sayed Ahmed, 1909

<sup>15</sup> Deitmak Rothermund, p-17 and A.R. Desai, p-49, 10

when cultivators were scarce, could now enhance for the land. Monetization and better communications encourage the export of food grains and the depletion of stores would cause famines in bad years.<sup>16</sup> The first phase extended till 1885 and culminated in the rise of the Indian National Congress in that year the second phase roughly covered the period from 1885 to 1905. The liberal intelligentsia who were at the helm of the Congress was the leaders of the Indian nationalist movement during the second phase. Their ideology and methods determined the programme and forms of the movements which reflected the interests of the development of the new bourgeoisie society in India. The social basis of this movement was extended during this period to the educated middle class which, by the end of the 19<sup>th</sup> century had appreciably grown as a result of the expansion of modern education, and to go a section of the merchant class which had developed during this period as a result of the growth of Indian and international trade. Modern industries also grew steadily during this period as a result of which the class of industrialists emerged and began to gain strength. They started orienting towards the Congress which adopted the programme of industrialization of the country and in 1905 organized actively the Swadeshi Campaign. The Indian National Congress under the leadership of the Liberals, mainly voiced the demands of the educated classes and the trading bourgeoisie such as the Indianization of services, the association of the Indians with the administrative machinery of the state, the stoppage of economic drain and others formulated in the resolutions of the Indian National Congress. It also set forth such democratic demands as those of representative institutions and civil liberties. Its method of struggle dominated by liberal Congress was principally constitutional agitation, effective argument, and traditions of the British people. Increasing unemployment among the educated middle class youths due to the inability of the social and state apparatus to incorporate them and further, economic misery among the people due to devastating epidemics and famines at the close of the 19<sup>th</sup> century, created favourable conditions for the growth of the influence of the new group, the extremists. Various unpopular measures during the viceroyalty of Lord Curzon, such as the Indian Universities Act and the partition of Bengal.

further estranged the people from the government and made the politically conscious middle class rally round the extremists who possessed such capable and self-sacrificed leaders as Tilak, Aurobindo Ghose, B.C. Pal and Lala Lajpat Rai.<sup>17</sup> By 1905 even some of the Liberals began to lose faith in the British government. However, they did not renounce their political philosophy and methodology of struggle. Political discontent during the second phase, also expresses itself in the growth of the terrorist movement. A small section of nationalist youths organized themselves in terrorist banks and

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<sup>16</sup> A.R. Desai, p.409

<sup>17</sup> Tilak quoted by Buch (7) p -28, B.C. Pal quoted by Buch (2) p-103, A.R. Desai, p-308

relied upon such methods as assassination of individual officials and sometimes fomenting of mutinies in the army for achieving political freedom.

### **Third Phase –**

The militant nationalists drew inspiration from India's past, invoked the great episodes in the history of the Indian people, and tried to infuse national pride and self-respect among them. They criticized the idealizing of western and specially British culture by the Liberals as cultural capitulation to the British rulers.<sup>18</sup> The militant nationalists asserted that this would only engender an inferiority complex among the Indians and suppress their national pride and self-confidence so vital to the struggle for freedom. The militant nationalist revived the memories of the vedic past of the Hindus, the great phase of the reigns of Ashoka and Chandragupta, the heroic deeds of Rana Pratap and Shivaji, the epic patriotism of Laxmibai, the Queen of Jhansi and leader of the national revolt of 1857.

During the third phase, the Indian National Movement became militant and challenging and acquired a wider social basis by the inclusion of sections of the lower-middle class. The agitation for Home Rule during wartime further strengthened the political consciousness of the people. It was during this phase that sections of upper class Muslims developed political consciousness and founded their all India political organization in 1906, the Muslim League. Due to a number of reasons, the rising political consciousness of the Muslim upper and educated middle class addressed more the issues pertaining to Muslims of the country.

### **Fourth Phase –**

The fourth phase in the evolution of the Indian nationalist movement commenced from 1918 and extended roughly up to the Civil Disobedience Movement of 1930-4, One striking development during this phase was that the nationalist movement gained a broad mass basis and added to its arsenal the weapon of direct mass action. The nationalist movement, which was hitherto restricted mainly to upper and middle class, further extended, during this phase, to section of the Indian masses. There were a number of factors which brought about national awakening among the Indian masses during the years immediately succeeding the war. The post-war economic crisis, the disillusionment about the government promises, and the increased repression by the state, had seriously affected the people including the peasantry and the working class and they were in a state of great ferment. The great events in the international world such as, a number of democratic revolutions in European countries and the socialist revolution in Russia had deeply stirred the consciousness of the Indian people the home rule agitation during wartime also had the effect of intensifying and extending political consciousness among the Indian people. The treaty of serves had offended the Indian Muslims also creating thereby the pre-condition for a united nationalist mass movement. The Indian capitalist who had become economically stronger during the war as

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<sup>18</sup> B.D. Pal quoted by Buch (2) p.103, A.R. Desai p.308

a result of industrial expansion, also, more actively than before supported the Indian National congress and the N.C.O. movement started by the.

Under Dyarchy, the department of education was transferred to the control of Indian Ministers in 1921. Now the Provincial governments had greatest freedom to adopt and implement programmes of educational expansion. There was, as a result of this, an appreciable growth in the spread of education after 1921.<sup>19</sup> Limitations of financial resources, however, soon restricted this growth. This discontinuance of specific grants to education sanctioned by the Government of India from 1901-21 reinforced by the economic difficulties born of the world economic depression made it difficult to carry through big schemes of educational extension difficult. There was however, a steady expansion of education between 1921 and 1937. The following figures portray this growth.

**Statistics of Education 1921-22 and 1936-37**

<b>Type of Institution 1936-37</b>	<b>No. of Institutions</b>		<b>No. of Scholars 1921-22</b>
	<b>1921-22</b>	<b>1936-37</b>	
Universities (9,697)	10	15	Figure not available
Arts College (86,273)	165	271	45,418
Professional Colleges (20,645)	64	75	13,662
Secondary Schools (22,87,872)	7,530	13,056	11,06,803
Primary Schools (1,02,24,288)	1,55,017	1,92,244	61,09,752
Special Schools (2,59,269)	3,344	5,647	1,20,925
Total for recognized Institutions (1,28,88,044)	1,66,130	2,11,308	73,96,560
Unrecognized Institutions (5,01,530)	16,322	16,647	4,22,165
Grand Total (1,33,89,574)	1,82,452	2,27,955	78,18,725

(The above figures are for British India excluding Burma) In addition to the Indian control of the Department of Education, there were other factors which explain the expansion of education. The tremendous social and political awakening among the people during this period was one among these factors.

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<sup>19</sup> Report of the Hartog committee, p-31 and Quinquennial Review of the Progress of Education in India, 1927-32, Vol.-I, p-3 and A.R. Desai, p-139

The post non-co-operation period witnessed another development of increasingly great significance in the history of Indian nationalist movement.<sup>20</sup> It was the growth of socialist and communist groups and the rise of independent economic and political class organizations of the working class in the country. The civil disobedience campaign of 1930-32 which was inaugurated by Gandhi's famous salt March recruited the younger generation of many groups who had not so far participated in nationalist politics<sup>21</sup>, as for instance, the non-Brahmans of Madras and Maharashtra. It also highlighted the problem of untouchability, and Gandhi's epic fast in 1932 demonstrated that nationalism and untouchability were incompatible. The principal gains to the Indian nationalist movement during this phase were the acquisition of a mass basis, the definition<sup>22</sup> of its goal as independence the entry of a section of the working class into the movement growth of various youth and Independence Leagues, and the wider participations of peasants in the movement. The factors which had retarding influence on the movement were mainly, the combining of religion with politics by Gandhi with the result that the national consciousness was befogged and national movement confused : the increased grip of the capitalists over the congress organization and the resultant modulation of its programme and policies to serve their sectional interest at the expense of national advance; and the accentuation of communal feelings.

#### **Fifth Phase –**

The next phase covers the period from 1934 to 1939, the year of the outbreak of World War II. There were a number of new developments during this period. A section of congressmen lost their confidence in the ideology, programmes and methods of Gandhi and formed the congress Socialist Party<sup>23</sup>, which stood for the organization of the workers and peasant on class lines, and making them the motive force of the nationalist movement. The party however, remained heterogenous, being composed of groups who broke from Gandhism in varying degrees and having a petti-bourgeois social basis. There also grew up other dissident tendencies from Gandhism like the forward bloc led by Subhash Bose. Another development was the steady growth of the movements of the depressed classes. The Muslim League also, organizationally and politically, grew stronger in the final years of this period. Further, a number of other Muslim organizations, both of nationalist and communal political hues, also sprang up. The rapid growth of the communist party increasingly spreading its influence among students, workers and kisans also was another significant development. The rapid growth of the peasant movement was one of the striking developments during this period. Larger and larger sections of peasantry developed national and class consciousness.

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<sup>20</sup> Quoted Joan Beauchamp, p.185 and A.R. Desai p.334

<sup>21</sup> Dietmak Rothermud, p. 23 and A.R. Desai, p10

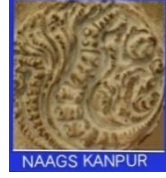
<sup>22</sup> A.R. Desai, p-413

<sup>23</sup> A.R. desai, p-414

Further, they began to evolve their own class organizations, class leadership, programmes, slogans and flag. The All India Kisan Sabha, the organization of the conscious section of the Indian peasantry, formulated for its objective the Socialist State of India. It organized independent struggles of the Kisans and joined the nationalist movement as an independent unit.

**Conclusion:**

Remarkable development during this phase was the growth of the democratic struggle of the people of the Indian states with a programme of demands such as the abolition of state monopoly, representative institutions, civil liberties and others. A struggle, increasingly sharpening went on among the nationalist movement classes within the nationalist movement for the hegemony of the movement. The political groups representing workers, Kisans and left sections of the middle classes were striving more and more as they gathered more political consciousness and independent organizational strength, to influence the programme which had hitherto been appreciable controlled by the capitalist class. The awakened nationalities were also pressing more and more vigorously their demands for the removal of the obstacles which thwarted their free and full development.



## जैन आगम ग्रन्थ उत्तराध्ययनसूत्र में प्रतिबिम्बित विधिक संरचना

डॉ० नवल किशोर मिश्रा

विधि संकाय

काशी हिंदू विश्वविद्यालय

वाराणसी

मानव समाज की समस्त सामाजिक संस्थाओं में परिवार आधारभूत एवं सर्वव्यापी सामाजिक संस्था है। परिवार मानव जीवन की पूर्णतः की आधारभूत इकाई रहा है। कुल या परिवार व्यक्ति के समस्त क्रियाकलापों का केन्द्र था तथा समाज ऐसे परिवारों का समूह था। ये परिवार छोटे-बड़े सभी प्रकार होते थे। सामान्य रूप से एक परिवार में माता-पिता, पुत्र एवं पुत्र-वधुएं रहा करती थीं। किसी-किसी परिवार में अन्य सम्बन्धीजन भी रहा करते थे।<sup>1</sup> इन सभी परिवारों में मुख्य रूप से पुरुष शासक होता था और नारी शासित। पारिवारिक व्यवस्था के अन्तर्गत परिवार के सभी सदस्य को एक ही घर में रहने, एक ही रसोई का भोजन करने तथा सम्पत्ति का उपभोग सम्मिलित रूप से करने की मान्यता थी। इन सदस्यों की भौतिक एवं आध्यात्मिक सभी वस्तुओं में समान भागीदारी थी। व्यक्ति से अपेक्षा की जाती थी कि वह परिवार में रहता हुआ अपने और अन्य बन्धु-बान्धवों अर्थात् सबके लिए समान लाभ की इच्छा से किए जाने वाले कर्म का निष्पादन करे।<sup>2</sup> सामान्य रूप से विभिन्न कुलों में रहने वाले सदस्यों को भिन्न-भिन्न कुल, परिवार, वंश या जाति का सूचक माना जाता था। जैन सूत्रों में अनेक बार<sup>3</sup> व्यक्ति के उत्तम मातृपक्ष तथा पितृपक्ष का सम्बोधन प्राप्त होता है। परिवार के सभी सदस्यों को नाभि के द्वारा (नालबद्ध) सम्बन्धित बताते हुए उन्हें परस्पर रक्त-सम्बन्धी कहा गया है।<sup>4</sup> इसके साथ ही परिवार के मुख्य सदस्यों (माता-पिता, भाई-बहन, पुत्र-पुत्री) के अतिरिक्त अन्य सोलह सदस्यों को एक ही रक्त से सम्बन्धित होने की बात कही गई है।<sup>5</sup> विपाकसूत्र<sup>6</sup> में लघु माताओं (चाची), लघु पिताओं (चाचा), महापिताओं (पिता के ज्येष्ठ भ्राता/ताऊ), महामाताओं (ताई), पुत्रों, पुत्र-वधुओं, जामाताओं, लड़कियों, नप्ताओं (पौत्रों एवं दौहित्रों), लड़के और लड़कियों की पुत्रियों (पौत्रियों एवं दौहित्रियों), नप्तृ का पतियों (पौत्रियों एवं दौहित्रियों के पतियों), पिता की बहनों के पतियों (फूफा), पिता की बहनों (बुआ), माता की बहनों (मौसियों), माता की बहनों के पतियों (मौसा), मामा एवं उनकी स्त्रियों (मामी) तथा मित्रों, स्वजन सम्बन्धियों और परिवार समेत कुल अट्टारह सम्बन्धों का उल्लेख है। जैन ग्रन्थों में दो तरह के परिवारों की जानकारी मिलती है। व्यक्ति के पूर्व परिचितों अथवा पूर्व पारिवारिक जनों



