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Hundred Years of Socialism and the Purpose of Research

The year 2017 marked the centenary year of the Great October Socialist Revolution. On this occasion, all the working-class organizations of the world remembered the October Revolution in their own way. For those who dream of a beautiful world and want to establish a justice-based society and struggle for it, the October Revolution of Russia is no less than a victory day. The Bolshevik Revolution of 1917 gave the world a new direction of change. Moving forward in this direction, it was expected that one class would not be able to exploit another class, and one nation would not be able to exploit another nation, and there would be success in establishing a just social order in the whole world. It is needless to say that the efforts made in this direction impressed the whole world. The working people of Russia ended the dictatorship of the Czar and handed over power to the elite class. In this way, Russia's feudal rule came to an end. However, the manner in which power was transferred, disappointed the public. As a result, under the leadership of Lenin, the people carried out a second revolution. The slogan of socialism was raised in this revolution, which became successful in October after a lots of struggle. During and after this revolution, many posters related to socialist slogans became popular. In this issue of Satraachee, Dr. Richa Sawant has tried to explain the meaning and context of those posters in research paper entitled ***“Understanding Political Slogans of the Soviet Period.”*** Dr. Sawant has enriched this issue by introducing posters on the October Revolution, Progress through Five-year Plans, the new generation, and the ideal Soviet man.

The challenges that the socialist power of Russia was facing after the success of the October Revolution, is known from the slogans printed on these posters. Russia's biggest problem was to retain power from those who had been stripped of it. For this, the new government fought a bloody struggle for four years. The second problem was the creation of a new economic structure. At this stage, the new regime curtailed civil rights and resorted to repression. This was against the expectations of the new power, but it was also necessary to deal with the internal and external enemies of the revolution. In this way, Soviet power survived facing various challenges and proved that society can run better without feudal landlords, capitalists, and usurers. The Soviet power provided Russia with a new economic structure through the socialist revolution, marginalizing market forces and profiteers it began to develop in a planned and systematic manner. It was clear that the goal of development was to meet the needs of the people. Russia emerged as a new economic power in the new economy. The economic growth rate reached upto 35 percent. Problems like illiteracy, disease, drug addiction, and prostitution had almost ended. Thus, along with the establishment of a strong economic

system in Russia, high human values were also established in social, cultural, and moral life.

The Russian Revolution gave light to the whole world. In a country like India, too, the labour-class party emerged to fight with colonial slavery. On October 17, 1920, the Communist Party of India was formed by M.N. Roy in Tashkent, Soviet Union. Later on, along with Hasrat Mohani, Satyabhakt established the Communist Party on Indian soil, in Kanpur, on December 26, 1925. The journey of Indian socialism from 1920 to 2022 has been completed. It can be said that he has travelled for a hundred years in India. If you want, you can wait until 2025 to affirm this more concretely. But this will only be counting of years; there will be no significant difference in achievements. Looking at the hundred-years journey of socialism in India, it can be easily said that Indian socialism is far from its goal. Rather, it can be said with certainty that its position has been deteriorated drastically over the last twenty-five years. In recent times, the dominance of the producing class has increased, the government has given preference to its interests, and neo-capitalism, imperialism, and communism all have increased their power immensely. At present, socialism has succumbed to capitalism. All the powers of democracy have been engaged in the service of capitalism.

These days, the articles related to English literature, the attempt, to see the contemporary conditions and the events arising out of them in a capitalist context, is commendable. Similarly, articles related to political science, education, psychology, history, and philosophy also target the capitalist influence. Articles related to management, commerce, etc. have a different approach to problems. In these articles, one can often see an attempt to confirm the capitalist trend. Capitalism has appropriated the purpose of research in technical fields of knowledge. This is not accidental. There is a whole system of educational vision behind this which cannot be ignored. This is the thing that should be considered the most. Technical subjects need to make a comprehensive change in the objective of their research. They should give direction to research to establish a just society free from the influence of markets and capitalism. In a nutshell, I mean to say that at present, when we are celebrating the **Amrit Mahotsav** of independence in India and at the same time assessing the centenary journey of society in India, we have to think that whether will only humanities-related subjects will worry about Socialism? Does its presence in other areas of research make no sense? Is it not the responsibility of commerce, management, technology, science, etc. to save the democratic system from capitalism? If all the branches of knowledge could be devoted to the protection of democracy, what is the purpose of the research being done after all?

At present, we have to review the research objectives being done in our respective fields and ensure that our research is not being used for destruction in the name of development. It is very important to have such discretion for a responsible researcher. The way, capitalism has blessed itself with immense power by replacing socialism, is the result of our directionless research. It is hoped that our contemplation and research will not be devoid of foresight.

Loneliness and Weariness in the Select Poems of Tara Patel: A Critical Study

○ Naqui Ahmad John¹

Tara Patel is an Indian English poet known for her evocative and nuanced exploration of identity, and belonging. Born in 1949, educated in Gujrat and Malaysia, she spent her initial 20 years in Malaysia and then she came to Bombay where she began to write poetry. She is a poet, columnist and journalist. Patel's work is deeply rooted in her experiences as a woman of Indian descent, and her poetry often grapples with the complexities of identity, personal relations, and belonging, loneliness and a deep sense of weariness. Her first book *Single Woman* was published in 1992. According to M. K. Naik and Shyamala A. Narayan Tara Patel belongs to the school of poetry famed as "Bombay Poets":

...associated in one capacity or another, with Nissim Ezekiel virtually the "father" of modern Indian English poetry, either as student or colleague or associate or friend or disciple, or admirer or well-wisher. These women poets include: Eunice de Souza, Tara Patel, Kavita Ezekiel, Imtiyaz Dharker, Charmayne D' Souza, Melanie Silgado, Menka Shivdasani and Mukta Sambrani. (186)

The primary texts for this paper shall be the poems of Tara Patel anthologized in *Nine Indian Women Poets*. The research method shall be that of textual analysis and literary interpretation through close reading of the poems. The hypothetical premise is that the poems of Patel under study have a deep strain of loneliness, weariness and lassitude on multiple accounts. Loneliness and weariness make an intriguing pair in the works of Tara Patel, a deep sense of disappointment, sadness and also resignation may be found ringing in the poems of Tara Patel. She seems not only unwilling to continue but also unable to endure more from life. Literal meaning of weariness: 'the state of being bored with something because you have experienced too much of it' as per Cambridge dictionary online, fits in well with Patel.

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Some of the secondary texts cited to fortify the critical arguments are introduction by the editor Eunice De Souza, critical survey of Indian English poets by M.K. Naik and Shyamala A. Narayan in *Indian English Literature 1980-2000 A Critical Survey*, *Modern Indian Poetry in English* by Bruce King. The research gap claimed is that none of the critical discourses approaches Patel's poems for the extreme sense of weariness as a full-length study about which Eunice De Souza has made a reference. Eunice De Souza calls *Single Woman* "a brave book". This paper shall draw its central argument from Eunice De Souza's statement that:

The predominant tone of Tara Patel's work is a weariness so extreme that at times it sounds almost posthumous. The weariness stems from relationships that don't work, a sense of being the odd person out when everyone seems to be alright...(89).

With a distinctive voice that is both personal and universal, Patel's poetry navigates the intersections of traditional Indian culture and modernity. Her work is characterized by its forthright idiom, fresh metaphors, sensory detail, and emotional depth, making her a compelling and relatable poet for readers from urbanized and upwardly mobile backgrounds. Bruce King rightly observes in his book *Modern Indian Poetry in English* when he says:

Using a simple vocabulary and an elementary sense of versification, craft and rhyme, Patel manages to create forceful images and poems that have a personal voice and tell a continuing story, a story which gains from being recognizable. (315)

Patel's poetry has been praised for its ability to capture the intricacies of the human experience, particularly in the context of love, loss, and longing. Her poems often unfold like intimate conversations, inviting the reader to reflect on their own experiences and emotions. Through her poetry, Patel seeks to challenge traditional notions of identity, culture, and belonging, offering a fresh and inclusive perspective on the complexities of modern life. Her work has been widely acclaimed and featured in various literary journals and anthologies, solidifying her position as a rising voice in contemporary poetry. Eunice De Souza in *Nine Indian Women Poets* has included her as the ninth poet in the anthology. This inclusion has made her poems more accessible and readable within a tradition and a context. The poems included in the anthology are "Woman", "Request", "Calangute Beach, Goa", "In Bombay" and "In a Working Women's Hostel".

In the poem "Woman", Tara Patel articulates the stony stoicism of traditional sufferings of women. In a rebellious tone against patriarchal subjugation Patel writes that:

A woman's life is a reaction
To the crack of a whip
She learns to dodge it as it whistles around her...(90)

Sadly, a woman has no say of her own as per the voice articulated in this poem. Her life is a virtual dictation of the patriarchal masters and is reduced to mere "reaction" to "a whip". The choice of the word "reaction" could not have been more appropriate as it implies absence of any voluntary or spontaneous action on the part of a woman. The symbol of "a whip" is loaded with the history of patriarchal subjugation even to the extent of physical violence

against women. The entire life of a woman gyrates around the pole of patriarchy to which it is tethered. The sole skill, a woman is forced to acquire, is dodging the trajectory of a whip. Making the imagery intense and beautiful, Patel links it to the collective memory of the womanhood. She says that sometimes the whistling whip “lands on the thick distorted welt of her memory”. With this the history of oppression against the womanhood is jeered at in a scathingly ironical tone. Sumita Puri in her “The Politics of Patriarchy” echoes this sentiment. She writes:

History indicates how gender roles have been passed on and embedded
in the psyche of one and all to the extent that they hardly need violence
for their perpetuation. Yet, violence has been at the core of the system
and many patriarchal societies have institutionalized it through their laws. (46)

If Patel speaks about the stifled life of a woman in her poem “Woman” she voices a revolutionary approach towards failed relationships in her poem “Request” and demands:

Sometimes for old times sake
You should look me up (90)

There is a deep strain of sorrowful nostalgia in this poem. She is wearied of traditional conjugal relations. Disbelieving in such a wedlock, as depicted in the poem, she has had her own romantic encounters which seemingly did not work. Her weariness with her own failed relations and a disillusionment with experimentations in personal relations, she vehemently exhorts her -ex to honour the past time by looking her up and having lunch with her. It shall be a celebration of life lived together in love and harmony. For people looking at just material stability and to infuse irony and humour Patel offers to- “pay the bill”. Patel on one hand seems to give words to the lamenting soul of a woman trying to find some space and solace in the erstwhile memories of a previous lover while on the other she seems to establish her emancipated self by sarcastically mentioning material aspects of the relationship:

Have lunch with me, I’ll pay the bill
How little I know you though I loved
You for so long (90)

There is a sense of alienation on multiple accounts, with the traditional society, with the lover and the self. Her weariness with the pastness of the past and even its presence is surfeiting. The pain of a woman who might have been cheated in a relationship or left behind has been represented well by the poet instead of blowing it out of proportion. A sense of nostalgia, loneliness and weariness with the current state of affairs makes a lead when she mentions how she is “pining for an old pleasure”. She further says: “I miss you most when I’m eating alone”. Aware of her ageing self, Tara Patel mentions of her past experiences of intimacy – “You have to be young forever to be in love/like that”. Another verse where she drops a hint of her aging self is: “For reasons other than those which are obsolete.” The foregrounding to this verse is in the previous verse: “A man should look up a woman sometimes / for old times’ sake.” The obsolete reason is in most probability her aging self and depleting libido.

Underlying theme of weariness towards life cannot be missed out in Tara Patel's poem, in "Request" we find how she is not pained by the lack of love nor is she "obsessed with a blind emotion". The love stands for commitment and vows of faithfulness but in "Request" sense of weariness and nothingness is stronger than the emotions of togetherness:

I'm no longer obsessed with a blind emotion
Which promises everything and nothing (90)

The poem is closely knit in twenty-eight verses and five stanzas. The first stanza having six verses, the second five verses, the third seven, the fourth five and the sixth five verses. This variation in verse lengths depicts the ruminating thought pattern of the poet. It appears to be dramatically infused with the technique of speaking aloud. The use of verbs in expressions like: "look", "have lunch", "know you", "still do", "cannot forget me", "remember me", "do not negate", "indulge me", "want to embarrass", "distresses me", "no longer obsessed", "promises", "will not bore", "I am pinning for", "have lunch", "miss you", "pay bill" make the poem appear like a love poem but reading and re-reading it reveal the innermost recesses of weariness and disillusionment with love and life. There is reluctance in experiencing any more of such encounters. The title "Request" dissembles and hides what actually is the intention of the poet. The poem actually is a complaint rather than a request. Because of this title a reader gets a rhetorically-artistic effect from the meaning when the actual emotions are discovered on a close reading of the poem.

Patel dedicates the poem "Calangute Beach, Goa" to Howard an American who disbelieves in matrimony and is quick to ask for intimacy which is instantly declined and only regrets remain. Had there been an alternative title or a subtitle to the poem it would best be regret. The poet confesses to herself that:

...the American,
Hangs as a pin-up in my mind. (91)

Bruce King observes 'a directness and frankness' in Tara Patel 'about sexual matters seldom found among the males' (316), she frankly confesses 'Even a one-night stand is luxury...'. On a two-day holiday the poet seems to be on a spree of voyeurism for men with varying ethnicities. Having considered a German, she develops a brief infatuation for an American. She was more observant than acquiescent to the American's offer to go swimming naked. Although she relishes the "coconut oil ripened colour on his body". The poet seems to be keenly interested in a romantic encounter as she fondly recounts: "After lunch our conversation was too long./Exchanging notes on east and West/". She also notes his superciliousness: "I asked his name, /he didn't ask mine". About the loneliness and weariness in Patel she confesses that his looks had accentuated those. Patel appears to be Marvel's coy mistress here. She further writes:

Both of us knew,
there was no time for persuasions
I needed (92)

The poem "In Bombay" once again takes up the tone of extreme weariness: "Repetition

does not make it easier". The poem takes up the issue of unemployment and the associated anxiety and weariness with an in-depth psychological approach. The wry sense of humour pervades the surface only to reveal ironical implications. In the second stanza Tara Patel mocks at pretense by unemployed people who leave their houses early morning posing to attend office as per daily routine. An unemployed person, weary of having gone out of work, begins imagining appearing for job interviews. The mental state of an unemployed person hallucinating to be hired passes through the anguish of a long wait before being interviewed. Patel laments that the state of unemployment lands the person into social ostracization. When one of the unemployed persons who befriended another unemployed gets hired by the employment bureau s/he remains silent and suppresses the underlying sense of achievement so the unemployed may not lose their own temper and feel down. In the fourth stanza of the poem Patel expresses her weariness of stereotype schedule of an unemployed person where afternoons "... are reserved for, exhibitions, /libraries, book stall." Frequenting of movie theatres to avoid monotony and overcome weariness does not work as it is peopled with college students. The aging poet feels ill at ease in the company of quick-witted boys and girls dolled up with expensive makeup which suits them. Whereas such entertainment hubs failed to cure the boredom and weariness of the poet Tara Patel. Ironically the poet realizes that when unemployed:

...the need to spend,
to do everything in excess, increases. (93)

Replete in wry humour and irony the poet further writes that:

.... when a hundred rupee
note is lost or stolen
it is God who is a so and so. (93)

The poem concludes with a wrapper of humour trying to cover the underlying boredom and weariness "Unemployed people try to sleep at any/ time of day."

The poem notably had begun with a single line verse which is also the first stanza of the poem. It has been structured like a thesis statement depicting the poet's surfeit of weariness: "Time passes even when unemployed." While rains bring joy to many, to the weary poet it appears just "incessant monologue". The poem is in eight stanzas. It has only one verse in the first stanza, two in the last and eighth stanza. The second, third, fourth, fifth, sixth and seventh stanzas have six and five verses reflect a structure of a mind which seeks to find a structure and a framework. The beginning of the poem is a statement which belongs to a mind not at peace. The use of the first person "I" adds an autobiographical essence to the poem. The poem is a metro poem with an urban lifestyle defying a straight jacketed classification. Experimentation with life, love and relationships has left the poet seeking the succor of solace. Contrary to attempts and expectations only weariness and boredom result.

"In A Working Women's Hostel" is a poem in two parts in twenty-one and twenty verses respectively. The first stanza of the first part expresses extreme weariness of the poet when she declares "I escape." In urban metro lives, social spaces and interactions have

shrunk to stifling levels. The poet Patel calls the evening an “experience of high tide” when she escapes twelve stories above the city, on the terrace. In an ironical tone clad in wry humour she says that “Rs 350 pm” to meet God is not much at all. Her stifling self in the hum drum of urban life tries to find solace and respite by waking to and fro. She calls herself a nun without a vocation. The stanza expresses weariness and disillusionment with failed relations and the society on multiple accounts.

In a state of self-retrospection, she interrogates herself:

Am I lonely? Or am I a loner? The difference
Must be resolved quickly now. (94)

Infusing a sense of sanctity to her private “communion” Patel protests against weariness and loneliness when she is overlooked by “superior balconies, / terraces”. A beautiful imagery of sunset giving out a “wedding finale” to the clouds which appear like “smudged eyeshadows” in the “henna coloured horizon”. Elevated to the heavenly plane, she starts noticing the patchwork of light, stars and the moon. Her romantic fantasies suddenly come to a naught when:

A breeze purrs, inspires fear, I trip over
The silver wings fluttering on the crazy floor,
A distant sea roars in my ears. (94)

For Tara Patel the fairy world and the dream land come to a naught when a face with the cruel realities of a metro life. Persuaded to the extent of dangerous flight indicative of suicidal tendencies taking roots, Patel realizes “Crying is a terminal argument” and returns to her room. The anguish caused by her loneliness and weariness is surfeiting. Bruce King in “New Women Poets” in his groundbreaking book rightly observes about the book from which this poem is extracted- *Single Women*:

Patel manages to create forceful images and poems that have a personal voice and tell a continuing story, a story which gains from being recognizable. The title of her volume is itself significant of a woman living alone without securities of family and a husband about which other women complain. (315)

In the second part of the poem the poet expresses her experiences of sleeplessness. Her lonely self-craves for the company of man, the evidence of which is also in “Calangute Beach, Goa”:

He is a growing regret,
A red bulb off and on reminding me of men
I cannot afford (92)

“In a Working Women’s Hostel” the poet says:

I kick aside the warm weather of my blanket,
The touch of my own thighs, breasts,
Is an embarrassment. (94)

The poem takes a confessional tone. Even in her confessions she has grown weary and lonely. She says she has become a “one-woman courtroom”. Without any qualms she declares:

...It is the rougool of
You want tonight and every night.

A woman can feed herself. Love begins
With a man (94)

The poems by Tara Patel are, in general, replete with complains about the treatment of women by men, yet the poet or ‘the speaker wants2 a man, wants companionship, wants love’ (King, Bruce. 316). The feeling of being left out and having missed the simple joys of life leads towards an adventure of experimentations at the end of which Patel seems to have been immensely lonely and weary.

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Transformative Trends in Indian English Short Fiction: A Critical Study

○ Md. Naushad Alam¹

Despite the rich tradition of storytelling in ancient India, seen in works like *Katha Sarit Sagar*, *Brihad Katha Manjari*, *Panchtantra*, and *Jatak Tales*, the short story as a distinct literary form emerged predominantly in the 20th century, especially in India. Similar to lyric poetry in its concise format, the modern short story maintains an intense focus that often exceeds that of the novel. As a critic says:

It is the most sensitive literary barometer that registers every shade of social change. (Mehrotra:190)

Beginning with R.K. Narayan, M.R. Anand, Khushwant Singh, K.A. Abbas, and Anita Desai, and continuing to present-day writers such as Shashi Deshpande, Vikram Chandra, and Shiv. K. Kumar, English story writers in India have meticulously documented contemporary Indian life and society. They have captured the dynamic rhythm of post-Independence India, marked by rapid changes across social, economic, political, and scientific fronts.

This paper aims to provide a brief overview of how the Indian English short story has authentically depicted contemporary life. It also examines why, despite significant progress both in terms of quantity and quality, this genre appears to lag behind its counterparts in native Indian languages such as Urdu, Hindi, Bengali, Punjabi, and others. Among these languages, Urdu stands out for its prolific contributions to the short story form, boasting numerous influential writers like Prem Chand, Manto, Ismat Chughtai, Krishn Chandra, Qur-ratul-ain Haidar, Intizar Hussain, among others.

English short story writing in India began almost concurrently with the novel in the 1920s and 30s. The triumvirate of Mulk Raj Anand, R.K. Narayan and Raja Rao 'are the pioneers

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of novel and short story in Indian English literature in the fourth decade of the twentieth century' (Das:95). Like novel in India, this genre in modern time also owes its origin to the European model. Therefore, 'if the western masters like Maupassant, Frank O'Connor, Theodore Powys influenced Mulk Raj Anand, R.K. Narayan was influenced by Chekhov and Raja Rao took the French masters as his guide and source of inspiration' (Das:95). However, these great writers have not only retained their Indian roots but also delved into Indian myths, epics, folk tales, and ancient stories for their themes. This adherence to traditional storytelling principles lends the Indian short story a unique character, blending traditional craftsmanship with originality and a strong sense of Indianness. Typically focused on a small cast of characters unfolding within specific temporal and spatial confines, these stories are driven by well-crafted narratives that highlight central themes. Despite adhering to these traditional frameworks Indian short stories flourished creatively, resulting in narratives that are fresh, imaginative, and distinctly impactful.

The early masters like Anand, Narayan, Rao, along with Khushwant Singh and Khwaja Ahmad Abbas predominantly employed the ironic and comic modes to explore the complexities of Indian life and society during a period of significant upheaval. The freedom movement and nationalist fervor were central themes in their early short stories and novels. Post-independence, the tragic partition of the country added further layers of complexity, marked by communal violence resulting in widespread death and displacement of millions.

Interestingly, while novels in English such as Khushwant Singh's *Train to Pakistan* (1956) and Chaman Nahal's *Azadi* (1973) faithfully captured the anguish and brutality of partition, English short stories often struggled to depict this historic crisis on a commensurate scale. R.K. Narayan, typically known for his apolitical stance, expressed his dismay and sorrow over communal tensions and the absurdity of riots in his story 'Another Community'. Similarly, Saros Cowasjee's 'The Chowkidar' vividly portrayed the atmosphere of communal discord, deep animosity, and pervasive mistrust that continued to afflict society. Nevertheless, some short stories by Khwaja Ahmad Abbas and Mulk Raj Anand did convey the pathos and tragedy brought about by partition, albeit in a more nuanced and poignant manner.

It doesn't, however, mean that Indian short story in English has been completely divorced from the social reality. As a matter of fact, Indian English short story holds mirror unto contemporary society which reflects its Indianness. It is an honest and faithful critique of the post-independence India in ferment at all levels – social, cultural, political, economic etc. While Mulk Raj Anand focuses on the socio-economic man, R.K. Narayan like his novels makes an interesting comic ironic portrayal of the people of Malgudi. His stories usually deal with the conflict of tradition and modernity, changing social values, position of women, the institution of marriage, social evils and superstitions as we find in his about half a dozen collections of short stories. The atmosphere in Narayan's short stories is almost similar to that of his novels. And as in his novels, here too irony is the key note. His story *Lawley Road* where he takes a dig at the attitude of the political leaders to rename certain streets after the Indian leaders is a case in point. Moreover, R.K. Narayan has also made extensive use of Indian myths in constructing the plot of his stories. Anand has also to his credit numerous short story collections which deal with 'humanistic themes like the plight of the poor and the

downtrodden, evils of caste system, poverty, ill-treatment of women, miserly businessmen, priestly exploitation, greed, vanity, selfishness, callous bureaucracy, feudalism, the Machine' (Naikar:38-39). Actually these are themes which he expands in his novels. His stories along with his novels are significant in the history of English fiction in India both from the point of view of theme as well as his experiments with language. As a critic says, Anand's experiments with social realism, and corresponding attention to the surface of life in pre-Independent India, catches within fiction the complex alliances, misalliances, transformations, and failures of the Indian national movement. Moreover, these novels are pioneering in their effort to render into English the exuberant dialects of northern India. Although awkward, Anand's exposition of 'pidgin-English' prepares 'the way for the subsequent linguistic and cultural translations of Indian-English writer". (Gandhi:178-79).

Raja Rao's literary journey commenced with short stories, reflected in his initial works. His first two collections, featuring tales like 'Javni', 'Akkayya', 'The Little Gram Shop', and 'The Cow of the Barricades', garnered widespread acclaim for their poignant social themes. These early narratives highlight Rao's evolving concerns, transitioning from societal issues to spiritual contemplations in his later novels. Rao exhibits adeptness in plot construction, character development, and the evocative portrayal of village life, skills that mature and find culmination in his novels. Particularly notable are his linguistic innovations, underscoring his dedication to crafting a distinct Indian literary voice. The most significant, is his experiments with language which speaks of his commitment to developing a unique Indian idiom. Ramachandra remarks:

Here are the beginnings of a master who is committed to evolving an idiom of his own that was soon destined to develop into what is today known as Indian English. Expressions like 'corner-house', 'red-man', 'village-kid', 'hell-moving cries', 'a mouthful of curses'; swear-words like 'you witch, you donkey's kid.....all testify to Raja Rao's brand of creative writing. It is trite to add how the native idiom is employed here to convey a sensibility that is distinctly Indian" (Ramachandra:48).

Khushwant Singh, renowned primarily for his celebrated novel 'Train to Pakistan', initially introduced himself to English short story literature with his debut collection, 'The Mark of Vishnu', published in 1950. His short stories explore various facets of Indian life, showcasing his diverse thematic interests beyond his notable novelistic achievements. Balaswamy appreciates:

They are marked by irony and satire, based on Singh's ability to assimilate closely-observed facts of the Indian way of life. (Balaswamy:84).

His well-known short stories are Karma, Kusum, The Riot, The Mark of Vishnu. The Mark of Vishnu, a favourite with the readers deals with the superstition of the ignorant and knave village people. However, his stories 'suffer from some limitation arising from his total dependence on the socio-materialistic interpretations of life' (ibid). Nevertheless, some of Khushwant Singh's stories 'show a variety, some kind of spontaneity, and above all that feeling of authenticity and a fidelity to the basic tenets of life.' (ibid).

Post-independence Indo-Anglian short story writing is characterized by a strong

sociological bias and heightened social consciousness. Like a barometer, these stories faithfully reflect the strains, transitions, and evolving social norms of Indian society. Works such as Mulk Raj Anand's 'A Village Idyll', Shiv K. Kumar's 'Eclipse at Noon', Saros Cowasjee's 'A-4', and R.P. Jhabvala's 'Lekha' and 'The Widow' document the gradual shift from societal reticence to more outspoken expressions, challenging previously held taboos.

Anand's 'A Village Idyll' illustrates how contemporary Indian society is dismantling social barriers in matters of love, hinting at an emerging acceptance of individual choice in marriage. Khushwant Singh's 'The Black Jasmine' navigates tradition and change, while 'The Rape' though tonally different from Anand's work, suggests love's triumph over social opposition, reflecting shifting social contexts. Anand's narrative lyrically portrays lovers challenging tradition, while Singh's story offers a realistic exploration of love's possibilities.

In Lekha, R.P. Jhabvala explores extramarital love against the backdrop of contemporary Indian society, recurring themes of marital discord and women's growing assertion of independence. Since independence, India has witnessed the emancipation of women across social, cultural, financial, and spiritual realms, fostering the emergence of numerous women writers who address women's issues with frankness and depth in English short stories. This evolution highlights the profound social changes and the expanding roles and voices of women in modern Indian literature.

The early Indo-Anglian writers such as Raja Rao, Mulk Raj Anand, and R.K. Narayan predominantly portrayed traditional virtues and roles of rural women in pre-independence India, reflecting a conservative and tradition-bound perspective. Raja Rao's stories like 'Javni' and 'Akkayya' depicted the silent suffering and selfless sacrifices of Indian widows, highlighting societal norms and constraints. R.K. Narayan, however, broke new ground by portraying a rebellious portrayal of women in his story 'The Shelter', which challenged traditional roles. Anand's Lajwanti similarly explored the consequences faced by women who defied their prescribed roles.

The emergence of women short story writers like Kamala Das, Shashi Deshpande, Anita Desai, Githa Hariharan, and Jhumpa Lahiri marked a significant shift. These writers presented a new face of liberated women in their works, addressing contemporary issues and asserting female voices with honesty and depth. Their narratives reflect the evolving social landscape and the changing roles and aspirations of women in modern India and beyond. As Shiv K. Kumar says:

Our women writers seem to have lent a new dimension of sensitivity and perception to the short story in English. They find its limited canvas quite congenial to their sensibilities in confronting their brief, often muted experiences (Das:110).

However, these women writers are known for their rebellious and assertive approach in their writing, refusing to let their essential experiences fade into silence. In Kamala Das's stories, love emerges as a central and recurring theme, mirroring the boldness and frankness found in her poetry. Her exploration of love relationships in prose remains significant, although it may not receive as much attention as her poetic achievements. This consistency in thematic

exploration across genres underscores her unique voice and unwavering commitment to portraying intimate human experiences with honesty and depth.

The other well-known women writers Anita Desai and Shashi Deshpande are quite different in sensibility. Shashi's women are

...conscious of their predicament: they are victims of inequality: they are creatures of conventional morality: they are the ones who are unfairly abused, misused and ill-used. But they believe in conformity and compromise for the sake of the retention of domestic harmony rather than revolt which might result in the disruption of familial concord (Das:111).

She writes stories which are usually woman-centered but quite realistic. Shashi Deshpande keeps close to the social reality in a society whose mores and conventions are rigidly conditioned by man. However, she faithfully depicts women's inner self, their agonies, their trials and tribulations, their hopes and their frustrations. In sharp contrast to Shashi Deshpande, Anita Desai, called the Virginia Woolf of India, is focused more on the inner turmoil and the chaos inside the mind. She explores the feminine psyche with a delicate sensibility. Like her novels her stories too explore the subconscious mind. Although Anita Desai has not written much in this genre in comparison to her fiction, her stories are quite 'witty, evocative, tender and perceptive' (Tandon:80). Moreover, her short stories reflect 'her Indian sensibility in themes, characterization, setting and language' (Das: 91). She makes frequent use of Indian words in her stories to evoke local colour.

There are several other notable short story writers who have made significant contributions to the genre and provided insightful reflections of their times. Writers like Ruskin Bond and Shiv K. Kumar have enriched Indian literature with their evocative storytelling. Present-day authors such as Githa Hariharan and Vikram Chandra, alongside expatriate writers like Rohinton Mistry and Jhumpa Lahiri, have not only expanded the scope of Indian English literature but also depicted a faithful portrayal of contemporary issues.

Jhumpa Lahiri deserves special recognition for her profound impact on the genre. She gained widespread acclaim, including the Pulitzer Prize, for her debut collection of short stories, 'Interpreter of Maladies'. Lahiri's works, spanning novels and short stories, often explore themes of expatriation, identity, and cultural conflict. Her narratives resonate with a universal audience as characters grapple with issues of authenticity, assimilation, and independence. Critics praise her stories for their emotional depth and haunting beauty, transcending the confines of immigrant fiction.

Lahiri's mastery extends to her elegant and luminous prose style, which further enhances the depth and impact of her storytelling. Her collections, including 'Interpreter of Maladies' and 'Unaccustomed Earth', continue to be celebrated for their profound insights into human experiences and societal complexities. She has notably revitalized Indian English short stories, contributing to its recognition and appreciation in contemporary literary landscapes.

However, in spite of this forward march of the Indo-Anglian short story, it is still far behind the achievements of this genre in the native Indian languages like Hindi, Urdu, Bengali, Punjabi and the several other Indian languages. Even a cursory glance at the short stories

written in Urdu and Hindi would prove their superiority over the Indian English short stories both qualitatively and quantitatively. If Urdu has produced great short story writers like Premchand, Krishn Chandar, Sa-adat Hasan Manto, Hayatullah Ansari, Ghulam Abbas, Ismat Chughtai, Rajendra Singh Bedi, Qurratul-ain Haider, Intazar Hussain, Ahmad Nadeem Quasmi, Quazi Abdusattar, Ram Lal, Surendra Prakash, Jogendra Pal, Jeelani Bano, in Hindi we have giants like Jainendra Kumar, Yashpal, Renu, Upendra Nath Ashk, Mohan Rakesh, Dharamvir Bharti, Nirmal Verma, Bhishm Sahini, Rajendra Awasthi, Kamleshwar to name only a few. Premchand alone has written more than three hundred short stories. While Manto has given us twenty two collections of short stories, Krishn Chandra has thirty collections to his credit. In style and scope also there is not a single Indian short story in English which can match the depth and insight of Manto's 'Toba Tek Singh', 'Kali Shalwar' (Black Shalwar), 'Bu (Odour)', 'Thanda Gosht' (Cold Meat), 'Khol Do' (Open It) and Krishn Chandra's 'Peshawar Express' in portraying the savagery and barbarism that took place at the time of partition of India in 1947. If it is not an overstatement let me say that perhaps no Indian English story could parallel the social realism of Premchand's Kafan, 'Poos ki Raat' or, the socio-political consciousness of 'Shatranj Ke Khilari' or, the rustic simplicity of 'Jhoori Ke Do Bail'. In chronicling the lives and tribulations of the people living in lower depths of the human existence, there are very few short story writers in the twentieth century who could come close to Manto or Krishan Chandra. Moreover, Urdu short story writers like Manto and Ismat Chughtai championed the cause of women and dealt with subjects considered taboo as early as 1940s which is quite amazing.

It would not be possible to go into further details as there are hundreds of such timeless gems etched deeply in the consciousness of the people in this subcontinent. Short story has been neglected by both publishers and critics. While publishers are reluctant to publish short story collections for pure financial reasons and prefer novels, critics do not consider it necessary to write more than a paragraph about the short stories of even literary giants like R.K. Narayan, Mulk Raj Anand and Anita Desai.

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Text and Context: Understanding the Aesthetics of Thumari

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Thumri is a genre of semi-classical Indian music. It has enchanted audiences for centuries with its soul-stirring tunes, poignant verses and cultural resonance. The melodies and the lyrics together work wonders. Thumris create space for the listeners to immerse themselves in well-knitted tales of love, longing and human experiences representing the thematic richness of this classical genre. Central to the essence of Thumri are its thematic richness, ranging from the emotions of love to the pangs of separation. This paper examines closely the essentialities of the themes of love and separation that help shape lyrics of Thumri. Furthermore, this paper considers the role of regional influences, linguistic diversity, and performance contexts in shaping Thumri lyrics, highlighting the dynamic nature of this musical genre. Drawing on an interdisciplinary approach that integrates musicology, literary analysis, and cultural studies, this paper also offers a comprehensive exploration of Thumri's lyrical content, and thereby it tries and analyse as to how Thumri lyrics reflect the socio-cultural milieu of their time.

The lyrics of thumri have not been the subject of extensive academic enquiry and hence the paper underlines the evolution of Thumri lyrics, exploring the themes, motifs, and poetic styles that have shaped this art form across various epochs in Indian musical gharanas. Through our interdisciplinary approach and comprehensive analysis, we seek to enrich scholarly discourse on Thumri while celebrating its timeless legacy as a vibrant expression of India's

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musical heritage.

I. Introduction to Thumri

Aesthetically, Thumri is a musical form, with internal organization within a work of art and letters, where words convey emotions and expressions. In Hindustani music, the compositional form of Thumri exemplifies this concept. In Thumri, the tone primarily sets the tune, meaning the emotive impact of the words relies on how they are rendered with various nuances and embellishments integral to Thumri singing. A single word can express different emotions depending on the intensity of the notes, pauses, and breath control used in its delivery.

Thumri is a popular form of Indian music and, although it doesn't strictly adhere to the rigorous rules of pure classical music, it is classified as "light classical music." However, this does not imply that it is easy to understand. In fact, all compositional forms of Hindustani music are interconnected, with each distinguished by its unique approach and execution of the raga. Thumri is recognized for its tender appeal and gentle treatment of the raga, which aligns with its lyrical content and the treatment of words during performance. This subtle expression is a key aspect of Thumri.

Thumri is a vocal genre in North Indian (Hindustani) art music. It was traditionally used in songstress-courtesan performance, in the early nineteenth century as an accompaniment to interpretive dance, and later as a lyrical and emotive song form. This work focuses on the lyrics of *thumri*, a vocal genre in the North India art music tradition. In this musical tradition there are three major vocal genres:

1. **Dhrupad** (relatively the oldest and the most austere form, is now primarily appreciated by connoisseurs)
2. **Khayal** (emerged in the eighteenth century to provide a lighter counterpoint to dhrupad, has become the dominant vocal form in North Indian art music) and
3. **Thumri** (often labeled as "semi-classical" music, is lighter and more accessible than both dhrupad and khayal, and adheres less strictly to the rules of rag).

All the three genres have been in major studies on musicology, and hence researched extensively. Indurama Srivastava's musicological work (1980) on dhrupad briefly touches on its texts, while Francoise Delvoye "Nalini" (1987) and Lucy Rosenstein (1997) have analysed the poetry of dhrupad texts, focusing on their linguistic and poetic aspects rather than their performance context. The dynamic interplay between performance and text in dhrupad has not been explored in these studies. Khyal, on the other hand, has been thoroughly examined in musicological studies by Wim van der Meer (1980) and Bonnie Wade (1984), who discuss the thematic content of khyal texts but do not delve into linguistic analysis. This is partly because khyal lyrics are often viewed as sets of syllables for melodic improvisation rather than semantically meaningful phrases. Thumri has been the subject of significant studies by Peter Manuel (1989) and Shatrughna Shukla (1983), with Manuel's work heavily based on Shukla's research. These studies include chapters on the linguistic aspects of thumri compositions but demonstrate a limited understanding of Braj Bhasa and Avadhi, and hence this study is required. The primary focus of the paper is to analyse Thumri's textual closely.

II. Origin of Thumri

There are different views given about the origin of this beautiful musical form. Thumri flourished in the middle of the 19th century, when the aristocracy of Lucknow favoured it over the more serious offerings of *dhrupad* and *khayal*. And the most acceptable theory in this respect which is widely accepted and believed in the present time goes back to the royal court of the nawab of Avadh, Wajid Ali Shah (who ruled from 1846 to 1856). At times, Shah is accredited with having invented the form when he was exiled to Matia Bridge in Calcutta by the British. However, there are many historical evidences, claiming the existence and practice of the form even before Wajid Ali Shah. If we go back and look into the historical perspective, Bharata, in the 32nd chapter of *Natyashastra* (300 BC and 200 AD) deals with the verbal-tonal rhythmic compositional patterns and talks about five types of *Dhrupa*, which gives rise to colourful delight and self-engrossing happiness. This type is specially allotted to the delineation of “*sringar-rasa*”. Matanga, when discussing *Prabandha*, speaks of *Nadavati*, which is specially fit for “*sringar-rasa*”. (Sharma 75). Nonetheless, the contributions made by Wajid Shah is immense. His composition of *thumri* was influential in assuring *thumri*’s prominence in nineteenth century musical history. However, following the exile of the nawab, and the subsequent consolidation of the colonial rule, this form suffered badly as there was a change in the patronage structure, and in the wake, there was a gradual decline in the courtesan tradition as well.

The oldest form of *thumri* is called *bandis ki thumri*, in which the composition tends to be ‘bound’: there is little scope for melodic elaborations, and improvisations are primarily rhythmic, suitable to dance. The text for this form of *thumri* is usually narrative in nature, providing the framework for the storytelling in dance performance. *Thumri* as a dance form was used as *tavayaf* performance, which was looked down upon as mere debauchery. As a result, There were private salons or the *Kothas* offering *thumri* gradually declined, and there emerged a new and the most prominent form called *bol banav thumri*. This form of *thumri* has an association with Banaras musical Gharana; the speciality of this form is that it uses phrases extracted from the text as a vehicle for melodic improvisation. Moreover, phrases are reparative, offering different shades of emotional meaning. The text of this form of *thumri* has a very strong gripping emotional hue, which is ample for melodic elaboration. *Bol banav thumri* emerged at the backdrop of Anti-Nach Campaign of the 19th century, and it flourished in through the reformist and the educationist era of India.

In the private space of the *mujras*, the courtesan performed *thumri* with appropriate emphasis on emotional expression, voicing the heroine’s longing for her lover as she (*tavayaf* or the professional women dancer) charmed and enticed her male audience; in the public sphere of music; the same desire easily lent itself to a devotional interpretation when the content demanded it. Indeed, the distinction between eroticism and devotion in North India art form is indeterminate, and therefore the content of *thumri* can variously be used.

Thumri: Text and Context

Thumri is usually described as being sung from a woman’s perspective, narrated in the first person; sometimes *thumri* is contrasted to the Urdu *ghazal*, which has a male narrator

who is also the protagonist. (Manuel 1989: 18) In thumri the precedent is likely to be located in devotional verse, in which there is a long-standing tradition of the lyrical heroine expressing the pain of separation from her lover, as well as the joy of union. Radha in *the Gitagovinda* voices such sentiments in the sixth verse of the thirteenth song:

‘The sweet spring night torments my loneliness –
Some other girl now enjoys Hari’s favor.
Whom can I seek for refuge here?
My friend’s advice deceives me.’ (Stoler Miller 1977:98)

Likewise, the poet-saint Mirabai, in her verse in Braj Bhasa, describes her state of separation in imagery similar to what we encounter in thumri tradition:

Without a vision of you my eyes have begun suffering;
Since you left, my lord, I have found no comfort’ (Snell 1991b:106-107)

Rahim also has the same theme as his lyrical heroine expresses the same feelings:

‘Without seeing him there is no repose for these eyes;
each and every moment passes like an age, O friend’ (Snell 1991b:126-127).

The convention of the first-person female speaker is also an important aspect of folk song and literature, most notably the viraha-bdrahmdsd tradition, which centres female lamenting the absence of her mate. The lamentation is always there against the backdrop of the changing seasons. The change of season is very symbolical here as the female speaker has been expecting the come-back of her mate with the change of season, but, unfortunately the mate does not come back, and hence lamentation looms. Although this genre has its provenance in the folk tradition, it has been a popular part of Indo-Aryan literatures from the fourteenth century onwards (Vaudeville 1986:32). Vaudeville suggests that many instances of the folk variety of barahmasa songs are likely to have been composed by women, but the more literary exemplars were (and continue to be) written by men who followed the custom of inserting their name in the last line of the poem (1986:x)

The first-person narrative voice in thumri tradition is very frequent, however there are few works in bandis thumri, which do not expressly use the first- person narration. Also, like bol banav thumri, it is not always evident that the narrator is female. There are some instances of thumri texts with a third-person speaker, although very meagre. In fact, some texts are ambiguous to identify the gender of the narrator, but context helps understand the narrative situation and gender identity:

देखे बिन नहीं चैन
सुरतियाँ ॥
दिन नहीं चौन रात नहीं निंदियाँ
तलपत हैं दिन रतियाँ ॥

Without seeing, there is no peace,
Oh! my beloved!

Neither day brings peace, nor does night bring sleep,
Just yearn and yearn
Day and night. **(Translation ours)**

In some cases, the gender identity is revealed through narrator's corresponding relationship with the third person of the lyric. Here the third person Shaam helps reveal the narrator as Radha Rani:

कैसे के जावू श्याम रोके डगरिया ॥
बरबस कर पकरत
मुख चुम चुम लेत
लाज लेत देखो बीच बजरिया श्याम ॥
नित की रार कहूँ कैसे बिंदा
नाहीं बसू त्यजू तोरी नगरिया श्याम ॥

How can I go!
Shyam blocks my way
Grabs me and kisses me,
Embarrassing amidst everyone.
How can I speak of my daily longing, O Binda,
If I don't dwell, I abandon your city, Shyam. **(Translation ours)**

Whereas, in the following lyric, it is “बैसिया”, the flute of Krishna, which itself is suggestive of a female speaker, probably Radha:

बजे बैसिया तान रस भीनी रे
सुनी सरवन टेरे चित भयो उचंग
मुझसे रहियो ना जाय
भावरी सी कर दियो।
मुरली की धुन सुनवाए कहान ब्रिज
करत कलोलन सब सखियन मिल
आई आई आई रे सितार चलत और गाए सब गुनी सारी रतिया॥

The melody of the flute resounds and charms
It touches my ears, captivating my heart and mind
Elated I stand,
But cannot bear it,
AS it makes me crazy almost like a wandering bee.
Kanha plays the flute, enticing his friends of Braj —
All get together and frolic.

They (Sakhiyan) all tuned up,
As the sitār plays
And they singe the whole night. (**Translation ours**)

Similarly, the words 'चुंदर' and 'बनवारी' in the following lyric hint at the narrator's identity:

बाट चलत मोरी चुंदर रंग डारी रे
ऐसे तो बे दर्दी बनवारी ॥
ऐसे तो निडर डरत न काहूँ सों जबर
अपनी धीगा धींगी करत है लंगर
हे मोरे राम हे मोरे राम हे मोरे राम ॥
इतने दिनन मोसे कबहूँ न अट्क्यो
आवत जात कुंजन में कुँवर श्याम
आवत फागुन मतवार भयो देख देख १ हे मोरे राम हे मोरे राम हे मोरे राम ॥

Going along the road
My cruel beloved, Banwari—
poured colour on my chunri stole.
So fearless is he
That he fears not anybody.
Forcefully he does what is does!
Oh!
My Lord!
We met earlier also but
He, my prince Shayam never did so ever before
Phagun, I guess,
Has made him intoxicated
Oh my god! oh my god! oh my god! (**Translation ours**)

With the analysis above, it becomes very apparent that the narrative voice in thumri is almost always in the first-person feminine. This element of the first-person feminine voice is also very common in devotional poetry; barahmasa is another genre, which is written exclusively from a female perspective.

Thumri and the Theme of Virha (Longing ache)

One of the primary subjects in Thumri is Viraha. Metaphysically speaking, Viraha expresses the soul's desire for unity with the divine or the longings of lover for her beloved. The symbols of separation used in thumri arouse the yearning for intimacy and oneness with beloved or husband:

कोयलिया कूक सुनावे सखी री
मोहे बिरहा सतावे पिया बिन कछु न सुहावे
निस अंधियारी कारी बिजुरी चमक जिया मोरा करवाने ॥
इतनी बिनती मोरी कहियो जा उनसों
उन बिन जिया मोरा निकसो जात अब

उमगे जोबन पर मोरा सैया घर न आये ॥

The cuckoo sings and reminds me of him

O friend!

Longing aches haunts me

Nothing pleases me without him.

The thunder and lightning of this dark night

Alarms me and anxious hovers all around

Go, my friend and tell him this: without him my heart is steadily sinking

And my youthful body and heart go unattended (**Translation ours**)

Similarly, in the Krishna tradition, Radha goes through viraha when she can't meet Kanha at night. The virha that Radha undergoes is sometimes because of her own situation at home, and, at times, it is because of the absence of Krishna from Braj. When Krishna goes to Mathura to live with the hunchbacked woman Kubja and later when he lives in Dwarka, Radha receives viraha from the gopis. Consequently, the Krishna tradition contains multiple motifs associated with viraha, each depicting the heroine(s) in a distinct state of mind. While the idea of viraha appears in both bandis and bol banav thumri, it is mostly found in the latter. In the former, it usually happens alongside descriptions of the rainy season—traits reminiscent of the barahmasa genre, which depicts the heroine's suffering without her beloved in relation to the varying seasons of the year.

In fact, Thumri is a timeless example of the rich musical legacy of India, which has its roots in the romantic-devotional writings of the bhakti movement. For decades, audiences have been enthralled by its soul-stirring melodies and sad lines, which give profound insights into the human experience through themes of love, longing, and separation. The complexity of Thumri's themes has been explored in this essay, along with how these universal feelings are deftly incorporated into the song's lyrics. Through an examination of the effects of language subtleties, performance circumstances, and geographical variety, we have shown the dynamic evolution of Thumri as a cultural artifact. We have attempted to shed light on the ways that Thumri lyrics reflect and influence the socio-cultural environment across many historical periods and musical traditions through an interdisciplinary lens that integrates musicology, literary analysis, and cultural studies. In the end, our research contributes to the scientific conversation about Thumri while also honoring its lasting legacy as a lively representation of India's emotional and cultural environment.

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Literary Bearings of Indian Partition in the Select Narratives of Amrita Pritam, Bhisham Sahni and Bapsi Sidhwa

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Abstract:

The present study aims to depict the history of the Indian partition, its consequences, and its impact on literature. The partition of British India in 1947, is one of the biggest and most traumatic geopolitical events in the history of the twentieth century. The unplanned and ill-considered demarcation of the borders led to the largest mass migration in human history. More than a million people were killed and millions more were displaced. The consequences of partition have left a lasting impact on the social and political fabric of both India and Pakistan. The human tragedy of partition has been chronicled, mourned, and analyzed through the works of several writers who had personally experienced the partition and its aftermath. This paper explores the literary depiction of the Partition in, Amrita Pritam's *Pinjar* Bhisham Sahni's *Tamas* and Bapsi Sidhwa's *Ice Candy Man*. The partition and its aftermath led to a new narrative technique, themes, and styles. The writers show the real-life struggles and emotional trauma faced by the women and children. Through their writings, we understand how big this event was and how it changed so many lives of ordinary people and highlight the profound emotional and cultural scars that continue to be felt today.

Keywords: Partition, Mass Migration, Consequences of Partition, Struggle and Literary Bearings

The partition of India in 1947 remains a seismic event in history, marking the culmination of decades of religious and political tensions during British colonial rule. This transformative chapter led to the birth of two nations India and Pakistan with profound consequences that

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continue to shape the subcontinent today. This exploration delves into the historical roots, far-reaching consequences, and poignant literary expressions that have emerged from this tumultuous period. The partition of India led to large-scale migrations of Hindus and Sikhs from Pakistan to India, and Muslims from India to Pakistan. These migrations were fueled

by religious fanaticism and due to religious fanaticism, the seeds of hatred and hostility arose among the fleeing people, robbery, stealing, kidnapping, and thirsting of human, human blood, was a massacre that is hard to describe. This research paper includes the study of the history and consequences of the partition of India and its effects on people and nations as well as the impact of partition on literature.

For the sake of this research paper, I shall be focusing on three partition narratives of Amrita Pritam Bhisham Sahni and Bapsi Sidhwa.

1. *Pinjar* (1950) *The Skelton* (2009) Translated by Khushwant Singh
2. *Tamas* (1973) Translated by Daisy Rockwell
3. *Ice Candy Man* (1988) *Cracking India* (1991)

All the above narratives of these writers have been written due to consequences of the Partition of India. Their narratives explore the theme of fate and injustice, especially as applied to suffering of women and children. The study examines mass migration and psychological traumatic prospects of women and children.

History:

The historical background of the partition of India lays the foundation for understanding the complex events that led to the division of the country in 1947. India, a land of diverse cultures and religions, had a rich history of coexistence among Hindus, Muslims, Sikhs, and others. Over the centuries, India witnessed the rise and fall of various kingdoms, each leaving its mark on the cultural mosaic of the subcontinent. The Mughal Empire, in particular, played a significant role in shaping the traditions and architecture of the region, fostering a blend of Hindu and Islamic influences. The arrival of the British East India Company in the 17th century marked a turning point. Initially, the British sought economic gains, but their influence gradually extended to political control. By the mid-19th century, India became a formal part of the British Empire. As British rule solidified, a sense of national identity emerged among Indians. The Indian National Congress, founded in 1885, became a platform for articulating demands for self-rule. Simultaneously, the All-India Muslim League, established in 1906, aimed to safeguard the rights of Muslims within the framework of a united India. World War I heightened nationalist sentiments, and post-war disillusionment with British promises of self-governance fueled the demand for independence. The struggle for freedom gained momentum with leaders like Mahatma Gandhi advocating non-violent resistance. However, religious and communal tensions also intensified. Differences between Hindus and Muslims, often exacerbated by British policies, led to a divide in political aspirations. Muhammad Ali Jinnah, leader of the Muslim League, began advocating for a separate Muslim state, foreseeing the challenges of a Hindu-majority rule. These historical dynamics set the stage for the partition of India in 1947, as the British decided to relinquish control. The subsequent division resulted in the creation of two independent nations, India and Pakistan, and marked a significant

chapter in the history of the subcontinent. The historical background underscores the complexity of factors that culminated in the events leading to the partition.

CAUSE OF PARTITION:

The partition of India in 1947 had several complex causes:

Religious Differences: The most significant factor was religious tensions between Hindus and Muslims. The demand for a separate nation for Muslims, led by the All-India Muslim League and Muhammad Ali Jinnah, resulted in the creation of Pakistan.

British Colonial Legacy: The British colonial policy of “divide and rule” exacerbated religious and communal differences, contributing to the idea of separate nations based on religion.

Two-Nation Theory: The concept that Hindus and Muslims were distinct nations with different religious, social, and cultural identities played a crucial role. Jinnah propagated this theory, asserting that Muslims needed a separate nation to safeguard their interests.

Political Failures: The inability of Indian leaders to reach a consensus on power-sharing arrangements and the failure of the Cabinet Mission Plan further heightened tensions.;

Communal Violence: Widespread communal violence between Hindus and Muslims in the run-up to independence fueled mistrust and deepened the demand for separate nations.

Economic Disparities: Economic differences between regions also played a role, with concerns about economic and political power imbalances contributing to the partition.

CONSEQUENCES OF PARTITION

The consequences of the partition were profound and far-reaching, impacting various aspects of life in the subcontinent. Urvashi Bhutalia writes in her book *The Other Side of Silence* that;

“The political partition of India caused one of the great convulsions of history. Never before or since have so many people exchanged their homes and countries so quickly. In the space of a few months, about twelve million people moved between the new, truncated India and two wings, East and West, of the newly created Pakistan. Slaughter sometimes accompanied and sometimes prompted their movement; many others died from malnutrition and contagious diseases. Estimates of dead vary from 200,000 (the contemporary British figure) to two million (a later estimate) but that somewhere around a million people died is now widely accepted. As always there was widespread sexual savagery: about 75,000 women are thought to have been abducted and raped by men of religions different from their own (and indeed sometimes by men of their own religion). Thousands of families were divided, homes were destroyed, crops were left to rot, and villages were abandoned. This is the generality of Partition: it exists publicly in history books. The particular is harder to discover; it exists privately in the stories told and retold inside so many households in India and Pakistan”. (Bhutalia 3)

Nisid Hajari in his book *Midnight Furies: The Deadly Legacy of India's Partition* talks about a train during India's partition that he calls the “blood train.” This train carried the bodies of refugees, and sometimes it crossed the border quietly with blood visible on its doors and bottom. The description highlights how people were filled with a desire for violence,

leading to burned homes, children witnessing the deaths of their siblings, and horrifying incidents of women being raped.

Human Tragedy: The partition witnessed the largest forced migration in history, with millions of Hindus, Muslims, and Sikhs crossing borders in search of a new home. The human tragedy that

unfolded during this mass migration was marked by unimaginable violence, displacement, and loss of life. Families were torn apart, and communities were forever altered.

Communal Violence: The partition was marred by communal violence, as religious animosities that had simmered for years erupted into widespread bloodshed. Riots, massacres, and atrocities characterized the landscape, leaving scars on the collective memory of the people. The trauma of partition still lingers in the narratives of those who experienced its horrors firsthand.

Literary Bearings:

The partition's impact on literature has been profound, with authors from both sides of the border grappling with the human experiences that unfolded during those turbulent times. Writers like Amrita Pritam, Bhisham Sahni, Bapsi Sidhwa have vividly captured the pain, trauma, and dislocation caused by the partition in their works.

Amrita Pritam's *Pinjar* is one of the best examples of partition literature in which Amrita Pritam depicted the psychological trauma as well as physical and mental trauma of a girl Puro. Puro is a Hindu girl who became a victim of cultural dislocation after she was abducted by a Muslim boy Rashid. Puro was living a happy life with her family. Her parents loved her very much. Her father arranged her marriage with a decent person named Ramchand. She was happy, believing she would marry Ramchand and live her life peacefully. However, her life and dreams were shattered when she was abducted. Somehow, she managed to escape from Rashid's house after thirteen days, but the trauma worsened when her mother refused to accept her back. Her mother said, nobody will accept you Puro in this society. This caused Puro immense mental trauma. She wanted to kill herself, but Rashid saved her life. Later, Rashid married her and changed her name to Hamida. Puro remembered her past life at night, recalling how happy she had been with her family. At night, she became Puro, but during the day, she was Hamida. She felt that she was neither Hamida nor Puro, but merely a skeleton. The novel features many women characters who suffer greatly due to the Partition. She realizes that the ultimate victims in all clashes are women, "It was a sin to be alive in this world full of evil", thought Hamida, It was a crime to be born a woman" (Pritam 65). Pritam skillfully weaves a narrative that reflects the trauma and displacement experienced by countless women and people during the partition.

Bhisham Sahni in his novel *Tamas* provides a gripping portrayal of the communal tensions and violence during the partition of India. The narrative unfolds in a small town, exploring the lives of diverse characters caught in the tumultuous events of that period. In *Tamas* by Bhisham Sahni, the character of Nathu's wife embodies the profound psychological and physical trauma experienced by women during communal violence. Here's an analysis of her suffering and the broader depiction of women's plight in the novel. Nathu's wife experiences profound grief and shock from witnessing the brutal murder of her husband and the death of her

mother-in-law. This immediate and violent loss creates a deep emotional wound. When she sees Nathu's dead body, she cries harshly and gives birth to a baby. Her family becomes dismantled, and her world is finished in a moment. She faces psychological and physical trauma as a woman. The novel also highlights the extreme measures women take to protect their honor, such as jumping into wells to avoid sexual violence. This underscores the societal pressure on women to safeguard their chastity, often at the cost of their lives. Nathu's wife, and other women in *Tamas*, symbolize the resilience and silent suffering of women during communal riots. Their experiences reflect the gendered impact of violence, where women bear a disproportionate burden of the trauma. Bhisham Sahni portrays these tragic experiences with empathy, highlighting the harsh realities faced by women. Sahni skillfully depicts the human cost of partition, delving into the complexities of religious and social identities. Govind Nihalani says that;

“Tamas is a prophetic warning against the use of religion as a weapon to gain and perpetuate political power.”

Bapsi Sidhwa In her novel *Ice Candy Man*, Sidhwa explores the emotional aftermath of the partition through the eyes of a young Parsi girl. In Bapsi Sidhwa's novel the character of Ayah, who is Lenny's beloved nanny, plays a crucial role in shaping Lenny's understanding of the complexities of human nature and the brutal realities of communal violence during the Partition of India in 1947. Ayah's suffering profoundly impacts Lenny in several ways that Lenny's exposure to Ayah's suffering, abduction, and the violence inflicted upon her leads to a loss of innocence. She witnesses firsthand the cruelty and brutality that people can inflict on one another, shattering her previously sheltered and protected view of the world. Lenny develops a deep sense of empathy and compassion for Ayah. Seeing someone she loves being subjected to such horrors fosters a strong emotional response in Lenny, making her more sensitive to the pain

and suffering of others. The trauma Ayah experiences forces Lenny to confront the harsh realities of the political and social upheavals around her. It brings home the devastating impact of the Partition on individuals and communities, making Lenny more aware of the larger historical and political context. Ayah's ordeal is a pivotal moment in Lenny's coming-of-age journey. It accelerates her emotional and psychological growth, pushing her to mature more quickly as she grapples with complex emotions and ethical dilemmas. Lenny also learns about trust and betrayal through Ayah's experiences. The betrayal of Ayah by people she trusted (including Lenny's family friends) leaves a lasting impression on Lenny, shaping her understanding of human relationships and the fragility of trust. Overall, Ayah's suffering acts as a catalyst for Lenny's transformation from an innocent child to a more aware and empathetic individual, deeply impacted by the violent and tumultuous events surrounding the Partition. Ayah, who is Lenny's beloved nanny, is kidnapped by a mob led by Ice-Candy-Man, a man who once loved her. This event shocks Lenny and shows her the harsh reality of the world. After being taken, Ayah is subjected to sexual violence. This makes Lenny realize how brutal people can be, shattering her innocence. Ice-Candy-Man forces Ayah to marry him, further stripping her of her freedom. This teaches Lenny about the cruel power dynamics and control over women during this time. Ayah becomes isolated from her former life, facing social

stigma and losing her support network. This shows Lenny the deep societal impact of violence and conflict. The narrative delves into the complex relationships between individuals of different religious communities, offering a nuanced perspective on the impact of the partition on personal lives. According to *Miscellany*;

“Ice Candy Men is extremely taut and highly sensitive and its heart-rending realism is best brought out with the familiar elements. The treatment, much to the fulfilment of the reader, is not only delightfully different but also inimitably exclusive . . . Sidhwa’s somewhat Joycean insight into child psychology and keen observation of child behaviour is what makes the book so compelling and virtually unputdownable.”

In conclusion, the partition of India stands as a watershed moment that shaped the destinies of millions and reshaped the political and cultural landscape of the subcontinent. The scars left by the partition continue to influence the collective consciousness of India and Pakistan. Through literature, the partition’s human dimensions are etched in the hearts and minds of readers, fostering understanding and empathy across generations. The stories told in Amrita

Pritam’s *Pinjar*, Bhisham Sahni’s *Tamas*, and Bapsi Sidhwa’s *Ice-Candy Man* highlight the suffering of women and children during the Partition of India. Each of these works, while unique, reveals the pain and hardships faced by these vulnerable groups during this difficult time. Women experienced tremendous suffering, often becoming victims of violence and abduction. Their narratives show us the personal tragedies they endured and the societal problems that allowed such violence to happen. Despite their suffering, these women display remarkable strength as they try to rebuild their lives. Children also suffer deeply during the Partition, losing their innocence and facing trauma that lasts a lifetime. Their experiences remind us that the effects of violence go beyond the immediate chaos and affect future generations. These narratives are vital because they help us remember what happened during the Partition and understand the human cost of political decisions. They urge us to empathize with those who suffered and recognize the ongoing challenges faced by marginalized groups. By sharing these stories, we are reminded of our shared humanity and the need for kindness and understanding. Through these voices, we can learn to heal and work toward a better future for everyone.

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Problematizing Social Expectations and Violence towards the Stereotyped Gender: A Study of Some Select Works of Richard Flanagan

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Abstract:

Richard Flanagan, an Australian Booker Award winner novelist (2014) is known for a series of critically acclaimed works like *Wanting* (2008), *The Narrow Road to the Deep North* (2013), *The Sound of One Hand Clapping* (1997), *The Unknown Terrorist* (2006) etc. This paper will highlight the theme of gender-based violence in the works like *Wanting* which talks about the story of the Aboriginal girl Mathinna and her adoption by Sir John and Lady Jane Franklin and the subsequent traumatic abandonment by the couple. This paper shall talk about the struggle of immigrant Sonja Buloh whose mother left her when she was just three years old and the next thirteen years which were spent with her drunkard father who beats her regularly. Flanagan's *The Unknown Terrorist* presents a very chilling question to the readers: What if you wake up one day and find that you have been branded as terrorist? This paper shall also talk about the completely different kind of violence done by TRP seeking media to a twenty-six years old pole dancer Gina Davies who becomes a terrorist suspect overnight. This paper is thus an attempt to illustrate how gender-based violence is still a reality through the characters in the novels of Richard Flanagan.

Keywords: Violence, Aboriginal, Traumatic, Struggle, Media

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Richard Flanagan is a renowned Australian author, born in Longford, Tasmania, in 1961. He is best known for his novels that often explore themes related to history, identity, and the human condition, frequently set against the backdrop of Australian and Tasmanian landscapes. Flanagan's most acclaimed work, *The Narrow Road to the Deep North*, won the prestigious Man Booker Prize in 2014. His writing is celebrated for its lyrical prose, rich character development, and deep exploration of moral and philosophical questions.

The first text to be discussed in this paper is *Wanting*, published in 2008. The narrative primarily follows two central characters: Lady Jane Franklin, a strict and ambitious woman whose husband John governs Tasmania, and Mathinna, an Aboriginal girl whom Lady Jane adopts as part of an experiment in "civilizing the savage." Lady Jane's motivation stems from her desire to experience motherhood. Ironically, she does not select Mathinna at random; instead, she chooses her because of her perceived beauty compared to other Aboriginal children. While it may seem like a kind gesture but the actions taken here are deeply ingrained in a mindset that assumes control and dominance of colonial times. Lady Franklin's treatment of Mathinna involves erasing the girl's Indigenous roots. Mathinna is coerced into letting go of her language and traditions which hold value in her cultural background. This imposition of standards and beliefs goes beyond cultural integration; it borders on psychological harm. Mathinna is compelled to dress in attire not just physically confining but also symbolically representing an identity forced upon her. She is displayed as a trophy showcasing Lady Franklin's perceived success in "civilizing" the people turning Mathinna into a symbol that validates Lady Franklin's sense of superiority and achievement. This enforced assimilation inflicts scars on Mathinna who is caught between two worlds without belonging to either. She experiences alienation and disorientation due to losing touch with her heritage. Mathinna's sense of self is undermined by the constant pressure to conform to a set of norms that are fundamentally foreign to her. The restrictive Western clothing she is made to wear is a constant reminder of her subjugation and the rejection of her true identity. Moreover, Lady Franklin's inability to see Mathinna as a full human being, deserving of respect and dignity, ignites the girl's suffering. Thus, Mathinna becomes a living representation of the destructive impact of colonialism and forced assimilation on Indigenous individuals and communities. But later on, when Lady Jane realizes that she cannot "civilize" Mathinna, she abandons her in an orphanage, launching her on a trajectory that eventually leads to prostitution and alcoholism. Mathinna was tragically forced into the world of prostitution where her body becomes a tool for exploitation, mirroring the widespread mistreatment of her community and their land. Her tragic involvement in this trade sheds light on the reality faced by Indigenous women who lacking support and opportunities resorted to desperate measures that left them vulnerable to more harm and indignity. While discussions often focus on rape, the topic of prostitution remains less addressed. During my time at Delhi University, I conducted interviews with several prostitutes as part of a college project. One of the statements made by a participant continues to resonate deeply with me. She said, "See I agree rape is a very disturbing thing but the fact is that the victim just have to suffer once and later on she can overcome this trauma with the help of her will power but in the case of prostitutes, one doesn't know whether she will be raped on the next day or she will be raped in the next hour or she will be

raped in the next minute!”

This tragic turn in Mathinna’s life highlights the shortcomings of the society that aimed to “civilize” her. Instead of offering her opportunities for progress and security, the colonialism robs her of her sense of self, respect and ultimately her humanity. The act of prostitution vividly showcases how the colonial society fell short in safeguarding and empowering those who’re vulnerable and it only perpetuates the cycles of mistreatment and exploitation. Flanagan examines Mathinna’s fall into prostitution as a commentary on the moral and social shortcomings of colonial society. It highlights how the colonial rulers while claiming to bring civilization and advancement, continued the cycles of exploitation and mistreatment. Mathinna’s destiny is a result of the system’s lack of respect for the autonomy and dignity of Indigenous peoples. The community that took advantage of her physical being and her sense of self ultimately abandoned her when she was no longer beneficial to its agenda. So, Flanagan’s depiction of the bond between Lady Jane and Mathinna in this novel offers a great example on how colonialism can strip one’s humanity. By portraying Lady Franklin, he uncovers the contradictions and harshness at the core of expansion. Despite Lady Franklin’s ‘charitable’ deeds, they ultimately reveal themselves as harmful and oppressive. The narrative of Mathinna sheds light on the issue of annihilation during European colonization where foreign beliefs and standards were imposed, erasing Indigenous identities and causing lasting emotional wounds. In short, the suffering endured by Mathinna under Lady Jane Franklin is a profoundly sorrowful tale. It emphasizes the impact of dominance and enforced assimilation, emphasizing the ethical and mental toll that such actions take on Indigenous communities. Flanagan’s examination of this relationship serves as a reminder call to acknowledge and honour the humanity and cultural legacy of every individual especially those from marginalized or colonized backgrounds.

