

# New Horizons: In Social Sciences



**Professor Dr. Shaikh Aftab Anwar**  
**Dr. Zoheb Hasan**  
**Dr. Mukhtar Shaikh**

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# New Horizons in Social Sciences

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## Foreword

This collection of papers from three disciplines in the Social Sciences, namely History, Political Science, and Sociology, illuminates the various aspects associated with the subjects. The papers reflect the dynamism and vibrancy of the authors who have put in their hard work to map the expanse of diversity that the domain offers.

The compilation also demonstrates vigour of analytical approach to the discipline to provide the reader with an insight to traverse through the emerging issues such as multiculturalism, democracy-strengthening institutions, the role of mass media in the current political set up, and the ability of the democracy to deal with the contemporary challenges in their social, political and economic forms.

As global warming and climate change become more of a pressing issue in the modern world, there is also debate about how important a healthy environment is for the smooth functioning of democracy.

With the scope of history extending from contemplating Buddha's life and teachings to another obscure figure, Birchandra Manikya of Tripura, historical insights are a guiding light to understanding our past better and the message it holds for the future.

The useful additions in Sociology and Psychology also address important issues, and there is some insight into the upcoming New Education Policy (NEP). "The liberal arts and humanities are absolutely crucial in the education for responsible citizenship and civic consciousness," says Prof. Homi K Bhabha, "but this is the very educational sector that is being lashed across the globe—starved economically and disrespected intellectually." This downslide can be prevented by organising seminars and conferences and engaging in healthy dialogue with all societal stakeholders.

I offer my best wishes to the editors of this volume and appreciate their painstaking efforts in producing this invaluable volume for scholars and general readers alike.

**Professor Dr. Shuja Shakir**  
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Dr Babasaheb Ambedkar  
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## **Acknowledgement**

The book is an exercise in academic endeavour, reflecting the dynamism of scholars who have contributed in its publication. At the outset my thanks go to our management Anjuman Khairul Islam, Mumbai who encouraged us to bring out this enriching book. I'm grateful to our Trustee Dr. M Hanif Lakdawala for contributing article in this book. In no small measure the debt is owed to Prof. Aftab Anwar Shaikh, one of the editors and a symbol of dynamism and encouragement throughout. He provided valuable insights which have went into this publication. I'm also indebted to joint-editor Dr Mukhtar Shaikh for cooperating with me on this book. Also, gratitude is owed to Dr Shuja Shakir, Associate Professor of Political Science from Dr. Babasaheb Ambedkar Marathwada University for giving his consent to write foreword and his appreciation of the contents gathered in this book. My thanks also to my colleagues in Poona College, Mr. Khan Moinuddin, Dr. Ahmad Shamshad, Dr. Mirza Imran Baig and Mr. Zameer Salim Sayyad for helping me out in this enterprise.

Lastly, my heart goes out to contributors in this book, representing a diverse stratum of academic disciplines, from nook and corner of the country. Their painstaking and valuable articles are surely going to be a delight for students and academicians in the discipline of Humanities.

**Dr. Zoheb Hasan**

## About the Editors



### **Professor Dr. Shaikh Aftab Anwar**

M. Com; MBA; Ph.D. (Business Administration) is an educationist, researcher, social activist and a transformational leader. He has more than 30 years of teaching, research, consultancy, executive education and industry experience. He was nominated as Senate Member of Savitribai Phule Pune University by the Governor of Maharashtra. Recently he has been elected as Chairman of Board of Studies (Marketing) of the same University. He has served as BOS member, Faculty member, Examination Committee member of Savitribai Phule Pune University. Presently, Dr. Shaikh is working as Principal of Poona College of Arts, Science and Commerce, Pune -411001(MS).

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He is Ph.D. and M.Phil. Research Guide of Savitribai Phule Pune University, Babasaheb Ambedkar Marathwada University, Aurangabad and Tilak Maharashtra Vidyapeeth, Pune. 33 students have completed Ph.D. and 16 students have completed M.Phil. under his guidance.

Dr. Shaikh has authored several books and published research papers and articles in refereed National and International Journals and presented papers in international conferences.

As a Social entrepreneur, Dr. Shaikh has established and run the organizations from scratch. He also offers advice to upcoming Educational Institutions and IT Education sector. He is a motivational speaker, Result-focused and effectual leader. He has extensively travelled to countries like China, Iran, Malaysia, Thailand, Singapore Oman, UAE (Dubai, Abu Dhabi, Saudi Arabia), Fiji, Kingdom of Tonga, Sri Lanka and Nepal.

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## A STUDY OF THE MERCHANTS' RELATIONSHIP WITH THE MUGHAL RULING CLASS IN GUJARAT DURING THE 16TH AND 17TH CENTURIES

**Mohd Dilshad**

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Trade and commerce are a major element of Indian economy, and the class which dominates business activities is generally termed merchant community. Merchant community is basically a group of merchants. The merchant community's social base was confined to a small group of castes - Baniyas, Bohras, and Parsees in Gujarat, Hindu and Jain Marwaris in Rajasthan, Kshatris in Hindustan and the Punjab, and Chettis and Komatis on the east coast. Muslim merchants, mainly of foreign origin but settled in India, were influential in Gujarat, the Deccan, and Bengal trade, while high Muslim officials were involved in commerce throughout the country. One important trading group to be found everywhere was the Armenians. The majority of the Hindu merchants established in Bengal whose names appear in European factory records in connection with coastal or overseas trade appear to have been Gujaratis. Baniyas were found as bankers and financiers in most areas of India by the seventeenth century. Business deals were mostly confined within the limits of one's own caste. Hindus did act as bankers for Muslim merchants and used their ships for overseas trade.

These merchants were responsible for operations and organizations of the mercantile economy at large. They were involved in commodity trade, brokerage, money lending and banking.

Gujarat is the region which was always valued for its wealth, trade and commerce and Business class since early times. In the medieval period especially during the Mughal rule, we come across names of big merchants from different sources, which contributed considerably in overseas trade and earned substantial money. This wealth gave them a prominent position in the society as well as in the local administration. They utilized their wealth to gain favours from Mughal administration at local level.

The Gujarati and Persian records reveal that Shantidas Javeri of Ahmadabad commanded respect among the ruling elite in India.<sup>1</sup> Shantidas Javeri, the jeweller and merchants of 17<sup>th</sup> century attracted some attention from historians. He was born in the last decade of Akbar's reign. Shantidas's father, Sahasra Kiran was a scion of the royal Rajput house of the Sisodias of Udaipur.<sup>2</sup> He migrated at an early age to Ahmadabad where he took employment as assistant in Marwari jeweller's shop. There indications which indicate that Shantidas himself was merchant of diverse interests,<sup>3</sup> he acted not only as jeweller but as a broker and banker as well.<sup>4</sup> The European factors considered him as the most important *sarraf* or banker of Ahmadabad. Shantidas employed his agents at the royal court to sell jewels and gold and silver ornaments to the royalty and nobility.

The career of Shantidas is also interesting for the fact that he was first recognized *nagarseth* or Chief Merchant of Ahmadabad. Jahangir had given Shantidas the important position of Nagarsheth of Ahmadabad.<sup>5</sup> As the Nagarsheth of Ahmadabad, he acted as chief merchant in the town, and also mediated between the larger merchant community of the city and the Mughal administration.<sup>6</sup>

When Shah Jahan nominated Shantidas as an acting subahdar of Gujarat in 1636 following Saif Khan's recall, it was a strong indication of the influence that Shantidas had as a powerful businessman on the Mughal government.<sup>7</sup> It was most unusual for a merchant to be allowed to exercise such high political and administrative functions. After ascending the throne, Aurangzeb sent a message of goodwill to the people of Ahmedabad in general and the merchant

communities in particular through Shantidas.<sup>8</sup> This shows that he acted as bridge between the Mughal administration and merchant communities of Ahmadabad.

How influential a merchant Shantidas was can be established from a particular event. He had suffered loss due to piracy in the high seas by some European vessel in 1635.<sup>9</sup> The chief of the English factory then reported to the Surat President on 24 February 1636 as follows:

“All this city is full of tumult, curses, and exclamations against us before this gouverneur (Saif Khan) about the Junk of Dio by diverse banian merchants, the proprietors of her ladeing where of Shantidas here is a chief one and hath earnestly requested us to acquaint you with his losse of 10,000 rupees, so that we howerly expect to be haled to prizon, and wonder wee are not shut up this tyme. The governor sent and threatened us the other day and, after much pretended kindness towards us for jour liberty, hee charged us to send expresses with advice into you of these people demand which is 20,000 rupees and must presently be satisfied.”<sup>10</sup>

According to the Gujarati and Persian records, Shantidas Zaveri of Ahmadabad commanded respect among the ruling elite in India. In the time of Mughal emperor Jahangir, Shahjahan and Aurangzeb, Shantidas was the court jeweler and financier, who was extremely instrumental in catering to the needs of the luxurious court at Agra and Delhi. Shantidas, flourished during the reigns of Jahangir and Shahjahan. He had immense resources as a financier, and business connections as a jeweler, which enabled him to enjoy considerable favour and influence at the imperial court at Delhi.<sup>11</sup> His relations with the imperial court were cordial. Shantidas gave Arabian horses to the Emperor through *Peshkash* in honour of Shahjahan's accession to the throne.

Shantidas also enjoyed the position of the head of an important Jain group in the town. As such he sometimes acted an intermediary between the government and the constituents of the religious group which he headed,<sup>12</sup> and also could operated on his own as an intermediary between the whole merchant community of the city and the government.

**Virji Vora:** Another eminent Jain merchant of Surat was Virji Vohra, generally maintained good relations with the Mughal administration in Surat. He was well versed in Persian, the court language and the Gujarati, which was the business and the accounts language, the possessions of a large capital, enabled him to conduct wholesale business with Persia, Arabia, East Africa and the Red Sea where they had their own agents.

During the reign of Shah Jahan, the business house of Virji Vora played an important role in the economy. He was a business magnate in Surat who became influential with Ishaq Beg (later, he became Governor of Surat).<sup>13</sup> The English often used the facilities provided by Virji Vora for transmitting large amounts of money from Surat to Agra through hundis.<sup>14</sup> He exacted a heavy batta, discount, or difference in exchange rates for transmitting mahmudis, pagodas, and assorted currencies in rupees. His letters of credit to the English helped them several times in their financial difficulties. In 1647 A.D., he financed the English Company's voyage to Pegu in Burma and advanced a huge amount.<sup>15</sup>

As head or *mahajan*, he acted as the ultimate authority within his group. On other occasions, he acted as an intermediary between his mahajan community and the government. He was called by the officials to give advice on commercial matters. He was updated for government decisions affecting the interests of his group.

In 1664 A.D., he acted with others as a representative of Surat's merchants. This was the year of Shivaji's first raid on the city, and Shivaji presented his demands for ransom to the governor of Surat, and three leading merchants of Surat, one of whom was Virji Vora.<sup>16</sup> After this raid, there is a report that Virji Vora, and another merchant went to Aurangzeb to ask for the better protection of town.<sup>17</sup>

In 1669 A.D., the Qazi of Surat, persuaded by the policy of religious conversion, converted a few Banias into Islam. Bhimji Parekh and Virji Vora, as a mark of protest, declared a strike against the action. This was almost like a non-violent, non-cooperation movement that lasted for weeks. It forced Aurangzeb into submission. About 8,000 merchants, led by their *mahajans*, or merchant associations, migrated to the nearby Broach Port as a mark of protest. Another Mughal governor welcomed them. He rebuked the Surat authorities, saying that the non-Muslims were important subjects of the Mughal Empire.<sup>18</sup>

**Mulla Abdul Ghafur:** As per the available sources Mulla Abdul Ghafur, the wealthiest Bohra merchant of the city, probably came to Surat in the late sixties from the northern town of Pattan.<sup>19</sup> The fortunes of this family of Ismaili Bohras had been founded by his grandfather, that is the great grandfather of Muhammad who attested Bruinink's declaration, Mulla Abdul Ghafur, in the second half of the seventeenth century. The members of this family were always called Mullas, sometimes Maulanas. It is possible as local legends seem to suggest that Abdul Ghafur, before he built up his fortune through trade, was connected with a mosque, probably as a teacher. In the middle 1680s he was already among the richest shipowner-merchants of Surat. By 1700s he was fabulously wealthy. In a list of shipping drawn up by the Dutch factors in 1701, the total number of vessels belonging to the port of Surat came to 112. Of these Ghafur had 17 while his nearest rival in shipping had 5.

According to Alexander Hamilton "Abdul Ghafur, a *Mohemedan* that I was acquainted with, drove a trade equal to the English East India Company, for I have known fit out in a year about 20 sail of ships between 300 and 800 tons, and none of them had less of his own stock than 10,000 pounds and some of them had 25,000 and after that foreign stock was sent away, he beheld to have as much more of an inland for the following year's market."<sup>20</sup>

Deepak Bardoliar also supports this view in his *Sunni Vahora*, he says that Ghafur had a prominent position among the Gujarati merchants and he was the owner of nineteen ships and conducting local and international business successfully.<sup>21</sup> Manucci speaks of him as "the most powerful merchant at Surat, and owns over twenty ships of his own."<sup>22</sup>

The family business of Ghafur continued till the time of the grandson of Abdul Hai-Majiduddin Fateh.<sup>23</sup> Bohras were an important part of merchants' society and played a very prominent role in trading activities, especially in shipping. They had good relations with the Mughals and got many titles for their commercial talent and sometimes for their literary contributions as well.