में माता-पिता आदि सम्बन्धीजन आते हैं, जबकि परिचितों में सास-ससुर आदि सम्मिलित हैं।<sup>7</sup> सम्मिलित अथवा संयुक्त परिवार में गृहपति उसकी पत्नी, बहन, पुत्र, पुत्री, पुत्रवधू, धायमाता, दास-दासी, नौकर-नौकरानी आदि एक साथ रहते थे।

जैन ग्रन्थों में उल्लिखित परिवार में माता-पिता का स्थान सर्वोपरि होता था। माता-पिता तथा पुत्रों में परस्पर प्रेमपूर्ण सम्बन्ध होते थे। जिस प्रकार पुत्र अपने पिता की सेवा करता था तथा उसके लिए त्याग एवं उत्सर्ग को तैयार रहता था, ठीक उसी प्रकार पिता भी सबका पालन-पोषण करता था तथा पुत्र की रक्षा करने के लिए सर्वस्व न्यौछावर करने को तैयार रहता था।<sup>9</sup> वृद्धावस्था के आने पर वह अपना भार पुत्र को सौंप देता था। माता के लिए पुत्र अत्यन्त प्रिय होता था।<sup>10</sup> अतः जब पुत्र दीक्षा लेने लगता था तो माता-पिता बहुत दुःखी होते थे। ऐसे समय कभी-कभी पुत्र के साथ माता-पिता भी दीक्षा ले लेते थे। माता-पिता की दृष्टि में पुत्र से ही घर की शोभा थी। उत्तराध्ययनसूत्र में उल्लेख है कि भृगु पुरोहित के जब दोनों पुत्र दीक्षा लेने लगते हैं तो प्रथम वह उन्हें सांसारिक भोगों के प्रति प्रलोभित करता है कि-‘जिस प्रकार वृक्ष शाखाओं से ही सुन्दर लगते हैं, इनके कट जाने पर केवल टूट रह जाते हैं, पंखों से रहित पक्षी, युद्ध में सेना से रहित राजा तथा जलपोत पर धनरहित व्यापारी जैसे-असहाय हो जाता है, वैसे ही पुत्र के बिना पिता असहाय हो जाता है। अतः मेरा घर में रहना उचित नहीं है।’<sup>11</sup> इस प्रकार जब माता पुत्र एवं पति को दीक्षित होते देखती थी तो कभी-कभी वह स्वयं दीक्षित हो जाती थी क्योंकि नारी के लिए घर की शोभा पति और पुत्र से ही थी।<sup>12</sup> पुत्रों के लिए पितृऋण और गुरुऋण मुक्त होना कठिन था। इस परिप्रेक्ष्य में यह मान्यता थी कि यदि पुत्र अपने माता-पिता को स्नान कराए, तेलों एवं उबटनों से उनकी सेवा करे, विविध व्यंजन उपलब्ध कराए तथा जीवन-पर्यन्त उन्हें अपने कन्धों पर धारण करके चले, तब भी वह अपने माता-पिता के उपकार का बदला चुकाने में असमर्थ रहता है।<sup>13</sup> जैन ग्रन्थों में हमें तमाम ऐसे विवरण प्राप्त होते हैं जब निःसन्तान माता-पिता ने सन्तान की प्राप्ति हेतु अनेक देवी, देवताओं की पूजा-अर्चना किया था।<sup>14</sup> इसके पीछे सम्भवतः यह धारणा थी कि जिसको पुत्र नहीं होता, उसकी गति नहीं होती है, ऐसा वेदों में पारगामी कहते हैं।<sup>15</sup> उत्तराध्ययनसूत्र में पुत्रों के प्रकार के अन्तर्गत औरस पुत्र का भी उल्लेख मिलता है।<sup>16</sup>

प्रायः भाइयों एवं बहनों में अटूट प्रेम होता था। जैन सूत्रों में ऐसे तमाम उदाहरण उपलब्ध हैं जिससे यह स्पष्ट होता है कि सामाजिक दृष्टि में अग्रज (भाई) को अनुजा (बहन) के प्रति वैसे ही उत्तरदायित्व का पालन करना पड़ता था, जैसे-पिता अपनी पुत्री के प्रति करता था। इसलिए प्रव्रज्या हेतु उद्यत भाई को बहन के विवाह तथा परिवार की जिम्मेदारियों का स्मरण कराकर प्रव्रज्या रोकने का प्रयास किया जाता था।<sup>17</sup> बड़ी बहन के प्रति छोटे भाई को अपने उत्तरदायित्व का पालन करना पड़ता था। ज्ञाताधर्मकथांग सूत्र में उपलब्ध विवरण से ज्ञात होता है कि छोटा भाई अपनी बड़ी बहन के चित्र को ही देखकर लज्जा का अनुभव करता है और उसके समक्ष श्रद्धा के वशीभूत हो नतमस्तक हो जाता था।<sup>18</sup> भाई-बहनों में चिरस्थायी प्रेम होता था। उत्तराध्ययनसूत्र में चित्र और सम्भूत नाम के दो भाई, पांच जन्मों तक साथ-साथ पैदा होने के बाद छठे पुनर्जन्म में अपने-अपने कर्मों के अनुसार पृथक्-पृथक् जन्म लेते हैं। उनमें से एक भाई को जाति स्मरण (पूर्व जन्म का ज्ञान) से अपने पूर्वभव का ज्ञान होता है तो वह एक दूसरे की खोज के लिए प्रयत्न करता है तथा उसे भी अपने ही सम्मान उच्च पद देना चाहता है।<sup>19</sup> जयघोष मुनि अपने भाई विजयघोष के कल्याण के लिए उसे सदुपदेश देकर सन्मार्ग में स्थित करता है।<sup>20</sup>

जैन आगम ग्रन्थों में हमें पारिवारिक सदस्यों के साथ मित्र, जाति, निजक, स्वजन, सम्बन्धी परिजनों के रहने के उल्लेख प्राप्त होते हैं।<sup>21</sup> इन सम्बन्धियों और मित्रों को विभिन्न समारोहों के आयोजन के समय आमंत्रित कर इनका सम्मान तथा सत्कार किया जाता था। उन्हें विविध भोज्य पदार्थों एवं व्यंजनों को समर्पित किया जाता था।<sup>22</sup> मित्रों के मध्य परस्पर अनुराग के सन्दर्भ में ऐसे मित्रों के उदाहरण प्राप्त होते हैं जो एक साथ जन्म लिए थे, पले तथा बड़े हुए थे। इसके अतिरिक्त वे एक दूसरे की इच्छा का अनुसरण करते थे तथा उसे पूरा करने का प्रयास करते थे।<sup>23</sup> उत्तराध्ययनसूत्र में सन्मित्रों से युक्त व्यक्ति को यशस्वी कहा गया है।<sup>24</sup> परिवार में अतिथि के आगमन पर पर्याप्त सम्मान प्रकट किया जाता था और उनकी विधिवत सेवा की जाती थी।

इन सबके अतिरिक्त समाज में दास-दासियों तथा प्रायः सम्पन्न परिवारों में नवजात शिशुओं के पालन-पोषण के लिए दाइयों की नियुक्ति की जाती थी। जैन सूत्रों में राज-परिवार में विविध देशों से लाई गई दासियां जिन्हें पांच कोटियों में बांटा गया था—क्षीरधात्री (क्षीर धाइए), मण्डन धात्री (मंडन धाइए), भज्जन धात्री (भज्जन धाइए), अंकधात्री एवं क्रीड़ायन धात्री (कीलवण धाइए) उल्लेखनीय हैं। ये दाइयां बच्चे को दूध पिलाने से लेकर स्नान आदि कराती थीं।<sup>25</sup>

वर्ण व्यवस्था प्राचीन भारतीय समाज का मेरुदण्ड था। ज्ञान, पराक्रम, समृद्धि और सेवा इन चारों का गहरा सम्बन्ध है। मानव शरीर में भी इन चारों को प्रकृति ने महत्वपूर्ण स्थान दिया है, ज्ञान का सम्बन्ध सिर से है, पराक्रम का सम्बन्ध भुजाओं से, समृद्धि का सम्बन्ध उदर से और सेवा का सम्बन्ध पैरों से है। इस वर्ण व्यवस्था का प्रायोगिक उपयोग भारतीय संस्कृति में मान्य है। चातुर्वर्ण्य की उत्पत्ति के विषय में हमें सर्वप्रथम प्रमाण ऋग्वेद के पुरुष सूक्त से मिलता है, जहां परमपुरुष के मुख से ब्राह्मण, भुजाओं से क्षत्रिय, जांघों से वैश्य और पैरों से शूद्र की उत्पत्ति माना गया है।

जैन ग्रन्थों में वर्णित उस समय आर्य और अनार्य थे और ब्राह्मण, क्षत्रिय, वैश्य तथा शूद्र के भेद से चार वर्ण थे। वैदिक साहित्य के अनुसार आर्य विजेता तथा गौर वर्ण के थे परन्तु अनार्य उनके अधीन तथा कृष्ण वर्ण के थे।<sup>26</sup> इस तरह उनमें शारीरिक रूप का भेद था। उत्तराध्ययनसूत्र में भी ब्राह्मणों की कुछ इसी प्रकार की धारणा का उल्लेख मिलता है। अतः हरिकेशि मुनि को कुरूप देखकर कतिपय लोग उनका निरादर करते थे।<sup>27</sup> इस प्रकार की धारणा के विरोध में ग्रन्थ में सदाचारी को आर्य और सदाचार से हीन को अनार्य मानकर जैन धर्म को आर्य धर्म, तथा हिंसादि में प्रवृत्त ब्राह्मणों को अनार्य कहा गया है।<sup>28</sup> जातिवाद के विरोध में कर्मणा जातिवाद की स्थापना करते हुए कहा गया है कि मनुष्य अपने 'कर्म से ब्राह्मण, कर्म से क्षत्रिय, कर्म से वैश्य तथा कर्म से शूद्र होता है। जंगल में रहने से मुनि और कुश-चीवर धारण करने से तपस्वी नहीं होता बल्कि समता ब्रह्मचर्य से ब्राह्मण, ज्ञान से मुनि तथा तप करने से तपस्वी होता है,<sup>30</sup> इस तरह जन्मना जातिवाद एवं वर्णवाद के प्रचार का विरोध में जैन तथा बौद्ध<sup>31</sup> धर्मानुयायियों का मुख्य उद्देश्य रहा है। जैन परम्परा उस काल तक वर्ण व्यवस्था को महत्व नहीं देता था अपितु उसे अस्वीकार ही करता था। जैन महापुराण में उल्लेख मिलता है कि भगवान ऋषभदेव ने लोगों को सलाह दी कि वे अपनी जीविका इन निम्नलिखित छः पेशों के द्वारा अर्जित करें—तलवार, कलम, कृषि, कला और शास्त्रज्ञान और व्यापार। भगवान ऋषभदेव ने पहले तीन वर्णों की स्थापना की, जिनके नाम हैं—क्षत्रिय, वणिक और शूद्र। जो अपने गुण और कर्म के आधार पर निर्मित किए गए हैं। ऋषभदेव के उपरान्त इनके पुत्र भरत ने ब्राह्मण वर्ण का निर्माण किया है। ये लोग धार्मिक थे। अध्ययन और अध्यापन करते थे, यज्ञ करते थे और दान लेते थे।<sup>31</sup>