The next text to be discussed in this paper is *The Sound of One Hand Clapping*, published in 1997. This text mainly focuses on the relationship between a woman Sonja Buloh with her father Bojan. When Sonja was just three years old, her mother leaves her forever and the next thirteen years her life become hell as she had to live with her drunkard father who beats her regularly. Not only this, sometimes even in the middle of the night she was forced to serve drinks to her father’s friends. During her childhood, Sonja faces the anger and neglect of Bojan leading to a harmful environment that greatly affects Sonja’s growth and health. Bojan’s erratic behaviour and lack of care instils a sense of fear and insecurity in Sonja. The harsh physical mistreatment she experiences is severe, contributing to her deep-seated feelings of abandonment and unworthiness. The following excerpts from the text will more clearly illustrate the harshness of the beatings endured by Sonja.

“She give me fucken shits. She make me want to hit her, like a little fucken mouse, never answering me when I speak to her. Don’t bloody listen to me unless I, well, hit her. Not hard though. Not fists, not much. Only backhands. Mostly. But she must learn though. She go like me if she don’t learn. She go down. I hit her down to bring her up. Why don’t she behave like a proper bloody kid? I know she hates me, when she looks me in the eye, I know she hates me. I don’t care. Why should I care. I am shit. I am the wog, the fucken wog cunt. She not. She looks like them. Talks like them. That’s good. Not like me. Not an old wood house

that is falling to bits. Why do she hurt me? When she look me in the eye like, why she say such terrible things without words that she should never say even with words that make me feel like there is a hammer-drill boring into my head? I know she hates me. I hit her so she will say it. So she will say you are shit, say, hey you wog, so she will say I hate you, you fucken old wog cunt. I hit her so she will know how bad it is and how bad I am and so that she will say what I long to hear so that it will be over and I will be alone and away from it all at last.

I fucken hit her and nothing happens. Maybe I drink so much that I think I hit her but haven't. Maybe I am watching this movie and it's me hitting Sonja but it's not me and not Sonja just this movie on the TV. Because the more I hit and the harder I hit her face says nothing. Not her mouth, not her eyes, not nothing tells me anything. Nothing tells me it's wrong or bad. Nothing tells me it even is happening, because maybe it isn't. Maybe it's just the horrors from the drink. If it was real, she would cry or scream or say no. But I fucken hit her and nothing happens. So it cannot be happening. Sometimes the blood it spurts and sometimes I think I can hear her scream and even me scream, but from a distance like, like it is through a wall, something happening to other people faraway. Sometimes I think I see blood even on the walls but it can't be because the next morning I get up and I wash like I always do and when I come out there is no blood on the walls they clean like they always clean cos Sonja is a good girl not a lazy girl and keeps them that way, she is good but clumsy and sometimes falls and hurts herself and bruises her face.

So I hit her, belt her real hard and with each backhander I ask the most gentle question: Sonja, say something. Please, I say with each blow, please say something."

Finally at her 16th birthday, she invited all her friends to her home but not a single friend came. On the next day in school when she enquired about it, she got to know that none of her friends came because they think that she sleeps with her father which was obviously not true. So, this incident allows for a clearer understanding of the mental state of a sixteen-year-old girl whose own peers perceive her as a whore. After this incident, she leaves her home permanently to make her own place in the world. Though she does make her place but as usual, it's always hard for a society to accept a working woman so all her relationships failed. The lasting effects of growing up without a parent and witnessing Bojan's unpredictable behaviour deeply affect Sonja psychologically. These early events influence her adult life leading to challenges in forming relationships and a constant quest for a sense of belonging and self-identity. The emotional wounds caused by Bojan impact every aspect of her life making it hard for her to trust and connect with others. Sonja's journey towards healing and self-acceptance is a touching exploration of the lasting effects of parental abuse and the resilience required to overcome such deep-rooted trauma. Finally, after 30 years, she reunites with her father and this time she forgives her father's past behaviour and they both start living happily.

Flanagan's depiction of Sonja's pain serves as a reflection on how violence and abuse can shape an individual. It emphasizes the outcomes of trauma and the importance of empathy and understanding in healing from such experiences. Through Sonja's narrative, Flanagan sheds light on the struggle for identity and acceptance amidst hardships, providing a sensitive portrayal of the journey toward recovery.

The third text to be discussed in this paper is *The Unknown Terrorist* published in 2006. Consider the scenario: What actions would you take if, one day, you turned on the television and saw yourself portrayed as the country's most wanted terrorist? The thought alone is undeniably terrifying. This is exactly what happens with the protagonist Gina Davies in this novel when she spends a night with an attractive stranger. That stranger was a wanted criminal but she did not know this fact before meeting him. In this novel, Gina is a pole dancer by profession who is known by her stage name "The Doll". Born and raised in a working-class environment; Gina's childhood was marked by limited opportunities influencing her approach to life. This practical outlook is reflected in her choice of work, though often judged by society but it grants her independence and a sense of empowerment. Despite this profession's stigma, she carries herself with dignity and constantly working towards a brighter future. For Gina, pole dancing isn't just a job but a means to save for a fulfilling life. Her aspiration to own her apartment symbolizes security and self-reliance reflecting her desire for a lifestyle free from instability. Despite facing challenges, Gina maintains independence and always follows her heart. However, her life takes a dramatic turn when she spends a night with someone who later becomes the focus of a terrorism investigation. The situation escalates when she is mistakenly identified as an accomplice in the plot after being seen with the suspect in CCTV footage. The media and law enforcement swiftly target her as a scapegoat sensationalizing her story and painting her as a terrorist. This abrupt and unjust demonization by the media and authorities sparks a spiral into fear, paranoia and desperation. Gina is thrust into a society where scapegoats are exploited, with fear and suspicion being manipulated to generate sensational headlines and serve political agendas. With her face plastered across news platforms and her personal life scrutinized, Gina's sense of identity and safety gets crumbled. As Gina Davies strives to prove her innocence, she faces a society that has already passed judgment on her, reflecting an inclination to sensationalize and vilify without proper verification of facts. Being labelled as "The Unknown Terrorist", the media dehumanizes her reducing her to a symbol of fear and suspicion. This dehumanizing treatment is worsened by the authorities, prioritizing securing a conviction over seeking justice. Gina's stable life unravels entirely as she becomes the target of a witch hunt. Her connections, reputation and self-identity, all suffer as casualties in the rush to exploit her situation.

The emotional toll of this experience runs deep. Gina, a woman, with hopes and dreams starts to question who she really is in the midst of false accusations and media scrutiny. The burden of being labelled as a terrorist greatly affects her well-being causing anxiety, paranoia and a deep sense of despair. She becomes a fugitive not only from the law but also from a society that has turned its back on her. The constant pursuit pushes her into a life filled with fear and loneliness where she struggles to find support and navigate through a world that eyes her with suspicion and hostility. Despite her innocence, Gina falls victim to a society which point fingers and is very quick to judge without proof. Her attempts to prove her innocence are futile against the flood of misinformation and sensationalism. The unrelenting pressure from the media and law enforcement leads to a confrontation where any chance of escape or redemption slips away. In this moment of hopelessness, Gina's self-image shatters under the weight of public ridicule and the relentless pursuit by authorities.

Flanagan uses Gina's story to examine the ethical shortcomings of today's society. Her challenges shed light on how regular people can be dehumanized and harmed by an insensitive society. He shows how fear can be manipulated by the media and the powerful people, leading to a breakdown in trust and justice. This novel explores the repercussions when a society is ready to compromise rights and integrity of an individual in the name of security. Thus, Gina's story stands as a critique of a world where the presumption of innocence is easily discarded and the identity of an individual is overshadowed by labels imposed from outside influences. It offers a view of the culture of fear and the impact of a justice system that values appearances over truth. Therefore, Gina Davies' story serves as a reminder of how normalcy can slip into chaos exposing the human cost in a world consumed by fear and suspicion.

So, in this paper it was observed that in the first text i.e. *Wanting*, there's a rich woman who does violence with a poor girl. In the second text i.e. *The Sound of one Hand Clapping*, the violence is done by her own father and in the third text i.e. *The Unknown Terrorist*, the violence is done by the entire country because no was really interested in finding the truth. So, this paper is thus an attempt to prove that gender based violence is still a reality, it's just that sometimes the form of violence changes but it can happen to anyone and it can be done by anyone.

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Dalit Men's Autobiographies: The Neglected Self

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Abstract

The nesting of Anti-colonial resistance in India on one hand led caste Hindus like Nehru, Nirad C. Chaudhuri, Mulk Raj Anand, Rassundari Devi, Ramabai Ranade and plethora of others to write their autobiographies, but later in the century, people belonging to the Dalit community, used the autobiographical mode as a sense of assertion of their hitherto marginal selves. It is worthwhile to study because when the nationalist movement of India was attempting to wipe away colonial shackles to achieve freedom, the Dalits during the same time were interrogating the norms, conventions and practices of the discriminatory ambience they were part of since time immemorial. The writing of autobiography was used by the members of this Dalit community to achieve a sense of identity and mobilise resistance and revolt against caste and class oppression. The questions that could be raised at this juncture are how do Dalit writers perceive their 'self' while writing their autobiographies? Do they also celebrate their 'self' like the upper caste Indian men and women often tend to do ? Or, do they write differently? In other words, what are the important aspects of Dalit life that motivate a Dalit auto biographer to chronicle them? It is worthwhile to research it out.

Key Words: *Dalit, Marginal, Colonial*

Introduction:

After having introspected some famous Dalit men autobiographies it got established that Dalit men's autobiographies are divergent in consciousness and sensation from that of Savarn

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men. Hazari's *Untouchable: The Autobiography of an Indian Outcaste* (1951) is supposed to be the first Dalit autobiography. After having read the records, it was arrived at that *Banarasida's Ardhakathanaka* (1641) is the first Indian autobiography. It is necessary to stress here that since Dalits had no scope to be literate in conventional Brahminical society it took them three more centuries to write in the same genre compared to their upper caste counterparts. Therefore, it must be emphasised that the autobiographies written by Dalits cannot be evaluated by the norms set by the educated Brahminical men and women.

After having analysed many Dalit men autobiographies like *Hazari's Untouchable: The Autobiography of an Indian Outcaste*, James M. Freeman's *Untouchable: An Indian Life History*, D. P. Das *The Untouchable Story* (1985), Balwant Singh's *An Untouchable in the IAS* (1997), D. R. Jatava's *A Silent Soldier: An Autobiography* (2000), and Shyamlal's *Untold Story of a Bhangi Vice-Chancellor* (2001) all these have been written in English and among the translated texts are Laxman Mane's *Upara*, Sharan Kumar Limbale's *Akkarmashi*, Omprakash Valmiki's *Joothan* and Laxman Gaikwad's *Uchalya* etc. It can be condensed, how Non Dalit autobiographies are divergent from Dalit autobiographies. The difference can be differentiated clearly.

In Hazari's *Untouchable: The Autobiography of an Indian Outcaste* Hazari places political and experiential ideologies at the crux of his journey towards the self, his self-conception rests on the marginality of the society he dwells in very succinctly. As the very title of his autobiography suggests, being untouchable the author feels marginalised till the end of the book as the battle between the marginal self and dominant society remains existent. Hazari in his autobiography does not spell out neither his original name, the name of his parents and immediate family relations, nor even his community's name. This seems to be unusual as well as unconventional because almost all the non-Dalit autobiographers generally start with their genealogy emphasising their castes or communities. By doing so, they take pride in their birth. None of these things can be found in Hazari's autobiography. In fact, the name Hazari is also not real but is a pseudonym. Such a name was probably adopted by the author to conceal his identity as an untouchable in public space. The concern of caste partiality can be witnessed clearly by these things. The social ambience never allowed outcastes to disclose their identity in any amount.

It's an established fact that, illiteracy among Dalits is common. They till date, were not allowed to be educated in the Brahminical social construct. Even if they try to get education facing all odds, all of them are not successful in their adventures. They cannot write their autobiographies by themselves. But they can narrate their life-stories to others who can help to document them. The work *The narrated autobiography of Muli* comes under this category. It has been collected in Oriya and then translated into English by James M. Freeman, an American anthropologist with a title, *Untouchable: An Indian Life History*. Muli comes from a very backward state of Orissa where the general literacy rate is abysmally low even today. In this case we can well imagine the literacy standard among the Dalits of Orissa. A narrated autobiography such as Muli's, invites the following questions: should oral autobiographies be read in the same way as a written autobiography? What is the difference between the two?

Apart from other issues, yearning for education was the central concern for both Hazari and Muli in their respective autobiographies. Both of them tried their best to get an education as it can be deciphered. Hazari succeeded in his endeavour but Muli badly failed even after having relentlessly endeavoured. Laxman Mane's autobiography *Upara* also gives a similar account, though, at a different social plane. Here, the protagonist's attempt to get an education was successful, but his dream to secure a government job did not materialise. This makes all the difference. Mane was the first person from the Kaikadi community to have obtained a graduate degree. The Kaikadis considered education as an anathema. That's why when Mane began to go to school the community sanctioned a social boycott against his family. Fighting against all such obstacles Mane somehow completed graduation. However, even though he tried his best, he did not get a permanent job because of caste prejudice. Thus Mane had to confront two adversaries: his own people and the upper caste-both of whom opposed his efforts. First published in 1984 in Marathi, Mane's *Upara* gives a detailed account of the writer's struggle in life within the repressive framework of the Brahminical caste society. It vividly portrays the process of subjugation of the Kaikadis, a nomadic group by the upper caste society, because of the nomadic character of the community 'the Kaikadis'. The Brahmanic hegemony is really alarming in every aspect.

D. P. Das's *The Untouchable Story* is very unmatched from the autobiographies of Hazari, Muli and Mane described earlier. First of all, unlike these writers, who were born in destitute families, Das had quite a comfortable upbringing. His father Beni Madhav and uncle Rai Madhav were employed in the postal department under the British government. Being a Dhobi by caste his grandfather, Jagabandhu Dhupi was serving a few families in Barisal under the Jajmani system. Thus the family had economic security. With such a background, it was not surprising that D. P. Das got a post-graduate degree with distinction and became a civil servant in independent India. It is in this sense that *The Untouchable Story* is not the life-story of an untouchable boy like Hazari who struggled for an education, or that of a poor bauri like Muli who struggled to survive, nor like that of a Kaikadi boy like Mane who fought against all odds to better his family and community. It is rather social commentary of an untouchable civil servant-Das prefers the term 'a truly unknown untouchable Indian'-who was part of a greater and a better world. It is, therefore, not surprising to see D. P. Das becoming a member of the Revolutionary Socialist Party (RSP) in college and walking hand in hand with Tara Prasad Gupta, the veteran Marxist leader of East Bengal; or his friendship with Nirad C. Chaudhuri, one of the most

Vasant Moon's *Vasti* is an autobiographical narrative of an untouchable boy who grows in a slum amidst poverty, to become a self-made person and later a responsible leader of the Dalit community in Maharashtra, the homeland of Ambedkar. Being an orphan at an early age, Moon's struggle to become educated must have been an arduous task. But Moon's determination to grow in life not only resulted in his having completed a post-graduate degree, but he also became a civil servant in the Maharashtra state government. Securing a government job helped Moon realise his aspiration of working among socially disadvantaged groups, particularly Dalits. For his activism and scholarship, the Maharashtra government asked Moon to undertake the editing of B. R. Ambedkar's writings and speeches in English. And Moon

carried out this responsibility quite gracefully.

Omprakash Valmiki's *Joothan* is the only Hindi Dalit autobiography, which has been translated into English so far as far as known. Even though the subtitle of the book suggests that this is the life-story of an individual, it is about the history of the entire marginalized Dalit community, who have been pushed to the brink of caste-based discrimination for ages. Commonly known as the Bhangis in many parts of India, the people of this community take pride in being descendants of Valmiki, the author of the Ramayan. But Omprakash Valmiki makes it no secret that as a people they have nothing to be proud of from such a lineage because they have been treated by the Brahminical society worse than street dogs and cats. He describes how an entire community totally depends on the scrap food of the upper castes in return of their hard but humiliating work. It may be mentioned here that the traditional occupation of the Dalits was to collect night soil and to carry it on their heads to dump it outside the village. They were also responsible for cleaning villages, taking away dead animals from the upper caste locality, etc. However, for all they would do, they never got proper wages. They had to depend entirely on the mercy of the upper castes who instead of giving them their dues exploited them. Their situation today may not exactly be the same but they have not benefitted very much in an independent India. That is precisely the reason why Valmiki has deliberately chosen such a title for his autobiography reminding the reader of the continuing humiliation.

At the prime stage, Valmiki had broken his community's rule at an early age by going to school. Even though he faced humiliation and insults from both the upper caste teachers and students during his school and college life, he continued his studies. His perseverance and hard work were finally rewarded for he became the first graduate from his community and also the first person to get a government job. Valmiki candidly admits that till he got the government job, his family members lived on scraps of food given by the upper castes. By getting a government job, his family might have escaped the traditional scavenging duties, but Valmiki, as a conscious member of his community, is not at all happy about his individual freedom. He is pained to see his fellow community members doing the same traditional duties without any protest. By writing his autobiography Valmiki thus renders a great service to his community. Along with his life-story he also narrates the painful experiences and anxiety of his community life. It is in this sense that Valmiki's life-story is also the story of his community.

As a conscious writer Valmiki is very much concerned about the issues he is writing about and the readers he is addressing. He is convinced that only by raising caste-related issues he will be able to start a discussion on the plight of Dalits at a national level. The publication of *Joothan* in English in the meantime has generated a lot of discussion related to Dalits. Valmiki announces that the main issue of his autobiography is about 'identity' concerning caste.

The *Branded* is not just a personal narrative of Laxman Gaikwad, it is also anthropological account of the Uchalya community to which Gaikwad belongs to. The lived experiences have been put forward. The Uchalya community is looked down upon by the so-called mainstream society even today. Before independence, the British government branded them as criminals under the provisions of the Criminal Tribes' Act of 1871. After independence, though the

Criminal Tribes' Act of 1871 has been repealed by the Indian constitution, the people from the Uchalya community still carry the stigma of being born to a criminal tribe and are exploited by the people from the upper caste/class. The caste-ridden society doubts their credentials and does not give them any employment. Since they do not get any regular job, poverty has become their constant companion. Unable to sustain their livelihood through dignified means they sometimes succumb to their situational pressures and resort to thieving only to be harassed by the police. Since they have no settled occupations, they wander from place to place to do some odd jobs such as cattle-tending, stone-cutting, harvesting, etc. During the days of dire need they hunt wild animals and depend entirely on wild roots and fruits. P. A. Kolharkar in the translator's note observes that they are the lowest of the lower castes, who are at the bottom-most rung of the social ladder. Even after more than fifty years of India's independence the politics, education, religion, economics of the so-called mainstream society have not touched their lives and therefore they have been living in their own world of superstition, of primitive norms of justice and ignorance.

Gaikwad, while critical about some of the conventional practices of his community entirely blames the so-called mainstream society and the Government for the suffering of his people. Instead of giving them and these people opportunities to develop, the police and other officials of the Government bring false charges against them. At times children from his community are accused of being criminals and are sent to jail at a very early age.

This is a common perception in all the Dalit autobiographies. As long the caste system exists in India, the Dalit communities will as continue to suffer from caste prejudice, victimization and discrimination. Two more Dalit autobiographies vouch for the same. The first one is Narendra Jadhav's *Amcha Baap Aan Amhi*, which has been translated into English as *Outcaste: A Memoir*. Another is Shyamlal's *Untold Story of a Bhangi Vice-Chancellor*. Jadhav writes about how his father took courage to defy the traditional Mahar's village duties and ran away to Bombay (today's Mumbai) to work as a railway worker. And the result was that all his children became highly educated and got settled in government jobs. Jadhav himself is now ranked as one of India's top economists. After serving several national and international positions in places like the Reserve Bank of India in Delhi he is at present the vice-chancellor of Pune University. But, Jadhav's memoir still speaks loud about how caste discrimination continues subtly but surely in different spheres of Indian society.

Shyamlal's autobiography, on the other hand, records the life- events of a self-made man who becomes a vice-chancellor due to his hard work and perseverance. But, as the title of the autobiography suggests, his social position in the academic circle remains unchanged despite the top position he occupies in the university. For the upper castes, Shyamlal remains a Bhangi whether he becomes a professor or a vice-chancellor. This treatment of Shyamlal is not an isolated event. Every single Dalit autobiographer has faced similar treatment, the difference between them being only in degrees. The continuation of caste oppression in Indian society has demoralised their conscious mind. That's why even if they are successful in life none of them have celebrated their achievements.

Conclusion:

This is in contrast to the upper caste Indian autobiographers who have invariably recorded

their achievements in different fields with a sense of self- satisfaction and celebrated their glories and power in public openly . On the other hand, Dalit autobiographers are not very sure about their social positions and hence they seem to be insecure till the very end of their autobiographies. Its a fact. The fact that all of them fall back upon their communities to have their social identities suggests that they are deeply rooted in the culture of their community and want to use them for Dalit solidarity and self-assertion. It is for this reason that every Dalit autobiography reads like an ethnographic account of a community rather than a narrative account of a personalised self- and this is what marks out Dalit autobiographies as different from other autobiographies.

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Postmodern Elements in the Works of Virginia Woolf and Preeti Shenoy

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Abstract

This paper explores the postmodern elements in the works of Virginia Woolf and Preeti Shenoy, two authors from vastly different eras and cultural contexts, yet connected through their narrative techniques and thematic concerns. Virginia Woolf, often associated with modernism, exhibits several postmodern characteristics in her novels through the use of stream of consciousness, fragmentation, multiple perspectives, and metafiction. Her works, such as *Mrs. Dalloway* and *To the Lighthouse*, challenge linear storytelling and dive into the subjective nature of reality and identity, anticipating postmodernist concerns with the complexity and fluidity of human experience. Preeti Shenoy, a contemporary Indian author, incorporates postmodern elements into her storytelling by employing non-linear narratives, multiple viewpoints, and genre-blurring techniques. Her novels, such as *Life Is What You Make It* and *The Secret Wish List*, reflect the fragmented and multifaceted nature of modern life, engaging with themes of identity, self-discovery, and social issues. Comparatively, Woolf's work bridges modernism and postmodernism, using experimental narrative techniques to explore philosophical questions about reality and perception, while Shenoy's writing firmly situates itself within postmodernism's embrace of narrative diversity and cultural engagement. Both author, through their unique approach, challenges traditional narrative forms and offer rich, multifaceted explorations of human experience. This analysis highlights how Woolf's innovative narrative techniques and Shenoy's contemporary storytelling both contribute to the postmodern literary tradition, offering readers a deep understanding of identity, reality, and the complexity of human life. By examining these elements, this paper underscores the

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everlasting relevance of postmodernism in literature and its ability to address the evolving concerns of different eras and cultures.

Keywords: - Postmodernism, Fragmentation, Identity, Narrative techniques, Cultural relevance

Postmodernism, characterized by its departure from traditional narratives and its embrace of complexity, fragmentation, and multiplicity of perspectives, can be observed in the works of both Virginia Woolf and Preeti Shenoy, in different ways and contexts. While Woolf is often associated with modernism, many elements of her writing anticipate postmodern concerns. Preeti Shenoy, a contemporary Indian author, also exhibits postmodern tendencies in her narratives. Virginia Woolf's innovative narrative techniques have long been celebrated for their depth and complexity, with her use of stream of consciousness in novels like *Mrs. Dalloway* and *To the Lighthouse* exemplifying a postmodern approach to storytelling. This method, which eschews traditional linear narratives, offers a fragmented view of reality that deeply reflects the inner thoughts and feelings of her characters. In doing so, Woolf's narrative style aligns with postmodernism's emphasis on the subjective and multifaceted nature of reality.

In *Mrs. Dalloway*, Woolf looks into the consciousness of multiple characters, primarily focusing on Clarissa Dalloway as she prepares for a party (Woolf 11). The novel seamlessly shifts between past and present, weaving together the characters' memories, thoughts, and perceptions. This fragmented narrative structure captures the fluidity of time and consciousness, demonstrating how past experiences continually shape present realities. The stream of consciousness technique allows readers to experience the characters' inner lives in a raw and intimate manner, blurring the lines between external events and internal reflections. Similarly, *To the Lighthouse* employs stream of consciousness to explore the complexities of human perception and the passage of time (Woolf 41). The novel is divided into three parts, with the middle section, "Time Passes," particularly exemplifying the fragmentation of time and experience. In this section, Woolf shifts focus away from the characters to depict the physical changes in the Ramsay family's summer home over a decade, highlighting the transient nature of human life and the persistent flow of time. The characters' internal monologues in the first and third sections reveal their personal struggles, aspirations, and relationships, emphasizing on the subjective nature of reality. The fragmentation in Woolf's narratives mirrors the postmodern idea that reality is not a singular, cohesive entity but rather a collection of diverse and often conflicting perspectives. By presenting multiple viewpoints and intertwining them in a non-linear fashion, Woolf challenges the reader to piece together the narrative, much like a puzzle. This approach not only reflects the complexity of human consciousness but also invites readers to engage with the text in a more active and interpretive manner. Woolf's use of stream of consciousness also underscores the postmodern belief in the instability of meaning. In her novels, meaning is not fixed or absolute but is constantly shaped and reshaped by the characters' thoughts and interactions. This fluidity of meaning aligns with the postmodern rejection of grand narratives and fixed truths, emphasizing instead on the personal and the subjective growth. Through her fragmented narratives and stream of consciousness technique, Woolf captures the stigma of human thought and experience, offering a deep exploration of

the subjective nature of reality. Her work challenges traditional narrative structures and encourages readers to embrace the complexity and multiplicity of human existence. In doing so, Woolf's novels not only anticipate postmodern concerns but also contribute significantly to the development of modernist literature, highlighting the porous boundaries between literary movements and the evolving nature of narrative art.

In *The Waves*, Virginia Woolf masterfully presents the inner lives of six characters, offering a rich world of different perspectives and voices. This multiplicity of viewpoints aligns seamlessly with the postmodern notion of reality as diverse and subjective, challenging the reader to understand the world through a complex and fragmented lens. *The Waves* is structured around the interwoven monologues of six characters: Bernard, Susan, Rhoda, Neville, Jinny, and Louis. Each character's voice is distinct, reflecting their unique perceptions and experiences. This narrative technique defies conventional forms by eschewing a singular, omniscient narrator in favor of a polyphonic approach, where each character's inner monologue contributes to the overall narrative. The result is a novel that embraces complexity and ambiguity, mirroring the intricate nature of human consciousness. The novel opens with a description of the rising sun, followed by the first of many soliloquies from the characters. These soliloquies are not simply expositions of thoughts and feelings; they are deeply poetic, capturing the fluidity and impermanence of human experience. Woolf uses these monologues to look into the characters' innermost thoughts, fears, and desires, creating a multifaceted portrait of their lives. This multiplicity of voices and perspectives underscores the postmodern idea that reality is not a singular, objective entity but a constellation of diverse and often conflicting viewpoints. Woolf's use of multiple perspectives in *The Waves* also highlights the interconnectedness of the characters' lives (Woolf 64). Despite their distinct voices and experiences, the characters are bound together by their shared history and relationships. The novel's structure, with its rhythmic alternation between the characters' monologues and the descriptive interludes of nature, reinforces its embrace of complexity and ambiguity. The interludes, which depict the natural world in lyrical prose, serve as a counterpoint to the characters' introspective soliloquies, suggesting a broader, more universal perspective. This interplay between the individual and the universal, the subjective and the objective, adds to the novel's richness and depth. In *The Waves*, Woolf not only experiments with narrative form but also challenges the reader to engage with the text in a more active and interpretive manner. The multiplicity of perspectives and the novel's fragmented structure compels the reader to look together the narrative, much like a mosaic. This approach reflects the postmodern belief in the instability of meaning and the fluidity of reality, making *The Waves* a pioneering work that anticipates many of the concerns and techniques of postmodern literature.

Preeti Shenoy, a contemporary Indian author, is renowned for her engaging and emotionally appealing novels that often employ non-linear narratives and multiple perspectives. Her narrative techniques reflect a postmodern sensibility, embracing the complexity and fragmented nature of human experience. In *Life Is What You Make It*, Shenoy skillfully uses non-linear storytelling to weave together the protagonist Ankita's past and present (Shenoy 38). The novel alternates between Ankita's college days and her later life, depicting how her experiences and choices shape her current reality. This non-linear approach allows readers to see the

cause-and-effect relationship between past events and present circumstances, offering a deeper understanding of Ankita's journey. By interspersing flashbacks with present-day reflections, Shenoy creates a fragmented narrative that mirrors the way human memory and consciousness work. The fragmented structure not only enhances the emotional depth of the story but also underscores the idea that our lives are not linear, straightforward paths but complex realms of interconnected moments and experiences. Shenoy's use of non-linear narratives aligns with the postmodern emphasis on the subjective nature of reality and the fluidity of time. In *Life Is What You Make It*, the past is never truly past; it continually influences the present and future. This narrative technique highlights the enduring impact of our experiences and the ways in which we are shaped by our memories and choices. The fragmented structure also invites readers to piece together the story themselves, engaging them more actively in the narrative and reflecting the postmodern idea that meaning is not fixed but constructed through interpretation. In *The Secret Wish List* and *It's All in the Planets*, Shenoy employs multiple perspectives to tell her stories, providing a more comprehensive and multifaceted view of her narratives. In *The Secret Wish List*, the story is primarily told from the perspective of Diksha, a woman who is reevaluating her life and dreams after years of living according to societal expectations (Shenoy 49). However, Shenoy also includes perspectives from other characters, such as Diksha's husband and her teenage son, to give readers a fuller understanding of the dynamics at play. This multiplicity of viewpoints parallels with the postmodern notion of fragmented and multiple realities, suggesting that truth and reality are not singular but are composed of diverse and sometimes conflicting perspectives. Similarly, in *It's All in the Planets*, Shenoy shifts between the viewpoints of Aniket and Nidhi, two individuals whose lives intersect in unexpected ways (Shenoy 61). By presenting their thoughts, feelings, and experiences in alternating chapters, Shenoy creates a dialogue between the characters that enriches the narrative. This technique allows readers to see the story from different angles, fostering empathy and a deeper connection to the characters. The use of multiple perspectives also emphasizes the interconnectedness of human lives and the ways in which our relationships and interactions shape our identities and experiences. Shenoy's narrative strategies reflect a postmodern sensibility in their embrace of complexity, ambiguity, and multiplicity. Her non-linear storytelling and use of multiple perspectives challenge readers to engage with her narratives on a deeper level, inviting them to see beyond simple, linear explanations and to appreciate the complicated web of experiences and relationships that constitute human life. By breaking away from traditional narrative structures, Shenoy not only captures the richness and diversity of contemporary Indian life but also aligns her work with the broader postmodern exploration of identity, reality, and meaning.

Virginia Woolf and Preeti Shenoy, though separated by time, geography, and cultural contexts, exhibit notable elements of postmodernism in their works. Woolf, a pioneer of modernist literature, uses stream of consciousness, multiple perspectives, and metafictional elements that anticipate postmodern techniques. Shenoy, a contemporary Indian author, uses non-linear narratives and multiple perspectives, contributing to a postmodern exploration of reality. Despite their differences in context and style, both authors challenge traditional narrative forms and dive deeply into the complexities of human experience and consciousness.

Virginia Woolf's use of stream of consciousness is one of her most significant contributions to narrative technique. In novels like *Mrs. Dalloway* and *To the Lighthouse*, Woolf immerses readers in the inner lives of her characters, presenting their thoughts and emotions in a continuous flow. This technique breaks away from linear storytelling, offering a fragmented view of reality that mirrors the subjective nature of human experience. By focusing on the characters' internal monologues, Woolf explores the fluidity of reality and perception, emphasizing that reality is not a fixed entity but is constantly shaped by individual consciousness. This approach aligns with the postmodern rejection of grand narratives and absolute truths, instead highlighting the personal and subjective growth of characters and the plot surrounding them.

In *The Waves*, Woolf takes this exploration further by presenting the inner lives of six characters through interwoven monologues. Each character's voice is distinct, reflecting their unique perspectives and experiences. This multiplicity of viewpoints defies conventional narrative forms, embracing complexity and ambiguity. The novel's structure, with its rhythmic alternation between the characters' soliloquies and descriptive interludes of nature, underscores the postmodern idea that reality is diverse and multifaceted. Woolf's use of multiple perspectives challenges readers to piece together the narrative, much like a mosaic, reflecting the postmodern belief in the instability of meaning and the fragmented nature of reality. Woolf also incorporates metafictional elements in her work, particularly in *A Room of One's Own*. Here, she blends fiction and essay, narrative and critique, to discuss the challenges faced by women writers. This self-awareness about the act of writing is a hallmark of postmodern literature, where the text reflects on its own creation. By questioning the traditional boundaries of genre and narrative, Woolf anticipates postmodern concerns with the fluidity of form and the constructed nature of reality. Preeti Shenoy, though writing in a different era and cultural context, similarly embraces postmodern narrative techniques. In *Life Is What You Make It*, Shenoy employs non-linear storytelling to weave together the protagonist Ankita's past and present. The narrative alternates between flashbacks and present-day reflections, creating a fragmented structure that reflects the complexity of human experience. This non-linear approach highlights the enduring impact of past experiences on the present, emphasizing that life is not a straightforward path but a journey of interconnected moments. Shenoy's use of non-linear narratives aligns with the postmodern emphasis on the subjective nature of reality and the fluidity of time. By interspersing past and present, Shenoy creates a narrative that mirrors the way human memory and consciousness work, inviting readers to engage more actively with the story. This technique reflects the postmodern idea that meaning is not fixed but is constructed through interpretation, challenging readers to look together the narrative themselves. In *The Secret Wish List* and *It's All in the Planets*, Shenoy employs multiple perspectives to provide a more comprehensive view of her narratives. By shifting between different characters' viewpoints, Shenoy offers a multifaceted picture of reality, demonstrating the postmodern notion of fragmented and multiple realities. In *The Secret Wish List*, the story is primarily told from the perspective of Diksha, but also includes perspectives from other characters, providing a fuller understanding of the dynamics at play. This multiplicity of viewpoints highlights the interconnectedness of human lives and the ways in which individual experiences are shaped by relationships and interactions.

Similarly, in *It's All in the Planets*, Shenoy shifts between the viewpoints of Aniket and Nidhi, creating a dialogue between the characters that enriches the narrative. This technique allows readers to see the story from different angles, fostering empathy and a deeper connection to the characters. The use of multiple perspectives emphasizes the postmodern idea that reality is not singular but is composed of diverse and often conflicting viewpoints. Shenoy's engagement with contemporary social issues and popular culture also reflects a postmodern sensibility. Her novels often address themes of identity, self-discovery, and personal growth, situating her work within the broader cultural context. By blending elements of romance, self-help, and contemporary fiction, Shenoy challenges traditional genre boundaries, reflecting the postmodern embrace of genre-blurring and cultural relevance. In comparing Woolf and Shenoy, it is evident that both authors, despite their different contexts and styles, engage deeply with the complexities of human experience and consciousness. Woolf's use of stream of consciousness, multiple perspectives, and metafictional elements anticipates postmodern techniques, exploring the fluidity of reality and the subjective nature of experience. Shenoy's non-linear narratives and multiple perspectives contribute to a postmodern exploration of reality, emphasizing the interconnectedness of human lives and the constructed nature of meaning.

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Racism and Sexism in the Select Poems of Audre Lorde

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“We will not let ourselves be intimidated by the number and violence of attacks against women; nor be fooled by the self-serving praise showered on the ‘real woman’.”

- Simone de Beauvoir (*The Second Sex*)

Violence manifests in various forms in society, particularly affecting women who are often marginalized and subjected to numerous atrocities. Women worldwide, including in both Indian and Western contexts, endure diverse types of violence throughout their lives, encompassing psychological, emotional, sexual, and mental harassment. This violence can also include forced abortions, female infanticide, wage disparities, sexual abuse, and discrimination based on caste, colour, culture, race, and sexuality. Audre Lorde has extensively explored these issues in her works, including poems, autobiographies, and speeches. Her writings highlight the unique struggles faced by Black women in countries like the United States, who experience a dual marginalization due to their gender and skin colour.

Audre Lorde, a self-described “black, lesbian, mother, warrior, poet,” was a prolific writer and influential activist whose work addressed the intersections of race, gender, and sexuality. She was born in 1934 in New York City. Lorde’s life was marked by her unyielding fight against social injustices. She utilized her literary talents to give voice to marginalised communities, particularly Black women, who faced the dual oppressions of racism and sexism.

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Her poetry not only highlighted the struggles of these women but also celebrated their strength and resilience. Lorde's work remains particularly relevant in contemporary discourse, as issues of racial and gender discrimination continue to plague societies worldwide. Through her poignant and powerful writing, Lorde confronted the harsh realities of being a Black woman in America. As she famously wrote, "Your silence will not protect you," urging individuals to speak out against injustice.

Lorde's exploration of racism is evident in many of her works. Through her work, Lorde emphasized the importance of recognizing and addressing the interconnectedness of racism and sexism. Her literary contributions provide a framework for understanding how these forms of discrimination operate together to oppress individuals, and they continue to inspire movements for social justice today. This paper aims to delve into the impact of racism and sexism in Audre Lorde's select poem, exploring how her work not only reflects her personal experiences but also resonates with broader social struggles.

Audre Lorde lived through some of the most turbulent and transformative decades in American history, with the social and political climate of her time profoundly influencing her writing. The Civil Rights Movement of the 1950s and 1960s played a crucial role in shaping Lorde's consciousness and activism. The movement sought to dismantle institutionalized racial segregation and discrimination through nonviolent protests, legal challenges, and civil disobedience. Key events such as the 1955 Montgomery Bus Boycott, sparked by Rosa Parks' refusal to give up her seat to a white passenger, and the 1963 March on Washington, where Martin Luther King Jr. delivered his iconic "I Have a Dream" speech, were pivotal in the fight for racial equality.

Lorde's poetry often reflects the urgency and intensity of the Civil Rights Movement. In her poem "Power," she addresses the brutal killing of a ten-year-old Black boy by a white police officer and the subsequent acquittal of the officer. Lorde writes, "The difference between poetry and rhetoric / is being ready to kill / yourself / instead of your children." This stark distinction between words and action highlights the life-and-death stakes of racial injustice.

The feminist movements of the 1960s and 1970s also had a significant impact on Lorde's work. The Second Wave of feminism, which emerged during this period, focused on issues such as reproductive rights, workplace equality, and sexual liberation. Mainstream feminism often failed to address the unique challenges faced by Black women, leading to the development of Black feminism. Lorde was a vocal critic of the exclusionary practices within the feminist movement, emphasizing the need for an intersectional approach that considered race, class, and sexuality alongside gender.

Black feminism has been expressed in distinctive ways in different periods. This paper focuses on a "second-wave" black movement when women plead for love and were consolidated into a sustained call for a black feminist movement, a movement that set the stage for later women of colour feminist discourse. Loving black people, in a society that is so dependent on hating blackness constitutes a highly rebellious act. Love is a politics of claiming, embracing, and restoring the wounded black female self. In Second-wave of feminism, black feminists plead for love as a significant call for ordering the self and transcending the self, a strategy for remaking the self and for moving beyond the limitations of selfhood.

Audre Lorde's writing was deeply intertwined with the historical and social contexts of her time. The Civil Rights Movement, feminist movements, and LGBTQ+ rights movement provided both the backdrop and the impetus for her powerful and enduring literary contributions. Her work continues to inspire and inform contemporary struggles for justice and equality.

Audre Lorde's poetry often grapples with the brutal realities of racial discrimination and the quest for identity in a society that marginalizes Black individuals. Her works are a powerful testament to the persistent racial injustices faced by Black people and serve as a call to action against systemic racism. Her early poetry collections include *The First Cities* (1968), *Cables to Rage* (1970), and *From a Land Where Other People Live* (1972), which was nominated for a National Book Award. Her later works, such as *New York Head Shop and Museum* (1974), *Coal* (1976), and *The Black Unicorn* (1978), contain powerful poems of protest and resistance.

One of the recurring themes in Lorde's poetry is the violence inflicted upon Black bodies by racist institutions and individuals. This theme is vividly portrayed in her poem "Power," which recounts the horrific murder of a ten-year-old Black boy by a white police officer and the subsequent acquittal of the officer by a jury. Lorde's anger and sorrow are palpable as she writes, "I have not been able to touch the destruction / within me." This line reflects the profound internal impact of external racial violence, highlighting how such events can destroy not only lives but also the spirit of those who survive.

The oeuvre of telling the story of intersectionality through Lorde's feminism and racism opens up a new perspective on the lineage of intersectionality. Audre Lorde's radical literary feminism has often been seen as both: on the one hand as reflecting a politics of identity, on the other as shifting and situational. Intersectionality too has been claimed either to be recycling the ideas of identity politics or to be creating new ways of grasping decentred identity positions and power structures. The radical nature of Lorde's thinking is in many ways connected to politicised writing styles and rebellious literary forms. Intersectionality in works of Lorde could be defined better as amalgam of her search for equality as a race, gender and to find out her real identity as a person. She strongly believes that woman is powerful, and states the same in these lines:

Woman power
is
Black power
is
Human power
is
always feeling
my heart beats
as my eyes open
as my hands move
as my mouth speaks
I am

are you
Ready.

-Audre Lorde ('Now', 1974)

Lorde frequently addresses the erasure and devaluation of Black identity. Her poem "Coal" serves as a metaphor for Blackness and its inherent beauty and strength, despite societal attempts to devalue it. Lorde writes, "I am black because I come from the earth's insides; / take my word for jewel in your open light." Here, Lorde transforms coal, a substance often viewed as dirty and undesirable, into a symbol of beauty and resilience. This metaphor underscores the intrinsic worth of Black identity, challenging the pervasive narratives of Black inferiority.

"Power" is one of Lorde's most poignant poems addressing racial violence. Written in response to the 1973 killing of Clifford Glover, a ten-year-old Black boy, by a white police officer, and the officer's subsequent acquittal, the poem lays bare the brutal reality of systemic racism and its devastating effects on the Black community. Lorde opens with the lines, "The difference between poetry and rhetoric / is being ready to kill / yourself / instead of your children." These lines set a tone of raw emotion and stark reality, illustrating the dire consequences of racial injustice. The poem continues to explore the themes of power dynamics, institutional racism, and the psychological trauma inflicted on those who are oppressed.

Lorde's vivid imagery and powerful language make "Power" a searing indictment of the justice system's failure to protect Black lives. She writes, "A policeman who shot down a ten-year-old in Queens / stood over the boy with his cop shoes in childish blood / and a voice said 'Die you little motherfucker' and / there are tapes to prove it." The brutal language and stark imagery emphasize the dehumanization and brutality experienced by Black individuals at the hands of those who are supposed to protect them.

In "Coal," Lorde uses the metaphor of coal transforming into diamonds to explore the themes of Black identity and resilience. The poem begins with the lines, "I / is the total black, being spoken / from the earth's inside." These lines immediately establish Blackness as a profound and elemental force. Lorde goes on to describe coal as something that, under pressure, transforms into a diamond—a symbol of strength and beauty. This transformation serves as a powerful metaphor for the potential and resilience inherent in Black identity, despite societal pressures and attempts to devalue it.

The poem challenges the reader to see beyond the surface and recognize the intrinsic value and beauty of Blackness. Lorde writes, "Some words / are open like a diamond / on glass windows / singing out within the crash of passing sun." Here, she uses the image of a diamond to symbolize clarity, strength, and resilience, suggesting that Black identity, much like coal under pressure, reveals its true strength and beauty through adversity.

Love is a word, another kind of open.
As the diamond comes into a knot of flame
I am Black because I come from the earth's inside
now take my word for jewel in the open light.

-Audre Lorde (Coal, 1976)

“Who Said It Was Simple” is another example where Lorde addresses the intersectionality of race and gender, highlighting how Black women face multiple layers of oppression. The poem begins with the lines, “There are so many roots to the tree of anger / that sometimes the branches shatter / before they bear.” This imagery of a tree with roots of anger illustrates the deep-seated nature of racial and gender oppression. Lorde uses this metaphor to express the complexity and interconnectedness of the struggles faced by Black women.

In the poem, Lorde critiques the feminist movement for its failure to address the specific needs and experiences of Black women. She writes, “But I who am bound by my mirror / as well as my bed / see causes in colour / as well as sex.” These lines underscore the need for an intersectional approach that considers both race and gender in the fight against oppression.

Audre Lorde’s poetry powerfully addresses the themes of racial discrimination and identity through vivid imagery, metaphor, and personal narrative. Her works, such as “Power,” “Now,” “Coal,” and “Who Said It Was Simple,” provide a searing indictment of systemic racism and a profound exploration of Black identity, resilience, and the quest for justice. Through her poetry, Lorde not only documents the struggles of Black individuals but also calls for a collective awakening and action against oppression.

Audre Lorde’s poetry masterfully intertwines her personal narrative with broader racial issues, creating a multifaceted exploration of identity, oppression, and resistance. By drawing on her own experiences, she provides a deeply personal perspective that resonates with the collective experiences of the Black community. This blending serves to highlight the interconnectedness of individual and communal struggles, making her work both intimate and universally relevant. Lorde’s ability to weave personal narratives with broader racial issues has a profound impact on her readers, particularly within the Black community. Her poetry validates the experiences of Black individuals by acknowledging and articulating their struggles. This validation fosters a sense of empowerment, as readers see their own experiences reflected and given voice in her work.

By addressing issues such as racial violence, identity, and resilience, Lorde’s poetry also promotes solidarity among marginalized groups. Her honest and powerful portrayals of Black life encourage readers to recognize their shared experiences and support one another in the fight against oppression. This sense of solidarity is crucial for building a collective movement towards social justice. Lorde’s poetry not only resonates with those who share her experiences but also educates and raises awareness among readers who may be less familiar with the realities of racial oppression. Her vivid imagery and compelling narratives draw readers into her world, fostering empathy and understanding. By highlighting the systemic nature of racism and its impact on individuals and communities, Lorde’s work challenges readers to confront their own biases and take action against injustice.

Lorde’s poetry serves as a call to action, urging readers to speak out against oppression and work towards systemic change. Her famous assertion, “Your silence will not protect you,” emphasizes the importance of breaking the silence and addressing injustice head-on. This message is particularly powerful for marginalized individuals, encouraging them to use their voices and advocate for their rights. Lorde’s blending of personal and collective narratives

has left a lasting legacy on contemporary discourse around race, gender, and identity. Her emphasis on intersectionality; the idea that various forms of oppression are interconnected and it has influenced modern feminist and anti-racist movements. By illustrating how personal experiences are shaped by broader social structures, Lorde's work has helped to shape a more nuanced understanding of identity and oppression.

Audre Lorde's blending of personal narrative with broader racial issues creates a powerful and resonant body of work that validates and empowers her readers. Her poetry fosters solidarity within the Black community, raises awareness among wider audiences, and inspires action against systemic injustice. Through her masterful use of language, imagery, and personal narrative, Lorde continues to influence contemporary discourse and advocate for a more just and equitable world.

Throughout this paper, the profound impact of racism and sexism in the poetic narratives of Audre Lorde has been explored. By examining her major themes, such as the pervasive nature of racial discrimination and the quest for identity, it has been noted how Lorde's work reflects the intersectionality of race, gender, and sexuality. Her use of vivid language, powerful imagery, and unconventional structures effectively conveys the harsh realities faced by marginalized communities. Lorde's blending of personal narratives with broader social issues amplifies the collective experiences of Black individuals, fostering a sense of solidarity and empowerment among her readers.

Audre Lorde's contributions to literature and activism are monumental. Her fearless exploration of identity and oppression has not only shed light on the injustices faced by Black women but has also provided a framework for understanding intersectionality in contemporary discourse. Lorde's poetry serves as a powerful testament to the resilience and strength of marginalized communities, challenging societal norms and advocating for systemic change. Her work continues to resonate with readers, inspiring them to confront and dismantle the structures of oppression that persist in society. Lorde's legacy as a radical thinker, poet, and activist underscores the enduring relevance of her insights and the transformative power of her words.

The exploration of racism and sexism in Audre Lorde's poetic narratives opens several avenues for future research. Scholars might further investigate the influence of Lorde's work on contemporary feminist and anti-racist movements, examining how her ideas have been integrated and expanded upon in modern activism. Comparative studies between Lorde and other Black feminist writers, such as Maya Angelou and Bell Hooks, could provide deeper insights into the diverse expressions of Black feminism. Another potential area of study is the examination of Lorde's influence on LGBTQ+ literature and activism, considering how her intersectional approach has shaped the discourse around sexual orientation and gender identity. By continuing to explore these themes, researchers can further illuminate the enduring impact of Lorde's work and its relevance in the on-going struggle for equality and justice.

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Exploring W.B. Yeats' Vision of Civilization: A Journey through Myth, History, and Cultural Identity

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Abstract

W.B. Yeats, one of the most influential poets of the 20th century, offers a deeper and complex vision of civilization that intertwines myth, history, and cultural identity. His concept of civilization is deeply rooted in the cyclical nature of history, where civilizations rise and fall, reflecting an eternal struggle between order and chaos. Yeats' work, particularly in his later poetry, looks into the spiritual and metaphysical dimensions of civilization, taking inspiration from a rich world of Irish mythology, esoteric traditions, and his personal belief in the "gyres"—a symbolic representation of historical cycles. In Yeats' view, civilization is not merely a sequence of historical events but a spiritual and cultural journey that shapes the collective destiny of humanity. He perceives the decline of civilization as a result of a loss of spiritual values and cultural coherence, often lamenting the erosion of traditional Irish culture in the face of modernity. Through his poetry, Yeats seeks to revive and preserve the essence of Irish civilization by reconnecting with its mythic past and advocating for a return to the spiritual and cultural roots that he believed were essential for the survival and renewal of any civilization. This article explores Yeats' unique approach to civilization, examining how his poetic vision challenges conventional understandings of history and progress. By analyzing key works such as "The Second Coming" and "Sailing to Byzantium," this study highlights how Yeats' concept of civilization reflects his broader concerns about the spiritual decline of the modern world and the need for a cultural renaissance. Yeats' vision, with its emphasis on the interdependence of myth, history, and identity, offers a timeless and resonant critique of civilization that continues to inspire and provoke thought in contemporary discussions of culture

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and society.

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W.B. Yeats stands as one of the most significant literary figures of the 20th century, whose work transcends the boundaries of poetry to engage deeply with the philosophical and cultural concerns of his time. As a poet, dramatist, and thinker, Yeats played a pivotal role in the Irish Literary Revival, using his art to explore and articulate the complexities of Irish identity, history, and culture. His oeuvre reflects a deeper engagement with the themes of myth, mysticism, and the cyclical nature of history, through which he developed a unique vision of civilization. Yeats' concept of civilization is not merely a reflection of historical and cultural development but an exploration of the spiritual and metaphysical forces that he believed shaped human destiny. His later works, particularly poems such as "The Second Coming" and "Sailing to Byzantium," reveal a deep preoccupation with the decline of spiritual values and the fragmentation of cultural identity in the modern world.

This article explores W.B. Yeats' vision of civilization, focusing on his use of myth, history, and cultural identity to critique the spiritual decline of the modern world. It argues that Yeats' conception of civilization is deeply intertwined with his understanding of the cyclical nature of history, where civilizations rise and fall according to spiritual and cultural forces (Cowell 45). Through his poetry, Yeats not only reflects on the disintegration of traditional values but also proposes a reinvigoration of cultural identity through a return to mythic and spiritual roots (Elizabeth 11). By analyzing Yeats' poetic techniques and thematic concerns, this study seeks to uncover how his vision of civilization challenges conventional understandings of progress and history, offering a timeless critique that parallels with contemporary issues of cultural fragmentation and identity crises. The significance of this topic lies in its ability to shed light on how Yeats' concept of civilization remains relevant in modern discussions of culture, identity, and history. In an era where globalization and technological advancement have further complicated the notion of cultural identity, Yeats' emphasis on the spiritual and mythic dimensions of civilization offers a counterpoint to materialist and linear interpretations of history. His work provides a framework for understanding the tensions between tradition and modernity, and the importance of cultural memory in sustaining a coherent sense of identity. Moreover, Yeats' critique of the spiritual decay of modern civilization invites reflection on the broader implications of cultural decline in a rapidly changing world. The structure of this paper is designed to systematically explore Yeats' vision of civilization. The first section looks into Yeats' use of myth and history, examining how these elements inform his understanding of civilization's cyclical nature. The next section focuses on the theme of cultural identity in Yeats' work, particularly how he uses Irish mythology and history to construct a vision of civilization that resists the homogenizing forces of modernity. The subsequent section analyzes Yeats' critique of modern civilization, highlighting his concerns about the spiritual decline and the fragmentation of cultural values. The paper concludes by reflecting on the contemporary relevance of Yeats' vision, considering how his insights can contribute to current debates on cultural identity and the role of tradition in an increasingly globalized world. W.B. Yeats' work has been extensively analyzed across a multitude of scholarly fields, ranging from his contributions to modernist literature to his explorations of Irish cultural identity, mythology,

and the cyclical nature of history. His poetic oeuvre, particularly his later works, reflects a deep engagement with the concepts of civilization and its decline, interwoven with mythic and historical motifs. The scholarly discourse surrounding Yeats often centers on his unique blending of personal mysticism with broader cultural and historical themes, positioning him as a crucial figure in understanding the tensions between tradition and modernity.

Numerous studies have explored Yeats' vision of civilization, particularly in the context of his broader philosophical and metaphysical beliefs. Scholars such as Richard Ellmann have highlighted Yeats' cyclical theory of history, influenced by his concept of the "gyres," which suggests that civilizations rise and fall in a recurring pattern of order and chaos (Ellmann 42). This cyclical understanding of history forms the backbone of Yeats' critique of modern civilization, as seen in works like *The Second Coming* and *Sailing to Byzantium*. Critics like Harold Bloom have further examined how Yeats' concept of civilization is intertwined with his quest for spiritual and cultural renewal, positioning his poetry as a response to the disintegration of values in the modern age (Bloom 11). Mythology plays a central role in Yeats' conceptualization of civilization. His fascination with Irish folklore and ancient mythic cycles is evident in his poetic imagination, where he often uses mythological references to explore the spiritual and cultural dimensions of civilization. Scholars such as George Mills Harper have focused on Yeats' use of myth as a means to revive and preserve Irish cultural identity, arguing that his poetic engagement with mythology serves as both a critique of contemporary society and a vision of an idealized past (Harper 13). These studies emphasize how Yeats employs myth not only as a narrative device but also as a framework for understanding the cultural and spiritual decline of his time. His poems are deeply rooted in the historical and cultural context of Ireland, particularly during the late 19th and early 20th centuries. His poetry reflects a genuine concern with the loss of Irish cultural identity during British colonization and modernity. Scholars like Edward Said have noted Yeats' dual role as both a cultural nationalist and a cosmopolitan intellectual, going through the tensions between his Irish heritage and his broader European influences. Studies have also examined how Yeats' historical perspective, especially his views on the cyclical nature of history, informs his understanding of civilization and its decline (Adams 33). However, while much has been written on Yeats' historical and cultural concerns, there is a noticeable gap in the literature regarding the specific connection between Yeats' vision of civilization and contemporary issues of cultural identity. Despite the extensive works on Yeats' views on civilization, mythology, and history, there remains a gap in exploring the relevance of his ideas in the context of contemporary cultural identity. While many studies have addressed Yeats' critique of modernity and his longing for a return to traditional values, few have specifically analyzed how his vision of civilization can be applied to current debates on cultural fragmentation and identity crises. This gap presents an opportunity to extend the discourse on Yeats by connecting his poetic exploration of civilization with modern concerns about globalization, cultural homogenization, and the loss of identity.

Myth criticism is essential for understanding Yeats' use of mythological elements in his poetry and how they contribute to his vision of civilization. Influenced by James Frazer's *The Golden Bough* and his own esoteric studies, Yeats employed myth not merely as a decorative

element but as a fundamental structure that shapes his narrative and thematic concerns. His work is characterized by a deep engagement with both Irish and universal myths, reflecting a belief that myth provides a means to access deeper truths about human nature and societal structures. By analyzing Yeats' myths, symbols, and archetypes through this critical lens, we can explore how he uses myth to critique modern civilization and propose alternative visions of societal renewal and transformation. Cultural studies provide insights into Yeats' engagement with Irish identity, nationalism, and the cultural context of his time. This framework helps examine how Yeats' work reflects and responds to the cultural and political issues of early 20th-century Ireland, including the struggle for Irish independence and the complexities of colonial influence. Cultural studies also allow for an exploration of how Yeats' poetry reflects broader cultural anxieties and aspirations, particularly regarding the decline of traditional values and the search for new forms of cultural expression. This perspective highlights how Yeats' views on civilization intertwine with his efforts to articulate and preserve Irish cultural identity in the face of modernity and external pressures. Historical criticism contextualizes Yeats' work within the broader historical framework of his time. This approach examines how historical events, social changes, and intellectual currents influence Yeats' views on civilization. Yeats' concept of the "gyres," for example, is deeply rooted in his understanding of historical cycles and the dynamics of cultural rise and fall. Analyzing Yeats' poetry through the lens of historical criticism allows us to better understand how his cyclical theory of history—where civilizations rise and fall according to spiritual and cultural forces—shapes his portrayal of civilization and its decline. This framework also elucidates how Yeats' historical context, including his engagement with modernist movements and the political upheavals of his time, informs his critical perspective on contemporary societal issues. Central to understanding Yeats' vision of civilization is his concept of the "gyres," which represents his cyclical view of history and cultural evolution. The idea of the gyres, or concentric circles, symbolizes the ongoing movement of history in opposing directions—one representing the process of decay and disorder, and the other, renewal and order. Yeats' theory of the gyres reflects his belief in the cyclical nature of history, where periods of cultural and spiritual stagnation are inevitably followed by phases of revitalization. This concept will be used to analyze how Yeats portrays the decline of civilization in his poetry and how he envisions the possibility of its renewal. By examining the gyres, we can gain insights into Yeats' broader philosophical and cultural concerns, including his critique of modernity and his search for a new cultural and spiritual direction.

W.B. Yeats' use of Irish mythology and historical cycles is central to his conception of civilization. His work often intertwines these elements to explore the rise and fall of cultures, reflecting his belief in cyclical patterns of history. In "The Second Coming," Yeats presents a vision of a world in chaos, symbolizing the end of a current historical cycle and the imminent birth of a new one. The poem's famous lines, "Things fall apart; the center cannot hold," capture the disintegration of societal structures and the spiritual crisis of modern civilization. Yeats employs the imagery of the "Second Coming" to evoke a sense of apocalyptic transformation, where the old order collapses to make way for a new, yet undefined era. Similarly, in "Sailing to Byzantium," Yeats contrasts the temporal nature of modern life with the timelessness of Byzantium, a metaphor for an idealized spiritual and artistic realm. The

poem's narrative describes a journey away from the "sensual music" of youth towards a place where "all is changed, changed utterly," reflecting Yeats' desire to escape the materialism and spiritual barrenness of contemporary society. The use of Byzantium as a symbol of eternal artistic and spiritual achievement underscores Yeats' belief in the necessity of transcending the transient nature of modern civilization in favor of a deeper, enduring cultural and spiritual heritage.

Yeats' concern for Irish cultural identity is deeply embedded in his vision of civilization. His efforts to preserve and revitalize Irish culture are evident in his use of Celtic mythology, folklore, and historical themes, which serve as vehicles for expressing and reinforcing a unique Irish identity. Yeats' involvement in the Irish Literary Revival and his role in the founding of the Abbey Theatre underscore his commitment to promoting Irish cultural heritage. His poetry often reflects his ambivalence towards modernity and his desire to safeguard traditional values amidst rapid societal change. In works like "The Wanderings of Oisín," Yeats engages with Irish mythological figures and legends to both celebrate and critique Irish culture. By invoking these mythic elements, Yeats seeks to affirm the distinctiveness of Irish identity in the face of colonial and modern influences. His poetry reveals a tension between the preservation of cultural traditions and the pressures of contemporary life, highlighting his struggle to maintain a coherent cultural identity in a time of profound transformation. Yeats' critique of modern civilization's spiritual decline is a recurring theme in his work. He often contrasts the materialistic and secular nature of contemporary society with the spiritual richness of past civilizations. In "The Second Coming," Yeats depicts a world where spiritual and moral decay has led to a breakdown of societal norms, symbolized by the image of a "rough beast" slouching towards Bethlehem to be born. This imagery underscores Yeats' view that modern civilization is characterized by a loss of spiritual direction and purpose. In contrast, Yeats often idealizes past civilizations, such as ancient Greece and Byzantium, as embodying spiritual and artistic ideals that he believes contemporary society lacks. His poetry frequently reflects a yearning for a return to these more profound, spiritually fulfilling eras. By juxtaposing the materialism and fragmentation of the modern world with the perceived spiritual and cultural unity of past civilizations, Yeats critiques the inadequacies of contemporary life and advocates for a renewed emphasis on spiritual and cultural values.

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From Displacement to Devotion: Identity and Faith in Leila Aboulela's *Minaret*

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Abstract

Leila Aboulela's *Minaret* (2005) presents a compelling narrative that deeply explores the complexities of identity, faith, and cultural displacement through the life of Najwa, a young Sudanese woman. The novel traces her dramatic transformation from a privileged university student in Khartoum to a domestic servant in London, offering a poignant examination of the intersections between class, religion, and gender. The narrative looks into Najwa's journey of self-discovery as she goes through the challenges of her new social and economic reality in a foreign land. Through her struggles and gradual embrace of Islam, *Minaret* highlights the role of faith as both a refuge and a means of reclaiming identity amidst the disorienting experience of displacement. This article examines the ways in which *Minaret* portrays the protagonist's spiritual awakening as a response to her socio-economic downfall and the alienation she experiences in the diaspora. It discusses how Aboulela uses Najwa's religious reawakening as a lens to explore broader themes of belonging, identity, and the search for meaning in a world marked by cultural and personal dislocation. The article also considers the novel's critique of the intersectional forces of colonialism, globalization, and patriarchy that shape the immigrant experience, particularly for Muslim women. Through an analysis of Najwa's character development, this research highlights how Aboulela challenges Western perceptions of Muslim identity, offering a unique depiction of how faith can serve as a source of empowerment rather than oppression. By situating *Minaret* within the broader context of

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postcolonial and Islamic feminist literature, this article aims to contribute to the ongoing discourse on the role of religion in the construction of identity and the negotiation of cultural hybridity in contemporary literature. Ultimately, *Minaret* emerges as a powerful exploration of the transformative potential of faith during adversity.

Keywords: - Islamic Feminism, Cultural Displacement, Identity Crisis, Diaspora, Postcolonial Literature

Leila Aboulela, a prominent Sudanese-British author, has garnered critical acclaim for her novels that look into the realms of cultural identity, faith, and the immigrant experience. Her works, often centered on the lives of Muslim women, provide a clear perspective on the challenges of understanding multiple cultural worlds while remaining true to one's beliefs and heritage. Among her most celebrated works is *Minaret* (2005), a novel that encapsulates these themes through the poignant story of Najwa, a young Sudanese woman whose life undergoes a dramatic transformation following political upheaval in her homeland. *Minaret* offers a deeper exploration of Najwa's journey from a life of privilege in Sudan to one of servitude in London, capturing the emotional and spiritual turmoil that accompanies such a drastic change in circumstances (Abbas 11). As Najwa struggles with her new reality, she travels on a path of spiritual reawakening, finding solace and strength in her renewed commitment to Islam. The novel presents a layered narrative that intertwines personal identity with broader socio-political and religious contexts, making it a rich text for examining the intersections of faith, culture, and displacement.

This article aims to explore how *Minaret* portrays the intertwined themes of identity, faith, and cultural displacement through the protagonist's experiences. It will analyze the role of religion in Najwa's journey as a means of reclaiming her identity and providing her with a sense of purpose and belonging. Additionally, the article seeks to place *Minaret* within the larger framework of postcolonial and Islamic feminist literature, discussing how the novel challenges Western stereotypes of Muslim women and offers an alternative narrative that highlights the empowering aspects of faith. *Minaret* by Leila Aboulela serves as a powerful narrative that explores the themes of faith and identity, offering a critique of the immigrant experience, particularly for Muslim women. Through Najwa's journey, the novel challenges prevailing Western perceptions of Muslim identity and highlights the transformative potential of faith during economic and cultural displacement. By examining the intersections of religion, gender, and cultural dislocation, this article seeks to contribute to the broader discourse on the role of faith in the construction of identity and the negotiation of cultural hybridity in contemporary literature. Leila Aboulela's works have been the subject of considerable academic interest, particularly in the context of postcolonial literature and Islamic feminism. Scholars have often focused on how her novels, including *Minaret*, challenge stereotypes about Muslim women and provide a counter-narrative to dominant Western discourses. Many studies have highlighted Aboulela's ability to portray the complexities of Muslim identity in the diaspora, emphasizing how her characters go through cultural and religious identities in often hostile environments.

One significant study by Lindsey Moore (2008) explores how Aboulela's novels, including *Minaret*, offer a distinctly Islamic perspective on issues of identity and belonging, contrasting

them with secular postcolonial narratives. Moore argues that Aboulela's work is marked by a unique spiritual dimension that sets it apart from other diasporic literature, as it foregrounds the importance of faith in the lives of her characters. Similarly, the work of Feroza Jussawalla (2011) examines Aboulela's portrayal of Muslim women as agents of their own faith and identity, countering the monolithic representations often found in Western literature. Other studies have focused on the socio-political context of *Minaret*, particularly its depiction of Sudan's political turmoil and the impact of colonial legacies on its characters. Critics like Claire Chambers (2011) have noted how Aboulela's work engages with themes of nostalgia and memory, particularly in relation to the protagonist's yearning for her homeland and her struggle to reconcile her past with her present circumstances in London.

To analyze *Minaret* effectively, this article draws on a combination of postcolonial theory, Islamic feminism, and diaspora studies. **Postcolonial theory** provides a critical lens for understanding the historical and political contexts that shape Najwa's displacement and identity crisis. It allows for an exploration of how colonial legacies continue to influence contemporary experiences of migration and cultural hybridity. The works of Homi K. Bhabha, particularly his concept of the "third space," are instrumental in understanding how Najwa faces the cultural and social realities related to her existence in London.

Islamic feminism serves as a crucial framework for examining the role of religion in Najwa's transformation. Islamic feminism critiques both Western feminism's often secular assumptions and the patriarchal interpretations of Islam, advocating for a more inclusive understanding of women's rights within an Islamic context (Abdullah 13). This perspective is essential in analyzing how *Minaret* portrays Najwa's faith not as a form of oppression, but as a source of empowerment and identity. **Diaspora studies** offer insights into the themes of displacement, cultural dislocation, and identity that permeate *Minaret*. Scholars like Stuart Hall and Avtar Brah help to contextualize Najwa's experience as part of the broader phenomenon of diasporic identity formation, where individuals go through the tensions between their homeland and their new environment, often creating hybrid identities in the process.

While there has been substantial scholarly work on *Minaret*, certain aspects remain underexplored. For instance, there is a need for a more detailed analysis of how Aboulela's portrayal of Najwa's spiritual journey challenges dominant narratives about Muslim women, particularly in the context of post-9/11 literature. Additionally, while much attention has been given to the socio-political context of the novel, there is room for further exploration of the intersectional dimensions of Najwa's identity, particularly in terms of how her gender, class, and religion intersect to shape her experiences in London. This article aims to fill these gaps by offering a comprehensive analysis of how *Minaret* engages with and challenges Western discourses on Islam and Muslim women, while also contributing to the ongoing conversation about the role of faith in the construction of identity within the diaspora. By situating *Minaret* within the broader frameworks of postcolonial and Islamic feminist literature, this study seeks to deepen our understanding of the novel's significance in contemporary literary discourse.