Thus, by a sample study of the three prominent merchants, Shantidas, Virji Vohra, and Mulla Ghafur, we can conclude merchant communities in Gujarat had maintained cordiality with the Mughal court. Whenever important merchants like Mulla Ghafur, Shantidas, and Virji Vohra wished for any help from the emperors and local administrators, they did not hesitate to seek favours. But these relations were mutually maintained on both sides. Whenever the Emperor, members of the royal family, and other officers needed financial assistance, these merchants catered to their demands, and when merchants had any issues or discomfort with local officials and administration, they had a positive response from the emperor.

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## **NATURAL CALAMITIES AND ECONOMY OF BIHAR DURING THE SEVENTEENTH CENTURY: THE OBSERVATION OF FOREIGN TRAVELLERS**

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### **INTRODUCTION**

Bihar needs no introduction to the historical world, which has enjoyed all-India importance for the many centuries right from the ancient times. It has given its best contribution to India's culture and civilization. The republics, monarchies and urban centres of ancient Bihar have contributed much towards the making of the India's glorious past.<sup>1</sup> As an important region in the eastern India, Bihar has been a very special socio-economic and political significance in the history of India from the very early times. It played a very significant role in the economy of India as well as in the economy of world particularly during the medieval period. It was the Mughal rule which gave a new life to the region with remarkable political and economic developments. The administrative arrangement and the organisation of Bihar as a separate province of the Mughal Empire during Akbar's reign, opened a new chapter in the economic history of the region. The political stability with a centralised Mughal rule gave a better atmosphere for trade, commerce and agricultural economy to flourish in Bihar region.<sup>2</sup>

The period witnessed the territorial expansion as well as the growth of trade and agriculture in the region. In the early phase of Mughal rule, a large part of Bihar was covered with dense forests. Subsequently, on the account of conquests and forest clearing activities, a great expansion of agriculture and population took place in different parts of Bihar during the Mughal period.<sup>3</sup> Apart from the considerable development in the Mughal times, Bihar also faced several natural calamities in the form of floods, droughts and famines which resulted in disruption of economic life of the region. The foreign travellers like John Marshal, Thomas Bowrey and others have mentioned about the occurrence of the natural calamities in the region of Bihar. The present study is devoted to discuss the views of the foreign travellers about the natural calamities in order to deal with the socio-economic impact in the seventeenth century Bihar. This study is primarily dedicated to present a reasonable discussion on the occurrence of natural calamities and their impact on the agriculture, trade and commercial life of the region during the period under review.

### **NATURAL CALAMITIES AND ECONOMY OF BIHAR**

The study of natural calamities and economy must begin by placing the region within the context of its geographical position. As the importance of geography for the historical study cannot be denied which plays a dominant role in shaping the events of human life. It has been accepted that the study of history without the perspective knowledge of geography is not complete. The geographical condition of any region creates both barriers and opportunities particularly in the view of the general economic development. It plays crucial role behind the origin and development of any region. No region could develop on the lines, contrary to what its natural resources and the geographical conditions permit. In this regard, the region of Bihar could not be exception to this. Bihar with its unique geographical position constitutes an important part of the eastern India. Geographically, Bihar can be divided into the two distinct geographical regions such as the Indo-Gangetic Doab in the north and the Chota Nagpur plateau in the south. The role of fertile tract in the north Bihar and the forest belt in the south along with role of rivers and rich mineral resources of the plateau region have been of great significance in shaping of the regional economy.<sup>4</sup>

The geographical setting has made a great impact on the economic life of Bihar region. It has played a very significant role in shaping the regional economy. On the account of



favourable geographical condition Bihar was one of the important regions of the Mughal India particularly in terms of trade and agricultural economy. The Gangetic Bihar as a part of the Gangetic plain forms the one of the richest agricultural tracts in India. The Gangetic Bihar formally comprising the north and south Bihar plain respectively. The south Gangetic plain is stable and not liable to floods except in the limited areas while the north plain is subject to frequent flood and change.<sup>5</sup> The occurrence of the frequent floods caused the disruption of trade and agricultural practices in the region. Mughal Bihar had a large network of rivers which used to provide basic facility for the irrigation and transport. The rivers in Bihar, particularly during the period of our study were the important source not only for the purpose of cultivation and irrigating the field but also for the trade and commercial activities. Especially, the navigable rivers had the great importance as commercial waterways mainly during that period when the roads were not so well developed and the overland transportation system was costly and time consuming. The river Ganga is regarded as the principal river of Bihar which forms the main line of drainage. During the Mughal period, Ganga river was used extensively for the bulky merchandise and played a significant role as a main channel for the trade and commerce.<sup>6</sup>

The region of Bihar presents a playground of the several rivers mostly rise from the Himalayas. In *Ain-i-Akbari*, Abul Fazl Allami has mentioned about the some of the important rivers of Bihar like Ganga, Son, Gandak, Karmanasa and Punpun. According to him, the Ganges and Son are the chief rivers of the *suba* of Bihar.<sup>7</sup> The foreign travellers like Peter Mundy, John Marshall and Tavernier have also mentioned about some of the important rivers of Bihar which they noticed during the course of their journey. John Marshall came across the river Ganga during his journey at Rajmahal.<sup>8</sup> Peter Mundy while discussing the environs of the city of Patna and its adjoining areas, has mentioned about the importance of Ganga and Gandak as the navigable rivers, which carried much of the traffic throughout the year.<sup>9</sup> In 1665-66 AD, J.B. Tavernier during his journey through boat came across the rivers like Ganga, Gandak and Punpun. He met with the river Gandak and found it a large navigable river which enters the Ganga from the north.<sup>10</sup> Abdul Latif, another traveler accompanied on a river trip from Agra to Rajmahal. He passed through some important rivers like Ganga, Gandak, Son, Karamnasa and Ghaghra.<sup>11</sup> These rivers had the great importance in the context of trade and agricultural economy of the region. On the other hands, the occurrence of severe floods from time to time or over flow of these rivers caused by the heavy rains used to affect the trade, commerce and agricultural life of the region adversely.

The present state of Bihar is a one of the major flood prone regions in India. The floods are a regular feature of the rivers of Bihar. As a playground of the several rivers, Bihar contains a large river network. Especially, the rivers of North Bihar are well known for their frequent floods and the uncertain nature of their courses. Mostly rivers in north Bihar used to change their channels constantly such as the river Kosi is the best example of it. The shifting channels of the rivers are closely associated with the recurrent floods in the region of Bihar. If the rivers behave itself, there is God's grace, but if a big flood comes down, it creates great problem for the people and good-bye to crops, homes and cattle wealth. The Kosi river for shifting its bed all time particularly has earned the bad name of being the most challengeable stream in India.<sup>12</sup> The Kosi, most flooded and devastating river of north Bihar is notorious for frequent floods and is regarded as "The Sorrow of Bihar" like the Huang Ho river of China.<sup>13</sup> The Kosi flood destroys both food and the fodder. There is an acute lack of potable water, the Kosi water being almost poisonous to the plant and animal life.<sup>14</sup> Apart from the Kosi, all the major rivers like Ganga, Son, Gandak, Ghaghra and Punpun were also notorious for the tremendous floods during the period under review. The river Ganga being itself a great channel of water and its several tributaries in the region were subject to flooding the large area.<sup>15</sup> The floods were often caused by the heavy rainfall, when the rivers used to overflow in the region. Usually, the floods led to

damage the transport system in the respective region, and devastation of life and property of the people.

The region of Bihar passed through many vicissitudes of misfortunes in the form of famine, floods and other devastations in the medieval period. One of the natural calamities which proves to be most devastating was the famine. It took a heavy toll of lives and leaves behind extensive damage.<sup>16</sup> As agriculture was the principal sector and backbone of the regional economy, the agricultural life in Bihar was perhaps seldom disturbed except in the times of famines, locust pests or invasions.<sup>17</sup> Bihar witnessed the occurrence of a severe famine in 1670-71 AD, which covered a wide area and ravaged the territory extending from the west of Benares to Rajmahal. The famine occurred on the account of the failure of crops due to the want of rain as a result of drought in 1670 AD. Patna and its surrounding areas were badly affected from the famine. John Marshall, during the course of his journey from Hugali to Patna in 1671 AD witnessed the horrible scene of this famine with his own eyes. John Marshall remarks that about 100 persons died daily in Patna from the famine. He has reported that since the beginning of famine in October 1670 AD to the end of November 1671 AD, about 20,000 persons had died in Patna and its suburbs.<sup>18</sup> Apart from him, Thomas Bowery has also depicted the similar picture of famine. He remarks that many thousands of the natives perished in the streets and open fields for want of food and basic needs, and many parents were glad to sell their own children for a handful of rice!<sup>19</sup>

The famine not only resulted in the loss of thousands of human lives in Bihar but also brought the scarcity of essential foods and commodities. It also resulted in the rise of prices. The prices of commodities rose so high that the poor people found it extremely difficult to access the necessities of life. Rice became a scarce commodity in Bihar, which could be obtained in plenty before the occurrence of the famine, wheat and some other grains also suffered the same fate. The large-scale migration from Patna and its suburbs to other places was another impact of this devastating famine. Most of the survivors went to Dacca and other places in search of food and employment. The famine of Bihar greatly encouraged the slave trade. A large number of people sold themselves and their children at the lowest price and became slaves only for their survival. Overall, the famine had badly affected the economic life of Bihar, which was more visible in the agricultural sector and some important industries of the province. The death of a large number of workers, working in the cloths-weaving and saltpetre industries placed the concerned trade in a bad condition.<sup>20</sup>

Several studies have shown that the 16<sup>th</sup> and 17<sup>th</sup> centuries constituted an important period in the economic history of India. Internally, the period witnessed the establishment, expansion and consolidation of the Mughal rule in India. Externally, India felt the impact and came into contact with the European mercantile nations, at first the Portuguese and then the Dutch, the English, the Danes and the French respectively. The province of Bihar was noted for its widespread and varied economic activity during the Mughal period, which was playing a very significant role not only in India's economy but also in the world economy. As a result of foreign reconnaissance, access and demand, mostly by the penetration of individual merchants or travellers of different countries, the world-wide commercial importance of Bihar reached on its culmination point particularly in the seventeenth century. It became a warehouse for the world, supplying different commodities abundantly to the Asiatic, African and European traders. The fact is that the province of Bihar was in very strong position in the cycle of both national and international trade during the respective centuries due to its widespread trade, commerce and industrial activities.<sup>21</sup>

However, the trade and commercial life of Bihar province was not free from the disruptions and malpractices, it also faced many challenges, ups and downs throughout the period. Mughal Bihar passed through several devastating natural calamities in the forms of

floods and famines, and political turmoil on the other hand, which badly affected the balance of trade, commerce and industrial activities of the region during the period under review. One of the severe natural calamities which proved to be most devastating in region was the famine of 1670-71 AD, which occurred in the south-west Bihar including Patna and its suburbs. The accounts of foreign travellers who visited Bihar during this period, have given the details of its socio-economic impact. John Marshall, eye-witness of the horrible scene of this famine, remarks about the heavy toll of lives and its extensive damages. The famine not only resulted in the heavy loss of human lives but also in the hike of prices, and brought the scarcity of essential foods and commodities. The famine also encouraged the migration, people of the affected areas migrated to Dacca and other places in search of food and employment. Marshall notes that Patan and its surrounding areas had become depopulated on the account of famine. It also encouraged the slavery and slave trade in Bihar, Marshall has mentioned about several cases of voluntary enslavement during the famine. The unbearable hunger also resulted in suicide, for example, two merchants of Patna due to starvation committed suicide by jumping into a common well.<sup>22</sup> Thomas Bowrey by depicting the ravaging picture of this famine has mentioned that due to starvation many people were glad to sell their own children for a handful of rice. He has also mentioned about the official mismanagements and malpractices which prevailed during the days of famine.<sup>23</sup>

The famine adversely affected the trade, commerce and industrial practices, it brought the decline in both internal and external trade of the province. Due to death and migration of many weavers and manufacturers, the production of cloth and saltpetre was badly affected. The ship-building industry was also suffered on account of famine followed by the death of workers-carpenters. John Marshall remarks that “such was the laziness-languidness of workmen in the time of famine that in the time of making one boat for the company, six of the carpenters died of famine.”<sup>24</sup> Apart from famine, the heavy rains at Patna in 1670 AD accompanied by violent winds and severe floods also made saltpetre scare and dear. The business operation of the English was hampered heavily, Job Charnock found extreme difficulty in the collection and dispatch of saltpetre.<sup>25</sup> Hence, the trade and commercial functioning in Bihar also suffered considerably on the account of natural calamities.