महापुराण द्वारा दी गई व्याख्या यद्यपि ब्राह्मण वर्ण व्यवस्था के विरुद्ध जाती है लेकिन इस विवरण में भी जाति प्रथा की भावना वैसी ही विद्यमान है, जैसा अन्य ब्राह्मण ग्रन्थों में मिलता है।<sup>32</sup> यह वस्तुतः ब्राह्मण परम्परा का प्रभाव था कि जैन परम्परा ने उसे प्रकारान्तर से स्वीकार कर लिया था। महापुराण के इस उल्लेख का समर्थन गीता से भी होता है, जहाँ भगवान कृष्ण ने अर्जुन को समझाते हुए इस प्रकार कहते हैं कि चातुर्वर्ण्य की सृष्टि मेरे द्वारा गुण और कर्म के आधार पर की गई है।<sup>33</sup> इस प्रकार कहा जा सकता है कि अपने प्रारम्भिक अवस्था में वर्ण व्यवस्था का आधार सामाजिक अन्तर पर अवलम्बित था। किसी भी व्यक्ति की योग्यतानुसार जीविकोपार्जन करने हेतु पेशे का चयन करने और अपना सामाजिक स्तर उन्नत करने के मार्ग में जातीय बन्धन विशेष अवरोध उत्पन्न नहीं करता था लेकिन कालान्तर में यह व्यवस्था जन्म पर अवलम्बित हो गई जिसके परिणामस्वरूप ग्रन्थों में विभिन्न वर्णों की प्रतिष्ठा तथा उनके निश्चित कर्तव्यों को रखा जा सकता है। इसके अतिरिक्त विभिन्न पेशे का चयन करने तथा मिश्रण के फलस्वरूप समाज में उपर्युक्त चार वर्णों के अतिरिक्त अन्य अनेक पेशेवर जातियाँ तथा मिश्रित एवं वर्ण संकर जातियाँ उत्पन्न हो गईं।<sup>34</sup> जैन ग्रन्थों में वर्ण तथा जाति विषयक तथ्यों का विवरण निम्नलिखित क्रम में है<sup>35</sup>—(1) ब्राह्मण (माहण), (2) क्षत्रिय (खत्तिय), (3) वैश्य (बइस्स), (4) शूद्र (सुद्द) एवं पेशेवर जातियाँ (निम्न पेशेवर, घृणिता एवं अस्पृश्य तथा हिंसक पेशेवर जातियाँ, सिल्पिणों, मिलक्खूणि)।

जैन सूत्रों में यद्यपि ब्राह्मण वर्ण के व्यक्ति को क्षत्रिय तथा श्रमण की अपेक्षा हीन बताया गया है और इसी के सापेक्ष जैन तीर्थकरों को प्रायः ब्राह्मणेत्तर कुल का निर्दिष्ट किया गया है।<sup>36</sup> तीर्थजों को ब्राह्मणों के गर्भ से क्षत्रियाणी के गर्भ में जाने का भी प्रमाण मिलता है। ब्राह्मणों से जैन भिक्षुओं को परिवर्तित सम्बन्ध नहीं रखने तथा घृणापूर्वक उन्हें धिज्जाई (धिक जाति अथवा निन्दित जाति) से सम्बोधित करने के उल्लेख प्राप्त होते हैं। यहाँ यह भी उल्लिखित है कि इनके परम्परा वैमनस्य के चलते माहनों (ब्राह्मणों) और निग्रन्थों (श्रमणों) को एक साथ चलते नहीं देखा जा सकता था।<sup>37</sup> जैन ग्रन्थों में ब्राह्मणों को बुभुक्षा—प्रधान कहा गया है। ग्रन्थ में ब्राह्मणों को संसार में केवल वाणी का भार वहन करने वाले तथा वेदों को पढ़कर भी उसका सम्यक् अर्थ न जानने वाले पदों से सम्बोधित किया गया है।<sup>40</sup> यज्ञ करने वाले ऐसे पापिष्ठ ब्राह्मणों का वर्णन मिलता है, जो राज्य एवं बल की बुद्धि का बहाना लेकर प्रतिदिन चातुर्वर्ण्य के एक-एक बालक को पकड़वाकर उनके मांसपिण्डों से शांति होम करते थे। इतना ही नहीं संवत्सर वर्ष में वह सोलह-सोलह बालकों की तथा युद्ध के समय एक सौ अस्सी बालकों की हत्या करवाता था और उनके मांसपिण्डों से होम करता था।<sup>39</sup> इसके अतिरिक्त व्यभिचारी ब्राह्मणों का उल्लेख करते हुए कहा गया है कि राजपुरोहित पद को प्राप्त करने के बाद भी इनके द्वारा व्यभिचार में संल्लीन रहने पर राजा द्वारा इनकी हत्या करवा दी जाती थी।<sup>40</sup> इस प्रकार सदाचारविहीन ब्राह्मणों की निन्दा करते हुए कहा गया है कि वे ही पुण्य क्षेत्र हैं, जो ब्राह्मण जाति और विद्या से सम्पन्न हैं और जिनमें क्रोध, मान, हिंसा, झूठ, चोरी और परिग्रह का समावेश है, वे ब्राह्मण जाति और विद्या से विहीन पाप क्षेत्र हैं।

उपर्युक्त वर्णन के अनुसार हम ब्राह्मणों के एक ऐसे ही वर्ग की झलक देख सकते हैं जो कर्तव्यच्युत तथा सदाचारविहीन थे जबकि इसके विपरीत ब्राह्मणों का दूसरा वर्ग भी था, जो उस समय भी पूज्य था और उसकी प्रतिष्ठा क्षत्रियों तथा श्रमणों से कहीं कम न थी। अनेक स्थलों पर ब्राह्मणों को श्रमणों के साथ ही आमंत्रित कर उन्हें भोज तथा दानादि से प्रसन्न किए जाने के सन्दर्भ प्राप्त होते हैं।<sup>41</sup> इसके सादृश्य

श्रमण और माहण—दोनों को समान रूप से श्रद्धा करने योग्य वचन बोलने वाला निरूपित किया गया है।<sup>42</sup> जैन ग्रन्थों में ब्राह्मणकुण्ड नामक ऐसे ब्राह्मणों के सन्निवेशों का उल्लेख है, जिसमें प्रायः ब्राह्मण वर्ण के व्यक्ति प्रतिष्ठापूर्वक निवास करते थे।<sup>43</sup>

ब्राह्मणों की प्रतिष्ठा स्वीकार करते हुए कई स्थलों पर स्वयं भगवान महावीर को माहण, महामाहण आदि विशेषणों से विभूषित किया गया है।<sup>44</sup> इसके अतिरिक्त मुनियों के तप, आत्मबल एवं संयम की परीक्षा करने के लिए देवताओं द्वारा ब्राह्मण रूप धारण करके आने का उल्लेख प्राप्त होता है।<sup>45</sup> राजा तथा महापुरुषों द्वारा ब्राह्मणों को राजपुरोहित पद प्रदान कर उनके प्रति सम्मान व्यक्त किया जाता था।<sup>46</sup>

अध्ययन और अध्यापन ब्राह्मणों का स्वधर्म है। सभी वर्णों को शिक्षित करने का दायित्व ब्राह्मण का ही था, जिसके लिए वे अनेक वर्षों तक गुरुकुलों में निवास करके चौदह विद्याओं (षट् अंग, चार वेद, मीमांसा, न्याय, पुराण और धर्मशास्त्र) का सम्यक् ज्ञान प्राप्त करते थे। चौदह विद्याओं में पारंगत ब्राह्मणों की नियुक्ति राजपुरोहितों के रूप में की जाती थी।<sup>47</sup>

समाज की समस्त धार्मिक क्रियाओं का सम्पादन प्रायः ब्राह्मण ही किया करता था। पुरोहित के रूप में वह राज्य के समस्त धार्मिक कृत्यों को सम्पन्न करता था। याज्ञिक कर्म के ज्ञाता होने के कारण यज्ञों के निष्पादन के समय उसकी उपस्थिति अपेक्षित थी। स्वयं तथा जनता के कल्याणार्थ ब्राह्मण यज्ञ मण्डपों में यज्ञ करता था।<sup>48</sup> इसके अतिरिक्त राजा के द्वारा नियुक्त किए गए राजपुरोहित राजा के बल एवं पुरुषार्थ की वृद्धि हेतु प्रतिदिन नियमित रूप से बालकों के मांसपिण्डों से शान्ति होम करते थे।<sup>49</sup> याज्ञिक कार्यों में हिंसा करने के कारण जैन आचार्यों ने इनकी निन्दा करते हुए धिक् जाति या निन्दित जाति से सम्बोधित किया है।<sup>50</sup>

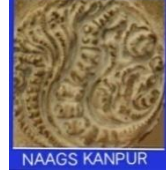
यजन—याजन ब्राह्मणों का प्रधान कर्तव्य था। महापुराण में ब्राह्मणों के अधिकारों में दान लेने को गौरवयुक्त माना गया है।<sup>51</sup> राजा एवं सामान्य जनता समय—समय पर ब्राह्मणों एवं श्रमणों की कृपा प्राप्त करने के लिए उन्हें भोजनादि देकर सम्मानित करते थे।<sup>52</sup> इसके अतिरिक्त राजा युद्धाभियान प्रारम्भ करने के पूर्व में शान्ति स्थापित करने हेतु तथा विजय प्राप्त करने के लिए ब्राह्मणों को भोज एवं दान देता था।<sup>53</sup> निशीथचूर्णि में ब्राह्मणों के दान एवं प्रतिग्रह की प्रतिष्ठा को व्यक्त करते हुए कहा गया है कि एक विद्वान् ब्राह्मण जिसको राजा से मिलने और दान लेने की सलाह दी गई थी, बड़ी रूखाई से उत्तर देता है कि क्या मैं बिना बुलाए हुए जाकर राजा से दान ग्रहण करूंगा। यदि राजा को अपने पूर्वजों के कल्याण की चिन्ता है तो उसे स्वयं यहीं आना चाहिए या दान यहीं पर भेज देना चाहिए।<sup>54</sup> ये विद्वान् ब्राह्मण कभी राजा के समक्ष नतमस्तक नहीं होते थे और दान को भिक्षा नहीं मानते थे। इनकी अवधारणा थी कि दान ग्रहण करना भिक्षा मांगना नहीं है, वरन एक ऐसी मांग है जो दानी के लिए कर्तव्य का अंग है, यदि वह अपनी मुक्ति का इच्छुक हो इसलिए ब्राह्मणों को भोजन देना पुण्य कार्य माना जाता है।<sup>55</sup> अनेक शुभाशुभ अवसरों पर धार्मिक अनुष्ठानों को सम्पन्न करने के लिए ब्राह्मणों का सम्मान करते हुए भोजन और आवश्यकता की अन्य वस्तुएं प्रदान की जाती थीं।<sup>56</sup>

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## भारतीय लोकतंत्र : एक समाजशास्त्रीय विश्लेषण

डॉ० दुर्गेश कुमार पाण्डेय

असिस्टेन्ट प्रोफेसर, समाजशास्त्र विभाग  
महाराज बलवंत सिंह पीजी कॉलेज  
गंगापुर, वाराणसी, उ०प्र०