In *Minaret*, Najwa's life is marked by a dramatic shift from privilege to poverty, which serves as the catalyst for her exploration of identity and faith. Born into an affluent Sudanese family, Najwa enjoys a life of comfort and luxury, attending university in Khartoum and living

in a bubble of social privilege. Her father's position as a high-ranking government official affords her a sense of security and entitlement. However, this life of privilege is abruptly dismantled after her father's execution and the confiscation of the family's wealth. Forced to flee Sudan, Najwa and her remaining family members seek refuge in London, where they must confront the harsh realities of life in exile. In London, Najwa's socio-economic status plummets as she transitions from a university student to a domestic worker, a position far removed from her previous life of affluence. This dramatic decline in status forces Najwa to struggle with her identity, as she experiences the complexities of being a Sudanese immigrant in a foreign and often unwelcoming environment. Her former life in Sudan becomes a distant memory, and she is confronted with the challenges of surviving in a city where she is marginalized both socially and economically.

Najwa's fall from privilege highlights the fragility of identity when it is tied to social and economic status. In Sudan, her sense of self was closely linked to her family's wealth and social position, but in London, she is stripped of these markers of identity. This loss forces her to confront the core of who she is beyond material wealth and social standing. The novel portrays this process as deeply painful, yet ultimately transformative, as Najwa begins to reconfigure her identity in a way that is more rooted in her faith and personal resilience rather than external circumstances. Cultural dislocation plays a crucial role in Najwa's journey of identity formation in *Minaret*. Displacement from Sudan to London not only entails a loss of socio-economic status but also a deeper disconnection from her cultural roots. In Sudan, Najwa was surrounded by a familiar cultural and religious milieu that affirmed her identity. However, in London, she is thrust into a cultural landscape that is starkly different from what she has known, exacerbating her feelings of alienation and loss. The novel explores how this cultural dislocation forces Najwa to confront the complexities of living between two worlds. In London, she is neither fully integrated into British society nor completely detached from her Sudanese heritage. This in-between state, often referred to as a "liminal space" in postcolonial theory, is where Najwa's identity is most challenged. She must go through the tensions between her Sudanese identity, which is tied to her past, and her new reality as an immigrant in a Western country.

Najwa's experience of cultural dislocation is further complicated by the racial and religious prejudices she encounters in London. As a visibly Muslim woman, she faces discrimination and stereotyping, which reinforces her sense of otherness. The novel vividly depicts the challenges of maintaining one's cultural and religious identity in an environment that is often hostile to both. Despite these challenges, or perhaps because of them, Najwa gradually turns to her faith as a source of comfort and stability, finding in Islam a connection to her past and her new life in London. The tension between Najwa's Sudanese roots and her life in London highlights the broader theme of cultural hybridity in *Minaret*. As Najwa learns to adapt to her new environment, she begins to forge a hybrid identity that incorporates elements of both her Sudanese heritage and her experiences in London. This hybrid identity is not without its conflicts, but it allows Najwa to find a sense of belonging in a world that seems determined to exclude her. Through Najwa's journey, Aboulela illustrates the complexities of cultural dislocation and the ways in which individuals negotiate their identities in the diaspora.

In *Minaret*, Najwa's journey is deeply shaped by her spiritual awakening and deepening of faith. As she struggles with her displacement and socio-economic decline, Islam becomes a source of refuge and solace, offering her a sense of stability and purpose amidst the chaos of her new life in London. Initially, Najwa's connection to her faith is tenuous; her previous life in Sudan, marked by privilege and social status, had distanced her from a personal engagement with religion. However, the adversity she faces in London acts as a catalyst for a renewed exploration of her faith. The novel portrays Najwa's rediscovery of Islam as a deeply personal and transformative experience. The spiritual practices and rituals she engages in, such as prayer and fasting, provide her with a structure and sense of continuity that contrasts with the disorientation of her daily life. Through these practices, Najwa begins to rebuild her sense of self, finding in Islam a source of strength and resilience that helps her to accept the challenges of her immigrant experience.

Religion also serves as a means of connecting with a community of like-minded individuals who share her faith (Ahmed 47). In London, Najwa becomes involved with a local mosque and finds support and acceptance among other Muslim women. This sense of community is crucial for Najwa as it provides her with a network of support and a space where she can express and explore her religious identity. The novel emphasizes how this religious community becomes an integral part of Najwa's life, helping her to establish a new sense of belonging in her adopted city. Najwa's renewed commitment to Islam in *Minaret* is portrayed not as a constraint but as a source of empowerment and personal growth. Her faith enables her to reframe her experiences and challenges in a positive light, offering her a framework through which she can understand and overcome her difficulties. Rather than being portrayed as a form of oppression, her adherence to Islam is depicted as a means of personal empowerment and self-assertion. Through her faith, Najwa gains a new perspective on her situation. The religious teachings and values she embraces help her to recontextualize her struggles and find meaning in her experiences. For instance, her participation in religious activities, such as charitable work and community service, provides her with a sense of purpose and a way to contribute positively to her new environment. This active engagement with her faith highlights how Najwa uses her religious beliefs as a tool for empowerment and self-actualization (Anitta 23).

The novel also critiques the stereotype of Islam as inherently oppressive, particularly for women. By presenting Najwa's faith as a source of strength and autonomy, Aboulela challenges the dominant Western narrative that often portrays Muslim women as passive victims. Instead, Najwa's story demonstrates how faith can serve as a powerful resource for personal transformation and resistance against the adversities of displacement and marginalization (Barlas 41). Najwa's journey reflects a broader theme in *Minaret*—the idea that faith can be a means of reclaiming one's identity and asserting one's autonomy during adversity. Through her religious transformation, Najwa learns to understand the complexities of her immigrant experience with renewed confidence and purpose. Aboulela's portrayal of Najwa's faith underscores the novel's central message about the potential for personal growth and empowerment through religious commitment, even in the midst of personal and social upheaval.

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Understanding Literary World of William Golding

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Abstract

Renowned for his literary skills, Sir William Gerald Golding left his lasting imprint on the history of British literature. A prominent writer of prose, drama, and verse, Golding's masterpiece *Lord of the Flies* that got published in 1954 marked his ascent to literary prominence. Over the course of his brilliant career, he published twelve more books of fiction, all of which are examples of his unmatched creativity. In 1980, he was awarded the Booker Prize for his novel *Rites of Passage*, which was the first of his sea trilogy *To the Ends of the Earth*. His story was so brilliant that it captured the imaginations and hearts of readers all around the world. In 1983, he was awarded the renowned Nobel Prize in Literature in appreciation of his great creative accomplishments. In 1988, Golding received the knighthood, a distinction worthy of his literary reputation. A pillar of the Royal Society of Literature, he was widely praised for his literary intelligence and expertise. He is revered as one of "The 50 greatest British writers since 1945" by The Times, confirming his place in the annals of British literary history.

Keywords: - Identity, Literary, British Literature, Crisis, Fiction

William Golding was born in 1911 in Cornwall, England, at his grandmother's house, which was called Karenza, meaning love in Cornish. His father, Alec Golding, taught science at Marlborough Grammar School until he retired. William enjoyed spending many of his childhood holidays at Karenza with his family. The Goldings lived in Marlborough, Wiltshire, at 29 The Green. Golding's father was a teacher at the same school where his brother Joseph also attended school with him. Born in Cornwall, Golding's mother was an ardent supporter of women's rights and would often tell her son frightening ghost stories from her own childhood, which he found a little too mystical. Golding enrolled at Oxford's Brasenose College in 1930.

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He spent two years studying natural sciences and then the final two years studying English. Thomas Taylor, a chemist, served as his first tutor. In a personal diary and a memoir dedicated to his spouse, he disclosed that, while on a vacation, he attempted to sexually assault a teenage girl he had previously studied piano with. It seems that he misconstrued the girl's apparent desire for intercourse. In 1934, Golding took his B.A. degree with Second Class Honours in the summer. With the assistance of his Oxford friend, the anthroposophist Adam Bittleston, Macmillan & Co. published a collection of Golding's poems later that year. He began working as an English teacher at Streatham, South London's Michael Hall School in 1935. He spent two years there. Then, after a year of teacher training at Oxford, he worked as an English and music teacher at Maidstone Grammar School from 1938 to 1940. He was relocated to Bishop Wordsworth's School in Salisbury in April 1940. He taught English, Greek, philosophy and theatre there until December 18, 1940. Later he got enlisted in the navy and reported to HMS Raleigh for duty. He resumed teaching the same courses in 1945 after the war and continued doing so until 1961. For more than twenty-two years, from 1971 until his death, Golding kept a personal journal. There were over 2.4 million words in it. It was first used as a dream journal, but eventually it evolved into a diary. He reflected on his past while writing about his works. Golding's book *Lord of the Flies* was inspired by his comment that he split his students into two groups and involved them into a battle (Golding 84). Eventually, Golding's unpublished papers and notebooks were made available to John Carey, a retired Oxford University professor, through privileged access granted by the Golding estate. Carey released *William Golding: The Man Who Wrote Lord of the Flies* in 2009. Even though Golding hadn't intended for his writings to be turned into a biography, Carey nevertheless published the work. To understand identity crisis in the novels of William Golding we will have to understand the prevailing conditions during that time. There were all around news coming from the battlefield and the situation was not under control of any government. We can also find such situations in Golding's widely circulated novel *Lord of the Flies*.

Following World War II, Britain's values and beliefs underwent abrupt and significant changes. Even more than the First World War, the Second World War had a tremendous influence. By the time the war ended in 1945, bombing had destroyed many of European cities, leaving enormous portions of the continent in ruins, enterprises shut down, crops left unharvested, boundaries unresolved, and a great number of people were rendered homeless. In a world of anarchy and overthrown regimes, survivors and former Prisoners roamed in streets. Any happy moments were soon eclipsed by the horrors of the past and present, and future worries were frequently evident (Baker 29). People were confused about what was coming and felt demoralized. The horrifying details on the exterminations, murders, and genocide committed in Nazi concentration camps such as Buchenwald and Auschwitz were even more horrifying (Dupre 34). The Nazis intended to exterminate millions of people, as demonstrated by the Nuremberg Trials in 1946. During the period now known as the Holocaust, six million Jews perished. Many others—Jews and non-Jews alike—were taken prisoner or made to serve as slaves. Each Allies has to acknowledge their own responsibility. The conflict came to an end in August 1945 when the United States and the United Kingdom dropped atomic bombs on the cities of Hiroshima and Nagasaki, forcing Japan to surrender. The

discovery of atomic power thus resulted in a new era following the end of the conflict. Now, humans were capable of total self-destruction. New values and ways of thinking sprang from this. The two biggest worries during this period were the Holocaust and the threat of nuclear weapons. The “hot” war became a “cold” one as political tension increased, and there was no peace in the war’s shadow. People were afraid and uneasy about what might occur. The phrase “cold war” was used in 1947 to characterize this circumstance. Europe was divided by diverse ideologies in addition to geography. The two primary superpowers were the US and the USSR, and they held quite opposing ideologies: capitalism and democracy versus communism. There were many disputes, crises, and covert plots throughout the post-war period. This persisted until 45 years later, when communism collapsed, the Berlin Wall fell, and a new global perspective emerged. Much of the optimism for improvement started to fade as the second half of the century started. The hopeful thoughts of improving the world gave way to a difficult situation. Now, the aspirations and convictions of the 1930s appeared absurd, if not dangerous. Europe’s cities, businesses, and governments were devastated but so were its moral standards and views on politics, history, art, and life in general. The contemporary concept of goodness was no longer able to account for human depravity. It was just a new beginning to fully understand the moral, social, and spiritual implications of technology. In basic terms, the Machine Age has taught individuals to disregard their intuition and emotions. Over the past century or so, a lot has changed, and they’re all related. There’s a common thread among the following: the growth of cities and factories, the fall of traditional religion, the advancement of science, ambiguity surrounding morality, new technology, nostalgia for bygone eras, mental health concerns, nuclear weapons, and so forth. We are unsure of the long-term effects of residing in a city as opposed to a rural area. Although our bodies naturally evolve slowly over time, we have had to adapt more in the last century than we have in the preceding thirty thousand years.

While it may seem comforting, there is a risk associated with the assumption that science could displace religion. For us to understand the world, patterns are necessary. It made logical for T.H. Huxley and others to develop a new belief system in response to their challenges to traditional Christianity. They considered science to be the last arbitrator and the source of all knowledge. They denied the existence of the soul and clarified that emotions were merely chemical processes. To them, God was an invention of individuals seeking self-validation. This misguided assumption had grave consequences because most attempts by humans to upset the natural order of things usually ended in catastrophe. The emotional, instinctual, and illogical aspects of human nature were disregarded. They attempted to explain everything with science and only paid attention to logic. They even justified their mistreatment of others by citing concepts like natural selection. Evolution theory was twisted to support a thesis of social betterment similar to what H.G. Wells wrote about.

Reading literature is like keeping a large journal of one’s experiences, observations, and thoughts. It resembles a mirror that uses words to reflect our lives. This was stated by William Henry Hudson. Life and literature are inextricably linked. Particularly novels examine a wide range of topics in life. Novels frequently discuss people—their relationships, ideas, emotions, phases of life, challenges and victories. Some novels explore fundamental themes

such as life and death, morality, God, and interpersonal relationships in society. Novels depict a broad spectrum of human emotions and behaviours, which improves our understanding of people. Essentially, any novel's central idea is its perspective on life. A well-written novel depicts a realistic and perceptive aspect of life. We learn a lot about human life from novels like William Golding's *Lord of the Flies*, Jane Austen's *Mansfield Park*, Henry Fielding's *Tom Jones*, Joseph Conrad's *Lord Jim*, and Graham Greene's *The Heart of the Matter*. They provide moral lessons by providing realistic examples of human decency, frailties, desires, and connections. They have greater impact than merely discussing these topics in an ambiguous or theoretical manner. Because they create fictional versions of actual people, novelists have a deep understanding of human nature. These fictional people can occasionally seem more real than the real people. For contemporary novelists, a character's identity is just as important as their actions (Kerlin 74). Novel events are significant because they reveal the reactions of the characters. These responses aid in our understanding of interpersonal relationships. Numerous novelists over the past 200 years have included personal essays and reflections in their works. These days, authors draw on the experience of their predecessors to enhance their own writing. They discuss how they shape their stories, how real life serves as inspiration, and the creative epiphanies that give their work its unique quality. In the 1700s, authors such as Daniel Defoe and Samuel Richardson helped to popularize novels as a unique form of storytelling in England. Despite their intense attention on character development, writers continued to enjoy incorporating romance into their works. People loved reading about thrilling adventures and exotic plot settings in addition to realistic fiction. An enormous surge in popularity for English novels occurred between the late 1600s and the early 1800s. They displayed the values that people considered precious. The plots of the novels revolved around subjects that were important to both the authors and the readers.

The writing and perception of English novels underwent significant transformations in the early 20th century. Authors throughout this era had a radical rethinking of what fiction should and should not be. In the 1950s, William Golding was a significant English author. His works are narratives with subliminal messages that primarily explore morality and religion, particularly the sinful nature of humanity. This article focuses on the symbolic meanings of two major concepts found in Golding's novels: religion and morals along with the central idea of identity crisis (Miles 64). It discusses right and wrong as well as other important concepts like religion and science, innocence, and dreams. This article demonstrates how Golding's works, such as *Lord of the Flies*, *The Inheritors*, *Pincher Martin*, *Free Fall*, and *The Spire*, depict the potential for terrible human behaviour. To make it more interesting, these books aren't all from the same time period. They show how people can be bad in different times and situations. *Lord of the Flies*, *Pincher Martin*, and *Free Fall* are about the 1900s, *The Spire* is about the 1300s, and *The Inheritors* is about the time of the Ice Age.

On September 19, 1911, William Gerald Golding was born in Saint Columb Minor, a village in Cornwall, England, which is close to Newquay. This happened shortly before the start of World War I. His family valued education greatly when he was growing up. William was greatly influenced by his father, Alec Golding, who was a popular English teacher, school geography book author, and all-around intellectual guy. William had great admiration for his father and claimed that he seemed to know everything. This demonstrates how much he was

influenced by his father's wisdom and disposition (Gunn 59). His mother Mildred was likewise a vocal advocate for women's rights, particularly the right to vote. She participated in the British Suffragette Movement, which aided in the development of feminism. Alec Golding had two sons; one of them was William Golding. He was raised in a home close to a church cemetery and shadowy woodland. In his early years, this caused him to feel incredibly alone. Golding wrote an essay titled *The Ladder and the Tree*, recalling a day when his father had given him a swing. This demonstrates his fear of things he didn't understand. He had an extremely lonely childhood. His words reflect this sentiment. He describes being terrified at night and having a lot of unanswered concerns. He had a sense of being in the dark and was unsure of what was happening. It can be one of the reasons that Golding has written a lot about identity crisis in his novels. Seclusion and alienation is responsible for this kind of fractured identity. Critics and scholars are of the opinion that identity is a social construct and childhood experiences matters a lot in constructing one's identity. It was evident how lonely he felt as he attended school for the first time. "I didn't know anyone except my family," he remarked. For the most part, I just took walks with Lily or my parents or travelled to Cornwall for longer periods by the sea." "I knew that school would bring me fights," he added. I had never really had to battle with anyone before, so I wanted to win." "At the end of the morning, I was sad and alone at my desk," he stated afterwards. I felt excluded, even though the other youngsters left with joy". William Golding read a lot of children's literature as a child, which influenced his personality. He talked about how growing up with a well-stocked library affected his knowledge and creativity. In addition, while he was younger, he read classic literature with great devotion. He did it because he thought it was vital, not because he thought it was stylish or fun. A few academics contend that his fascination with classical Greek literature had a significant impact on his understanding of human nature and fate. William Golding received his secondary education at Marlborough Grammar School when he was eleven years old. There his father was a science teacher. Later, in 1930, at the age of nineteen, he enrolled in the University of Oxford's Brasenose College. His parents had wanted him to pursue natural sciences and become a scientist, even though he had begun writing at the age of seven. However, literature piqued his interest more. He spent around two years studying science at Oxford before deciding that he preferred English literature.

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Addressing the Free Rider Challenge in Social Contract Theory

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Abstract

This paper ponders the intersection of the doctrine of social contract and the “free rider” problem lightning on how the latter calls into question the impression of social contract in the contemporary era. The doctrine of social contract cultivates various modern social and political frameworks, predicting that individuals establish agreements to form civil societies and abide by common norms for mutual gains. The free rider issue, however, entangles the idea of mutual contribution and gain within a society. This paper mainly investigates philosophical perspectives on the doctrine of social contract and examines doctrinal and empirical approaches to mitigate the free rider challenge in political society. There are some complexities in viewing the social contract theory and free rider problems in one frame, which this paper attempts to look at critically.

Keywords: Social contract, Free rider, Cooperation, Contribution, Gain, Contemporary, Distribution, Fair.

Introduction

The doctrine of social contract, a pivotal conceptual model in political philosophy, renders a basic Framework for commiserating with the legitimacy of governing authority and societal obligations. This doctrine mainly originates from the writing of seminal philosophers such as Thomas Hobbes, John Locke, and Jean-Jacques Rousseau, the doctrine posits that individuals in the state of nature establish contracts to form civil societies and adhere to norms for mutual gain (Hobbes, 1651; Locke, 1689; Rousseau, 1762). This contract demonstrates a hypothetical transition period from the natural state of self-interest to one of civilized order, where

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participants of social contract surrender their certain freedom to obtain stability, security, and collective gains.

In *Leviathan*, Hobbes argues that without this contract, life would be “solitary, poor, nasty, brutish, and short” (Hobbes, 1651). He launched a sovereign to enforce civilization order of state and prevent conflict which is an essential responsibility to protect social contract. Hobbes asserts that “Covenants, without the sword, are but words and of no strength to secure a man at all” (Hobbes, 1651), with this, he wants to explain that a king must be powerful to establish peace and order, and Hobbes moves towards forcefully eradicating the evils arising in the society. Contrasting Hobbes, Locke envisions the contract as a means to protect the natural rights of man- life, liberty, and property by establishing the governing authority with power in a limited manner. He states in the *Second Treatise* that “...where there is no law, there is no freedom; for liberty is to be free from restraint and violence from others, which cannot be where there is no law; and is not, as we are told, a liberty for every man to do what he lists.’ For who could be free, if every other man’s humor might domineer over him?” (Locke, 1689). Here Locke talks about liberty and minimum government, and he proves himself to be a strong advocate of law, which is constituted on the foundation of the law of nature. Alternatively, Rousseau introduces the idea of the “general will” emphasizing collective decision-making by all individuals as an avenue to equality and freedom (Rousseau, 1762). In *The Social Contract*, Rousseau cements his statement that “each of us puts his person and all his power in common under the supreme direction of the general will, and in our corporate capacity we receive each member as an indivisible part of the whole” (Rousseau, 1762). This assertion of Rousseau encapsulates the thought that participants who are not contributing to the common good are not carrying out their part of the social contract. Rousseau wants to show the importance of everyone’s contribution to the general will that leads to the common good, it can be concluded that the one who does not contribute to the common good is a free rider.

Despite its doctrinal elegance, the doctrine of social contract tackles practical issues, especially the issue of free riding. This issue or problem arises when individuals gain from collective services or goods without contributing to their limitations. This problem challenges the fairness and efficacy of the established contract, this may seem like a minor problem in a particular situation but it has the potential to shake the strong foundation of society in the future. A feeling of unjust distribution of resources can also arise in society. To explain “free rider,” Anders Ahnlied presents a standard public choice definition that consists of two fundamental components. First, “a free rider is someone who cannot be excluded from enjoying the benefits of a public good “ Second, as rational actors, “free riders consume public goods without contributing to the costs of production of the good or they contribute, but without paying their full proportionate, share” (Ahnlied, 1992).

Although free riding carries many problems, the public good is a primary concern among those problems, and is recognized by their “non-rivalry” and “non-excludability”. The first one means that one person’s use does not diminish another’s, and the latter indicates that it is almost out of the question to prevent individuals from using the good.

The public park and defense service by the nation are examples of it. Free Riders can

enjoy these benefits without giving any contribution to their funding encouraged to escape from paying taxes or other supporting ways, depending on others to bear the burden (Samuelson, 1954).

Common pool resources are also a salient example of a free rider problem. These resources are considered rivalrous but non-excludable too, such as fisheries or water supplies. Overuse of these resources by free riders can lead to depletion and environmental degradation. Instantiating how individual rational behavior can take in collective irrationality, a concept loudly discussed in Hardin's *The Tragedy of the Commons* (Hardin, 1968), in which Hardin also expresses concern regarding overpopulation and we cannot deny this at present that many countries of the world are worried about this issue and lack of resources has also become a matter of concern, he strongly advocates for a limited restriction on the use of resources.

Club goods is another category affected by free riding. These goods are recognized or categorized as excludable but non-rivalrous, for example- membership-based clubs and private facilities. Free Riding in this context involves individuals gaining from these goods without paying a membership fee or ticket amount (Olson, 1965). The implications of free-riding are profound. It undermines the trust among people and that trust is important for efficacious social contracts, leading to unfairness and resource inefficiency.

Contemporary Social Contract Theory and Free Rider Problems

Modern social contract theory is foundational and focused especially on the origin and legitimacy of the political authority and state, while contemporary versions of this theory often engage with modern issues of equity, justice, and the problems of contemporary society. John Rawls and David Gauthier are the most prominent figures of this framework.

A Theory of Justice is the most seminal work of Rawls in which he contemplates issues like fairness and Justice lucidly within the framework of a social contract. Rawls does not directly address the particular issue of free rider, however, his ideas on justice and society can be related to this concept his theory is focused on the principle of justice as fairness, which includes the “original position” and the “veil of ignorance”. In this position, individuals have the choice to adopt the principle of justice but without knowing their status or place in society, which ensures an impartial governing system. Rawls proposes two salient principles of justice:

According to the first one, every participant in society should be given assurance of fundamental freedom, as long as these freedoms do not compromise the ability of others to enjoy similar freedoms. According to the second one, social and economic variances should be articulated to obtain the greatest advantage for those who are least well-off. Additionally, such variances must be connected to positions and roles that are accessible to each participant of society, ensuring fair and equal opportunity for all.

Following Rawls' principles of justice, it is never complicated to say that his theory strongly advocates for the fair distribution of rights and goods. However, the free rider problem challenges this fairness by allowing participants to gain from public good with no contributions of their fair share. This can undercut efforts to address the welfare of the least advantaged, a core concern of Rawls' “difference principle” (Rawls, 1999).

In Rawlsian terms, the free rider challenge could be noticed as a failure to execute the principle of fair equality of opportunity and the difference principle. If participants of the contract do not contribute to the clause of public goods, it could exacerbate disparities and prevent resources from being dispensed in a way that provides benefits to the least advantaged.

Rawls' views on the issue of free rider cannot be stated very clearly because he does not directly tackle that problem, here to give further impetus to this discussion I will discuss Gauthier's contractarian position where he is more explicit on the issue of free rider. Gauthier, well known for his work on Social contract theory, especially in *Morals by Agreement*, tackles issues related to the free rider through his concept of "Constrained Maximization". He posits that mutual benefit and cooperation in society can be perpetuated through a system of requite exchange, where participants in society assent to cooperate because they expect the same from the other side. Gauthier's approach is grounded in his contractarian perspective in which he argues that self-interested participants establish rational agreement among themselves, and social rules and moral norms emerge as an outcome (Gauthier, 1986).

Gauthier attempts to present the issue of free riders to the readers through a fictitious situation by portraying the character of "Crusoes" on a lonely island. Here "Crusoes" are used to demonstrate how rational participants can deal with the challenges of cooperation and free riding in a situation where they are circumscribed only by the contracts, they established with each other. Gauthier illustrates the situation by imagining two participants in society (Crusoes) on a lonely island who can act solo or cooperate. There is every possibility that cooperation will improve their overall condition, such as better utility of resources and helping each other.

But even in such a situation, the problem of free-riding may arise. Gauthier demonstrates a situation in which one Crusoe might gain from the other's efforts without making a fair contribution. It is very important in any collaborative work that contribution must be fair. In such a situation, Gauthier suggests a "rational agreement" to "Crusoes". It would have been rational for those "Crusoes" to conclude a binding agreement, in which they would voluntarily agree to cooperate while following some restrictions. The rationale is that cooperation would be reciprocally beneficial, but only if Crusoes are committed to their respective contribution along with the rules.

On the free rider issue, it seems necessary to mention the "Constrained Maximizer (CM)" propounded by Gauthier. According to him, a CM is "a person who seeks in some situations to maximize her utility, given not the strategies but the utilities of those with whom she interacts (Gauthier, 1986). Gauthier states that the CM is an essential character to avoid free riding, he believes that the choice of being the CM is always a better option in the contract for greater benefits in society. The collective efforts and cooperation will maximize benefits for all participants.

To keep the social contract functioning healthy, there must be systems or some kind of mechanism to implement compliance to the stabilized contract and prevent free-riding. Overall, by presenting the example of Crusoes, Gauthier tries to explain the importance of cooperation by rational participants, which can be considered a comprehensive step against free riding.

The Rawlsian principle of justice can also be considered a step towards balancing this

issue, on its theoretical side, it can be said that he advocates for a mechanism that must be in favor of the public good, and through this way, the problem of free-riding can be reduced. We can see that Rawls talks about “taxation” and “regulation,” which are meant to ensure equitable contribution in accumulating funds for the public good and curb the exploitation of resources (Rawls, 1999).

Modern and Contemporary Versions of The Free Rider Problem -

In the modern era (17th century), the free rider problem was relevant and evident in many ways. As an example, colonies, especially Americans, including powerful European Nations like Britain, France, and Spain, often gained profit from the resources and labor of the colonies. The actual inhabitants of those colonies did not get value for their hard work and resources, and the occupying states looted their profits (Klooster, 2016). This is an example of free riding that has plagued the world for centuries.

In the contemporary situation, its form has been changed. It is emerging in new ways, and the strangest thing is that in many places, it is being run by the state authority. Social security is the responsibility of every government, and in its regard, facilities like unemployment allowance and public healthcare can be a burden on a regular taxpayer. Although there is no flaw in these schemes, the problem is that the fair share of the taxpayer cannot be ensured (Buchanan & Musgrave, 1999). The contemporary world is experiencing the rapid growth of population and scarcity of resources, and the problem of free-riding is more prevalent in this era. Apart from this, an example of digital content providers can be mentioned who face the problem of free-riding regularly, when free riders use pirated copies without paying proper rate for entertainment or other purposes, this also affects the revenue box of the government (Oberholzer-Gee & Strumpf, 2007).

A Critical Review

It is not tough to say that free riders can become problematic for any society; it can even weaken the foundation of a political society. Similarly, the parameters of social contract are not comfortable with this. In this paper, I have tried to shed light on the free rider problem and also discussion of its components in the doctrine of social contract. Additionally, an attempt has been made to explore various points of view of other social, economic, and political thinkers.

There are indirect discussions on this issue in the social contract of Hobbes, Locke, and Rousseau, but under the circumstances prevailing at that time this problem had been considered a secondary issue. It might have been the case that the basic goal was to establish a peaceful constitutional state. The theorists and activists moved ahead with the belief that people’s problems could be solved by establishing a well-organized political society. Social contract philosophers favored equality in various ways (White, 2000). Equality is one of the cores debated topics in the social contract tradition, which appeared to be effective at every stage of the social contract. The most noteworthy thing is that when all the participants are involved in the contract, then everyone is a contributor on an equal level, in such a situation, no one can be called a free-rider, another important point is that when all the participants in the contract are considered self-centered who give their consent for personal gain then in such a situation

the job of the government remains that how they control free rides, individuals are working for personal benefits and they will try to achieve more with less contribution.

When a large section of the population stakes claims on the limited availability of resources, it can be considered a difficult situation for society, in such a situation, if there is no fair distribution, the problem will increase (Rawls, 1999). Rawls realizes the necessity of justice in society. There should be fair distribution of resources but contribution to the states should also be fair. A person from a lower income group becomes dependent on free riding or finds a way to do so, then one has to accept that this system is unfair to him. It can be the case that either the system has provided him a loophole or his situation prevents him from doing so, here I would like to appreciate the position of Gauthier, who attempts to show that free rides are not helpful in the long run and that everyone will be affected by it, he is in favor of being a CM because cooperation is at the core of it and that appears to be the goal of social contract.

If we talk about any social contract version, whether modern or contemporary, there seems no incertitude that when an agreement is established, every concerned party has its importance according to the situation, if the distribution of profit should be fair, then there must be justice in the contribution also, but a free rider can disrupt the equation. Apart from this, there seems another aspect that in the state where economic inequality is more severe, free rider problems will be more challenging (Samuelson, 1954), and if gap of economic inequality deepens, an important conclusion can be drawn that the distribution of resources has not been fair and the state cannot run away from its responsibility, the authority may promote free rides through various schemes to reduce the same gap, under the guise of this, political motives can also be achieved by politicians.

Conclusion

When we reside in a political society, every citizen has a contract with fellow citizens and the government, whether explicitly or implicitly, and each citizen has the responsibility to keep the contract in place. However, the free rider issue is a challenge to the efficacy of social contracts. Along with attacking mutual benefit and cooperation, it can damage the balance between personal liberty and collective welfare. What seems to be the most adverse impact is that it has a detrimental effect on interaction and harmony between people, which is not good for those on both ends of the economic spectrum. Equality has been a fundamental issue in every version of the social contract, but it still suffers from the coordination issue between vision and reality. It is not my opinion to attribute this to the flaw in the doctrine of social contract, I would not hesitate to admit that the social contract is not in a position to provide an adequate solution to this issue on empirical ground. A political society faces various challenges and the welfare state often faces greater challenges. Hence, the free rider problem can be considered a wide loophole in the welfare state. This problem needs to raise voices against economic inequality because without getting rid of it the solution to this problem cannot be found.

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“The Nature of Ethical Disagreement in Modern Moral Philosophy”

○ Rishikesh Chauhan¹

Abstract:

In our everyday ethical discussions, we often encounter situations where multiple moral agents express conflicting views on ethical issues, raising questions about moral trustworthiness. To navigate these disagreements, C.L. Stevenson suggests that we must first identify the underlying factual disputes, which can be addressed through scientific methods. However, when ethical disagreements persist, it becomes clear that the meaning of words and terms is deeply rooted in their historical usage, evoking emotional responses and non-cognitive reactions in individuals. Therefore, understanding the complex interplay between language, emotions, and moral attitudes is crucial in resolving ethical dilemmas. Here are some questions on moral disputes that shows what is the main cause behind ethical disagreement? How can reason help decide moral issues? How does disagreement in belief differ from disagreement in attitude? Can science ever help resolve a moral disagreement? Is disagreement in belief about attitudes the same as disagreement in attitude? Does disagreement in attitude predominate in a moral disagreement? This paper identifying relevant facts requires understanding the reasoning behind moral judgments. And explores the moral philosophy of A.J. Ayer and Charles Stevenson, which posits that ethical disagreements often involve factual disputes resolvable through scientific methods. Once facts are agreed upon, ethical disagreements may be resolved. Stevenson’s work in meta-ethics addresses how reason can resolve moral disputes, particularly in interpersonal (disagreements among individuals) and personal (individual uncertainty) moral problems. Stevenson introduced the concept of “disagreement in attitude” to describe situations where individuals have differing moral views, even if they agree on the facts. Stevenson argued that moral disagreements often involve a combination of cognitive

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(belief-based) and non-cognitive (attitude-based) elements. Moral disagreements highlight the complex interplay between beliefs, attitudes, and emotions in shaping our moral views. His ideas continue to influence contemporary debates in meta-ethics. Stevenson's ideas continue to shape contemporary debates in ethics, meta-ethics, and philosophy of language.

Keywords: Agreement, Disagreement, Disagreement in Beliefs, Disagreement in Attitude, Emotivism, Emotive meaning, Descriptive meaning, non-cognitivism.

Introduction-

Moral disagreement appears to be pervasive in our culture, with contentious issues such as abortion, gay marriage, capital punishment, and genetically modified food sparking intense debates. Furthermore, moral disagreement seems to be even more widespread when comparing different cultures and historical periods, as evidenced by varied perspectives on slavery, women's rights, cannibalism, and the use of terrorism for political purposes. People frequently engage in debates about moral issues, and in these moral arguments, we typically present reasons intended to persuade others that our stance is correct and their opposing view is incorrect. We aim to justify our own moral position while challenging the validity of their perspective. Disagreements in science, history, and everyday life typically involve disagreements in belief. However, ethical arguments often involve both disagreements in belief and attitude. While naturalistic analyses may suggest that ethical arguments can be treated as scientific statements, a closer examination reveals that disagreement in attitude plays a crucial role in distinguishing ethical arguments. Naturalistic theorists, who equate ethical judgments with scientific statements, perpetuate this belief-centric view. In contrast, analyses emphasizing disagreement in attitude are rare, despite being a distinct and important aspect of value disagreements.

A complex figure in this regard is the Scottish philosopher and historian David Hume (1711–76). Hume is generally regarded as a moral sceptic because he says the foundation of morality is sentiment rather than reason. But in “An Enquiry Concerning the Principles of Morals”, Hume argues that human beings share ‘a feeling for the happiness of mankind, and a resentment of their misery’. In virtue of this common sentiment, he says, people accept, as the basic moral principle for evaluating the character traits of a person, their usefulness or agreeableness to the person or others. Though a sceptic in denying a rational foundation to morality, Hume nonetheless believes that experience teaches us that human sentiment is such that there is a moral principle that is universal in the sense of both being accepted by and applied to all persons.¹

In ethical debates, disagreement in attitude often takes centre stage, influencing which beliefs are considered relevant to the discussion. For instance, if a company argues that wages were lower fifty years ago, the disagreement in attitude towards fair compensation determines the significance of this belief. Furthermore, ethical arguments often conclude when the disagreement in attitude is resolved, even if some disagreement in belief persists. This highlights the predominating role of disagreement in attitude in ethical discussions. In

many ethical discussions, individuals may not hold strong, uncompromising attitudes, but rather seek to refine their own attitudes through newfound knowledge. Altruistic attitudes may also be involved. The previous example illustrates the nature of ethical disagreement, where both attitude and belief disagreements coexist, but attitude disagreements predominate. They determine which belief disagreements are relevant and whether the argument is resolved.²

The relationship between attitude and belief disagreements is intimate, as attitudes often stem from beliefs. Consequently, agreement in belief can lead to agreement in attitude. Now, let's address the broader question: How can disagreements about values be resolved through argument or inquiry? To the extent that an argument involves belief disagreements, scientific methods can be applied. If scientific methods are the only rational means of supporting beliefs, then they are also the only rational means of resolving belief disagreements in value arguments.

While science is well-equipped to reconcile beliefs, its authority is not automatically extended to reconciling attitudes. Ethical arguments involve both belief and attitude disagreements, with attitude disagreements often taking precedence. To resolve attitude disagreements, scientific methods can be applied indirectly. Initially, these methods aim to establish agreement in belief, which may then influence attitudes due to the psychological connection between beliefs and attitudes. The effectiveness of scientific methods in resolving value disagreements depends on their ability to foster agreement in belief, which in turn leads to agreement in attitude. In other words, the impact of scientific methods on value agreements relies on the extent to which shared scientific beliefs can shape a common set of attitudes.

What can we realistically expect from the development of science in terms of resolving value disagreements? While it's tempting to hope that science will lead to universal moral accord, our current understanding suggests a more modest outcome. We can't assume that shared scientific beliefs will automatically lead to common attitudes. In fact, it's possible for individuals to hold the same beliefs but maintain different attitudes due to factors like temperament, upbringing, or social status.³ While science can establish agreement in belief, it's unclear whether this will translate to agreement in attitude. This possibility highlights the complexity of value disagreements and the need for a nuanced understanding of the relationship between beliefs and attitudes.

Asserting that science can always resolve value disputes assumes that shared beliefs will inevitably lead to aligned attitudes, and that science can consistently achieve consensus in beliefs. While this assumption has heuristic value, prompting individuals to reconcile their beliefs and attitudes through rational discourse, it lacks empirical foundation. Consequently, scientific methods cannot be guaranteed a decisive role in normative sciences, unlike their established position in natural sciences. The expansion of scientific knowledge may not necessarily resolve value disputes, which can persist despite intellectual efforts. Non-rational approaches, such as emotive oratory, may be employed to address these disputes, but scientific methods and reasoning may be insufficient to settle them.

Normative ethics is distinct from science, as it intentionally engages with attitude disagreements that science avoids. Ethics is not a branch of psychology or any other science, although it may draw from various sciences to inform its efforts to change attitudes through

belief modification. The primary goal of normative ethics – redirecting attitudes – is a practical endeavour, not a scientific pursuit. Science can study and indirectly support this endeavour but is not equivalent to it.⁴

The Emotivist is not simply someone who thinks morality is more emotional than the cognitivist. Cognitivists think emotions can play a central role in morality, but expressing emotions is not the primary role of moral judgment⁵. Everyone accepts that there are some expressive uses of language, but Emotivists argue that moral language should be understood in this way as well. It was A. J. Ayer⁶ who first discussed the theory. He was followed by C. L. Stevenson⁷ who states it more analytically. Ayer posits that ethical words merely express an emotion of the speaker and intend to awaken similar emotions in the hearer. Ethical utterances have no cognitive meaning and for this reason, he describes them as pseudo-concepts. Whereas Stevenson's emotive theory is a moderate form of non-cognitivism. He reckons that moral expressions have no cognitive meaning, but according to him, they are not meaningless. They have a certain sort of meaning, that is, 'emotive meaning.' The emotive meaning of a word is the propensity of the term or expression.

By rejecting cognitivism Ayer has to adopt non-cognitivism: the view that when we make moral judgments, we are expressing a noncognitive state. Ayer suggests that moral language operates differently from how it does in everyday non-moral judgments, despite apparent similarities.

Moral Truth and Moral Disagreement-

For Ayer, there is neither moral truth nor moral disagreement. We shall take these in turn. If making a moral judgment is expressing an emotion, then a moral judgment cannot be true or false. Think about an expression of an emotion, such as anger. If a bus knocks someone off her bicycle and she expresses anger, we can ask whether she is really angry, but it makes little sense to ask whether the anger itself is true or false. This is because emotions do not describe the world in a certain way and hence cannot accurately or accurately describe the world.⁸⁸

Ayer, A.J. “

On the Analysis of Moral Judgements

.” Philosophical Essays, Macmillan, 1954, p. 238. Reprint, Routledge, 2010.

For Emotivists think that moral judgments do not describe anything and so cannot correspond or fail to correspond to anything. What this shows is that the Emotivist adopts a different theory of truth and in so doing could open the way for moral claims to be true or false. Minimalism about truth is the most popular alternative account of truth among non -non-cognitivists. Such an account is minimal because on such an account a claim could be true even though no fact makes it so.

Therefore, Ayer believes that moral judgments are not truth-apt, since they express emotions, which can neither be true nor false.

As he writes:

If a sentence makes no statement at all, there is obviously no sense in asking whether what it says is true or false. And we have seen those sentences which simply express moral judgements do not say anything. They are pure expressions of feeling and as such do not come under the category of truth and falsehood.⁹

Concerning disagreement, Ayer thinks there are no genuine moral disagreements because when we make a moral claim, we aren't making a claim about anything, so those claims cannot lead to a disagreement about what the moral world is like. Ayer would argue that it is a clash of emotions if I believe that capital punishment is wrong and you believe that it is right; I am expressing disapproval towards capital punishment and you are expressing approval towards capital punishment. So, it is a mistake to believe there is genuine moral disagreement. But people do seem to be involved in long and heated discussions about moral issues, so what is going on? Ayer thinks that 'we find, if we consider the matter closely [of supposed moral disagreement] ... the dispute is not really about a question of value, but about a question of fact'. So, all supposed moral disagreement is actually disagreement about non-moral issues.

To illustrate, imagine that Charlton Heston and Michael Moore are engaged in a heated debate about whether it is morally acceptable to own a gun. This certainly might look like a genuine moral disagreement. However, for Ayer what they are disagreeing about is not moral facts but non-moral facts. For instance, perhaps Moore thinks that handgun ownership leads to greater crime rates, whereas Heston disagrees. Or perhaps Heston thinks that increased gun ownership is good for the economy, whereas Moore disagrees. Of course, this explanation of why moral disagreements is not genuine does not mean that the disagreement will be any less heated, protracted or dramatic. It is just that if Ayer is right then we should not explain these features in terms of a disagreement about moral facts.¹⁰

Nature of Ethical Disagreement

Non-cognitivists like A.J. Ayer contend that ethical disagreements are primarily attitude-based. In his book "Language, Truth, and Logic" (Chapter 6), Ayer asserts that moral disagreements lack a factual basis. As an Emotivist, Ayer believes moral judgments have no descriptive content, merely expressing disapproval or approval. For example, saying 'you acted wrongly' is equivalent to saying 'I disapprove of your action.' Ayer's perspective suggests that ethical disagreements arise from differing attitudes, which shape moral judgments.¹¹

Stevenson distinguishes between two types of disagreement: disagreement in belief and disagreement in attitude. Disagreement in belief occurs when individuals hold incompatible beliefs, such as doctors disagreeing on illness causes or friends disagreeing on the date of their last meeting. Disagreement in attitude arises when individuals have conflicting psychological dispositions, like favourable or unfavourable attitudes, towards something. This encompasses various attitudes, including love, hate, approval, and disapproval. The distinction between the two senses of 'disagreement' lies in the opposition of beliefs versus attitudes. Disagreement in belief involves incompatible truths, whereas disagreement in attitude involves conflicting desires or inclinations that cannot be simultaneously satisfied.¹² Although the

theoretical distinction is clear, it can be challenging to differentiate between the two in practical cases.

According to Stevenson, disagreement in attitude is common. He notes that agreement is often implicit, whereas disagreement requires opposing beliefs or attitudes and a motivation to change or question the other person's perspective. People can neither agree nor disagree when they are undecided or have differing beliefs or attitudes without a strong motivation to align them. The nature of ethical disagreement is a subject of debate. Some argue it parallels scientific disagreement, differing only in subject matter, while others propose it's fundamentally distinct. Charles Stevenson's account of disagreement in attitude and belief is often scrutinized. He suggests that disagreement about attitudes is a specific type of belief disagreement, akin to disagreements about factual matters like head colds, but differing in subject matter.

Disagreement in attitude occurs when individuals have conflicting desires, plans, or intentions that cannot be simultaneously fulfilled, and there is a need to coordinate these attitudes. This type of disagreement differs from disagreement about attitudes, which is a cognitive disagreement. For example, if Smith and Jones want to dine together but have different preferences for the restaurant, they disagree on where to dine. This disagreement stems from divergent preferences rather than beliefs and can be resolved when they both want to go to the same place."It's possible to have agreement in belief but disagreement in attitude, and vice versa". When discussing values, particularly in normative ethics, the question arises: do people disagree about what is good due to differing beliefs or attitudes? Many ethical theorists imply that disagreements about values are disagreements in belief, similar to scientific disagreements. However, this perspective overlooks the possibility that disagreements about values might stem from differing attitudes rather than beliefs.¹³

Following these initial considerations, we can identify the unique characteristics of moral judgments. Unlike other statements, moral judgments aim to express the speaker's attitudes rather than convey their beliefs. Their primary purpose is not to inform or alter the listener's beliefs but to influence their attitudes, which in turn, will likely impact their behaviour. Moral discourse is primarily intended to be persuasive rather than informative, focusing on shaping attitudes rather than conveying information. While moral discussions may incidentally modify beliefs, their primary goal is to influence attitudes, which will ultimately guide actions.

Stevenson distinguishes between disagreements in belief (factual disputes resolvable through science) and disagreements in attitude (non-cognitive, emotional evaluations). He posits that factual beliefs support ethical judgments psychologically, not logically, allowing for attitudinal disagreements even with consensus on facts. This highlights the non-rational, affective nature of ethical judgments, where reasons and facts influence attitudes in a way that transcends logical or inductive reasoning. Stevenson's theory implies that ethical judgments express attitudes of approval/disapproval, aiming to persuade others without asserting truth/falsehood. Ethical judgments, like imperatives, influence conduct 'psychologically,' beyond logical-inductive reasoning.¹⁴¹⁴

Stevenson, Charles L. “

The Emotive Meaning of Ethical Terms

.” Facts and Values, Yale University Press, 1963, pp. 10-25.

This highlights the significance of ‘attitude’ and ‘psychological’ in Stevenson’s theory, suggesting that attitudes are shaped by non-rational psychological factors, undermining the distinction between descriptive and ethical propositions.

Stevenson’s ‘psychological’ persuasion faces a dilemma: either it’s irrational, forfeiting logical justification, or it’s ineffective, undermining ethical judgments’ persuasive function. This dichotomy, coupled with the impossibility of distinguishing good/bad persuasion within a solely ‘psychological’ framework, fatally undermines Stevenson’s position. His thesis collapses into triviality, admitting rational persuasion or reducing to an indifferent, circumstance-dependent notion of persuasion.

Two types of irrationality must be distinguished: (1) de facto irrationality (involuntary or voluntary refusal to think rationally) and (2) metaphysically real irrationality (claiming no rational grounds for action despite seeking them). The latter has theoretical importance, but instances purportedly illustrating it reduce to de facto irrationality upon analysis. This conclusion follows from theoretical-logical considerations, as it relies on unacceptable propositions: (I) no causes for behaviour, (II) unknowable causes, or (III) causes unaffected by moral agents’ knowledge, leading to inalterable, fact-based irrationality. These propositions place human behaviour outside natural law and scientific inquiry.

Stevenson’s hypothetical case of two philanthropic trustees debating charitable causes is scrutinized. Despite initial disagreement, their shared unselfish, farsighted, and impartial attitudes ensure a context of logical justification, rendering the disagreement non-‘psychological’ (irrational). The illustration relies on fundamental agreements in attitude, establishing a desire for rational resolution, and highlighting the indispensability of these attitudes for objective fact-determination and meaningful agreement in belief.¹⁵

Stevenson’s trusteeship case allegedly showcases a disagreement in attitude, but it merely illustrates tentative, exploratory positions adopted for discussion. Both trustees share the same aims, impartiality, interests, and factual agreement, rendering the disagreement non-substantive. If genuine, it would contradict their shared attitudes and agreement in belief. This ‘disagreement’ is akin to scientific debates, where alternate theories are explored, and cannot be uniquely characteristic of ethical disputes.

The trusteeship case presents a dilemma: if agreement on facts implies impartiality, then attitudes lacking factual basis can’t be introduced, rendering disagreement a matter of belief; if impartiality is absent, agreement on facts is impossible, making attitudinal disagreement insignificant. This dilemma underscores the impossibility of significant attitudinal disagreement without underlying disagreement in belief, challenging Stevenson’s claim of logically possible attitudinal disagreement amidst shared beliefs.

Stevenson’s philosophy revolves around questions such as: What is the nature of moral disagreement or uncertainty? Do moral problems involve disagreements or uncertainty in beliefs, attitudes, or both? Are moral judgments composed of beliefs, attitudes, or both? These questions form the foundation of his work in *Ethics and Language* (1944) and *Facts and*

Values (1963).¹⁶

Charles Stevenson argues that moral problems often involve both cognitive and non-cognitive disagreements. For instance, consider a dispute between a union representative and a company representative over employee wages. Cognitive disagreement occurs when two individuals hold incompatible beliefs, such as differing opinions on the anniversary date. However, Stevenson focuses on situations where individuals attempt to coordinate their beliefs, like resolving the anniversary date to plan a celebration.

Conclusions-

To sum up, Stevenson's distinction between belief and attitude disagreement relies on capricious psychological influences unique to value judgments. However, these influences either; Lie outside natural law and science, rendering factual agreements and sciences like biology, psychology, and sociology meaningless. It Originate from incorrigible early conditioning, which equally undermines objective fact and ethical judgment, failing to differentiate scientific and ethical propositions.

Education and scientific training demonstrate that attitudes can be rationally conditioned, rendering early conditioning insignificant for ethical theory. So, Emotivist mistakenly believe that conditioning uniquely supports their interpretation of ethical judgments. Conditioning is a neutral fact, applicable to all individuals, and doesn't specifically support any ethical theory. Stevenson's thesis relies on two types of agreement-disagreement, but; Limited agreement in belief followed by disagreement in attitude doesn't uniquely support a 'psychological' interpretation. this Exhaustive agreement in belief followed by disagreement in attitude is a logical impossibility, as objective agreement in belief presupposes attitudes that exclude irrational disagreements.

Stevenson's contention that facts and reasons 'support' ethical judgments 'psychologically' fails to differentiate between de facto and metaphysical irrationality, leading to either a tautologous truism or the impossibility of objective agreement in belief.¹⁷In short, Stevenson's thesis is vitiated by the fact that valuational attitudes, if influenced by unpredictable and capricious factors, inject caprice into factual beliefs, undermining the logical-illogical and predictable-unpredictable distinctions. This failure necessitates revaluation of the belief-attitude distinction in ethical disputes, as it doesn't adequately capture their nature.

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- 2 Warnock, G.J.:1967, *Contemporary Moral Philosophy*, Macmillan and co Ltd, Little Essex Street London., p.21-23
- 3 Stevenson, Charles L. "The Nature of Ethical Disagreement." *Mind*, vol. 47, no. 188, 1938.
- 4 Edward, Paul:1958, *A Modern Introduction to Ethics*, George Allen & Unwin Ltd, United State of America., p.5375 Emotivism is the ethical view that moral utterances cannot be true nor false; rather, they are expression(s) of emotions and attitudes. Now, if the aforementioned is so, we can understand at once why the ethical theory could rationally guide us conclude that moral agents can disagree only in attitude, not in beliefs.
- 6 A. J. Ayer defends emotivism, the view that when we make a moral judgement, we are expressing

an emotion rather than just describing something. For Ayer moral judgements cannot be true or false, and there can be no genuine moral disagreement.

- 7 Charles Leslie Stevenson claimed that moral judgments express attitudes or emotions, rather than simply describing facts. He believed that such disagreements can be genuine and significant, even if they don't involve conflicting beliefs about objective facts.
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The Partition of India: Causes, Process, and Aftermath

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Introduction

The partition of India in 1947, leading to the creation of India and Pakistan, is a pivotal event in South Asian history. This division was driven by religious tensions, political movements, and British colonial policies. Deep-rooted religious differences between Hindus and Muslims were exacerbated by the British “divide and rule” strategy, fostering communal distrust. The rise of the All-India Muslim League in 1906, under Muhammad Ali Jinnah, pushed for a separate Muslim nation, fearing Hindu dominance in a united India. The Indian National Congress, led by leaders like Mahatma Gandhi and Jawaharlal Nehru, envisioned a secular India, clashing with the Muslim League’s demands. The British colonial policies, including the 1935 Government of India Act and the Cripps Mission, failed to reconcile these differences. The Mountbatten Plan of June 1947, proposed by the last Viceroy Lord Mountbatten, outlined the division of British India based on religious majorities. The Boundary Commission, led by Sir Cyril Radcliffe, faced the daunting task of drawing borders in regions with mixed populations, resulting in contentious and arbitrary decisions. On August 15, 1947, India and Pakistan gained independence, but the hasty demarcation led to massive displacement and communal violence.

The aftermath of partition saw one of the largest mass migrations in history, with 10-15 million people displaced and up to one million deaths due to violence. The political and social landscape of South Asia was permanently altered, with India adopting a secular constitution and Pakistan becoming an Islamic republic. The partition also triggered enduring hostility between the two nations, leading to multiple wars and ongoing conflicts. Economically, the sudden division disrupted activities and resources, while culturally, it left deep scars, separating families and communities. Understanding these aspects is crucial for comprehending the historical and contemporary dynamics of the region.

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Keywords: Insecurities, Challenges, Communal, Administrations, Political.

Causes of Partition

The partition of India was influenced by a complex interplay of political, religious, and social factors. Key causes include:-

Religious Tensions

Religious tensions played a pivotal role in the partition of India. The subcontinent had a long history of religious diversity, with significant populations of Hindus, Muslims, Sikhs, and others living together. However, the British colonial policy of “divide and rule” exacerbated these religious differences, fostering an environment of distrust and animosity between communities (Metcalf & Metcalf, 2006). The British often favored one community over another in administrative and political matters, leading to increased communal competition and resentment.

During the late 19th and early 20th centuries, communal identities became more pronounced. The formation of the All-India Muslim League in 1906 marked a significant shift towards communal politics. Muslims, feeling underrepresented and marginalized by the Indian National Congress, began to advocate for their own political interests (Jalal, 1985). The Hindu-Muslim divide was further deepened by events such as the partition of Bengal in 1905 and the subsequent communal riots.

The fear of religious domination became a major concern for Muslims, who were apprehensive about their status in a Hindu-majority independent India. This fear was skillfully exploited by leaders like Muhammad Ali Jinnah, who argued that Muslims needed a separate state to protect their rights and identity. Consequently, the demand for Pakistan, a separate Muslim-majority nation, gained momentum. This demand was not just a political strategy but also a reflection of the deep-seated religious anxieties and insecurities that had been brewing for decades.

The heightened religious tensions thus set the stage for the eventual partition, as it became increasingly clear that coexistence within a single nation-state would be fraught with challenges and conflicts (Chandra, 2009).

Rise of Communalism

The rise of communalism was a critical factor leading to the partition of India. Communalism refers to the allegiance to one’s own ethnic or religious group rather than to a broader society. In the context of British India, this phenomenon was marked by growing divisions between Hindus and Muslims, fueled by political, social, and economic factors.

In the early 20th century, the British colonial administration’s policies contributed significantly to the rise of communalism. The introduction of separate electorates for Muslims in 1909 institutionalized religious divisions, giving political representation based on religious identity rather than a unified national identity (Brown, 1994). This policy encouraged political leaders to appeal to religious sentiments to garner support.

The formation of the All-India Muslim League in 1906 exemplified this trend. The League,

under the leadership of figures like Muhammad Ali Jinnah, argued that Muslims needed a separate political platform to protect their interests, which they felt were being overlooked by the predominantly Hindu Indian National Congress (Jalal, 1985). Communal rhetoric became a powerful tool in mobilizing support, with leaders on both sides emphasizing religious identities over shared national goals. Events such as the Khilafat Movement (1919-1924), which sought to protect the Ottoman Caliphate, further polarized communities by intertwining religious and political objectives. The Congress's support for the Khilafat Movement was an attempt to bridge Hindu-Muslim unity but ultimately reinforced communal identities when the movement failed (Chandra, 2009).

The rise of communalism created an environment where religious identity became the primary basis for political organization and negotiation. This divisive atmosphere made it increasingly difficult for the Congress and the Muslim League to find common ground, ultimately leading to the demand for separate nations and the partition of India.

Political Movements

Political movements in the early 20th century significantly influenced the partition of India. The Indian National Congress (INC) and the All-India Muslim League emerged as the two dominant political forces, each with divergent visions for India's future. The INC, founded in 1885, initially aimed for greater Indian participation in governance. Over time, under leaders like Mahatma Gandhi and Jawaharlal Nehru, it sought complete independence from British rule and envisioned a secular, united India (Chandra, 2009).

In contrast, the Muslim League, established in 1906, represented the political interests of the Muslim minority. Initially, it sought to protect Muslim rights within a united India, but over time, under the leadership of Muhammad Ali Jinnah, it shifted towards advocating for a separate Muslim state. This shift was driven by fears of marginalization in a Hindu-majority independent India (Jalal, 1985). The 1937 provincial elections highlighted these growing divisions. The INC's landslide victory and its subsequent failure to adequately include Muslim League members in provincial administrations deepened Muslim anxieties. Jinnah's demand for Pakistan in the Lahore Resolution of 1940 formally articulated the need for a separate nation for Muslims (Wolpert, 2006).

The British colonial administration's attempts to mediate, such as the Cripps Mission in 1942 and the Cabinet Mission in 1946, failed to reconcile these differences. The INC and the Muslim League's inability to agree on power-sharing arrangements and constitutional frameworks made partition seem inevitable (Brown, 1994). These political movements, rooted in differing visions and fears, ultimately set the stage for the division of India and the creation of Pakistan.

British Colonial Policies

British colonial policies significantly contributed to the partition of India by exacerbating existing religious and political divisions. The policy of "divide and rule" was a cornerstone of British strategy, which involved pitting different religious and ethnic groups against each other to prevent unified opposition to colonial rule (Metcalf & Metcalf, 2006).

One of the key policies was the introduction of separate electorates for Muslims in the

1909 Morley-Minto Reforms, which institutionalized communal representation and deepened religious divides. This system was expanded in the Government of India Act of 1935, which further entrenched communal identities by providing separate electorates for Sikhs, Christians, and other minorities, alongside Muslims (Brown, 1994). During World War II, the British made several attempts to negotiate India's future. The Cripps Mission of 1942 proposed granting dominion status to India after the war, but it failed due to its inability to satisfy both the Indian National Congress and the Muslim League. The 1946 Cabinet Mission aimed to preserve a united India through a federal structure but ultimately failed as well, due to irreconcilable differences between the Congress and the Muslim League (Moore, 1983).

The final blow came with the announcement of the Mountbatten Plan in June 1947, which proposed partition as the only viable solution to the communal deadlock. The British rushed the process, leading to hasty and poorly planned border demarcations by the Boundary Commission, chaired by Sir Cyril Radcliffe. This precipitated widespread violence and mass migrations (Wolpert, 2006). British colonial policies, designed to maintain control, ultimately sowed the seeds of division, making partition an inevitable outcome.

The Process of Partition

The process of partition was marked by a series of political negotiations, decisions, and the drawing of new national boundaries.

Mountbatten Plan

The Mountbatten Plan, proposed by Lord Louis Mountbatten in June 1947, was the blueprint for the partition of British India. Appointed as the last Viceroy of India, Mountbatten was tasked with overseeing the transfer of power. Faced with escalating communal violence and political deadlock between the Indian National Congress and the Muslim League, he concluded that partition was the only feasible solution (Wolpert, 2006). The plan proposed the creation of two independent dominions, India and Pakistan, with autonomy and sovereignty. It involved the division of the provinces of Bengal and Punjab based on religious majorities. The princely states were given the option to join either dominion or remain independent (Moore, 1983).

The Boundary Commission, led by Sir Cyril Radcliffe, was established to demarcate the new borders, a task completed hastily and contentiously. The plan was accepted by both Congress and the Muslim League, leading to the official independence of India and Pakistan on August 15, 1947 (Brown, 1994).

While it achieved the immediate goal of independence, the Mountbatten Plan's rushed implementation resulted in mass displacement, violence, and enduring geopolitical tensions.

Boundary Commission

The Boundary Commission was established in 1947 to delineate the borders between the newly created dominions of India and Pakistan. Chaired by Sir Cyril Radcliffe, a British lawyer with no prior experience in India, the commission faced the formidable task of partitioning the provinces of Punjab and Bengal, regions with deeply interwoven Hindu, Muslim, and Sikh populations (Wolpert, 2006). Radcliffe's mandate was to draw boundaries based on religious majorities while attempting to minimize disruption. However, the lack of reliable demographic data and the mixed nature of many areas made this task extraordinarily

challenging. The commission worked under intense pressure and a strict deadline, completing its work in just five weeks (Talbot & Singh, 2009).

The hastily drawn Radcliffe Line was announced on August 17, 1947, two days after the independence of India and Pakistan.

The arbitrary and often illogical borders led to widespread chaos, as millions of people found themselves on the wrong side of the new boundaries, triggering one of the largest mass migrations in history and unprecedented communal violence (Khan, 2007). The commission's decisions left a legacy of bitterness and conflict that persists in South Asia to this

Transfer of Power

The transfer of power from British colonial rule to independent India and Pakistan occurred on August 15, 1947. This process was formalized under the Mountbatten Plan, which outlined the partition of British India into two separate dominions. Lord Louis Mountbatten, the last Viceroy of India, played a pivotal role in facilitating this transition (Wolpert, 2006). The transfer of power was marked by the division of assets, including administrative structures, military forces, and infrastructure, between the two new countries. The Indian Independence Act, passed by the British Parliament in July 1947, provided the legal framework for the end of British rule and the creation of India and Pakistan (Brown, 1994).

Despite the formalities, the hurried and ill-planned nature of the transfer led to significant turmoil. The announcement of new borders triggered mass migrations, with millions of Hindus, Muslims, and Sikhs crossing the new boundaries amidst widespread communal violence (Butalia, 1998). The chaotic transfer left deep scars, shaping the future political and social landscapes of both nations.

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Aftermath of Partition

The partition had profound and lasting impacts on the subcontinent, including:

Mass Migration and Violence

The partition of India in 1947 triggered one of the largest mass migrations in history, with an estimated 10-15 million people displaced as Hindus and Sikhs moved to India and Muslims to Pakistan. The abrupt and poorly planned border demarcation by the Boundary Commission led to widespread confusion and chaos (Talbot & Singh, 2009). This massive population exchange was accompanied by unprecedented communal violence. Estimates suggest that up to one million people were killed in the ensuing riots, massacres, and clashes. Entire villages were wiped out, and the violence was marked by atrocities, including sexual violence against women (Butalia, 1998).

The migration also resulted in significant economic and social upheaval. Refugees faced immense hardships, losing their homes, properties, and livelihoods. The violence and displacement left deep psychological and cultural scars, fostering long-lasting animosity between India and Pakistan and shaping the subcontinent's socio-political dynamics (Khan, 2007).

Political and Social Repercussions

The partition of India in 1947 had profound political and social repercussions. Politically, it led to the creation of two separate nation-states: India and Pakistan. India adopted a secular democratic framework, while Pakistan became an Islamic republic, reflecting the divergent ideologies of the Indian National Congress and the Muslim League (Chandra, 2009). Socially, the partition caused massive upheaval. The violent and chaotic migration left deep scars on the collective memory of both nations. The communal violence and displacement fostered enduring hostilities between India and Pakistan, leading to multiple wars and ongoing conflicts, particularly over the Kashmir region (Ganguly, 1994).

The sudden division disrupted economic activities, as industries and resources were split between the two countries. Families and communities were torn apart, creating long-term demographic and cultural shifts. The trauma of partition also influenced literature, cinema, and public discourse, becoming a central theme in South Asian identity and history (Khan, 2007).

Economic and Cultural Impact

The partition of India in 1947 had significant economic and cultural impacts. Economically, the abrupt division disrupted trade, industry, and agriculture. Key economic centers and infrastructure were divided, leading to resource shortages and economic instability in both India and Pakistan. The displacement of millions further strained economies, as refugees needed resettlement and rehabilitation (Bose, 2007). Culturally, the partition left deep scars on the social fabric of the subcontinent. Families were split, and communities that had coexisted for centuries were torn apart. The mass migration and violence resulted in a loss of cultural heritage and inter-community relationships. The trauma and memories of partition influenced literature, art, and cinema, becoming central themes in works by writers and filmmakers who sought to capture the human cost of the division (Butalia, 1998).

The cultural impact also included a sense of loss and longing, as people struggled to rebuild their lives in new, often unfamiliar environments, shaping national identities in both countries profoundly (Khan, 2007).

Conclusion

The partition of India in 1947 stands as a monumental event with far-reaching consequences that continue to shape the socio-political landscape of South Asia. The causes of partition were multifaceted, rooted in deep-seated religious tensions, the rise of communalism, divergent political movements, and British colonial policies. These factors collectively created an environment where coexistence within a single nation became increasingly untenable. The process of partition, epitomized by the Mountbatten Plan and the hastily drawn borders by the Boundary Commission, was fraught with challenges. The lack of careful planning and the

rushed nature of the boundary demarcation led to mass migration and widespread violence, resulting in immense human suffering and loss. The displacement of millions and the accompanying communal clashes left an indelible mark on the collective memory of the subcontinent. In the aftermath, the newly independent India and Pakistan faced immense political and social challenges. Politically, India embraced a secular democratic framework, while Pakistan pursued an Islamic republic, reflecting their differing ideological foundations. Socially, the partition created long-lasting animosities and divisions, leading to ongoing conflicts and wars, particularly over disputed territories like Kashmir. Economically, the abrupt division disrupted established trade routes, industries, and agriculture, causing economic instability and hardship for both nations. Culturally, the partition led to a profound sense of loss and displacement, influencing literature, cinema, and art. The memories and trauma of partition became central themes in South Asian cultural expression, reflecting the deep scars left on the psyche of the people.

Understanding the causes, process, and aftermath of the partition is crucial for comprehending the historical and contemporary dynamics of India and Pakistan. It highlights the complexities of colonial legacies, the challenges of nation-building, and the enduring impact of historical events on present-day geopolitics and societal structures. The partition of India remains a poignant reminder of the human cost of political and religious divisions.

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Transcendence Boundaries: A Sociological Study of Transgender Lives

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Abstract:

This research article explores how transgender people negotiate and overcome gender-related societal limitations using a qualitative technique based on secondary data analysis. The research examines how transgender people navigate and challenge rigid gender norms imposed by cultural and societal institutions. It examines existing literature, personal testimonies, case studies, and policy documents. The focus of the analysis is on the specific strategies employed by transgender individuals, including self-advocacy, asserting their gender identity, and establishing support networks. The study also examines the interplay of several factors, such as socioeconomic status, race, and social class, that influence these experiences. The results emphasize the transgender community's autonomy and perseverance in reshaping and eliminating traditional gender standards. This study provides valuable insights into the broader implications for policy, social support networks, and cultural attitudes. It enhances our comprehension of sociological dynamics. It advocates continuous action and structural transformation to establish a more equal and inclusive society for all individuals, irrespective of gender identification.