## CONCLUSION

The forgoing analysis and discussion made in the present study introduces us about the natural calamities and their socio-economic impact in Bihar region during the period under review. Bihar was one of the finest regions of Mughal India particularly from the point of view of trade and agricultural economy. The strategic geographical position of Bihar also made it an important region for the military expeditions in the eastern India. It was the natural calamities occurring in the region from time to time that adversely affected the regional economy. The natural calamities like floods and famines affected the agriculture as well as the trade, commerce and industrial practices adversely. The famine of 1670-71 AD was the most devastating in the nature which also got the considerations of the foreign travellers who visited Bihar during the Mughal period. It presented the huge damages and extreme level adverse impact on the socio-economic life of the region.

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## TECHNOLOGICAL DEVELOPMENT, SOCIAL CHANGE AND PRESERVING THE PAST: A STUDY OF RADIO AND CITIZENS IN INDIA

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### INTRODUCTION

The all-India radio has tremendously helped in popularizing the Indian music to a great extent. It has also popularized the music of north as well as the south. The coming of radio with particular reference to All India Radio has reached greater heights in the field of regional languages and literature, particularly prose and drama. It has a greater role in popularizing Hindi, Sanskrit and drama. Radio has proactively involved in encouraging the folk and regional music and helped linguistic and ethnic minorities by providing special programmes for them.<sup>1</sup> Radio has played the bond of sentiments in a manner where just by encouraging the regional languages and culture, it has given a given a sense of national identity through a pan India level news service and other programmes for them. As in words of Benedict Anderson in his work *Imagined Communities*.<sup>2</sup> The cultural role of All India Radio has been majorly reflected in the programmes it has allotted to drama and music.

All India Radio had influenced the Indian Music in many ways, a former director General J.C. Mathur, says: "When radio came on the Indian Scene in thirties of this country, music was already on the lookout for new patronage." In an article included in 'Aspects of Indian Music' (publication Division: 1970), he writes:

"As a result of the new economic impact, the princes and landlords gradually ceased to be the patrons of music. The theatre had been unceremoniously jettisoned by the cinema. Though the early films made use of classical melodies, it was clear from the very beginning that their new form of entertainment would not have much use of traditional and classical music, and would depend upon other devices for enlivening its presentation. However, the gramophone continued, Although the long-playing record was still far off, old masters continued to derive some income, but less satisfaction, from the brief recordings they were able to give. In such a situation, it was doubtful whether high-class Indian music could survive as a form of art and entertainment. It was then that the radio came to the scene with its offer of opportunities to both the old masters and promising young artists. Musicians could now give free play to their art and reach the homes of the people in their hours of leisure. Little wonder that this now- found patronage brought a sense of liberation to artists."<sup>3</sup>

AIR has profoundly brought a sense of liberation to the artists. Radio has brought music to every home irrespective of caste and class barrier, thus giving a sense of unifying people under one nation. Classical music was popularized not only among the audiences of listening research unit of AIR but also to the growing numbers of public concerts held by the music conferences and festivals.<sup>4</sup> National programmes along with the Sangeet Sammelan concerts has brought wider appreciation to both the schools of Hindustani and Karnataka music. In November 1950, the first attempt was made to broadcast the continuous session of classical music to overseas audience when a sangeet sammelan extended over two days was put on the air to listeners in south-east Asia.<sup>5</sup> Moreover in the programmes of Hindustani and Carnatic music suitable explanatory comments were given for non-Indian listeners. In the year 1952-53, orchestras of the AIR experimented successfully with the broadcast of Persian and Arabic music under the guidance of members of the staff of those two units.<sup>6</sup> Thus AIR did not only given the artists a sense of popularity in the form of Radio Sangeet Sammelan (RSS) among the different region across subcontinent but also connected the people at large.

AIR has not just played an important role in popularizing classical music, but has played a significant role in encouraging the folk and traditional music of this country. Between 1955 (when the RSS first started) and 1963, the small part in encouraging the folk and traditional music of this cuss different aspects of Indian Music. To quote J.C Mathur again: "in the beginning, the folk songs were treated as a device for enlivening rural programmes only. Gradually these occasional snatches won the hearts of music producers and eventually folk songs got a place in the general programmes and ultimately in National programmes." Mathur goes on to say: "This recognition of folk music by All India Radio has given much needed sense of confidence in their cultural values and has also arrested the unfortunate process of drifting away of some of the tribal people from their folklore and way of life."<sup>7</sup>

In the Controller of Broadcasting's first official report published in 1940, the chapter on Music began with the statement that since music must necessarily fill about seven-eighth of any broadcasting programme, it was naturally a factor of considerable importance.<sup>8</sup> Statistics for 1937-38 for the stations then in existence show that music (including western music) was a little less than that, averaging about 74% of the programme transmission<sup>9</sup>. These figures are for the general service and not for Vividh Bharati in which the proportion of music, especially light music is very much higher. (As in every country, to quote the 1940 Report again, there existed in India to a fundamental controversy between light and classical music, and as elsewhere it could be said that generally the majority prefer light music. "Broadcasting in most countries does not base its policy exclusively on pleasing the majority. It is to the advantage of broadcasting to widen if it can the scope of listener's tastes. Thus, we find in most broadcasting organisations, that classical music gains a place which a majority vote would not actually give it and it is undoubtedly true that the taste for classical music has in many countries, been considerably strengthened by this policy".<sup>10</sup>

AIR not only contributed to the preservation and growth of musical heritage but also preserved and encouraged the growth of regional forms of music like *Bargeets* and *Bihu* songs in Assam, *Baul* and *Kirtan* in Bengal, *Dasakathia* in Orissa, *Burra Katha* in Andhra, *Yakshagana* in Karnataka, *Tamasha* in Maharashtra, Sufiana music in Kashmir and *Nautanki* in Uttar Pradesh.<sup>11</sup> In the context of language and literature, AIR also has a number of programs dedicated to the promotion of regional literature and poetry which popularizes the rich literary heritage of the state. AIR has played a vital role in preserving and promoting the rich culture of India. Through its diverse programs, it has provided a platform for local artist and cultural practioners to showcase their talents and reach a wider audience reflecting the state's unique cultural heritage.

Since AIR's broadcasts are in regional languages and dialects, and mainly by local talent, it is but natural that it would play an important role in encouraging local languages and cultures. When AIR came into picture in the early fifties and started broadcasting in regional languages to communicate news and information, and entertain the listeners through plays and folk forums in regional languages and dialects, it had to find new words and expression suitable for verbal communication. The continued use of spoken-word in different regional languages led to their popularity both among the masses who found it soothing to hear their native tongue over the air, and the elite (used to expressing themselves only in English) found it an effective vehicle for wider dissemination of ideas.<sup>12</sup>

When broadcasting started in India on a regular basis in the thirties the overall picture was that while musical traditions and taste for music were well established in South India, Bengal and Maharashtra, the same could not be said of North India where most of the musicians belonged to a professional class which was thought disreputable and female singers were identified in the popular mind with professionals and 'nautch' girls<sup>13</sup>. Although dedicated men like Vishnu Digamber and Bhatkhande did pioneering service in making music acceptable to

the traditionally conservative 'middle' class, and the training institutes set up by them in many cities turned out a number of 'respectable' amateurs, they were neither numerous enough nor generally of a standard on which AIR could rely to any great extent to fill in all the hours of music broadcast day after day.

In May 1938, one Mr. Christie wrote to Fielden suggesting that a conference of competent musical critics be convened to advise on a policy for broadcast music. Fielden discounted this idea and wrote back saying that such a meeting was not likely to lead AIR anywhere in view of the sharp divergences between the various schools of Indian music. He, however, wrote to Tagore asking for his advice whether it would be advisable for AIR to have experts to direct music programmes and if so, would such persons be available on a salary of say Rs. 500 to 750. Tagore in reply expressed the view that it would be impossible for any one person to act as Director of Music for the entire service and suggested that AIR employ four Indian Music Directors—one each for North, South, Bengal and Bombay.<sup>14</sup>In December 1939, the controller wrote to the government suggesting that instead of creating these posts, the Programme Assistants in charge of Music at the stations should be given a grade of Rs. 150-25-500 (instead of the existing Rs. 150-10-250).

Sardar Patel, as Minister of Information and Broadcasting in the Interim Government (1946-47) was too busy with Princely States to devote much time to Radio, but the one decision he took about Indian music caused a great stir, as mentioned earlier. This was to ban from AIR programmes all artists 'whose private life was a public scandal', his oft quoted phrase. It did not cover either male Indian musicians or those taking part in western music programmes, being aimed apparently at those who were thought to come from the professional or 'nautch' class. The effect was short-lived though, after a little while the 'Bais' returned as 'Devis'. However, stations were obliged to try hard to look for such amateur talent as they could find. The Delhi station, for example, started an Amateur's Hour every Tuesday at 5.30 p.m. (from the latter half of August 1947) to provide artists their first opportunity to come before the microphone.

When Dr. B.V. Keskar took over as Minister for Information and Broadcasting, he felt, that auditions should be according to precisely laid down rules and free from any element of personal choice on the part of the Programme Assistant. As said earlier, it was the way the change was carried out that created unnecessary controversy and strained relations between AIR and the performing artists.

The cheap and hybrid quality of film songs had caused concern to AIR even in pre-Keskar days and some effort was made to see if the service could not prepare some good light music itself. Keskar had less patience with film songs and soon after he took over, he decided that film songs were to form no more than 10% of the recorded music at any station to begin with (15% in exceptional cases). This target was to be achieved within six months and total elimination of film songs in 18 months. The instructions about elimination of film songs were not to be applied at this stage to music of a religious character or to folk songs which might have been used in films.

The Chanda Committee in its Report (1966) noted that of the time available for Indian music 43% was now devoted to the classical variety and they concluded on the basis of oral and written evidence that this was too high. The Committee also drew attention to the fact that in the approved list of music artists there were 4,326 in the classical music category as against only 3,187 for other types of music. To popularise light music, other than film music, stations were asked to produce good light music by offering prizes for good songs and compositions and to have selected ones processed by record manufacturing companies. For this purpose, Light Music Production Units were set up, to begin with, at Delhi, Bombay, Allahabad, Calcutta,

Madras, Ahmedabad and Vijaywada, but their output was not generally of a high quality and they failed to take the place of film songs in listeners' preferences.

It is not generally remembered even in AIR that more than a year before Dr. Keskar initiated the National Programme of Music on July 7, 1952, the Delhi station had a programme entitled 'The Music of India' which according to the Ministry of Information & Broadcasting's annual report for 1950-51, presented outstanding artistes of both north and south as a regular feature relayed by other stations. Even earlier, on July 7, 1946 AIR organised a String Festival from all stations at 9.40 p.m., and the eminent artistes who gave recitals included Ustad Sadiq Ali Khan, Jitendra Mohan Sen, Asthana Vidwan, V. Venkaragiriappa, Ustad Bundu Khan, Ustad Hafiz Ali Khan, Ustad Alauddin Khan, Abdul Aziz Khan, Mushtaq Ali Khan and Pazir Ali Khan.

The inaugural national programme was a 'Surbahar' and Sitar recital by Ravi Shankar, then a member of AIR staff. Thereafter, it has been a regular weekly programme broadcast from Delhi every Saturday from 9.30 to 11.00 p.m. and relayed over the entire AIR network, except a very few single channel stations where the pattern of local listening does not justify either extending the transmission to 11.00 p.m. or there is not adequate interest in either Hindustani or Karnataka classical music, which the programme gives on an alternating basis. The programmes are based on recordings prepared at and sent by the stations and the announcements are in both Hindi and English. The idea was that listeners all over the country should be exposed to the best of both styles of music resulting in a better understanding of each other's cultural traditions. One can imagine that this programme must have made Hindustani music more acceptable in the south and vice versa with Karnataka music, but only a comprehensive audience survey can provide a reliable and precise basis for this view.

All India Radio has proven to be an effective tool in the preservation and promotion of indigenous culture. This is because it allows for the direct participation of local communities, who are the custodians of their own culture, in the production and dissemination of information and programming. Radio stations often have programs dedicated to preserving and promoting indigenous culture, such as traditional music, storytelling, and language programs. These programs provide a platform for the local community to share their cultural heritage with others and to keep it alive for future generations. Additionally, community radio stations often provide training and resources for community members to produce their own content, thereby empowering them to take ownership of their cultural heritage. Furthermore, community radio stations often serve as a link between remote and isolated communities, providing them with access to information and resources that would otherwise be unavailable. This can include information on cultural events, festivals, and ceremonies, as well as educational programs on traditional practices and customs.

In conclusion, radio broadcasting proved an effective tool in the preservation and promotion of indigenous culture as it allows for the direct participation of local communities, provides a platform for the sharing and preservation of cultural heritage, and serves as a link between isolated communities and the wider world. Moreover, it also analyses how through the processes of technological development broadcasting as a medium provided listener with a centralized music culture wherein, they are exposed to the best of both styles of music resulting in a better understanding of each other's cultural traditions. Undoubtedly this program made Hindustani music more acceptable in the south and vice versa with Karnataka music.

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#### **FOOT NOTES**

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## GREAT SOULS: A CASE STUDY OF THREE DYNAMIC WOMEN

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### INTRODUCTION

The legacy of the Indian National Movement was that it had envisioned a secular, plural and democratic India. Racial segregation or gender-based discrimination was stoutly weeded out from its ideological framework. Before Indian National Congress was formed, the tumultuous years of the nineteenth century were brimming with the remarkable work being done by women. While reformers like Raja Ram Mohan Roy, Keshub Chandra Sen, Ishwar Chandra Vidyasagar and others had vigorously taken a positive and rather radical stand on women emancipation, by the closing years of the nineteenth century, women had started coming out on their own in diverse fields.