### सारांश

सामान्य अर्थों में कहा जाय तो लोकतंत्र, जनता द्वारा शासन है। अब्राहम लिंकन ने परिभाषित किया कि लोकतंत्र जनता का जनता द्वारा और जनता के लिए शासन है। लोकतंत्र को शक्तियों और उत्तरदायित्वों, अधिकारों और कर्तव्यों के व्यापक बंटवारे या प्रसार के रूप में परिभाषित किया जा सकता है। लोकतंत्र में एक व्यक्ति या समूह के पास विशेष शक्ति नहीं होती है। एक कार्यशील लोकतंत्र में सभी नागरिकों की अपनी जिम्मेदारियां बड़ी या छोटी होती हैं। बहुमत की इच्छा लोकतांत्रिक फैसलों में निर्णायक होती है, लोकतंत्र का एक अनिवार्य सिद्धांत अल्पसंख्यकों के अधिकारों का सम्मान और संरक्षण है, जिनके बदले में उनके सुपरिभाषित दायित्व और कर्तव्य हैं। हमारे भारत के पूर्व राष्ट्रपति डॉ. एस. राधाकृष्णन ने लोकतंत्र की चर्चा करते हुए समता, शालीनता चरित्र और स्वच्छता के प्रति निष्ठा को इसके महत्वपूर्ण गुणों के रूप में बल दिया था। उन्होंने कहा, लोकतंत्र सरकार की प्रणाली से अधिक है, यह मानवीय मामलों के सभ्य आचरण के लिए जीवन का तरीका और शासन है।

वर्तमान भारतीय लोकतंत्र ने सामाजिक, आर्थिक व राजनीतिक क्षेत्र में अनेक उपलब्धियां हासिल की हैं, लेकिन आज हमारी लोकतांत्रिक व्यवस्था अनेक आन्तरिक एवं वाह्य चुनौतियों जैसे— व्यवस्था का निरंतर क्षरण, उभरते असंतोष, समाज में बढ़ती हिंसा व बेचैनी की भावना, असुरक्षा का भाव, अलगाववादी प्रवृत्तियां, सत्ता, राजनीति के घिनौने खेल इत्यादि से जूझ रही है। निरंतर टूटते हुए लोकतांत्रिक मानकों एवं मूल्यों ने व्यवस्था के अस्तित्व पर ही प्रश्न चिन्ह लगा दिया है।

**मुख्य शब्द—** लोकतंत्र, गरिमा और मूल्य, जनता, शांति, समानता, स्वतंत्रता।

लोकतंत्र का एक बुनियादी सिद्धांत व्यक्ति की गरिमा और मूल्य की पूर्ण मान्यता है। इस मूलभूत संबंध में, यह निरंकुश राजतंत्र और सर्वसत्तावाद के सभी रूपों से भिन्न है। अलोकतांत्रिक समाजों में, राज्य की गरिमा और ताकत व्यक्ति पर बहुत अधिक हावी हो जाती है और वह एक दिव्य रूप से निर्मित आत्मा के रूप में अपने स्वयं के अधिकारों की अलग-अलग डिग्री में एक मात्र इकाई बन जाती है, लोकतांत्रिक

दृष्टि से मनुष्य की गरिमा, उसे प्रदान की गई है। यह एक इंसान के रूप में उनके जन्मसिद्ध अधिकार का हिस्सा है। अन्यायपूर्ण और अत्याचारी सरकार द्वारा मनुष्य की गरिमा को विकृत और सीमित किया जा सकता है, इसे तब भी फलदायी और समृद्ध बनाया जा सकता है जब वह स्वतंत्र व्यक्तियों के समाज में एक दूसरे के प्रति सम्मान और कर्तव्यों में रहता है। लोकतंत्र में प्रत्येक व्यक्ति महत्वपूर्ण है क्योंकि एक व्यक्ति का कल्याण अपने आप में महत्वपूर्ण है। मानव जीवन, लोकतांत्रिक सिद्धांतों के अनुसार अवैयक्तिक राज्य की तुलना में कहीं अधिक महत्वपूर्ण है। सच्चे लोकतंत्र में पैसा, मशीन और व्यवस्था केवल इसलिए महत्वपूर्ण हैं क्योंकि वे मनुष्य के कल्याण में योगदान करते हैं। विकास की अपनी लंबी अवधि में जिस कसौटी ने लोकतंत्र के आंतरिक आकार को चिह्नित किया है, वह एक संप्रभु व्यक्ति के रूप में मनुष्य के प्रति उसके नागरिकों का रवैया रहा है।

क्या समाज की भलाई के लिए व्यक्ति की उपेक्षा की जाती है और उसकी बलि दी जाती है, क्या यह सही उद्देश्य है? आगे कहा, जीवन का नियम प्रतिस्पर्धा या अधिग्रहण नहीं होना चाहिए बल्कि सभी के भले में योगदान देने वाले प्रत्येक का अच्छा सहयोग होना चाहिए। ऐसे समाज में कर्तव्यों पर जोर दिया जाएगा न कि अधिकारों पर, अधिकारों को कर्तव्यों के प्रदर्शन का पालन करना होगा। लोकतंत्र में सक्रिय ताकतों में से एक अपने नागरिकों के बीच एक नैतिक दायित्व की भावना है, जो करुणा से पैदा हुई है, न्याय और आपसी सम्मान की भावना है, जो सामाजिक और आर्थिक न्याय को विकसित और फलने-फूलने का ढांचा प्रदान करती है। आधुनिक लोकतंत्रों में, भारत एक ऐसे राष्ट्र का एक प्रमुख उदाहरण है जो सकारात्मक परिस्थितियों का निर्माण करने के लिए लोकतंत्र के नैतिक दायित्व को व्यवहार में लाने का प्रयास कर रहा है जिसमें गरीबी, अकाल और निरक्षरता पूर्ण विकास के लिए मनुष्य के मूल अधिकारों की उपेक्षा नहीं करेगी। महात्मा गांधी, जिनका दर्शन प्राचीन हिंदू नैतिकता से उपजा है, ने कहा लोकतांत्रिक न्याय की एक व्यापक और दयालु अवधारणा सरल तरीके से हैं। जिस लोकतंत्र में स्वतंत्रता की भावना का वास नहीं होता वह मुर्दाघर है। नेहरू ने लोकतंत्र में शांति के मूल्य पर जोर देते हुए कहा कि संसदीय लोकतंत्र में स्वाभाविक रूप से कार्रवाई का शांतिपूर्ण तरीका, लिए गए निर्णयों की शांतिपूर्ण स्वीकृति और केवल शांतिपूर्ण तरीकों से उन्हें बदलने का प्रयास शामिल है, अन्यथा यह संसदीय लोकतंत्र नहीं है। यह आवश्यक है कि हम बात करें और शांति की खोज में विश्वास करें, इतना याद रखना चाहिए कि शांति की खोज और लोकतंत्र की खोज केवल शांति के माध्यम से की जा सकती है, किसी अन्य के माध्यम से नहीं।

लोकतंत्र दो प्रकार का होता है, प्रत्यक्ष लोकतंत्र और अप्रत्यक्ष लोकतंत्र। थिओडोर पार्कर ने कहा लोकतंत्र सभी लोगों द्वारा और सभी लोगों के लिए सभी लोगों की सरकार है। ऐसे लोकतांत्रिक राज्य में प्रत्येक व्यक्ति मजिस्ट्रेट या सीनेटर होगा। अप्रत्यक्ष लोकतंत्र में जहां लोग देश पर शासन करने वाले प्रतिनिधियों को चुनते हैं। यह ध्यान दिया जाना चाहिए कि ऐसे लोकतंत्र में निश्चित आयु वाले व्यक्ति ही सरकार चुनते हैं। अलग-अलग देशों में अलग-अलग उम्र होने पर वोटिंग का अधिकार तय होता है। भारत में वयस्क मताधिकार 18 वर्ष की आयु में प्रदान किया जाता है। इस प्रकार, वयस्क जनसंख्या द्वारा प्रतिनिधि सरकार चुनी जाती है। यह ध्यान दिया जाना चाहिए कि प्रतिनिधियों को सभी वयस्क लोगों द्वारा नहीं चुना जाता है, लेकिन मतदाताओं के बहुमत का समर्थन प्राप्त होता है और बहुदलीय प्रणाली में मतदान में मतदाताओं के पचास प्रतिशत से कम मतों के समर्थन पर भी प्रतिनिधियों को स्वीकार



किया जा सकता है। यहां प्रतिनिधि सरकार को बहुमत की सरकार के रूप में जाना जाता है। लेकिन व्यावहारिक रूप से अधिकांश सरकारें वयस्क मताधिकार द्वारा कानूनन मतदान के आधार पर चुनी जाती हैं।

लोकतंत्र जीवन का एक तरीका है। यह हमेशा के लिए जीवन के उस तरीके को फिर से बनाने की प्रक्रिया भी है। मैं लोकतंत्र को प्रत्येक व्यक्ति के अधिकतम विकास को प्राप्त करने के लिए डिज़ाइन किए गए मूल्यों और प्रक्रिया के रूप में सोचना पसंद करता हूँ। इसकी सफलता का पैमाना यह है कि यह विकास किस हद तक लोगों की सबसे बड़ी संख्या तक पहुँचा है। आत्म-त्याग के अलावा महान सामाजिक लाभ कभी नहीं किए जाते हैं। इस प्रकार हम एक लोकतांत्रिक समाज के चरित्र को परिभाषित करना शुरू कर सकते हैं। यदि किसी सरकार को जनता के कल्याण की सेवा करनी है, तो उसे व्यापक लोकप्रिय आधार पर टिका होना चाहिए। वहां जनता को लोकप्रिय सरकार में भाग लेने के लिए शिक्षित किया जाना चाहिए। एक लोकतांत्रिक सरकार सभी नागरिकों को अधिकार और विशेषाधिकार प्रदान करती है। हमारे देश ने इन विशेषाधिकारों को दैनिक जीवन में वास्तविक बनाने के लिए वर्षों से संघर्ष किया है। एक लोकतांत्रिक सरकार आत्म-अनुशासन पर टिकी होती है। किसी भी स्वतंत्र लोकतांत्रिक राज्य की स्थापना पुलिस-बल पर कभी नहीं हुई थी। स्वतंत्र लोग गैरजिम्मेदार लोग नहीं होते, कोई हमेशा उन लोगों पर शासन करने के लिए तैयार रहता है जो खुद पर शासन नहीं कर सकते हैं और एक लोकतांत्रिक समाज में प्रत्येक व्यक्ति अपने स्वयं के पुलिसकर्मियों के रूप में कार्य करता है। लोगों को स्वेच्छा से वह करने के लिए तैयार रहना चाहिए जो एक लोकतांत्रिक समाज अपने नागरिकों से चाहता है। इस प्रकार लोकतंत्र के अर्थ को समझने के लिए शिक्षा और उसके सिद्धांतों के प्रति निष्ठा सभी को उपलब्ध कराई जानी चाहिए। लोकतांत्रिक सरकार मजबूत लोगों की होती है, मन से मजबूत होती है, शरीर से मजबूत होती है और आत्मा से मजबूत होती है। लोकतंत्र कमजोरों के लिए नहीं है। स्थिरता, निष्पक्षता, आलोचनात्मक सोच, आत्मविश्वास और सुरक्षा के लिए मन में शक्तियाँ आवश्यक हैं। काम, प्रयास, भय से मुक्ति और भावनात्मक और शारीरिक के लिए शरीर में शक्ति आवश्यक है, स्थिरता समाज को बनाए रखने और सुधारने के लिए आवश्यक है। एक लोकतांत्रिक समाज के मूल्यों में विश्वास बनाए रखने, उनके द्वारा जीने का साहस, चार्ज करने की इच्छा और मानव अस्तित्व की प्रतिकूल शक्तियों के साथ काम करने और नियंत्रित करने की मनुष्य की क्षमता में विश्वास बनाए रखने के लिए आत्मा में शक्ति आवश्यक है। ताकत हासिल करना शिक्षा की चिंता है। लोकतंत्र में पुरुषों को अपने संसाधनों का पूरा उपयोग करने की आवश्यकता है। किसी देश का आर्थिक विकास न केवल प्राकृतिक संसाधनों की उपलब्धता पर निर्भर करता है, बल्कि लोगों के कौशल पर उन्हें दुर्लभ सामग्रियों के व्यापार के लिए समाज की सेवा में परिवर्तित करने और अनुसंधान के माध्यम से कच्चे माल के विकल्प की खोज करने पर निर्भर करता है। अर्थशास्त्रियों ने इस तथ्य का प्रबल समर्थन किया है और इस प्रकार शिक्षा को आर्थिक विकास का एक प्रमुख कारक माना है। लोकतंत्र के लिए लोगों के सम्मान की आवश्यकता होती है। सहिष्णुता केवल एक प्रारंभिक कदम है। जीवन की अच्छी चीजों के साथ-साथ सभी अधिकारों और विशेषाधिकारों को साझा करने के लिए एक वास्तविक देने और लेने की इच्छा होनी चाहिए। एक स्वतंत्र समाज के लिए मौलिक रूप से विविधता, लेकिन जब तक विविधता की सराहना और उपयोग नहीं किया जाता तब तक एक लोकतांत्रिक समाज विफल हो जाएगा। समान अधिकार देने वाले कानून