Keywords: Gender Identity, Intersectionality, Inclusivity, Discrimination, Community Support, Representation, etc.

Introduction:

In the current discourse on gender, the concept of transsexuality provides a broad framework for examining the experiences of transgender individuals. Traditionally, we have understood gender using a binary framework that categorizes individuals into male and female categories based on their biological sex (DuBois & Shattuck Heidorn, 2021). However, this

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binary approach fails to include the whole spectrum of gender diversity among the human population. The experiences of transgender individuals are complex and intricately linked to the political, social, and cultural contexts of the countries in which they live; these contexts vary greatly across societies. Transgender individuals often face challenges that are unique to their gender identity. This mismatch arises due to the mismatch between their gender identity and the sex assigned to them at birth. Interconnected identities such as individuals' sexual orientation, race, class, and ethnicity. As transgender concerns become more widely acknowledged in society, the need to understand how these interwoven identities affect transgender people's real-life experiences is growing. In recent years, there has been a significant increase in the prominence of transgender individuals in the media, politics, and public discourse (Koshkarova et al., 2019). In contrast, a large part of the ongoing discussion focuses on establishing a norm for the transgender experience while ignoring the various ways in which other social identities influence these experiences. Transsexuality boundaries refer to the process by which individuals surpass conventional gender norms and categories, thereby creating new opportunities for self-expression and identity formation. The term "transsexuality boundaries" refers to this phenomenon (Februari & Brown, 2015).

Historical Overview- Indian Context

India's transgender population has a rich and complex history, dating back to ancient times. Several old Indian civilisations acknowledged and esteemed transgender persons, particularly those from the Hijra group, for their distinct social positions (Reddy, 2010). People frequently regarded them as quasi-divine entities, capable of bestowing blessings or inflicting curses, making them an essential part of diverse religious rituals and cultural customs. Ancient Hindu scriptures such as the Ramayana and the Mahabharata mention Hijras, portraying them as individuals of unique spiritual importance. In the Mahabharata, there is a character named Shikhandi who is born female but subsequently identifies as male. Shikhandi's involvement in the story is significant since it represents the concept of gender fluidity (Giri, 2019). Hijras had esteemed positions inside the imperial court throughout the Mughal Empire. They fulfilled many roles, including advisors, guards, and caregivers of the harem (Nanda, 1999). Their unique gender identification was not only recognized but also valued in specific contexts. Nevertheless, the arrival of British colonial control in the 19th century brought about a substantial alteration in the position of transgender people in India. The British colonial authority enforced strict Victorian moral principles that prioritized binary gender roles and pathologized any departure from these standards (Ludwig, 2019). This led to the criminalization and marginalization of transgender populations. As an illustration, the Criminal Tribes Act was enacted in 1871 to classify hijras and other transgender communities as "criminal tribes," resulting in extensive mistreatment and marginalization in society (Jadhav, 2022). This legal structure systematically marginalized transgender persons, stripping them of their customary societal positions and relegating them to the fringes of society, where they frequently resorted to begging or engaging in sex work to live (Seal, 2022).

Post-Colonial Marginalization

The enduring impact of colonialism persisted in influencing the lived realities of transgender

individuals in India, even after the colonial period. Despite India's independence in 1947 and its subsequent efforts to establish a democratic and all-encompassing society, mainstream social, political, and economic spheres predominantly overlook transgender individuals. The widespread prejudice associated with transgender identity led to the marginalization and denial of fundamental services like education, healthcare, and work for several transgender individuals. The discrimination in these domains not only perpetuated their exclusion from mainstream society but also restricted their chances for upward social mobility and financial autonomy (Dasari et al., 2021). Throughout this time, the Hijra community, which had previously been a cohesive social group with its own set of customs and traditions, experienced a growing sense of exclusion. Metropolitan communities compelled a significant number of Hijras to reside, where they endured destitution and frequently faced violence and exploitation (Chaturvedi et al., 2018). During this period, transgender individuals experienced marginalization, which resulted in the gradual loss of the social and cultural status that they had accumulated over time. This further intensified their separation from the rest of society. Post-colonial India continued to carry stigma and criminalization from the British as the newly independent country inherited legal and social structures established during colonial rule. Despite the repeal of the Criminal Tribes Act in 1952, the social attitudes it fostered continue to marginalize transgender individuals. The association between transgender identity, crime, and deviance, which began during the colonial period, remains deeply ingrained in the social structure even after colonialism (Jadhav, 2022). This association has had a significant impact on how people view transgender individuals, as well as on the legal and legislative frameworks governing their treatment.

Research Objectives and Significance:

Transgender individuals can navigate and overcome the limitations imposed on them by society. Although these individuals have received increasing attention and assistance, there is little information on their efforts to challenge and reform the societal norms, legal systems, and cultural perspectives perpetuating traditional gender roles.

The purpose of this study is to explore the complexities of transgender experiences and examine the sociocultural factors that influence their ability to challenge traditional gender norms.

- To explore how transgender individuals cross and transcend gender-related social boundaries.
- To identify and analyze the primary societal factors that influence transgender individuals' experiences of crossing gender-related boundaries.

Literature Review:

Over the past decades, the exploration of transgender experiences and the navigation of social gender boundaries have evolved significantly, influenced by a range of theoretical and empirical research. Early groundbreaking work done by Erving Goffman in "Stigma: Notes on the Management of Spoiled Identity" provided important insights into how marginalized individuals, including those with non-normative gender identities, manage social rejection and stigma. Goffman's concepts of stigma and "spoiled identity" laid the groundwork for

understanding the social challenges faced by transgender individuals as they navigate social norms (Goffman, 2009). Building on this, John Money and Anke A. Ehrhart's work, "Man and Woman, Boy and Girl", introduced the idea that gender identity is socially constructed rather than solely biologically determined. Although later criticized for its binary approach, this early research set the stage for subsequent discussions on gender as a social phenomenon (Money & Ehrhardt, 1972). A transformative period began in the 1990s with Judith Butler's "Gender Trouble: Feminism and the Subversion of Identity", which challenged traditional understandings of gender by proposing the concept of gender performativity. Butler argued that gender is not a fixed characteristic but rather a series of performances that produce and reinforce gender norms, providing a theoretical framework for understanding how transgender individuals challenge and transcend traditional gender categories (Butler, 1990). Susan Stryker's "Transgender Studies Reader" further expanded the discourse by highlighting the diverse experiences of transgender individuals and the need for inclusive academic and social recognition. Stryker's work emphasized the importance of acknowledging and validating transgender identities in both academic and social contexts (Stryker & Whittle, 2006). Lori G. Beaman's study, "Transgender Identity and the Law", examined the legal and social challenges faced by transgender people in the early 2000s, highlighting systemic barriers such as legal recognition and access to healthcare. Beaman's research highlighted the significant barriers transgender individuals face in navigating gender norms and accessing necessary services. Jennifer Finney Boylan's memoir, "She's Not There: A Life in Two Genders", presented a personal narrative that provided valuable insight into the emotional and social dimensions of gender transition, contributing to a broader understanding of transgender experiences (Boylan, 2013). The 2010s saw the emergence of contemporary perspectives on gender and identity. Jack Halberstam's "The Queer Art of Failure" introduced the idea of challenging normative expectations through alternative modes of existence, exploring how transgender individuals and other marginalized groups resist and redefine social norms. Halberstam's work provided a framework for understanding how transgender individuals transcend and move beyond traditional gender boundaries through non-normative practices and identities (Halberstam & Halberstam, 2011). Cáel M. Keegan's article "Trap Door" examined the intersection of transgender identity with social norms and the challenges of transcending rigid gender expectations. Keegan's research emphasized the complexities of gender transition and the influence of social structures on transgender experiences, highlighting the need for a nuanced understanding of how transgender individuals manage and transcend gender boundaries (Keegan, 2019). More recently, in "Normal Lives: Words to Build Movements, Cultures, and Our Futures" by ER Meiners, T Quinn critiques the limitations of legal and policy reforms in meeting the needs of transgender individuals. ER Meiners, T Quinn's analysis of administrative violence and systemic barriers underscores the need for critical approaches to legal and institutional support for transgender individuals (Meiners & Quinn, 2015). J Gray, M Cooke's "Intersectionality, language and queer lives" offers a comprehensive analysis of how transgender individuals navigate social norms and the influence of intersecting factors such as race, class, and sexuality. Pearce's research underscores the significance of intersectional approaches in comprehending transgender experiences, highlighting the intricate

interplay of social, cultural, and structural factors that shape transgender identities (Gray & Cooke, 2018).

Research Gap-

There are significant gaps in the literature about transgender experiences and societal gender boundaries, especially about the subtle processes through which transgender individuals cross and transcend these boundaries. Some studies address various aspects of transgender identity, including stigma, legal challenges, and gender performance, but they fail to adequately address the specific strategies and experiences that violate traditional gender norms. Additionally, while research has identified sociocultural factors influencing transgender experiences, more comprehensive analyses that integrate these factors into a coherent understanding of how they impact individuals' ability to challenge and redefine societal gender expectations are needed. This study aims to address these gaps by providing an in-depth exploration of the lived experiences of transgender individuals, focusing on the mechanisms of crossing and transcending gender boundaries and examining the intersection of cultural attitudes, institutional policies, and social support systems in shaping these experiences. This research will contribute to a more comprehensive and practical understanding of transgender lives by filling these gaps, as well as informing both theoretical approaches and real-world applications.

Methodology- The research article, "Transcendence Boundaries: A Sociological Study of Transgender Lives," uses a qualitative technique that relies on secondary data sources. The research aims to conduct an in-depth study of current literature, including scholarly papers, books, reports, and policy documents, to gather comprehensive and relevant information about transgender experiences and societal gender boundaries. This methodology involves a systematic investigation and integration of qualitative material from prior research, including personal accounts, case studies, and theoretical frameworks that elucidate how transgender individuals cope with and transcend traditional gender norms. The study seeks to use secondary data to reveal patterns, themes, and insights into the techniques employed by transgender individuals to challenge society's expectations as well as the influence of sociological variables on their experiences. This approach facilitates an in-depth investigation of the study objectives without requiring the acquisition of new data, relying on existing information to develop a full understanding of the issue.

Transgender individuals navigate and surpass societal expectations surrounding gender.

Transgender individuals can surpass and beyond gender-related societal limitations by engaging in an intricate process that involves challenging conventional assumptions, surpassing social standards, and actively developing and asserting their identity (Divan et al., 2016). A knowledge of this process may be acquired by examining it from several viewpoints, including individual techniques, social interactions, and structural difficulties.

Personal Ways for Crossing Gender Boundaries:

Transgender individuals employ diverse personal strategies to transcend gender boundaries, often tailored to their unique circumstances and environments, demonstrating resilience and creativity in the face of social barriers. A key strategy involves the deliberate affirmation and

expression of their gender identity, which may include changes in appearance such as clothing, hairstyles, and makeup that align with their self-identified gender (Chaput, n.d.). This outward expression serves as both a form of self-validation and a means of communicating their identity to others. Additionally, transgender individuals often engage in self-advocacy, where they assert their rights and educate those around them—whether in personal, professional, or public contexts—about transgender issues to promote understanding and reduce discrimination (Divan et al., 2016). Creating and maintaining support networks is another important strategy; these networks provide emotional support, practical advice, and a sense of community, all of which are crucial for overcoming the complexities of gender transition. These networks may include family, friends, or fellow members of the transgender community, and they provide safe spaces where individuals can express their gender identity without fear of judgment (Michelson & Harrison, 2020). In addition, some transgender individuals employ strategies to minimize potential risks, such as selectively disclosing their gender identity in situations where they fear hostility or harm. This selective disclosure allows them to keep themselves safe while moving toward a more authentic expression of their identity over time (Diamond et al., 2011). These personal strategies are not only adaptive responses to social pressures but also active means of challenging and redefining the rigid gender boundaries that exist in many social settings.

Social Interactions and Challenges:

Social interactions present significant challenges for transgender individuals as they navigate and transcend gender-related boundaries. In everyday social environments, transgender people often face a complex web of expectations, norms, and potential biases rooted in the traditional gender binary (De Vries, 2012). Microaggressions, such as misgendering, can occur during these interactions, referring to individuals by incorrect pronouns or names, causing both invalidation and psychological distress (Johnson, 2014). Transgender individuals may face overt discrimination, exclusion, or hostility in a variety of settings, including workplaces, educational institutions, healthcare facilities, and public spaces (Divan et al., 2016). These negative social interactions not only reinforce gender-related boundaries but also serve as a reminder of the pervasive nature of cisnormativity—the assumption that being cisgender is the norm (Broussard & Warner, 2019). Navigating these interactions often requires significant emotional and mental labor, as transgender individuals must constantly negotiate their identities in contexts that may not recognize or respect their gender. Additionally, fear of rejection or violence can lead to social isolation or selective disclosure of one's gender identity, which, while being a protective strategy, can also limit opportunities for authentic self-expression and connection with others. Despite these challenges, many transgender individuals develop resilience and use a variety of strategies, such as seeking out supportive communities, educating those around them, and engaging in activism, to challenge and change social norms that marginalize them. Despite their challenges, these interactions serve as platforms for exerting resistance and agency, thereby contributing to broader societal shifts toward greater acceptance and understanding of gender diversity.

Intersectionality and Diverse Experiences:

Intersectionality plays a critical role in influencing the lives of transgender people by

crossing and exceeding societal gender boundaries. Kimberlé Crenshaw pioneered the term “intersectionality,” which refers to the convergence of various social identities like race, class, gender, sexuality, and ability, leading to unique encounters with both advantages and disadvantages(Phoenix & Pattynama, 2006). Transgender persons often have compounded difficulties in society due to their intersecting identities. For instance, a transgender woman who belongs to a racial minority may encounter not just discrimination against transgender individuals but also prejudice based on her race and gender(Lombardi et al., 2002). These combined factors intensify her social exclusion and increase the obstacles she must overcome. Likewise, transgender persons with lesser financial status may have additional obstacles in obtaining healthcare, legal safeguards, and social assistance compared to their wealthier counterparts. In addition, individuals with disabilities may encounter more prejudice and limited accessibility within both the transgender community and society. The intersection of these identities profoundly influences transgender individuals’ perception of their gender identity, societal perception of them, and the availability of resources to validate their identity. A deep understanding of these intersecting impacts is essential for constructing a more intricate and all-encompassing examination of transgender experiences(De Vries, 2012). This emphasizes the significance of concurrently tackling several types of inequality to properly meet the unique requirements of transgender populations.

Structural and Institutional Factors: Structural and institutional variables heavily influence transgender persons’ experiences in navigating gender-related social boundaries. These elements include policies, legislation, and practices within many institutions, including healthcare, education, the legal system, and the workplace(Baror, 2016). These factors may either facilitate or impede transgender individuals’ quest for genuine self-expression and equal rights. An essential structural aspect that impacts transgender persons’ capacity to access services, get jobs, and fully engage in society is the legal validation of gender identity via appropriate identification papers(Ruggs et al., 2015). Nevertheless, legal systems in some regions cannot provide extensive safeguards to transgender persons, therefore exposing them to prejudice and marginalization. In the same way, healthcare institutions often provide obstacles to obtaining gender-affirming treatment, such as hormone therapy or surgery, because of insufficient insurance coverage, discriminatory regulations, or insufficient expertise among healthcare providers. Educational institutions may either support or impede the integration of transgender students based on their rules about the use of names and pronouns, access to facilities, and enforcement of anti-bullying measures(O’Donoghue & Guerin, 2017). Institutional factors, such as rules and practices that are not inclusive, can influence workplace settings. This can result in employment discrimination, which in turn restricts the economic prospects available to transgender persons. Moreover, transgender individuals face additional difficulties due to entrenched societal norms and biases inside these establishments, which exacerbate the existing structural obstacles, therefore impeding their ability to proclaim their identities and exercise their rights(Baror, 2016). To tackle these underlying and organizational elements, it is necessary to implement extensive legislative changes, promote education, and engage in lobbying efforts. This will help establish inclusive settings that honor and validate transgender identities, enabling persons to live genuinely without facing prejudice or marginalization.

Transformative Impact: The dramatic influence of transgender persons who surpass and go beyond gender-related societal constraints is revolutionary, reaching beyond individual empowerment to stimulate substantial social change(Stryker, 2017). Transgender individuals, by asserting their identities and questioning established gender standards, not only alter their own lives but also play a role in larger societal transformations(Hines, 2007). This method challenges established binary concepts of gender, advocating for a broader understanding that acknowledges gender as a dynamic and varied continuum. Transgender persons, by their transparent expression of their authentic selves, confront societal norms, resulting in a decrease in negative attitudes and an increase in inclusivity within communities. Frequently, these encounters catalyze legal and administrative changes, such as the broadening of safeguards against discrimination and the acknowledgment of various gender identities in official records. In addition, their promotion and involvement in social and political causes have heightened public consciousness and shaped the representation of transgender experiences in the media and mainstream society, therefore promoting acceptance of transgender identities and diminishing discrimination(Divan et al., 2016). By embracing and commemorating gender inclusivity, these collaborative endeavors foster a fairer society that empowers future generations to explore their identities with greater autonomy and less fear. Transgender people have a profound influence on society because they not only change their own lives but also contribute to the creation of a more equitable and inclusive society that embraces the whole range of human experiences.

“Societal Factors Influencing Transgender Life Experiences”

Sociological variables such as social stigma, institutional regulations, cultural norms, and intersectionality primarily influence transgender persons’ experiences of crossing gender lines(Vidal Ortiz, 2008). The presence of social stigma, which originates from deeply ingrained cultural biases, frequently leads to discrimination and marginalization, making it more challenging for transgender persons to establish and express their identity. Regulations established by institutions, such as those about healthcare, legal acknowledgement, and employment, have the potential to impede or support the journey of transitioning and living in alignment with one’s identity(Drabish & Theeke, 2022). Cultural conventions and traditional gender expectations influence societal perceptions, often imposing binary gender roles that transgender persons must negotiate or challenge. Moreover, racial background, socioeconomic status, sexual orientation, and other social identities also influence the experiences of transgender individuals, making intersectionality of utmost importance(Budge et al., 2016). These intersecting aspects can either worsen difficulties or offer distinct types of assistance. These sociocultural elements collectively provide an intricate environment that transgender persons must traverse, impacting both their personal experiences and their capacity to surpass traditional gender limits.

Social Norms and Gender Expectations:

Social norms and gender expectations are firmly established cultural guidelines that determine how individuals are expected to act according to their perceived gender, often reinforcing inflexible, dualistic notions of male and female identity(Nagoshi et al., 2012). Culture and society create and maintain these standards, while institutions such as family, school,

religion, and the media reinforce them. Socialization instills these standards into individuals from an early age(Dietert & Dentice, 2013). Transgender individuals face considerable obstacles due to the conflicting expectations placed upon them, which can result in marginalization, discrimination, and social isolation. Transgender individuals who affirm their identity by crossing established gender lines question the existing status quo, often facing resistance from others who defend traditional standards. This resistance can manifest in many forms, such as social exclusion, legal prejudice, and even physical aggression(Johnson, 2014). By questioning these standards, transgender individuals affirm their identity and contribute to social progress toward greater acceptance and recognition of gender variation. These changes are vital to eliminating the simplistic perception of gender as a binary concept and promoting a more accepting and inclusive society that allows individuals to live their authentic lives without facing discrimination or threats based on their gender identity(Diamond et al., 2011).

Social Stigma and Discrimination:

Social stigma and prejudice, which are widespread and deeply ingrained sociological variables, significantly affect transgender persons. Stigma, as conceptualized by Erving Goffman, denotes the process of discrediting persons who break from established social standards, resulting in their marginalization and exile from society(Orne, 2013). Transgender individuals experience many manifestations of stigma, which can range from subtle microaggressions to explicit acts of prejudice and violence. Transgender persons may encounter verbal harassment, physical assault, and institutional discrimination in many situations, such as homes, workplaces, healthcare settings, and public locations(Lombardi et al., 2002). The repercussions of this stigma are extensive, frequently resulting in profound psychological anguish, societal seclusion, and restricted availability of crucial resources and opportunities. Transgender persons face both individual and institutional discrimination, as legal and regulatory frameworks frequently fail to safeguard their rights or even actively engage in discriminatory practices. This widespread bias sustains social disparities and strengthens obstacles that hinder transgender persons from fully engaging in society. Consequently, a society that openly opposes their presence compels several transgender individuals to form their identities, making the journey of navigating and surpassing gender-related constraints fraught with difficulties and potential dangers.

Social Support Networks:

Social support networks play a vital role in the lives of transgender individuals as they transcend gender-related boundaries and provide essential emotional, social, and practical support(Falak & Safdar, 2020). These networks often include family, friends, community groups, and online communities that offer understanding, acceptance, and solidarity. For transgender individuals, who may face significant stigma, discrimination, and social isolation, having a strong support network can be a lifeline. Supportive relationships can help reduce the negative psychological effects of discrimination and provide the resources needed to access gender-affirming healthcare, legal aid, and safe housing(Falak & Safdar, 2020). LGBTQ+ community organizations are crucial, providing safe spaces where transgender individuals can connect with others who share similar experiences, find mentors, and gain

access to information and resources. Online platforms offer valuable opportunities for transgender individuals to foster community, particularly in areas where local support may be scarce. A strong social support network can significantly enhance a transgender person's ability to cope with the challenges of transition, advocate for their rights, and lead a satisfying life, with social support becoming the basis for their well-being and resilience(Zeeman et al., 2017).

Media Representation and Cultural Perceptions:

The influence of media portrayals and societal beliefs is critical in forming the public's opinions towards transgender people and greatly impacts their experiences when it comes to challenging gender norms(Lampe et al., 2019). Positive and nuanced media representations can contribute to the normalization of transgender identity, combat detrimental stereotypes, and foster more societal acceptance by portraying transgender people as intricate and multifaceted individuals rather than exaggerated or abnormal figures(Billard et al., 2020). These depictions have the potential to strengthen transgender persons by validating their identities and offering them examples to look up to. Nevertheless, when the media endorses unfavorable or sensationalized depictions—such as depicting transgender individuals as deceitful, mentally unstable, or solely defined by their gender transition—it reinforces social disapproval and fosters prejudice, thereby impeding the ability of transgender individuals to safely and genuinely navigate social environments. Media narratives often influence cultural attitudes, shaping institutional policy, public discourse, and everyday encounters(McLaren et al., 2021). This may either create conditions that are supportive of transgender persons or worsen the difficulties they confront. Hence, media portrayal is not only a mirror of societal beliefs but a potent catalyst capable of effecting cultural transformation and shaping the lived experiences of transgender individuals(Siebler, 2012).

Economic Factors and Class:

Economic variables and social status exert a substantial influence on the experiences of transgender persons as they navigate gender-related societal limits. The availability of crucial resources like gender-affirming healthcare, legal assistance, and secure housing, which are necessary for transgender persons before and after their transition, is often contingent upon economic stability(Atif et al., 2024). Individuals with a better socioeconomic standing have more financial means to finance surgeries, hormone treatments, and other medical procedures. They are also more capable of covering the legal expenses involved in altering their identification documents to align with their gender identity(Diamond et al., 2011). Conversely, transgender people with limited financial resources may face significant obstacles due to the exorbitant expenses associated with these procedures. This can result in postponed or inadequate transitions, hence intensifying societal discrimination and mental health difficulties(Nagoshi et al., 2012). Moreover, economic volatility might heighten the likelihood of prejudice and aggression, since transgender persons with limited means may be compelled to reside in hazardous surroundings or engage in insecure employment. The convergence of social class and economic elements leads to substantial disparities within the transgender population, impacting not only their capacity to validate their gender identification but also their general standard of living and upward social mobility(Mount, 2020). It is crucial to tackle these economic

disparities to establish fair support systems that enable transgender persons of all socioeconomic backgrounds to transition across gender borders with dignity and security.

Conclusion:

We can gain a better grasp of the intricate interactions between personal agency and larger social institutions by looking at how transgender people navigate and breach gender-related social limits. From a sociological standpoint, this research emphasizes how transgender individuals actively confront and change the inflexible gender binary that has historically dominated society. Their experiences not only demonstrate their adaptability and innovative thinking but also serve as a powerful reminder of the importance of viewing gender as a societal construct, shaped by interconnectedness and influenced by institutional factors that can either reinforce or challenge established norms. The key revelation from this study is the recognition that gender exhibits a far more dynamic and intricate nature than the conventional binary framework. Transgender persons, by their own experiences, bring attention to the constraints and drawbacks of these inflexible categorizations. They illustrate that gender identity is not just an inherent trait of a person but rather a fluid societal concept that develops via engagements with diverse social establishments, such as family, school, healthcare, and the legal system. Transgender people question and exceed socially established boundaries, thereby disrupting normative expectations placed on them and contributing to larger societal changes in gender perceptions.

The proactive tactics utilized by transgender persons, such as declaring their gender identification, effectively navigating social encounters, and mobilizing support networks, demonstrate their ability to act and assert control in challenging circumstances. These tactics are not only protective measures but rather deliberate acts of resistance that actively question and challenge the existing situation. Transgender people challenge societal expectations and assert their own identity by actively seeking acknowledgement and validation, therefore refusing to comply with conventional gender stereotypes. Individuals not only ensure their own welfare, but they also lay the foundation for broader societal transformation by challenging and eventually reshaping the social systems that aim to restrict them. This sociological investigation also highlights the crucial necessity to tackle institutional and cultural obstacles that hinder the complete integration of transgender persons into society. Although there have been advancements in many aspects, numerous transgender persons still encounter substantial obstacles, including prejudice, aggression, and restricted availability of crucial services like healthcare and education. Not only do these barriers exist as human impediments, but they also deeply embed themselves in the social, legal, and economic structures that govern our lives. Hence, it is imperative to actively advocate for and establish regulations that foster equitable treatment, safeguard against prejudice, and encourage individuals to freely express their true gender identity. Moreover, the study emphasizes the significance of encouraging a cultural transformation toward increased inclusiveness. While legal and policy improvements are crucial, we must also strive to change society's perceptions of transgender individuals. This includes public education initiatives designed to confront prejudices and foster a more sophisticated comprehension of gender diversity. Furthermore, the media has a substantial influence on public opinion. Therefore, it is crucial to promote favorable and precise portrayals

of transgender persons across all forms of media. Ultimately, examining transgender people who defy societal gender norms provides significant perspectives on the wider interplay between gender and society. This necessitates a comprehensive strategy that encompasses legal restructuring, cultural transformation, and fortifying community support structures. This research enhances our comprehension of gender identity and societal limits by illuminating the experiences of transgender persons. It promotes the idea of a more inclusive society that not only acknowledges but also embraces variety. In essence, it imagines a world where every person, irrespective of their gender identification, may exist without any apprehension of bias and can reach their maximum capabilities within a community that is understanding and embracing.

Suggestion:

- Promote comprehensive legal measures that shield transgender people from prejudice.
- Encourage intersectional activism, which focuses on the particular difficulties faced by transgender persons.
- Conduct educational efforts to dispel myths and raise awareness of gender diversity.
- Expand locally orientated support systems that are adapted to the requirements of transgender people.
- Encourage societal changes that will increase acceptance and inclusivity of transgender identities.
- Expand access to mental health and healthcare services that uphold gender equality.
- Ensuring the presence of transgender individuals in leadership positions and policy-making.
- Create and execute policies for the workplace that promote equality and inclusion for transgender people.
- Offer institutions and educators training on inclusive practices and transgender problems.
- Encourage truthful and uplifting portrayals of transgender people in the media and in public conversation.

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‘De-Hyphenated’ Policy: The Strategic Shift in India’s Foreign Policy towards Israel and Palestine

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Abstract

India’s ‘De-Hyphenated’ policy towards Israel and Palestine reflects a balanced and pragmatic approach, allowing it to engage independently with both nations. This strategy enables India to strengthen its defence, technological, and agricultural ties with Israel while supporting Palestinian statehood and advocating for a two-state solution. The global response to this policy has been positive, recognizing India’s diplomatic skills and strategic autonomy. By avoiding alignment with any single nation and focusing on its national interests, India enhances its role in promoting peace and development in West Asia. This approach serves as a model for managing complex bilateral relationships and reinforces India’s position as a responsible and influential global actor.

Keywords: India, Israel, Palestine, De- Hyphenated Policy, West Asia and Partnership etc.

Introduction

The Israel- Palestine Conflict has been a burning issue in West Asian politics as well as world politics for a long time. The conflict began as a struggle between Arabs and Jews for the Holy land which was claimed by the three monotheistic religions (Judaism, Christianity, and Islam). Regarding the Israel-Palestine conflict, Indian government has been playing a diplomatic role since 1948 because India was member of the United Nations Special Committee on Palestine (UNSCOP) for the partition. The Committee consisted of representatives from

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eleven states: India, Austria, Iran, the Netherlands, Sweden, Canada, Yugoslavia, Czechoslovakia, Peru, Guatemala and Uruguay. UNSCOP did not reach a unanimous report; instead, India, Iran, and Yugoslavia submitted a minority report proposing a federal Palestinian state, which did not garner majority approval.¹ Finally, in 1947, the General Assembly passed UN Resolution 181, calling for 'the Partition of Palestine' into Arab and Jewish states, with Jerusalem designated as a separate entity. In 1947, having horrific experienced of the Partition, India voted against the Partition of Palestine. Notably, India was the only non-Arab and non-Muslim country to take this action. The Zionists welcomed the partition, but the Arabs rejected it. Consequently, the Jewish community declared the establishment of the State of Israel on 14 May 1948.²

Although India recognized the state of Israel in 1950, two years after its establishment, diplomatic relations were not formalized until 1992.³ According to P R Kumaraswamy, "the Indian leaders were equally aware that their position regarding normalization was rather weak and untenable. Over the years, a number of them admitted that relations should have been established immediately after Nehru's decision to recognize Israel in September 1950."⁴ India, as a founding member of the Non-Aligned Movement (NAM), actively supported anti-colonial struggles worldwide, which included strong backing for the Palestinian cause. According to Harsh V. Pant, "India's anti-Israel stance was also part of the larger Indian diplomatic strategy of trying to counter Pakistan's influence in the Arab world and of safeguarding its oil supplies from Arab countries."⁵ In the 1980s, particularly during the tenure of PM Rajiv Gandhi, India began a series of direct and indirect contacts with Israel and proceed by former Prime Minister P.V. Narasimha Rao, who aimed to make Indian foreign policy more pragmatic.⁶ India and Israel collaborated in numerous ways during the Cold War. India had received sea-to-sea missile radar, border monitoring equipment, and night vision devices from the Jewish state. Additionally, Israel has improved India's Soviet-era aircraft.⁷

Post-Cold War Era

Following the end of the Cold War and the fall of the Soviet Union, India had to realign its foreign policy in order to accommodate the evolving global context. Simultaneously, India initiated an economic liberalization route that required opening its markets to foreign countries. As a result, Israel received full diplomatic recognition from India in 1992, and as a result, embassies were established in both nations.⁸ During this time, the Indian security establishment grew to value and respect Israel's military experience and expertise. The intelligence services of both countries, Israel's Mossad and India's Research and Analysis Wing (RAW), worked closely together. Even during the years without formal relations, the Indian security forces closely observed and studied the combat operations and counter-terrorism experiences of the Israel Defence Forces (IDF).⁹ According to Jacob Abadi, "Along with its contacts with Israeli officials, India maintained connections with American Jewish organizations with leverage in Washington, obtaining their support for its efforts to block the sale of sophisticated weapons to Pakistan. The cooperation continued throughout the 1980s, when Islamic militant groups intensified their subversive operations in India, compromised its security and thereby forced its government to regard Israel as a valuable ally and an arms provider."¹⁰

Since establishing diplomatic relations in 1992, defense cooperation has been pivotal in

bilateral ties, with India emerging as one of Israel's largest buyers of military equipment. This alliance has deepened especially since the Bharatiya Janata Party (BJP) came to power in 1998, focusing on the threat of Islamist terrorism, aligning India closely with Israel. Like Israel, which faces significant security challenges from Iran due to its nuclear ambitions and support for groups like Hamas and Hezbollah, India remains concerned about Pakistan's nuclear capabilities and terrorism originating from Pakistani territories.¹¹ In 1998, Israel did not react to an Indian nuclear test, while the US imposed the sanctions. Additionally, both India and Israel have chosen not to sign the Nuclear Non-Proliferation Treaty (NPT) and have mutually supported this decision. Some political analysts argue that the rise of Islamic terrorism has also brought the two nations together.¹² During the first official visit in 2000, Home Minister Advani said in Tel Aviv, "Defeating the designs of our neighbor or [Pakistan] who has unleashed cross-border terrorism, illegal infiltration and border management are concerns that have brought me to Israel."¹³ Simultaneously, "India's relations with Arab countries have also blossomed. In 2003, Indo-Arab trade exceeded \$10 billion, compared with the \$1.2 billion trade relationship India has with Israel. In addition, approximately 4 million Indians lived and worked in the Gulf at that time. In the same year, India spent \$17-18 billion on Arab oil."¹⁴

In 2004, the Congress Party led the United Progressive Alliance (UPA) to form the government with the support of Indian communist parties, raising Israeli concerns about its strategic partnership with India. However, the new government headed by the pragmatic economy-oriented Prime Minister Dr. Manmohan Singh preferred to continue with the special relations with the Jewish state while maintaining friendly ties with the Arab countries. Indeed, the decision to establish full and normal relations with Israel was made in 1992 by Prime Minister Rao, who headed the Congress Party with Dr. Manmohan Singh as the finance minister who is the architect of India's economic liberalization. The Congress Party's return to power marked the end of a political cycle, leading to widespread support among Indian political parties for relations with Israel. These parties largely recognized the benefits, especially in the military domain, while maintaining their support for the Palestinian cause and friendly ties with the Arab world.¹⁵ Former President of India and defence minister in UPA government, Pranab Mukherjee clearly said that "there would be no shift in policy toward Israel, including the existing defence ties."¹⁶ Hence, the UPA government could not ignore the NDA I government's pro-active policy in national security matters and several bilateral agreements were signed with Israel along with world's leading countries in dealing with the issues related to India's national security. As a result, India acquired latest sophisticated arms from diverse sources in an attempt to strengthen its hard power capability to meet with any future contingency.¹⁷

After the surprising victory in the 2014 elections, the BJP-led NDA II formed the government under the leadership of Narendra Modi. Since PM Modi assumed the office, Israel appears to have gained higher priority on India's diplomatic agenda compared to other West Asian countries. Therefore, PM Modi is credited with enhancing the strategic aspect of the India-Israeli partnership by bringing the bilateral partnership out from "under the carpet."¹⁸ Here, it's important to highlight that prominent figures within the BJP, including PM Modi and

the late former Foreign Minister Sushma Swaraj, have openly admired Israel, particularly for its defence capabilities like missile systems, drones, and electronic warfare. Beyond defence, Israel's technological advancements have proven invaluable to India in tackling challenges related to water management, agriculture, and cybersecurity. Israel's expertise in drip irrigation and desalination, in particular, has significantly enhanced India's agricultural sector.¹⁹ PM Modi has been quite open about his desire to cultivate a robust relationship with Israel. Reflecting this new energy in bilateral ties, India purchased more arms from Israel in the first nine months of Modi's government than it did during the entire preceding three years under Manmohan Singh's administration.²⁰

India's De- Hyphenated Policy

In July 2017, PM Modi made a historic visit to Israel, marking the first time an Indian Prime Minister visited the country. The visit, which celebrated 25 years of diplomatic relations between India and Israel, indicated a significant strategic shift in India's foreign policy. During his visit, Prime Minister Modi said that India and Israel share a "deep and centuries-old" connection. PM Modi also described the visit as "ground-breaking."²¹ Modi's visit was characterized by warmth and friendship with Israeli Prime Minister Benjamin Netanyahu. The two leaders focused on strengthening ties in various fields, including defence, water management, agriculture, and technology. The establishment of a "Strategic Partnership in Water and Agriculture" was a notable outcome, aimed at addressing water conservation and wastewater treatment issues.²²

This policy also carried forward during PM Modi visit to Palestine. PM Modi became the first Indian Prime Minister to visit Palestine-Ramallah on 9 February 2018 discarding any doubts that any Arab observers have had. It was a significant event in India's foreign policy, especially in the context of the country's '*de-hyphenated*' approach toward Israel and Palestine.²³ He met with Palestinian President Mahmoud Abbas and emphasized India's support for the Palestinian cause, including backing the aspirations of the Palestinian people for a sovereign state. India announced several developmental aid projects for Palestine during the visit, demonstrating India's commitment to assisting in the region's socio-economic development.²⁴ This was the clearest reiteration of India's position. President Abbas conferred the Grand Collar to PM Modi, the highest Palestinian award given only to a very few. The Palestinian leadership, having discarded the US as an honest peace broker, hopes that India might take on a more proactive role in West Asia. During his visit, PM Modi discussed counter-terrorism, de-radicalization, economic collaboration, security, and Jerusalem with Palestinian leaders.²⁵

The '*de-hyphenated*' policy marked a departure from India's earlier stance, which often involved caution due to its significant Muslim population and historical ties with the Arab world. By separating its relations with Israel from its relations with Palestine, India sought to maximize its strategic benefits without alienating any key partners. This policy has allowed India to forge a robust and multifaceted partnership with Israel, characterized by cooperation in innovation, technology, and security, while still affirming its support for Palestinian aspirations at international forums like the United Nations.²⁶

Rationale behind the Strategic Shift

India's '*de-hyphenated*' policy towards Israel and Palestine reflects a strategic shift from its traditional approach of linking its relationships with these two states. This change has several causes:

Strategic Interests

India's strategic interests have expanded, necessitating a balanced approach. India's strategic interests in the West Asian region are driven by several key factors, including energy security, economic ties, defence, technology and geopolitical considerations. Israel is a key partner in defence, security, and technology, while maintaining good relations with Palestine aligns with India's historical support for the Palestinian cause and helps in relations with the broader Arab world.²⁷ As a major supplier of advanced military equipment, Israel has been crucial in modernizing India's defence capabilities through collaborations on missile systems, drones, and electronic warfare. Beyond defence, Israel's technological advancements have been valuable in addressing India's challenges in water management, agriculture, and cybersecurity. Notably, Israel's expertise in drip irrigation and desalination has greatly benefited India's agricultural sector by improving water efficiency in arid regions.²⁸

The West Asian region is also a crucial source of oil and gas for India, with countries like Saudi Arabia, Iraq, and the UAE being among its top suppliers. The region is crucial for India as it imports approximately 70% of its oil and 85% of its natural gas from the Gulf countries, making energy security a top priority.²⁹ Beyond energy, the region is also a significant destination for Indian exports and a source of remittances, as millions of Indian expatriates live and work in the Gulf states. Geopolitically, India's engagement in the region is shaped by the need to maintain stability and counterbalance the influence of other major powers. India's relationships with Israel and the Arab countries, particularly its '*de-hyphenated policy*', allow it to navigate the complex political landscape and enhance its role as a key player in regional affairs.³⁰ Strategically, India's engagement in the West Asia also aims to counterbalance China's growing influence and ensure maritime security in the critical shipping lanes of the Indian Ocean and the Persian Gulf.

Changing International Dynamics

The West Asian dynamics have undergone significant shifts in recent years, influenced by geopolitical realignments, evolving alliances, and regional conflicts. These changes have had a profound impact on India's foreign policy, particularly in terms of balancing relationships with key players in the region. In 2020, One of the major shifts has been the normalization of relations between Israel and several Arab countries such as United Arab Emirates, Bahrain, Sudan, and Morocco, known as the Abraham Accords. This development has altered the traditional geopolitical landscape, reducing the region's polarization and opening new avenues for cooperation.³¹

In the aftermath of the Abraham Accord, West Asia became more favourable to India's foreign policy. For India, this has meant an opportunity to strengthen its ties with both Israel and the Gulf states, as the traditional Arab-Israeli divide has softened. India has leveraged these changing dynamics to enhance economic, security, and energy ties with countries across

the region, including deepening partnerships with Israel in technology and defence, and with the Gulf countries in trade and energy security.³² Overall, India's approach to the changing international dynamics in the West Asia has been characterized by pragmatism and a focus on maintaining balanced relationships, ensuring that it remains a key player in the region's evolving geopolitical landscape.

Domestic Constraints

India's '*de-hyphenated*' policy towards Israel and Palestine, which involves treating its relations with both states independently, has been influenced by various domestic considerations, including the concerns of India's large Muslim population. This policy shift, primarily evident since the early 2000s, allows India to strengthen ties with Israel while maintaining its traditional support for Palestinian statehood. The substantial Muslim population in India, which numbers over 200 million, has historically been sympathetic to the Palestinian cause. This demographic's political and social influence has often shaped India's foreign policy stance on the West Asia, encouraging a careful and balanced approach. Indian Muslims, along with broader public opinion, have expressed concern over Israeli actions in the Palestinian territories, advocating for India's continued support for Palestinian self-determination.³³

The India's '*de-hyphenated*' approach aims to navigate these domestic sensitivities while pursuing strategic interests with Israel. Simultaneously, India maintains its longstanding commitment to the Palestinian cause, advocating for a two-state solution and extending humanitarian and developmental aid to Palestinian territories.³⁴ India's dual-track policy and its diplomatic efforts in the region, emphasizing India's balanced approach between supporting Palestinian development and condemning terrorist acts, thereby addressing the domestic sensitivities of its Muslim population.³⁵ It reflects a broader strategy of pursuing national interests pragmatically, while managing internal political dynamics and international diplomatic relations. The success of this policy lies in its ability to balance these sometimes-conflicting interests, ensuring that India's actions are seen as both principled and pragmatic.

Regional Stability

India's '*de-hyphenated*' policy is also driven by its interest in promoting regional stability in the West Asia. Maintaining good relations with both Israel and Palestine enables India to play a more constructive role in regional peace processes. This balanced stance enhances India's diplomatic leverage and positions it as a potential mediator in the region.³⁶ As a major consumer of West Asian oil, India's energy security is deeply intertwined with the region's stability. The country has invested in strengthening bilateral ties with key West Asian nations, including Saudi Arabia, Iran, the United Arab Emirates, and Israel.³⁷ These relationships are not only crucial for securing energy supplies but also for fostering economic partnerships and procured defence equipment enhancing regional security cooperation. India's balanced approach and its advocacy for dialogue and peaceful resolution of conflicts contribute to its role as a stabilizing force in the region.

India's Aspiration to be Recognised as Global Power

India's aspiration to be recognized as a major global power influences its '*de-hyphenated*' approach. By engaging with both Israel and Palestine, India demonstrates its ability to handle

complex international relationships and asserts its role as a responsible global actor committed to peace and development. This policy enhances India's international standing and diplomatic influence.³⁸ India's aspiration to be recognized as a global power is driven by its economic growth, strategic initiatives, and active participation in international forums. The country's economic reforms and market liberalization have attracted substantial foreign investment, bolstering its global economic standing.³⁹ As the world's most populous democracy and a rapidly growing economy, India has made significant strides in various sectors, including technology, space exploration, and defence.⁴⁰ Strategically, India seeks to enhance its influence through active engagement in multilateral organizations like the United Nations, BRICS, and the G20. It advocates for reforms in global governance structures, including a permanent seat in the UN Security Council, to reflect the contemporary geopolitical realities. India's foreign policy emphasizes strategic autonomy, allowing it to navigate complex international relations and foster partnerships with diverse countries, from the United States and European nations to Russia and ASEAN countries. Through initiatives like the International Solar Alliance and its leadership in climate action, India aims to position itself as a responsible global player committed to sustainable development and international cooperation.⁴¹

Regional and Global Reactions

India's '*de-hyphenated*' policy towards Israel and Palestine has garnered a largely positive global response, being recognized as a pragmatic and balanced approach in the complex geopolitics of the West Asia. By independently engaging with both nations, India has managed to foster robust bilateral relations with Israel, particularly in areas like defence, technology, and agriculture, while simultaneously maintaining its support for the Palestinian cause and advocating for a two-state solution.⁴² This diplomatic strategy reflects India's broader foreign policy principles of non-alignment and strategic autonomy, allowing it to navigate the region's dynamics without being drawn into longstanding rivalries.⁴³

Internationally, this policy has been praised for its diplomatic skill. The United States, which is a close ally of Israel, has welcomed India's growing ties with Israel, seeing it as a strengthening of bilateral relations between two democratic nations.⁴⁴ At the same time, India's continued support for Palestinian statehood and its advocacy for peace negotiations have been acknowledged by several West Asian countries and the broader international community. This balanced approach has allowed India to maintain and even enhance its relations with Arab nations, many of which view India's stance as a testament to its commitment to regional stability and justice.⁴⁵

The response from the West Asian countries itself has been notably positive. Many Arab countries appreciate India's nuanced position, which avoids alienating either side and instead promotes dialogue and peaceful resolution. This has helped India to maintain strong economic and political ties with various Arab states, ensuring that its strategic and energy interests in the region are safeguarded.⁴⁶ Furthermore, India's involvement in international forums and its consistent support for multilateralism and international law resonate well with the broader objectives of many West Asian countries, enhancing India's role as a mediator and stabilizing force in the region.

India's '*de-hyphenated*' policy is also seen as a model for other nations dealing with similar diplomatic complexities. By prioritizing its national interests while advocating for peaceful coexistence and cooperation, India has set an example of how countries can manage intricate bilateral relationships without being drawn into historical or regional conflicts. This has bolstered India's global standing, reinforcing its image as a responsible and influential global player. As the international community continues to deal with the challenges of West Asian politics, India's approach offers valuable insights into achieving balanced and constructive diplomatic engagement.⁴⁷

Conclusion

In conclusion, India's '*de-hyphenated*' policy towards Israel and Palestine is a strategic and pragmatic approach influenced by a combination of geopolitical, economic, technological, and diplomatic factors. By engaging independently, India seeks to maximize its national interests, promote regional stability, and enhance its role as a responsible global actor. India's '*de-hyphenated*' policy towards Israel and Palestine represents a significant evolution in its foreign policy, highlighting a nuanced and strategic approach to navigating the complexities of West Asian geopolitics. By maintaining independent and balanced relationships with both nations, India has managed to secure its national interests while promoting regional stability. This policy underscores India's commitment to strategic autonomy, allowing it to engage with diverse global actors without being constrained by historical animosities or regional pressures. The positive global response to this approach has reinforced India's diplomatic standing and showcased its ability to contribute constructively to international peace and security.

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Caste and Gender Discrimination in the Brick kiln Industry: A Socio-Economic Perspective

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Abstract

The brick kiln industry, crucial for construction and infrastructure in developing countries, is plagued by severe labour exploitation, particularly affecting marginalized communities. This paper explores the prevalence and impact of caste and gender discrimination within this industry, drawing on historical contexts, legal frameworks, and contemporary case studies. Caste discrimination manifests in wage disparities, job segregation, and social exclusion, while gender discrimination is evident through wage gaps, harsh working conditions, and sexual harassment. Women from marginalized castes face compounded disadvantages. The paper concludes with recommendations for policy and practice, including stronger enforcement of labour laws, empowerment programs, community engagement, and legal reforms to combat discrimination and improve labour conditions.

Keywords: *Brick kiln industry, Caste discrimination, Gender discrimination, Marginalized communities, Labor exploitation, Wage disparities*

Introduction:

The brick kiln industry is a cornerstone of construction and infrastructure development in many developing countries, playing a pivotal role in providing essential materials for residential, commercial, and infrastructural projects (Jha, 2009; Kundu & Sanyal, 2016). Despite its significant economic contributions, this industry is often marred by poor working conditions and severe labour exploitation, particularly impacting marginalized communities (Desai &

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Patel, 2017; ILO, 2016).

Caste and gender discrimination are deeply entrenched in societal structures and are acutely visible in labour-intensive industries such as brick kilns. These forms of discrimination manifest through various mechanisms, including wage disparities, unequal treatment, and restricted access to opportunities (Agarwal, 2014; Kumar, 2015). The intersection of caste and gender further amplifies the vulnerabilities of specific groups, especially women from marginalized castes, who face compounded disadvantages both in terms of economic opportunities and working conditions (Mandal & Venkatesh, 2018; Rege, 2015).

Historically, the brick kiln industry has been integral to construction, dating back to ancient civilizations where bricks were essential for building infrastructure (Chakrabarty, 2009). Over centuries, while the industry has evolved in terms of technology and scale, many traditional labour practices persist, often resulting in harsh working conditions and systemic exploitation of workers (Sullivan, 2008). Workers in brick kilns are frequently subjected to long hours, minimal safety measures, and inadequate wages, with a significant proportion coming from lower castes and female labourers who are particularly vulnerable to exploitation and discriminatory practices (ILO, 2016; Srivastava & Sharma, 2012).

This paper aims to analyze the prevalence and impact of caste and gender discrimination within the brick kiln industry. By examining historical contexts, legal frameworks, and contemporary case studies, the paper seeks to provide a comprehensive understanding of these issues and propose actionable recommendations for mitigating discrimination and improving labour conditions in the sector.

Caste Discrimination in the Brick Kiln Industry:

Caste discrimination in the brick kiln industry of India remains a deeply entrenched social issue, reflecting broader societal hierarchies and injustices. The industry, which heavily relies on manual labour, predominantly employs individuals from marginalized communities, including Dalits (formerly known as “Untouchables”). These workers often endure exploitative conditions, meagre wages, and oppressive treatment, exacerbated by their caste status. Reports highlight how systemic discrimination and bonded labour practices perpetuate their vulnerability, with families trapped in cycles of debt and exploitation for generations (Human Rights Watch, 2017; International Labour Organization, 2018). Despite legal frameworks designed to protect workers’ rights, enforcement remains weak, and caste-based biases continue to perpetuate inequities within the sector (National Human Rights Commission, 2020).

Manifestations of Caste Discrimination in Brick Kilns:

Caste discrimination in brick kilns manifests in numerous oppressive ways, reinforcing social hierarchies and perpetuating exploitation. Workers from lower castes, particularly Dalits, often find themselves trapped in cycles of debt bondage, unable to repay loans provided by employers due to meagre wages, which binds them to the kilns indefinitely (Human Rights Watch, 2017). These workers face segregation and differential treatment, with lower-caste individuals enduring harsher working conditions, poorer housing, and limited access to basic amenities compared to their higher-caste counterparts (International Labour Organization, 2018). Exploitation and abuse are rampant; lower-caste workers are subjected to longer

working hours, physical and verbal abuse, and lower wages. Despite legal provisions against bonded labour and caste discrimination, enforcement is weak, and many workers are unaware of their rights or fear retaliation if they seek legal recourse (National Human Rights Commission, 2020). Child labour is also a significant issue, with children from lower-caste families forced to work alongside their parents, missing out on education and perpetuating the cycle of poverty and discrimination (Anti-Slavery International, 2020).

According to Ruma Ghosh (2004), there is a division of labour found in the making process. In contrast, Verma and Kumar (2006) said there is a division of labour in bhattas, with different communities from different regions more or less 'specialising' in each type.

- *Pathaiwale or Pathera (moulder)*: usually chamars from U.P
- *Kumhar (shifts of dried bricks to the kiln)*: usually potters' caste from U.P
- *Beldar* (arrange of brick inside the kiln): may be kumhars themselves.
- *Jalai-wale* (Fireman): usually from Pratapgarh (up)
- *Nikasiwale* (those who remove fired brick from kiln and stack them accordingly to grades) usually Bagris from Rajasthan or other from u.p
- *Loaders* (those who load fired bricks on trucks)

The above study shed light that there is in the brick kiln industry caste hierarchy and regionalism has prevailed and old identities are still in practice among the brick kiln workers.

Impact on Workers from Marginalized Castes:

Economic Disadvantage:

Workers from marginalized castes often face significant economic disadvantages. This includes:

- **Lower Wages:** Workers from these groups frequently receive lower wages compared to their peers from higher castes. This wage disparity can be attributed to systemic discrimination, lower job positions, and limited access to higher-paying roles.
- **Fewer Advancement Opportunities:** Career progression is often stunted for marginalized caste workers. They may face barriers to promotions or advanced training opportunities due to biased hiring practices and limited access to networks and mentors.
- **Job Insecurity:** These workers may be employed in less stable, informal sectors where job security is minimal and employment benefits are scarce, further exacerbating their economic instability.

Health Issues:

The health consequences for marginalized caste workers are often severe, including:

- **Exposure to Hazardous Conditions:** Many marginalized caste workers are employed in low-status, labour-intensive jobs that involve exposure to dangerous materials or unsafe working environments. This includes industries such as construction, sanitation, and manual labour where health and safety regulations are less stringent.
- **Lack of Protective Measures:** They frequently lack access to necessary protective equipment and safety measures. Inadequate training on safety protocols and insufficient

enforcement of health standards can lead to higher rates of occupational injuries and illnesses.

- **Limited Access to Healthcare:** Access to healthcare services may be restricted due to economic constraints or systemic discrimination. This can result in untreated health conditions, poor health outcomes, and reduced overall well-being.

Psychological Stress:

The psychological impact of caste discrimination is profound and multifaceted:

- **Constant Discrimination:** Marginalized caste workers often endure ongoing discrimination, which can manifest as derogatory remarks, exclusion from social interactions, or unjust treatment in the workplace. This persistent bias contributes to chronic stress and diminished self-esteem.
- **Social Exclusion:** Social and professional exclusion can lead to feelings of isolation and a lack of belonging. This exclusion from social networks and opportunities can further compound mental health issues.
- **Mental Health Issues:** The cumulative effect of discrimination and exclusion can lead to various mental health challenges, including anxiety, depression, and stress-related disorders. The inability to address these issues due to stigma or lack of support can exacerbate the problem.

The combined effect of economic disadvantage, health issues, and psychological stress creates a cycle of marginalization and deprivation. Workers from marginalized castes face barriers that hinder their overall quality of life and opportunities for upward mobility. Addressing these issues requires systemic change to ensure equitable treatment and opportunities for all workers, regardless of caste.

Case Studies and Real-Life Examples:

Case 1: Uttar Pradesh Brick Kilns A study by Desai and Patel (2017) highlights the economic challenges faced by Dalit workers in brick kilns in Uttar Pradesh. The study reveals that these workers are systematically underpaid and overworked. They receive wages significantly lower than industry standards and often work long hours without adequate compensation. Moreover, they lack access to essential amenities like clean water, which exacerbates their economic hardship and limits their opportunities for advancement (Desai & Patel, 2017).

Case 2: Bonded Labour in Tamil Nadu Reports from the International Labour Organization (ILO) (2016) indicate that Dalit families in Tamil Nadu are often trapped in bonded labour due to debts owed to kiln owners. This exploitation not only perpetuates a cycle of poverty but also subjects workers to hazardous conditions in brick kilns. They face exposure to extreme heat, dust, and unsafe machinery without adequate protective measures. This results in serious health issues, including respiratory illnesses and heat-related disorders, compounded by limited access to healthcare (ILO, 2016).

The systemic discrimination and social exclusion faced by marginalized caste workers are evident in both examples. In Uttar Pradesh, the ongoing exploitation and denial of basic amenities contribute to psychological stress and a sense of disenfranchisement. Similarly, in

Tamil Nadu, the cycle of bonded labour and the resulting social isolation creates significant mental health challenges, including anxiety and depression. The persistent nature of caste-based discrimination exacerbates these issues, affecting overall well-being and productivity. The combined effects of economic disadvantage, health issues, and psychological stress create a cycle of marginalization for workers from marginalized castes. The systemic nature of caste-based discrimination, as illustrated by the examples from Uttar Pradesh and Tamil Nadu, demonstrates the need for comprehensive interventions to address discriminatory practices, improve working conditions, and ensure equitable opportunities and support services for these workers.

Gender Discrimination in the Brick Kiln Industry:

Gender discrimination in the brick kiln industry exemplifies the intersectionality of oppression, where gender, caste, and class intersect to perpetuate structural inequalities. Women labourers, often belonging to marginalized castes, are subject to dual exploitation. They face systemic gender biases manifesting in lower wages, limited job roles, and heightened vulnerability to exploitation and abuse (National Human Rights Commission, 2020). This reflects the patriarchal norms that devalue women's labour and restrict their economic opportunities.

Women are relegated to the most menial and physically demanding tasks, such as carrying heavy loads of bricks, while men are assigned supervisory or less labour-intensive roles, demonstrating occupational segregation (International Labour Organization, 2018). This segregation reinforces gender hierarchies within the labour market, limiting women's access to better-paying and less physically taxing jobs.

The lack of legal protection and social security exacerbates women's vulnerability in the brick kiln industry. Sexual harassment and abuse are pervasive issues, with women frequently facing harassment from male workers and supervisors, but they often lack the means or support to report such abuses (Human Rights Watch, 2017). This situation is indicative of a broader culture of silence and impunity surrounding gender-based violence in the workplace.

Additionally, women's health and well-being are severely compromised due to the lack of access to healthcare, maternity benefits, and childcare facilities. Pregnant women and nursing mothers continue to work in hazardous conditions, highlighting the absence of reproductive rights and social support systems (Anti-Slavery International, 2020).

Gender Roles and Labor Distribution:

In brick kilns, gender roles are starkly divided:

- **Men:** Typically involved in the more physically demanding tasks such as moulding bricks and loading kilns.
- **Women:** Often relegated to carrying bricks, mixing mud, and other supportive roles, which are undervalued and underpaid.

Wage Disparity and Working Conditions for Women:

Women in brick kilns face significant wage disparities, often earning less than half of what their male counterparts make. Working conditions for women are particularly harsh, with long hours, minimal breaks, and a lack of facilities such as childcare or sanitation.

Sexual Harassment and Exploitation:

Sexual harassment and exploitation are rampant in the brick kiln industry. Women workers are often subjected to unwanted advances and abuse by supervisors and male coworkers, with little recourse due to power imbalances and lack of legal protection.

Case Studies and Real-Life Examples:

Case 1: Sexual Harassment in Bihar In a recent study of a kiln in Bihar, women workers reported frequent instances of sexual harassment by male supervisors. The harassment was compounded by threats of job loss if the workers reported the abuse, creating a pervasive environment of fear and silence (Agarwal, 2018). This example illustrates the severe gender-based discrimination and exploitation faced by women in the industry, highlighting how power imbalances and lack of legal protection contribute to their vulnerability.

Case 2: In-Kind Payment in Punjab A survey conducted in Punjab revealed that women workers in brick kilns were often compensated in-kind, receiving food or goods instead of cash. This practice severely limits their financial independence and bargaining power, leaving them with minimal control over their earnings and further entrenching their economic vulnerability (NHRC, 2015). Such payment practices reflect the broader issue of economic exploitation and lack of equitable treatment for women in the brick kiln sector.

Historically, the brick kiln industry has been integral to construction, with its roots extending back to ancient civilizations where bricks were fundamental for building infrastructure (Chakrabarty, 2009). While the industry has modernized, many traditional labour practices persist, often resulting in harsh working conditions and systemic exploitation (Sullivan, 2008). The labour force in brick kilns is predominantly composed of individuals from lower castes and women, who are particularly susceptible to exploitation and discriminatory practices (ILO, 2016; Srivastava & Sharma, 2012).

Intersectionality: Caste and Gender:

Interplay Between Caste and Gender Discrimination:

The intersection of caste and gender creates unique challenges for women from marginalized castes. They face compounded discrimination, being devalued both for their gender and their caste status, which results in the most severe forms of exploitation and abuse.

Unique Challenges Faced by Women from Marginalized Castes:

Double Marginalization

Women working in the brick kiln industry experience double marginalization, which combines gender-based and economic discrimination:

- **Lowest Paid:** Women in brick kilns are often among the lowest-paid workers. Their wages are typically lower than those of their male counterparts, reflecting deep-rooted gender biases and the undervaluation of women's labour. This wage disparity is exacerbated by the informal nature of the industry, where labour regulations are poorly enforced (Agarwal, 2018; Desai & Patel, 2017; Kumar, 2015).
- **Most Overworked:** Alongside low wages, women face excessive workloads. They

are frequently subjected to long working hours and strenuous physical labour. The demands of brick kiln work are compounded by traditional gender roles that place additional domestic responsibilities on women, leading to severe physical and mental exhaustion (ILO, 2016; Kundu & Sanyal, 2016; Rege, 2015).

2. Limited Mobility

Social and cultural restrictions significantly limit the mobility of women workers:

- **Social and Cultural Restrictions:** Women face stringent social and cultural norms that restrict their mobility and access to better employment opportunities. Cultural expectations often confine women to domestic roles, while social norms limit their participation in training or skill development programs that could improve their job prospects (Mandal & Venkatesh, 2018; Rege, 2015; Srivastava & Sharma, 2012).
- **Economic Dependency:** The lack of financial independence is a critical factor limiting women's mobility. Women are often economically dependent on their current employers due to inadequate wages and the need to support their families. This economic dependence prevents them from seeking alternative employment or advocating for better working conditions (NHRC, 2015; Agarwal, 2014).

3. Vulnerability to Exploitation

The combination of low wages, overwork, and limited mobility increases women's vulnerability to exploitation:

- **Lack of Social Support:** Women workers often lack access to adequate social support systems. The isolated nature of their work environments, combined with minimal community networks, means they have few resources to turn to in cases of abuse or exploitation (Agarwal, 2018; Kundu & Sanyal, 2016).
- **Limited Legal Recourse:** The informal nature of the brick kiln industry means that labour laws and protections are often poorly enforced. Women workers frequently face barriers to accessing legal recourse, leaving them exposed to various forms of abuse without effective means of redress (ILO, 2016; Kumar, 2015).
- **Susceptibility to Abuse:** With insufficient safeguards or institutional support, women are particularly vulnerable to sexual harassment, physical violence, and other forms of exploitation. The power dynamics in brick kilns, combined with a lack of reporting mechanisms, exacerbate this vulnerability (Desai & Patel, 2017; NHRC, 2015).

Intersectional Analysis of Discrimination in Brick Kilns:

An intersectional approach to discrimination in the brick kiln industry examines how overlapping systems of power and oppression create unique and compounded experiences for women workers. This framework is vital for developing effective policies and interventions to address the multifaceted nature of discrimination and exploitation in the sector.

Legal Framework and Policies:

Existing Laws and Regulations Addressing Caste and Gender Discrimination

- **The Constitution of India (1950):** Prohibits discrimination based on caste, gender, and religion, establishing a legal foundation for equality and non-discrimination (Constitution of India, 1950).

- **The Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989:** Aims to prevent and address atrocities and discrimination against Scheduled Castes (SCs) and Scheduled Tribes (STs), providing legal recourse for victims of caste-based violence (Chakrabarty, 2008).
- **The Equal Remuneration Act, 1976:** Mandates equal pay for equal work regardless of gender, addressing wage disparities between men and women (Nair, 2015).

Implementation and Enforcement Issues:

- **Corruption:** Bribery and corruption among officials undermine the effective enforcement of labour laws. Corrupt practices prevent genuine cases of exploitation and discrimination from being addressed (Mohan, 2017; Bhardwaj, 2019).
- **Lack of Awareness:** Many workers, especially those from marginalized communities, are unaware of their rights and the protections available to them under the law. This lack of awareness hinders their ability to seek justice and claim their rights (Desai & Patel, 2017).
- **Socio-Economic Barriers:** Economic dependency on kiln owners and social pressures, including fear of retaliation, discourage workers from pursuing legal recourse (Agarwal, 2018; Srivastava & Sharma, 2012).

Case Law and Significant Legal Precedents:

- **Bandhua Mukti Morcha v. Union of India (1984):** A landmark Supreme Court case where bonded labour was recognized as a form of exploitation. The ruling led to the strengthening of labour laws and enforcement mechanisms to combat bonded labour (Supreme Court of India, 1984).
- **Vishaka v. State of Rajasthan (1997):** This case established guidelines for preventing sexual harassment at the workplace, which are applicable to all workplaces, including brick kilns (Supreme Court of India, 1997).

Efforts and Initiatives to Combat Discrimination

Government Initiatives

- **Skill Development Programs:** These programs aim to provide brick kiln workers with alternative skills to enhance their employment prospects and reduce their dependency on the brick kiln industry (Government of India, 2019; NIDM, 2020).
- **Awareness Campaigns:** Government-led initiatives to educate workers about their rights and available legal protections are crucial for empowering workers and improving their understanding of labour laws (Ministry of Labour and Employment, 2021).

NGO and Community-Based Interventions

- **Rescue and Rehabilitation:** NGOs such as the International Justice Mission (IJM) and local organizations play a key role in rescuing bonded labourers from brick kilns and providing them with rehabilitation services (IJM, 2018; Human Rights Watch, 2019).
- **Advocacy and Legal Aid:** Community-based organizations offer advocacy and legal aid services to help workers navigate legal systems, address grievances, and fight for their rights (Sengupta, 2016; Nair, 2015).

Success Stories and Best Practices

- **Project END:** An initiative by the International Justice Mission (IJM) that has successfully rescued hundreds of bonded labourers from brick kilns in South India, providing them with sustainable livelihoods and reintegration support (IJM, 2018).
- **Self-Help Groups:** The formation of self-help groups among women workers has empowered them to collectively negotiate for better wages and working conditions, demonstrating the effectiveness of grassroots organizing (Agarwal, 2014; Mandal & Venkatesh, 2018).

Challenges and Gaps:

Structural and Systemic Barriers

- **Patriarchal Norms:** Deep-rooted patriarchal norms perpetuate gender discrimination, reinforcing unequal power dynamics and limiting women's opportunities for advancement (Rege, 2015; Desai & Patel, 2017).
- **Caste Prejudice:** Persistent caste-based prejudices continue to hinder the social and economic mobility of marginalized communities, impacting their access to fair wages and opportunities (Chakrabarty, 2008; ILO, 2016).

Socio-Economic Factors Perpetuating Discrimination

- **Poverty:** The economic dependence of workers on kiln owners makes it difficult for them to challenge discriminatory practices or seek better employment opportunities (Agarwal, 2018; Kumar, 2015).
- **Illiteracy:** Low literacy levels among workers limit their awareness of their rights and their ability to access better employment opportunities or legal remedies (NHRC, 2015; Kundu & Sanyal, 2016).

Gaps in Policy and Practice

- **Inadequate Monitoring:** There is a lack of effective monitoring and inspection of brick kilns by labour authorities, which hinders the enforcement of labour laws and the protection of workers' rights (Mohan, 2017; Srivastava & Sharma, 2012).
- **Insufficient Penalties:** Penalties for violations of labour laws are often too lenient, failing to deter discriminatory practices and ensure compliance (Bhardwaj, 2019; Sengupta, 2016).

Conclusion and Recommendations:

Summary of Findings

The brick kiln industry in Bundelkhand is deeply entrenched in a web of caste and gender discrimination. These forms of discrimination are perpetuated by historical, social, and economic factors that have long marginalized certain groups. Despite the existence of legal frameworks aimed at protecting workers' rights, the enforcement of these laws is weak, allowing severe exploitation to continue unchecked. The rigid caste hierarchy dictates the division of labour, wages, and social interactions, while gender roles impose additional burdens and inequities on women. These dynamics result in a workforce that is not only underpaid and overworked but also systematically oppressed.

Recommendations for Policy and Practice

Strengthening Enforcement:

- There is a critical need to enhance the capacity of labour inspectors to ensure they can effectively monitor and enforce labour laws. This includes increasing the number of inspectors, providing them with adequate training, and equipping them with the necessary resources to carry out their duties. Regular inspections and audits of brick kilns should be mandated to ensure compliance with labour standards.
- Establishing a transparent and accountable system for reporting violations is essential. This system should protect whistleblowers from retaliation and ensure that complaints are addressed promptly and thoroughly.