### **Annie Besant**

In this respect the first name which comes to mind is of Annie Besant (1847-1933), an Irish woman who had developed a great interest in eastern faiths and the occult. She came to India in 1897 and helped in strengthening the Theosophical Society of which she became the President in 1907. She accepted Indian ethos, the Sanskrit flavoured ancient Indian texts on Hinduism and philosophy as world's most complete annals on wisdom. Her outlook and temperament influenced Bal Gangadhar Tilak, then the most popular and firebrand of Congress leaders. The Home Rule Movement, which can be said to be the precursor of Gandhian mass movements, such as *Non-Cooperation*, *Civil Disobedience* and *Quit India* was largely her and Tilak's brainchild. She had the honour of becoming the first woman President of the Indian National Congress (1917). In 1914 when the First World War had started, she was fiercely articulating her views in her paper *New India* which reprimanded Britain for its colonial rule and asked the government to grant self-rule to the Indians. Her pioneering role in the establishment of Central Hindu School, which later developed into Banaras Hindu University (BHU) and Hyderabad (Sind) National Collegiate Board or HSNB Board in 1922 reflect on her progressive outlook and of an encompassing trait. Of course, the Theosophical Society with which she remained associated till the last day needs no introduction. In 1907, after the passing of Col. H. S. Olcott, Annie Besant became the second International President of the Theosophical Society, an office which she held until her death in 1933. Clear explanations of the many enigmas of life and the universe were presented in her outstanding books such as *A Study in Consciousness*, which is used in some universities as a textbook. Her over enthusiasm with Hinduism had led her to attack Christianity and this remains somewhat a problematic discourse but her love and commitment to Indian values and ancient Indian philosophy was genuine.

### **Pandita Ramabai**

Our discussion doesn't end over here. As the nineteenth century was a century of unrest and reform it is very apparent that there were also other dynamic women figures who carried their work with great mettle and a resolve unthinkable before. Here we came across another brilliant lady, Pandita Ramabai (1858-1922), a champion for the emancipation of women, and a pioneer in education. Women espousing the cause of women was a novel feature of the time and she along with the redoubtable Savitribai Phule, was perhaps the pioneer of the time who solely dedicated her life for the cause of the women. She was called Pandita because of her early and excellent command over Sanskrit. She is unique also because she was one of the ten women

delegates to the Bombay session of the Indian National Congress (1889), presided over by Sir William Wedderburn.

As already mentioned, that 19<sup>th</sup> century was an age of social reform and emancipation and also heightened political activism, the centuries old problems of child marriage, female infanticide, *purdah* were still persisting and here Ramabai showed her prowess. She came to a conclusion that illiteracy among the women folk was the most plausible cause for their social neglect and degradation. The establishment of Arya Mahila Samaj at Pune was the culmination of her work where thrust was given on female education and bring to an end the custom of child marriage or *bal vivah*. She also published her first book in Marathi called *Stri Dharma Niti (Morals for Women)*. She had disposed before the Hunter Commission on Education in India, set up by the British government. She suggested that teachers be trained, women school inspectors be appointed, and that Indian women should be admitted to medical colleges. Flamboyant and full of exuberance, Ramabai travelled extensively and visited United States and Britain and got swayed by the level of modern and progressive outlook the society in these countries had achieved. As a result, she got converted to Christianity as much of European cultural traits and morals got stimulus, directly or indirectly from Christian/Biblical ethics. She had developed an interest in the faith while she was in India. The Sharada Sadan set up by her in Bombay in 1889 is the crowning achievement of her life. Her zeal and resolve were perhaps her biggest strengths. When famine and plague struck the Central Provinces, she turned her attention to the housing and education of famine victims, touring the villages of Maharashtra and rescuing thousands of outcaste children. Thus, we find in her a complete contrast to Annie Beasant, who had left Christianity to embrace the eastern culture, though both these women contributed in their own manner in Indian awakening.

### **Kadambini Ganguly**

The third and final figure in this discourse is Kadambini Ganguly (1861-1923) who along with Chandramukhi Basu were the first two female graduates from India during the colonial rule. She is also distinguished as the first female physician of south Asia. Her marriage in 1883 to Dwarkanath Ganguly, a famous Brahma Samaj reformer and pioneer in women's emancipation movement was a pivotal event in her life. This helped her identify more closely with the sufferings of her folk and the husband-wife duo enthusiastically took up the cause of women coal miners in eastern India. Along with Pandita Ramabai she was also one among the ten women delegates to the Congress session of 1889. In 1908, she had also organized and presided over a Calcutta meeting for expressing sympathy with Gandhi led labourers, who were resorting to Gandhian dictum of *Satyagraha* in Transvaal, South Africa. She had travelled to Edinburgh, Scotland in 1893 to study medicine at the Royal College of Physicians. Her decision to study medicine abroad as a married woman provoked backlash from the upper-caste Bengali community. She was undeterred however and openly spoke against the Calcutta Medical College's practice of not admitting female candidates at the Medical Conference of 1915.

The case study of three different women, one a religious-political reformer, second a social reformer and third a physician cum social reformer represent the anguish and enthusiasm which propelled a cluster of activists to take up the cause of reform and revival. Men were too evident but women also sparked and the century definitely was the marker of India's herald of change. The women mentioned were pioneers and made the ground fertile for political and social emancipation of the masses. The influence of West is apparent as it was on people like Raja Ram Mohan Roy, Sir Syed Ahmed Khan, Rabindranath Tagore, Dwarkanath Ganguly but it was the homogenization of the two (Indian and western) that was the guiding light for these reformers and the ground made by them was used by these three women to put into action their ideas.

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## **MAHARAJA BIRCHANDRA KISHORE MANIKYA (1862-1896): A PIONEER OF MODERNIZATION OF TRIPURA**

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### **INTRODUCTION**

Tripura is the third-smallest state in the country, it covers 10,491 km<sup>2</sup> (4,051 sq mi). It lies between 91°10' and 92°21' East longitude and 22°56' and 24°32' North Latitude. Tripura an ancient princely state, reflects a kaleidoscope of composite culture and vicissitudes of history. It is a miniscule landlocked state located in north-eastern part of India, shares frontier with the states of Assam and Mizoram, flanked on the south, north and west by Bangladesh. The founder of the dynasty was claimed to be one Dhruva who had been a son of Maharaj Yayati, Yayati belonged to the famous *chandravanshi* (lunar) dynasty of the Mahabharata. He had his capital in the north-eastern part of India. The early history of Tripura is essentially the history of a few scattered regional chieftainships in a sylvan environment. The state of Tripura was ruled by the rulers of Manikya dynasty since the medieval period. The first Manikya King, according to sources, was Ratan Manikya. He ascended the throne in 1279 C.E. Before that, the state was mostly following a feudalistic type of governance. The Royal family lived a comfortable life but the rest of the population of Tripura, which was predominantly tribal, lived in the interior parts of the hilly state. The tribes were very backward in their living pattern. The population of the state was very dissatisfied with the oppressive conduct of the authorities. The state has witnessed tremendous unrest due to the feudal pattern of governance and successive wars and disputes. There were many tribal movements and revolts in the state in order to fight the feudal system of governance.

“The historic Battle of Plassey on 23 June 1757 between Siraj-ud- Daula and the East India Company marked the beginning of a new era to the whole of India including Tripura . This new phase of political development proved conducive and amicable for the Manikya rulers to embark on welfare-oriented policies and make new political alignments. The kings of Tripura now abandoned the policy of opposing the British and adopted the policy of taking them as allies. The period from 1862 to 1947 is known as the period of modernization in the history of princely state of Tripura. In That period four Important Manikya rulers ruled over princely states viz., Birchandra Manikya, Radha Kishore Manikya, Birendra Kishore Manikya and Bir Bikram Kishore Manikya.

After ascending the throne of Tripura Maharaja Birchandra Kishore Manikya introduced many administrative, judicial, economic, social and cultural reforms and developments to improve the kingdom from a medieval feudal pattern of governance and to modernize bureaucratic form of governance.

### **VARIOUS STEPS TAKEN BY BIRCHANDRA MANIKYA TO MODERNIZE PRINCELY STATE TRIPURA**

Bir Chandra Manikya is considered to be the pioneer of modern Tripura. The social, political and cultural thinking of the princely state started from his time. Birchandra was the son of Krishna Kishore Manikya and brother of Ishan Chandra Manikya. It was not easy for him to seize the throne as he had landed in a controversy with his brother and nephews. However, in view of the decision of the Privy Council on 15 March, 1869, he was proclaimed king on 9th March 1870 and on 28 November, 1877, the British government conferred on him the title of Maharaja. During his tenure, various significant steps were taken in the administrative, social, economic and other fields of the state. Various administrative reforms were carried out during his tenure with the help of political agents. Tripura entered the modern era during the reign of

Bir Chandra Manikya. Efforts to modernize Tripura began in all aspects of administration, law, education, social reform etc. We shall now discuss the various reforms in details that were undertaken by him.

**Administrative reforms under Bir Chandra Manikya:** The contribution of Bir Chandra Manikya as an administrative reformer is significant. The appointment of political agent of Tripura started in his time. Although the British government hired political agent for their own purpose. The British government assured the King that political agent would not affect the king's power in the kingdom. Mr Ambrose William Bushe Power (A.W.B Power) was appointed as the first political agent of the state. Bir Chandra Manikya took initiative to bring about the constitutional change also. He also carried out judicial reforms. He set up a tribunal the "Khas Appellate Court" in imitation of the Privy council of Britain. There were two judges in this court. He set up the excise department and the stamp department in the state in imitation of the British administration and introduced the rules of document registry. During his reign, he appointed many British and efficient Bengalis in the administration of Tripura who played a vital role in reforming and modernizing the princely state Tripura.

Birchandra appointed Comilla's Sub Registrar Nilmani Das to the post of Dewan of Princely State Tripura in 1873, acting on the advice of British officer W.F Campbell (Dewan of Roshnabad). Nilmani was an experienced administrator. He introduced a number of administrative procedures, such as the establishment of excise department, stamp duty and rules for the registration of documents. He also created the sub-division of Udaipur which fostered the development of the southern portion of hill Tipperah. Shri Uday Chandra Sen was placed in charge of the sub-division, Sonamura was made the headquarter of the sub-division as Udaipur would become inaccessible and unhealthy during the rainy season. Later, another sub-division was created at Belonia. In 1895-96, towards the end of Birchandra's reign, Dharmanagar division and Khowai sub-division were created. Maharaja Birchandra, for better administration of the northern portion of the state, had created Kailasahar division, Durga Prasad Gupta was appointed as the Superintendent of the Kailasahar division with similar powers as those of the Deputy Commissioners of the British Indian territory. The Sadar Magistrate was also appointed. Previously, such regional administrative system in the pattern of District administration was not introduced within the territory of hill Tipperah. The introduction of this pattern and creation of new departments increased the number of posts in the administration and trained officials were appointed to those posts. Thus, a bureaucratic administrative system was created, for the first time by Birchandra, acting on the advice of the British officers and intellectual Bengalis.

**Judicial reforms:** Another remarkable step in the direction of modernization of Tripura was the judicial reforms. Maharaja Birchandra established Khas Appeal Adalat (Royal Court of Appeal) in 1872, on the advice of the political agent, for producing final judgement on civil and criminal cases. The court was constituted of two judges, Raja Mukundaram Roy, a descendant of Chhatra Manikya, and Braja Mohan Thakur. It was modelled, to some extent, on the lines of the Privy Council in England. The judgements were issued bearing the signature of the Maharaja on the recommendations made by the judges of the Khas Appeal Adalat. In 1878 prince Radha Kishore Manikya was appointed as Chief Justice of Khas Appeal Adalat. Since ancient time there was a *Pahari Adalat* (Hill Court of Appeal), used to deal with appeals which came from the self-administrative councils of the tribes. The self-administrative units varied from tribe to tribe. The *Pahari Adalat* was abolished in 1879 for bringing about unification within the judicial system. The judges of the civil and criminal courts, who had to deal with the cases of the hill court, were advised to keep an eye on the rules prescribed for the cases of the hill tribes.

The abolition of *Pahari Adalat* was a step towards modernization. First, it was the beginning of the process of unifying the judiciary, Second, it separated the executive from the judiciary jerky off the traditional tribal system. Steps were taken for codification of laws. The Dewan of Chakla

Roshnabad, Munshi Ishan Chandra, composed the civil and criminal laws of Tripura. Before that there were no written laws. The Maharajas framed rules for different purposes from time to time.

**Formation of Legislative Council:** The year 1894 saw the king declining in health. Birchandra worried because of his illness, and absence of any energetic and veteran officer to look after the affairs of the state. The king, therefore, took a wise step to organise a small Byabasthapak Sabha (legislative council) to decide on state policy. The council consisted of five persons. Yooaraj Radhakisor headed it. The veteran officer Thakur Dhananjay Deb was one of the members of the council. The arrangement worked well.