केवल मौलिक हैं; लोकतंत्र के सिद्धांतों में आस्था और विश्वास की असली परीक्षा लोगों के व्यवहार और कार्यों में होती है। हमें वही जीना चाहिए जो हम मानते हैं और निस्संदेह यह लोकतंत्र की सबसे कठिन विशेषताओं में से एक है जिसे हासिल करना। भारत ने असामाजिकता के खिलाफ कानून बनाया है; लेकिन हम अपने विश्वासों और कानूनों को तभी जीते हैं जब हम अपने सिद्धांतों का पालन करते हैं। लोकतंत्र रचनात्मक हाथ और दिमाग को मुक्त करता है। मैंने पुरुषों के बीच विविधताओं का उल्लेख किया है। विरासत और अधिग्रहित दोनों हैं। हमारे भौतिक शरीर में बौद्धिक और भौतिक क्षमताएँ होती हैं; हमारा पर्यावरण उन्हें दिशा देता है। अंत में, लोकतंत्र आज पहले से कहीं अधिक मांग करता है कि उसके नागरिकों के पास एक विश्व परिप्रेक्ष्य हो। अन्योन्याश्रय राष्ट्रों के बीच सबसे तेजी से बढ़ती प्रवृत्ति है। अब न तो पुरुष और न ही राष्ट्र स्वयं अकेले रह सकते हैं। पश्चिम में आज क्या होता है यह भारत के लिए महत्वपूर्ण है, और आज भारत में जो होता है वह पश्चिम के लिए महत्वपूर्ण है और संचार के आधुनिक साधनों के माध्यम से रहस्य जल्दी से सार्वजनिक ज्ञान बन गए हैं।

निश्चित रूप से लोकतंत्र जनता की राय को बल देता है क्योंकि यह एक ऐसी सरकार है जहाँ लोग खुद पर शासन करते हैं। किसी भी समाज में शिक्षा को एक उच्च स्थान, सर्वोच्च प्राथमिकता का स्थान होना चाहिए, जो खुद को नियंत्रित करने और अपने लोगों की भलाई को आगे बढ़ाने का प्रस्ताव करता है, जब कोई राष्ट्र अपने लोगों को शिक्षित करने का दृढ़ निर्णय लेता है, तो उससे लोकतंत्र के सिद्धांत को बल मिलता है। लोकतंत्र की खूबी यह है कि पुरुषों पर शासन करने के साधन के रूप में सरकार के अन्य रूपों पर लोकतंत्र को प्राथमिकता दी जाती है। लोकतंत्र के प्रमुख गुणों में से एक यह है कि यह कानून के शासन के सिद्धांत पर आधारित है। सरकार जो कानून द्वारा शासन करती है वह स्वयं कानून द्वारा शासित होती है। दूसरा गुण केवल वही व्यक्ति जानता है जो जूते पहनता है वह जानता है कि यह कहाँ चुभता है और वह शासकों को ध्यान देने और दर्द को दूर करने के लिए कार्य करने में सक्षम होना चाहिए।

दुनिया के कई हिस्सों में लोकतांत्रिक अनुभव से, हम जानते हैं कि लोकतंत्र की बुनियादी अवधारणाओं और उनके अभ्यास ने बड़ी संख्या में लोगों का सबसे अच्छा भला किया है और मानव जाति की उच्चतम आकांक्षाओं को बनाए रख सकते हैं और उनका पोषण कर सकते हैं। यह स्पष्ट है कि कैम्ब्रिज में लोकतंत्र की परिभाषा या सार को रखना संभव नहीं है। यह सोचने और जीने का एक बढ़ता हुआ, लचीला तरीका है। हममें से जो लोकतंत्र में रहते हैं, लगभग सहज रूप से एक लोकतांत्रिक समाज की आवश्यक रूपरेखा को निम्न विशेषताओं के रूप में देख सकते हैं, यथा मनुष्य की गरिमा और हर एक के लिए सम्मान, उसकी क्षमताओं की पहचान, एक इंसान और समाज के सदस्य के रूप में उसके अधिकार, क्षमता के अनुसार अवसर की समानता, हर तरह की आज़ादी, यानी राजनीतिक, सामाजिक, आर्थिक, बौद्धिक और आध्यात्मिक आज़ादी, जिम्मेदारी और आत्म-अनुशासन, कर्तव्य के प्रति समर्पण, कानून का शासन जो निष्पक्षता और निष्पक्षता के साथ प्रत्येक नागरिक के अधिकारों की रक्षा करता है, गतिशीलता।

हमने संसदीय लोकतंत्र का माडल तो अपनाया लेकिन उसके लिए अपेक्षित राजनीतिक, संस्कृति का निर्माण नहीं कर पाये। अतः हमें एक मूल्यपरक राजनीतिक-संस्कृति का निर्माण करना होगा तभी इन विघ्नकारी प्रवृत्तियों पर अंकुश

लगेगा तथा लोकतांत्रिक व्यवस्था का सही अर्थों में संचालन सुनिश्चित हो पाएगा। आर्थिक विकास व संसाधनों के वितरण में समाज के सभी वर्गों की समुचित भागीदारी सुनिश्चित की जाए। धर्म, सम्प्रदाय के आधार पर लोगों की भावनाओं को उसकाने वाले संगठनों के विरुद्ध कड़ी कार्यवाही की जाये एवं उन पर प्रतिबन्ध लगाया जाये, समान नागरिक संहिता लागू की जाय।

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## भारतीय संस्कृति में वर्णित पञ्चमहायज्ञ

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### सारांश

भारतीय संस्कृति का मूलाधार यज्ञ है यह कहना अतिशयोक्ति नहीं होगा। इस एक शब्द के अन्दर व्यवस्था, त्याग, समर्पण, सामंजस्य और संतुलन सब कुछ समाहित है। आधुनिक समय में यज्ञ का अर्थ अग्निकुण्ड में हविष डालना, यही माना जाता है। परन्तु प्राचीन शास्त्रों में 'यज्ञ' मानव जीवन को परिवार, समाज, संस्कृति, प्रकृति, पर्यावरण, इहलौकिक-पारलौकिक सभी को सूत्रबद्ध करने के एक व्यापक विधान के रूप में प्रस्तुत किया गया है। श्रीमद्भगवद्गीता में भगवान् श्रीकृष्ण ने स्पष्ट शब्दों में कहा है इस लोक में यज्ञ के अतिरिक्त जितने भी कर्म हैं वे बन्धन कारक हैं, इसलिए हे अर्जुन आसक्ति का परित्याग कर यज्ञ के लिए आचरण करो।'

**मुख्य शब्द—** पंचमहायज्ञ, संस्कृति, ब्रह्मयज्ञ, देवयज्ञ, पितृयज्ञ, भूतयज्ञ, नृयज्ञ।

वैदिक संस्कृति में उठना-बैठना, सोना-जागना प्रत्येक कर्म के व्यवस्थित स्वरूप को यज्ञ के रूप में प्रदर्शित किया गया था। समस्त मानवीय कर्तव्यों को पाँच वर्गों में विभाजित कर पंचमहायज्ञ के रूप में वर्णित किया गया। ये पंचमहायज्ञ व्यक्ति के माता-पिता के प्रति पैतृक कर्तव्य, प्रकृति में अन्तर्निहित दिव्य शक्तियों के प्रति कर्तव्य, चराचर जगत के मूल पंचमहाभूतों के प्रति तथा उनसे उत्पन्न प्राणियों के प्रति कर्तव्य, समाज के अन्य मनुष्यों के प्रति कर्तव्य, युगों-युगों से चली आ रही संस्कृति एवं ज्ञान परंपरा के प्रति कर्तव्य तथा मैं कौन हूँ, मेरा अस्तित्व क्या है, इस जिज्ञासा के समाधान हेतु कर्तव्य इन सभी को पंचमहायज्ञ में समाहित किया गया है।

गृहस्थों के लिए पापों से बचना और संस्कृति एवं परंपरा के अनुकूल आचरण करने के लिए पंचमहायज्ञ का विधान है। वेदों का अध्ययन करना और कराना 'ब्रह्मयज्ञ', हवन कराना 'देवयज्ञ', अपने पितरों का श्राद्ध-तर्पण करना 'पितृयज्ञ', बलिवैश्वदेव करना 'भूत यज्ञ' और अतिथियों का सत्कार करना तथा उन्हें भोजन कराना 'नृयज्ञ' कहलाता है। मनुस्मृति में कहा है, गृहस्थाश्रम में रहने वाला जो व्यक्ति देवताओं, अतिथियों, अपने

आश्रितों, माता-पिता तथा गुरु आदि और स्वयं के लिए भोजन का प्रबंध नहीं कर सकता, वह सांस लेते हुए भी मृतक के समान है। ब्रह्मचारी, वानप्रस्थी और सन्यासी बिना किसी चिंता के जिस ज्ञान का लाभ प्राप्त करते हैं, उसका पूरा श्रेय गृहस्थाश्रम को जाता है। क्योंकि इसी आश्रम के लोग उनका पालन-पोषण करते गृहस्थाभन मुनि, पितर, देवता, अतिथि और अन्य सभी जीव गृहस्थ से ही कुछ पाने की कामना करते हैं, इसलिए गृहस्थ को प्रतिदिन अपने कर्मों को अवश्य पूरा करना चाहिए। वेद लौकिक जीवन में यज्ञ को प्रमुखता प्रदान करते हैं। वैदिक मनीषियों ने मानव जीवन को यज्ञ के केन्द्र बिन्दु पर इस प्रकार खड़ा किया कि मनुष्य के समस्त पारिवारिक, सामाजिक, वैश्विक एवं आत्मिक उत्कर्ष यज्ञ के माध्यम से ही पूर्ण होते हैं। वेदों ने यज्ञ को संसार का केन्द्र कहा है। पंचमहायज्ञ के विधान का भी वैदिक शास्त्रों में उल्लेख है, जोकि प्रत्येक गृहस्थ के लिए नित्य करणीय माना गया है। द्रव्यमय यज्ञ की अपेक्षा ज्ञानयज्ञ अत्यन्त श्रेष्ठ है, तथा यावन्मात्र सम्पूर्ण कर्म ज्ञान में समाप्त हो जाते हैं। पंचमहायज्ञ एक प्रकार का ज्ञानयज्ञ ही है, इस यज्ञ के करने पर व्यक्ति को अपने कर्तव्यों के साथ-साथ समाज के लिए, संस्कृति के लिए और सम्पूर्ण विश्व के प्राणियों के लिए जो कर्तव्य हमारा है, वो हमें बोध होता है, इसलिए यह यज्ञ ज्ञानयज्ञ ही है और द्रव्य यज्ञ की अपेक्षा यह ज्ञानयज्ञ श्रेयस्कर है।

**ब्रह्मयज्ञ** – शतपथब्राह्मण (11/5/6/3&8) में कहा है कि प्रतिदिन का वेदाध्ययन ही ब्रह्मयज्ञ है। ब्रह्मशब्द का तात्पर्य सत्य, मन्त्र और वेद से है, इसलिए ब्रह्मयज्ञ का अभिप्राय वैदिक मन्त्रों के अध्ययन-अध्यापन से है। वेदों के अध्ययन-अध्यापन से ज्ञान की वृद्धि होती है। ब्रह्मयज्ञ को ज्ञानयज्ञ भी कहा जाता है। देवों ने ब्रह्मयज्ञ से हमें स्वाध्याय के लिए विविध विषयों को प्रदान किया। वेद, वेदाङ्ग, इतिहास और पुराणादि स्वाध्याय के विषय हैं। ब्रह्मयज्ञ में व्यक्ति समष्टि कल्याण की भावना करता है। इस समय ब्रह्मयज्ञ के रूप में सन्ध्या विधि गायत्री मन्त्र, वेद पाठ इत्यादि प्रचलित हैं।