Empowerment Programs:

- Implementing targeted empowerment programs for women and marginalized castes can significantly improve their socio-economic status. These programs should focus on education, vocational training, and financial literacy to equip individuals with the skills and knowledge needed to secure better-paying jobs and achieve financial independence.
- Providing access to microfinance and small business grants can help these groups start their enterprises, fostering economic self-sufficiency and reducing reliance on exploitative labour practices.

Community Engagement:

- Encouraging community participation in monitoring and reporting discriminatory practices is crucial. This can be achieved by forming community-based organizations and worker cooperatives that serve as platforms for collective bargaining and advocacy.
- Training community leaders and members on workers' rights and the legal recourse available to them can empower them to take an active role in combating discrimination and exploitation.

Legal Reforms:

- Introducing stricter penalties for violations of labour laws can act as a deterrent against exploitation. These penalties should be significant enough to discourage employers from engaging in illegal practices.
- Providing better protection mechanisms for whistleblowers is essential to ensure that workers feel safe coming forward with complaints. This can include anonymous reporting channels, legal support, and protection from workplace retaliation.

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Urbanization and Mallah Community: Environmental and Socio-economic Changes in Varanasi

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Abstract:

This study investigates the effects of urbanization on the Mallah community in Varanasi, specifically looking at the environmental and socio-economic transformations that have occurred due to the city's rapid growth. The Mallah neighbourhood, which has historically been involved in fishing and boating activities along the Ganges River, has had significant impacts due to the city's ongoing changes. Urbanization has resulted in significant environmental deterioration, such as heightened pollution of the Ganges, disturbance of the river ecosystem, and encroachment on the riverbanks. These factors have harmed the traditional livelihoods of the Mallahs. The community is experiencing growing marginalization, displacement, and erosion of cultural identity due to their need to adjust to the evolving urban environment. Government initiatives like the Namami Gange program and inexpensive housing schemes have made efforts to tackle these difficulties. However, bureaucratic inefficiencies and a lack of specific assistance for the Mallah community have restricted their impact. NGOs have been instrumental in championing the rights of the Mallahs, implementing community development initiatives, and advancing environmental preservation. Nevertheless, the magnitude and long-term viability of these endeavours continue to pose difficulties. This study used a mixed-method methodology, which includes conducting field surveys, organizing focus group talks, and analysing secondary data, to provide a full knowledge of how urbanization is impacting the lives of the Mallah community. The results emphasize the need for more

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inclusive urban policies and stress the importance of including marginalized people's perspectives in the development process to ensure sustainable and fair development in Varanasi.

Keywords: Urbanization, Varanasi, Marginalization, livelihood, Cultural identity, Urban policies etc.

Introduction

Urbanization, a global phenomenon, has radically transformed cities' social, economic and environmental aspects. India has experienced rapid urbanisation, driven by economic growth, population expansion and infrastructure improvements (Nath & Aggarwal, 2007). These changes have also affected Varanasi, one of the oldest continually inhabited cities in the world and a major cultural and religious centre. Famous for its ghats and the sacred river Ganges, the city has undergone significant changes as it grapples with the demands of urbanization and industrialization ((Mishra, 2018). Varanasi's urbanization process has disproportionately affected the disadvantaged Mallah group. The Mallahs, historically identified as boatmen and fishermen, have lived along the banks of the Ganges for many centuries, dependent on the river for their livelihood. They play an important role in the cultural and religious life of the city, providing boat services for pilgrims and participating in many river-related rituals (Narayan, 2009). Yet, as Varanasi is rapidly urbanizing, the Mallah population is facing significant socio-economic and environmental constraints. Urbanisation in Varanasi has led to increased pollution levels, land use changes and encroachment on riverbanks, thereby damaging the ecology of the Ganga River. The river, which was previously an important source of nourishment for the Mallah community, is currently facing increasing pollution due to industrial waste, sewage and plastics (Mishra, 2018). This pollution is a major threat to the traditional fishing methods that have supported the Mallahs for generations. In addition, the development of urban infrastructure has caused many Mallah families to relocate from their traditional residences along the river, further increasing their socio-economic marginalisation. The urbanisation of Mallah neighbourhoods has had several socio-economic impacts. The loss of their traditional livelihoods and limited access to education and healthcare have pushed Mallah families into poverty (Narayan, 2009). As urbanisation changes the physical environment of the city, the Mallahs are having difficulty adjusting and often find themselves forced to take up low-paid, unskilled employment that lacks the security of their traditional activities. Urbanization has also created new possibilities in the tourism industry, where many Mallah families have expanded their sources of income by providing boat rides and guided tours to tourists (Batabyal & Beladi, 2018). This study aims to examine the complex correlation between urbanization and the Mallah community in Varanasi, with a special emphasis on the environmental and socio-economic changes resulting from this phenomenon.

Background of the Mallah Community

The Mallah community, also known as Nishad or Kewat in various places, has a rich historical presence throughout India, notably in areas near river systems. The Mallahs, traditionally known as boatmen, fishermen, and ferrymen, have long been an essential component of the socio-economic and cultural structure of several riverfront towns and cities,

such as Varanasi. Their proficiency in river navigation and their extensive understanding of aquatic ecology have rendered them indispensable to the everyday existence of those residing near water bodies, particularly along the Ganges River (Narayan, 2009).

- ***Historical Significance and Origins***

The Mallah community's roots may be traced back to ancient times when river transportation and fishing played a crucial role in the economics and culture of Indian civilization. Historical records and spoken accounts indicate that the Mallahs have had a longstanding connection with rivers for thousands of years, and their expertise has been transmitted from one generation to the next. Within the framework of Varanasi, the Mallahs have exerted a substantial influence, not only on the city's economic activities but also on its spiritual practices. The Ganga, seen as a deity in Hinduism, plays a crucial role in several religious rites. The Mallahs, who has a long-standing history, support these rituals by offering boat services to pilgrims and aiding in the riverside celebrations.

The Mallah community is categorized as a subset of the wider Nishad group, which is a social group usually linked to water-related activities (Gol, 1999). Although the Mallahs play a crucial role in society, they have always faced marginalization and have been positioned in the bottom echelons of the caste system. The marginalization of this population has resulted in restricted availability of resources, education, and political influence, which has contributed to their socio-economic difficulties.

- ***Socio-economic conditions***

The socio-economic status of the Mallah group has been influenced by their traditional occupations and the wider caste dynamics prevalent in Indian culture. Traditionally, the Mallahs have relied on fishing, boat building and ferry services for their economic sustenance, which provides the only medium source of income (Doron, 2012). Nevertheless, their economic endeavours have been vulnerable to changes in the environment, such as changes in river levels, fish populations and weather patterns. Furthermore, the introduction of contemporary transport technologies and the installation of bridges have reduced the need for traditional ferry services, significantly reducing the economic prospects of the Mallahs.

The Mallah community has historically had low levels of education, mostly due to economic limitations and social marginalisation. The community's inadequate access to high-quality education has hindered their ability to advance socially and reinforced their dependence on traditional occupations. Furthermore, due to their marginalised status, the group has often been excluded from political decision-making processes, limiting their ability to fight for their rights and interests (Narayan, 2009).

- ***Cultural and Religious Role***

The boatman community in Varanasi, despite its socio-economic difficulties, holds significant cultural and religious significance. The river Ganges is central to the spiritual life of the city, and boatmen play a key role as the guardians of the river and in related rituals and ceremonies. During religious festivals such as Dev Diwali, Ganga Dussehra and the Kumbh Mela, the demand for the services of the boatmen increases significantly. This is because people gather along the river to perform rituals and seek blessings. The community's deep connection with

the Ganges is not based only on economic factors, but also on spiritual grounds. They view the river as a sacred element that supports their way of life and cultural heritage. However, the larger story of Varanasi's religious significance often overlooks the cultural contributions of the boatman community. Although there is a wealth of evidence on the religious and cultural history of the city, mainstream discussions have largely overlooked the significance of the boatmen (Doron, 2012). Broader social dynamics often undervalue or ignore the contributions made by the lower caste population, leaving it marginalised.

Urbanization in Varanasi

Urbanisation in Varanasi, one of the oldest and holiest cities in India, has been a double-edged sword. While it has led to economic expansion, the creation and modernisation of infrastructure has also posed many difficulties, especially for marginalised populations such as the Mallahs. The Mallah population, known for its traditional participation in activities related to the Ganges river such as fishing, boating and sailing, has been significantly impacted by the increasing urbanisation of the city (Bansal et al., 2022). This section examines the impacts of urbanisation on the Mallah community, particularly in terms of its socio-economic, environmental and cultural aspects.

- ***Population growth:*** Varanasi has had continuous population growth, which may be ascribed to both organic growth and rural-to-urban migration. Rapid population growth in the city has put more pressure on public services, housing, and infrastructure, which has caused existing urban areas to become denser and urban limits to be further extended (Kumar et al., 2010).
- ***Infrastructure development:*** The implementation of large infrastructure projects has been undertaken to handle the rising population, as well as to attract tourists and investment. The building of roads, bridges, sewage systems, and commercial operations are all examples of these types of improvements. A further acceleration of urbanization has occurred as a result of the creation of the Varanasi Smart City plan, which emphasizes the upgrading of the city's infrastructure and services (Tiwary, 2016).
- ***Tourism and Pilgrimage:*** Varanasi's economy depends primarily on tourism and pilgrimage, as it is one of the most visited places in India. As a result, the city has undergone rapid urban growth, as hotels, guest houses, restaurants, and other institutions specifically designed to accommodate guests have emerged. Furthermore, the influx of tourists has increased pollution and environmental stress on the Ganges River, further exacerbating the challenges faced by the boatman population (P.J. et al., 2020).

Environmental Impact on the Mallah Community

The Mallah community in Varanasi has been significantly affected by environmental changes and pollution, which have had a detrimental impact on their ability to rely on the Ganga River for sustenance. These environmental challenges not only affect their traditional occupations, but also have broader consequences for their health, economic stability, and cultural traditions.

- ***Pollution of the Ganga River:*** The Ganga River has historically been an important

source of livelihood for the Mallah population, providing vital resources such as fish and water for their daily needs. Nevertheless, pollution of rivers has often led to disastrous consequences. The river has become toxic due to industrial pollutants, untreated sewage, and religious offerings, resulting in a significant deterioration in water quality. Pollution has caused disturbances in the aquatic ecology, resulting in a significant decline in the fish population. This decline has directly affected the Mallah community's main means of livelihood, i.e. fishing. The reduction in fish population has led to economic distress, as many Mallah families have difficulty identifying alternative sources of income. In addition, polluted water presents significant health hazards, including waterborne diseases such as cholera and dysentery, which disproportionately impact the Mallah population due to their dependence on the river for drinking and bathing (Sinha et al., 2007).

- ***Impact on Fishing and Aquatic Life:*** The degradation of the Ganges River has severely impacted the traditional fishing activities of the Mallah people. Pollution and habitat degradation are responsible for a decline in fish populations, making fishing more challenging and less economically rewarding. Therefore, economic instability forces many Mallah fishermen to seek alternative means of income. The disruption of aquatic ecology negatively impacts the Mallah community's essential river-based activities such as boating and boat riding. The community's reliance on these activities as a means of generating income and preserving cultural traditions has diminished, leading to the erosion of customs and specialized knowledge associated with work near rivers .
- ***Effects of Urbanization on Riverbanks:*** The process of urbanization in Varanasi has led to notable changes along the riverbanks, increasing the hardships experienced by the Mallah population. Many Mallah families historically lived on and used the riverbanks, but the spread of urban infrastructure, including arterial roads, bridges, and commercial establishments, has intruded into these areas. The encroachment has caused many to relocate, losing their homes and their ability to access the river. Urban expansion has altered the natural flow of the Ganges, leading to increased levels of flooding and erosion along the riverbanks (Sharma et al., 2021). The changes have adversely affected the Mallah communities, disrupting their means of livelihood and forcing many individuals to move to less favourable areas without adequate infrastructure and services.
- ***Cultural and Social Implications:*** Environmental changes in the Ganga River have affected the cultural and social life of the Mallah community. Pollution and degradation of the Ganga River have significantly disrupted ancient rituals and cultural traditions intricately linked with the river. The abandonment of these customs leads to a sense of cultural decay and a crisis of identity within the group. In addition, the process of urbanization and environmental degradation has led to the migration of individuals, resulting in social dislocation, deterioration of community bonds and changes in traditional support systems (Doron, 2012). The Mallah community faces acute social issues due to the difficulties of adapting to new life conditions and integrating into the

metropolitan environment.

- ***Resilience and Adaptation:*** The Mallah community has shown perseverance and flexibility in the face of serious environmental concerns. A significant number of families have expanded their sources of income by participating in alternative types of employment, such as operating small-scale enterprises or working for wages in the informal sector. Community-based organizations and non-governmental organizations (NGOs) have been instrumental in increasing awareness, promoting environmental preservation, and assisting the Mallah community in obtaining resources and services. Moreover, ongoing efforts are underway to protect cultural traditions and maintain communal unity, showcasing the community's determination to adapt and thrive despite the challenges posed by environmental changes (Wood, 2012).

Socio-economic Changes in the Mallah Community

The Mallah community in Varanasi has been significantly affected by several factors, including urbanization, environmental degradation, and shifts in traditional livelihoods, resulting in significant changes to their socio-economic landscape. The changes have led to adaptations and challenges, resulting in significant alterations to the community's economic stability, social structure, and cultural practices.

- ***Decline in Traditional Livelihoods:*** The Mallah population has always relied on the Ganga River for sustenance, mostly through fishing, boat services, and other river-related occupations. Nevertheless, environmental deterioration and Ganga contamination have greatly reduced the feasibility of these customary livelihoods. Pollution and habitat degradation have negatively impacted the profitability and sustainability of fishing. Moreover, the intrusion of urban growth onto the riverbanks has restricted the community's access to the river, impeding their participation in customary economic pursuits. Consequently, some Mallahs have been compelled to relinquish their customary means of making a living and pursue alternate types of work, frequently in poorly remunerated and unskilled labour industries (Doron, 2014).
- ***Economic Inequality and Marginalization:*** The Mallah population has always relied on the Ganga River for sustenance, primarily through fishing, boat services, and other river-related occupations. Nevertheless, environmental deterioration and Ganga contamination have greatly reduced the feasibility of these customary livelihoods. Pollution and habitat degradation have negatively impacted the profitability and sustainability of fishing. Moreover, the intrusion of urban growth onto the riverbanks has restricted the community's access to the river, impeding their participation in customary economic pursuits. Consequently, some Mallahs have been compelled to relinquish their customary means of making a living and pursue alternate types of work, frequently in poorly remunerated and unskilled labor industries (Wood, 2014).
- ***Changes in Social Structure and Gender Roles:*** The Mallah community has seen socioeconomic developments that have resulted in alterations to its social structure and gender roles. With the rise of economic pressures, there is a growing inclination for women to join the labor field, sometimes in informal and low-wage positions. This

transition poses a challenge to the conventional gender norms prevalent in the community, where women have traditionally assumed the responsibility of household chores and contributing to their family's income by engaging in tasks like fish processing. The inclusion of women in the labor force can result in shifts in home dynamics and power dynamics, as women attain increased financial autonomy and directly contribute to the family's revenue. Nevertheless, this transition also imposes supplementary obligations on women, as they must juggle their professional commitments with their customary domestic duties (Doron, 2014).

- ***Educational Attainment and Social Mobility:*** The socioeconomic developments have also affected social mobility and educational attainment in the Mallah community. The neighbourhood has faced challenges in accessing education due to financial constraints, social marginalization, and cultural factors (Wood, 2014). The recognition of the role of education in improving socioeconomic opportunities is growing as traditional methods of supporting oneself become less viable. Accessing high-quality education remains a significant barrier for some Mallah families, particularly those living in disadvantaged or informal areas. A dearth of educational opportunities hinders the community's ability to achieve upward social mobility and break the cycle of poverty (Doron, 2014).
- ***Cultural Erosion and Identity Crisis:*** The Mallah community is experiencing an identity crisis and cultural disintegration due to socioeconomic changes, environmental degradation, and urbanization. The community has challenges in preserving its cultural traditions and heritage as traditional occupations and ways of life become less sustainable. The community's cultural identity is intricately tied to the decline of livelihoods dependent on the river, resulting in the erosion of cultural continuity and a sense of detachment from their historical origins. The pressures of urbanization and modernity, which often prioritize economic expansion above the conservation of customs and cultural legacy, exacerbate this cultural decline even more (Narayan, 2009).

The Role of Government and NGOs

Urbanization has brought about many impacts on the Mallah community in Varanasi. These factors include environmental degradation, increasing socio-economic problems, and changes in cultural norms. Both government agencies and non-governmental organizations (NGOs) have a vital role in promoting sustainable development by working towards tackling these constraints and mitigating the adverse effects of these challenges. Their efforts are crucial in protecting the rights and livelihoods of disadvantaged populations such as the Mallahs, who bear a disproportionate burden of the rapid urbanization taking place in places such as Varanasi (D. Singh, 2017).

Government Initiatives: The Indian government has implemented many projects to enhance urban infrastructure, safeguard the environment, and promote social welfare. These efforts have a direct or indirect impact on the Mallah population in Varanasi. Major government efforts include:

- ***Ganga Action Plan (GAP):*** The Ganga Action Plan (GAP), launched in 1985, was

one of the earliest attempts to address pollution in the Ganga River and restore its cleanliness. The strategy aimed to reduce pollution levels in the river by implementing measures such as sewage cleaning, industrial waste management and promoting afforestation. However, the strategy faced other obstacles, such as inadequate execution and financial difficulties, which hindered its effectiveness. The boating community, whose livelihood depends on the Ganga, has been directly affected by the shortcomings of the plan as persistent high pollution levels have negatively impacted fishing and boating operations (Jamal & Sen, 2022).

- ***Namami Gange Programme:*** The Namami Gange initiative, launched in 2014, is a more comprehensive effort aimed at purifying and rejuvenating the Ganga River. The program includes initiatives for sewage purification, river surface cleaning, rural sanitation improvement, and riverfront development. The program also emphasizes the importance of community participation, acknowledging the importance of involving local populations such as the boatmen in the conservation of the river. Despite efforts, the program has not consistently met the unique needs of the boatman community. While significant progress has been made in water quality, there are still difficulties in achieving sustainable livelihoods (Nidhi, 2021).
- ***Pradhan Mantri Awas Yojana (PMAY):*** The PMAY program is a governmental endeavour designed to offer reasonably affordable housing to economically disadvantaged metropolitan dwellers. This proposal offers a possible remedy for the Mallah people, a significant number of whom have been displaced from their traditional homes on the riverbanks due to urbanization. However, the availability of these housing concepts has often been limited due to bureaucratic barriers, a lack of comprehension, and issues related to land ownership and the security of tenure (Gohil & Gandhi, 2019).
- ***Skill Development Initiatives:*** The government has implemented several skill enhancement initiatives to improve the employability of marginalised people. These programmes offer seafarers who have lost their traditional jobs due to environmental damage an opportunity to acquire new skills and shift to different types of work. However, factors such as low literacy rates, social rejection and inadequate support networks have hampered the effectiveness of these efforts (Ashwani, 2018).

Role of NGOs:

NGOs in Varanasi have played a crucial role in advocating for the rights of underprivileged individuals and implementing grassroots initiatives to assist the Mallah community. Their work often complements government activities by focusing on specific problems and needs that cannot be effectively addressed by state-level programs. Non-governmental groups make significant contributions in several areas, including:

- ***Environmental Advocacy and Conservation Efforts:*** Environmental conservation efforts along the Ganga River have been vigorously pursued by several non-governmental organizations (NGOs). The Sankat Mochan Foundation and Ganga Action Parivar are two groups that have been actively working to raise awareness

about pollution, advocate for sustainable practices, and include local communities in conservation efforts. NGOs often collaborate with the Mallah community, providing them with tools and training to facilitate the adoption of eco-friendly practices and participation in river cleanup initiatives (A. Sinha, 2018).

- **Community Development Programs:** Non-governmental organisations (NGOs), such as Lok Samiti and Nirman, are participating in community development programs to improve the socio-economic conditions of the Mallah community. Programs for education, healthcare, and women's empowerment address some of the root causes of community marginalization. As an illustration, literacy programs for youngsters in Mallah and vocational training for women have been vital in expanding the community's access to new options (Wood, 2012)
- **Advocacy for Housing Rights:** NGOs have played a crucial role in advocating for the housing rights of families displaced from Mallah. These groups have provided legal assistance, conducted awareness campaigns, and engaged in lobbying activities to secure land rights, access to affordable housing, and compensation for those displaced due to urban development projects. The campaigning has played a crucial role in guaranteeing the Mallah community's access to government housing programs like PMAY (Gohil & Gandhi, 2019).
- **Promotion of Cultural Heritage:** Non-governmental organizations (NGOs) dedicate themselves to protecting and promoting the cultural legacy of the Mallah people. These initiatives include documenting traditional knowledge, organizing cultural events, and aiding the community in the process of utilizing their cultural assets for tourist purposes. Non-governmental organizations (NGOs) play a crucial role in safeguarding the identity and traditions of the Mallah people, even in the face of urbanization's demands (R. P. Singh, 2011).

Challenges and Opportunities:

There are still a lot of obstacles to overcome even if government and NGO initiatives have resulted in some beneficial developments. Bureaucratic inefficiency, corruption, and a lack of coordination throughout government levels sometimes hinder the efficacy of government projects. Furthermore, in larger urban development plans, the requirements of the Mallah community are occasionally disregarded, which results in insufficient resources and assistance. However, despite their significant role, NGOs frequently struggle with funding, scalability, and sustainability issues with their activities. Even while their efforts are commendable, they might not be able to reach the whole community or continue for very long without sufficient funding and assistance.

Conclusion:

Urbanization in Varanasi has fundamentally altered the city's environmental and socioeconomic landscape, deeply impacting the Mallah community. As Varanasi has expanded, its transformation has brought both opportunities and significant challenges for the Mallahs, a traditionally marginalized group whose livelihoods have long been intertwined with the Ganga River. The environmental changes resulting from urbanization have been particularly severe.

The Ganga River, a crucial resource for the Mallah community, has suffered from pollution due to industrial discharges, sewage, and plastic waste. This environmental degradation has adversely affected the river's ecosystem, reduced fish populations and compromising water quality. For the Mallahs, who rely on fishing and boating as primary sources of income, these changes have led to diminished catches, health risks from polluted water, and increased difficulties in maintaining their traditional practices. The construction of urban infrastructure, such as embankments and dams, has further disrupted the river's natural flow, exacerbated the ecological imbalance and contributed to the loss of habitat critical to the Mallahs' traditional livelihoods. Socio-economically, the impacts of urbanization have been equally challenging. The loss of traditional fishing grounds and reduced income opportunities have forced many Mallah families to seek alternative employment, often in the informal sector where job security and wages are precarious. This economic transition has not only led to increased poverty but also social exclusion, as the Mallahs face barriers to accessing education, healthcare, and housing. Displacement from riverbank settlements due to urban expansion has further marginalized the community, leading to the breakdown of social networks and cultural practices that have historically provided support and cohesion. Despite these challenges, urbanization has also created some opportunities for the Mallah community. The rise of tourism in Varanasi has opened new avenues for income generation, with some Mallah families working as tour guides or small-scale businesses catering to tourists. However, these opportunities are often limited and do not fully compensate for the loss of traditional livelihoods. Moreover, the community unevenly distributes the benefits of tourism, and many Mallahs still grapple with economic instability and limited access to modern amenities. Addressing some of these issues has required government and NGOs. Government programs such as the Namami Gange have aimed to improve the river's water quality and provide better infrastructure. However, these initiatives have faced implementation challenges, and their impact on the Mallah community has been mixed. On the other hand, NGOs have played a significant role in advocacy, environmental conservation, and community development. They have worked to raise awareness about pollution, support the community in adapting to environmental changes, and provide services such as education and healthcare. Nevertheless, the effectiveness of these efforts can be limited by factors such as funding constraints, scaling issues, and bureaucratic hurdles.

In conclusion, the urbanization of Varanasi presents a complex and multifaceted challenge for the Mallah community. While there have been some positive developments, such as increased economic opportunities through tourism and government support programs, the overall impact of urbanization has been detrimental to their traditional livelihoods and socio-economic well-being. Moving forward, it is essential to develop more integrated and inclusive strategies that address both environmental and socio-economic issues. Enhancing the effectiveness of government programs, supporting the work of NGOs, and ensuring the inclusion of the Mallah community's voices in urban planning processes are all part of this. By adopting a holistic approach that considers the community's unique needs and contributions, it is possible to create a more sustainable and equitable urban future for Varanasi and its diverse inhabitants.

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Social Identity of Transgender in Indian Society: A Sociological Analysis

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Abstract:

This study examines the sociological identity of transgender individuals in India, focusing on their interactions with social, cultural, and legal structures. It explores how transgender identities are shaped within a society that often marginalizes non-conforming individuals, considering factors like caste, class, and religion. The research highlights the challenges faced by the transgender community, including stigmatization, exclusion, and limited access to education and employment. It also assesses the legal progress in transgender rights, from the NALSA judgment 2014 to current policies, noting the gap between legal recognition and societal acceptance. The study calls for more inclusive policies, greater societal awareness, and a shift in how gender diversity is understood in India.

Introduction:

Transgender is an umbrella term for people whose gender identity and expression do not conform to the norms and expectations traditionally associated with the sex assigned to them at birth. It includes people who are transsexual, transgender, or otherwise considered gender non-confirming (WHO). In India, there are 4.9 million (it is based on the census of 2011 but transgender organizations told it's less than six times of official data) transgender population of the transgender community. who are facing mammoth challenges for their livelihood? The transgender community is a marginalized and stigmatized group in India (Deepika Ganju and Niranjana Sagutri 2017). Hijras played important roles in royal courts throughout the Mughal Empire as attendants and counselors. Compared to subsequent eras, when colonial influences caused significant shifts in public beliefs, their standing was comparatively higher (Hossain, 2012). Because the hijra community was seen negatively by the British colonial government,

legislation criminalizing their existence were enacted, including the Criminal Tribes Act of 1871 (Gupta, 2012). This was the start of systemic marginalization, which led to transgender people's severe social and economic disenfranchisement. In India, societal norms, beliefs, and behaviors are intricately entwined with the cultural background of transgender identification. Hijras are perceived as a third gender that exists beyond the conventional male-female binary. Because of their location, hijras can maintain a distinct cultural identity that is exemplified by rites, customs, and a feeling of community (Reddy, 2005). Hijras have continued to pursue traditional customs that strengthen their identity in society, such as performing rituals and blessings, despite their marginalized status. Transgender identity is also greatly influenced by religious beliefs. For example, hijras are frequently linked to the worship of deities, like Bahuchara Mata, who is revered as the goddess of the hijra community (Rao, 2018). This religious affiliation gives hijras a sense of cultural significance and belonging, which helps them to forge their own identities in a largely cisgender society. Transgender people in India face significant socioeconomic obstacles despite their historical significance. Transgender people are still frequently forced into the unofficial economy or into conventional roles like begging or prostitution because of widespread discrimination in healthcare, education, and the workplace (Bedi, 2020; Puri, 2016). Their search for identity and acceptance is made more difficult by their inability to obtain legal recognition and basic services, which feeds a cycle of marginalization and poverty. There has been a growing movement in recent years among transgender people and their allies to demand rights and recognition. The demand for visibility and acceptance has resulted in a greater awareness of transgender issues within larger civil rights movements in India. The activism aims to challenge stereotypes and social norms to achieve greater inclusion and representation of transgender voices in the media, politics, and educational system (Shah, 2018). Although legal frameworks have improved, most societal attitudes are still conservative and are frequently driven by stigma and discrimination. Raising awareness through education and awareness campaigns is essential to creating a more accepting environment that values the identities of transgender people (Thappa, 2018). Sarkar et al. (2020) noted that the COVID-19 pandemic also brought attention to the vulnerabilities that the transgender community faced, aggravating pre-existing issues with healthcare, work, and social support. More than ever, transgender people require targeted interventions and comprehensive policies to support them during times of crisis. To sum up, a thorough analysis of the historical, cultural, and socioeconomic backgrounds is necessary to comprehend the identity of the transgender population in India. To promote a more inclusive society, even though tremendous progress has been made in the recognition and recognition of rights, ongoing obstacles demand ongoing advocacy and research. Statement of the problem

Statement of the problem

The complex and frequently contradictory ways that transgender identity is produced and understood within Indian society constitute the central research challenge of this study. This includes examining how legal frameworks, cultural norms, and transgender people's lived experiences interact. The goal of the study is to comprehend the causes of transgender people's social marginalization as well as the effects of recent changes in law and policy on their quality of life. Misconceptions and deep-seated prejudices persist, and there is still a lack

of societal understanding and acceptance of transgender identities. When several societal elements like caste, class, religion, and geography come together, it makes transsexual people even more marginalized.

Research Objectives

- To analyze the sociological identity of transgender individuals in India.
- To explore the social, cultural, and legal challenges faced by the community.
- To examine the progress and status of transgender rights in India.

Relevance of the Research

This study's significance stems from the ability to further our understanding of transgender identity in the Indian sociocultural setting. Social views and behaviours frequently lag, although transgender people's legal rights and recognition have advanced significantly in recent years. The goal of this research is to close the gap between social acceptance and legal recognition for transgender people in India by offering a thorough examination of the variables affecting their identities and experiences.

Literature Review

In his work "Identity Crisis of transgender in India: A Case Study from Madhya Pradesh," Akhand Sharma (2018) addressed the issue of societal acceptance and the identity crisis facing the transgender community in today's technologically advanced world. This work employs an exploratory research design methodology, utilizing a qualitative investigation. In the Madhya Pradesh region of Bundelkhand, information was gathered via telephone conversations and in-person interviews with Kamala buaa and their representatives. The study looked at how the transgender population fights for acceptability in society and for their identity. Their goal is to alter their negative perception of the public and ask the government to give them preference when applying for government jobs and to be accepted by the mainstream.

"Assessment of transgender identity stigma, scale among trans women in India," by Venkatesan Chakrapani, 2017. This study examined the relationship between transwomen in India's mental health, sexual risk, and stigma around transgender identification. Factor analysis—both confirmatory and exploratory—is the foundation of the study. A 14-item questionnaire measuring transgender identity stigma was used to expose the transphobia scale in an Indian context. A cross-sectional survey of 300 transwomen in six metropolitan and semi-urban locations in India was used to help gather data. According to this study, 66.70% of participants self-identify as Hijra, 14% as transgender, 8.70 as jogta/jogtis, 14% as having completed high school, and 7.30% as having a college degree. Almost half of the participants, 46.70%, reported making money through begging (at railroad stations and stations for new borns), blessing (new couples), and magti (asking for money from businesses).

In 2020, Sumit Arora, He looked at the transgender community's current situation in India. An analysis of studies has demonstrated how our social structure and long-held beliefs about the transgender community have undergone a paradigm change. According to what he discovered, transgender people should always be treated with respect and considered equal members of society. Transgender people should do so without regard to their legal, social, or

political position. Indians were unable to find acceptance in mainstream culture because they lacked adequate education regarding same-sex orientation.

In 2007, Shally Hines, attempted to comprehend and experience the process of transgender identity creation in this work. It demonstrated how different identity positions are produced by the verbal articulation of transgender identities. The difference that defines transgender identities is sliced through by the fact that it depends on social, cultural, and historical variables. She explained that the process of forming a transgender identity displayed conflict between clinging to and rejecting identity. According to her, opinions on transgender identity are subjective and dependent on differing gender experiences. It is possible to observe how affective relationships, social, cultural, and political networks, as well as opposition to medical discourse and practice, are used to establish and negotiate transgender identities.

Shibshankar Mall (2015) Based on the presence of transgender people in the socio-economic and health domains among Hijras, it addressed these issues. The exploratory combined descriptive research design methodology was applied in this work. Purposive sampling, which includes the snowball approach, was used to gather data from 51 transgender people living in the West Bengal town of Kharagpur. Hijras were found to have experienced assault, sexual and mental abuse, illegal sanctions, harassment, and denial of human rights. Their Hijras conundrum of gender identification further compounded the society's indifference towards and marginalization of them. Therefore, they face rejection or exclusion from their social groups and families.

Paz Gulupo and associates (2016), study focused on how each transgender person conceptualizes their sexual identity. The study employed a qualitative approach using thematic analysis as its methodology. 172 transgender people from the US between the ages of 18 and 65 who self-identified as transsexual, gender variant, or transgender have had their data collected. Six themes emerged from the accounts of sexuality provided by transgender people. By examining the labels that transgender people choose for their sexual identities, it investigated how they conceptualize their sexual orientation. The way transgender persons define their sexual identity.

Transgender people's experiences in India are greatly influenced by intersectionality. Studies have indicated that transgender identification interacts with various social categories, including caste, religion, and class, resulting in a range of experiences in the community, including privilege and marginalization (Shah, 2018). As per Ghosh (2016), transgender people who belong to minority religious communities or lower castes frequently encounter intensified prejudice from both inside and outside the transgender community.

The Hijras of India: A Marginal Community with paradoxical sexual identity" was the 2018 Shibshankar Mall theme. The purpose of this essay was to comprehend the Hijra community's sociocultural marginalization, reliance on gender identity disorders, and paradoxical sexual appearance. Using a non-random purposive design and the snowball approach, the work employed an exploratory cum descriptive research methodology. 51 hijras from West Bengal who live in Kharagpur have gathered the data. The study investigated the idea that the foundation of Hijra identity is the non-acknowledgment of Hijra identity as a distinct gendered human being outside of the conventional male-female duality. Their identity is obscured

by misconceptions and inaccurate representations, which keeps them from achieving their full potential as people and maintaining their gender dignity in society at large. According to research, there isn't a safe sociopolitical environment where Hijras can live contentedly. They experienced physical abuse from society as well as sexual stabbings. They so had to deal with being shut out of social and cultural life.

Methodology

1. Study Plan: This study is based on an analysis of secondary data and will employ a qualitative research design. Indian society can be thoroughly examined, using secondary data, to identify the experiences of the transgender population, which makes it possible to go through reports, court records, literature, and other pertinent sources. It allows for the investigation of the previously gathered data and findings, offering new insights or confirming existing findings. Secondary data analysis is helpful in social science research.

2. Gathering of Data: Pertinent secondary sources will be finding, locating, and compiling the methodical steps in the data collection process. Among the steps in the procedure are:

Look Up Literature:

In India, finding pertinent research on transgender identity requires a thorough search of scholarly databases including JSTOR, PubMed, Google Scholar, and the Directory of Open Access Journals (DOAJ). We will utilize keywords such as “transgender identity in India,” “Hijra community,” “transgender rights,” and “social exclusion of transgender people” to narrow down our search.

Document Acquisition:

Government and non-government organization reports will be accessed to provide, links to official websites, research repositories, and libraries. Other legal documents will be retrieved through, Manupatra and SCC Online, whereas legal databases obtained from court judgments.

Data management:

All gathered documents will be arranged using Mendeley or Zotero reference management software to make retrieving, citing, and managing the substantial amount of secondary material easier.

Findings

Transgender Identity in Indian Society: -

In Indian society, historical, legal, social, and cultural elements all have a role in shaping transgender identity. Transgender people continue to experience pervasive social exclusion, discrimination, and economic marginalization despite tremendous legal gains in recognizing their rights. A gender is a group of socially constructed roles, conventions, and behaviors applied to people according to their perceived or ascribed sex. Gender, according to prominent theorist Judith Butler (1990), is performative, meaning that it is created by repeated acts and behaviors rather than having an innate quality. In Indian literature, society, and the media, representations of transgender identity have changed from being portrayed in a stereotyped and marginalized way to being more complex and compassionate. Although first portrayals perpetuated stigma, contemporary works in literature, film, and digital media are progressively

elevating transgender voices and experiences with genuineness and dignity (Nanda, 1999; Mitra, 2017). India's mythology and religion have had a significant impact on transgender identity. Historically, the Hijra community's spiritual role and characters like Shikhandi from the Mahabharata have helped to recognize and honor transgender people. Unfortunately, broader social acceptance of these roles is limited since they frequently occur inside restricted religious contexts (Nanda, 1999; Pattanaik, 2014). Transgender identity has gained legal recognition in India, thanks to the Transgender Persons (Protection of Rights) Act of 2019 and a 2014 Supreme Court ruling that recognized transgender persons as a third gender. These measures aim to ensure rights and protections, though challenges in implementation and societal acceptance remain (Pillai, 2019; Narrain, 2016). Caste, religion, and class intersect with transgender identity in India, exacerbating marginalization. Lower-caste transgender individuals often face compounded discrimination, while religious contexts may offer both sanctuary and stigma. Disparities within the transgender community are exacerbated by economic class, which also affects social acceptance, legal rights, and resource access (Nanda, 1999; Narrain, 2016). Those who identify as transgender and come from underprivileged backgrounds in India confront numerous obstacles, such as violence, limited access to healthcare and education, economic hardship, and discrimination that is exacerbated by caste. It is harder for them to obtain fundamental rights and social acceptance because of these intersecting oppressions that further marginalize them (Narrain, 2016; Nanda, 1999).

Challenges faced by transgender:

There are many obstacles that transgender people must overcome, such as social stigma, discrimination in the workplace and healthcare system, violence, lack of legal recognition, and exclusion from school. When caste, class, and religion come together, these problems are frequently made worse, which results in increased marginalization and restricted access to opportunities and fundamental rights. Social separation from families and communities is a common occurrence for transgender people because of deeply ingrained stigma and inflexible gender stereotypes. As individuals lose essential social networks and encounter prejudice in housing, school, and work, this marginalization can result in loneliness, psychological anguish, and financial difficulty (Nanda, 1999; Narrain, 2016). In public settings, transgender people experience severe stigmatization and discrimination, which include exclusion, denial of services, and harassment. According to Pillai (2019) and Nanda (1999), these encounters are a result of societal preconceptions and can harm people's mental health, safety, and access to opportunities. This emphasizes the need for more acceptance and protective methods. Transgender people frequently experience economic marginalization as a result of job discrimination, educational obstacles, and limited access to healthcare. This marginalization exacerbates their social exclusion and economic vulnerability by limiting their access to vital medical care, career possibilities, and educational chances (Nanda, 1999; Narrain, 2016; Puar, 2017). Because of institutional discrimination, a lack of career possibilities, and poverty, the transgender community is frequently subjected to economic exploitation. Numerous people are forced into unpaid or insecure jobs with little benefits, which worsens their financial instability and marginalization (Nanda, 1999; Puar, 2017). People who identify as transgender often experience physical, emotional, and sexual abuse, which is made worse by societal bias

and discrimination. According to Nanda (1999) and Jagose (1996), this violence results in serious mental health problems, bodily harm, and trauma. It also reflects ingrained biases and highlights the urgent need for social change and protective measures. Because of discriminatory laws and practices, transgender people frequently experience institutional violence and inadequate healthcare. This leads to obstacles in the way of receiving essential medical care, including therapies that are gender-affirming, and it also fuels pervasive abuse and neglect in the healthcare system (Pillai, 2019; Puar, 2017). The mental well-being of transgender people is greatly impacted by discrimination and social exclusion, which can result in higher rates of anxiety, depression, and suicidal thoughts. Such mental health issues are made worse by ongoing experiences of stigma and marginalization, which emphasizes the need for mental health resources and supportive environments (Budge et al., 2013; Bhan, 2020).

Progress and Advocacy:

Advancements and resistance within the transgender community have resulted in increased recognition, legal privileges, and social acceptance. Small steps have been taken toward improving healthcare access, enacting legislation, and changing policies by activists and organizations, which have helped transgender people's rights and protections. Recent legislative changes, such as the Transgender Persons (Protection of Rights) Act, 2019, in India, have given transgender people official legal recognition and rights, such as access to healthcare and protection from discrimination. However, the Act's perceived inadequacies and implementation gaps continue to limit its positive influence on the community (Pillai, 2019; Narrain, 2016). The 2014 Supreme Court NALSA ruling, which acknowledged transgender persons as a third gender and upheld their constitutional rights, was a major step in the advancement of transgender rights in India. In India, NGOs and community-based groups have played a critical role in promoting the rights of transgender individuals by offering vital services such as medical attention, legal guidance, and education. Along with influencing legislation changes and empowering transgender people to assert their rights, they have also been essential in increasing awareness (Sahni, 2018; Puri, 2016). Prominent achievements for LGBTQ+ rights include the Kinnar Akhara at the Kumbh Mela, which raised awareness of transgender spiritual leaders, and the Naz Foundation's legal battle that resulted in the decriminalization of homosexuality in India (Puri, 2016; Sen, 2019). These cases demonstrate successful advocacy and community empowerment. In India, the way transgender people are portrayed in the media has changed from derogatory stereotypes to more genuine and courteous portrayals. Ghosh (2020) and Mitra (2017) both note that transgender characters are being portrayed with more nuance and dignity in recent films, television series, and digital media, which has led to a growing acceptance of transgender people in society. As a venue for campaigning, awareness-raising, and education, social media has been instrumental in influencing public opinion regarding transgender issues. According to Dasgupta (2017) and Banerjee (2020), it contributes to a wider knowledge and acceptance of transgender identities by amplifying transgender voices, dispelling myths, and building supportive communities. India can learn a lot from nations like Argentina, which was the first to pass laws allowing self-identification based on gender identity, and the Netherlands, which has strong anti-discrimination laws, that emphasize the value of legal recognition, healthcare access, and social acceptance

for transgender rights and inclusion (Winter et al., 2018; Kuyper, 2017).

Violence and safety concerns

A lack of proper legal safeguards, prejudice, and social stigma are the main causes of the serious and complex violence and safety issues that the transgender population faces. Similar to many other countries, transgender people in India suffer from a variety of violent acts that negatively affect their physical, mental, and spiritual health. Physical violence is a common occurrence for transgender people, both in public and private locations. These attacks can be random acts of violence by strangers or intentional attacks by individuals who are prejudiced against transgender people (Billard et al., 2020). Physical abuse can also occur inside families, with transgender people being assaulted or physically harmed for expressing their gender identification. Rape and other forms of sexual harassment are among the crimes against which transgender people are more vulnerable. Attempts to force transgender people to adhere to socially acceptable gender norms are frequently made using this type of violence as a “corrective” action. Victims frequently have few options due to a lack of support networks and legal acknowledgment. Emotional and Psychological Violence: Transgender people frequently endure emotional abuse, which includes verbal abuse, humiliation, and psychological manipulation. This type of violence can happen in group settings like families, workplaces, schools, and public places, and it can result in serious mental health problems like depression, anxiety, and suicidal thoughts. Institutional Violence (Lombardi et al., 2002): Within institutions like the judicial system, the medical field, and law enforcement, transgender people are also subjected to violence and discrimination. While law enforcement officials may be complicit in or oblivious to the violence transgender people suffer, healthcare practitioners may refuse to treat transgender patients or may deliver subpar care. Transgender people are often left vulnerable to continued abuse and violence because legal systems do not adequately protect them. The widespread violence committed against transgender people has a significant impact on their safety. A significant number of transgender individuals experience ongoing fear of violence, which impedes their freedom of movement, ability to find work, and access to necessities like housing and healthcare. Social isolation results from transgender people’s fear of violence because, to protect themselves, they may avoid public places and social situations. Furthermore, transgender people are more vulnerable since there aren’t enough safe places and support systems. There aren’t many options for transgender persons to seek safety from violence because shelters, crisis centres, and other protective services frequently don’t accept them. Due to their increased vulnerability to abuse, transgender women and those who exhibit visible gender nonconformity face an especially dangerous scenario (Diamond et al., 2011).

Social exclusion and economic marginalization

In India, the social and economic marginalization of transgender people is a pervasive problem with roots in institutionalized discrimination and long-standing societal biases. Significant differences in social engagement, work, healthcare, and education are the result of this marginalization, which takes many forms in daily life. For many transgender people, social marginalization starts early in life, frequently within their own families. Owing to the

stigma attached to non-conforming gender identities, many transgender people experience family rejection, which can result in loneliness and homelessness (Atif et al., 2024). The exclusion of transgender students from educational institutions is a result of their frequent bullying, harassment, and exclusion, which raises dropout rates and restricts their access to high-quality education. In public places, social exclusion is exacerbated since transgender people are often the targets of verbal and physical abuse, physical violence, and prejudice, which makes it impossible for them to fully engage in society. Lack of participation and representation in popular political, cultural, and social narratives is another indication of transgender people's social marginalization (Billard et al., 2020). Media portrayals of transgender people are frequently inaccurate or stereotypical, which feeds into prejudice and solidifies the isolation of this group of people. The continued marginalization of transgender people is facilitated by this lack of positive visibility and representation, which keeps them from being accepted as full members of society. Social exclusion and economic marginalization are intimately related. The transgender population has pervasive poverty, insufficient pay, and restricted access to employment possibilities. Employers frequently refuse to recruit transgender people or subject them to harassment and exploitation at work, demonstrating the widespread discrimination in the workplace. Consequently, many transgender individuals are compelled to engage in informal or unstable jobs that provide little social or financial security, such as sex work or begging (Budge et al., 2016). Their exclusion from financial institutions and social welfare programs aggravates the financial difficulties transgender people experience even more. Lack of social security, healthcare, and legal rights makes transgender persons susceptible to poverty and economic exploitation. For example, the need for gender-specific documents to receive services sometimes presents obstacles for transgender people, therefore hindering their access to the necessary help.

Conclusion:

Many cultural, social, legal, and economic elements have contributed to the formation of the transgender population in India, which has a complicated identity. Ancient scriptures such as the Mahabharata and the Ramayana refer to transgender people with awe and respect. This is evidence that transgender people have held a special place in Indian society throughout history. The introduction of colonial control and Western standards, on the other hand, resulted in a significantly diminished position for them. The British colonial government's administration made non-normative gender identities illegal, resulting in the marginalization and stigmatization of affected individuals. This history continues to impact the perceptions that society has towards transgender people in modern-day India. Institutions of society firmly ingrain social exclusion, discrimination, violence, and economic marginalization, subjecting the transgender population to all of these simultaneously. One of the major obstacles that transgender people experience is social isolation, which begins within their families and extends into larger social institutions. This is one of the most serious challenges that transgender people face. This rejection frequently leads to problems such as homelessness and social isolation, which in turn leads to high rates of school dropouts and restricted access to excellent education. The absence of positive representation in the media and literature facilitates the perpetuation of preconceptions and reinforces their marginalized position. The transgender population is subject

to prejudice in educational institutions, which restricts their work options and forces many of them into the informal sector. This discrimination has detrimental effects on the economy. Because of social biases and a lack of inclusive policies in companies, jobs that provide dignity and security are sometimes unavailable to those looking for them. People who identify as transgender often face coercion into low-paying and unstable employment, like begging or sex work, leaving them vulnerable to further exploitation and abuse.

Those who identify as transgender in India face a pervasive threat of violence and extensive worries for their safety. Targeting transgender people due to their non-conforming gender identity often results in the most obvious form of violence. Furthermore, the disturbingly widespread phenomenon of sexual assault, which encompasses rape and harassment, often serves as a form of “corrective” behavior. Emotional and psychological violence, such as verbal abuse and humiliation by others, exacerbates the mental health difficulties transgender people face. Institutional violence, including discrimination in healthcare, education, and law enforcement, denies individuals who identify as transgender the safety and assistance they need. This leaves them vulnerable to ongoing assault and abuse. As a result of legislative reforms, such as the NALSA judgment in 2014 and the Transgender Persons (Protection of Rights) Act, of 2019, India has made significant strides in recognising the rights of transgender individuals. On the other hand, the application of these regulations has been uneven, resulting in significant difficulties for many transgender people. Individuals have expressed their disapproval of the demand for medical certification to alter their legal gender status, arguing that it is both intrusive and discriminatory. Through the provision of basic services such as healthcare, legal assistance, and education, community-led initiatives, and grassroots organizations have been vital in the fight for transgender rights and the advocacy for those rights. These programs have empowered transgender individuals to assert their identities and assert their rights, thereby challenging societal norms that have long marginalized them. Another factor that has led to increased understanding and acceptance of transgender people is their growing visibility in the media and elsewhere in public life. A comprehensive understanding of the intersectional nature of these difficulties is necessary to establish policies and interventions that are more inclusive and successful. Individuals who identify as transgender require a comprehensive approach that considers the wide range of experiences and requirements they have. Future directions and recommendations include strengthening legal protections, implementing inclusive policies and programs, raising awareness and sensitization campaigns, providing supportive services and safe spaces, empowering transgender communities through education, capacity-building, and leadership development, supporting community-led initiatives and organizations, and providing resources, training, and technical assistance to transgender-led organizations.

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An Economic investigation into Status of Rural Infrastructure in Bihar

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Abstract

The development of a country or state can be achieved through the enhancement of economic, social, and support infrastructure. In India, some states have progressed significantly, while others lag behind. Social infrastructure, including health and education, alongside support infrastructure like housing, sanitation, power, telecommunications, and road connectivity, can enhance economic growth. Infrastructure generates positive externalities in the development process. A lack of infrastructure is closely linked to poverty. Numerous studies have established a positive relationship between the level of economic development and the quality of housing, access to essential amenities like electricity, safe drinking water, and toilets. These amenities not only reduce poverty but also prevent households from falling into poverty. Households in villages located within five kilometers of the nearest city, with access to bus services and dense telephone networks, have better chances of escaping poverty. Inadequate rural infrastructure negatively impacts both farm and non-farm activities, hindering poverty alleviation. Roads are a crucial indicator of economic activity. A dense road network facilitates easier connectivity and trade among people, leading to increased economic activity and industrial development. Bihar is one of the fastest-growing states in India. However, nearly half of the households in Bihar still lack electricity for domestic use, and the industrial landscape of the state remains bleak. Despite the state government's efforts to improve infrastructural facilities and attract industrial investment, various challenges persist. Bihar lacks essential infrastructure such as international airports, seamless WiFi connectivity, world-class educational institutions, and hotels, which are necessary to attract multinational companies, highly skilled labor, and

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overall state development.

Introduction:

Infrastructure development is a widely discussed topic, particularly among scholars worldwide, who view it as a crucial parameter for measuring a country's ability to compete globally. This perception stems from the belief that access to adequate basic facilities is closely linked to the overall welfare of a nation's population. Furthermore, infrastructure development is often considered a key factor when evaluating the effectiveness of a leader in a nation. Scholars like Sullivan & Sheffrin (2003) define infrastructure as the organizational framework and physical facilities necessary for the community as a whole, including businesses, structures, highways, bridges, and governmental institutions. According to Sullivan and Sheffrin, infrastructure development holds significant financial implications for both demand and supply dynamics, as well as purchase and sale operations. Many academics argue that investment is essential for infrastructure development in any nation. For instance, Alleman, Hunt, Michaels, Muellers, Rappoport & Taylor (1994), and Ghafoor (2000) view infrastructure investment as a means to stimulate economic growth. Essentially, infrastructure development aims to raise the standard of living in society, impacting factors such as employment rates, productivity, income levels, and overall value creation. Moreover, it can facilitate political unification and reduce geographical disparities within a society. The concept of infrastructure development encompasses the provision of basic elements like roads, public transit, bridges, ports, and telecommunication networks. These fundamental physical developments serve as indicators of progress and national development in specific regions. Lack of access to such amenities can characterize a region as underdeveloped, lagging behind in modernization and advancement. Road infrastructure, for example, plays a crucial role in the rapid growth of rural economies, particularly in areas experiencing rapid urbanization. Investments in land transportation infrastructure significantly impact the long-term economic prosperity of a nation, influencing various industries such as manufacturing, services, international commerce, and agriculture. In rural areas, infrastructure development, particularly in the agriculture sector, is vital for economic expansion. Basic infrastructure improvements, like road construction, can stimulate economic growth by providing access to essential services such as power, clean water, and communication networks. This contributes to an overall improvement in the standard of living within rural communities.

Furthermore, infrastructure development in rural regions extends beyond economic benefits to encompass social services such as education, healthcare, and overall quality of life improvements. By addressing infrastructure deficiencies, governments can effectively tackle issues of social justice and inequality prevalent in rural communities. Overall, the provision of adequate and high-quality infrastructure in rural areas is essential for promoting balanced regional development and maintaining a high quality of life for residents. Investments in rural infrastructure contribute to harnessing the significant resources available in these areas, thereby promoting redistributive growth and poverty reduction at a national level. Infrastructure is a critical component for economic and social development. The World Bank's 1994 World Development Report titled "Infrastructure for Development" emphasizes that the adequacy of infrastructure is a key determinant of a country's success in various aspects, such as

production diversification, trade expansion, population management, poverty reduction, and environmental improvement (World Bank 1994:2). Mody (1997: xii) highlights that infrastructure plays a pivotal role in determining a country's overall productivity and quality of life. Despite its importance, there is no clear definition of 'infrastructure' in India, complicating policy formulation, target setting, and project monitoring. A consistent understanding is essential for data consistency and comparability over time. Infrastructure comprises the basic physical and organizational structures necessary for the operation of a society or enterprise. It includes services and facilities that enable an economy to function effectively. Broadly, infrastructure can be divided into social or human infrastructure (education, health, sanitation, housing, drinking water supply) and physical or economic infrastructure (transport, ports, telecommunication, power, irrigation, monetary, and banking institutions). These elements provide the foundation for economic activities and influence the pace and direction of economic development and social change. Bihar's inadequate infrastructure has significantly contributed to its economic stagnation and social challenges. Addressing these infrastructure deficits requires a multi-faceted approach, including better utilization of existing resources, curbing public expenditure wastage, and fostering national consensus for resource allocation from developed to less developed states. Strong political will and firm decisions are essential to drive these efforts and ensure accelerated development in Bihar and similar regions.

Infrastructure Sectors in Bihar:

1. ****Education****: In 2001, Bihar's literacy rate was significantly lower than the national average (38.48% vs. 52.21%). The state's education system faces severe challenges, including a shortage of teachers and schools, especially in rural areas. Efforts to improve education are hampered by resource constraints and missed opportunities for central government funding.
2. ****Health****: Public health facilities in Bihar are inadequate and unevenly distributed, with most facilities concentrated in urban areas. The doctor-to-population ratio is significantly below the national standard, and the state ranks low in per capita health expenditure. Rural areas suffer from a lack of medical facilities, leading to poor health outcomes.
3. ****Roads****: Bihar's road infrastructure is underdeveloped, with a road length per lakh population significantly below the national average. The condition of existing roads is poor, and many rural areas lack all-weather road connectivity. Mismanagement and corruption have further exacerbated the situation.
4. ****Irrigation****: Irrigation is critical for Bihar's agriculture, yet the state has developed only 51% of its irrigation potential. A significant portion of the state's agricultural land relies on monsoon rains, making it vulnerable to climatic variations. This has hindered agricultural productivity and growth.
5. ****Electricity****: Bihar's per capita electricity consumption is far below the national average, and a large percentage of households lack access to electricity, especially in rural areas. This limits the state's industrial and economic development potential.
6. ****Banking****: Banking facilities in Bihar are underdeveloped, with a low credit-deposit

ratio, particularly in rural areas. This has led to a drain of rural savings to urban centers and limited access to credit for the agricultural and industrial sectors.

Recent Efforts and Future Proposals:

For nearly six decades, Bihar has struggled with inadequate infrastructure. However, in recent years, efforts by the Bihar government, with support from the central government, have led to the development of various transportation networks, including roads, railways, and inland waterways. Despite these efforts, Bihar's progress in improving connectivity and logistics remains suboptimal compared to other states, particularly its neighbor, Uttar Pradesh. Significant work is still required to unlock the state's trade and economic potential, especially in the agriculture and services sectors. Bihar's rapidly growing agriculture sector and its potential for tourism, including religious, heritage, and natural tourism, have not been fully realized due to insufficient infrastructure, such as high-speed rail and air connectivity. We propose five projects to modernize Bihar into a thriving, contemporary economy:

1. *****Enhanced Aerial Connectivity Through Additional Airports:*****

Bihar's air connectivity needs significant improvement. The state's aviation sector has grown eightfold over the past decade, contributing Rs 252 crore to the state's GDP in the 2021-22 fiscal year. Currently, only three out of 31 airstrips are operational: Patna, Gaya, and Darbhanga. The north-south divide and increasing air traffic necessitate more airports. Darbhanga airport, operational since November 2020 under the Regional Connectivity Scheme, has already handled over 1.7 million passengers. New civil enclaves at Darbhanga and Purnea airports are expected to enhance connectivity and economic growth. Additionally, introducing low-cost international flights to Southeast Asian countries and the Gulf would benefit both international tourists and the local diaspora.

2. *****Air Cargo Hub:*****

Bihar requires two to three air cargo hubs to boost its agro-business opportunities. Agriculture employs about 80% of the state's population, and Bihar is a leading producer of vegetables and fruits.

A dedicated cargo hub would ensure timely transportation of agricultural products, such as the Shahi Litchi from Muzaffarpur, which has a short shelf life. Darbhanga airport's transport of litchis under the Krishi Udaan scheme is a positive step, but a dedicated cargo hub is essential for broader benefits. These hubs would also support upcoming Mega Food Parks in Muzaffarpur and Khagadia.

3. *****Last-Mile Connectivity to Tourist Destinations:*****

Bihar hosts over 70 nationally protected monuments and historically significant sites, including the UNESCO World Heritage Mahabodhi Temple in Bodh Gaya. However, poor infrastructure limits connectivity to these sites. The state should prioritize improving roads and other infrastructure to attract more domestic tourists. Active marketing and infrastructure development are needed to promote these destinations effectively.

4. *****Improve Intra-State Connectivity:*****

Connectivity within Bihar, particularly between Patna and the northern regions, is weak due to the Ganga River's scale. Limited bridge capacity increases transit time and costs. The physical divide also exacerbates income disparities, with southern districts generally more prosperous. While the Gandhi Setu bridge has been repaired and new bridges are under construction, delays are common. The state and central governments should collaborate to fast-track these projects, which would enhance geographical integration and balanced economic development.

5. ****Expressway-Led Development:****

Bihar should consider adopting an expressway-driven development approach similar to Uttar Pradesh. Currently, Bihar has no expressways, whereas Uttar Pradesh has a vast network of them. Developing two expressways to form a north-south and west-east grid would facilitate seamless travel and economic integration. Additionally, two more expressways connecting West Champaran to Purnea and Kishanganj to Banka should be planned. While the central government is implementing several road projects in Bihar, delays are common. A feasibility test for the Buxar-Bhagalpur expressway is underway, which, if approved, would connect to the Purvanchal Expressway in Uttar Pradesh.

Bihar has initiated its journey towards infrastructure improvement but still has a long way to go. With meticulous planning, execution, and implementation, the state can achieve significant progress. The role of state policies in infrastructure development in Bihar is crucial for fostering economic growth, particularly in the agricultural sector, which is a significant contributor to the state's economy. Bihar, like many other states in India, faces challenges in infrastructure development, but targeted policies can help address these challenges and spur development. Rural development is a crucial component of economic progress, not only in Bihar but also for the entire nation. The essence of rural development lies in enhancing the living standards and financial well-being of rural inhabitants, particularly those residing in remote areas with limited access to resources. Essentially, "rural development" denotes a strategy to uplift economically and socially underserved rural areas, with a primary focus on those regions which lag behind economically. The primary goal of rural development is to enhance the economic and social conditions of the rural poor and vulnerable within the broader framework of overall development and growth. It strives to ensure that the benefits of a growing economy are shared by the impoverished and weaker sections of society. The 2011 Census reveals that a substantial 89 percent of Bihar's population resides in rural areas, underscoring the significance of rural development in the state's overall social and economic advancement. The expenditure on rural development is an indicator of the government's intention toward the development of rural areas. Overall, state policies play a critical role in driving infrastructure development in Bihar, and effective policy interventions can contribute to sustainable economic growth, poverty reduction, and an improved quality of life for the state's residents. By prioritizing investments, promoting PPPs, offering targeted subsidies and incentives, building capacity, integrating planning, and engaging stakeholders transparently, Bihar can unlock its full potential and achieve balanced regional development.

TRENDS AND PATTERNS

Table 1 shows the share of rural development expenditure in the total expenditure during 2018-19 to 2022-23 (BE). It is clear that the share of rural development is always high, in 2021-22 it was 7.12 percent of the total budget of Bihar, while for India it was 4.23 percent of the total budget.

**Table 1 : Trends of Rural Development Expenditure in Bihar and India
(2018-19 to 2022-23)**

(Rs. crore)

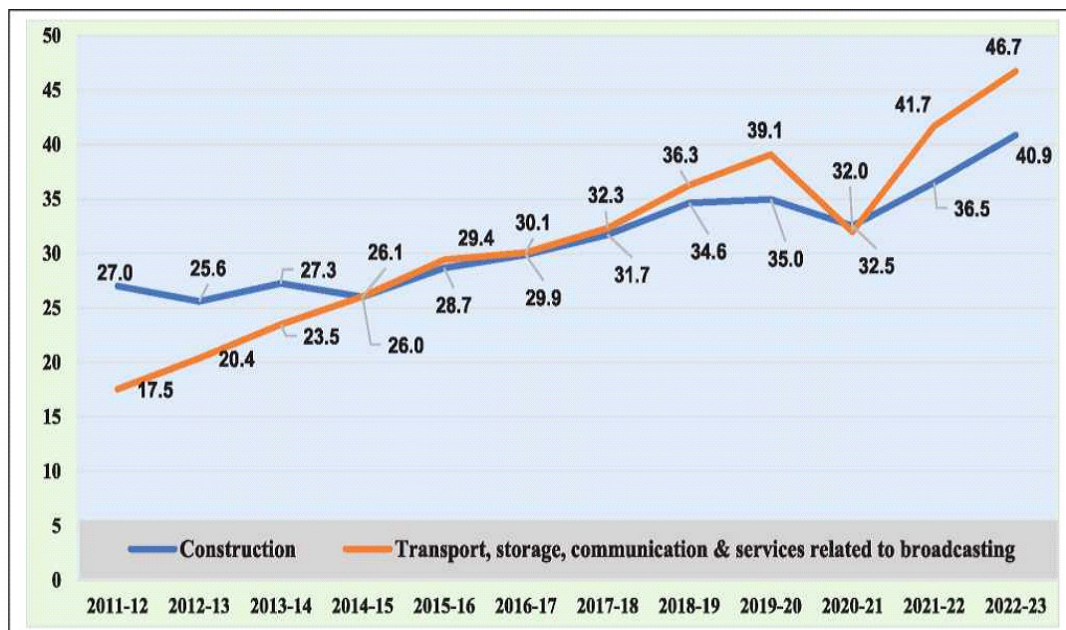
Years	Bihar			India		
	Rural Development	Total Expenditure	% Of the total budget	Rural Development	Total Expenditure	% of the total budget
2018-19	12316.4	154655.4	7.96	111841.88	2315113	4.83
2019-20	13198.0	143613.7	9.19	122098.19	2686330	4.55
2020-21	15646.5	165696.5	9.44	196416.71	3509836	5.60
2021-22	13918.4	193122.9	7.12	160433.5	3793801	4.23
2022-23 (BE)	15456.5	237691.2	6.5	135944.3	3944909	3.45

Source : State Budget and Union Budget

Physical infrastructure is the essential foundation for access to markets, economic growth, and development. Adequate physical infrastructure, including transport services, road connectivity, electricity, and telecommunications, is a prerequisite for the economic development of any region. The creation of infrastructure fosters development in several ways like: Access to public services (health and education), Employment generation, Poverty alleviation, Inputs to production, Flow of goods and services, Establishment of links between markets, Rural-urban and farm-nonfarm economic linkages. The construction and communication sectors closely reflect the growth of physical infrastructure. Recently, these sectors have become significant drivers of Bihar's economy. The chart 1 illustrates the growth trends of these two sectors over the past 12 years. As the data shows, the construction sector expanded by 1.5 times, growing from Rs. 27.0 thousand crore in 2011-12 to Rs. 40.9 thousand crore in 2022-23 at constant (2011-12) prices. The transport, storage, and communication sector exhibited a higher growth rate compared to the construction sector, increasing nearly two and a half times from Rs. 17.5 thousand crore in 2011-12 to Rs. 46.7 thousand crore in 2022-23. This indicates that the overall growth of the infrastructure sector over the past twelve years has been impressive, except for the COVID-19 pandemic year of 2020-21. Both sectors recorded double-digit growth following the pandemic. The construction sector registered an annual growth of 12 percent during 2021-22 and 2022-23, while the communication sector grew by more than 30 percent in 2021-22 and over 12 percent in 2022-23.

Chart 1 : Trends of Growth in Construction and Transport, Storage & Communication in GSVA of Bihar

(in Rs. '000 crore)



Note : 2020-21 is the Covid year

In Bihar, construction work is evident almost everywhere, creating adequate and quality infrastructure in roads, bridges, urban infrastructure, power, irrigation, buildings, and communication. The state government has achieved the goal of ensuring that the state capital, Patna, can be reached within five hours from any corner of the state. To connect the rural economy with the rest of the world, the government has invested heavily in creating quality roads that span the entire state. Strategically, the government has developed a network of quality roads that reach every habitat's doorstep. Consequently, over 80 percent of the expenditure on roads and bridges is allocated to capital accounts. Table 2 provides an overview of the quinquennial trends in both revenue and capital expenditure on roads and bridges, including rural roads, over nearly the last two decades (2005 to 2024). During this period, the state government spent Rs. 1,54,208 crore on roads and bridges, including the rural road network. The highest investment of Rs. 21,567 crore was made for road construction (capital expenditure) during 2015-20, while Rs. 19,666 crore was spent during 2010-15, almost double the Rs. 9,724 crore spent during 2005-10. In the last four years (2020-24), the state government spent Rs. 17,844 crore on building the road network.

The expansion of rural road networks has been significant over the last decade (2015-24), with Rs. 52,756 crore spent on rural road network expansion from 2005 to 2024. It is important to note that the state government has implemented an Output and Performance-Based Road Asset Maintenance Contract (OPRMC) for road maintenance. Consequently, the revenue expenditure on repairing and maintaining roads and bridges has increased substantially, doubling every five years since 2005.

Table 2: Summary of Public Investment on Roads and Bridges in Bihar
(Rs. crore)

Expenditure Head	2005-10	2010-15	2015-20	2020-24*
Total Expenditure on Road and Bridges	12002	24273	30439	34738
Revenue Expenditure on Road and Bridges (MH-3054)	2279	4607	8872	16894
Capital Expenditure on Road and Bridges (MH-5054)	9724	19666	21567	17844
Expenditure on Rural Road (MH-4515)	1574	5096	24183	21903

Note : * denotes data only for four years and BE for 2023-24, other years' data are actuals, MH-Major Head.

Source : Finance Department, GoB

A robust road network is essential for any region, serving as the foundation upon which the economy thrives by connecting various sectors and factors of production across rural, semi-urban, and urban areas. The state government of Bihar has made substantial investments in different phases to ensure hassle-free road transport throughout the state, fostering employment and prosperity through accelerator and multiplier effects. Table 3 details the total length of Bihar's road network, encompassing National Highways (NH), State Highways (SH), Major District Roads (MDR), Rural Roads, Urban Roads, and Project Roads managed by various departments such as Forest and Panchayati Raj. The table also illustrates the road density (road length per square kilometer) across Indian states, providing a comparative view of the road networks over the past decade. Bihar, one of the fastest-growing states in India with a population exceeding 12 crore, has demonstrated a strong commitment to road safety. Recognizing the multifaceted nature of road safety, which involves various stakeholders, the state established the Bihar Road Safety Council (BRSC) at the state level and District Level Committees (DLC) at the district level. The BRSC comprises officers from different departments, including the Road Construction Department, Health Department, Education Department, and Police. Similarly, the DLCs consist of district-level officers from these departments. The state government has undertaken several initiatives to reduce road fatalities and promote road safety and security continuously, showcasing its dedication to minimizing road accidents and enhancing overall safety.