**Formation of Municipality:** A noteworthy reform was the introduction of municipality at Agartala in 1871. In this institution, political agent was appointed as chairman. And in 1874 municipal laws were enacted. For more than one hundred years, it was the only Municipality in Hill Tipperah.

**Establishment Post office:** On 1<sup>st</sup> October 1875 one Post office was opened in Agartala. It was the decided that the expenses would be borne by the state government and would be managed by the Indian Postal Authority. It was a significant step towards the improvement of communication system of Tripura, through which various documents and letters were passed from royal capital to British East India company and various administrative divisions of the state.

**Conduct census:** The practice of annual conference of all tribal chiefs and village headmen at the capital city during the festival of Durga puja was an age-old tradition. It would serve several purposes: direct talk between the king and the subjects, collection of family tax, ventilation of grievances and enumeration of people in the hills. The tradition continues; but the task of enumerating all categories of citizens was modified in 1881, being directed by the Government of India, the Government of Hill Tripura made census operation in early 1881. Since then decadal census continues. The census operation was completed during his time in 1881. This was the first attempt of modern census of India and also for this state. The total number of population of Princely state Tripura (Hill Tipperah) was found to be 95,637 persons in 1881 C. E.

**As a social reformer:** Bir Chandra Manikya was a prominent social reformer. Steps were also taken to abolish certain social evils. The most important social reforms under taken by Birchandra Manikya were the abolition of slavery and *Sati* system. The system of slavery was a common practice in Tripura since the earliest times. The rulers of Tripura brought slaves from the adjoining states. In India, slavery was abolished by The Indian Slavery Act of 1843. The British Government requested the Government of Tripura to abolish this system. Bir Chandra Manikya obliged and abolished this system in 1878 C.E.

Regarding the abolition of slavery in Tripura, Mr Bolton, the officiating political agent of Tripura reported, *“With regard to the subject of domestic slavery, I am glad to report that since the close of the year the Maharaja has issued a proclamation forbidding the sale, purchase, receiving in pledge, or forcible detention as a slave, of any human being, under penalties to be awarded by the criminal courts. but authorizing the making of contracts of service for a period not exceeding three years. The proclamation. I think, deals effectively with the custom of domestic slavery. The persons who are actually slaves have the option of leaving or staying with their masters, and future dealings in slaves are stopped, while the power to make contracts of service is some compensation to the class which has hitherto been accustomed to rely on the labour of slaves and also an advantage to any person who may be willing to promise their service for the sake of an immediate gam The Maharaja's action in this*

*matter is deserving of praise*". By a similar law, the feudal practice of Joolai, (also spelt as Jolye) was also abolished.

Though *Sati* was legally outlawed in British India, however, the practice still continued in hilly Tipperah till the end of the nineteenth century. A glimpse into the Rajmala, three decades back, show that *Sati* was prevalent among the royals during the first half of sixteenth century. The Raymala mentions that after the death of Maharaja Dhanya Manikya, his wife Kamala Devi committed *Sati*. Reference to *Sati* among the royal family of Tripura is also available in Tripura *Deshor katha Likha* or *Tripura Burunji* written by Ratna Kandali Sharma and Arjundas Boiragi during first half of eighteenth century. Maharaja banned the practice of *Sati* in 1889, under the suggestion and pressure of Britishers and Umakanta Das. As a social reformer, he was also in favour of abolishing the caste system.

**Educational Reforms:** Another serious deficiency of Hill Tripura was its utter backwardness in literacy. There were a few Bengali employees, officers and ministers and subsequently a few British officers who constituted a nucleus of Tripura administration. All departments of the government were hopelessly short of competent employees. Without an adequate number of trained personnel, the whole edifice of administration becomes vulnerable. To fill this need, Birchandra consented to open school.

Two schools were in existence in Hill Tripura in 1872, one was at Agartala, opened earlier, though no definite date is available now. The school at Kailashar was opened in Agrahayan 1282 Tripura era (November 1872). The number of schools was increased slowly and subsequently. Maharaja Bir Chandra Manikya took the responsibility of improving education system of the inhabitants of Tripura. To improve the education system, he established the first high school of Tripura named Agartala Government High School on 15 December 1890. Later it was named Umakanta Academy.

A voluntary association named Tripura Hitasadhani Sabha was founded in 1278 Bengali era (1872 C.E.) at Dacca by a few energetic and honest social workers of zillah Tipperah like Kailash Chandra Nandi, Kailash Chandra Datta, Purnachandra Bardhan, Gooroocharan Bhattacharya and Tarak Chandra Guha. The primary aim and objective of the Sabha was the spread of literacy among the women of Tripura. In 1892, one big school for girls was established at Agartala. It was named after Dewan Bijoy Kumar Sen. At Present it is known as Bijoy Kumar Girls School. In 1894, another big school especially for girls was established at Agartala and it was named after Tulashibati, the Manipuri queen of Radhakisor. Now it is known as Maharani Tulashibati High Secondary School.

Nevertheless, the influence of these schools has been enormous. As the need for administrators, bureaucrats, clerks and teachers with a Western education became pressing, the ex-students of the two schools came to play an increasingly important role.

In 1885, a town hall and a library in Comilla were constructed with financial assistance from the Government of Hill Tipperah. The library was named after Birchandra Manikya in September, 1885 C.E.

**Birchandra Manikya's contribution in the field of language and literature:** In addition to administrative knowledge, he also had considerable experience in the field of literature. He showed his literal quality by writing *Prem Marichika*, *Akal Kusum*, *Uchchhas*, *Jhulan*, *Hori* and *Sohag* etc. He was also quite a patron of other contribution on literature. He spent fifty thousand rupees at that time to publish a Bengali Version of *Srimad-Bhagavatam*. He arranged to print the book, *Sri Sir Haribilas* at his own expense. He was acclaimed in the society of that time for printing the book *Govindabhasya* of Brahmasutta. Prominent Educationist Dr. Dinesh Chandra Sen was able to publish his own books due to financial assistance of Bir Chandra Manikya.



Moreover, it was during his tenure Bengali was used as the official language in the administrative field of princely state Tripura.

**His contribution to the improvement of the royal army:** Maharaja Birchandra tried to modernize the armed forces. People who had specific knowledge relating to it and loyal to King were appointed as commanders of the army. They recruited people in the armed sector with the permission of the king.

**Roads and Hospitals:** For the improvement of communication and health facilities two remarkable steps were taken by Maharaja Bir Chandra Kishore Manikya. Such as in 1887, two roads, one in Sonamura to Comilla, another in Kailashar to Dharmanagar, were made. In May 1873, two hospitals were opened in princely state Tripura: one at Agartala and another at Kailashar.

### CONCLUSION

From the above, study it is to be noted that Maharaja Bir Chandra Manikya was a visionary, a progressive and an illustrious king of the Manikya dynasty. He believed in inclusiveness and followed a tolerant religious policy. He also initiated numerous policies, schemes and reforms to improve the administrative and judicial system of Tripura, spread western education, eradicate social evils, patronage Bengali language and literature, set up Hospitals and roads for the development of Tripura, consolidate Anglo-Tripura relations and modernize the state on the western lines. He therefore rightly procured the epithet "*A Pioneer Of Modernization of Tripura*".

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## AMUGE RAYAMMA'S CONTRIBUTION TO VACHANA LITERATURE

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### INTRODUCTION

The Vachana literature of the Basaveshwara era is a distinctive aspect of Kannada literature. The Sharanas and Sharanis have developed a new type of literature called Vachana. In Kannada literature, Vachana Sahitya marked the beginning of a new era. It provided a special contribution to the mystic thought movements over the world. 'Saying' or 'musing' are the translations for the word Vachana. Alliteration appears on occasion in the lyrical prose. People-drawing literary works like Vachanas were very important. Many instances of people lending their support to the new religion because they were mesmerized by beautiful melodies and poetry can be found throughout the mediaeval literature of Virasaivism. Basic religious ideals and equality caused a stir; winning over many of the group's former detractors. The Anubhava Mantapa attracted thousands of people from all over the country. These Vachanakaras composed many simple Vachanas in Kannada. They made the masses understand and embrace the new religion. The lucid and poetical Kannada verses (Vachanas) of this period not only created a class of sympathetic listeners and reader, but also made it easier to transmit the Virasaiva message.

Shivasharanas or Vachanakaras were the ideal practitioners of Sharana thathva (Sharana Principles) and Kayaka (work) dharma. They established a unique socio-religious tradition to emancipate the individuals and the society. They advocated a timeless philosophy of rational and meaningful life. They devotedly practiced the noble principles besides preaching them and simplified the means of harmonious life.

The 33 Shivasharaneyus emerged from their own ashes, like the phonetic, and took in the fresh air of freedom. They also became aware of their rights to seek salvation, to work and worship alongside their male counterparts, and to discuss their spiritual experiences with other followers of God. They were "liberated souls," having caste, creed, and gender put aside. Their Vachanas are an outward manifestation of their innate desire to unite with the nothingness of all existence. The share of the Virasaiva women in the extraordinary Vachanas crop was by no means insignificant. The women's Vachanas received good marks for both quantity and quality.

Women and men coexisted in all spheres of life in the twelfth century at the same time. About 33 female authors contributed to the richness of the Vachana literature in the twelfth century. They have made a significant contribution to Vachana literature. The fact that 770 male and 33 female authors who wrote philosophical literature were alive at the same time in the twelfth century is a global record. Akkamahadevi, Muktayyaka, Satyakka, Ayadakki Lakamma, Akkama along with Amuge Rayamma contributed to Vachana literature.

**Brief life sketch of Amuge Rajamma's:** Amuge Devayya, a weaver, is married to Amuge Rayamma. They pursued the Kayaka of weaving fabric in complete humility since they were staunch Shivabhaktas. Nobody was aware of their religiosity since they were unobtrusive in their worship of Kayaka (work), Dasoha (service to society), and the Istalinga. They believed they were just another one of Sonnalapur's numerous common weavers. When it came time for the town's yearly grand feast for Lord Kiplasiddha Mallinath, his family's deity, Siddharama, a follower of the Sthavaalinga (Installed Linga), sent some paddy to the couple for pounding as he did to other members of his community. Because Siddharama was a Bhavi at the time and did not wear the Ishtalinga, Amuge Deva, an adherent of the Istalinga, refused to perform any tasks assigned to him and his wife. Siddharama, who was a very powerful and well-liked Saiva, then

ordered Amuge Deva and his wife to leave the town right away. The desperate couple made three bundles out of all they owned, carried one bundle each out of town, and begged Lord Shiva to help them while posing as a servant. Siddharama felt sorry after realizing his error and went to stop the pair from leaving. Nonetheless, the pair of Guru, Linga, and Jangama continued to weave fabric as part of their Kayaka while refusing to return to Sonnalapur. But, during the uprising that led to Kalyana's fall, Amuge Deva and Rayamma moved to a little village called Pulaje (close to Kalyana), where they passed away.

Amuge Rayamma is credited with 114 Vachanas. If behaviour is the breath of life for Akkamma, then consciousness is everything for Rayamma. She believes that consciousness is everything and everything in one. The self-aware do not require a Guru, Linga, Jangama, or Prasad. Rayamma's speech, in contrast to Akkamma's, is razor-sharp. She lacks fear. Her bravery in confronting Pasupata is unmatched; it disturbs even the strongest mind.

A brief biographical sketch of Amuge Rayamma reveals that she differs from other Vachana authors in that she integrates mysticism and science in her own thinking. She disagrees with the theory that Allamaprabhu came from heaven. She declares the Maya doctrine to be false. The adult mystic Rayamma added folk speech patterns to the Kannada language. Some of Her Vachana's Vachana, in terms of content, shape, and tone, anticipate Sarvajna's triplets.

**Amuge Rayamma Vachanas:** Amuge Rayamma's 114 Vachanas are available. There are two Rayamma named Sharanis are existed Amuge Devaya's Punya Sree. Rayamma is called as Amuge Rayamma. Rayamma Amuge was the wife of Amuge Devaya, many documents focus on it. There is another parallel name of Amuge Rayamma i.e., Varadaniamma. There was an epic story in Virasaiva Poem. Puranas related to husband Amuge Rayamma. According to her native place was Sonalapur.

The emphasis of Amuge Rayamma's Vachanas is on material and customs. Several Vachanas of Rayamma concentrate on Soul Sighting when assessing the society. Knowledge, in her opinion, is a teacher (guru). And inquire as to why you require the Guru, Linga, Jangama, Padodaka, and Prasad. Amigara Chaudayyai Vachanas also exhibit more of these exacting behaviours. After researching the several Vachanas of Rayamma. She harshly criticizes the egotistical devotee figures found in her Vachanas. She describes the contrasts between people who are knowledgeable and those who are not. She used harsh language and terms to criticize the harmful. Mockery discovered in her Vachanas.

A genuine devotee should abide by the laws, abolish discrimination, and follow the correct path in life. A worldly guy needs vows and Diksha in his life if he wants to become a good devotee. and practice monotheistic (Worship the One God). The salvation referenced in one of her Vachanas is not available to those who breached the vow.