**देवयज्ञ**— देवयज्ञ में देवप्रीत्यर्थक स्तुति, हवनादि सम्पादित होते हैं। मनु ने होम को देवयज्ञ कहा है। वैदिक धारणा के अनुसार देवों में कर्मण्यता, सत्यपरायणता, उदारता, पराक्रमता, शीलता, बुद्धिमत्ता इत्यादि गुण होते हैं। देवताओं की पूजा, विधिपूर्वक हवन करके व्यवक्तियों में भी देवताओं की सानिध्यता से इन गुणों की प्रतिष्ठा हो सकती है। वैदिक काल में गृहस्थ प्रातः और सायं काल में अग्निहोत्र विधि से हवन करते थे। विधिपूर्वक हवन इत्यादि से वृष्टि, वृष्टि से अन्न, अन्न से प्रजा जो मानव के जीवन को धारण करती है। इसलिए देवयज्ञ ही सृष्टि का मूल है। मनुस्मृति में कहा है कि यज्ञ वेदी की अग्नि में डाली जाने वाली आहुति सूर्य के पास पहुँचती है, सूर्य ही वर्षा के कर्ता है, वर्षा से ही खेतों में अन्न पैदा होता है और इसी पन्न से प्रजा का पालन होता है।

**पितृयज्ञ**— मनुस्मृति में पितृयज्ञ के सम्पादन हेतु तीन विधियाँ बतायी हैं। प्रथम विधि तर्पण, द्वितीय विधि बलिहरण और तृतीय विधि श्राद्ध है। पितरों और पूर्वजों के प्रति गृहस्थों की कृतज्ञता ज्ञापित करना ही पितृयज्ञ है। तैत्तिरीय ब्राह्मण के अनुसार पितृयज्ञ के करने से स्वर्ग लाभ की सम्भावना प्रस्तुत होती है। प्रतिदिन अन्न, जल,

दुग्ध, फल—मूलादि से पितरों का श्राद्ध करते रहना चाहिये इससे पितरों का आशीर्वाद प्राप्त होता है।”

**भूतयज्ञ—** सभी में प्रसन्नता हो ऐसी सनातनी धारणा है। भूतयज्ञ में सभी प्राणियों की तृप्ति के लिए नित्य बलि देने की विधि है। अपने घर में स्थापित अग्नि में सिद्ध वैश्वदेव के नाम से हवि प्रदान करें।” उपनिषदों में अग्निहोत्र मुख से सभी प्राणियों के भरण—पोषण की योजना सम्पादित की गई है। मनु ने बलिवैश्वदेव द्वारा सभी के परितृप्ति हेतु बलिविधान का निर्देश किया है। मनु ने कहा है कि जो सभी देवों, पितरों, भूतों और कीड़े—मकोड़ों को बलि देकर रोज उनकी पूजा करता है, वह आलोकमय ब्रह्म लोक को सीधे मार्ग से जाता है।”

**नृत्यज्ञ—** अतिथि, भिक्षुक, सन्यासी आदि को श्रद्धापूर्वक भोजन से सत्कार करना ही नृत्यज्ञ है। एक गृहस्थ को ब्रह्मचारी आदि को भिक्षा देकर वही पुण्य प्राप्त होता है, जो एक शिष्य द्वारा गुरु को श्रद्धापूर्वक गऊदान से मिलता है। वैदिक काल में भी नृत्यज्ञ अत्यधिक लोकप्रिय था। अथर्ववेद में अतिथि पूजन की उत्कृष्टता का वर्णन किया गया है। कठोपनिषद में अतिथि सत्कार की महिमा का प्रतिपादन करते हुए कहा है कि जिसके घर में अतिथि बिना भोजन किये निवास करता है, उस मन्दबुद्धि मनुष्य की नाना प्रकार की आशा और प्रतीक्षा उनकी पूर्ति से होने वाले सब प्रकार के सुख सुन्दर भाषण के फल एवं यज्ञ, दान आदि शुभ कर्मों के और कुआँ बगीचा, तालाब आदि निर्माण कराने के फल तथा समस्त पुत्र और पशु इन सबको नष्ट कर देता है।”

ब्रह्मयज्ञ से ज्ञान की धारा प्रवाहित होती है, देवयज्ञ से देवताओं के पराक्रम और परोपकार का बोध होता है, पितृयज्ञ से पितरों का आशीर्वाद प्राप्त होता है, भूतयज्ञ से सभी प्राणियों का आत्मैक्य सम्बन्ध है ऐसी प्रतीति होती है और नृत्यज्ञ से सेवा—सत्कार करने की भावना जाग्रत होती है। पंचमहायज्ञ की महिमा अद्वितीय है। भारत के सांस्कृतिक जीवन मूल्य एवं व्यक्ति के कर्तव्यों में पंचमहायज्ञ की भूमिका सराहनीय और प्रशंसनीय है।

### सन्दर्भ

1. यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः । तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ (श्रीमद्भगवद्गीता—3.9)
2. देवतातिथिभृत्यानां पितृणामात्मनश्च यः । न निर्वपति पञ्चानामुच्छ्वसन्न स जीवति ॥ (मनुस्मृति—3.72)
3. ऋषयः पितरो देवाः भूतान्यतिथयस्तथा । आशासते कुटुम्बिभ्यस्तेभ्यः कार्यं विजानता ॥ (मनुस्मृति—3.80)
4. अयं यज्ञो भुवनस्य नाभिः (ऋग्वेद 1.164.35)
5. श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप । सर्व कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ (श्रीमद्भगवद्गीता—4.33)
6. हुतोहोमः (मनुस्मृति — 3.74)
7. अग्नौ प्रास्ताहुतिः सम्यगादित्यमुपतिष्ठते । आदित्याज्जायते वृष्टिर्वृष्टेरन्नं ततः प्रजाः ॥ (मनुस्मृति— 3.76)
8. पितृयज्ञेन स्वर्गं गमयति (तैत्तिरीय ब्राह्मण—1.6.8)

9. कुर्यादहरहः श्राद्धमन्नाद्येनोदकेन वा । पयोमूलफलैर्वाऽपि पितृभ्यः प्रीतिमावहन् ॥ (मनुस्मृति-3.82)
10. वैष्णवस्य सिद्धस्य गृह्येऽग्नौ विधिपूर्वकम् । (मनुस्मृति 3.84)
11. एवं यः सर्वभूतानि ब्राह्मणो नित्यमर्चति । स गच्छति परं स्थानं तेजोमूर्तिः पथर्जुना (मनुस्मृति-3.93)
12. यत्पुण्यफलमाप्नोति गां दत्त्वा विधिवद्गुरोः । तत्पुण्यफलमाप्नोति भिक्षां दत्त्वा द्विजो गृही ॥ (मनुस्मृति-3.95)
13. "यो विद्याद् ब्रह्म प्रत्यक्षम् । यद्वातिथिपतिरतिथीन्द्रति पश्यति देवयजनं प्रेक्षते । स य एवं विद्वान् न द्विशन्नञ्जीयान् । द्विशितोन्नमञ्जीयान् मीमांसितस्य न मीमांसमानस्य । (अथर्ववेद-9.3.6.73)
14. आशाप्रतीक्षे संगतं सूनुतां च इष्टापूर्ते पुत्रपपूँश्च सर्वान्पतदृडक्ते पुरुषस्याल्पमेधसो यस्यानश्नन् वसति ब्राह्मणो गृहे । (कठोपनिषद् 1.1.8)



## व्याकरण शास्त्र का इतिहास तथा पाणिनि का व्यक्तित्व

डॉ० सुरेश कुमार

एसोसिएट प्रोफेसर

पंडित नेकी राम शर्मा राजकीय महाविद्यालय  
रोहतक हरियाणा

विश्व की भाषाओं में संस्कृत की सर्वप्राचीनता के साथ संस्कृत व्याकरण का महत्व भी सर्वमान्य है। व्याकरण शास्त्र के इतिहास में संस्कृत भाषा को परिष्कृत करने में पाणिनीय व्याकरण का नाम अविस्मरणीय रहेगा। यद्यपि पाणिनि से पूर्व अनेक आचार्यों ने इस सन्दर्भ में अपना-अपना महत्वपूर्ण योग दिया है, किन्तु उनकी कृतियाँ सर्वाङ्गपूर्ण न होने से अपना अमिट प्रभाव नहीं छोड़ सकीं। पाणिनि ही केवल ऐसे आचार्य हुए जिन्होंने संस्कृत-व्याकरण की अक्षुण्णता बनाये रखने के लिये अपना जीवन अमर-वाणी की साधना में समर्पित कर दिया। उनकी तपश्चर्या के फलस्वरूप व्याकरण का अद्भुत सृजन हुआ। तथा पाणिनि ने उसे लोकार्पित कर अपने को धन्य माना। अनेको शताब्दियाँ व्यतीत हो गयी, फिर भी पाणिनि के प्रकाश में आज भी देववाणी का स्वरूप जन-साधारण के हृदय को आन्दोलित करता चला आ रहा है, यह परम्परा अनन्त काल तक संस्कृत जगत् को ज्योतिर्मय करती हुई सदैव विद्यमान रहेगी।

### देश-काल और व्यक्तित्व:

पाणिनि ने जिस भवन का शिलान्यास रखा उसकी पूर्ति आगे चलकर कात्यायन तथा पतञ्जलि ने की। व्याकरण के समग्र रूप का निदर्शन इन तीनों मुनियों के ग्रन्थों में मिलता है सूत्र, वार्तिक तथा महाभाष्य, तीनों ही पृथक् एवं स्वतन्त्र होते हुए भी तक दूसरे के पूरक हैं। इस त्रिधारा का सङ्गम ही पाणिनीय व्याकरण की समष्टि है। इनका ही आश्रय लेकर प्रक्रिया ग्रन्थों का सृजन हुआ तथा पाणिनि व्याकरण की सफलता प्रत्यक्ष रूप में विदित हुई। इतने महान् तपस्वी तथा भाषा-शास्त्र के परिष्कर्ता पाणिनि के उद्भव काल की वास्तविक घड़ी का अभी तक निश्चय नहीं हो सका। किन्तु भारतीय तथा वैदेशिक प्रमाणों के आधार पर इनके जन्म-काल, गुरुकुल, माता-पिता तथा अन्य सम्बन्धियों के विषय में निश्चित प्रमाण मिलते हैं। इनके पिता का नाम इनकी अपत्यवाचक संज्ञा के आधार पर निर्धारित किया जाता है। काशिका के अनुसार नकारान्त पाणिन् शब्द से अपत्य अर्थ में 'अण्' प्रत्यय होने पर पाणिन, शब्द निष्पन्न होता है। पाणिनि शब्द से पुनः 'ईञ्' प्रत्यय संयुक्त होने से पाणिनि शब्द को अपत्यवाचक मानकर तदनन्तर इनकी कृति को पाणिनीय संज्ञा दी गयी है। (पाणिनिना प्रोक्तं-महाभाष्य)। इस व्युत्पत्ति के सम्बन्ध में भी विद्वानों में मतभेद है। कुछ लोग



पाणिन् अ (अण्) प्रत्ययान्त निष्पन्न स्वतन्त्र 'पाणिनि' शब्द से पुनः (ईज्) प्रत्यायन्त निष्पन्न पाणिनि शब्द मानते हैं। इसके अतिरिक्त पं० युधिष्ठिर मीमांसक ने पाणिनि के पिता की संज्ञा 'पणिनि' (पणि) बतलायी है। इनका कथन है कि नकारान्त पाणिन् शब्द बह्मदि गण में पठित है। अतः उस शब्द से इज् प्रत्यय होने पर अपत्यार्थक पाणिनि शब्द निष्पन्न होता है। भले ही उनके पिता के मौलिक शब्द से विवाद हो किन्तु 'पाणिनि' संज्ञा विश्वमान्य है। इनकी माता का नाम 'दाक्षी' था। पतञ्जलि का कथन ही इस सम्बन्ध में निश्चित प्रमाण।