Chart 2 : Trends of Public Investment in Rural Road Network in Bihar
(Rs. crore)

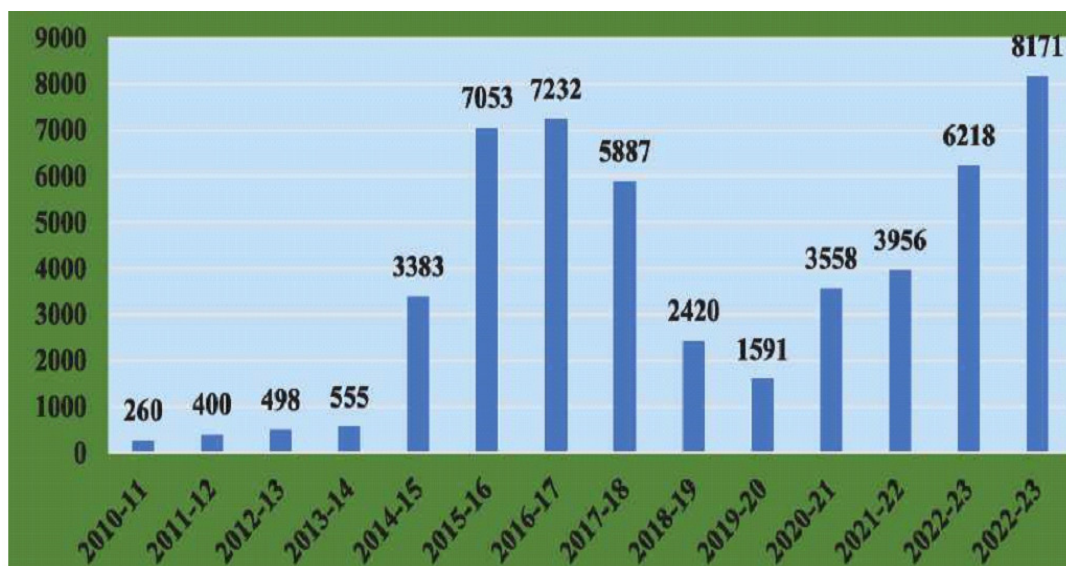
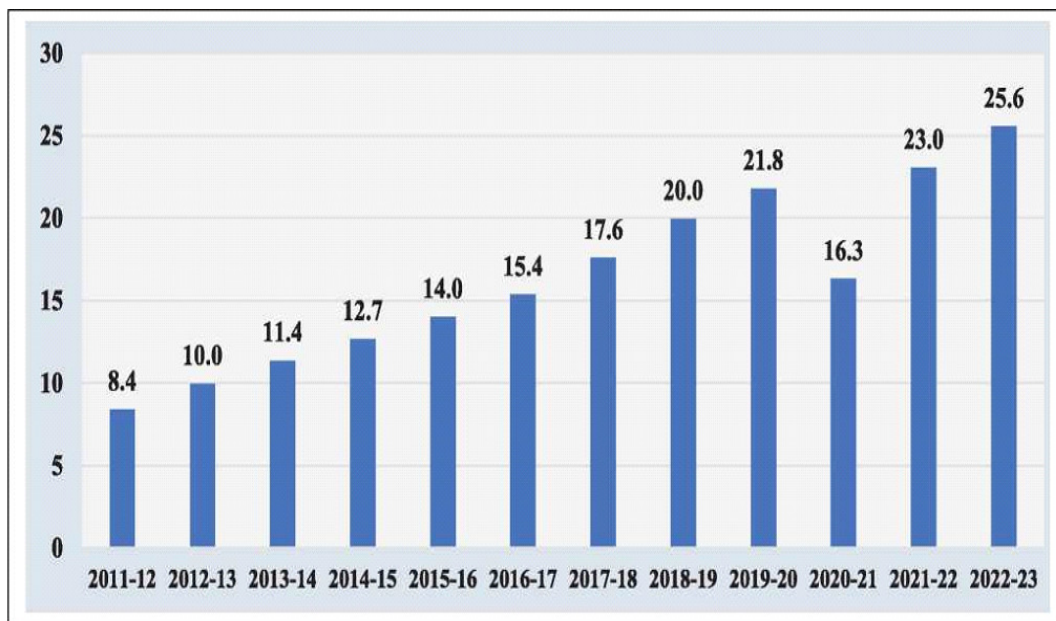


Chart 3 : Growth of Road Transport of GSVA at Constant (2011-12) Prices of Bihar
(Rs. '000 crore)



**Table 3: Growth in total road length in major states of India
(Length in '000 kms and Road Density in length per sq.km)**

State	2010	2011	2012	2013	2014	2015	2016	2017	2018	2019	CAGR	Density (2019)
Andhra Pradesh	236	238	256	262	270	279	298	303	346	317	4.0	1082
Bihar	128	131	139	197	210	206	206	210	291	298	9.8	3167
Chhattisgarh	91	94	76	89	95	98	96	98	103	105	2.1	111
Gujarat	156	156	163	166	179	182	179	181	202	249	4.2	1271
Haryana	37	42	43	42	43	46	48	81	50	50	4.7	1138
Jharkhand	22	24	26	37	41	43	67	70	79	81	17.7	1019
Karnataka	280	282	303	305	313	322	346	361	355	358	3.1	1868
Kerala	201	201	215	185	193	195	201	241	257	260	3.0	6690
Madhya Pradesh	190	197	201	229	280	289	290	343	364	365	8.6	1184
Maharashtra	407	411	397	590	609	608	613	624	627	637	5.8	2070
Odisha	234	259	255	278	283	284	288	304	308	306	2.8	1963
Punjab	82	84	94	98	104	105	108	139	143	148	7.1	2936
Rajasthan	223	241	249	226	241	248	254	266	313	313	3.4	916
Tamil Nadu	190	192	230	238	254	261	261	261	270	271	4.0	2085
Uttar Pradesh	376	390	403	436	397	415	422	428	436	443	1.5	1838
West Bengal	292	299	315	310	314	296	317	322	329	284	0.3	3198
All-India	3682	3790	3965	4332	4502	4572	4703	4998	5316	5432	4.5	1652

Note : Andhra Pradesh includes Telangana's road length since 2014 for comparison with undivided Andhra Pradesh.

Source : Ministry of Road Transport and Highways, GoI

The data reveals that Bihar recorded the second-highest growth among major Indian states over the past decade, with a Compound Annual Growth Rate (CAGR) of 9.8 percent from 2010 to 2019, following Jharkhand's impressive 17.6 percent. The third highest CAGR was achieved by Madhya Pradesh, with an average annual growth of 8.6 percent, 1.2

percentage points lower than Bihar. In comparison, the all-India average CAGR during this period was 4.5 percent. During this decade, the state government constructed 1.70 lakh kilometers of roads, with 0.92 lakh kilometers built in the last four years alone (2016-19).

National Highways (NH), which are critical for inter-state connectivity and transportation of goods and passengers, play a vital role. These highways traverse the nation, linking national and state capitals, major ports, rail junctions, and border roads, and are maintained by the Ministry of Road Transport and Highways (MoRTH). Table 4 presents state-wise growth in the NH road network from 2005 to 2022 for major Indian states. At the national level, the NH length increased by 79,386 kilometers, of which 2,432 kilometers were built in Bihar, representing 3.1 percent of the total expansion.

Table 4 : State-wise Road Length of National Highways as end of March(In kms.)

State	2005	2010	2015	2020	2022*
Andhra Pradesh	4472 (6.8)	4537 (6.4)	4670 (4.8)	7340 (5.4)	8683 (6.0)
Bihar	3537 (5.4)	3642 (5.1)	4701 (4.8)	5421 (4.0)	5969 (4.1)
Chhattisgarh	2184 (3.3)	2184 (3.1)	3079 (3.1)	3620 (2.7)	3620 (2.5)
Gujarat	2871 (4.4)	3245 (4.6)	4971 (5.1)	7744 (5.7)	7885 (5.4)
Haryana	1468 (2.2)	1518 (2.1)	2307 (2.4)	3237 (2.4)	3391 (2.3)
Jharkhand	1805 (2.8)	1805 (2.5)	2632 (2.7)	3367 (2.5)	3430 (2.4)
Karnataka	3843 (5.9)	4396 (6.2)	6432 (6.6)	7412 (5.4)	8037 (5.5)
Kerala	1440 (2.2)	1457 (2.1)	1811 (1.8)	1782 (1.3)	1782 (1.2)
Madhya Pradesh	5200 (7.9)	5027 (7.1)	5184 (5.3)	8941 (6.6)	9105 (6.3)
Maharashtra	4176 (6.4)	4191 (5.9)	7048 (7.2)	17931 (13.1)	18459 (12.7)
Odisha	3704 (5.6)	3704 (5.2)	4645 (4.7)	589 (4.3)	5897 (4.1)
Punjab	1557 (2.4)	1557 (2.2)	2239 (2.3)	4099 (3.0)	4239 (2.9)
Rajasthan	5585 (8.5)	5585 (7.9)	7886 (8.0)	10350 (7.6)	10706 (7.4)
Tamil Nadu	4183 (6.4)	4832 (6.8)	5006 (5.1)	6858 (5.0)	7000 (4.8)
Uttar Pradesh	5599 (8.5)	6774 (9.5)	8483 (8.7)	11831 (8.7)	12270 (8.5)
West Bengal	2325 (3.5)	2578 (3.6)	2910 (3.0)	3665 (2.7)	3675 (2.5)
All-India	65569 (100)	70934 (100)	97991 (100)	136440 (100)	144955(100)

Note : * Presents data up to December; Data in parenthesis denotes state share in all-India.

Source : Ministry of Road Transport & Highways, Gol

Constraints in Rural Infrastructure Development in Bihar

Rural infrastructure development in Bihar, a state in India, faces several constraints that hinder its progress. These challenges can be broadly categorized into economic, social, administrative, and environmental factors. Bihar has limited state revenue and relies heavily on central government funds. This dependency often leads to delays and inadequacies in funding for rural infrastructure projects. The high poverty rate in Bihar reduces the tax base and limits the ability of residents to contribute to local infrastructure projects, impacting both funding and maintenance. The lack of private sector investment in rural areas due to perceived

risks and lower returns hampers the development of essential infrastructure like roads, electricity, and telecommunications. Low literacy rates and a lack of vocational training among the rural population lead to a shortage of skilled labor necessary for infrastructure projects. Caste-based discrimination and social stratification affect the equitable distribution of infrastructure and resources, often leaving marginalized communities underserved. High population density in rural areas puts additional pressure on existing infrastructure, making it challenging to upgrade or expand facilities to meet the growing demand. Delays in project approvals, corruption, and lack of accountability in government departments slow down the implementation of infrastructure projects. Poor planning and lack of coordination between various government departments and agencies lead to inefficient use of resources and overlapping of projects. There is often a lack of focus on the maintenance and sustainability of infrastructure projects, leading to rapid deterioration of facilities and a need for frequent repairs. Bihar is prone to floods, especially in the monsoon season, which can damage infrastructure such as roads, bridges, and buildings. The recurring nature of these disasters makes long-term planning difficult. Acquiring land for infrastructure projects can be challenging due to high population density, legal issues, and opposition from local communities. Limited access to modern construction technologies and machinery affects the quality and speed of infrastructure development. Poor telecommunications infrastructure hampers the implementation of modern solutions like digital governance, e-learning, and telemedicine, which are crucial for rural development.

Conclusion

The government plays a pivotal role in rural infrastructure development in Bihar through various initiatives, policies, and programs aimed at improving the living standards and economic opportunities in rural areas. The government formulates strategic plans for rural development, such as the Bihar State Rural Livelihoods Mission (JEEViKA), which aims to enhance income through sustainable livelihood practices. Policies are developed to ensure an integrated approach to rural development, combining infrastructure with other aspects like health, education, and agriculture. Significant portions of the state budget are allocated to rural development projects. The government plays a crucial role in rural infrastructure development in Bihar. Its involvement spans various functions, from policy formulation and funding to implementation and maintenance of infrastructure projects. The government formulates long-term plans and policies to guide rural infrastructure development. This includes setting development goals, prioritizing projects, and ensuring alignment with national development agendas. Establishing a robust regulatory framework to govern infrastructure projects, ensuring compliance with standards, safety norms, and environmental regulations. Allocating state and central government funds to rural infrastructure projects. This includes budget provisions in annual state budgets and special schemes for rural development. Providing subsidies and grants to support infrastructure projects, especially in areas that are not attractive to private investors. Creating a conducive environment for public-private partnerships (PPPs) and attracting private investments through incentives and facilitation. Overseeing the execution of infrastructure projects, ensuring they are completed on time, within budget, and according to specifications. Facilitating coordination among various government departments, local bodies,

and other stakeholders to streamline project implementation and avoid duplication of efforts. Providing training and capacity-building programs for local officials and communities to enhance their ability to manage and maintain infrastructure projects. Ensuring regular maintenance of infrastructure to prolong its lifespan and functionality. This involves periodic inspections, repairs, and upgrades. Promoting sustainable infrastructure practices that minimize environmental impact and ensure the long-term viability of projects. Setting up mechanisms to monitor the progress and performance of infrastructure projects. This includes regular reporting, audits, and evaluations to ensure accountability and transparency. Conducting impact assessments to evaluate the socio-economic benefits of infrastructure projects and making necessary adjustments based on findings.

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Innovative Approaches in Teaching Mathematics to Enhance the Comprehension of Mathematical Concepts among School Students

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Abstract:

This paper delves into the realm of innovation and novel practices in teaching mathematics, shedding light on various approaches for enhancing the learning and teaching experience of school students. While many mathematics teachers possess a strong grasp of the subject matter, there is a need for innovative teaching methods in their instructional planning. It is a common observation that teachers tend to emphasize procedural knowledge over conceptual clarity in their teaching processes, resulting in waning interest in mathematics among students at the secondary level (NCF, 2005). The NEP (2020) advocates for a reconfiguration of the curriculum and pedagogy, advocating a transition from content-based to experience-based learning. The NEP underscores the importance of fortifying the bedrock of quality education, with a focus on the cognitive depth of the learner and a move away from rote learning. While teachers have access to resources such as curriculum textbooks, they must cultivate innovative teaching-learning practices within mathematics classrooms. The innovative methods and approaches elucidated in this paper can serve as valuable tools for school students and educators in the realm of mathematics education.

Keywords: Innovations; approaches; teaching-learning; Mathematics education; secondary school students.

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Introduction:

According to Nelson Mandela “Destroying any nation does not require the use of nuclear bombs or long-range missiles. But for this, it is necessary to lower the quality of education and give opportunities to students to cheat in examinations....the collapse of education is the collapse of a nation” (Beena, 2021; Sharma, 2017). The text highlights the importance of continuously enhancing the quality of education through advanced methods and technology to support sustainable development. It underscores the pivotal role of the state’s education system in shaping well-rounded individuals. Furthermore, it acknowledges the tireless efforts of educators and researchers to design an education system that aligns with the evolving social and cultural landscape. The National Education Policy (NEP) 2020 in India is recognized as a pivotal initiative towards reforming the education system and meeting the ever-changing educational needs (Beena, 2021).

Education is crucial for individual and social development, but our current system needs reform. Rote learning in the Indian education system leads to memorization without understanding. The new national education policy aims to address these issues.

Importance of teaching mathematics in the context of education: Mathematics plays a pivotal role in the school curriculum at every stage, as it finds wide-ranging applications in everyday life. As per the National Policy on Education (NPE, 1986), “Mathematics should be viewed as a means to cultivate a child’s capacity for critical thinking, logical reasoning, and analytical skills” (Walia, 2020). In a similar vein, the new National Education Policy acknowledges the significance of mathematics and mathematical thinking in shaping future-oriented fields like artificial intelligence, machine learning, and data science (Walia, 2020).

Mathematics is widely recognized as a science that deals with numbers and calculations, often focusing on obtaining precise answers. However, in a broader sense, it involves making inferences that lead to logical conclusions. Mathematics encompasses the study of abstract concepts comprised of abstract elements, going beyond mere numbers and calculations to include generalization formation, observation of relationships, logical thinking, and the development of reasoning.

It’s important to acknowledge that many students face challenges with mathematics, leading to feelings of dissatisfaction due to constant interruptions in their learning (Anthony & Walshaw, 2009). In 2005, the National Focus Group on Mathematics Education brought attention to issues in mathematics education and proposed crucial recommendations about curriculum, pedagogy, and classroom environment. Despite these recommended changes, the effectiveness of mathematics education has been on the decline nationwide as indicated by the National Achievement Survey in 2017 (Walia, 2020).

The Government of India conducts surveys to assess the state’s school education system. One survey, the National Achievement Survey 2017, revealed a decline in math performance from third to eighth grade. This has led to decreased interest in math among students. Reasons for this negative attitude include weak foundation, irregular study habits, and lack of parental involvement. Additionally, teaching methods, motivation, and classroom environment contribute to students’ attitudes. This presents an opportunity to enhance teaching and create a more engaging and supportive environment for students.

In the mathematics classroom, there is a tendency for teachers to prioritize conveying factual information over ensuring students' grasp of fundamental concepts. This can be improved by incorporating more engaging and interactive teaching methods that foster conceptual understanding. Emphasizing the relevance of the content and connecting it to students' personal experiences is essential for creating meaningful learning experiences.

The National Curriculum Framework (NCF) of 2005 encourages a shift in educational approach to alleviate feelings of failure and fear, focusing on creating a positive and enjoyable learning environment. By implementing collaborative learning strategies, such as group tasks and interactive activities, students can engage with the subject in a more dynamic and fulfilling way. Additionally, the National Education Policy (NEP) of 2020 supports a move towards experiential learning, making education more stimulating and relevant.

This article presents a range of innovative teaching approaches, techniques, and methods for the mathematics classroom, aiming to create a more constructive and empowering learning environment for students.

SIGNIFICANCE OF TEACHING MATHEMATICS

Mathematics education is vital for our nation's progress. It's important to enhance math education so that every student can participate. Schools need to improve the quality of math education by using various resources and strategies to help students understand (Algani, 2019). Incorporating technology into the classroom highlights the importance of innovative strategies in math education, such as Technological Pedagogical Content and Knowledge (Beena, 2021).

According to Sidhu (1995), the objectives of teaching mathematics are as follows:

- Cultivating mathematical skills such as speed, accuracy, neatness, brevity, and estimation.
- Nurturing logical thinking, reasoning power, analytical thinking, and critical thinking.
- Fostering the power of decision-making.
- Enhancing the ability to solve problems.
- Recognizing the adequacy or inadequacy of given data concerning any problem.
- Developing a scientific attitude, including the ability to estimate, find, and verify results.
- Cultivating the ability to analyse, draw inferences, and generalize from collected data and evidence.
- Encouraging a heuristic attitude to discover solutions and proofs through independent efforts.
- Developing a mathematical perspective and outlook for observing the natural and societal realms.

Mathematics is arguably the only subject that instils in students the valuable habits of hard work, concentration, punctuality, regularity, neatness, organization, and transparency. These cultivated traits play a crucial role in training students to lead disciplined lives filled with self-restraint and sound reasoning. Consequently, a mind shaped by mathematics possesses a level of discipline unmatched by minds not exposed to such training.

NEED FOR INNOVATIONS IN TEACHING MATHEMATICS

Understanding the objectives of teaching mathematics reveals a focus on developing higher-level skills like critical thinking, analytical thinking, logical reasoning, computation, decision-making, and problem-solving, all of which are crucial for life. While it's important to teach formulas and theorems, equal emphasis should be placed on nurturing the metacognitive ability to apply these concepts to specific problem areas.

In India, organisations like NCERT, CBSE, and state boards are tasked with designing the school curriculum based on comparisons with those of other countries. However, student outcomes in mathematics often do not meet expectations. This might be attributed to the need for teachers to use more effective presentation methods and the importance of innovative pedagogical planning to cater to the diverse needs of students.

To enhance the education system, teachers need to incorporate innovative teaching strategies and thorough planning. According to Ma'abrah (2018), it's crucial for teachers to carefully plan and present study material in innovative ways. Additionally, Coe and Christie (2018) emphasize the significance of using diverse methods and creative ideas to inspire students to effectively learn and comprehend mathematics.

Despite the challenges teachers face, such as time constraints and lack of student motivation, it's essential to prioritize teaching with innovative strategies and proper planning. Educators can consistently review the mathematics curriculum and teaching methods to ensure students' effective learning outcomes (Algani, 2019). Creative attention to teaching methods has proved to be highly effective in fostering a deeper understanding of mathematics.

OBJECTIVES OF THE STUDY

Objectives are as follows:

- i. To study various strategies and teaching practices in school-level mathematics education.
- ii. To study various innovative approaches to teaching practice in school-level mathematics education.

INNOVATION IN TEACHING MATHEMATICS

In mathematics education, innovation can take various forms, including teaching methods, pedagogical resources, and modern approaches in the teaching-learning process.

METHODOLOGY

The method refers to a style of presenting content in the classroom. Here are some innovative methods and approaches that can be used to enhance the teaching and learning processes of mathematics.

Inductive-to-Deductive Method

The method combines inductive and deductive approaches. The teacher should start with specific examples and then move on to generalizations and abstract concepts. This will help students understand better, without having to memorize information.

Analytic to-Synthetic Method

This method combines two approaches: the analytical method, which moves from the unknown to the known, and the synthetic method, which works from the known to the unknown.

These methods are commonly used to provide results and solve problems. While textbooks often utilize the synthetic method, starting from a known fact to prove something unknown, the lack of explanation can leave students puzzled. Therefore, it is essential for the teacher to logically explain and relate each step.

Problem-Solving Method

The problem-solving method conveys knowledge through presenting specific problems. In mathematics, students must continuously seek solutions to assigned problems using a systematic process. They identify difficulties, explore potential scenarios, and engage in rigorous exploration to arrive at solutions. This approach fosters divergent thinking. For example, students can determine the volume of water in a container instead of deriving the volume formula.

Laboratory Method

This teaching method encompasses ‘learning by doing’, ‘learning by observing’, and ‘concrete to abstract’ principles. It provides a practical basis for inductive reasoning and addresses the criticism of education for being too theoretical. The laboratory method allows for the practical application of mathematics, making the teaching and learning process more engaging. Well-equipped laboratories, along with proficient teachers, are essential for this method. Introducing laboratory components into mathematics teaching at the school level can improve comprehension across various mathematical disciplines.

APPROACH TO ENHANCE MATHEMATICAL CONCEPCION IN MATHEMATICS CLASSROOM

There are numerous effective methods for teaching and learning mathematics, each with its unique ability to stimulate mathematical thinking. Before delving into these methods, it's crucial to comprehend the human information processing system, especially in the context of young learners. Some salient aspects of this system include:

1. **Active Construction of Knowledge:** Rather than being passive recipients, learners are actively engaged in the learning process. The learning environment should be interactive, student-centred, and inclusive, fostering democratic participation. The teacher's role is to facilitate learning, empowering students to take ownership and be self-reliant.
2. **Experiential Learning:** Learning through experience is pivotal to human learning. Encouraging students to solve problems and engage in experiential learning helps them connect with the real world. For instance, in inquiry-based lessons, teachers can observe how each student approaches and solves problems in their unique way.
3. **Focus on Understanding and Skill Acquisition:** Given the limited capacity of human working memory, emphasis should be placed on understanding and acquiring skills rather than rote memorization.
4. **Individualized Pace of Learning:** Allowing children to learn at their own pace is essential. Students requiring additional time can practice until they attain comprehension, while those with less ability can progress. This approach enables

teachers to provide targeted assistance to students in need.

Focus on developing the ability to learn how to learn, not just acquiring knowledge. It's crucial to explore the metacognitive abilities of human beings. The teaching method can incorporate steps or features, or it can introduce an idea that teachers can utilize to inspire the learning process. This study presents various methods, some of which introduce ideas that require teachers to formulate plans using innovative approaches, while others provide detailed discussions of steps and features. The text below discusses appropriate approaches for young students.

Constructivist Approach

The National Curriculum Framework of 2005 recommends a student-centered approach known as the constructivist approach. Despite being the latest trend in education, many teachers are still unfamiliar with this method. The recent Indian Education Policy of 2020 encourages the adoption of modern teaching methods, such as the constructivist approach, which emphasizes critical thinking over rote memorization. Research from around the world demonstrates that constructivist approaches effectively provide students with meaningful learning experiences (Brooks & Brooks, 1999; Johnson & Johnson, 1994).

This approach has proven to enhance creativity, foster interest in mathematics, and is considered more effective than traditional methods in developing social skills (Nayak & Senapaty, 2011, McCray, 2007). Rather than relying solely on abstract teaching, the constructivist approach has transformed mathematics education into a student-centered experience integrated into everyday life (Vinetere, 2018). In a constructivist classroom, teachers create environments where students question their own and each other's assumptions. This approach challenges the traditional foundations of teaching and learning.

In a constructivist setting, the teacher acts as a facilitator, providing experiences that allow students to engage in activities such as research, investigation, imagination, innovation, and questioning (Gray, 1997). Through repeated mathematical tasks and interactions, students' intuitive mathematical thinking becomes more concrete and potent (Clements & Battista, 2009 cited in Vintere, 2018). The constructivist approach stands out from traditional classroom teaching methods due to its emphasis on student activism, creating a democratic learning environment, and promoting interactive and student-centred activities. According to the principles of constructivism, students are empowered to construct their knowledge based on their prior experiences. Research indicates that the most effective learning occurs when students seek to understand concepts through their prior experiences (Sims, 2002). Hmelo-Silver, Duncan, and Chinn (2007) highlight the significance of utilizing constructive approaches to problem-based and inquiry-based learning methods for enhanced science education. Employing a constructivist approach in teaching mathematics has been shown to positively impact students' mathematics achievement and foster a positive attitude towards the subject (Clarke, 1997; Simon & Schifter, 1997; Calleja, 2016). Numerous teaching methods, such as inquiry-based learning, problem-based learning, and experiential learning, are grounded in the principles of the constructivist approach. An ideal teacher should adeptly implement these strategies to infuse innovation into the classroom, thereby empowering students to enhance their skills and cultivate a positive attitude towards mathematics. By doing so, teachers can

evolve into innovative educators through their dedicated practice (Calleja, 2016; Walia, 2020).

5 E's Learning Model:

The 5 E's Learning Model comprises five phases:

The 5E instructional model is a dynamic learning cycle that empowers curriculum developers, educators, and librarians to design STEM lessons using constructivist and reform-oriented teaching practices. This model consists of five progressive phases:

1. Engagement Phase: In this stage, learners actively connect their prior knowledge with new concepts in any classroom setting.
2. Exploration Phase: Learners collaborate in groups to discuss and investigate various events and materials, broadening their general experience and setting the stage for further learning.
3. Explanation Phase: Students with general experience establish the foundation for abstract understanding and clear up any misconceptions with the guidance of the teacher.
4. Elaboration Phase: Students intricately describe their knowledge, expanding their understanding and applying acquired ideas to connect with other related fields, thereby gaining real-world perspectives.
5. Evaluation Phase: This phase determines whether the student has acquired the necessary knowledge and understanding.

Each stage of instruction provides a framework for developing ideas, concepts, and skills necessary for student inquiry.

Experiential Learning:

Mathematics is undoubtedly a challenging subject, and it's widely acknowledged that even the likes of Albert Einstein faced difficulties in mastering it. Naturally, this presents a significant challenge for mathematics educators. The traditional method of passive learning through lectures and rote memorization is no longer effective. Consequently, there is a growing emphasis on innovative and impactful teaching approaches that not only ensure mastery of the subject but also foster a deep understanding.

The National Education Policy of 2020 recognizes the importance of promoting experiential learning across all school levels, and this is particularly crucial for mathematics. Experiential learning enables students to actively engage with mathematical concepts and practices through hands-on activities, providing them with first-hand experience rather than relying solely on textbooks and lectures.

Moreover, this approach emphasizes personalized learning, catering to each student's unique abilities and interests. By encouraging reflection, students are allowed to contemplate what they have learned, how they have learned it, and what they have experienced, which sets it apart from other learning strategies.

Utilizing experiential learning methods can significantly enhance the teaching of subjects such as mathematics, where students' comprehension of mathematical concepts and practices plays a pivotal role. Introducing experiential learning into mathematics classrooms has the

potential to foster innovative learning environments that aid students in overcoming math anxiety and boosting their self-efficacy in mathematics (Walia, 2020). It is essential that activities are closely aligned with the teachers' concepts to encourage student engagement and reflection on their actions. For instance, in primary school, teachers can facilitate a deep understanding of the duration of a day by involving students in the preparation of a sunrise and sunset chart, rather than simply providing direct instructions. In secondary school, guiding students through experiential learning via activities such as selling self-made food items can allow them to reflect on their processes for purchasing ingredients and measuring costs, thus promoting a constructive learning experience. Furthermore, in secondary school, the fundamental concept of probability can be effectively taught through experiential learning using concrete examples and items like coins, cards, and dice (Walia, 2020).

In conclusion, embracing experiential learning in mathematics education represents a constructive shift towards more effective and personalized teaching practices that empower students to develop a deeper grasp of mathematical concepts.

Interpretation Construction Design Model (ICON)

The teaching and learning methods of the ICON model underline the importance of students engaging with authentic problems in groups, where they construct explanations, search for information, and encounter diverse interpretations of the problem. The process of individual learning serves as evidence of this approach, making dual-purpose education an acceptable and effective model.

It is a model which contains seven steps:

Step 1 Observations: Students observe the situation or problem before proceeding to solve it. **Step 2: Interpretation Construction:** Students relate the situation or problem to previous experience.

Step 3: Contextualization: Students collaborate to discuss in groups and explore to understand their analysis and interpretations.

Step 4: Cognitive Apprenticeship: Students collaborate to discuss in groups and explore to understand their analysis and interpretation.

Step 5: Collaboration: Students analyze the knowledge that is created and create an explanation of their own.

Step 6: Multiple Interpretations: Students use interpreted knowledge and multiple interpretations are given by them instead of solving problems.

Step 7: Multiple Manifestations: Students apply multiple interpretations to get multiple solutions to the problem.

Conclusion:

Encouraging innovation involves approaching problems in fresh and inventive ways, bringing about enhanced learning experiences that require students to engage in higher-level thinking to address complex problems. Mathematics, at its core, fosters the development of essential problem-solving, critical thinking, and analytical skills in students. It's vital to sustain students' interest and active participation in their mathematics classes. It's clear that outdated teaching

methods are no longer adequate, and by introducing simple innovative practices into the classroom, we can effectively motivate our students. Employing technology, such as educational instructional videos, represents a promising approach to enhancing mathematics education by departing from traditional methods and engaging students with captivating learning materials.

However, there are challenges in implementing innovative educational practices in real school settings. These include large class sizes, overloaded curriculums, insufficient teacher training, lack of infrastructure, teacher burnout, and administrative resistance to change. This paper explores various innovative approaches to teaching mathematics, with a focus on the proposed approach of NEP 2020. By adopting these practices, teachers can shift the focus from rote memorization to fostering a deeper understanding of mathematical concepts, thereby making learning an enjoyable experience. Professional development programs, including pre-service and in-service teacher training, hold the potential to empower ordinary teachers to become innovative educators.

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Juvenile Justice System in Developed and Developing Countries

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Abstract:

Juvenile justice system is necessary for maintaining public safety. Giving each person what he or she deserve is justice and a process to deal with the problem concerned with children and Society is known as juvenile justice.

The United Nation convention on the right of the child (UNCRC) is a significant Global instrument for safeguarding children's rights. Area like Europe, America and Africa have laws as to protect children. Some National Laws like the Child Abuse Prevention And Treatment Act (CAPTA) and The Protection Of Children From Sexual Offences (POCSO) Act provide comprehensive protections. Still, challenges like lack of some resources, Enforcement Gaps and Cultural Barriers Persist International Collaboration and Advocacy are crucial to strengthen Child Protection mechanism worldwide.

Keyword: CAPTA, UNCRC, POCSO, National laws, Child

United States of America

Definition of "Juvenile". A "Juvenile" is a person who has not attained his eighteenth birthday, and "Juvenile delinquency" is the violation of a law of the United States committed by a person prior to his eighteenth birthday which would have been a crime if committed by an adult. A person over eighteen but below twenty-one years of age is also accorded Juvenile treatment if the act of Juvenile delinquency occurred prior to his eighteenth birthday.

The American Juvenile Justice System is aimed towards punishing and rehabilitating adolescents who exhibit criminal behaviour. The intentions of the Juvenile Justice System are to intervene early in delinquent behaviour and act to prevent adolescents from engaging in criminal behaviour as adults. The System involves incarceration as well as alternative schooling

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programs. The number of adolescents affected by the Juvenile Justice System has grown with the rise of zero tolerance policies in schools, which enforce harsh punishment for any activity by students that is deemed unsafe or threatening to a safe learning environment. Some scholars, such as Laura Finley, argue that the System criminalizes and mistreats Children, and that the policies surrounding Juvenile delinquency stem from fear of adolescents and government failure to recognize Children as having political and social rights.

In the United States as of 1995, minor is legally defined as a person under the age of 18, although 21 with the context of alcohol, people under the age of 21 may be referred to as “minors”. However, not all minors are considered “Juveniles” in terms of criminal responsibility.

As is frequently the case in the United States, the laws vary widely by state. In four states, New York, New Hampshire, and Texas “Juvenile” refers to a person below 17 years of age. In most states a Juvenile is legally defined as a person below 18 years. Under this distinction, those considered Juveniles are usually tried in Juvenile Court and they may be afforded other special protections. For example, in some states a parent or guardian must be present during Police questioning, or their names may be kept confidential when they are accused of a crime. For many crimes (especially more violent crimes), the age at which a minor may be tried as an adult is variable below the age of 18 or (less often) below 16. For example, in Kentucky, the lowest age a Juvenile may be tried as an adult, no matter how heinous the crime is 14 years. In most states, Juveniles may not be incarcerated with adult inmates, even if the Child is charged as an adult. This is also discouraged by the federal government, which prefers funding only if Children and adults are housed in separate facilities. The death penalty for those who have committed a crime while under the age of 18 was discontinued by the U.S. Supreme Court Case in *Donald P. Roper*⁵ on writ of certiorari to the supreme court of Missouri decided on [March 1, 2005]. In *Stanford v. Kentucky*,⁶ a divided Court rejected the proposition that the Constitution bars capital punishment for Juvenile offenders in this age group.

Youth Justice in England

In the Criminal Justice System, a ‘Child’ means a person under the age of 14 and ‘young person’ means a person who has attained the age of 14 and is under the age of 18. However, for the purposes of the Children Acts 1989 and 2004, a ‘Child’ is anyone who has not reached their eighteenth birthday. Although the phrase ‘Juvenile’ is still widely used to describe young people below 18 years, in English, it carries connotations of Childish and of immature behaviour which can be seen as labelling and hence the term ‘young people’ is used.

In England and Wales, cases of minors breaking the law are often dealt with by the Youth offending team. If they are incarcerated, they are sent to a young offender Institution. Children below eighteen years of age are prohibited from sitting on a jury, voting, standing as a candidate, buying or renting films with an 18 certificate or R 18 certificates or seeing them in a cinema, being depicted in pornographic materials, suing without a litigant friend, being civilly liable, accessing adoption records and purchasing alcohol, tobacco products, knives and fireworks. Youth Justice System in England and Wales comprises the organs and processes that are used to prosecute, convict and punish persons under 18 years of age who commit criminal offences. The principal aim of the youth Justice System is to prevent offending by Children

and young persons.

Psychology

Youth offending teams have psychologists who arrange meetings between them and the young person, their family, and the victim(s) either together or separately. These meetings would facilitate to bring out an idea that a young person's behaviour and offending is linked to other problems in his life. The meetings are informal and typically last an hour but can vary in length depending on the preference of the young person and psychologist. While these meetings are primarily for conversation, the psychologist will sometimes employ drawing or other tests to explore problems. Occasionally the psychologist will include other family members if relevant. Psychologists normally occur every two to three weeks. Reports made by the psychologist on the young person are maintained in file, along with any other relevant information of the case. Prevention

Government Policy in England and Wales has explicitly sought to promote work to prevent offending by young people. Early intervention to prevent young people offending could save public services more than £80 million a year, according to the Audit Commission's report Youth Justice 2004. Problems that may lead to a young person's troublesome behavior include a lack of education, poor family relationships, having family members or peers who have offended, and misuse of substances. Various Programmes such as Youth Inclusion Programme (YIP), Youth Inclusion and Support Panels (YISPs), Parenting Programme provide parents with an opportunity to improve their skills in dealing with the behaviour that puts their Child at risk of offending. They provide parents/care takers with one-tone advice as well as practical support in handling the behaviour of their Child, setting appropriate boundaries and improving communication. Parents with a Child who has become involved with the youth Justice System may be offered the opportunity to voluntarily attend a Parenting Programme by the local YOT, if they consider that it would be useful. However, if voluntary participation cannot be achieved, a Parenting Order can be sought by the YOT which compels the parents/care takers of a Child at risk to attend. Safer School Partnerships (SSP) Programme enables local agencies to address significant behavioural and crime related issues in and around a school. A result of the YJB's proposal is to develop a new policing model for schools. It was launched as a pilot in September 2002, and brought into mainstream policy in March 2006.

JUVENILE JUSTICE IN OTHER EUROPEAN COUNTRIES

In Continental Europe, since the modern Juvenile Justice System effectively originated in the United States, most early delinquency laws in European countries were modelled on the concepts and practices used in Chicago in the late 19th century. However, each European country implemented programs suited to its own history, culture, and values.

Juvenile Justice System in Germany.

The contemporary Juvenile System in Germany reflects the practices that developed in the Federal Republic (West Germany) after World War II. The primary goal of the German System is not to punish but to instruct delinquent youth and to change undesirable behaviour patterns, often by working within the family. Status offenses do not exist in the German legal

System, but German youths who exhibit delinquent behaviour are often handled by the welfare System and by a guardianship court (family court). German law also recognizes three Juvenile categories:

Children (those under 14 years of age, who are presumed to be not responsible for their actions because of their youth), Juveniles (those between the ages of 14 and 18), and adolescents (those between the ages of 19 and 21).

Prosecutions of Juvenile cases also differ depending on the seriousness of the offense, relatively minor cases (involving less than one year of incarceration) are handled by a Juvenile court judge; more serious cases are heard by a tribunal composed of one Juvenile judge and two lay judges; and the most serious cases are reserved for another mixed tribunal consisting of three trained judges and two lay Judges.

Juvenile Justice System in Philippines

As per the Juvenile Justice and Delinquency Prevention Act 2004 ‘any person who has not attained the age of 18 years is a Juvenile ‘.

In Philippines, a Juvenile court System was established with the US System as its model. The first delinquency law was created in 1930 (as part of Article 80 of the Revised Penal Code), but it was not until 1955 that the first Juvenile court was established, in Manila. This System was rarely used, however, especially in the provinces, largely because of a lack of funds but also because of cultural traditions and government policies. It was replaced by a strong and far-reaching barangay System, legally established in 1978 and based on principles of reconciliation and informal mediation. Every person in the country lives within a barangay, which is a political unit, headed by an elected official, a captain. Virtually all minor cases of Juvenile misbehaviour (and many serious ones as well) are handled within this System, which explicitly excludes lawyers and the advocacy approach to resolving citizen complaints. The passage in 2006 of the Juvenile Justice and Welfare Act placed new emphasis on restorative Justice and declared Juveniles under the age of 15 to be criminally exempt.

Juvenile Justice System in France

Juvenile offenders are governed by an Ordinance of February 2, 1945, on Juvenile Offenders which has been amended several times. The Ordinance sets forth the principles applicable in this area, in particular, the priority of the educational approach over punishment and the necessity of special courts and procedures. Since that law of 1945 was passed, the judge tries to understand Juvenile offending behaviour in the context of the Juvenile’s life; the offending behaviour is thus considered as a sign of a need to intervene.

Because of the court’s dual jurisdiction for “Children in need of care” and “Juvenile delinquents”, the Juvenile court judge is in an unparalleled position to identify and react to the risk/needs factors most often associated with young offenders. The “juge des enfants” undertakes the criminal investigation; orders social psychological and family studies; and integrates educational, occupational, medical, and psychiatric services for the young person and their family. Most of the procedures involving Children and young people take place in the informal settings of the chambers of the “juge des enfants” where the judge usually dispenses with the legal formalities which are obligatory with adults. The judge receives

referrals from many sources: schools, social services, Police, Children's organizations, parents or even Children themselves. While cases involving serious or persistent offending may be referred for trial (Garapan 1995), for the vast majority of cases the judge typically requests that a social and educational worker assess the family environment in which the youth is being raised (Investigation orientation Educative). This inquiry focuses on the problem profile of the youth's family, the extent of the youth's criminal record, and the youth's school behaviour. After this preliminary investigation the Juvenile court judge has a wide range of options at his/her disposal to respond to the problem profile of the youth and the family.

These options include, but are not limited to, placing the Juvenile in a Children's home (judgment de grade); appointing a social worker to assist the youth and family (liberty servile); placing the youth into the care of a special educational establishment where the Child may be ordered to see a psychiatrist, psychologist or vocational guidance expert (consultation orientation educative); placements in local activity schemes designed to steer adolescents away from opportunistic petty offences, community service order for offenders between sixteen and eighteen years of age (travail d'intérêt général); or placing the youth in custody if necessary (detention) (Blatier and Corrado 2001). The focus is on evaluating the risk posed to the Child if he remains within the family. Where it is deemed necessary, experts will also be consulted to assess the specific risk factors in health, mental health, and school. In addition, the Juvenile court judge has the option of retaining the youth under the court's protective care until the age of twenty-one. During this period, the judge considers the specific problems that are inhibiting the youth's ability to reintegrate into the community.

Juvenile Justice System in New Zealand

In New Zealand criminal responsibility begins at age ten¹; however, under the CYPF Act, prosecution of Children aged 10 to 11 is limited to murder and manslaughter. Police still have a range of options available to respond to offending by 10- to 13-year-olds, described below in the process for dealing with Child offenders. Serious or persistent offending by Children aged 12 and 13 can also be brought to the Youth Court. Youth aged 14 to 16 can be formally charged and prosecuted for any offence. Young people aged 17 or over are dealt with in the same manner as adults.

A young person who commits offences beyond the age of 16 is dealt with in the same manner as an adult, that is, in the District Court or, if the offence is serious, in the High Court. The very serious offences of murder and manslaughter committed by any young person aged 10 years or over are automatically transferred by the Youth Court to be dealt with in the High Court (if there is a case to answer after a depositions hearing). The Youth Court can decline to offer Youth court jurisdiction for serious offending (for example, arson and aggravated robbery) which then must be heard in the District Court. There is also provision in other cases for the Youth Court to transfer matters to the District Court after the charge has been proved, depending on the seriousness of the case and the previous offending history of the young person. Such cases are rare. Most charges laid in the Youth Court are resolved in the Youth Court. The vast majority of offending by young people (83%) is now dealt with under the alternative youth Justice procedures under the control of the Police.

Also, as in most jurisdictions now, it is expected that minor and first offenders will be diverted from prosecution by means of an immediate (street) warning. Where further action is thought necessary, the Police can refer Juveniles to the Police Youth Aid section (a specialist unit dealing only with Juveniles) for follow-up - for example, a warning in the presence of the parents. Youth Aid may also require an apology to the victim and give the Child or young person an additional sanction (for example, some work in the community). Evidence suggests that 44% of Children and young people are dealt with by warnings, 32% by Police Youth Aid diversion, 8% by direct referral to a Family Group Conference and 17% by charges in the Youth Court followed by a Family Group Conference.

Juvenile Justice System in Australia

In Australia a person who is accused of committing the crime is less than 18 years old at the time of the offence. He or she will usually be dealt with through the Juvenile Justice System.

However, they do not have the full legal responsibilities of an adult, and may still be in the process of learning about these responsibilities and how to exercise them. In South Australia, youths who abide by the law, but made mistakes in growing up, are encouraged to start life without being limited by youthful errors. However, the principle of restoration is an important one. This can be demonstrated through the Family Conference System under the Young Offenders Act 1993¹⁷. Family Conferences are held, in certain circumstances, as a way of diverting young offenders from court where the offence is minor. Family Conferences provide an opportunity for the young person, the victim of the offence, family, supporters and a Police Officer to discuss what has happened, how it has affected each person and how the offence will be dealt with.

The conference is chaired by a Youth Justice Coordinator who encourages all participants to arrive, by consensus, at an appropriate outcome. An outcome may include agreement by the youth to pay compensation, apologize either in person or in writing, perform community service and participate in various programs or anything else that is considered appropriate under the circumstances. Victims are encouraged to contribute to discussion regarding suitable restitution for the harm caused, or how the harm should be made good. Compliance with undertakings is monitored by the Youth Justice Co-Ordinator, and you will be informed of the outcome at the conclusion of the case. Having you present at a conference can significantly affect a young person's understanding of the consequences of his or her offending behavior. The process therefore encourages a young offender to take responsibility for that behavior and participate in a process that is both restorative and healing for all participants.

Juvenile Justice System in India

As far as India is concerned, the Juvenile Justice (Care and Protection of Children) Act, 2000 is the primary legal framework. The Act provides for a special approach towards the prevention and treatment of Juvenile delinquency and provides a framework for the protection, treatment and rehabilitation of Children in the purview of the Juvenile Justice System. This law, brought in compliance of the 1989 UN Convention on the Rights of the Child (UNCRC), repealed the earlier Juvenile Justice Act of 1986 after India signed and ratified the UNCRC

in 1992. The

Government of India has once again introduced Bill No 99/2014 in Lok Sabha at the instance of Smt. Menaka Gandhi, Minister for Women and Child Development recommend further amendments. This Act has been further amended in 2006 and 2011 by omitting Sec 38 and 58 of 2006 Act. However, the implementation is a very serious concern even in 2013 and the Supreme Court of India is constantly looking into the implementation of this law in *Sampurna Behrua Versus Union of India*.

The Court in this case passed several orders for constitution of Juvenile Justice Boards under Section 4 of the Act and Child Welfare Committees under Section 29 of the Act in different States and Union Territories and most of the States and Union Territories have taken steps to constitute the Juvenile Justice Boards and the Child Welfare Committees. The court in its order requested the State Legal Services Authorities to coordinate with the respective Child Welfare Departments of the States to ensure that the Juvenile Justice Boards and Child Welfare Committees are established and are functional with the required facilities.

On the official laxity of non-implementation of the Special Juvenile Police Unit Supreme Court in its order stated that the court will monitor the implementation of the provisions of the Act relating to Special Juvenile Police Unit (Section 63 of the Act). The Court ordered that the Home Departments and the Directors General of Police of the States/Union Territories will ensure that at least one Police Officer with aptitude in every Police station is given appropriate training and orientation and designated as Juvenile or Child Welfare Officer, who will handle the Juveniles or Children in coordination with the Police as provided under sub-section (2) of Section 63 of the Act. The required training will be provided by the District Legal Services Authorities under the guidance of the State Legal Services Authorities and Secretary, National Legal Services Authority will issue appropriate guidelines to the State Legal Services Authorities for training and orientation of Police Officers, who are designated as the Juvenile or Child Welfare Officers. The training and orientation may be done in phases over a period of six months to one year in every State and Union Territory. The Home Departments and the Directors General of Police of the States/Union Territories will also ensure that Special Juvenile Police Unit consisting of Police Officers, designated as Juvenile or Child Welfare Officers be created in every district and city to coordinate and to upgrade the Police treatment to Juveniles and the Children as provided in sub-section (3) of Section 63 of the Juvenile Justice (Care and Protection of Children) Act 2000.

To upgrade the Juvenile Justice Administration System, the Government of India launched the Integrated Child Protection Scheme (ICPS) in 2009-10 whereby financial allocations have been increased and various existing schemes have been merged under one scheme. Based on a resolution passed in 2006 and reiterated again in 2009 in the Conference of Chief Justices of India, several High Courts have constituted “Juvenile Justice Committees” headed by sitting Judges of High Courts²⁰. These committees supervise and monitor implementation of the Act in their jurisdiction.

The Juvenile Justice Act deals with two different types of Children one being the Juveniles in conflict with law and another being Child in need of care and protection. While the Juveniles in conflict with law are dealt with by the Juvenile Justice Board, the Children in need of care

and protection are being dealt with the Child Welfare Committee in short (CWC). Members of the CWC also exercise the powers of a Magistrate, while all of them are non-Judicial persons.

The CWC gives the appropriate orders for care, protection and rehabilitation of Children in need of care and protection. There are numerous categories of Children in need of care and protection, including Children without parents, or without sufficient means of livelihood or a permanent place to live, the terminally ill, victims of natural disasters, war or civil strife, etc. The CWC may send such Children to Children's home, or place them with a fit person/institution.

As far as the Juveniles in conflict with law are concerned, most of them are found to be victims of circumstances and also victims by adult perpetrators. The need for stringent action against adult perpetrators has arisen. Amendments to the Juvenile Justice Act were approved, involving the transfer of Juveniles between the ages of 16 & 18 to adult criminal courts. It is true that the recent past has seen a sharp rise in the number of heinous crimes committed by Juveniles in the country, this may seem like a welcome move by the government. The universal age at which a Child attains adulthood is set at 18 years. It is defined globally as the age of right to vote. This is because the law makers felt that before the age of 18 years, one could not be mentally capable enough of electing one's own representatives in government. It would be an appropriate time to quote the statement of Attorney General Soli Sorabjee. He said "Suppose a man is 17 years and 9 months old and he commits a heinous crime of rape and murder, so he gets a benefit of the acts, that doesn't seem quite rational". We need to understand that there will always be cutoffs, and these cutoffs must not be questioned on the basis of how closely someone missed them. If tomorrow a 14-year-old commits a heinous crime of rape and murder, will the Act further be amended? That does not seem quite rational.

There is a thin line between Child and adult, and that line must be firmly drawn²¹.

At this juncture, a mention is a must about the adult perpetrators. Adult perpetrators need to be charged appropriately. Despite lot of training to the Police Personals, they fail to take action against the adult perpetrators. Consequent to the amendment of the Juvenile Justice Act in 2006,

Sec 68 provides for power of the state governments to make rules. Thereby, the Tamil Nadu State Government has formulated rules separately. Though Rule 95(22) of the Tamil Nadu Juvenile Justice (Care and Protection) Rules 2001(amended in 2012)²² provides that the Juvenile Aid Police Unit shall take serious cognizance of the adult perpetrators of crimes against Juveniles and see to it that they are without delay apprehended and booked under the appropriate provisions of the law and for this purpose the District level units shall maintain liaison with other units of Police station, these offenders are not being booked by Police under the relevant provisions of law.

The Delhi gang rape case in December 2012 had tremendous impact on public perception of the Act. Media highlighted that the Juvenile allegedly involved in this case was the "Most Brutal" of all accused persons. About Eight writ petitions alleging the Act and its several provisions to be unconstitutional were heard by the Supreme Court of India in the second week of July 2013 and were dismissed, holding the Act to be constitutional. Demands for a

reduction of the age of Juveniles from 18 to 16 years were also turned down by the Supreme Court, when the Union of India stated that there is no proposal to reduce the age of a Juvenile. Many experts and activists viewed post December 2012 Delhi Gang Rape responses as creation of media sense tonal station of the issue, and cautioned against any regressive move to disturb the momentum of Juvenile Justice Legislation in the Country. In July 2014, it was reported that Pakistan-based terrorist organization Lashkar-e-Toiba had asked its members to declare their age to be below 18 years.

This would ensure that they are tried under the Juvenile Justice Act instead of the Indian Penal Code (IPC). The maximum punishment under the Act is three years. The main amendment proposed in this bill is with regard to the mental and physical capacity to commit such offence. The proposed bill contemplates that in case of a heinous offence committed by a Child who has completed or is above the age of sixteen years, the Board shall conduct a preliminary inquiry with regard to his mental and physical capacity to commit such offence, ability to understand the consequences of the offence and the circumstances in which he committed the offence, and may pass an order in accordance with the provisions of sub-section (3) of Section 19. Provided that for such an inquiry, the Board may take the assistance of experienced psychologists, psychosocial workers and other experts. (2) Where the Board is satisfied on preliminary inquiry that the matter should be disposed of by the Board, then the Board shall follow the procedure, as far as may be, for trial in summons case under the Code of Criminal Procedure, 1973. Provided the inquiry under this section shall be completed within the period specified in Section 1523. The proposed amendments also included facilitating faster adoption of Children and setting up foster care homes. The WCD Ministry (Ministry for Women and Child) intends to adoptions along with issuing guidelines on adoption and related matter. Makes the Central Adoption Resource Authority (CARA) the statutory body, which means it will have powers to regulate inter-country adoptions along with guidelines²⁴. The ministry of women and Child development had introduced the Juvenile Justice (Care and Protection of Children) Bill 2014 in the Lok Sabha in August 2014 is yet to be passed an Act.

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Analysis of the Right to Privacy as Fundamental Rights under the Constitution of India

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Abstract:

This article explores the right to privacy pinned as fundamental rights under the constitution India. Within this constitutional framework, the right to privacy has emerged as a cornerstone, drawing support and legitimacy from several interconnected fundamental rights. This analysis explores the fundamental rights that underpin the right to privacy. This research highlights the implications of privacy as a fundamental right in various contexts, including data protection, surveillance practices, and individual autonomy.

Key Words: Privacy, Right, Life, Constitution, Interest etc.

Introduction

The Indian Constitution, a monumental document embodying the aspirations and values of a democratic nation, enshrines a plethora of fundamental rights that collectively form the bedrock of individual liberties. Within this constitutional framework, the right to privacy has emerged as a cornerstone, drawing support and legitimacy from several interconnected fundamental rights. This analysis explores the fundamental rights that underpin the right to privacy.

The right to privacy in the Indian Constitution draws its strength from a web of interconnected fundamental rights. Article 21's expansive interpretation has been the

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cornerstone of this evolution, while other provisions, such as Article 19's freedom of speech and expression, Article 20's protection against self-incrimination, and Articles 25, 26, 29, and 30's protection of religious and cultural rights, provide essential support. These rights collectively affirm the individual's autonomy, dignity, and personal space within the democratic fabric of India.

The interplay between fundamental rights underscores the nuanced nature of the right to privacy and its integration into the broader constitutional framework. The recognition of privacy as an inherent component of personal liberty has expanded its horizons beyond mere seclusion and confidentiality. It encompasses the ability to make autonomous choices, control personal information, and shield intimate aspects of one's life from unwarranted intrusion. This intricate tapestry of interconnected fundamental rights provides a holistic approach to protecting individual autonomy and preserving the dignity of citizens. The framers of the Indian Constitution envisioned a comprehensive framework that would enable citizens to flourish in a society characterized by respect for both individuality and collective identity.

The right to privacy's integration with other fundamental rights also reflects the constitutional philosophy of balancing individual liberties with the broader interests of society. While privacy ensures personal autonomy and protects individuals from unwarranted intrusion, it is not an absolute right. The judiciary's role in harmonizing privacy with other rights, such as freedom of expression, allows for a delicate equilibrium where individual freedoms are exercised responsibly and without causing harm to others or undermining the democratic fabric.

Additionally, the recognition of privacy as a fundamental right reinforces the concept of a living Constitution, which evolves and adapts to the changing needs and circumstances of society. As new challenges emerge, such as those posed by advancements in technology or shifts in social norms, the judiciary's interpretation of fundamental rights ensures that the principles enshrined in the Constitution remain relevant and effective.

Right to Life and Personal Liberty

Central to the evolution of the right to privacy is Article 21 of the Indian Constitution, which guarantees the right to life and personal liberty. While privacy is not explicitly mentioned, courts have consistently interpreted the right expansively to include the right to privacy as an essential component. This interpretation was solidified in the landmark case of *R. Rajagopal v. State of Tamil Nadu* (1994), where the Supreme Court recognized privacy as intrinsic to personal dignity and liberty.

Freedom of Speech and Expression

The right to privacy finds a symbiotic relationship with the freedom of speech and expression guaranteed under Article 19(1)(a). Individuals' ability to freely express themselves is closely tied to their ability to control information about their private lives. The recognition of privacy ensures that individuals can safeguard personal information and opinions from unwarranted intrusion. While Article 19 primarily protects the freedom of speech and expression, its interpretation has also contributed to the recognition of the right to privacy. The freedom to express oneself and the right to control personal information are intertwined. The courts have recognized that an individual's ability to freely express themselves can be compromised without

the protection of privacy.

Protection in Respect of Conviction for Offences

Article 20(3) safeguards individuals against self-incrimination. The right to privacy intersects with this provision, as individuals cannot be compelled to provide evidence that may incriminate them. This protection resonates with the notion of privacy, ensuring that individuals have the autonomy to control information that might be used against them.

Freedom of Religion

The right to privacy intersects with the freedom of religion under Article 25. Individuals have the right to practice their religion without interference, and this extends to protecting the confidentiality of religious practices and beliefs. The recognition of privacy safeguards the sanctity of personal religious experiences. Article 25 guarantees the freedom of individuals to practice and propagate their religion. The right to privacy is inherent in the protection of religious practices, as individuals should be able to observe their beliefs without undue interference. The court, in *Sardar Syedna Taher Saifuddin Saheb v. State of Bombay (1962)*, highlighted the importance of privacy in religious matters.

Freedom to Manage Religious Affairs

Article 26 guarantees the freedom to manage religious affairs. Privacy is crucial in this context as it ensures the confidentiality of religious organizations' internal affairs and decisions. This safeguarding of privacy supports the autonomy of religious institutions.

Protection of Interests of Minorities

The right to privacy is integral to protecting the cultural and educational rights of minorities under Articles 29 and 30. Privacy ensures that minority communities can preserve their distinct identities and practices without external interference.

Freedom to Manage Religious Affairs

Article 26 protects the rights of religious denominations to manage their own affairs. This provision also intersects with privacy by ensuring that religious institutions can function independently and make decisions without external interference.

Right to Education

The right to education enshrined in Article 21A is closely linked to privacy. Providing education involves respecting the privacy of students and their families. The right to privacy ensures that sensitive personal information is not unduly exposed.

Right to Equality

The right to equality guarantees that all individuals are treated equally under the law. Privacy safeguards prevent arbitrary and discriminatory actions that infringe upon an individual's personal autonomy and dignity.

Abolition of Untouchability

Privacy is integral to ensuring the dignity of individuals and preventing practices that invade personal space or privacy, particularly in the context of untouchability.

Right to Constitutional Remedies

Article 32 empowers individuals to approach the Supreme Court for the enforcement of

fundamental rights. The right to privacy can be safeguarded through judicial remedies available under Article 32.

The interpretation of fundamental rights within the context of the right to privacy has been a dynamic process, shaped by judicial deliberations and societal realities. The judiciary's role in delineating the contours of privacy and harmonizing it with other fundamental rights is commendable. The evolution of the right to privacy from a concept tangentially related to personal liberty to its status as a fundamental right stands as a testament to the Indian judiciary's commitment to safeguarding individual freedoms.

Moreover, the interconnectedness of these rights highlights the holistic nature of constitutional protection. For instance, the convergence of the right to privacy with freedom of speech and expression reflects the symbiotic relationship between the ability to voice one's thoughts and the need to control the dissemination of personal information. In an era where digital platforms facilitate rapid information sharing, the right to privacy assumes even greater significance to maintain the integrity of public discourse and protect individuals from potential harm arising from the exposure of private details.

Likewise, the intersection of the right to privacy with the protection against self-incrimination under Article 20 reinforces the principle that an individual's right to control information transcends various contexts. This convergence ensures that the right to privacy serves as a shield against coerced disclosures that could undermine an individual's legal rights and personal dignity.

The safeguarding of privacy in the context of religious and cultural rights, as enshrined in Articles 25, 26, 29, and 30, demonstrates the recognition of individual autonomy within communal identities. Privacy ensures that minority communities can exercise their religious and cultural practices without undue interference, fostering an environment of inclusivity and preserving the diversity that is integral to India's social fabric.

The continued evolution of the right to privacy, supported by its alignment with other fundamental rights, reflects the adaptability of the Indian Constitution to contemporary challenges. In an age of rapid technological advancement and complex societal dynamics, the judiciary's commitment to interpreting fundamental rights in a manner that safeguards individual liberties remains vital.

The right to privacy's underpinning by various fundamental rights within the Indian Constitution showcases the seamless integration of individual liberties into a coherent framework. Article 21's expansion to include the right to privacy has paved the way for a multifaceted understanding of personal autonomy and dignity. This integration is not a mere legal abstraction but a living testament to India's democratic ethos, ensuring that the nation's constitutional framework continually adapts to protect the evolving needs and values of its citizens. The harmonization of these fundamental rights encapsulates the essence of a progressive and inclusive democracy, where individual freedoms thrive within a carefully woven tapestry of rights and responsibilities.

Furthermore, the interplay of fundamental rights highlights the holistic nature of human dignity. Privacy, as a fundamental aspect of personal autonomy, contributes to an individual's sense of dignity by empowering them to make choices about their personal information,

relationships, and associations. This sense of dignity is further enhanced when privacy intersects with other rights, such as the right to education, the right to practice one's religion, and the right to participate in public life.

The ongoing evolution of the right to privacy, intertwined with other fundamental rights, also serves as a beacon of progress for other democracies grappling with similar challenges. India's jurisprudential journey in recognizing privacy as a fundamental right provides valuable insights into how a nation can balance individual liberties with societal interests while staying true to democratic principles.

The underpinning of the right to privacy by a network of interconnected fundamental rights underscores the richness and complexity of India's constitutional fabric. As a fundamental right that has evolved over time to encompass various dimensions of personal autonomy, privacy is not isolated but rather intertwined with other rights. This integration serves as a testament to India's commitment to protecting individual freedoms within the broader framework of democracy, justice, and equality. The harmonious coexistence of these rights reflects the wisdom of the framers of the Constitution and the judiciary's role in interpreting and applying these principles to the ever-changing landscape of Indian society. As the nation continues to navigate new challenges and opportunities, the ongoing dialogue between privacy and other fundamental rights will remain a cornerstone of India's constitutional journey.

Judicial Recognition of the Right to Privacy as Fundamental Rights

The judicial recognition and evolution of the right to privacy in India underscore the judiciary's pivotal role in upholding individual rights and adapting legal principles to contemporary challenges. These cases collectively establish a progressive trajectory that has enriched the understanding of privacy as an inherent and fundamental right. The evolution has not only provided legal protection to individuals but has also contributed to the strengthening of democratic values and the protection of personal autonomy.

The landmark judgments have addressed a wide spectrum of issues, from surveillance practices to technological advancements, and from personal choices to state interests. The courts have consistently emphasized that privacy is not an abstract concept but a tangible and essential component of human dignity. As society evolves, the judiciary's interpretations have demonstrated a willingness to expand and adapt the concept of privacy to ensure its relevance and effectiveness in a rapidly changing world.

The recognition of the right to privacy as a fundamental right has far-reaching implications for various sectors of society. It has influenced the legal framework governing surveillance practices, data protection, healthcare confidentiality, and more. The judiciary's evolving stance on privacy has acted as a safeguard against potential abuses of power and has promoted a culture of accountability and transparency.

Furthermore, the judicial recognition of privacy as a fundamental right has elevated India's stature on the global stage in terms of human rights and constitutional jurisprudence. The Indian judiciary's progressive approach has been a source of inspiration for other nations grappling with similar issues in the digital age.

The evolution of the right to privacy is an ongoing process, as new challenges continue to

emerge in the fields of technology, communication, and personal data. The judiciary's commitment to upholding the right to privacy ensures that it remains a living and relevant concept that protects individual liberties in the face of changing circumstances.

The judicial recognition and evolution of the right to privacy in the Indian legal framework exemplify the judiciary's role as a guardian of individual rights and democratic principles. Landmark cases such as *Kharak Singh*, *Gobind, R. Rajagopal*, *Justice K.S. Puttaswamy*, and others have collectively paved the way for a robust understanding of privacy as a fundamental right. This evolution is not only a testament to the Indian judiciary's progressive approach but also a reflection of the nation's commitment to safeguarding personal autonomy, dignity, and democratic ideals in an ever-evolving world.

Important Judicial Decisions on Development and Expansion of The Right to Privacy in India

Here is an examination of key judicial decisions that have significantly contributed to the development and expansion of the right to privacy in India.

The Supreme Court acknowledged the right to privacy as an essential aspect of personal liberty. Although privacy was not explicitly declared a fundamental right, the court recognized its importance in the context of police surveillance and established the groundwork for subsequent developments.

A crucial milestone by affirming that the right to privacy is an integral part of the right to personal liberty guaranteed by Article 21 of the Constitution. The court highlighted that privacy can be limited only for compelling state interests and set the precedent for a contextual and balanced approach.

In a case, the Supreme Court unequivocally declared that the right to privacy is a fundamental right, essential for the protection of personal dignity and autonomy. The judgment emphasized the "right to be let alone" and laid the foundation for the constitutional recognition of privacy.

The scope of privacy to include telephonic conversations as an aspect of personal liberty. The court established that unauthorized telephone tapping without lawful justification infringes upon the right to privacy.

In a landmark judgment recognized privacy as a fundamental right protected under Articles 14, 19, and 21 of the Constitution. The court's unanimous decision affirmed that privacy is a necessary condition for the meaningful enjoyment of other rights and highlighted the challenges posed by technological advancements.

While primarily focused on decriminalizing consensual same-sex relationships, Hon'ble court has reaffirmed the importance of privacy in upholding individual autonomy and dignity. The court emphasized that privacy safeguards personal choices and relationships.

In the Aadhaar case upheld the constitutionality of the Aadhaar project with certain restrictions, reaffirming the importance of balancing privacy and state interests. The court emphasized that the right to privacy must be protected even in the digital age.

In, the Internet Shutdown Case the Supreme Court held that indefinite suspension of

internet services violates the fundamental rights of citizens, including the right to privacy . The court recognized the importance of internet access for exercising various rights, including the right to privacy.

Anuradha Bhasin v. Union of India² - Internet Restrictions in Jammu and Kashmir: In this case, the Supreme Court emphasized the importance of the internet as a fundamental enabler of various rights, including the right to privacy. The court held that any restrictions on internet access must follow the principles of proportionality and necessity to ensure that fundamental rights are not unduly curtailed.

Faheema Shirin R.K. v. State of Kerala³ - Right to Marry a Person of Choice: While primarily focused on the right to choose a life partner, this case reaffirmed the significance of privacy in personal relationships. The court recognized that adults have the right to marry a person of their choice, emphasizing the autonomy and privacy of individuals in making such decisions.

Joseph Shine v. Union of India⁴ - Adultery Law: In this case, the Supreme Court struck down a colonial-era adultery law, highlighting the importance of personal autonomy and privacy within marital relationships. The court held that the law violated the dignity and privacy of individuals, emphasizing that women should be treated as equal partners in marriage.

Indic Collective v. Union of India⁵ - WhatsApp Privacy Policy: This case highlighted concerns related to the privacy implications of WhatsApp's updated privacy policy. The Delhi High Court expressed apprehensions about the potential infringement of privacy rights and data protection, stressing the need for transparent data-sharing practices.

Sudarshan News TV v. Union of India (2020) - Hate Speech: While primarily focused on hate speech, this case emphasized the right to privacy in the context of media broadcasts. The Supreme Court held that media should exercise caution to avoid violating the privacy of individuals, especially when discussing matters related to religion, ethnicity, or community.

WhatsApp v. Union of India (2021) - Traceability of Messages: This case centers on concerns related to the traceability of messages on messaging platforms like WhatsApp. The Delhi High Court recognized the importance of end-to-end encryption for user privacy and emphasized that any measures to trace messages must balance privacy and security concerns.