The aforementioned Vachana exhibits an ascetic personality. People who can acquire wisdom are regarded as ascetics (Virakti). Those who follow the customs are excellent people. Blaming appreciation was a suitable strategy for those who weren't heavily involved in abuses. Knowledgeable people should practice. Activities that we engage in on a daily basis. Sometimes, tough times arise. When they do, face them head-on, release your tension, and become happy. The following are some of the lofty ideals that a Shivadyani should comprehend and adhere to, as expressed in one of the Vachanas:

Can I call those ignorant ones?  
Anubhavis or Viraktas,  
Who, like one who, carrying the mountain  
Myrobalan to town, earns his living,

Like one who eats gram in the name  
of a good horse,  
Like a maid-servants who earns her  
Bread in the name of her mother-in-law,  
Uttering the vacanas of ancients  
Wherever they go,  
Wander about to earn their livelihood?  
Can I call them Viraktas  
Instead of calling them Anubhavis,  
Who, like an acrobat, disguising themselves,  
Go about and say arrogantly, 'I know, I know'.  
How can I call those Anubhavis Viraktas  
Who flaunt their sensual desires,  
*O Amugesvaralinga?*

How Sharanas are regarded as equal everywhere in terms of how the air is invisible. How the cloth is thrown in the trash and burned is analogous to how Sharanas become knowledgeable by learning from everyone. Ascetics known as Lingaika or practice-preaching ascetics do not differ from the Anga-Linga relationship. They were not referred to as ascetics by those who fought for egoism. Thus, those who fight for their own identity while neglecting to aid others. In one of her Vacahana, Rayamma inquired as to why we referred to them as ascetics. Those with knowledge consider. Death is a celebration. The Linga Wears do not hold back when accusing or abusing somebody. He needs to stay on the correct path and live a joyful life without being sad, furious, praising others, or doing anything else. Rayamma advised us not to worry too much, to regulate our senses, and to think of people who are to blame as you would a cousin. In one of her Vachanas, the personality of the devotees and Sharanas is expressed.

Are all those who are born in this world  
Bound up with the Istalinga?  
Do all those who are blessed by the Guru  
Become ascetics?  
If I call all those rustics on the earth  
Who wear saffron robes and wander about  
Due to physical perversion, Jangamas,  
*Amugesvaralinga* will laugh at me,  
Looking at me again and again.

Rayamma expressed the Sharana Sati Linga Pati emotions in her Vachana. Vachana Rayamma portrayed the phoney devotee's personality in this. Only in front of those referred to as actual bhaktas (Devotees) and wearing Istalinga is not taken into consideration or trusted either. If we came across those kinds of people, God would not appear, as Vachana.

Lo, those of you who for fashion's sake wander about  
Without wearing the Linga!

You do not understand the dream you see  
 And yet you pretend to divine the future!  
 If you call yourselves Lingasang is,  
*Amugesvara's* devotees will ask you to away.

Every man has his own character and personality for example a crow never become as a Cuckoo, and a Dogs baby not become as a lions baby so in the same way material person if wanted to become as a true devotee, he should be keep his character, practices and preaching's should be clear, then only consider as a devotee. A Shafroon colour weared person not easily become as a Bhakta. So what are the qualities of a Bhakta (Devotee), his characters, and the internal relationship of Guru – Linga – Jangama very Micro expressed Rayamma in one of her Vachana .

In one of her Vachanas, she states that true devotees should understand the significance of the Linga and should strive to approach God in order to worship the Linga. She also states that the ascetic should have a positive outlook on life (V.51). He must be unattached to things and pure like air and water. Take the name of the Lord even if he had the illness. He must be willing to give all up. It is evident that they have not given up egoism because those who are unable to understand the Sharanas Vachanas refer to themselves as great scholars, Lingaikas, ascetics, etc. As a result, a true Virasaiva must worship Istalinga. The differences and significance of Istalinga are described in a Vachana as follows: The sun rises universally and without exception everywhere. Sharanas has to give birth to everyone to be a true devotee. By his knowledge, a Sharana can enlighten others, and as a result, when they are around Sharanas, other people's lives will change as well.

Can the young one of a crow ever become a cuckoo?  
 Can the young one of a goat ever become an elephant?  
 Can a dog ever become a lion's cub?  
 I cannot endure the sight of boors,  
 Who possessing neither awareness nor discipline,  
 Nor perfect knowledge,  
 Wander bearing the mark of faith,  
 O *Amugesvara*.

Linga betrayer (doka) is not regarded as a Lingaika. Hence, those with wisdom, integrity, and experience who betray the Linga must endure damnation. The significance of the Linga and renounced egoism while adhering to the proper Sharana Way.

Why beg of those who do not wear the Linga  
 The food offered to the Linga?  
 Why refuse to take the food offered to the Linga  
 From those who wear the Lingas?  
 Why talk of caste and clan?  
 Regarding themselves as born Sivadevotees,  
 Silavantas and Ritualists,

Call others breakers of vow,  
 Enquire about their caste and creed,  
 And consider them to be reprobates.  
 Why refuse to take alms  
 From persons of right conduct?  
 Those who eat meat and drink wine are reprobates,  
 It matters not to what caste a person belongs,  
 I call all those who wear the Linga,  
 Persons of right conduct.  
 They are the true devotees of *Amugesvaralinga*.

Bravery, tolerance, and perseverance are Amuge Rayamma Vachanas' distinguishing qualities that helped her stand out among other people. In contrast to him, Rayamma's Vachanas are harsher, betrayal, Bhakti, Sharana, Ascetics, Guru - Jangama, etc., subjects that the Rayamma found in her Vachanas and which she criticizes in her Vachanakaras. Ambigara Chaudayyas Vachanas also focus on the Devotees, Devotees Characteristics, Social Satisfaction, etc.

### CONCLUSION

Basaveshwara pioneered a movement that values equality above all else, regardless of caste, class, or sex. She is on par with men in every field thanks to the Istaling diksha for women. Everyone took part in the Anubhava Mantapa, which Basaveshwara founded. The Vachanas that have led us from the past to the present were written here by Shivasharanas and Shivasharanis. One of Vachanakarati, who wrote Vachanas with a focus on Bhakti, devotees, personality development, etc., is included in Shivasharan's Amuge Rayamma. Her thoughts are relevance to solve problems of India with reference to socio-economic etc. This paper will be help to write the subaltern history, cultural history and women's history. As well as write the Virasaiva religion history in a historical perspective writing.

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## THE MOTHER OF THE MARGINALISED & DEPRIVED: MOTHER TERESA

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### INTRODUCTION

There were many problems in India before independence and even after independence. There were problems of caste, religion, economic disparity, illiteracy, marginalization and subjugation etc. Many enlightened and educated social reformers reduced the severity of the problems by doing valuable work. Among these problems, the problem of the marginalized was significant. Marginalized means those who have no one. Many social reformers worked for the sick, the dying, the poor, the people deprived of love, the marginalized. But people from abroad also came to India and became Indians and did a lot for the marginalized. One of them is Mother Teresa. Because of the curiosity to know about her work, the topic is selected for the study. The present research aims at introducing her work for the marginalized people of society

Although not an Indian by birth, Mother Teresa, who considered India as her homeland and worked for the common people, can be said to be an extraordinary personality of the 20th century. Mother Teresa was born on August 26, 1910 in Skopje, Yugoslavia. Her original name was Agnes Gonxha Bojaxhiu. Her father Nikola ran a grocery store. Theirs was a happy and prosperous family. Her father and mother Dranafil were followers of Roman Catholicism branch of Christianity. Baptism is the first sacrament in Roman Catholicism. Only after the completion of this sacrament does the person officially enter the Christian faith. Agnes was baptized and initiated into the Catholic faith. When Agnes was just 5 years old, her second communion was administered. The priest soaked a piece of bread in a glass of wine and gave it to her. Jesus Christ had the last meal with his 12 disciples. This is the sacrament of communion. She received her primary education in Albanian language. Since childhood she was disaffected. She was more religiously inclined and decided to become a nun at the age of 12. She studied English for 1 year in Dublin and became a nun at the age of 18. Influenced by the work of a devoted French nun, Mary Ward, she changed her name from Agnes to Mary Teresa. Through her work, she climbed step by step in the Catholic religion and became a mother. Even before the Catholic religion recognized her as Mother, the Indian people gave her the title "Ai" meaning Mother.

I heard a voice saying "Mother". Bring Jesus' life work and message to others. Many people in the world are living in ignorance and darkness. Show them the light. Help the orphans and the victims. God said that you are born to give truth. Mother Teresa wanted to be a missionary rather than a nun. Nuns serve those who come to the church for refuge. But missionaries go out daily to find and serve the poor. This is the difference. There is an organization near Dublin called Loreto Order. There they train sisters to become teachers and then send them to different countries as teachers. Mother Teresa joined this Loreto Order and after completing its rigorous course, she ascended the steps of discipleship. She had to undergo two years of apprenticeship. She had heard about India from many Irish missionary nurses who had returned from working in Bengal. She felt drawn to come to India and on 29 January 1929, Mary Teresa arrived in India. She learned Bengali language. There was a convent school attached to the church in Darjeeling. The philosophy of Catholicism was a subject in the school curriculum. She was appointed as the teacher of that subject. She also started teaching geography as a subject. Mother Teresa's 2 years of apprenticeship were over. Now it was time to take the oath. There were two types of vows. One was the preliminary vow. The other was professional or permanent. The duration of the preliminary vow was one year. On February 23, 1937, Mother Teresa completed her preliminary vow. She became a professional missionary for a year. After the initial vows, the Tertianship period comes in the Jesuit order. It is a period of preparation,



adaptation, examination and self-examination. This period lasts for three months, but Mother Teresa's sense of disgusted feeling was so strong that her period ended quickly. The moment, Mother Teresa had been eagerly waiting for, came. On May 24, 1937, her second vow took place. Mother Teresa became a mother at the age of twenty-seven. It was the highest position for women in the Catholic Church. Teresa was made a mother through a spiritual examination by the Catholic See. But the poor people of India made her a mother without any test.

She kept her routine in the convent and went to the slums of Kolkata every Sunday. She got along with the slum dwellers. Disease was rampant in the slums. It was mainly tuberculosis. People did not have money to treat it. Mother also had no money. At that time, Mother sat near them and lovingly moved her hands over their body and made their last moments happy. Every Sunday Mother Teresa and her fellow nuns used to go to the slums. Seeing the children there, they thought that these children should go to school, but their parents were not in a position to send them to school. Mother pitched a square under a tree and started this school. This was her first school. The Second World War started in 1939. India was also affected by it. St. Mary's School of the Loreto Order here was taken over by the British Government. A hospital for soldiers was opened there. All teachers were ordered to leave Calcutta from Dublin. The English branch of St. Mary's School was shifted to Shimla city. But soon she got a house on rent in Kolkata. The school was shifted there. With no teacher, Mother taught the children from class I to IV alone. In 1944, the head of the Loreto Order appointed her to two positions at the same time. She became the headmistress of St. Mary's School and the head of the Daddies of St. Anne. As many schools as were established by the Loreto Order in Bengal were managed by the organization Daddies of St. Anne. Across the premises of the Loreto School was a slum called Motijheel. Many refugees lived in that settlement. Seeing their life, their poverty, ignorance, children, the mother got upset. A different kind of love will arise in her hearts. she found Jesus in every poor and afflicted person. She felt the same suffering that Jesus suffered on the cross, so she tried to ease their suffering. Hospital care for the sick and schooling for every poor child became her guiding dictum.

One day she had a revelation that God was telling her, *that you serve the poor and they need you*. Mother Teresa felt this vision was a command from God. she decided to do social work independently. Mother Teresa had become an Indian abroad. She donned a white Indian saree with a blue stripe border. Rescuing the victims means providing basic facilities to them as well as imparting religious education and that religion is Catholicism. She had presented such an equation. Her piety was intense. She was going through life holding the flag of Roman Catholic Church and came to teach the same religion to the poor. She wanted to spread Catholicism. However she cannot be blamed for this spread. She did not drag the followers of other religions into her own religion. They did not force conversions. They spread the Catholicism among those who did not know anyone and had no way to live. They also spread it very meekly and mildly. These two qualities were given importance in all religions. To spread the religion is to give knowledge of the principles of the religion of Jesus and to conduct oneself accordingly. They had blisters. Therefore, she wanted to leave the Loreto Convent and establish a new institution to spread the faith. Therefore, agreeing to Mother Teresa's request, Pope Pius XII released her to work independently on 12 April 1942.

After leaving the monastery, Mother Teresa worked as a medical minister at the Medical Mission in Patna. She undertook special education for the same. She used to encourage others to get education and those who were deprived of schools. Schools were being established for them. Mother who did not complete her own education but had immense interest in the education of others. On September 1948, she started her first school in the settlement of Motijheel. The school was started with only five children. This unique school of Mother Teresa quickly became famous. People in the slum started calling her Mother Teresa instead of Mary Teresa. She later

became famous as Mother Teresa of the poor. On 19th March 1949, she got her first companion, Subhasini Das, who later became Sister Agnes. She got many colleagues. She became enthusiastic in her work. She took Indian citizenship and started organizing meeting of her disciples and associates. In 1950, she founded Missionaries of Charity. When Missionaries of Charity was founded, Mother had only 23 daughters. She introduced this work to her colleagues. She said, the hungry, the homeless, the blind, the terminally ill, in short, those deprived of love and care, abandoned by all, unwanted by the society, burdened, loved and cared for. When her organization began to grow, the Calcutta Municipal Corporation gave her a Dharamshala at Kalighat. In that Dharamshala, Mother started Nirmal Hriday Kendra. Mother used to bring the elderly, sick, orphans to this center. Mother Teresa's passion was to work for the poor and marginalized in the society. Mother started expanding her work. She started Ashadan Center in Mumbai. Her work expanded not only to India, but also to Australia, Mauritius, South Vietnam, Peru, Ethiopia, etc. expanding to 28 countries. By 1977, 70 schools, 265 health centers, 58 leprosy rehabilitation centers, 25 schools for mental retardation had been set up by the Missionaries of Charity, an organization which now has a presence in over 130 countries. Nirmal Hriday centre was included in the list of world tourist destinations.