(सर्वे सर्वपदादेशाः दाक्षी-पुत्रस्य पाणिनेः – महाभाष्य 1/1/20 सूत्र) महाभाष्य के अतिरिक्त दाक्षीपुत्र का उल्लेख पाणिनीय शिक्षा में भी मिलता है।

(शङ्करः शाङ्करी प्रादाद् दाक्षीपुत्राय धीमते')

दाक्षी शब्द को अभिलक्षित कर महाभाष्यकर ने सङ्ग्रहग्रन्थकार 'व्याडि' को दाक्षायण कहा है। इस प्रकार पाणिनि तथा व्याडि ने मातुल-पुत्र रहे हैं।

**अष्टाध्यायी**

**माहेश्वर-सूत्र**

पाणिनि व्याकरण के आधार भूत माहेश्वर सूत्रों (14 प्रत्याहार सूत्रों) के सम्बन्ध में प्राचीन काल से मतभेद चला आ रहा है। वस्तुतः ये चौदह सूत्र ही पाणिनीयाष्टक इष्टिका सदृश हैं। इनके चयन से ही पाणिनीय प्रासाद की सृष्टता अद्यावधि विद्यमान हैं। इन चौदह सूत्रों के रचयिता पाणिनि थे अथवा कोई अन्य आचार्य? अन्य आचार्यों का सम्बन्ध माहेश्वर को अभिलक्षित कर समझा गया है। यह शक ही सन्देह का बीज है इस सन्दर्भ में चीनी यात्री न्यूआन चुआङ् ने भी माहेश्वर की कल्पना 'ईश्वर देव' का रूपक देते हुए स्वीकार की है। इस कल्पना का मूल नन्दिकेश्वर कृत प्रथम कारिका है। माहेश्वर शब्द के प्रयोग से किसी अन्य प्राचीन व्याकरण के कर्ता अभिलक्षित कर उनके द्वारा इन सूत्रों की प्रणयनकथा प्रायः जोड़ी जानी है। माहेश्वर व्याकरण की उपलब्धि न होने से इन्हें माहेश्वर कर्तृक कैसे कहा जा सकता है? माहेश्वर के दो रूप उपस्थित हैं—

(1) देवरूप, तथा

(2) मानवीय। देवरूप स्वीकार करने से तो किसी भी विषय के निर्वचन में सन्देह नहीं रह जाता, किन्तु अधिकतर शास्त्रों के प्रणयन सम्बन्ध में 'देवरूप' तथा 'मानवरूप' का संदेह कर विषय को रहस्यमय कर दिया गया है। यही प्रथा माहेश्वर सूत्रों के सन्दर्भ में अपना कर इतिहास लेखकों ने इसकी पुनरावृत्ति की है। मीमांसक जीने प्रत्याहार सूत्रों से रचयिता महर्षि पाणिनि को मानते हुए उसके समर्थन में अनेक युक्तियाँ दी हैं। **उनका कहना है कि—**

- (1) महाभाष्य में 'हसवरट्' सूत्र पर विचार करते हुए 'आचार्य' शब्द से पाणिनि का ही संकेत किया है, न कि कात्यायन अथवा अन्य किसी आचार्य का।
- (2) 'वृद्धिरादैच' सूत्र में पतञ्जलि के अनुसार 'वृध्' धातु, क्तिन् प्रत्यय और 'ऐच्' प्रत्याहार सबका उपदेष्टा पाणिनि ही है।
- (3) निरुक्त के टीकाकार स्कन्दस्वामी (687 वि०) ने प्रत्याहार सूत्रों को पाणिनीय स्वीकार किया है।
- (4) 'आश्चर्यमञ्जरी' के कर्ता कुलशेखर वर्मा (1100 वि०) भी इस सिद्धान्त से सहमत हैं। तथा
- (5) अनेक हस्तलेखों में 14 सूत्रों के अन्त में अधिकतर इति प्रत्याहार सूत्राणि पाठ भी इसका समर्थक है।

**"अष्टाध्यायी" का प्रतिपाद्य**

महर्षि पाणिनि की अमरकृति अष्टाध्यायी के नाम से सुविदित है। इसका दूसरा नाम पाणिनीयाष्ट का भी प्रसिद्ध है। संस्कृत भाषा के परिष्कृत एवं सृष्ट स्वरूप का मानदण्ड अष्टाध्यायी ही है। इसके रचना-विधान से यह विदित होता है कि भाषा के आधार को अभिलक्षित कर पाणिनि ने अष्टाध्यायी में अपना रचना-कौशल दिखाकर अपने पूर्ववर्ती वैयाकरणों की छवि को धूमिल कर दिया। लोक में भाषा के आधार शब्द है और शब्दसमूह द्वारा निष्पन्न वाक्य अर्थाभिव्यक्ति में प्रधान हैं यही भाषा विज्ञान का सर्वमान्य सिद्धान्त है, वाक्य में उद्देश्य और विधेय-दोनों का ही प्राधान्य है, “उद्देश्य” और “विधेय” इन दोनों की परिष्कृति के लिए विस्तार की आवश्यकता अवश्य होती है, किन्तु इन दोनों का मौलिक स्वरूप जाने बिना इनका विस्तार सम्भव नहीं। अतः महर्षि पाणिनि ने अष्टाध्यायी क्रम का विस्तार इसी सिद्धान्त को स्वीकार करते हुए प्रतिपादित किया है, दूसरे शब्दों में हम यह कह सकते हैं, कि पाणिनि का यह दावा सर्वथा सत्य है, और उन्होंने अष्टाध्यायी का रचना विधान आधुनिक भाषा में वैज्ञानिक स्वरूप देकर जनमानस को अनुरज्जित किया है।

पाणिनि की अष्टाध्यायी में आठ अध्याय हैं। इन अध्यायों में 4000 सूत्र हैं। सिद्धान्त चन्द्रिका के अनुसार वास्तविक सूत्रों की संख्या 3995 है। जिनमें 14 प्रत्याहार सूत्र भी सम्मिलित हैं। प्रसन्नता की विशेष बात तो यह है कि पाणिनि के सूत्रों में लगभग सभी सूत्र यथाश्रुत मिलते हैं, इसका प्रमुख कारण यह है कि कण्ठस्थ करने की परम्परा चली आ रही थी। केवल पाँच सूत्रों की प्रमाणिकता में थोड़ा-सा सन्देह है, क्योंकि महाभाष्य में ये सब वार्तिक के रूप में दिये हैं, इनके अतिरिक्त काशिका वृत्ति में 20 सूत्र अधिक हो गये हैं, कहीं-कहीं तो योग विभाग के द्वारा और कहीं वार्तिकों को सूत्र मान लेने से यह सम्भावना की गयी है। किन्तु इस प्रकार के स्थल भाष्य और अन्य टीकाओं से पहिचाने जा सकते हैं।

### द्वितीय अध्याय

पद विषयक उपयोगी संज्ञा विधान में एक पदात्मक सुबन्त तथा तिङन्त शब्दों का स्वरूप निर्वचन करने के पश्चात् संश्लिष्ट सुबन्त पदों के सम्बन्ध में आकङ्क्षित विधान का निरूपण द्वितीय अध्याय का प्रमुख विषय है। अतः समास प्रकरण में अपेक्षित समास भेद तथा उसके विवरणों का प्रतिष्ठापन कर द्वितीय अध्याय की सार्थकता प्रमाणित की है, इस अध्याय के चारों चरणों में मिलाकर 268 सूत्र हैं, पद सामर्थ्य की दृष्टि से चतुर्विध समासों का पूर्वापरभाव योजित कर पाणिनि ने क्रमशः अव्ययीभाव, तत्पुरुष, बहुव्रीहि तथा द्वन्द्व समासगत भेद प्रदर्शित किये हैं, यह क्रम सर्वथा वैज्ञानिक है, क्योंकि समासों में पूर्वपद-प्रधान तत्पुरुष अव्ययीभाव तथा उत्तरपद-प्रधान तत्पुरुष माने गये हैं, तत्पुरुष के शेष स्वरूप (शेषो बहुव्रीहि 2/2/23) बहुव्रीहि को तदनन्तर रखना समुचित ही है, इसके अतिरिक्त इसका कारण यह है कि बहुव्रीहि समास में अनेक पदों की विद्यमानता होने से तद्गत अर्थ का सङ्कोच होकर अन्य पदार्थ का प्राधान्य स्वीकार किया गया है। (अनेक मन्य पदार्थ 2/2/24) इन चार समासों के अतिरिक्त लोक में द्विगु और नञ् समास के रूप में प्रचलित हैं, किन्तु द्विगु तो तत्पुरुष का कर्मधारयगत भेद है, (संख्या पूर्णो द्विगुः 2/1/52 तत्पुरुषोऽनञ् कर्माधारयः 2/4/19) विशेषण वाची पूर्वपद समास कर्मधारय के नाम से प्रसिद्ध है। अव्ययीभाव समास में पूर्वपद अव्ययीवाची शब्द की विद्यमानता होने से उसके नाम की सार्थकता है, वस्तुतः अव्ययीभाव समास में सामासिक स्थिति के पूर्व केवल प्रथम पद अव्यय रहता है, अव्ययीभाव शब्द ही इस बात का समर्थन करता है— न अव्ययः = अनव्ययः तदेव

**सम्पद्यते इत्यव्ययीभावः।** चारों समासों में द्वन्द्व समास का निरूपण उभयपदार्थ – प्रधान होने के कारण समास क्रम में सवन्ति रखा गया है।

### तृतीयाध्याय

आचार्य पाणिनि ने प्रथम दो अध्यायों में उद्देश्यगत विषय निर्वचन करने के उपरान्त इस अध्याय में विधेयगत प्रत्ययों का निर्वचन किया है, विधेयगत प्रत्यय “तिङ्” कहलाते हैं, तिङ् प्रत्ययों का समावेश भी विभक्तियों के अन्तर्गत माना गया है। अतः प्रत्यय अधिकार भी यहाँ संज्ञा के रूप में वर्णित है, कारण यह है कि अधिकार के रूप में प्रत्ययों के अन्तर्गत सभी प्रकार के प्रत्ययों का समावेश हो जाता है। इस दृष्टि से क्रिया सिद्धि में उपयोगी प्रत्ययों के अनन्तर तद्धित भी प्रत्ययाधिकार (प्रत्ययाः 3/1/1) के विस्तार में समायोजित हो जाते हैं। इसी के साथ ही पाणिनि ने यह भी निर्देश कर दिया है कि “प्रत्यय” मूल प्रकृति से परवर्ती होते हैं, (परश्च 3/1/2) क्रिया वाची शब्दों की मूल प्रकृति धातु हैं। इन धातुओं की संख्या लगभग 2000 है, इन्हीं धातुओं को आगे चलकर प्रक्रिया ग्रन्थकारों ने दशगणों में विभाजित कर दिया है, धातुओं से क्रिया शब्दों की निष्पत्ति होने में प्रत्ययों के साथ विकरण एवं आगमादि भी सन्निविष्ट होते हैं, अतः साक्षात् प्रत्ययों तथा क्रिया शब्दगत अन्य सहायक विधान प्रत्ययाधिकार के प्रसङ्ग में व्यवहृत हुए हैं, तिङ् प्रकरण प्रमुख रूप में धातुओं से सम्बद्ध है, पाणिनि ने धातुओं के रूप सिद्ध करने में “लकार” द्वारा क्रियागत काल को इंगित किया है, लकार का अर्थ केवल “ल्” है लकार कुछ लकार वर्तमानादि कालों में तथा कुछ वृत्तियों में उपदिष्ट किये गये हैं, आज्ञा देना, निमन्त्रण करना आदि “वृत्ति” कहलाती है। अइउण् ऋलृक्। एओङ् इन तीन प्रत्याहार सूत्रों की सहायता से लटादि दश लकारों को अभिव्यञ्जित किया गया है, इन दशों लकारों में ट् एवं ङ् तथा “अ इ” आदि अच् वर्णों की इट संज्ञा होने पर अवशेष ल् ही लकार नाम से अभिप्रेत है, इन दश लकारों में छः लकार टिट् तथा चार लकार डिट् हैं। इस भेद के कारण धातुओं का भ्वादि अदादि दश गणों में विभाजन किया गया है—