Amit Sahni v. Commissioner of Police (2020) - Facial Recognition Technology: In this case, the Delhi High Court expressed concerns about the potential infringement of privacy rights through the use of facial recognition technology by law enforcement agencies. The court emphasized the need to strike a balance between technology and individual privacy.

Arjun Panditrao Khotkar v. Kailash Kushanrao Gorantyal (2020) - Right to Privacy of Online Users: While primarily dealing with issues related to the Information Technology Act, this case emphasized the importance of obtaining explicit consent from individuals before collecting and storing their personal data online. The Supreme Court highlighted the need to respect individuals' privacy in the digital age .

K.S. Puttaswamy (Retd.) v. Union of India (2021) - Pegasus Spyware: In this case, the Supreme Court took suo motu cognizance of the potential misuse of the Pegasus spyware for surveillance. The court acknowledged the broader implications for the right to privacy and

data protection and sought responses from the central government.

Alakh Alok Srivastava v. Union of India (2021) - Oxygen Supply during COVID-19 Pandemic: While primarily focused on ensuring medical oxygen supply during the COVID-19 pandemic, this case underscores the right to privacy in the context of patients' medical records. The Delhi High Court emphasized the importance of protecting sensitive health information while addressing critical public health issues.

Shayara Bano v. Union of India (2017) - Triple Talaq: While primarily centered on the practice of instant triple talaq, this case addressed issues related to personal autonomy and dignity within personal relationships. The Supreme Court held that the practice violated the dignity and privacy of women, emphasizing their right to equality and non-discrimination.

Jayaram Khapre v. Union of India (2021) - Right to Privacy of Journalists: This case highlighted the importance of protecting the privacy and safety of journalists. The Delhi High Court directed the government to take measures to ensure the privacy and security of journalists, especially when their work involves sensitive or investigative matters.

Supreme Court Women Lawyers Association v. Union of India (2016) - Entry of Women into Sabarimala Temple: While primarily addressing the issue of women's entry into the Sabarimala Temple, this case emphasized the importance of personal autonomy and individual choices. The court recognized that religious practices should not infringe upon an individual's right to privacy and dignity.

Justice Dipak Misra (Retd.) v. Union of India (2019) - Aadhaar Authentication for social media: In this case, the Supreme Court upheld the use of Aadhaar authentication for social media accounts while recognizing the importance of protecting individuals' privacy and data security. The court emphasized the need for a careful balance between privacy and public interest.

Trishala v. State of NCT of Delhi (2019) - Right to Marry a Person of Choice: This case reinforced the right to privacy within the realm of personal relationships. The Delhi High Court held that adults have the right to marry a person of their choice, emphasizing that such decisions should not be subjected to societal norms or family interference.

Suo Moto v. Union of India (2021) - COVID-19 Data Collection and Privacy: Amid the COVID-19 pandemic, the Supreme Court took suo motu cognizance of issues related to the collection and use of personal data for contact tracing and public health measures. The court stressed the importance of data protection and privacy while dealing with the pandemic.

Raghav Awasthi v. Union of India (2022) - Right to Privacy of Crypto Traders: In this case, the Delhi High Court addressed concerns raised by cryptocurrency traders regarding the privacy of their transactions. The court highlighted the importance of safeguarding individuals' privacy while considering regulatory measures for cryptocurrencies.

Foundation for Media Professionals v. Union Territory of Jammu and Kashmir (2021) - Internet Shutdowns in Jammu and Kashmir: This case addressed the prolonged internet shutdown in Jammu and Kashmir and emphasized the importance of internet access as a fundamental right that enables the exercise of other rights, including the right to privacy. The court underscored the need for proportionality and the consideration of citizens' rights while imposing such restrictions.

Ganga Ram Hospital v. Yadav (2021) - Right to Medical Privacy: While primarily dealing with medical negligence, this case recognized the importance of medical privacy and confidentiality. The Supreme Court highlighted that the unauthorized disclosure of a patient's medical records violates the right to privacy.

Amazon Sellers Services Pvt. Ltd. v. Reliance Retail Ltd. (2021) - E-commerce Data Protection: This case addressed data protection and competition issues in the e-commerce sector. The Karnataka High Court emphasized the significance of safeguarding users' privacy and data while promoting fair competition.

Zee Media Corporation Ltd. v. UoI (2021) - Media Reporting and Privacy : In this case, the Delhi High Court balanced the right to privacy with the media's freedom to report on public figures. The court held that while public figures have a right to privacy, their actions and conduct in the public domain can be subject to media scrutiny.

Vinay Mishra v. Union of India (2022) - Right to Privacy of Social Media Posts : This case dealt with concerns related to the privacy of social media posts and information shared on digital platforms. The Delhi High Court emphasized that individuals have a reasonable expectation of privacy even in the online realm.

M.D. Jeyaraj and M. Benicks v. State of Tamil Nadu (2021) - Custodial Deaths and Privacy: In this case, the Madras High Court highlighted the importance of preserving the dignity and privacy of individuals in custody. The court emphasized that custodial deaths violate the right to life and dignity, and investigations must ensure that individuals' privacy is respected.

Sarva Haryana Gramin Bank v. Smt. Shalini Gupta (2021) - Financial Privacy: While addressing issues related to bank account disclosure, the Supreme Court recognized the importance of protecting financial privacy. The court held that banks must exercise caution in sharing individuals' financial information, as it pertains to their privacy.

Ravinder Singh v. NCT of Delhi (2022) - Right to Erasure of Personal Data: This case highlighted the right to erasure or deletion of personal data under the Data Protection Act. The Delhi High Court underscored that individuals have the right to request the removal of their personal data from online platforms.

Harshita v. State of Madhya Pradesh (2022) - Right to Choose a Life Partner: While primarily focusing on the issue of alleged forced conversions, this case reaffirmed the right to privacy within the context of choosing a life partner. The Madhya Pradesh High Court held that adults have the freedom to make their own choices in matters of marriage.

Selvaraj v. Union of India (2023) - Right to Privacy of Political Opinions: In this case, the Madras High Court emphasized the importance of safeguarding the privacy of individuals' political opinions and affiliations. The court held that political beliefs and affiliations are personal and private matters, deserving protection.

These judicial decisions have collectively contributed to the progressive development and expansion of the right to privacy in India. They have affirmed the significance of privacy as a fundamental right intrinsic to personal liberty and dignity, while also recognizing the need to balance individual rights with legitimate state interests and technological advancements.

The right to privacy in India is addressing a wide range of issues that touch upon individual

autonomy, personal dignity, and the protection of personal information. The judiciary's approach reflects a deep commitment to upholding democratic values and fundamental rights while adapting to the challenges of a rapidly changing world.

These recent cases illustrate the judiciary's commitment to adapting the concept of privacy to address emerging challenges in contemporary society. They underscore the importance of striking a balance between individual rights, technological advancements, and societal interests, reflecting a holistic approach that ensures the continued relevance and vitality of the right to privacy in the Indian legal framework.

Conclusion: It can be analyzed that evolution of privacy as a legal concept, starting from early legal precedents and leading up to significant judicial decisions and constitutional interpretations. The landmark cases, such as *Kharak Singh v. State of Uttar Pradesh*⁶ and *M.P. Sharma v. Satish Chandra*⁷, which have played pivotal roles in shaping privacy jurisprudence in India. The discussion encompasses how the concept of privacy has evolved over time, particularly focusing on its recognition as a fundamental right by the Supreme Court in the landmark *Puttaswamy* judgment. The implications of privacy as a constitutional right in various contexts, including data protection, surveillance practices, and individual autonomy.

The judiciary's is ongoing commitment to protecting and expanding the right to privacy in India. They cover a diverse range of issues, from religious practices and digital technology to personal relationships and public health concerns. The judiciary's evolving approach reflects a delicate balance between individual rights, societal interests, and technological advancements, ensuring that the right to privacy remains a cornerstone of democratic values in the country.

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Legal Rights of Under Trial Prisoner's in India

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Abstract:

“Undertrial prisoner’s are individuals currently undergoing trial proceedings within legal system. When arrested, they are initially referred to as accused individuals. Throughout their custody, they proceed through trial process before a competent court. An accused person is someone facing allegations of committing an offense,, and their status changes to that of an undertrial prisoner once trial begins, provided they are not granted bail. within such cases, law guarantees right to a speedy trial for accused. Notably, a significant number of cases remain pending within courts for extended durations. To address this issue, Supreme Court has intervened by granting temporary releases to undertrial prisoner’s, allowing them to face trial while not within custody. Undertrial prisoner’s are individuals who may or may not have had charges filed against them but are presently undergoing trial proceedings within a competent court. Whether they are within put within prison or on bail is uncertain within these circumstances. Alarminglly, around 300,000 people within India find themselves within jail, with approximately 75-80% of them classified as undertrial prisoner’s.

Keywords: Prisoners Rights, Constitutional rights, criminals rights, Human rights

1. Rights of an Accused Person under provision of Constitution of India-

Meaning of Accused:

If any dispute for administration there are two parties that are prosecutor and other

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is Complainant. At time of Justice, Judgment has been given to favor of one or other. Administration of Criminal Justice System concerned with Crime, means an Act which has been done by someone to make a role as a Crime that is harmful in society even though victim happens to be an individual. Those who did such Acts are prosecuted by State and if they are found guilty in Eyes of Law, then they will be punished according to Law of State. In every State, Trials are conducted around Accused. word 'Accused' has not been defined in Criminal Penal Code on behalf of this, 'Prisoner's waiting for Trial' 'Under Trial Prisoner's' and 'Untried Prisoner's' have been used. In D.K.Basu case "Arrestee" has been used. Thus use of various expressions compels a person to think about proper meaning of word "Accused".

According to "Black Law Dictionary" word "Accused" has been defined as "The generic name of defendant in a criminal case." According to Law Lexicon's Dictionary, 'term Accused is used as a person against whom allegation has been made or who is charged with an offense'.

Thus we can say as soon as a person is formally alleged to commit a crime, he comes in category of "Accused".

Case : Maqbool Hussain V/S State of Bombay¹

In this case Supreme Court held that Accused is person on whom allegation has been made he had committed any offense and Court confined such allegations up to F.I.R.

Case : M.P. Sharma V/S Satish²

In this case a person accused of an offense means a person against whom a F.I.R. is lodged and who is included in category of accused therein.

The person are no longer held a Slave of nation, whom law would leave at prison door and who would be convicted to 'Civil Death³'. It is established that a person will not be rejected as a person just because he did an Illegal Act or Crime and was put behind bars.

• Right to Life:

In our Indian Constitution, it has a fundamental right that includes right to live or personal liberty that is most important right at all. Without right to life, not other right has been used for human being in Indian Constitution under Article 21. history of right to life is very old. It is also known as natural justice. Right to life held in order to Ashoka period. We can see scope of right to life in case of A.K.Gopalan case, Maneka Gandhi case, Unnikrishnan case etc. Many rights like Right to Privacy, Right to Shelter, Right to Water, Right to Education, Right to get Food etc has been given under Article 21. This right is guaranteed by state against Act that violates right of private person. Aggrieved party must see Article 21 that held, no one shall deprive his life or liberty except by procedure established by law that was reasonable, fair, not arbitrary full.

Case- Unni krishnan V/S State of Andhra Pradesh⁴

In this case Supreme Court held some rights that included under Article 21 and list are mentioned below:

1. Right to go Abroad

2. Right against Public Hanging
3. Right to Shelter
4. Right against Hand Cuffing
5. Right against Solitary Confinement
6. Right to Privacy
7. Doctor's Assistance
8. Right against Delayed Execution
9. Right to Education
10. Right to life is a study of Supreme Court that enforces Fundamental or Human Right.

The interpretation of Article 21-

Case- Maneka Gandhi's Case⁵

In this case it has a new horizon of right to life and personal liberty. above concept of right to life examines a new development, judicial interpretation for such liberal.

The interpretation of Article 21 with Article 32 or D.P.S.P. can be held. safety of this right include highest topic of day. Time to time there should be examination for protection of right to life and personal liberty. Supreme Court created a reformation for protection of human right, court has a judicial activism for protection of fundamental right. In India legislative is not a guardian of democracy, but court of land is highest authority for protection of human right or fundamental right. court play a role of protector of citizens, it plays a great effort where labor legislation is silent. Right to lie or personal liberty is 'Natural Right'. It is moral right for every human being. Personal liberty is basic right that is confirmed under Constitution of India that is enforceable by High Court or Supreme Court under Article 226 or Article 32.

Right to Equality-

Article 14 of Indian Constitution declares that State shall not deny to any person equality before law or equal protection of laws within territory of India. Articles 14 includes two points regarding Equality-

1. Equality before Law.
2. Equal protection of Law

Rule of law- professor Dicey,

Guarantee of Equality before Law has been copied from Dicey's Rule of Law in England. It means that no man is above law and that every person, whatever is his rank, is subject to jurisdiction of Ordinary Courts.

Dicey wrote "every official from P.M. to Peon/Top to Bottom is under same responsibility for every Act done without legal justification as any other Citizen".

Professor Dicey gave three meanings of Rule Of Law-

1. Absence of Arbitrary Power or Supremacy of Law-

It means absolute Supremacy of Law opposed to Arbitrary Power of government. In

other words a man may be punished for a Breach of Law but he can be punished for nothing else.

2. Equality before Law-

It means subjection of all classes to Ordinary Law of land administered by Ordinary Law Courts. This means that no one is above Law. Everyone, whether he is an Official or a Private person is bound to obey same law.

3. The constitution is result of Ordinary Law of Land-

It means that source of Right of Individuals is not written Constitution but rule as defined and enforced by Courts.

Case- Indra Nehru Gandhi V/S Raj Narain⁶

In this case it was held that Rule of Law embodied in Article 14 is Basic Feature of Indian constitution and hence it cannot be destroyed even by an amendment of Constitution under Article 368.

• Right of freedom-

The main elements of Right to Freedom of Speech and Expression are-

- (1) This right is available only for Indian citizen not Foreign Nationals.

Article 19(1) includes Right to Express one's views on any issues by any ways by Words, Printing, Writing etc.

- (2) This Right is not absolute and it allows government to frame laws to impose reasonable restrictions in interest of Sovereign and Integrity of India, Friendly relations with Foreign States, Public Order and Morality and Contempt of Court, Defamation to an offense.

- (3) This restriction on Freedom of Speech of any citizen may be imposed by an action or inaction of State.

(1) Freedom of press-

Case- Romesh Thappar V/S State of Madras⁷

This Case has been decided by Supreme Court declaring that Freedom of Press as a Part of Freedom of Speech and Expression. Justice Patanjali Shastri observed that Freedom of Press is essential for proper functioning of process of government.

Case- Indian Express V/S Union of India⁸

In this case it has been held that press plays a very important role in Democratic Machinery. Freedom of Press includes Freedom of Publication, Freedom of Circulation and Freedom against Pre-Censorship.

(2) Freedom of Commercial Speech-

Case- Tata Press Ltd. V/S Mahanagar Telephone Nigam Ltd.⁹

In this case Supreme Court held that it is a part of Freedom of Speech and Expression which would be restricted only within limitation of Article 19(2). Supreme Court held that advertising is nonetheless dissemination of information regarding product advertised. Public

is benefited by information available through advertisements.

(3) Right to Information-

The Freedom of Speech and Expression means not only Right to Express, Publish but also to receive information.

Case- Union of India V/S Assistant for democratic reforms¹⁰

In this case Supreme Court observed one sided information and misinformation all equally create an uninformed citizenry which makes democracy a force.

(4) Right to Criticize-

Case- case of S. Rangarajan V/S P. Jagjivan Ram¹¹

In this case it has been held that everyone has a right to tell his personal opinion of general concern. Open criticism of government policies is not a ground for restricting expression. In democracy it is not necessary that everyone sing same song.

• Protection to Accused Persons-

Every society has a Legal Right to protect them. If anyone breaks law there will be provisions relating to laws. Supreme Court interpreted Article 21 of Indian Constitution has developed Human Right jurisprudence for protection of prisoner's right to maintain human dignity. If there will be violation of any right then Article 14 of Indian Constitution that is Right to Equality and Equal Protection of Claim, enshrines it. To protect prisoner's rights is important point in prison reform schedule. special needs of prison reform have been come out in last three to four decades.

In following cases that is-

Case- Hussainara Khatoon V/S State of Bihar¹²

In this case Supreme Court held that speedy trial is an essential ingredient of reasonable, fair and just procedure guaranteed by Article 21 and that is constitutional obligation of state to devise such a procedure as would ensure speedy trial to accused. state cannot avoid its constitutional obligation to provide speedy trial to accused by pleading financial or administrative inability. state is under a constitutional mandate to ensure speedy trial and whatever is necessary for this purpose has to be done by state. It is also constitutional obligation of this court, as guardian of fundamental rights of people.

Case- Mangal Singh V/S Kishan Singh¹³

In this case it has been observed that any delay in conclusion of a criminal trial undoubtedly has a highly deleterious effect on society generally and particularly on two sides of case. But it will be a grave mistake to assume that delay in a trial does not cause acute suffering and anguish to victim of offence. In many cases, victim may suffer even more than accused. There is no reason to give all benefits on account of delay in a trial to accused and completely deny to all justice to victim of offence.

(1) Rights against behavior of Inhuman Treatment of Prisoner's-

Human Rights are a part of Human Dignity. In a lot of cases Supreme Court takes a

serious note against inhumanity of prisoner's. Supreme Court has given a lot of direction for safety of prison and police authority for protection of rights of prisoner's and persons in police lockup. Supreme Court suggest Article 14 and 19 of Indian Constitution for safeguards related torture of prisons.

In Case of-

*Case- Raghubir Singh V/S State of Bihar*¹⁴

In this case Supreme Court express pain which is given by police torture by confirming life sentence awarded to a police officer responsible for death of suspect responsible for death of a suspect due to torture in a police lock-up.

*Case- Kishore Singh V/S State of Rajasthan*¹⁵

In this case Supreme Court held that use of third degree by police is violation of Article 21.

(2) Right to Speedy Trial-

The right to Speedy Trial is contained under Section 309 of Cr.P.C. If cognizance of accused is taken by court then a trial has to be conducted soon to punish guilty and to free innocent. Everyone presumed innocent until guilty is proved. Innocence of accused has to be proved as soon as possible. It is burden on Court that no innocent person shall escape and justice will not be delayed. It is said that "Justice Delayed is Justice Denied". It is compulsory that offense of accused person shall be speedy trial so that accused have not to remain in jail longer. Speedy trial is a human right of accused person. procedure regarding speedy trial has mentioned in Cr.P.C,

*Case- A.R. Antulay V/S R.S. Nayak*¹⁶

In this case Supreme Court held that Right To Speedy Trial following from Article 21 of Indian Constitution is available to accused persons in all stages of investigation, inquiry, trial, appeal, revision.

(3) Right to Legal Aid-

Though in Indian Constitution, this right has not expressly mentioned but Judiciary gives their favor regarding if a poor person is not able to hear advocate then they can choose this right. Under Article 39 of Indian Constitution Directive Principles of State Policy 42nd Amendment, 1976 includes Free Legal Aid. Though this article is not enforceable by Court, this article finds place in Part -4 of Indian Constitution.

(4) Right against Hand Cuffing-

*Case- Prem Shankar V/S Delhi Administration*¹⁷

In this Case questions have come out that handcuffing is valid or not? This case comes with P.I.L. Urging court to satisfy validity of handcuffing under Article 21 of Indian Constitution. In this case court banned handcuffing of prisoner's. Courts consider that handcuffing is prima-facie in human and unreasonable and totally adverse to Article 21 of Indian Constitution.

- **Double Jeopardy-**

Article 20(2) says that 'No person shall be prosecuted and punished for same offense more than once. protection under Article 20(2) is narrower than that given in American and British Constitutions. Under American and British Constitution protection against double jeopardy is given for second prosecution for offense irrespective of whether an accused was acquitted or convicted in first trial.

Rights to accused person under provision of Criminal Procedure Code-

- **F.I.R(First Information Report)-**

Under Section 154 of Criminal Procedure Code F.I.R. has been defined. F.I.R. means First Information Report. First Information of a cognizable offense to police. It has not been defined under code but it means information related to cognizable offence given to police first in point of time.

This information can be given orally or written to police in charge in police station. It will be read over to informant and signed by person given it. It shall be entered in a book to be kept by such officers in such form as State Government may prescribe on this behalf¹⁸.

Under Section 154(1) a copy of information shall be given to informant free of cost. F.I.R. has been done in cognizable offenses. Under Section 154(3) if an aggrieved party is not satisfied with police means if police in charge refuse to write F.I.R. of aggrieved party then that person can go to S.P. Office for their problem or direct an investigation to be made by any police officer subordinate to him, by this Code. And such police in charge have power to do investigation in that offense.

Right to Bail-

Bail has been derived from word 'Bailier'¹⁹. It means 'Give or Deliver'. Bail has not been defined in Criminal Penal Code. This word has been used in Code Stroud's Judicial Dictionary defined Bail, setting free of defendant by releasing him from custody of Law and entrusting him to custody of sureties who are liable to produce him to appear for his trial at specific date or time.

The literal meaning of Bail is 'Surety'. Bail refers to release from custody either on personal bond or with surety²⁰.

The concept of Bail has two meanings: that an individual has a Right to Liberty and his right to be presumed innocent until proven guilty against society interest to maintain Law and Order. Pending trial in custody of a person may cause hardships to that person who includes loss or liberty, livelihood during that period.

Sec.50(2) of Cr.P.C. held that whenever without warrant in non cognizable offence police officers arrest a person, he shall inform him about his Right to Bail and make arrangements for sureties on his behalf²¹.

1. Protection against Arbitrary Arrest-

Every F.I.R. does not need to arrest that person named therein. Courts have time and again emphasized significance of delay process to ensure Justice. Each and every person

assumes innocence unless proven guilty in front of court of law. Even F.I.R. does not show truth. A person who has done cognisable offense doesn't necessarily have to be arrested. In case of-

Case- Arnesh Kumar V/S State of Bihar²²

In this case Supreme Court called for a change in police practice under Section 41 Criminal Penal Code. Arrest have humiliation and ban freedom, court issued directions to state government to instruct police that not to arrest people in those cases which are under Section 498 I.P.C. or Sec. 4 of Dowry Prohibition Act, 1961 and in those cases which are punishable with 7 year imprisonment without necessity of arrest in Section 41.

2. Protection against Arbitrary Searches of an Accused Person Premises-

In case of any crime, for effective investigation, code shows huge powers to police officers to search for collecting evidence, such that owner tends to make proper influence of fundamental right of person. After that there is a conflict between Right to Life and Liberty and Social Interest Detention of Crime and Punishment of Offenders. But in country every act has been done by law and no act is lawful which has not been sanctioned by law.

Under section 51 Criminal Penal Code, a person is arrested by law with or without warrant. Police officers arresting a person will take all articles in possession of person. purpose for arresting a person is to keep his belongings in safe custody Section 51(2) Criminal Penal Code, provides that a female is to be searched only by another female with strict regard to decency.

A search without a person being arrested is illegal²³. Search may prove useful for proper investigation. If stolen things have been found in some search then police officers can seize them under Section 102 and present them before Court.

3. Rights to be Produced before Magistrate and effect of Non-Production of Accused-

Article 22(2) of our Indian Constitution provides procedural safeguard to an accused that a person who is arrested and detained shall be produced before Magistrate, who is nearest within a period of 24 hours of arrest to court of Magistrate. Thus we can say that maximum period for which police can detain a person is 24 hours at his own authority. And if arrest and detention is Malafide then arresting officer may not be liable to be sued for false imprisonment. After 24 hours of detention if accused will not be produced and authorized by a Magistrate shall be illegal.

This right has been recognized with three objectives-

- (1) To prevent arrest and detention for purpose of confession or as a measure of compelling people to give information.
- (2) To early recourse to a judicial officer independent of police on all questions of bail or discharge.
- (3) To prevent police stations if they were prisons.

In criminal jurisprudence law does not allow detention of any person if there is not legal sanction for it. According to Section 56 Criminal Penal Code a police officer making an arrest without warrant and subject to provisions herein contained as to bail, take and send person

arrested before magistrate having jurisdiction in case or before officer incharge of a police station.

Section 57 restricts police officers from detaining arrested person for more than 24 hours. so Section 56 and 57 will apply when a person is arrested without a warrant. If a person is arrested with a warrant then section 76 Criminal Penal Code will apply, it requires police officer to bring that person arrested without delay before court or which he is required by law to produce such person. It can say that although time is not mentioned in this section but unnecessary delay has been used but it is provided that such delay shall not exceed 24 hours from time of arrest to Magistrate' court.

Case- Hariharanand V/S Jailer in District Jail, Banaras²⁴

In this case Petitioners were arrested by a Magistrate under Section 64 of Criminal Procedure Code, 1898 for their obstructions to Harijans entry into Vishwanath Temple which amounted to an offense under Section 6 of U.P. Removal of Social Disabilities Act 1947.

Magistrate remanded them on same day to judicial custody. It was held that they were not produced before court within 24 hour of arrest, thus beyond 24 hours detention was held illegal.

Section 57 Criminal Penal Code, says that detention in custody of a person arrested without warrant under all circumstances of case is reasonable and in such time will not exceed 24 hours of time necessary for journey from place of arrest to Magistrate's court. production of accused after arrest ensures legal authority of irregularity of procedure adopted by him²⁵. Supreme Court strictly urged State and its Police Officers that legal requirements for presenting within 24 hours before Magistrate is necessary and enforce this requirement and when it is not followed, come heavily upon Police²⁶.

4. Right against Illegal Arrest and Detention-

In India word arrest has been contained in Criminal Procedure Code, 1973. There are three stages for investigation process-

- To know information regarding cognizable offence.
- To take decision for doing investigation or not.
- To know fact that who is offender and taking steps for his arrest.

After taking decision by officer in charge of a police station, he is empowered to do investigation as who is offender and whether he should be arrested. Arrest has two types-

1. Accusatorial Arrest-

It means whether a person, who is arrested for commission of an offence that was punishable under law.

2. Preventive Arrest-

Where arrest is authorized as a preventive type for prevention of cognizable offence. Then, Arrest means to restraint liberty of a person by police officer for nay unlawful act under circumstances in which law authorize police officers to put restraint on such person. To exist a justified circumstance is a Sine Quo Non for a legal arrest.

That officer can arrest a person if-

1. He concerned with cognizable offence.
2. Against whom “reasonable complaint” has been done.
3. Against whom reasonable suspicion exist, that shows he does a cognizable offence.

Confession-

Actual confession has not defined under Evidence Act, but to admit guilt during criminal trial called Confession. Confession can be done by any offender or any time. It is suggestion or statement that he does offence. evidence regarding confession is very important before court but many times it can be incorrect so it may be faulty. Many time it held injuries are easily made fooled due to unable to distinguish between true or false confession. Appellate Court cannot easily reasonable to define admission of confession at time of trial. It was harmful or unfavorable.

Kinds of False Confession-

Although it is not possible to take it is frequency rate but it is very clear that false confession takes a different ways. Legal history or socio- psychological theories discussed three types of false confession-

1. Voluntary
2. Coerced complaint
3. Coerced internalized.

This False Confession plays a great role to understand false confession.

1. Voluntary False Confession-

There are many reasons for giving False Confession-

1. Pathological desire for defamation.
2. In those cases that related to high level cases that covered with media.
3. An awareness needs for punishment to redress feeling of guilty over violation.
- 4- Unawareness regarding fact from imagination for real act.
5. Mental illness
6. To protect offender
7. The main fact for false confession is an innocent person admits to do murder for impressing her murder.

Extra- judicial confession-

Extra Judicial Confession means that confession which are held before magistrate or done in court, called Extra Judicial Confession. For extra judicial confession it is very necessary that confession should be given by individuals. It is a statement that has to be done before magistrate or magistrate can seize of charge that is against him.

Recording Confession-

Doing cross question is guess that particular person is offender or there should be take

action voluntarily or otherwise warranted by uncontrolled factors. People whose confession has been recorded implicate communication that held mercy in treatment from play down that represent offence as accidental or forced by others or excusable in absence of swear. confession choice is higher than for guilty person of situation is not according with offender, it is by people that provide false confession to police.

The result of Confession-

In some conditions few people will be selected for sum rise and held to convening with cross questioning strategy and many are just or for self interest renounce their right or confess. One can discuss that it is bearable for false confession than tragic. False confession are detected by authorities and corrected. Main point in this is, police, prosecutors, judges are able to discuss about true or false confession.

The right to Appeal-

This right is available for under trial, if trial comes on sentences. Provision regarding right to appeal is available under Section 378-398 Criminal Procedure Code, 1973. Right to Appeal is a statutory right of every person.

Right to Fair Trial-

Right to fair trial is very important right for every under trial. It comes under criminal proceedings. This is an important object of criminal procedure code and this fairness should not be obstructing in any way. Fair trial will be done in interest of accused, victim or society. This right is available for every accused. This is for right to life or right to personal liberty and accused can get a free fair or reasonable trial in criminal cases.

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RERA's Role in Promoting Sustainable Real Estate Development

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Abstract

The Real Estate (Regulation and Development) Act, 2016 (RERA) plays a pivotal role in promoting sustainable practices within the Indian real estate sector. The Real Estate (Regulation and Development) Act, 2016 (RERA) marks a pivotal development in the Indian real estate sector, aimed at enhancing transparency, accountability, and efficiency in real estate transactions. The Act seeks to protect home buyers while also boosting investments in the real estate sector. By instituting regulatory frameworks that ensure transparency, accountability, and efficiency, RERA fosters a real estate environment conducive to sustainable development. This article delves into how RERA contributes to sustainable practices, with a focus on economic, social, and environmental sustainability.

Keywords: Real Estate, RERA, Regulation, Consumer Protection, Real Estate Development

Introduction

The Real Estate (Regulation and Development) Act, 2016 (RERA), enacted by the Indian government, represents a landmark step towards reforming the real estate sector. The Real Estate (Regulation and Development) Act, 2016 (RERA) represents a landmark regulatory framework aimed at streamlining and improving the real estate sector in India. Enacted by the Parliament of India, the primary objective of RERA is to safeguard the interests of home buyers and ensure transparency and accountability in real estate transactions. By instituting a robust regulatory framework, RERA aims to enhance transparency, accountability, and

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efficiency, thereby fostering an environment conducive to sustainable development. This article explores how RERA contributes to sustainable practices within the real estate sector, focusing on economic, social, and environmental sustainability.

Background and Genesis of RERA

The Indian real estate sector, prior to the implementation of RERA, was largely unregulated, leading to widespread malpractices and exploitation of consumers. Issues such as project delays, fraudulent practices, and lack of transparency were rampant. The need for a regulatory framework was felt acutely to address these concerns and restore consumer confidence.

RERA was introduced with the following objectives:

1. To establish a Real Estate Regulatory Authority for regulation and promotion of the real estate sector.
2. To ensure the sale of plot, apartment, or building, as the case may be, in an efficient and transparent manner.
3. To protect the interest of consumers in the real estate sector.
4. To establish an adjudicating mechanism for speedy dispute redressal.
5. To ensure the standardization and professionalism in the real estate sector.

Key Provisions of RERA

RERA includes several key provisions that are instrumental in achieving its objectives:

- 1. Registration of Real Estate Projects and Agents:**
 - All real estate projects with a plot size of over 500 square meters or eight apartments must be registered with the RERA before launching.
 - Real estate agents dealing in these projects must also register themselves with the authority.
- 2. Transparency in Project Details:**
 - Developers are required to upload details of the project, including land status, approvals, and schedule of completion, on the RERA website.
 - Any changes in the project plan must be approved by two-thirds of the buyers.
- 3. Escrow Account for Project Funds:**
 - Developers must deposit 70% of the project funds collected from buyers into a separate escrow account. This ensures that the funds are used only for the construction of the project and not diverted elsewhere.
- 4. Timely Completion and Delivery:**
 - The Act mandates timely completion and delivery of projects. In case of delays, developers are liable to pay interest to the buyers for every month of delay.
- 5. Defect Liability Period:**
 - Developers are responsible for fixing any structural defects or poor workmanship reported by the buyer within five years of possession.
- 6. Rights and Duties of Allottees:**
 - The Act outlines the rights of allottees, including the right to obtain information about the project, possession as per agreement, and claim refund with interest

for defaults by the promoter.

7. Adjudication and Penalties:

- RERA provides for a Real Estate Appellate Tribunal to hear appeals from decisions, directions, or orders of the RERA.
- Penalties for non-compliance with the provisions of the Act are stringent, including imprisonment for up to three years for developers.

Economic Sustainability

Economic sustainability in real estate involves creating long-term value without depleting resources or causing financial harm. RERA promotes economic sustainability through mechanisms designed to ensure financial discipline, transparency, and accountability.

Transparency and Accountability

One of the cornerstones of RERA is its emphasis on transparency and accountability. Developers are required to register their projects with the regulatory authority, disclosing comprehensive details about the project, including timelines, financial statements, and land status are disclosed by the buyers⁴. This transparency reduces the risk of financial mismanagement and speculative activities, fostering a stable and trustworthy market environment.

For instance, prior to RERA, many developers would divert funds from one project to another, leading to delays and financial instability. RERA mandates that 70% of the funds collected from buyers must be deposited in a separate escrow account, ensuring that these funds are used exclusively for the construction of the project. This provision prevents the diversion of funds and ensures that projects are completed on time and within budget, contributing to economic sustainability.

Financial Discipline

The financial discipline enforced by RERA is crucial for maintaining economic stability in the real estate sector. By requiring developers to maintain separate escrow accounts and ensuring that funds are used solely for the intended project, RERA minimizes the risk of financial mismanagement. This financial discipline not only protects homebuyers but also ensures that developers are accountable for their financial practices.

For example, the provision that allows developers to withdraw funds from the escrow account only in proportion to the percentage of work completed ensures that resources are utilized efficiently. This reduces the risk of incomplete projects and financial instability, which are common issues in the real estate sector.

Reducing Project Delays

Project delays have been a significant issue in the Indian real estate sector, leading to increased costs and financial instability. RERA addresses this issue by imposing strict timelines for project completion and penalizing delays. Developers who fail to meet the stipulated timelines face penalties, which can include fines and imprisonment.

By ensuring that projects are completed on time, RERA helps maintain economic viability

and reduces cost overruns. This is crucial for sustainable economic growth, as it ensures that investments in real estate yield the expected returns within the anticipated timeframe. Timely completion of projects also enhances the confidence of investors and homebuyers in the real estate market, contributing to its overall stability.

Social Sustainability

Social sustainability in real estate involves maintaining and improving social quality, including equity, diversity, and connectivity. RERA contributes to social sustainability through consumer protection, dispute resolution mechanisms, and the standardization of real estate practices.

Consumer Protection

RERA's primary objective is to protect the interests of homebuyers. By ensuring that developers adhere to strict guidelines and timelines, RERA provides homebuyers with a sense of security and trust. This protection includes the right to timely possession of properties and the right to information about project progress and completion timelines.

For instance, RERA mandates that developers provide accurate information about the project's completion status and the expected possession date. If a developer fails to meet these deadlines, homebuyers have the right to withdraw from the project and claim a refund along with interest. This provision ensures that homebuyers are not left in a lurch and their investments are protected.

Dispute Resolution Mechanisms

RERA establishes fast-track dispute resolution mechanisms to address the grievances of homebuyers and developers. The Act sets up Real Estate Regulatory Authorities and Appellate Tribunals to handle disputes efficiently. These mechanisms help in resolving conflicts in a timely manner, promoting a harmonious relationship between developers and consumers.

For example, if a homebuyer faces issues with the quality of construction or delays in possession, they can approach the RERA authority to seek redressal. The authority is mandated to resolve disputes within a specified timeframe, ensuring that homebuyers do not have to wait indefinitely for justice. This provision not only protects homebuyers but also enhances their confidence in the regulatory framework.

Standardization of Real Estate Practices

RERA sets standards for real estate practices, ensuring that all stakeholders adhere to uniform guidelines. This standardization reduces discrepancies and fosters a fair real estate environment. By promoting uniformity in practices, RERA helps build a more equitable real estate sector.

For instance, RERA requires developers to adhere to standardized practices in advertising and marketing their projects. This includes providing accurate information about the project's status, features, and specifications. By eliminating misleading advertisements and false promises, RERA ensures that homebuyers can make informed decisions based on accurate information.

Environmental Sustainability

Environmental sustainability in real estate involves practices that reduce the environmental

impact of development. While RERA's primary focus is not on environmental sustainability, its provisions indirectly support environmentally sustainable practices.

Encouraging Green Building Practices

Although RERA does not explicitly mandate green building practices, the increased transparency and accountability it enforces encourage developers to adopt sustainable building practices. Developers who comply with RERA's stringent guidelines and timelines are more likely to incorporate green building practices to enhance their market reputation and comply with future regulations³. RERA encourages developers to adopt green building practices that minimise environmental impact. The Act promotes eco-friendly construction materials, energy-efficient designs, and sustainable waste management systems. By incorporating these practices, developers can contribute to reducing carbon emissions, conserving natural resources, and creating healthier living spaces.

For example, developers may choose to incorporate energy-efficient designs, renewable energy sources, and sustainable materials in their projects to meet RERA's compliance requirements. These practices not only reduce the environmental impact of the projects but also enhance their appeal to environmentally conscious buyers.

Green Infrastructure and Open Space

RERA recognises the significance of green infrastructure and open spaces in promoting environmental sustainability. Therefore, the Act mandates developers to allocate a specific percentage of the project area for parks, gardens, and open spaces. These green areas not only enhance the project's aesthetic appeal but also provide environmental benefits such as improved air quality, biodiversity preservation, and urban heat island mitigation.

Rainwater Harvesting and Waste Management

RERA emphasises the importance of rainwater harvesting and waste management in real estate projects. Developers are required to incorporate rainwater harvesting systems, enabling the efficient collection and utilisation of rainwater. Additionally, RERA promotes effective waste management practices, including waste segregation, recycling, and proper disposal methods. These measures contribute to conserving water resources and reducing the burden on landfills.

Efficient Resource Utilization

The financial discipline imposed by RERA ensures that resources are utilized efficiently. By requiring developers to maintain separate escrow accounts and ensuring that funds are used solely for the intended project, RERA minimizes wastage of resources⁶. This efficient utilization of resources contributes to environmental sustainability by reducing the environmental impact of construction activities.

For instance, timely completion of projects ensures that construction materials and resources are used efficiently, reducing wastage and minimizing the environmental footprint of the projects. This efficient resource utilization aligns with the principles of sustainable development and helps in reducing the overall environmental impact of the real estate sector.

Energy Efficiency and Renewable Energy

RERA emphasises energy efficiency and encourages developers to incorporate renewable energy sources. The Act promotes using energy-efficient appliances, lighting systems, and building designs that reduce energy consumption. Furthermore, developers are encouraged to integrate renewable energy technologies, such as solar panels, wind turbines, or biomass systems. These initiatives contribute to reducing dependence on fossil fuels and mitigating climate change impacts.

Monitoring and Compliance

RERA's regulatory framework includes stringent monitoring and compliance mechanisms that ensure adherence to environmental norms and standards⁵. Developers are required to obtain all necessary environmental clearances before starting a project, ensuring that projects are environmentally sustainable from the outset. Mandating Environmental Clearances RERA mandates developers to obtain necessary environmental clearances before commencing construction. This requirement ensures that real estate projects comply with environmental regulations and standards. In addition, it safeguards against potential ecological harm and provides responsible development that aligns with sustainable practices.

For example, developers must comply with regulations related to waste management, water conservation, and energy efficiency. These compliance requirements ensure that real estate projects do not have an adverse impact on the environment and contribute to the overall sustainability of the sector.

Challenges and Recommendations

While RERA has significantly contributed to sustainable real estate development, several challenges remain. Addressing these challenges can further enhance the impact of RERA on promoting sustainable practices.

State-Level Variations

One of the significant challenges in the implementation of RERA is the variation in regulatory practices across different states. These variations create inconsistencies and confusion, making it challenging for developers operating in multiple states to comply with the regulations. Harmonizing these variations and ensuring uniform implementation of RERA across all states can strengthen the Act's impact on sustainability.

Awareness and Training

Increasing awareness and providing training for developers and consumers about the benefits of sustainable practices can enhance the effectiveness of RERA. Educational programs and workshops can help stakeholders understand the long-term benefits of sustainability and encourage them to adopt sustainable practices. Government agencies and industry bodies can collaborate to conduct awareness campaigns and training sessions to promote sustainable real estate practices.

Integration with Other Policies

Integrating RERA with other national and state-level sustainability policies can create a more comprehensive framework for promoting sustainable real estate development⁷. Collaborative efforts between various regulatory bodies can streamline processes and improve

compliance. For instance, integrating RERA with policies related to green building certifications, energy efficiency, and environmental protection can create a holistic approach to sustainability in the real estate sector.

Conclusion

RERA has made significant strides in promoting sustainable real estate development in India. RERA's provisions for promoting environmental sustainability in real estate projects mark a positive shift towards responsible and green development. By encouraging green building practices, mandating environmental clearances, emphasising rainwater harvesting and waste management, promoting green infrastructure and open spaces, and advocating for energy efficiency and renewable energy, RERA fosters a sustainable approach in the real estate sector.

By ensuring transparency, accountability, and efficiency, the Act not only protects consumers but also encourages developers to adopt sustainable practices. While challenges remain, continued efforts to harmonize regulations, increase awareness, and integrate policies can further enhance RERA's impact on sustainable development. As the real estate sector continues to evolve, RERA's role in fostering a sustainable future becomes increasingly vital.

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Development of Students' Attitude Scale towards Inclusive Education

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Abstract:

Although there have been several studies which investigated attitude of students towards inclusive education yet they are conducted in foreign countries and none of these studies addresses problems and issues that are relevant to the Indian context. Therefore, the purpose of the present study was to develop an instrument for measuring secondary school students' attitude towards inclusion of students with disabilities in regular school. The instrument was administered in 1044 secondary level students who study in class-IX to class-XII and whose age range is 14-18 years in West Bengal, India. Based on a thorough assessment of the literature and a few numbers of informal conversations with secondary school students, the researchers initially prepared a total item pool of 32 items. All the items were written in four defined factors or dimensions: Behavioural Intentions and Advocacy, Acceptance of Diversity, Perceived Benefits, and Classroom Environment. After experts' reviews and judgements, item analysis and factor analysis, a final draft of 21 item scale was prepared. The Cronbach's Alpha reliability coefficient of attitude scale was found 0.955. The scale was also validated by six prominent experts in the field of study area. Finally, a 21-item attitude scale, entitled Jana-Halder Scale of Students' Attitude towards Inclusive Education (JH-SSAIE), was developed by the researchers.

Keywords: Inclusive education, Scale development, Students with disabilities, Secondary school students' attitude.

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Introduction:

Approximately 1.3 billion individuals, or 16% of the world's population, are estimated to be disabled as of 2021 (WHO, 2022). Persons with disabilities have an equal and fundamental right as any person to education in the regular school setting (UNESCO, 1994; UNESCO, 2000; UN General Assembly, 2006; Government of India, 2016; Government of India, 2020). Therefore, making inclusive education become a major urge of the world in which every student with disabilities can be able to enjoy their fundamental rights of live together and learn together with other people of the society. The concept of an inclusive education system suggests that every child (with and without disabilities) should receive education and essential support services in regular classes and schools, regardless of special needs, and that there are no segregated settings (Lozano et al., 2022). Several policies and schemes have been put into place in recent decades to support inclusive education in India. The National Education Policy 2020 has been taken great initiative towards promoting inclusive education at all the levels of education. From 2018, the Samagra Shiksha scheme was launched by the Ministry of Education of India with the aim of promoting Universal Access, Equity and Quality education. One of the main initiatives of this scheme is "Inclusive Education for Children with Special Needs".

It has been argued that a number of factors come into play role when it comes to including disabled children into regular school education. The attitudes of all stakeholders involved are crucial to the achievement of inclusive education, as are structural resources (Goldan & Schwab, 2018). Developing a positive attitude toward individuals who are different due to disabilities but have equal rights and obligations, is the first step towards achieving the goal of inclusive education (Maria, 2013). However, there is currently some uncertainty about the attitudes of typically developing students toward inclusion of their classmates with disabilities. The negative attitudes of typically developing pupils about pupils with disabilities are a major barrier to increasing access to mainstream schools for pupils with disabilities (Armstrong et al., 2016). Students who having negative attitude may exhibit unease or dissatisfaction while dealing with their disabled classmates, displaying negative body language, averting eye contact, and potentially refraining from such interactions in the future (Szumski et al., 2020; Wilson & Scior, 2014). Therefore, the measurement of attitude of different stakeholders of schools i.e. teachers' attitudes (Radojlovic et al., 2022; Goldan & Schwab, 2018; Maria, 2013), students' attitudes (Goldan & Schwab, 2018; MacMillan et al. 2014; de Boera et al., 2012; Nowicki & Sandieson, 2002), parents' attitude, head teachers' attitude towards inclusive education are needed for the development of an inclusive school.

Although there have been several studies which investigated attitude of students towards inclusive education (Álvarez-Delgado et al., 2021; Spörer et al., 2020; Goldan & Schwab, 2018; Shalev et al., 2016; Gonçalves & Lemos, 2014; Siperstein et al., 2007; Archie & Sherrill, 1989; Rosenbaum et al., 1986; Bagley & Green, 1981) yet they are conducted in foreign countries and none of these studies addresses problems and issues that are relevant to the Indian context. In which most of the studies (Spörer et al., 2020; Siperstein et al., 2007; Archie & Sherrill, 1989; Rosenbaum et al., 1986; Bagley & Green, 1981) were focused on to measuring attitude of primary level student and few studies (Álvarez-Delgado et al., 2021;

Goldan & Schwab, 2018) focused on secondary level students. Researchers also found an Indian standardised attitude scale (Sood & Anand, 2011) which was developed for measuring primary school teacher and upper primary school teacher attitude towards inclusive education and was used in many studies. But no such standardised scale was found in India that measured student attitude towards inclusive education. In addition, most of the instruments used to measure student's attitude have not mentioned the proper standardisation and validation process of scale.

Purpose of the Study:

In light of recent legislative mandates and policy initiatives, schools are required to educate students with disabilities alongside their peers without disabilities (Sharma & Desai, 2002), a measurement of students' attitudes towards inclusive education seem like to be essential. The purpose of the present study was to develop an attitude measurement instrument that could be used in India to measure secondary students' attitudes towards inclusive education and at the same time it has to meet the following criteria:

1. The instrument ought to guarantee validity and reliability.
2. The tool ought to be useful for secondary students who are actively engaged in carrying out inclusive education programmes in their schools.
3. The measurement instrument should be simple and easy to apply or administer. For applying this instrument no training should be required.

Method:

Procedure of Data Collection:

The researchers have been used survey technique to conducting the pilot data collection for item analysis purpose and final data collection for establishing reliability of the present instrument. Following the random selection of the schools, the researchers went on-site, got in touch with the Head Master of the schools, described the goal of the research study, and asked if they could obtain permission to collect data from their class X and class XII students. Next, with the assistance of another teacher, the researchers visit the classroom and builds a strong rapport with the students. After explaining the goal of the survey to them, the researchers asked participants to complete the scale's statements in order to cooperate and take part in the study.

Participants of the Study:

The pilot testing is essential in developing the present instrument. In that case, all the samples selected by the researchers were selected from West Bengal State of India. The sample of the study was students studying at secondary level and higher secondary level. However, the researchers have followed three steps to get ultimate sample that carried out with different sampling technique (Gay, 2012). In the first stage, the researchers were selected five districts (Bankura, Hooghly, Nadia, Malda, and Cooch Bihar) from five administrative zones (Medinipur, Presidency, Burdwan, Malda, and Jalpaiguri) of West Bengal state through cluster sampling technique. In the second stage, the researchers have selected 15 secondary schools (3 from each of the selected district) through the simple random sampling technique.

In the last stage, all students of class-IX to Class XII (n=1270 on the basis of availability of students at the time of data collection in schools) from these 15 secondary schools were invited to participate in the study. Out of the 1270 questionnaires that were distributed to the students, 1044 completed questionnaires were finally received. This represented a return rate of 82.2 percent.

All the selected students were non-disabled regular secondary school students in which 58 percent were girl students and 42 percent were boy students. All the students were belonged between the age limit of 14-18 years.

Procedure of Data Analysis:

Data analyses have been done in two stages. In the first stage, the data analysis was done for item analysis. The researchers have been used t-Test statistics for item discrimination analysis (Edwards, 1969). In the second stage, Cronbach Alpha analysis was used for the reliability estimation of attitude scale by the help of Statistical Package for Social Sciences-21.

DEVELOPMENT OF ATTITUDE SCALE:

The scale “Jana-Halder Scale of Students’ Attitude towards Inclusive Education (JH-SSAIE)” was design to measure the attitude of regular secondary school students towards inclusion of students with disabilities in their school. This scale was prepared for the regular secondary level students without disabilities of age group 14-18 years. The researchers carried out the following steps to develop this scale.

Steps-1: Identification of Factors / Dimensions and Item Pooling

Researchers have studied different literature (Kaushik, 2019; Armstrong et al., 2010; Salend, 2008; Lindsay, 2007; McDougall et al., 2004; Avramidis & Norwich, 2002; Conatser et al., 2002; Mastropieri & Scruggs, 2001; Salend, 2001; Roberts & Smith, 1999; McGregor & Vogelsberg, 1998; Vaughn & Schumm, 1995; Ajzen, 1991) and finally identified four factors related to students’ attitude towards inclusive education. Four factors are operationally defined in bellow table-1.1:

Table-1.1: Factors of Students’ Attitude towards Inclusive Education and Operationalizations

Factors of Attitude	Operationalizations
1. Behavioural Intentions and Advocacy (Kaushik, 2019; Conatser et al., 2002; Roberts & Smith, 1999; Ajzen, 1991)	The desire to promote inclusive practices and to help and include peers who have disabilities.
2. Acceptance of Diversity (Armstrong et al., 2010; McDougall et al., 2004; Avramidis & Norwich, 2002; McGregor & Vogelsberg, 1998)	Students’ ability to comprehend and empathize with others’ emotions, as well as their acceptance and respect for the differences among their disabled peers.
3. Perceived Benefits (Salend, 2008; Lindsay, 2007; Salend, 2001)	Beliefs of the effects of inclusive education on several aspects of the development of students.
4. Classroom Environment (Mastropieri & Scruggs, 2001; Vaughn & Schumm, 1995)	Willingness to participate or engage in class activities and perception of the overall classroom environment.

Based on a thorough assessment of the literature and a few numbers of informal conversations with secondary school pupils, the researchers initially a total item pool of 32 items was prepared. In which 8 items belonged to ‘Behavioural Intentions and Advocacy’ factor, 7 items had been written for ‘Acceptance of Diversity’ factor, 7 items for ‘Perceived Benefits’ factor, and 10 items for ‘Classroom Environment’ factor. The researchers had been pooled some negative items (27.77%) along with positive items.

Steps-2: Identifying the Format of Attitude Measurement

Each item of the scale was written as a single statement. This scale was prepared in Bengali language (also translated into English language) and was followed a five-point Likert type classification with responses pattern of “Strongly Agree, Agree, Neutral, Disagree, and Strongly Disagree” to measure the level of students’ attitude. Likert responses and question phrasing were based on a similar Indian standardised attitude scale developed by Sood and Anand (2011). A scoring patter was developed for positive and negative items of the scale that has been given in bellow table-2.1:

Table-2.1: Scoring Pattern of the Scale

Positive Items		Negative Items	
Responses	Scoring	Responses	Scoring
Strongly Agree	5	Strongly Agree	1
Agree	4	Agree	2
Neutral	3	Neutral	3
Disagree	2	Disagree	4
Strongly Disagree	1	Strongly Disagree	5

Steps-3: Review of the Scale by an Experts Pannel

A panel of eight Indian experts working in the field of disability and inclusive education was provided with the operational definitions of secondary students’ attitude towards inclusive education and four factors and was asked to review the 32-item attitude scale. The purpose of this exercise was to establish the content validity of the scale.

The group of experts panel, was asked to review and assess the scale and offer comments and suggestions in regard to the following:

1. Two ratings were called from the experts for each item of the scale. First rating was requested to given on importance of each individual item for measuring students’ attitude towards inclusive education and second rating was related to appropriateness of each item with their respective factor. The panel was requested to rate among “most appropriate, appropriate and not-appropriate”.
2. Experts were asked to separately given each item’s clarity, conciseness and wordings used in the items, where possible suggestions can be made.
3. For completing the scale, experts were asked to providing the brevity and clarity of the directions.

With reference to item appropriateness for measuring secondary students' attitude towards inclusive education, the panel rated 22 items as of "most appropriate", 8 items as of "appropriate" and 2 items as of "not-appropriate". In case of item appropriateness for respective factor the panel rated 21 items as of "most appropriate", 6 items as of "appropriate" and 5 items as of "not-appropriate". The panel also suggested a few terminological changes and the rephrasing of a few items in the scale. After received the comments and rating the researchers have been produced second draft of the attitude scale, consisting of the 27 items. In which 21 were rated (in both rating) most appropriate by the panel, and remaining 6 were modified items on the basis of experts' suggestions.

Steps-4: Pilot Test and Item Analysis

In order to determine the discriminative analysis as item analysis of the scale, it has been administered to a sample of 1270 and returned the response from 1044 secondary school students from 15 selected secondary schools. As item analysis, the item discriminative analysis of this summated rating scale was done by the *t-Test* method (Edward, 1969). For this item analysis the researchers were considered the frequency distribution of scores based upon the responses to all statements. Then it was taken the 25 percent (261 students) of the subjects with the highest total scores and also the 25 percent (261 students) of the subjects with the lowest total scores (Edward, 1969). Then the *t-Test* has been done between the responses of high and low groups to the individual items. Item wise *t-Test* results have been given in the table-4.1.

Table-4.1: Item Discriminative Analysis in term of *t-Test*

Items No.	t-Value	Decision	Items No.	t-Value	Decision	Items No.	t-Value	Decision
Item-1	2.29	Accepted	Item-10	0.83	Rejected	Item-19	1.99	Accepted
Item-2	3.45	Accepted	Item-11	2.99	Accepted	Item-20	2.73	Accepted
Item-3	2.73	Accepted	Item-12	2.76	Accepted	Item-21	3.56	Accepted
Item-4	3.21	Accepted	Item-13	3.11	Accepted	Item-22	1.32	Rejected
Item-5	3.97	Accepted	Item-14	3.54	Accepted	Item-23	3.08	Accepted
Item-6	1.05	Rejected	Item-15	3.26	Accepted	Item-24	2.86	Accepted
Item-7	2.66	Accepted	Item-16	2.31	Accepted	Item-25	2.67	Accepted
Item-8	3.89	Accepted	Item-17	3.39	Accepted	Item-26	3.16	Accepted
Item-9	1.43	Rejected	Item-18	3.86	Accepted	Item-27	3.22	Accepted

With reference to item discriminative analysis, the researchers were accepted all those items in terms of *t-Test* significant difference results at 0.05 level of significance. The researchers were rejected four items as they found *t*-obtain value less than *t*-critical value at 0.05 level of significance. After item analysis the researchers have been produced third draft of the attitude scale, consisting of the 23 items.

Steps-5: Factor Analysis of the Attitude Scale

The secondary students' responses from the pilot study sample of students (n=1044) on the Jana-Halder Scale of Students' Attitude towards Inclusive Education (JH-SSAIE) were

factor analysed to determine if their attitude were clustered in some particular pattern. Primarily the students' responses were subjected to "Principal Component Analysis", which was followed by the Varimax Rotation of four determined factors with Eigen values of more than 1.0. By distributing the variance more evenly among the identified attitude scale variables, rotating the factors was intended to produce a simpler data structure. By using Varimax Rotation, it was made sure that the factors were as dissimilar from one another as possible. The highest loading for each item was utilized to determine its relevance to its corresponding factor. These factor loading values of items are shown in the bellow Table-5.1.

Table-5.1: Factor Loading for Principal Component Analysis with Varimax Rotation

Item No.	Item Statement	Factor Loadings			
		I	II	III	IV
1	Differently abled and normal students have the right to learn together in regular schools.	0.75			
2	There should be no bar to the admission of differently abled students in regular schools.	0.69			
3	Our schools need to provide suitable education for normal students as well as differently abled students (according to interest, ability and expectations).	0.86			
4*	The subject-content of study should be different for both normal students and differently abled students.		0.77		
5	Differently abled students should have the same opportunity to participate in all school activities as other students.		0.91		
6	All classmates who are different from me should be respected and accepted in our school.		0.61		
7	In our school, both differently abled and normal students should have the opportunity to participate in a variety of sports and cultural activities together.		0.88		
8*	In our school, differently abled students and normal students cannot play with each other.		0.64		
9*	In our school, if differently abled and normal students study together, there will be chaos in the classroom.				0.89
10*	It is not possible for teachers to teach differently abled and normal students together.				0.78
11	Studying in the same classroom next to a differently abled peer is very difficult.		0.58		
12	It is possible to develop suitable curriculum for inclusive education.				0.26
13	Effective teaching in inclusive classrooms can be achieved through the combined efforts of special teachers and regular teachers.				0.67
14	With the help of appropriate learning aids, teachers can better teach differently abled and normal students in inclusive classrooms.				0.73
15*	It is difficult to me to fraternize with differently abled students at school.	0.54			
16*	Differently abled and normal students cannot accompany each other on their way to and from school.	0.62			
17	Normal students should explain things in the classroom that their differently abled peers may not understand.				0.76

18*	There should be separate seating for differently abled students and normal students in classrooms.				0.84
19	Through inclusive education both differently abled and normal students learn to adapt to the real society.			0.90	
20	Schools should have special arrangements (e.g. extra/compensatory time, scribes, readers, lab assistants etc.) for differently abled students in examination.		0.37		
21*	Studying with differently abled students at school can have a negative impact on my academic performance.			0.72	
22	Being co-teachers of differently abled peers in inclusive education is a great opportunity for normal students.			0.81	
23	Inclusive education helps in holistic development (social, visual, physical, mental, cognitive, intellectual, aesthetic etc.) of both differently abled and normal students.			0.66	

Note: * mark items represented negative item of the scale

All items that were finally included had a loading of above 0.49 (Sharma & Desai, 2002). Table 5.1 shows that there are two such items (item-12 and 20) whose factor loading values (respectively 0.26 and 0.37) are less than 0.49. Consequently, these items were excluded from the final scale.

Steps-6: Final version of the scale

Finally, a 21-item attitude scale, entitled Jana-Halder Scale of Students' Attitude towards Inclusive Education (JH-SSAIE), was produced (see *Booklet Format of the Scale*) by the factor analysis. Based on the final attitude scale with 21 items (see *Booklet Format of the Scale*), the four factors and their respective item distribution were presented in bellow table-6.1.

Table-6.1: Four Factors and Respective Items

Factors	Item No.
Behavioural Intentions and Advocacy (Factor-I)	1, 2, 3, 14*, 15*
Acceptance of Diversity (Factor-II)	4*, 5, 6, 7, 8*, 11
Perceived Benefits (Factor-III)	18, 19*, 20, 21
Classroom Environment (Factor-IV)	9*, 10*, 12, 13, 16, 17*

Note: Items with * mark represented negative item of the attitude scale

Steps-7: Reliability of the Attitude Scale

The reliability of the attitude scale was determined by computing Cronbach's alpha. This internal consistency reliability of the four attitude factors and the total JH-SSAIE scale based on the responses from the final survey population (n=1044) was computed by using SPSS-21. A Cronbach's Alpha reliability coefficient for a scale ranging from 0.80 to 0.90 is considered as "very good" (DeVellies, 1991). Cronbach's Alpha reliability coefficient of four factors and the total scale were found in the very good range which has been given in bellow table-7.1.

Table-7.1: Reliability Statistics of Attitude Scale

Behavioural Intentions and Advocacy (Factor-I)	5	0.804
Acceptance of Diversity (Factor-II)	6	0.843
Perceived Benefits (Factor-III)	4	0.883
Classroom Environment (Factor-IV)	6	0.863
Total Scale	21	0.955

Steps-8: Validity of the Attitude Scale

The researchers were collected judgement from the six experts to estimate the expert validity of the attitude scale. To ascertain the extent to which the scale's items are pertinent to and representational of the constructs or factors or dimensions for measuring students' attitudes toward inclusive education, expert validity was estimated. A three-point rating system (most appropriate, appropriate, and not appropriate) was used to gather the opinions of six experts regarding the items on the scale. Representativeness and relevance were judged based on the clearly defined nature of attitude towards inclusive education. Validity was calculated by applying the multiple Cohen's Kappa analysis (Landis & Koch, 1977). Results of the Cohen's Kappa analysis of different pair wise experts' rating has been given in bellow table-8.1.

Table-8.1: Multiple Cohen's Kappa Analysis

Pair of Raters	Cohen's Kappa Value	Pair of Raters	Cohen's Kappa Value
Rater-1 & Rater-2	0.76	Rater-2 & Rater-6	0.89
Rater-1 & Rater-3	0.82	Rater-3 & Rater-4	0.77
Rater-1 & Rater-4	0.88	Rater-3 & Rater-5	0.69
Rater-1 & Rater-5	0.92	Rater-3 & Rater-6	0.81
Rater-1 & Rater-6	0.87	Rater-4 & Rater-5	0.85
Rater-2 & Rater-3	0.78	Rater-4 & Rater-6	0.88
Rater-2 & Rater-4	0.91	Rater-5 & Rater-6	0.90
Rater-2 & Rater-5	0.92		

Table-8.1 shows that all the Cohen's Kappa scores for inter-ratter agreement were in high level. The results in case of Rater-1 & Rater-2, Rater-2 & Rater-3, Rater-3 & Rater-4, and Rater-3 & Rater-5 depicted a *substantial agreement* and remaining depicted an *almost perfect agreement* between the ratters (Landis & Koch, 1977) on attitude scale. The results of positive correlation between the ratters established the expert validity of the scale.

Steps-9: Norm of the Attitude Scale

A secondary student's attitude score on JH-SSAIE scale may range from 21 to 105. All

of the responses to each item are added up to determine an individual's attitude score. High score on the JH-SSAIE scale indicates that the respondent student has positive or favourable attitude towards inclusion of students with disabilities and the respondent student who obtain low score indicates negative or unfavourable attitude towards inclusion of students with disabilities. The researchers have been estimated a norm for interpreting the score in JH-SSAIE scale, which is given in bellow table-9.1:

Table-9.1: Norms of Score's Interpretation

Level of Attitude	Score Range
Positive of Favourable Attitude	78-105
Neutral Attitude	49-77
Negative or Unfav ourable Attitude	21-48

Steps-10: Booklet Format of the Scale

Finally, the researchers have been prepared a complete booklet format for applying of this attitude scale in the filed situation. In future, any researcher can use the following booklet of this attitude scale in his research work.

Jana-Halder Scale of Students' Attitude towards Inclusive Education (JH-SSAIE)

Instruction:

The following statements express your positive or negative attitude towards inclusive education. There are five response alternatives for each statement, namely "Strongly Agree, Agree, Neutral, Disagree, and Strongly Disagree". Remember that for each statement the response that feels right to you is the right response for you.

So, please read all the statements carefully one by one and respond by ticking [""] the option that best suits you. Tick [""] in boxes 5, 4, 3, 2, and 1 for responses "Strongly Agree", "Agree", "Neutral", "Disagree", and "Strongly Disagree" respectively.

Response Alternatives				
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
5	4	3	2	1

Item No.	Item Statements	Response				
		5	4	3	2	1
1	Differently abled and normal students have the right to learn together in regular schools.					
2	There should be no bar to the admission of differently abled students in regular schools.					
3	Our schools need to provide suitable education for normal students as well as differently abled students (according to interest, ability and expectations).					
4*	The subject-content of study should be different for both normal students and differently abled students.					

5	Differently abled students should have the same opportunity to participate in all school activities as other students.					
6	All classmates who are different from me should be respected and accepted in our school.					
7	In our school, both differently abled and normal students should have the opportunity to participate in a variety of sports and cultural activities together.					
8*	In our school, differently abled students and normal students cannot play with each other.					
9*	In our school, if differently abled and normal students study together, there will be chaos in the classroom.					
10*	It is not possible for teachers to teach differently abled and normal students together.					
11	Studying in the same classroom next to a differently abled peer is very difficult.					
12	Effective teaching in inclusive classrooms can be achieved through the combined efforts of special teachers and regular teachers.					
13	With the help of appropriate learning aids, teachers can better teach differently abled and normal students in inclusive classrooms.					
14*	It is difficult to me to fraternize with differently abled students at school.					
15*	Differently abled and normal students cannot accompany each other on their way to and from school.					
16	Normal students should explain things in the classroom that their differently abled peers may not understand.					
17*	There should be separate seating for differently abled students and normal students in classrooms.					
18	Through inclusive education both differently abled and normal students learn to adapt to the real society.					
19*	Studying with differently abled students at school can have a negative impact on my academic performance.					
20	Being co-teachers of differently abled peers in inclusive education is a great opportunity for normal students.					
21	Inclusive education helps in holistic development (social, visual, physical, mental, cognitive, intellectual, aesthetic etc.) of both differently abled and normal students.					

Note: To download the Bengali original version of this attitude scale, please follow the link: <http://dx.doi.org/10.13140/RG.2.2.30830.83524/1> Or ORCiD No.: 0000-0001-9638-6179

Discussion:

A review of prior studies on students' attitudes toward inclusive education and theories of attitudes measurement pointed to the necessity of constructing a multidimensional/multifactorial, valid, and reliable instrument to measure secondary school students' attitudes toward inclusive education. To address this need, JH-SSAIE was developed.

Therefore, the extensive steps in the measurement framework, which include early theoretical conceptualization, item pool and response format development, pilot study, item analysis, and validation, have made it possible to develop psychometric subscales that are valid, stable, and reliable. The catalyst for a fundamental advancement in inclusive education is a well-validated measure of students' attitudes toward inclusive education.

Any measuring instrument with good reliability and validity ensure comfortability, trustworthy and safety of selecting and using this instrument for proper measurement of concern variable. The results of this study indicate that the Jana-Halder Scale of Students' Attitude towards Inclusive Education (JH-SSAIE) possesses satisfactory reliability and validity to justify its use in assessing students' attitude towards inclusive education in India. Estimates of all four factors of scale reliability (Cronbach's Alpha) indicate a level of internal consistency adequate to allow the use of factor scores for inter-group comparison (Sharma & Desai, 2002).

The study's results suggest that the factor or construct of 'Attitude towards Inclusive Education' has multiple dimensions. The following four interpreted factors or dimensions showed how secondary school students felt about inclusive education: Behavioural Intentions and Advocacy (Factor-I), Acceptance of Diversity (Factor-II), Perceived Benefits (Factor-III), Classroom Environment (Factor-IV). As the nature of development and standardisation of the scale, it has been appropriate for measuring the attitude towards inclusive education of secondary level students of class IX to XII and age range of 14-18 years.

Any inclusive policy's ability to succeed rests on the collaboration and dedication of the students who will be most directly impacted. JH-SSAIE can offer the tools necessary to demonstrate this kind of dedication and collaboration mentality of students. The pilot study's findings offer circumstantial evidence in favour of using this tool to measure secondary school students' attitude. The subscales' validity as a tool for tracking attitude changes and variations may be confirmed by more research into the variables influencing secondary school students' attitudes toward inclusive education. Such evidence might promote a further acceptance of the modifications required to organization and structure of school system in order to successfully execute an education for all. The Jana-Halder Scale of Students' Attitude towards Inclusive Education (JH-SSAIE) has a high degree of reliability, and its suggested validity may warrant further study and international application.