Until 1962, only women were admitted to Mother Teresa's organization. After that, Mother also included men in her ministry. She established Missionary Brothers of Charity, an organization that works globally. There are 52 branches of this organization in the whole world. Social work is ongoing in 227 centers. Mother had also established many hospitals. She also established a mobile hospital for the sick and later established an institution for them and named the institution Gandhiji Prem Niwas. Due to Mother's work, West Bengal Chief Minister Bimal Roy referred to her as "*Aval bhushan in my state*".

Mother Teresa became the best social worker of the 20th century. Her fame reached every corner of the world. Mother used to reach wherever loving help was needed. Mother Teresa continued to work regardless of her heart disease and old age. Mother Teresa received many awards for her work. She was honored with nearly 100 awards. Among them, she received three awards namely the Joseph P Kennedy Jr. Foundation, the Nehru Prize (1969) and the first Pope John XXIII Peace Prize (1971). She received the Ramon Magsaysay Award in 1972. She received the Nobel Peace Prize in 1979. The Government of India first awarded her the Padma Shri in 1962. In 1987 she was honored with the Bharat Ratna, the highest civilian award. All the money received in the form of various awards was spent by Mother Teresa for various social activities. With the passage of time Mother Teresa's life story continued to shake between two extremes: fame and praise and stormy anger and accusations. She herself remained steadfast. She was not happy with the accolades or the awards. However, her story leaves a final impression on our minds. On September 5, 1997, Mother Teresa died at the age of 86. Mother Teresa's passion for work is as essential as her impact on her work.

## CONCLUSION

Many social reformers have gone on in India, but Mother Teresa loved Indians even though she was not an Indian. Through her various activities, she created basic facilities for the deprived of the society. She did her social service work in countries outside India as well. Mother Teresa who worked for the marginalized throughout her life was an angel of Maya. Her work will be a guide for the next generation.

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## गांधी युगातील स्वातंत्र्य चळवळीत स्त्रियांचे योगदान

प्रा. रिमा सुधाकर खरे

इतिहास विभाग, पीपल्स एज्युकेशन सोसायटीचे, डॉ. आंबेडकर कला व वाणिज्य महाविद्यालय  
येरवडा, पुणे

### प्रस्तावना

१९१९ ते १९४८ हा कालखंड 'गांधीयुग' म्हणून ओळखला जातो. १९१४ मध्ये महात्मा गांधीजी दक्षिण आफ्रिकेतून भारतामध्ये आल्यानंतर त्यांनी सार्वजनिक कार्याला सुरुवात केली. स्वतः महात्मा गांधीजींनी स्त्री जीवन व स्त्रियांचे प्रश्न यासंबंधी भरपूर चिंतन व लेखन केलेले दिसते. पडदा पद्धत, बालविवाहाची पद्धत, असंमत वैधव्य, विषम विवाह, देवदासी प्रथा, हुंडा पद्धती इ. अनिष्ट प्रथांना गांधीजींनी सक्त विरोध केला होता व त्यांनी आपल्या लिखाणाच्या व भाषणाच्या माध्यमातून या अनिष्ट प्रथांवर टीकाही केली होती. महात्मा गांधीजींच्या विचारांमुळे भारतातील व विदेशातील अनेक स्त्रिया गांधीजींच्या अहिंसा तत्वाकडे आकर्षित झाल्या होत्या. म. गांधीजींनी राष्ट्राच्या स्वातंत्र्यासाठी भारतभर सतत अनेक कार्यक्रम हाती घेतले होते त्या विविध कार्यक्रमात सहकारी म्हणून त्यांनी अनेक स्त्रियांना सामील करून घेतले. स्त्रिया या समाजाचा अविभाज्य घटक आहेत म्हणून महात्मा गांधीजींनी स्वातंत्र्य आंदोलनात स्त्रियांना सामील होण्याची आवाहन केले. गांधीजींच्या याच प्रेरणेमुळे भारतातील हजारो स्त्रिया घराबाहेर पडल्या व समाजसेवा करू लागल्या. समाजसेवेबरोबरच स्वातंत्र्य चळवळीतही अनेक स्त्रियांनी सहभाग घेतला. भारतीय स्वातंत्र्य आंदोलनात भारतीय स्त्रियांचे खूप मोठे योगदान आहे.

**गांधीयुगात स्वातंत्र्य चळवळीमध्ये भारतातील अनेक स्त्रियांनी आपले योगदान दिले त्या स्वातंत्र्यवीर स्त्रिया खालील प्रमाणे**

### १) विजयालक्ष्मी पंडित (१९००-१९९०)

विजयालक्ष्मी पंडित या भारताचे पहिले पंतप्रधान पंडित जवाहरलाल नेहरू यांच्या भगिनी होत्या. विजयालक्ष्मी पंडित यांनी भारताच्या स्वातंत्र्य चळवळीत अमूल्य योगदान दिले. स्वातंत्र्य सेनानी, भारतातील पहिल्या महिला अध्यक्ष, महाराष्ट्राच्या राज्यपाल, भारताच्या राजदूत अशा विविध अंगी भारतातील ख्यातनाम महिला म्हणून विजयालक्ष्मी पंडित यांची ओळख आहे. विजयालक्ष्मी पंडित यांचे बंधू पंडित जवाहरलाल नेहरू देशाच्या राजकारणात व स्वातंत्र्य आंदोलनात सक्रिय सहभागी होते. त्यामुळे त्यांचा विजयालक्ष्मी पंडित यांच्या विचारांवरती प्रभाव पडणे साहजिक होते. त्यामुळे विजयालक्ष्मी पंडित यांनी इ.स. १९३० ते १९३१ च्या सविनय कायदेभंग चळवळीमध्ये भाग घेतला. त्यामध्ये त्यांना ९ महिने तुरुंगवासाची शिक्षा ही झाली. विजयालक्ष्मी पंडित या १९३४ मध्ये अलाहाबाद नगरपालिकेच्या सदस्या म्हणून निवडून आल्या व त्यांनी या नगरपालिकेचे शिक्षण सभापती पद ही भूषवले. तसेच १९३७ मध्ये प्रांतीय निवडणुकांमध्ये उत्तर प्रदेशातून त्या निवडून आल्यामुळे त्यांना प्रांतात मंत्रीपद मिळाले.<sup>१</sup> भारतात प्रांतात मंत्री पद भूषवणाऱ्या त्या पहिल्याच महिला होत्या. गांधीजींच्या छोडो भारत चळवळी (इ.स. १९४२) त्या सहभागी झाल्या होत्या त्यामुळे त्यांना ब्रिटिशांनी तुरुंगात टाकले होते. तसेच १९४० ते १९४२ या काळात अखिल भारतीय महिला संमेलनाचे अध्यक्षपद विजयालक्ष्मी पंडित यांनी भूषवले होते. विजयालक्ष्मी पंडित यांना भारत सरकारचा 'पद्मभूषण' हा पुरस्कार मिळाला होता. तसेच त्यांची ख्यातनाम इंग्रजी लेखिका म्हणूनही ओळख आहे. विजयालक्ष्मी पंडित यांनी इंग्रजी भाषेतील अनेक ग्रंथ लिहिले आहेत. उदा. So, I become a Minister, Prisin Days, THE SCOPE OF HAPPINESS

### २) सुचेता कृपलानी (१९०८-१९७४)

सुचेता कृपलानी या उच्च शिक्षणानंतर बनारस हिंदू विश्वविद्यालयात प्राध्यापिका म्हणून कार्यरत होत्या. १९४० मध्ये महात्मा गांधीजींनी भारतीय जनतेला आंदोलनात सहभागी होण्यासाठी आवाहन केले होते.<sup>२</sup>

त्या आवाहनास प्रतिसाद देऊन प्राध्यापिकेची नोकरी सोडून गांधीजींच्या व्यक्तिगत सत्याग्रहात त्यांनी सहभाग घेतला. अरुणा असफ अली यांच्यासह भूमिगत राहून त्यांनी स्वातंत्र्य आंदोलनात कार्य केले. 'भूमिगत स्वयंसेवक दल' सुचेता कृपलानी यांनी स्थापन केले. यांनी राष्ट्रीय काँग्रेसमध्ये महिला विभाग स्थापन केला होता. खऱ्या अर्थाने १९४०-४४ या काळात सुचेता कृपलानी यांनी राष्ट्रीय स्वातंत्र्य आंदोलनात सक्रिय राहिल्या. त्यांना या आंदोलनाच्या वेळेस एक वर्षाचा तुरुंगवास ही झाला होता. सुचेता कृपलानी यांनी १४०-४२ मध्ये 'अखिल भारतीय काँग्रेस कमिटी' च्या महिला विभागाच्या अध्यक्ष म्हणून त्यांनी काम पाहिले. तर १९४६ मध्ये बंगालमध्ये जातीय संघर्ष निर्माण झाला तेव्हा गांधीजींबरोबर त्या बंगालमध्ये उपस्थित होत्या. बंगालमधील हिंदू-मुस्लिम तणाव दूर करण्याचा त्यांनी प्रयत्न केला.<sup>३</sup>

सुचेता कृपलानी यांनी स्त्रियांना सामाजिक, आर्थिक, राजकीय, क्षेत्रात संधी मिळावी यासाठी सतत प्रयत्न केले. विधवांना, गरजूंना त्या नेहमी मदत करत. रामकृष्ण आश्रमातर्फे बांधल्या जाणाऱ्या आश्रमाला त्यांनी पन्नास लाख रुपयांची अर्थ साहाय्य मदत केले. त्या एक उत्तम संसद पट्टू होत्या. त्यांचे इंग्रजी व हिंदी भाषेवर प्रभुत्व होते. तसेच उत्तर प्रदेशच्या मुख्यमंत्री असताना त्यांनी अनेक उत्तर प्रदेशचे कठीण प्रश्नही सोडविले.

### ३) कमलादेवी चट्टोपाध्याय (१९०३-१९८८)

कमलादेवी चट्टोपाध्याय या एक भारतीय समाजसुधारक, स्वातंत्र्यसैनिक आणि गांधीवादी महिला होत्या. ज्यांनी भारतीय हस्तकलेच्या क्षेत्रात नवजागरण आणले. भारतीय स्वातंत्र्यलढ्यातील त्यांच्या योगदानाबद्दल सर्वात जास्त; स्वतंत्र भारतातील भारतीय हस्तकला, हातमाग आणि रंगभूमीच्या पुनर्जागरणामागील प्रेरक शक्ती म्हणून; आणि सहकार्यांचे नेतृत्व करून भारतीय महिलांच्या सामाजिक-आर्थिक स्थितीच्या उन्नतीसाठी त्यांना स्मरणात ठेवण्यात आले. भारतातील हस्तव्यवसायला ऊर्जित अवस्था प्राप्त करून देण्यासाठी त्यांनी प्रयत्न केले. त्या स्वतः हातमागाची जाडी भरली साडी वापर असत. समाजसेवेसाठी त्यांना १९५५ मध्ये 'पद्मभूषण' पुरस्काराने सन्मानित करण्यात आले.

गांधीजींचा मिठाचा सत्याग्रह चालू असताना कमलादेवी चट्टोपाध्याय यांनी या सत्याग्रहामध्ये सहभाग घेतला. त्यांना ९ वर्षे तुरुंगवास झाला होता. तसेच १९३६ मध्ये 'काँग्रेस सोशलिस्ट पार्टी'च्या त्या अध्यक्षा होत्या. 'अखिल भारतीय हस्त व्यवसाय मंडळा'ची कमलादेवी यांनी स्थापना केली. कमलादेवी या १९२९ मध्ये युरोपात प्राग येथे Women's League of Peace and Freedom या संघटनेच्या मार्फत भरलेल्या आंतरराष्ट्रीय महिला परिषदेला उपस्थित राहिल्या.<sup>४</sup> स्वातंत्र्य आंदोलनात युवाशक्ती संघटित करण्याच्या कार्यात त्यांचा अनमोल वाटा होता. 'भारताच्या सांस्कृतिक राजदूत' म्हणून ही त्या ओळखल्या जातात. १९६५ मध्ये मॅचेस पुरस्कार त्यांना मिळाला होता.