**भ्वाद्यदादी जुहोत्यादिर्दिवादितः स्वादिरेव च।**

**तुदादिश्च रुधादिश्च तनुक्रयादिचुरादयः॥**

इस सम्बन्ध में पण्डित विश्वेश्वर पाण्डेय द्वारा रचित व्याकरण सिद्धान्त सुधानिधि की निम्नलिखित पंक्तियाँ माननीय हैं— “प्रायोगैषां रुढतया प्रकृति-प्रत्ययार्थाननुगमाद्विशिस्य न व्युत्पाद्यन्ते। किन्तु शास्त्रान्तर व्युत्पादितानां साधुत्वमात्रमनेनाभ्यानुज्ञाम्। अत्र वार्तिकम्।

**“बाहुलकं तनुदृष्टैः नैगमरुढिभवं हि सुसाधु।”**

**“नाम च धातुजमाह निरुक्ते, व्याकरणे शकटस्य च तोकम्”॥**

**(शकटस्य तोकमपत्यं शाकटायनरित्यर्थः)**

यहाँ पर उणादि प्रत्ययों के सम्बन्ध में दूसरी विशेषता यह बतलायी है कि इन प्रत्ययों का विधान भूतकाल में भी होता है। (भूतेऽपि दृशन्ते 3/3/2) इस विधान की आवश्यकता यह पड़ी है कि उणादयो बाहुलम् (3/3/1) सूत्र में वर्तमाने लट् (3/2/123) से वर्तमान पद अनुवर्तमान है। अतः उणादि प्रत्ययों का विधान केवल वर्तमान काल में ही हो पाता।

तृतीयाध्याय के अन्तिम पद में “अव्यय रूप” कृत् प्रत्ययों का विवरण दिया गया है। 3/4/661 सूत्र “लस्य” से लादेश का प्रसंग है। लादेश विशेष्य वाची होता है। अतः विशेष पद निष्पादक अव्ययकृत के बाद उसका उपन्यास है। यह युक्ति संगत है।

### चतुर्थ पंचम अध्याय

प्रातिपदिक शब्दों की मौलिक अवस्था पर विचार करने के पश्चात् उनसे निष्पादित विभिन्न शब्दों की सिद्धि हेतु तदर्थ प्रत्ययों का उपक्रम अष्टाध्यायी में चतुर्थ तथा पंचम अध्यायों में यथाक्रम विद्यमान है। प्रक्रिया ग्रन्थकारों न वाक्यगत रचना का अनुसरण कर उद्देश्य में समाविष्ट शब्दों की रचना के सम्बन्ध में समग्र उपयोगी सामग्री को पूर्वार्द्ध में रखा है। तदनन्तर धातु सम्बन्धी रचना विधान पर विचार किया है। अष्टाध्यायी के क्रमानुसार वाक्य विश्लेषण की दृष्टि से धातु सम्बन्धी रचना विधान के अनन्तर उद्देश्यगत विस्तार को सामान्य विधेयगत क्रिया-सम्बन्धी निरूपण करने के पश्चात् करने में औचित्य ही है। इससे भी सर्वप्रथम स्त्री प्रत्ययों की चर्चा की गयी है। तद्विषय प्रत्ययों के पूर्व स्त्री प्रत्ययों का निरूपण करना युक्तिगंत है, क्योंकि प्रातिपदिक मात्र ही नपुंसक या पुल्लिङ्ग होता है। लेकिन स्त्रीलिङ्ग के लिए अधिकतर प्रातिपदिक के पश्चात् स्त्रीलिङ्ग का द्योतक प्रत्यय लगाया जाता है। इसलिए स्त्रीप्रत्यय का प्रकरण आवश्यक था।

### षष्ठ अध्याय

पूर्व पाँच अध्यायों में महर्षि पाणिनि ने शब्दगत विचारों का निदर्शन करने के पश्चात् छठे अध्याय से आठवें अध्याय पर्यन्त प्रकृति एवं प्रत्ययगत कार्यों की सूक्ष्मगत का विचार किया है। इन विचार की समग्रता वैदिक शब्दों के निर्वचन करने में समापित होती है। इस कारण शब्दशास्त्र के विचारकों ने इन अन्तिम तीनों अध्यायों की अष्टाध्यायी के उपसंहार का द्योतक स्वीकार किया है। इस दृष्टि से विचार करने पर विधि और तद्द् भूत नियम, अतिदेश, आगम, आदेश, स्वरूप विधान इन अध्यायों के अन्तर्गत समाविष्ट है, उनमें भी छठे अध्याय में "अङ्गाधिकार" (अङ्गस्य 6/4/1) विशेष महत्वपूर्ण है। इस अधिकार पर महर्षि पतञ्जलि ने महाभाष्य में विशेष रूप से विचार किया है। इसी मध्य संहिता का अधिकार भी निरूपित किया गया है जो वाक्य की दृष्टि से बहुत उपयोगी है। संहिता की परिधि में ही सन्धि, आगम, आदेशादि समाहित हुए हैं, शब्द-रचना में संहिता विधान की महत्वपूर्ण भूमिका है।

### सप्तमाध्याय

भाषागत वाक्यस्थ उद्देश्य और विधेय के प्रमुख अङ्गों का तात्त्विक विवचन करने के पश्चात् महर्षि पाणिनि ने तद्गत उभयविध (नाम एवं क्रिया) शब्दों की निरुक्ति में प्रकृति-प्रत्यय विधान को स्पष्ट करने हेतु अष्टाध्यायी के सप्तम एवं अष्टम अध्यायों को उपास्थापित किया है, इन दोनों अध्यायों में भी सातवाँ अध्याय तथा आठवें अध्याय का कुछ अंश लौकिक संस्कृत की दृष्टि से परिशेष वैदिक संस्कृत की उपादेयता बतलाने के साथ "असिह" प्रकरण के निर्वचन ने अपनी सार्थकता संजोये हुए हैं, अतः सर्वप्रथम "प्रत्यय" (3/1/1) अधिकार में समाविष्ट समग्र प्रक्रियांश की सम्पूर्णता हेतु तदुपयोगी विधानों का समाकलन करते हुए सम्बद्ध आगमों की भी चारितार्थता उपन्यस्त की है। इसके साथ ही सातवें अध्याय की दूसरी विशेषता यह है कि विप्रतिषेध परक नियमों का उपन्यास कर शब्द निरुक्ति को प्रमाणित किया है। इनके साथ ही कुछ धातुगत आदिम अक्षरों में वर्ण परिवर्तन (ष=स, ण=न) दीर्घसन्धि गुणसन्धि आदि सन्धि कार्य तथा इनके निषेध स्वरूप प्रकृतिभाव आदि विषयों का निरूपित कर लौकिक संस्कृत की भाषा को सुसङ्गत कर दिया है।

लौकिक संस्कृत की उपादेयता के अनन्तर सप्तम अध्याय के उत्तरार्ध से वैदिक व्याकरण की अवधारणा प्रारम्भ की है। जिसकी पूर्णता अष्टमाध्याय में होती है, वैदिक

प्रयोगों के साथ लौकिक प्रयोगों में भी उपयोगी “इद् आगम” तथा धातु को छित्व होने पर पूर्व समुदाय की अभ्यास संज्ञा पर भी विचार किया गया है।

### अष्टमाध्याय

लौकिक संस्कृत की दृष्टि से अष्टमाध्याय का प्रथम पाद प्रक्रियांश का पर्यवसित स्वरूप है। उसके साथ ही वैदिक व्याकरण का परिज्ञान होने हेतु तदुपयोगी कार्यों का विवेचन भी किया गया है। सप्तमाध्याय के अन्त तक पद प्रक्रिया के निष्पन्न हो जाने पर तदुपयोगी द्वित्व-विधान का आरम्भ यथाक्रम अष्टमाध्याय में किया जाना सर्वथा वैज्ञानिक है। अतः अष्टमाध्याय के प्रथम पाद में ही द्वित्वानुशासन प्रभावी हो जाता है। यह द्वित्व विधि पद-विषयक है। नाम और धातु विषयक द्वित्व विधान में अन्तर दृष्टिगोचर होता है। प्रतिपादिक शब्दों में प्रत्यय पर होते हुए द्विवचन में शब्दगत द्वितीय रूप परिलक्षित नहीं होता, क्योंकि वहाँ एकशेष “प्रभावी” हो जाता है। धातुगत पद को द्वित्व होने पर वह विशेष परिवर्तन परिलक्षित होते हैं, जिनमें प्रथम पद का “अभ्यास” संज्ञा होने के फलस्वरूप शब्द रचना में विशेष प्रक्रिया का विधान किया गया है। द्वित्व प्रक्रिया को पाणिनि के अष्टमाध्याय के प्रथम पादस्थ 15 सूत्रों में समाविष्ट कर दिया है। तदनन्तर दो अधिकार-पदस्य (8/1/16) तथा “पदात् (8/1/16) विशेषतः उल्लेखनीय है, क्योंकि यही से ‘वैदिक’ तथा ‘स्वर’ सम्बन्धी विचार आरम्भ होता है इन दोनों अधिकारों में थोड़ा-बहुत अन्तर है। प्रथम सूत्र पदस्य तो षष्ठ्यन्त विभक्तिक है।

संस्कृत व्याकरण की त्रिधारा में अन्तः सलिला सरस्वती की भौति महाभाष्य की दृष्टियों में सन्निहित कात्यायन के वार्तिक अपने अस्तित्व को संजोये हुए कात्यायन की यशःपताका को आज भी नथोमंडल में फहरा रहे हैं। यदि कात्यायन के वार्तिक उपलब्ध न हुए होते तो संस्कृत व्याकरण की त्रिवेणी में सामञ्जस्य की कमी रह जाती है। रेखा गणित के त्रिभुजात्मक स्वरूप की सार्थकता त्रिमुनि-व्याकरण के रूप में आज भी संस्कृत भाषा की स्थिरता प्रदान करते हुए पाणिनीय व्याकरण को “वैदाङ्ग” के रूप में मान्यता देकर चरितार्थ हो रही है। “पाणिनि” और “कात्यायन” के समय निर्धारण करने में पतञ्जलि का समय निर्धारित करने में तो अन्तः साक्ष्य ही प्रमुख कारण है। अतः पतञ्जलि और पाणिनि के मध्यवर्ती कात्यायन के देशकाल का निर्णय करने में भी महाभाष्य की ही शरण में जाना पड़ता है। भाषा-विद् भी इन दोनों आचार्यों के अन्तराल को लगभग दो सौ पचास वर्ष (लगभग 250 वर्ष) मानकर इस दिशा में अग्रसर हुए हैं। पाणिनि की अष्टाध्यायी के अध्यापन करने के फलस्वरूप ही कात्यायन की वार्तिका की रचना करने का अवसर मिला। उनके पूर्व पाणिनि के अन्तर अनेक शिक्षकों द्वारा प्राप्त परम्परा से भी अष्टाध्यायी की कठिनता तथा भाषागत वैशिष्ट्य के समाधान में परिवर्धन तथा परिस्कार की आवश्यकता को जानकार कात्यायन को अपनी लेखनी उठानी पड़ी। इस उद्देश्य की पूर्ति में 200-250 वर्ष यदि लगे हो तो कोई आश्चर्य नहीं। कात्यायन को अपनी लेखनी उठानी पड़ी। इस उद्देश्य की पूर्ति में 200-250 वर्ष यदि लगे हो तो कोई आश्चर्य नहीं। कात्यायन को अपने पूर्ववर्ती अनेक अध्यापकों के द्वारा परम्परागत पाठन-शैली तथा पाणिनीय सूत्रों पर पारम्परिक सामग्री प्राप्त अवश्य रही होगी। इन आचार्यों में भारद्वाज, सौनाग, कुणखाडव, क्रोष्ट्रीय आदि उल्लेखनीय हैं। इन आचार्यों ने भी इसी प्रकार के वार्तिक लिखे हो, जिनके द्वारा पाणिनीय सूत्रों पर विचार लाघव-गौरव एवं परिवर्तन-परिवर्धन किये गये हैं। इन्हीं परिवर्तनों को इन्होंने आगे चलकर “वार्तिको” का स्वरूप दे दिया। इस प्रकार का साम्य प्रातिशाख्य और कात्यायन के वार्तिकों में अनेकत्र दृष्टिगोचर होता है।