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Role of Yoga in Education: A Review

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Abstract:

This paper aims to explore the potential of integrating yoga into educational settings, supported by research findings. Yoga encompasses various techniques designed to promote psychosocial balance. In today's world, we are witnessing a rise in stress and emotional disorders among children, who are increasingly sedentary and bombarded with constant stimuli from phones, computers, and televisions. A review of multiple studies indicates that yoga can effectively address a range of conditions and challenges. Engaging in yoga practices has been shown to reduce stress, alleviate anxiety, and combat depression. This paper investigates the feasibility of incorporating yoga into the school curriculum for both typically developing children and those with disabilities. Preliminary results suggest that yoga can enhance attention, foster self-regulation, and diminish tension among students.

Keywords: yoga, education, schools, health

Introduction:

Education is increasingly challenging in today's fast-paced world. Children are surrounded by mobile phones and modern technology that introduce new stimuli every day. They are accustomed to rapid changes and constant activity, yet they arrive at school, where the predominant method of instruction involves sitting at a desk for six hours, listening to lectures and transcribing from the blackboard. The excessive demands and high expectations placed on children contribute to rising levels of stress and anxiety. Many children struggle to meet the expectations of both teachers and parents, who themselves are often under significant stress. While we teach students about topics like the reproduction of annelids, we frequently

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overlook essential skills such as proper breathing techniques that can help reduce their stress levels. Excessive demands and high expectations placed on children lead to rising levels of stress and anxiety. Struggling to meet the expectations of both teachers and parents often causes significant stress for children. Ironically, these parents and teachers frequently face their own stressors. While we teach children about subjects like the reproduction of annelids, we often neglect to equip them with essential skills, such as proper breathing techniques, that can help alleviate their stress.

Young people are increasingly experiencing stress. For instance, a Finnish study by Santalahti et al. (2005) found that 50% of adolescents exhibit symptoms of emotional and psychosomatic disorders. Similarly, a Croatian study by Vuljæ Prtorjæ and Lonèareviæ (2016) revealed that 13–17% of students aged 11 to 15 experience intense internalized symptoms, such as stress, anxiety, and depression. Notably, stress levels are even higher among younger individuals compared to their older counterparts (Hagen & Nayar, 2014).

Chronic stress can lead to numerous health issues, including anxiety, insomnia, muscle pain, high blood pressure, weakened immunity, heart disease, and depression (Hagen & Nayar, 2014). It also significantly affects attention levels (Stueck & Gloeckner, 2005). Stress decreases norepinephrine, which is essential for attention and mental vitality, and dopamine, which diminishes the enjoyment of previously pleasurable activities. Additionally, stress reduces serotonin, responsible for maintaining a good mood (Hagen & Nayar, 2014). Conversely, stress increases cortisol levels, which is linked to the death of dendritic cells, hippocampal atrophy, and memory difficulties (Lupien et al., 1998).

In the Croatian education system, movement is largely restricted to physical education classes, with students allowed to move only during breaks. During regular classes, movement is either prohibited or severely limited. Paradoxically, modern research highlights a direct connection between movement and learning. Engaging in muscle activity, especially coordinated and balanced movements, stimulates the production of neurotrophins, such as dopamine. These neurotrophins promote the growth of existing neurons and enhance the formation of new neurons and neural connections in the brain (Fotuhi, 2013; Hanaford, 1995). There is an urgent need for education reform to create a more conducive learning environment in schools, leading to better outcomes. This paper aims to describe the health benefits of practicing yoga through a review of existing research and to analyze the potential applications and role of yoga in education for both healthy students and those with disabilities.

YOGA:

Yoga encompasses both the ultimate goal of achieving unity and harmony with oneself and others, as well as the methods employed to reach that goal. While some written sources date back to around 3000 BC, it is believed that the knowledge of yoga predates these texts, having been passed down orally long before the written records were created (Kumar, 2008).

One of the core texts in the philosophy of yoga is the *Yoga Sutra of Patanjali*. In this work, Patanjali outlines the eightfold path of yoga, which includes: yama (ethical restraints), niyama (personal observances), asana (physical postures), pranayama (breath control), pratyahara (withdrawal of the senses), dharana (concentration), dhyana (meditation), and

samadhi (state of unified consciousness) (Paramhans Swami Maheshwarananda, 2012). These principles guide practitioners in developing self-discipline and control, managing breath, withdrawing from sensory distractions, focusing the mind, meditating, and ultimately achieving a state of profound awareness. The teachings of Patanjali's *Yoga Sutras* continue to be widely practiced around the globe today.

Yoga philosophy explores the practice of uniting the individual soul with the supreme soul. It is a spiritual effort aimed at achieving perfection through the control of the senses, the physical body, the subtle mind, intellect, and ego. Acharya Patanjali, the founder of this school of thought, defined Yoga as the process of harmonizing the body, mind, and soul. He regarded it as a means to attain freedom or mukti. This philosophical system will be further elaborated upon after briefly covering other Indian philosophical schools.

TYPES OF YOGA:

Types of Yoga: Yoga, an ancient practice, has evolved significantly over time. To understand these changes more clearly, it's helpful to view the various styles and practices as branches of a tree—often referred to as “The Yoga Tree.”

- **Raja Yoga Branch (Patanjali Yoga):** This branch focuses on meditation and mental discipline, based on the teachings of Patanjali.
- **Hatha Yoga Branch:** Known for its emphasis on physical postures and breathing techniques to prepare the body and mind for meditation.
- **Bhakti Yoga Branch:** Centers on devotion and love for a higher power, using practices like prayer and worship.
- **Jnana Yoga Branch:** This path emphasizes wisdom and knowledge, seeking enlightenment through self-inquiry and study.
- **Naad Yoga Branch:** Focuses on the transformative power of sound and music to achieve spiritual growth.
- **Karma Yoga Branch:** Concentrates on selfless action and serving others as a way to achieve spiritual liberation.

In addition to these ancient traditions, many new forms of yoga have emerged in the modern era, including Ashtanga Yoga, Iyengar Yoga, Kripalu Yoga, Jivamukti Yoga, Anusara Yoga, Bikram Yoga, Urban Zen, OM Yoga, and Vinyasa Flow.

Practicing yoga entails a harmonious coordination of movements and muscle stretching combined with abdominal breathing. This approach enhances circulation, alleviates tension, increases oxygen levels, and positively impacts both the central and autonomic nervous systems (Peck et al., 2005).

During yoga practice, movements are executed with conscious awareness. This mindfulness stimulates central brain areas and enhances coordination between the prefrontal cortex and the limbic system (Siegel & Barros, 2007).

Meditation has been shown to enhance the immune system (Davidson, 2003; Tang et al., 2007). It helps regulate the hypothalamic-pituitary-adrenal axis and related systems, such as the parasympathetic nervous system, which leads to reduced stress, improved digestion, better immunity, and enhanced mood (Grossman et al., 2004; Carlson, Speca, Patel, 2003).

Additionally, meditation triggers the release of dopamine in the ventral striatum, a region associated with behavioral control (Kjaer et al., 2002).

EEG studies reveal that Sahaja Yoga Meditation increases alpha and theta wave activity in the frontal regions of the brain and reduces the complexity of EEG patterns (Aftanas & Golocheikine, 2001, 2002). This reduced complexity in the frontal brain areas is linked to greater conscious control over cognitive processes (Aftanas & Golocheikine, 2001, 2002).

YOGA PRACTICE ADJUSTMENTS FOR CHILDREN:

Yoga exercises should be adapted to the psycho-physical abilities of children, as highlighted by Paramhans Swami Maheshwarananda (Maheshwarananda & Puchnarová, 1998). The duration of each exercise should be shorter, with gradual increases over time. Given that children's skeletal and hormonal systems are still developing, they should not maintain certain positions for extended periods. Additionally, practicing yoga requires foundational knowledge, such as understanding the main parts of the body, the breathing process, and the ability to distinguish between tension and relaxation. It is essential to introduce new exercises gradually; for example, pranayama should only be taught after children have mastered proper breathing techniques and can exert some control over their breath.

THE IMPACT OF YOGA ON PSYCHO-PHYSICAL HEALTH:

A review of existing research suggests that practicing yoga can enhance overall physical health, improve posture, strengthen the immune system, and alleviate or eliminate specific symptoms. Additionally, yoga serves as an effective anti-stress technique, helping to reduce anxiety and depression. It also positively influences psychological well-being, a topic that will be briefly documented through current research findings.

Several studies have explored the potential of yoga to reduce stress, anxiety, and depression, conditions that are increasingly affecting both adults and children. These studies have utilized various methods, including self-assessments to gauge emotional states and physiological indicators to measure changes in stress levels.

Yoga has been demonstrated to be an effective anti-stress technique for both adults and children (Granath et al., 2006; Kalayil, 1988). Research has also shown positive effects on anxiety and panic states (Telles, Gaur, Balkrishna, 2009; Kozasa et al., 2008; Kuttner et al., 2006; So & Orme-Johnson, 2001). Unlike walking, yoga increases the level of the GABA neurotransmitter, which is associated with anxiety disorders (Karri, Yakhkind, Jensen, 2010). For elementary school children, yoga exercises have been effective in reducing situational anxiety (Kalayil, 1988). High school students practicing yoga have shown improvements in anger management, reduced fatigue, decreased anxiety, and enhanced mood compared to a control group (Khalsa et al., 2012). A meta-analysis of 124 studies on yoga, including asanas, meditation, and breathing techniques, concluded that yoga can effectively reduce depression (Balasubramaniam, Telles, Doraiswamy, 2013).

Practicing the “Siddha Samadhi Yoga” program, which incorporates meditation and pranayama, has been associated with higher scores on psychological well-being scales in adults (Kozasa et al., 2008). In a study of 200 students aged 17, those who practiced yoga reported greater happiness and mental balance (Gupta, Singh, Singh, 2016). Additionally,

meditation has been found to enhance empathy (Lazar et al., 2005; Lutz et al., 2008).

YOGA AND COGNITIVE FUNCTIONS:

Various studies have demonstrated the impact of yoga practice on cognitive functions in both adults and children. Research confirms improvements in attention, perception, and memory. Additionally, some studies suggest that yoga may positively influence problem-solving speed and executive functions.

Several studies with control groups have confirmed that yoga improves attention in both adults and children (Hopkins & Hopkins, 1979; Razza, Bergen-Cico, Raymond, 2015; Pradhan, Nagendra, 2010; Manjunath & Teles, 2001; Tang et al., 2007; Telles et al., 1993; Valentine & Sweet, 1999). Attention was assessed through performance on tests, questionnaire evaluations, and observations. Nilsoge et al. (2016) found that yoga had beneficial effects on working memory in a sample of 40 children aged eight to fourteen, compared to a control group of children who did not practice yoga.

In another study, a one-month daily yoga program lasting 75 minutes led to a decrease in the completion time of a mental health test for girls aged 10 to 13 (Manjunath & Telles, 2001). Murphy, Donovan, and Tailor (1997) noted in their review that meditation not only enhances attention but also improves perception and creativity, and reduces reaction time and field dependence. Similar findings were reported by So and Orme-Johnson (2001) in their study on Transcendental Meditation (TM). In this study, 154 students from a Chinese high school were divided into a meditation group and a control group. After six months of daily 20-minute meditation sessions, significant improvements were observed in practical intelligence, field dependence, creativity, and information processing speed compared to the control group.

Given that yoga positively influences cognitive abilities, it is logical to assume that it can also enhance academic performance, such as grades. This has been confirmed by several studies (Harrison, Manocha, & Rubia, 2004; Kauts & Sharma, 2009).

YOGA AND SELF-REGULATION:

The impact of yoga on executive functions, such as planning, learning regulation, and self-monitoring—crucial for the learning process—has also been studied. Manjunatha and Telles (2004) found that children practicing yoga showed improvements in planning, task-solving speed, and memory, while those engaged in other physical activities did not. Self-regulation, a key component of school readiness, influences peer acceptance and academic success (Blair, 2002; Raver, 2004; Blair & Razza, 2007; Ladd, Birch, & Buhs, 1999; McClelland, Morrison, & Holmes, 1999). It is also linked to self-esteem, health, and overall achievement (Moffitt et al., 2011; Shoda, Mischel, & Peake, 2000).

Ramadoss and Bose (2010) reported significant improvements in self-control among 190 high school students who practiced yoga, compared to a control group. Similar findings were observed by Khalsa et al. (2012) and Noggle et al. (2012), where high school students who engaged in yoga demonstrated significantly better anger management skills.

YOGA FOR CHILDREN WITH DISABILITIES:

Both practice and research have demonstrated that children with disabilities can engage

in yoga and derive significant benefits from the practice. A recent study explored the effects of yoga on 29 children with autism spectrum disorder (Sotoodeh et al., 2017). Each child participated in individualized yoga sessions with an instructor for 30 minutes, three times a week over eight weeks. Significant improvements were observed on The Autism Treatment Evaluation Checklist (ATEC) in all areas except spoken language communication.

In another study, Uma et al. (1989) investigated the impact of yoga on children with intellectual disabilities. Ninety children were divided into an experimental group, which practiced yoga, and a control group, which engaged in regular school activities. The yoga group showed significant advancements in intelligence tests, psychomotor skills, and social skills, whereas the control group did not.

Practicing yoga together can enhance the relationship between parents and children. This was illustrated by Harrison, Manocha, and Rubia (2004), who studied the effects of Sahaja meditation on families with 48 children with ADHD. The study found significant improvements in self-esteem, school performance, parent-child relationships, and a reduction in ADHD symptoms. Anxiety also decreased, with some children either discontinuing or reducing their medication. Those who meditated experienced even greater benefits, including improved sleep, better concentration, and fewer peer-related issues. Ninety-two percent (92%) of parents reported notable positive changes and satisfaction with the program. In contrast, the control group, which did not participate in the program, showed no progress during the waiting period and no significant changes after the program.

Hariprasad et al. (2013) demonstrated that yoga can be effectively practiced by children with severe ADHD symptoms. In their study, nine children aged five to sixteen, with pronounced ADHD symptoms, engaged in daily yoga sessions with their parents during a hospital stay. They continued to practice at home three times a week for a month. The children showed progress in their exercise performance and experienced a reduction in symptoms. However, a few months after discontinuing the practice, their symptoms worsened.

YOGA IN SCHOOLS:

Based on the research reviewed, integrating yoga into school curricula appears to be highly beneficial in achieving educational goals. Yoga is already incorporated into the curriculum of 9,000 schools across the United States, with over 5,400 trained yoga instructors leading programs in these schools (Khalsa & Butzer, 2016).

The number of studies evaluating yoga programs within school curricula has been rapidly increasing. From 2005 to 2009, six studies were published, while this number surged to 30 between 2010 and 2014, with 11 studies published in 2015 (Khalsa & Butzer, 2016). Most of these studies have been conducted in the United States and India, with only a few available studies from Israel and Germany. Despite yoga being practiced in European schools for over 30 years, European research is notably absent from available databases. The “Research on Yoga in Education” program, founded by Flak (<http://www.ryeuk.org/>), operates in several European countries, including France, the UK, Italy, and Belgium. Additionally, the “Yoga in Daily Life” system by Paramhans Swami Maheshwarananda is practiced across Europe, America, Australia, Asia, and Africa. In Croatia, many teachers have been trained in the

“Yoga in Daily Life” system and apply their knowledge in working with students.

A systematic analysis of 12 studies (Serwacki & Cook-Cottone, 2012) highlights several benefits of incorporating yoga into school classes for both healthy children and those with autism, intellectual disabilities, learning difficulties, and emotional challenges. The analysis found improvements in attention, concentration, and self-esteem, as well as enhanced stress coping strategies and reductions in stress, anxiety, and emotional arousal. However, the authors note that while yoga-based interventions show promising outcomes, methodological limitations in some studies—such as quasi-experimental designs, cohort studies, and poorly described intervention programs—hinder the ability to draw definitive conclusions.

Ferreira-Vorkapic et al. (2015) argue that shorter yoga programs, lasting 15 to 30 minutes, have demonstrated positive effects and are more suitable for children, as longer programs may be too demanding. However, other studies support the benefits of 45-minute yoga sessions as well (Telles et al., 2013; Verma et al., 2014).

A year later, Khalsa and Butzer (2016) conducted a critical analysis of yoga research in schools, reviewing 47 studies. Of these, 27 met the highest methodological standards. Despite challenges in comparing studies due to variability in yoga programs and their durations, the analysis indicated positive effects of yoga practice. The authors highlighted the need for more methodologically rigorous research incorporating various measures, such as psychophysiological assessments.

Subsequent to these analyses, additional quantitative randomized experimental studies have been published evaluating yoga programs. For example, the “Transformative Life Skills” program, which includes stress education, asana practice, relaxation, breathing, and meditation, demonstrated significant improvements in emotional regulation, positive thinking, and cognitive restructuring in response to stress compared to a control group (Frank et al., 2017). However, no significant effects were observed on somatization, school performance, or general mood. Students responded positively to the program and found it beneficial.

In addition to quantitative experimental methods, some researchers have employed qualitative approaches to explore the effectiveness of yoga in school curricula. Qualitative methods, which gather data on personal experiences, are particularly suited for capturing the nuanced and subjective changes that may not be measurable by traditional quantitative methods (Conboy et al., 2013). Reviews of qualitative research reveal that most participants report positive experiences both during and after yoga practice. Elementary and high school students have indicated that yoga helps them recognize signs of stress and utilize certain exercises during stressful or emotionally challenging situations (Conboy, 2013; Mendelson et al., 2010; Charbonneau, 2011; Thomas, 2014), including anger management (Thomas, 2014), bedtime routines, and other contexts (Butzer et al., 2017; Thomas, 2014; Conboy, 2013). Older students, aged 15 to 16, have noted increased awareness of their bodies, thoughts, and emotions, and reported feeling calmer after engaging in relaxation and breathing exercises (Charbonneau, 2011; Conboy, 2013; Thomas, 2014).

Conclusion:

This paper reviews various studies to address the role of yoga in education. There is

increasing interest in exploring yoga as a therapeutic tool for various conditions, a preventive and intervention measure for children with disabilities, and an integral part of the school curriculum. Previous research confirms that yoga positively impacts health, cognitive functions, emotions, and self-regulation. In schools that have incorporated yoga into their curricula, benefits such as reduced stress, improved mood, enhanced attention, and increased calmness in some children have been observed—factors that contribute to successful learning. Yoga exercises have proven beneficial when used during breaks, within classes, and as separate activities. Consequently, it can be concluded that yoga has the potential to play a significant role in education by supporting academic achievement and fostering psychosocial development.

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Comparative Study of Corporate Criminal Liability in U.S.A., U.K., Australia, and Germany

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Abstract:

Corporate criminal liability is a crucial aspect of modern criminal justice systems, as it holds corporations accountable for crimes committed in pursuit of their interests. The concept has gained significant traction in recent years, with governments worldwide introducing stricter rules and expanding the scope of corporate criminal liability. This comparative study examines the corporate criminal liability frameworks in the United States, United Kingdom, Australia, and Germany, analyzing their similarities, differences, and key developments.

Keywords: Corporate criminal liability, corporate culture, Identification doctrine, Corporate Sanctions, Disgorgement of profits.

1. Corporate Criminal Liability in United States

The United States has a long history of corporate criminal liability, with the doctrine of respondeat superior establishing that corporations can be held criminally liable for the acts of their employees or agents committed within the scope of their employment and for the benefit of the corporation. The U.S. Department of Justice (DOJ) has been at the forefront of prosecuting corporate crime, with a focus on individual accountability and cooperation credit for companies that provide evidence sufficient to prosecute individuals, including senior executives.

The U.S. model of corporate criminal liability³ is based on the principle of vicarious liability, where the corporation is liable for the criminal acts of its employees or agents acting

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within the scope of their employment and for the benefit of the corporation. This approach allows for the prosecution of corporations even when the specific individuals responsible for the criminal conduct cannot be identified.

The U.S. also has a well-developed system of corporate criminal sanctions, including fines, probation, and court-ordered compliance programs. The Sentencing Guidelines for Organizations provide a framework for determining the appropriate sentence for corporate offenders, considering factors such as the nature and seriousness of the offense, the corporation's culpability, and the effectiveness of its compliance program.

2. Corporate Criminal Liability in United Kingdom

The United Kingdom has traditionally taken a more limited approach to corporate criminal liability, with the "identification doctrine" requiring the prosecution to prove that a "directing mind and will" of the corporation committed the criminal act. This doctrine has made it challenging to prosecute large corporations, as it is often difficult to identify a single individual who represents the "directing mind and will" of the entire organization.

However, the UK has recently taken steps to expand corporate criminal liability, with the introduction of the Bribery Act 2010 and the proposed "failure to prevent" offenses for economic crimes. The Bribery Act 2010 introduced a strict liability offense for companies that fail to prevent bribery by their employees or agents, providing a defense if the company can demonstrate that it had adequate procedures in place to prevent bribery.

The UK has also made use of deferred prosecution agreements (DPAs), which allow companies to avoid prosecution by agreeing to certain conditions, such as paying a financial penalty, cooperating with authorities, and implementing compliance measures. The first DPA was concluded in 2015, signalling a shift towards a more aggressive approach to corporate crime enforcement in the UK.

3. Corporate Criminal Liability in Australia

Australia has a fragmented corporate criminal liability landscape, with various authorities operating under distinct statutory regimes. While the trend has been to pursue individuals rather than corporations, there have been some high-profile corporate investigations, such as those into allegations of foreign bribery involving Leighton Holdings Limited.

Australia⁴ has introduced new laws on foreign bribery based on the "failure to prevent" model found in the UK Bribery Act, as well as a DPA scheme. The Australian Law Reform Commission has also proposed expanding the "failure to prevent" model to other corporate offenses, such as tax evasion and modern slavery.

The Australian model of corporate criminal liability is based on the principle of vicarious liability, like the U.S. approach. However, Australia also recognizes the concept of "corporate culture," which can be used to establish a corporation's culpability for the criminal acts of its employees or agents.

4. Corporate Criminal Liability in Germany

Germany is one of the few G20 countries where companies cannot be held criminally liable, although they may be subject to regulatory fines and the disgorgement of profits.

However, in 2020, the German government introduced a heavily debated draft bill (the Corporate Sanctions Act)⁵ that, if enacted, would have a significant impact on companies doing business in Germany.

The proposed Corporate Sanctions Act would introduce much higher fines and significantly increase the number of investigations into corporate wrongdoing, as public prosecutors would be required to initiate proceedings against any company suspected of committing a corporate offense. Under the draft bill, a company can be sanctioned if a company-related offense has been committed by a manager, employee, or third party acting on behalf of the company, and the company lacked appropriate compliance measures that would have either prevented the offense or made it considerably more difficult to commit.

Germany's approach to corporate criminal liability has been influenced by its civil law tradition, which emphasizes the distinction between criminal and administrative offenses. While Germany does not recognize corporate criminal liability, it has developed alternative mechanisms for holding corporations accountable, such as administrative fines and the disgorgement of profits.

5. Convergence and Divergence

Despite differences in their legal traditions and approaches to corporate criminal liability, the U.S., UK, Australia, and Germany have all seen a trend towards expanding the scope of corporate criminal liability and increasing enforcement efforts. This convergence can be attributed to several factors, including the globalization of business, the rise of transnational corporate crime, and the growing public demand for corporate accountability.

However, there are still significant differences in the models of corporate criminal liability employed by these countries. The U.S. and Australia rely on the principle of vicarious liability, while the UK has traditionally focused on the "identification doctrine" and is now moving towards a "failure to prevent" approach. Germany, on the other hand, has resisted the concept of corporate criminal liability and instead uses administrative sanctions and disgorgement of profits to hold corporations accountable.

These differences in approach reflect the varying legal traditions, cultural norms, and policy priorities of each country. For example, the U.S. and UK have a common law tradition that emphasizes individual responsibility and the role of the judiciary in developing legal principles. Australia and Germany, on the other hand, have civil law traditions that place more emphasis on statutory law and the role of the legislature in defining criminal offenses.

6. Implications for Corporations

The expansion of corporate criminal liability has significant implications for corporations operating in the U.S., UK, Australia, and Germany. Companies must now place greater emphasis on developing and implementing effective compliance programs to prevent and detect criminal conduct. Failure to do so can result in severe penalties, including fines, probation, and even debarment from government contracts.

Corporations must also be prepared to cooperate with authorities in the event of an investigation, which may include providing evidence against individual employees or agents.

The U.S. DOJ⁶ has made it clear that it will not grant cooperation credit to companies that fail to provide evidence sufficient to prosecute individuals, including senior executives.

The increasing convergence of corporate criminal liability frameworks across jurisdictions also presents challenges for multinational corporations. Companies must navigate the complex web of laws and regulations governing corporate criminal liability in each country where they operate, and ensure that their compliance programs are tailored to the specific requirements of each jurisdiction.

7. Conclusion

Corporate criminal liability is a rapidly evolving area of law, with governments worldwide taking steps to hold corporations accountable for criminal conduct. The U.S., UK, Australia, and Germany have all seen significant developments in this area, with the U.S. and Australia employing a vicarious liability model, the UK moving towards a “failure to prevent” approach, and Germany relying on administrative sanctions and disgorgement of profits.

Despite these differences, there is a clear trend towards convergence, with all four countries expanding the scope of corporate criminal liability and increasing enforcement efforts. This trend has significant implications for corporations, which must now place greater emphasis on developing and implementing effective compliance programs and cooperating with authorities in the event of an investigation.

As the globalization of business continues, the need for a coordinated international response to corporate crime becomes increasingly pressing. Policymakers and legal scholars must work together to develop a coherent and effective framework for holding corporations accountable for criminal conduct, while also ensuring that legitimate business activities are not unduly hindered.

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Aurobindo's Educational Philosophy and its Relevance to the National Education Policy 2020: A Philosophical Exploration

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Abstract

This philosophical paper delves into the educational philosophy of Sri Aurobindo and its connection to the National Education Policy (NEP) 2020. Aurobindo's vision of education emphasizes holistic development, knowledge integration, and the realization of individual potential. The NEP 2020, a policy framework by the Indian government, aims to transform education through a learner-centric approach, skill development, and the integration of traditional and modern knowledge. The paper explores the alignment between Aurobindo's philosophy and the NEP's objectives, such as integral education, self-discovery, and harmonious individual-society relationship. It also critically examines potential challenges and the need for careful adaptation of Aurobindo's ideas in the Indian context. By exploring these connections, the paper aims to deepen understanding of the NEP's educational goals and advocates for incorporating holistic perspectives and philosophical frameworks to synergize ancient wisdom

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with contemporary practices, promoting the holistic development of individuals and society.

Keywords: *Aurobindo's Educational Philosophy, National Education Policy (NEP) 2020, Holistic Development, Integral Education, Self-Discovery.*

Sri Aurobindo (1872-1950) was an influential philosopher, scholar, poet, and spiritual leader from India (Williams, 2022). He played a significant role in the Indian independence movement against British colonial rule (Ragi, 2017, p. 240) and later became a leading figure in the field of spirituality and philosophy (Gleig & Flores, 2014, p. 50). Aurobindo's contributions to philosophy and spirituality are profound. He synthesized Eastern and Western philosophical traditions (Varma, 1955), blending elements of Vedanta, Yoga, and Western philosophies such as Idealism and Pragmatism. His philosophy centred around the concept of the evolution of consciousness and the realization of a divine potential within each individual (Orton, 2020).

Aurobindo emphasized the integral development of human beings, which encompassed physical, vital, mental, psychic and spiritual dimensions (Mishra, 2022). He believed in the power of self-discovery, inner transformation, and the harmonious integration of different aspects of one's being (Aurobindo, 1992). Aurobindo's philosophy also highlighted the importance of collective progress and the unity of all beings (Chimni, 2006, p. 147). His spiritual teachings and practices, collectively known as Integral Yoga or the Yoga of Synthesis (Aurobindo, 1992), have inspired individuals around the world. Aurobindo's writings, including his magnum opus "The Life Divine" and "The Synthesis of Yoga," continue to be widely studied and have had a profound impact on fields such as education, psychology, and spirituality.

The National Education Policy 2020 is a policy framework formulated by the Government of India to transform the education system in the country. It aims to bring about significant reforms across all levels of education, from early childhood to higher education. The policy focuses on several key objectives to address the evolving needs of learners and align education with the demands of the 21st century. The policy aims to ensure access to quality education for all, with an emphasis on early childhood care and education, promoting inclusive education, and bridging gender and social gaps in education. The policy emphasizes the holistic development of learners by focusing on their cognitive, emotional, social, and physical well-being. It encourages a multidisciplinary approach to education, integrating arts, sports, and vocational skills (Government of India, 2020).

The policy places significant importance on ensuring foundational literacy and numeracy skills for all students by the end of Grade 3 (Murlidharan & Singh, 2021). It aims to enhance the quality of education by strengthening early childhood education and primary education. The policy promotes a learner-centric approach by encouraging critical thinking, creativity, and conceptual understanding (Bakhshi & Kapoor, 2022). It emphasizes the development of 21st-century skills, such as problem-solving, communication, and digital literacy (Sarkar & Singh, 2020). The policy recognizes the importance of flexibility and choice in education. It promotes a multidisciplinary approach, allowing students to choose subjects of their interest, and encourages vocational education to enhance employability skills (Saxena, 2021). The policy emphasizes the integration of technology in education to enhance teaching and learning processes (Sontakke et al., 2022). It aims to strengthen digital infrastructure and promote

online learning platforms to ensure equitable access to quality education (Jha et al., 2020). The policy focuses on the continuous professional development of teachers, enhancing their pedagogical skills, and providing them with opportunities for career growth (Bhattacharya et al., 2021). It promotes the use of technology for teacher training and encourages the recruitment of qualified educators (Kalyani, 2020).

The policy aims to transform higher education by promoting multidisciplinary education, flexibility in curriculum, and research-oriented learning (Aithal & Aithal, 2020a). It emphasizes the establishment of quality institutions, fostering international collaborations, and promoting innovation and entrepreneurship (Kumar, 2021). The policy advocates for a reformed and robust governance framework in education, ensuring transparent and accountable practices (Aithal & Aithal, 2020b). It emphasizes the role of autonomous bodies and promotes the use of technology for effective monitoring and evaluation (2020b). The policy places a strong emphasis on equity and inclusion in education. It focuses on addressing disparities among different regions, communities, and socio-economic backgrounds (Nand, 2020). It aims to provide equal opportunities and support for students with special needs (Devi, 2022). The National Education Policy 2020 sets a comprehensive vision for transforming the education system in India, aiming to foster a knowledge society that is innovative, inclusive, and responsive to the needs of the evolving world (Sarkar & Singh, 2020).

The purpose of the research article is to explore the connection between Sri Aurobindo's educational philosophy and the National Education Policy (NEP) 2020. The article seeks to examine how Aurobindo's philosophy, which encompasses integral education, self-discovery, harmonious individual-society relationship, recognition of the multidimensional nature of human beings, and the role of spirituality, can enrich the implementation and understanding of the NEP 2020. The significance of exploring this connection lies in the potential for enhancing the transformative impact of the NEP 2020 on the education system. Aurobindo's philosophy promotes a holistic approach to education, emphasizing the integration of various dimensions of human existence, such as physical, vital, mental, and spiritual. By integrating these principles into the implementation of the NEP 2020, there is an opportunity to foster a more comprehensive and transformative education system.

Aurobindo's integral education underscores diverse learner needs, holistic growth, critical thinking promotion, and creativity. It aligns with NEP 2020's multidisciplinary approach, nurturing individual potential realization. Aurobindo's stress on self-discovery encourages talent exploration, aligning with NEP 2020's personalized growth goals. The individual-society rapport focus advocates values fostering civic engagement and collective well-being within NEP 2020. Aurobindo's recognition of human multidimensionality supports NEP 2020's holistic approach, addressing physical, vital, mental, and spiritual aspects. Spiritual integration, per Aurobindo, adds purpose and values, enhancing personal and spiritual development in NEP 2020. The link between Aurobindo's philosophy and NEP 2020 holds importance for comprehensive and transformative education, cultivating responsible societal contributors.

Alignment between Aurobindo's Philosophy and the NEP 2020

There is a significant alignment between Aurobindo's philosophy and the National

Education Policy (NEP) 2020, as both emphasize holistic development, self-discovery, and the integration of traditional and modern knowledge systems. In the following subsections, we will explore the alignment between Aurobindo's philosophy and the key principles of the NEP 2020.

Holistic Development

There is a strong alignment between Aurobindo's philosophy and the National Education Policy (NEP) 2020 when it comes to the emphasis on holistic development. Both Aurobindo's philosophy and the NEP recognize the importance of nurturing the complete development of individuals, encompassing their physical, vital, mental, and spiritual dimensions. Aurobindo's philosophy emphasizes the holistic development of individuals, going beyond intellectual pursuits to include the emotional, ethical, and spiritual aspects of human existence. He believed that education should address the diverse needs of learners and foster their overall growth. Similarly, the NEP 2020 places a significant focus on holistic development. The policy aims to provide a well-rounded education that nurtures the cognitive, emotional, social, and ethical aspects of learners. It emphasizes the importance of promoting socio-emotional skills, values, and ethics, alongside academic achievements. Both Aurobindo's philosophy and the NEP recognize that holistic development contributes to the overall well-being and success of individuals. They acknowledge that an education system that only focuses on academic excellence without addressing the emotional, ethical, and spiritual dimensions may not adequately prepare individuals to lead fulfilling lives and contribute positively to society. The alignment between Aurobindo's philosophy and the NEP 2020 in terms of holistic development signifies the shared understanding that education should foster the complete growth of individuals. By embracing holistic development, the NEP 2020 can provide a framework for an education system that nurtures learners' physical, emotional, social, and ethical dimensions, enabling them to become well-rounded individuals capable of facing the challenges of life and making meaningful contributions to society.

Self-Discovery

There is a significant alignment between Aurobindo's philosophy and the National Education Policy (NEP) 2020 when it comes to the emphasis on self-discovery. Both Aurobindo's philosophy and the NEP recognize the importance of allowing individuals to explore and understand their own inner selves. Aurobindo's philosophy emphasizes that education should not only impart knowledge but also provide individuals with opportunities for self-discovery. He believed that through self-discovery, individuals can uncover their unique talents, strengths, and potential, leading to self-realization and the fulfilment of their purpose in life. Similarly, the NEP 2020 acknowledges the significance of self-discovery in education. The policy encourages learners to explore their interests, passions, and aptitudes, and provides a flexible and diverse range of educational opportunities to facilitate self-discovery. The NEP recognizes that when individuals have the freedom to explore and discover their own talents and potential, they are more likely to engage in meaningful learning experiences and make informed choices about their educational and career paths. Both Aurobindo's philosophy and the NEP recognize that self-discovery is a transformative process that enables individuals to

connect with their true essence and discover their higher nature. They understand that education should go beyond the transmission of knowledge and actively support individuals in exploring their inner selves, uncovering their passions, and realizing their unique identities. The alignment between Aurobindo's philosophy and the NEP 2020 on the basis of self-discovery signifies the shared belief that education should empower individuals to engage in a journey of self-exploration and personal growth. By embracing self-discovery, the NEP 2020 can provide an educational environment that nurtures the individuality of learners, encourages them to pursue their passions, and enables them to develop a deep understanding of themselves and their place in the world.

Integration of Traditional and Modern Knowledge System

There is a notable alignment between Aurobindo's philosophy and the National Education Policy (NEP) 2020 in terms of the integration of traditional and modern knowledge systems. Both Aurobindo's philosophy and the NEP recognize the value of embracing the wisdom of traditional knowledge systems while incorporating the advancements of modern knowledge. Aurobindo's philosophy acknowledges the richness and depth of traditional Indian knowledge systems, encompassing areas such as philosophy, spirituality, arts, literature, and sciences. He believed that education should not neglect the traditional knowledge that has been passed down through generations. Instead, it should integrate this knowledge with modern disciplines to provide a comprehensive understanding of the world. Likewise, the NEP 2020 emphasizes the integration of traditional and modern knowledge systems. The policy acknowledges the importance of preserving and promoting traditional Indian knowledge, languages, and cultural heritage. It recognizes that traditional knowledge systems hold valuable insights into various domains and can contribute to a well-rounded education. The NEP encourages the integration of traditional knowledge with modern disciplines, fostering interdisciplinary learning and a deeper understanding of subjects. By incorporating traditional knowledge, the policy aims to provide learners with a broader perspective and a holistic understanding of the world. The alignment between Aurobindo's philosophy and the NEP 2020 on the basis of integrating traditional and modern knowledge systems demonstrates the shared recognition of the importance of embracing the wisdom of the past while embracing the advancements of the present. By integrating traditional knowledge with modern education, the NEP 2020 can provide learners with a comprehensive and culturally rooted education that nurtures a deep appreciation for their heritage while equipping them with the skills and knowledge needed to thrive in a rapidly changing world.

Spirituality and Values

There is a significant alignment between Aurobindo's philosophy and the National Education Policy (NEP) 2020 in terms of the emphasis on spirituality and values. Both Aurobindo's philosophy and the NEP recognize the importance of cultivating spiritual awareness and ethical values in education. Aurobindo's philosophy emphasizes the role of spirituality in education, viewing it as a transformative force that connects individuals with their higher selves and the divine. He believed that education should not only focus on intellectual development but also foster the growth of ethical values, moral character, and a sense of higher purpose. Similarly, the NEP 2020 recognizes the significance of spirituality and values

in education. The policy emphasizes the promotion of cultural and ethical values, encouraging learners to develop a strong sense of social responsibility and ethical conduct. The NEP recognizes that education should not only equip individuals with knowledge and skills but also nurture their moral and ethical compass. Both Aurobindo's philosophy and the NEP emphasize the need for education to go beyond the transmission of information and actively cultivate ethical values such as compassion, empathy, integrity, and respect for others. They recognize that education plays a vital role in shaping individuals' character and fostering a sense of social responsibility. The alignment between Aurobindo's philosophy and the NEP 2020 on the basis of spirituality and values signifies the shared belief that education should promote the holistic development of individuals, nurturing their spiritual and ethical dimensions. By embracing spirituality and values, the NEP 2020 can contribute to the formation of individuals who are not only intellectually capable but also morally upright, compassionate, and engaged in the well-being of society.

Challenges and Divergences

While there are significant alignments between Aurobindo's philosophy and the National Education Policy (NEP) 2020, several challenges and divergences must be considered. Aurobindo's holistic approach to education may face resistance, resource constraints, and necessitate teacher training for large-scale implementation. His philosophy's roots in Indian culture and spirituality may pose difficulties in India's diverse, multicultural society. The NEP 2020 aims to balance cultural heritage and universal education, requiring adaptability to various cultural contexts.

Balancing traditional and modern knowledge systems, as advocated by Aurobindo, is complex, aligning with the NEP's goals but demanding thoughtful curriculum design. Aurobindo's holistic assessment approach conflicts with the NEP's reliance on traditional exams. Integrating spirituality in education, a key aspect of Aurobindo's philosophy, may require sensitivity to diverse religious backgrounds, contrasting with the NEP's more secular perspective.

Both Aurobindo's philosophy and the NEP call for increased educational investment, but resource allocation poses challenges in resource-constrained environments. Addressing these challenges necessitates careful planning, stakeholder engagement, and ongoing policy evaluation to harmoniously integrate Aurobindo's philosophy within the NEP's framework.

Need for Adaptation and Careful Implementation of Aurobindo's Ideas in the Indian Educational Context

The Indian education context presents unique challenges for implementing Aurobindo's ideas, requiring adaptation to suit diverse needs and realities. India's diversity in language, religion, and culture demands careful implementation that respects inclusivity and cultural sensitivity, avoiding imposition of beliefs. Integrating Aurobindo's ideas within the existing education system should be gradual, considering policies, infrastructure, and resources.

Teacher training is vital to transform teaching methods as per Aurobindo's philosophy. Comprehensive programs should equip educators with the skills to embrace new pedagogical techniques. Socio-economic disparities in India necessitate strategies like equitable resource

allocation and tailored interventions, making Aurobindo's ideas accessible to all learners.

Aurobindo's emphasis on holistic development requires evaluation mechanisms beyond academics and a culture of continuous improvement. In summary, adapting Aurobindo's ideas to India's diverse cultural, linguistic, and socio-economic realities while respecting the existing education system is crucial. This approach can meaningfully integrate his philosophy, fostering holistic development and empowering learners for success in the modern world.

Balance Between Individuality and Collective Progress

Finding a balance between individuality and collective progress is a crucial consideration in both Aurobindo's philosophy and the National Education Policy (NEP) 2020. Both perspectives recognize the importance of fostering individual growth while also emphasizing the collective well-being and progress of society. Aurobindo's philosophy acknowledges the significance of individuality and the unique potential within each person. He believed in nurturing the individual's self-discovery, self-realization, and self-expression. Aurobindo emphasized that education should empower individuals to explore their own path and purpose, encouraging the development of their unique talents and capacities. However, he also recognized that individual growth should not be disconnected from the collective welfare. Aurobindo envisioned a society where individuals, while pursuing their individual growth, also contribute to the progress and well-being of the larger collective. He emphasized the importance of aligning individual aspirations with the needs of society, promoting a harmonious balance between individuality and collective progress.

The NEP 2020 also recognizes the importance of striking a balance between individuality and collective progress. While the policy emphasizes the empowerment of individuals and the nurturing of their unique talents, it also underscores the need for learners to develop a sense of social responsibility and ethical values. The NEP aims to foster active citizenship and a commitment to the collective welfare. It emphasizes the integration of values education, promoting social and environmental awareness, and encouraging learners to contribute positively to their communities and society. The NEP recognizes that individual progress should not come at the expense of societal well-being. It seeks to cultivate a sense of empathy, collaboration, and social consciousness among learners, ensuring that their individual growth aligns with the broader goals of collective progress and social cohesion.

The balance between individuality and collective progress is a delicate one, requiring careful consideration in both Aurobindo's philosophy and the NEP. It entails nurturing individuality, allowing individuals to explore their unique potentials and aspirations, while also fostering a sense of responsibility towards the larger community. By striking this balance, education can empower individuals to develop their full potential while equipping them with the values and skills needed to contribute positively to the progress and well-being of society.

In conclusion, both Aurobindo's philosophy and the NEP recognize the importance of balancing individuality and collective progress. They emphasize the development of individuals' unique potentials while fostering a sense of social responsibility and ethical values. By integrating these perspectives, education can create a harmonious synergy between individual growth and collective well-being, ultimately leading to a more holistic and progressive society.

Implications and Recommendations

Integrating Aurobindo's philosophy into the implementation of the National Education Policy (NEP) 2020 can have several implications that enhance the transformative potential of education. Implications of integrating Aurobindo's philosophy into the implementation of the NEP 2020 is discussed in the following sections.

Holistic Development

Aurobindo's philosophy emphasizes holistic development, addressing the physical, vital, mental, and spiritual dimensions of individuals. Integrating this perspective into the NEP implementation would ensure that the policy goes beyond academic achievements and incorporates a focus on nurturing the complete growth of learners. It would foster a well-rounded education that encompasses cognitive, emotional, social, and ethical aspects, leading to the development of individuals who are balanced, self-aware, and equipped with a wide range of skills.

Learner-Centric Approach

Aurobindo's philosophy emphasizes the unique potential and individuality of learners. By integrating this perspective, the NEP implementation would further strengthen its learner-centric approach. It would encourage personalized learning, allowing learners to explore their own interests, passions, and aptitudes. This integration would foster an educational environment that respects and nurtures the individuality of learners, enabling them to actively participate in their own educational journey and take ownership of their learning.

Spiritual and Ethical Development

Aurobindo's philosophy recognizes the importance of spirituality and ethical values in education. Integrating this aspect into the NEP implementation would emphasize the cultivation of values, moral character, and a sense of higher purpose among learners. It would enable the education system to address the ethical and spiritual dimensions of individuals, promoting social responsibility, compassion, and a deeper understanding of life's purpose. This integration would contribute to the development of individuals who are not only academically proficient but also morally upright and committed to the well-being of society.

Integration of Traditional and Modern Knowledge Systems

Aurobindo's philosophy emphasizes the integration of traditional wisdom with modern knowledge. Integrating this perspective into the NEP implementation would strengthen the policy's objective of bridging traditional and modern knowledge systems. It would ensure the preservation and promotion of India's rich cultural heritage while embracing the advancements of the present. This integration would provide learners with a comprehensive and well-rounded education that is rooted in India's cultural context while preparing them to thrive in a globalized world.

Multidimensional Development

Aurobindo's philosophy recognizes the multidimensional nature of human beings, acknowledging the interplay of physical, vital, mental, and spiritual dimensions. Integrating this perspective into the NEP implementation would reinforce the policy's aim of nurturing

multidimensional development. It would ensure a balanced approach that addresses the cognitive, socio-emotional, physical, and creative aspects of learners, fostering their holistic growth and well-being.

The integration of Aurobindo's philosophy into the implementation of the NEP 2020 would enhance the transformative potential of education. It would contribute to a learner-centric, holistic, and values-based education system that nurtures the unique potential of individuals, integrates traditional and modern knowledge systems, promotes spiritual and ethical development, and recognizes the multidimensional nature of human beings. By embracing this integration, the NEP implementation can create an educational environment that prepares learners to thrive in a rapidly changing world while staying connected to their cultural roots and fostering their overall well-being and growth.

Recommendations for Policymakers, Educators, and Stakeholders

Incorporating holistic perspectives and philosophical frameworks into the education system requires a collaborative effort from policymakers, educators, and stakeholders. To achieve this, policymakers should develop comprehensive policy frameworks that explicitly emphasize holistic development and integrate philosophical frameworks into the goals and objectives of education policies. Additionally, they should allocate resources and provide support for professional development programs that enable educators to understand and implement holistic perspectives in their teaching practices. Encouraging collaboration between policymakers, educators, philosophers, and experts in holistic education is also essential to ensure that policy decisions are informed by a broad range of perspectives.

For educators, it is crucial to engage in ongoing professional development programs that familiarize them with holistic perspectives and philosophical frameworks. This will enable them to effectively integrate these approaches into their teaching practices. Adopting a student-centred approach that values the uniqueness of each learner and promotes their holistic development is key. Educators should create a supportive and inclusive learning environment that fosters critical thinking, creativity, and self-reflection. Incorporating interdisciplinary teaching methods that encourage connections between different subjects and promote a holistic understanding of knowledge is also recommended.

Stakeholders, including parents, guardians, and community members, have a vital role to play in incorporating holistic perspectives and philosophical frameworks into the education system. Educating parents and guardians about the importance of holistic development and the benefits of philosophical frameworks can enhance their understanding and support. Encouraging their active involvement in supporting their children's holistic growth is crucial. Collaboration with community organizations, cultural institutions, and experts in holistic education can provide additional resources, expertise, and support for holistic development initiatives. Continuous feedback and evaluation from stakeholders, including students, parents, educators, and community members, is vital to inform ongoing improvements and adjustments in the education system.

In terms of curriculum design, integrating holistic perspectives and philosophical frameworks is important. Infusing the curriculum with holistic perspectives ensures a balanced

approach that addresses cognitive, emotional, social, and ethical development. Experiential and reflective learning opportunities should be incorporated to encourage students to engage with real-world issues, promote self-discovery, and foster personal growth. Furthermore, values education should be integrated throughout the curriculum to foster ethical development, social responsibility, and a sense of purpose.

By implementing these recommendations, policymakers, educators, and stakeholders can work together to incorporate holistic perspectives and philosophical frameworks into the education system. This collaborative effort will create an environment that nurtures the holistic development of learners, fosters their unique potentials, and prepares them to thrive in a complex and interconnected world.

Conclusion

The research article examines the correlation between Sri Aurobindo's educational philosophy and the National Education Policy (NEP) 2020. It emphasizes the alignment between Aurobindo's focus on integral education, self-discovery, harmonious individual-society relationship, multidimensional nature of human beings, and spirituality, with the objectives and provisions of the NEP. The article highlights that Aurobindo's philosophy of integral education, which emphasizes the holistic development of individuals across various dimensions, resonates with the learner-centric approach of the NEP, promoting personalized and experiential learning. Aurobindo's emphasis on self-discovery aligns with the NEP's aim to foster creativity, critical thinking, and problem-solving skills among learners, empowering them to explore their potential and purpose.

The article also notes the convergence between Aurobindo's philosophy of harmonious individual-society relationship and the NEP's focus on social responsibility, values education, and active citizenship. Both perspectives emphasize the cultivation of ethical values and a sense of higher purpose. Moreover, Aurobindo's recognition of the multidimensional nature of human beings aligns with the NEP's goal of holistic development, acknowledging the cognitive, emotional, social, and physical aspects of individuals. Additionally, the compatibility between Aurobindo's emphasis on spirituality and the NEP's recognition of values education and ethical development is highlighted. Overall, the article concludes that integrating Aurobindo's ideas into the NEP can enhance the transformative potential of education, promoting holistic development, personalized learning, values education, and a harmonious balance between individual growth and collective progress.

Philosophical perspectives, such as Aurobindo's, offer valuable insights and guidance for educational policy formulation and implementation. They provide a broader and more holistic understanding of education, encompassing the development of the whole individual and the integration of diverse knowledge systems. By considering philosophical perspectives, policymakers can create educational systems that nurture the unique potential of individuals, promote a harmonious relationship between the individual and society, and foster holistic development, preparing learners for a meaningful and fulfilling life.

In conclusion, integrating ancient wisdom with contemporary educational practices is crucial for fostering holistic development. By combining philosophical perspectives like

Aurobindo's with advancements in education, we can create a system that values individual growth, harmonizes with society, and cultivates values and spirituality. This synergistic approach recognizes the multidimensional nature of individuals and nurtures their cognitive, emotional, social, and ethical growth. To embark on this transformative journey, policymakers, educators, and stakeholders must engage in meaningful dialogue, collaborate with experts, and adapt pedagogical approaches. By investing in teacher training, developing interdisciplinary curricula, and creating inclusive learning environments, we can empower learners to realize their full potential and contribute meaningfully to society. Let us embrace this call for synergy and shape a brighter future through holistic development.

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A Study of Mental Health and Social Competence of Senior Secondary Students

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Abstract

Mental health is the combination of a person's mental, physical, spiritual, emotional, and social abilities that help them deal with problems and meet their daily needs, work efficiently and productively, build their capacity for social adjustment, and make a significant contribution to the advancement of society. In the present study, the researcher studied Mental Health and Social Competence of senior secondary students belonging to Hindu and Muslim religion. The Descriptive survey method is used. Purposive sampling is used for the selection of schools in the first step and Disproportionate stratified random sampling is used for the selection of the students for the second step. Total 600 students were selected with equal proportion of Hindu and Muslim religion (300-300). Mental Health Scale (M.H.S) developed by Dr. Taresh Bhatia, and Dr. S.C. Sharma and Social Competence Scale developed by the researcher are used for data collection. The statistics techniques used in the study are Mean, S.D. C.R. (Critical ratio) "r" coefficient of correlation to get the results. Results revealed positive correlation between Mental Health and Social Competence.

Keywords: Mental Health, Social Competence, Senior secondary students

Every single human life has a significant impact on the concept of mental health. No

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aspect of human existence is exempt from mental health. The phrases “mental health” comprised two words “mental” and “health”. Mental refers to the mind. It is a human’s cognitive or intellectual capacity. The meaning of the term “health” varies from person to person and depends on the context and how it is used in conjunction with other words. It is specifically the health, goodness, or proper operation of a system. Thus, mental health refers to the mind’s appropriate operation.

The state of one’s body and mind are both important for good health. Health is often defined as being in good physical or mental health or being disease-free. Hence, the term “mental health” can refer to a sound mental state, a condition of psychological well-being, or the absence of mental illnesses.

According to Satcher (2006) “Mental health is a state of emotional and psychological well-being in which an individual is able to use his or her cognitive and emotional capabilities function in society & meet the ordinary demands of everyday life.”

Mental health is the combination of a person’s mental, physical, spiritual, emotional, and social abilities that help them deal with problems and meet their daily needs, work efficiently and productively, build their capacity for social adjustment, and make a significant contribution to the advancement of society. Mental health is the capacity of an individual to consider, think, and act in precise ways to enhance capacity to enjoy life and cope with obstacles with ease.

Social Competence

Social Competence is the ability to engage efficiently and successfully in interpersonal interactions across a range of situations and environments in order to meet the needs and goals of self.

According to Spitzberg, 2003, Social competence is the term that frequently encompasses additional constructs such as interpersonal communication, social communication, and social skills. Social communication assumes that the goal can be fulfilled through interaction with another person using language & non-verbal communication. These skills are also assumed to be goal oriented. Social skills suppose that these are behaviours that are repeated and goal-oriented.

Importance of the study

Over the past 20 years, mental illness has become an increasingly serious issue everywhere. Over this time, we have seen a sharp rise in all forms of mental illness. Every year, the prevalence of mental diseases grows to exceptional proportions, raising serious concerns among social workers, psychologists, sociologists, and educators who are actively involved in promoting the welfare of both the individual and society at large. On the other hand, senior secondary school stage is also a proper age and time to cultivate social competencies in students. The social, emotional, cognitive, and behavioural abilities and traits adolescents need to successfully adjust to their social environment are referred to as social competence. Many research findings show that social competence in young people is a strong indicator of future success in a variety of important areas, including education, employment, substance use, and mental health.

Objectives

1. To study the relationship between mental health and social competence of students.
2. To study the relationship between mental health and social competence of Hindu students.
3. To study the relationship between mental health and social competence of Muslim students.

Hypotheses

- Ho1.** There is no significant relationship between mental health and social competence of students.
- Ho2.** There is no significant relationship between mental health and social competence of Hindu students.
- Ho3.** There is no significant relationship between mental health and social competence of Muslim students.

Delimitations of the study

Due to time restrictions and the investigator's limited resources, the study is restricted to the following-

1. The study is delimited to the Lucknow city only.
2. The study is delimited to the XI class students (both boys & girls) of senior secondary schools.
3. The study is restricted to students from the two religions to be studied, i.e. Hindu students and Muslim students.

Methodology and Sample of the study

The Descriptive survey method is used for the sample of the study. In this study the population consists of a group of class XI students including all boards U.P, I.S.C, I.C.S.E. who are between the age group of 15 and 19. In the first step of sampling procedure the researcher selected 15 senior secondary schools out of 263 higher secondary from Lucknow city, through purposive sampling. Thereafter on the second step 600 students from the senior secondary schools were selected through Disproportionate stratified random sampling, where in 300 of Hindu and Muslim students were selected which further had 150 male and 150 female students respectively.

In this study the responses on Mental Health are assessed through Mental Health Scale (M.H.S) developed by Dr. Tareh Bhatia, and Dr. S.C. Sharma and the responses on Social Competence are assessed through Social Competence Scale developed by the researcher herself. The statistics techniques used in the study are Mean, S.D. C.R. (Critical ratio) "r" coefficient of correlation to get the results.

Analysis of Data:

Objective: To study the relationship between mental health and social competence of students.

Analysis 1:

According to Ho. 1. there is no significant relationship between mental health and social

competence of students. Ho. 1. is interpreted by the Product Moment Correlation (r).

For the verification of Ho. 1, the investigator administered the Mental Health Scale and the Social Competence Scale to 600 senior secondary students of Hindu and Muslim religions. The coefficient of correlation is identified between the scores of mental health and the scores of students. An analysis is given in Table 1.

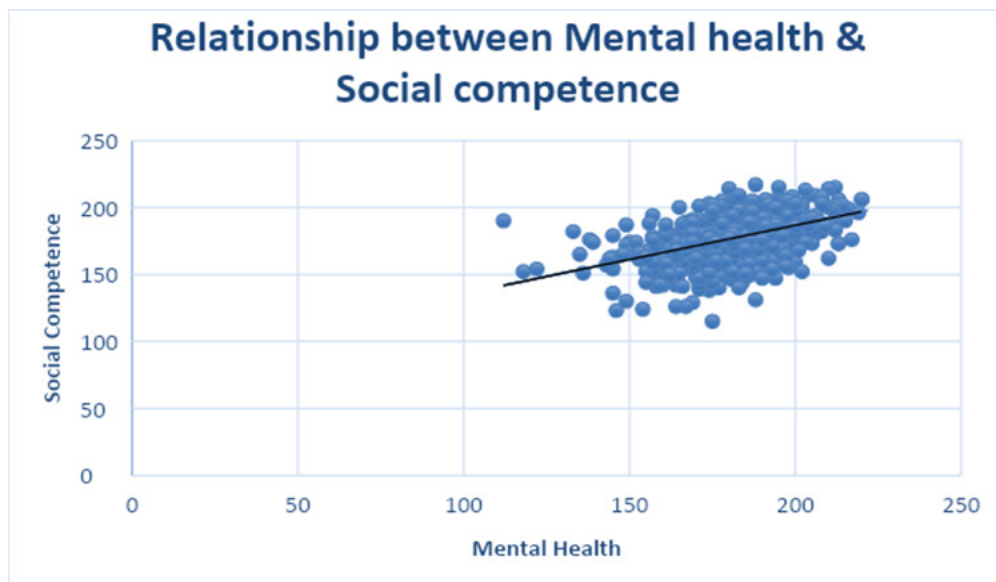
Table.1
Mean & Correlation (r) between Mental health and Social competence of students

Variables	N	Mean	Coefficient of correlation ('r)	Result
Mental Health	600	179.25	0.470	Significant
Social Competence	600	176.11		

Level of significance at 0.05=.088

Level of significance at 0.01=.115

Figure - 1



A scatter diagram displaying the relationship between Mental Health & Social Competence of students

Result of Analysis:

Table No. 1 and Figure No. 1 show the mental health and social competence of 600 senior secondary students, which have mean values of 179.25 and 176.11, respectively. The coefficient of correlation between mental health and social competence is 0.470, which is significant at the 0.05 level with degree of freedom 598.

Interpretation of the Result:

The obtained value of the coefficient of correlation (r) in table no. 1 is higher than the table value at the 0.05 level of significance. Thus, the null hypothesis ($H_0.1$) is rejected, and it can be stated that there is a positive relationship between mental health and social competence of students and that an increase in the level of mental health will also increase in social competence and vice versa.

Discussion of the Result:

The findings of $H_0.1$ show that senior secondary students' mental health and social competence are positively related. Thus, the result shows that mental health and social competence work in the same direction, which means that if a student has better mental health, he will have more social competence. The possible causes of the positive correlation between mental health and social competence of students are their realistic approach to situations, their joyful living, and their acceptance of responsibility, which is autonomy, their emotional stability, and their social maturity. Students can control their emotions and behavior when they have a healthy mental state. They will be able to manage the inevitable trials and changes of life, build strong relationships, become more socially adept, and lead successful lives. And also, better social competence leads to better mental health. **Romppanen et al. (2021)** recently studied the significance of adolescent social competence for mental health in young adulthood and found that better social competence in teenagers was associated with higher adaptive functioning and fewer internalizing issues in young adulthood. **Bartwal (2014)** also conducted a study on the mental health and social intelligence of senior secondary students, and the study also revealed a positive relationship between mental health and social intelligence at the senior secondary level. The above studies strongly support the result of the present study. Therefore, it can be said that mental health is significantly correlated with the social competence of senior secondary students.

Objective 2: To study the relationship between mental health and social competence of Hindu students.

Analysis 2:

According to $H_0.2$, there is no significant relationship between mental health and social competence of Hindu students. $H_0.2$ is interpreted by the Product Moment Correlation (r).

For the verification of $H_0.2$, the investigator administered the Mental Health Scale and the Social Competence Scale to 300 target students of senior secondary schools, of which 150 were male Hindu students and 150 were female Hindu students. The coefficient of correlation is identified between the scores of mental health and the scores of social competence of students. An analysis is given in Table 2.

Table 2.

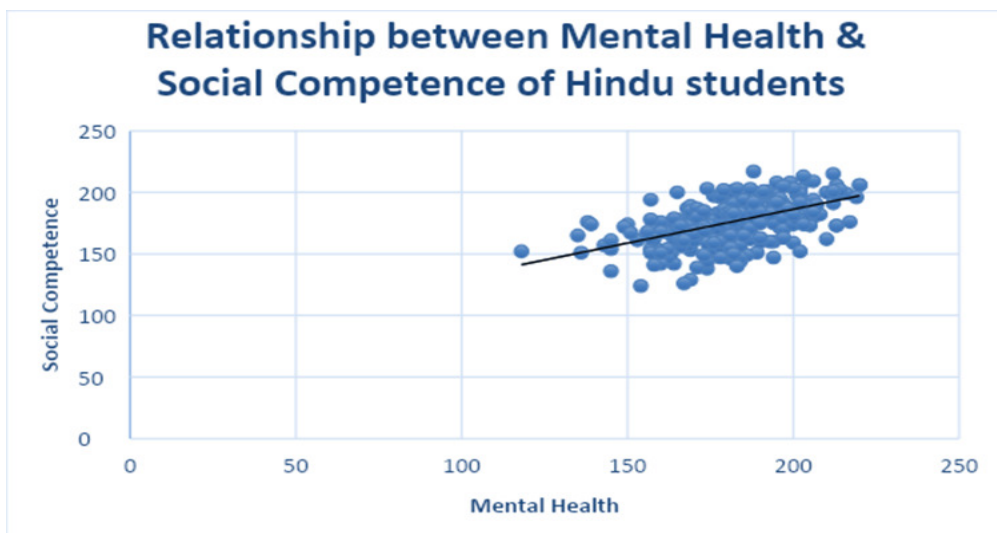
Mean & Correlation between Mental Health and Social Competence of Hindu students

Variables	N	Mean	Coefficient of correlation ('r')	Result
Mental Health of Hindu students	300	180.87	.5234	Significant
Social Competence of Hindu students	300	175.77		

Level of significance at 0.05=.113

Level of significance at 0.01=.148

Figure. 2



A scatter diagram displaying the relationship between Mental Health & Social competence of Hindu students

Result of Analysis:

Table No. 2 and Figure No. 2 show the mental health and social competence of Hindu students, which have mean values of 180.87 and 175.77, respectively. The coefficient of correlation between mental health and social competence is .5234, which is significant at 0.05 level with degree of freedom 298.

Interpretation of the Result:

The obtained value of the coefficient of correlation in table no. 2 is higher than the table value at both levels. Thus the null hypothesis (Ho.2) is rejected, and it can be stated that there is a significant positive relationship between mental health and social competence of Hindu students and that an increase in the level of mental health will also increase in social competence and vice versa.

Discussion of the Result:

The findings of Ho. 2 show that the mental health and social competence of Hindu students are positively related. Thus, the result shows that mental health and social competence of Hindu students work in the same direction, which means that if a student has better mental health, he will be more socially competent. The reason for this positive correlation between mental health and social competence of Hindu students may be their realistic attitude, joyful living, autonomy, emotional stability, and social maturity as components of good mental health which affect positively their social skill, social performance and social adjustment.

Objective 3: To study the relationship between mental health and social competence of Muslim students.

Analysis 3:

According to Ho. 3, there is no significant relationship between mental health and social competence of Muslim students. Ho. 3 is interpreted by the Product Moment Correlation (r).

For the verification of Ho. 3, the investigator administered the Mental Health Scale and the Social Competence Scale to 300 target students of senior secondary schools, of which 150 were male Muslim students and 150 were female Muslim students. The coefficient of correlation is identified between the scores of mental health and the scores of social competence of students. An analysis is given in Table 3.

Table 3.

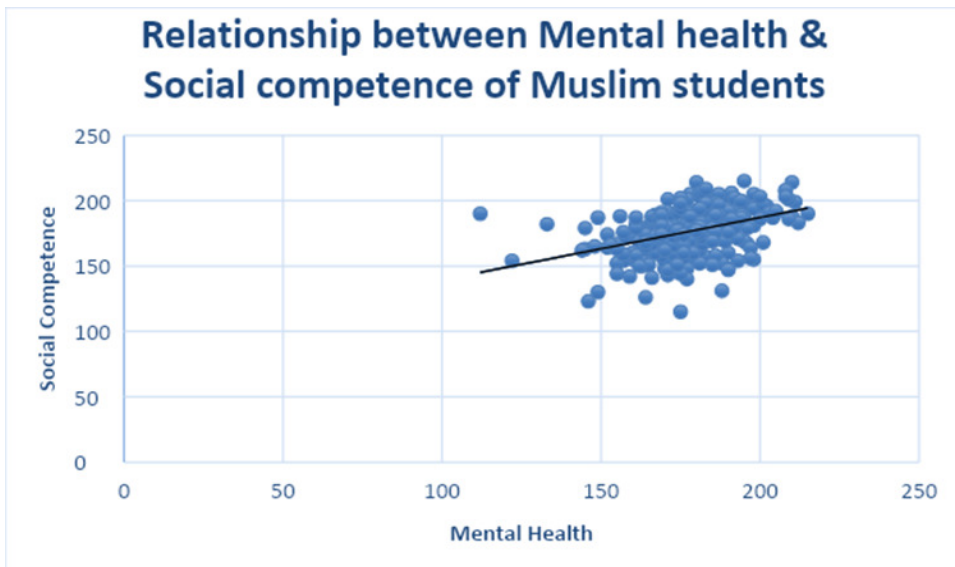
Mean & Correlation between Mental health and Social competence of Muslim students

Variables	N	Mean	Coefficient of correlation ('r)	Result
Mental Health of Muslim students	300	177.64	.4205	Significant
Social Competence of Muslim students	300	176.45		

Level of significance at 0.05=.113

Level of significance at 0.01=.148

Figure.3



A scatter diagram displaying the relationship between Mental Health & Social competence of Muslim students

Result of Analysis:

Table No. 3 and Figure No. 3 show the mental health and social competence of Muslim students, which have mean values of 177.64 and 176.45, respectively. The coefficient of correlation between scores of mental health and scores of social competence is .4205, which is significant at the 0.05 level with degree of freedom 298.

Interpretation of the Result:

The obtained value of the coefficient of correlation in table no. 3 is higher than the table value at the 0.05 level of significance. Thus, the null hypothesis (H_0 : 7) is rejected, and it can be stated that there is a significant positive relationship between mental health and social competence of the Muslim students of and that an increase in the level of mental health will also increase in social competence and vice versa.

Discussion of the Result:

The findings of Ho. 3 show that the mental health and social competence of Muslim students are positively related. Thus, the result shows that mental health and social competence work in the same direction, which means that if a Muslim student has better mental health, he or she will achieve more social competence. The reason for this positive correlation between mental health and social competence of the Muslim students may be their realistic attitude, joyful living, autonomy, emotional stability, and social maturity as components of good mental health, which affect positively on their social skill, social performance, and social adjustment.

Conclusions

The current study discovered a significant correlation between social competence and

mental health, with higher secondary students exhibiting higher levels of social competence in regard to their mental health. At the higher secondary level, Hindu students are demonstrating greater social competence than Muslim pupils. Students' realistic outlook on life, pleasant lifestyle, acceptance of autonomy and responsibility, emotional stability, and social maturity are all potential contributors to the good relationship that exists between their mental health and social competence. When students' mental health is good, they can regulate their emotions and actions.

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सत्राची फाउंडेशन, पटना
शोध, शिक्षा एवं प्रकाशन की समाजसेवी संस्था

यह संस्था -

- साहित्यिक सम्मान देती है।
- शोध पत्रिकाएँ प्रकाशित करती है।
- पुस्तकें प्रकाशित करती है।
- सेमिनार आयोजित करती है।
- राजभाषा/राष्ट्रभाषा सेवियों को प्रोत्साहित करती है।
- शोधकर्ताओं को स्तरीय शोध के लिए प्रोत्साहित करती है।
- नेट/जे.आर.एफ. के अभ्यर्थियों को निशुल्क मार्गदर्शन देती है।
- हिन्दी साहित्य के शिक्षार्थियों को प्रतियोगी परीक्षाओं के लिए तैयार करती है।