### ४) अरुणा असफ अली (१९०६-१९९५)

भारतीय अग्रणी स्वातंत्र्य सेनानी म्हणून अरुणा असफ अली यांना ओळखले जाते. अरुणा असफ अली यांनी १९३० च्या मिठाच्या सत्याग्रहाच्या वेळी जनतेसमोर व्याख्याने दिली. एवढेच नव्हे तर प्रदर्शनाचे नेतृत्वही त्यांनी केले तेव्हा त्यांना एक वर्ष कारावासाची शिक्षा झाली होती. गांधीजींनी हस्तक्षेप केल्यानंतर त्यांची तुरुंगातून सुटका झाली. १९३२ मध्ये अरुणा असफ अली यांनी पंजाब मध्ये एका राजकीय सभेत इंग्रज सरकारवर उघडपणे टीका केल्यामुळे त्यांना अटक करण्यात आली व दिल्लीत तिहार तुरुंगात ठेवण्यात आले. तसेच अरुणा सफाल अली यांनी राजकीय कैद्यांना दिल्या जाणाऱ्या वागणूक विरुद्ध उपोषण केले त्यामुळेच कैद्यांच्या मागण्या मान्य झाल्या. १९४१ पर्यंत म्हणजेच एकूण दहा वर्षे त्या तुरुंगात होत्या तुरुंगातून सुटल्यानंतर ही त्यांची राजकीय सक्रियता कायमच होती. ४ ऑगस्ट १९४२ रोजी एआयसीसी ने 'भारत छोडो' ठराव संमत केला त्यावेळेस अरुणा असफ अली या तिथेच उपस्थित होत्या. ९ ऑगस्ट पासून 'छोडो भारत आंदोलन' सुरू झाले, त्यावेळेस अच्युत पटवर्धन, राम मोहन लोहिया, सुचेता कृपलानी, बिजू पटनायक, आर. पी. गोयंका या नेत्यांसोबत आंदोलनामध्ये अरुणा असफ अली या ही सहभागी झाल्या. अरुणा असफ अली यांनी छोडो भारत आंदोलनात आपल्या हातात झेंडा फडकावून सर्वांचे लक्ष वेधून घेतले त्यामुळे दै. ट्रिब्यूनने '१९४२ ची झाशीची राणी' अशी

उपाधी त्यांना दिली होती.<sup>५</sup> ब्रिटिशांना चकमा देत भूमिगत क्रांतिकारी हालचाली जवळजवळ त्यांनी तीन वर्षे चालूच ठेवल्या. या काळामध्ये 'इन्कलाब' च्या सहसंबंधिका म्हणून त्यांनी कार्य केले. अनेक लेखातून तरुणांना स्वातंत्र्यलढ्यात सहभागी होण्याची प्रेरणा दिली. अरुणा असफली यांच्या ब्रिटिश सरकारच्या विरोधी धोरणामुळे ब्रिटिशांनी त्यांना पकडण्यासाठी पाच हजार रुपयांचा इनाम घोषित केला होता गांधीजींनी त्यांना आत्मसमर्पण करण्याचे सुचवले होते पण त्यांनी त्यास नकार दिला. त्यांच्या या स्वातंत्र्य आंदोलनातील कार्यामुळे त्यांना १९४२ च्या आंदोलनाच्या नायिका म्हणूनही ओळखले जाते.

#### ५) सरोजिनी नायडू (१८७९-१९४९)

सरोजिनी नायडू या अष्टपैलू व्यक्तिमत्त्वाच्या महिला होत्या. स्वातंत्र्य योद्धा, कवियत्री, स्वतंत्र भारतातील उत्तर प्रदेशाच्या पहिल्या महिला राज्यपाल, उच्चशिक्षित व बहुभाषिक ज्ञान असलेली महिला अशा अनेक नावाने त्या परिचित आहेत. वयाच्या २५ व्या वर्षी एक नामवंत कवयित्री अशी त्यांची ओळख निर्माण झाली होती. इंग्लंडमध्ये असताना त्यांचे तीन काव्यसंग्रह प्रकाशित झाले होते उदा. *The Golden* (1905), *Broken Wing*, *Song of India*, *the bird of time* (1912). सरोजिनी नायडू यांच्या गोड आवाजामुळे महात्मा गांधींचे व रवींद्रनाथ टागोर यांनी त्यांना 'भारताची कोकिळा' अशी उपाधी दिली होती.

सरोजिनी नायडू इ.स. १९१९ पासून स्वातंत्र्य आंदोलनात उतरल्या होत्या. जालियनवाला बाग हत्याकांडाचा निषेध म्हणून सरोजिनी नायडूंनी १९०८ मध्ये सुवर्णपदकासह मिळालेली 'कैसर-ए-हिंद' ही पदवी परत केली.<sup>६</sup> महात्मा गांधींच्या नेतृत्वाखाली मिठाच्या सत्याग्रहात त्यांनी भाग घेतला होता. यांनी मिठाच्या सरकारी साठ्यांपर्यंत अहिंसात्मक सत्याग्रहाचे नेतृत्व केले होते.

#### ६) डॉ. सुशीला नायर (१९१४-२००१)

डॉ. सुशीला नायर यांचा जन्म २६ डिसेंबर १९१४ मध्ये पूर्व पाकिस्तान येथे झाला. डॉ. सुशीला नायर या एक भारतीय चिकित्सक, अनुभवी, गांधीवादी आणि राजकारणी म्हणून ओळखल्या जातात. आपल्या देशात सार्वजनिक आरोग्य, शिक्षण, सामाजिक आणि ग्रामीण पुनर्निर्मितीसाठी अनेक कार्यक्रमांमध्ये प्रमुख भूमिका त्यांनी पार पाडली. आपल्या अनुभवांच्या आधारावर अनेक पुस्तके लिहिली. त्यांनी भारताच्या आरोग्य मंत्री म्हणून कार्य केले. १९४२ -४४ या काळात छोडो भारत आंदोलनावेळी पुण्याच्या आगाखान पॅलेसमध्ये त्या तुरुंगात होत्या.

#### ७) राजकुमारी कौर

पंजाबमध्ये कपूरथळा संस्थानाचे राजे हरनामसिंह यांची कन्या राजकुमारी कौर या होत्या. राजकुमारी कौर यांचे उच्च शिक्षण इंग्लंडमध्ये झाले होते. राजकुमारी कौर यांनी पंधरा वर्षे महात्मा गांधीजींच्या सचिव म्हणून काम पाहिले. १९३० च्या सविनय कायदेभंग चळवळीत त्या सहभागी झाल्या होत्या. यावेळी त्यांनी दारूच्या दुकाना पुढे व विदेश वस्तूंच्या दुकानांपुढे निदर्शनेही केली होती. १९३१ मध्ये अखिल भारतीय महिला परिषदेचे अध्यक्ष पद त्यांनी भूषवले होते. इ.स. १९४२च्या छोडो भारत आंदोलनात त्यांचा सहभाग होता. १९५२ मध्ये पंडित नेहरूंचे जे पहिले मंत्रिमंडळ होते, त्यात त्या आरोग्य मंत्री होत्या.

#### ८) प्रेमा कंटक:

प्रेमा कंटक यांचा जन्म १९०६ मध्ये झाला. त्या महाराष्ट्रातील कंवर या छोट्याशा गावातील गौड सारस्वत ब्राह्मण कुटुंबातील होत्या. यांनी बॉम्बे युनिव्हर्सिटी (१९२७) मध्ये बॅचलर डिग्री घेतली. १९२९ मध्ये त्यांनी काँग्रेस पक्षात प्रवेश केला आणि साबरमती आश्रमात राहायला गेल्या. १९३४ मध्ये त्यांनी शंकरराव देव यांच्यासमवेत पुणे जिल्ह्यातील दक्षिण-पूर्व कॉरिडॉरमध्ये असलेल्या सासवड येथे 'सासवड आश्रमा'ची स्थापना केली.<sup>७</sup> आश्रमाने गावातील लोकांची स्थिती सुधारण्याचे काम केले, तसेच महिला स्वयंसेवकांना काँग्रेसमध्ये सामील होण्यासाठी प्रशिक्षण दिले. त्या महाराष्ट्र प्रांतिक काँग्रेस कमिटीने स्थापन केलेल्या सेविका संघाच्या (महिला स्वयंसेवी शाखा) सदस्य होत्या. कंटक या एक विपुल

लेखक तसेच स्वातंत्र्य चळवळीतील त्यांच्या अफाट समर्पणामुळे ओळखल्या जाणाऱ्या असाधारण स्वातंत्र्यसैनिक होत्या. स्वातंत्र्यलढ्यातील सहभागासाठी त्यांना अनेकवेळा तुरुंगवास भोगावा लागला आहे. देशातील सत्याग्रह करणारी ती पहिली महिला होती.

### ९) हंसाबेन मेहता (३ जुलै १८९७ - ४ एप्रिल १९९५)

हंसा जीवराज मेहता एक भारतीय सुधारक, सामाजिक कार्यकर्ता, शिक्षणतज्ज्ञ, स्वातंत्र्यसैनिक, स्त्रीवादी आणि लेखिका होत्या. त्यांचे वडील मनुभाई मेहता हे बडोदा आणि बिकानेर या संस्थानांचे दिवाण होते. पत्रकारिता आणि समाजशास्त्राच्या उच्च शिक्षणासाठी १९१९ मध्ये त्या इंग्लंडला गेल्या. १९४१ ते १९५८ या काळात बडोदा विद्यापीठाच्या कुलगुरू म्हणून हंसा मेहता यांनी शैक्षणिक जगतात आपली छाप सोडली. यांनी ऑनररी मॅजिस्ट्रेट पदाचा राजीनामा देऊन सत्याग्रह आंदोलनात १९३०-३१ मध्ये सहभाग घेतला होता.

### १०) दास कुटुंबातील स्त्रिया

चित्तरंजन दास यांच्या कुटुंबातील त्यांची विधवा बहीण उर्मिला देवी, त्यांची पत्नी वासंती देवी, भाची सुनीती देवी या होत्या. यांनी खादीची विक्री केली. म्हणजेच या स्त्रिया खादीची विक्री करून स्वातंत्र्य आंदोलनात सहभागी झाल्या होत्या. ही बातमी गांधीजींच्या कानी पडली तेव्हा गांधीजींच्या उत्साहाला उधाण आले होते. या स्त्रियांना अटक झाली तेव्हा जमावाने अनेक निदर्शने करून त्यांना सोडविले. बंगालमध्ये उर्मिला देवी व इतर महिलांनी 'नारी सत्याग्रह समिती' स्थापन केली होती व या समितीमार्फत उर्मिला देवी यांनी सत्याग्रह केला. तसेच १९२० -२१ मध्ये वासंती देविदास यांची बंगाल क्रांती काँग्रेसचे अध्यक्षपदी निवड झाली होती.

### ११) उषा मेहता (२५ मार्च १९२०- ११ ऑगस्ट २०००)

उषा मेहता या भारताच्या गांधीवादी आणि स्वातंत्र्यसैनिक होत्या. १९४२ च्या भारत छोडो आंदोलनादरम्यान काही महिने एक भूमिगत रेडिओ स्टेशन कार्यरत होते, ज्याला सीक्रेट काँग्रेस रेडिओ देखील म्हटले जाते. उषा मेहता यांचे काँग्रेस रेडिओचे आयोजन केल्याबद्दल स्मरण केले जाते. १४ ऑगस्ट १९४२ ला मुंबई येथे रेडिओ केंद्र सुरू झाले. दर पंधरा दिवसांनी जागा बदलत जनतेला संदेश देण्याचे काम या केंद्राने केले. उषा मेहता यांच्याबरोबर कुणी दस्तूर व कस्तुरबाई जव्हेरी या दोन स्त्रियांचाही काँग्रेस रेडिओशी जवळून संबंध होता. <sup>११</sup> १९४२ च्या छोडो भारत चळवळीच्या काळात गुप्त रेडिओ केंद्र चालवली या त्यांच्या कार्यामुळेच त्या प्रसिद्ध झाल्या. १९४२ च्या आंदोलनाची माहिती डॉ. लोहिया व अरुण असफ अली यांची भाषणे व संदेश रेडिओ केंद्राच्या माध्यमातून जनतेपर्यंत पोहोचवण्याची कार्य उषा मेहता यांनी केले. परंतु पोलिसांनी छापा टाकून काही काळातच रेडिओ केंद्र पकडले व उषा मेहता यांना चार वर्षांचे कैद झाली. उषा मेहता यांनी Government and governed, Congress radio speaking, Gandhiji's CONTRIBUTION TO EMANCIPATION हे ग्रंथ लिहिले.

### १२) कस्तुरबा गांधी

महात्मा गांधीजींनी १९२० मध्ये शाळा कॉलेजांवर बहिष्कार, विधिमंडळावर व न्यायालयांवरती बहिष्कार, विदेशी वस्तू व विदेशी कापड दुकानावर बहिष्कार टाकण्याची आवाहन भारतीयांना केले तेव्हा गांधीजींच्या पत्नी कस्तुरबा मुंबई, गुजरात, पंजाब आंदोलनात सहभागी झाल्या होत्या. त्यांच्यासोबत अनेक महिलाही सत्याग्रह सामील झाल्या होत्या. १९३० मध्ये कस्तुरबांच्या नेतृत्वाखाली ठाण्याजवळ कळवे येथे स्त्रियांना सहभागी करून घेऊन सत्याग्रह केला. गोलमेज परिषदेसाठी कस्तुरबा गांधीजींसोबत इंग्लंडला गेले होत्या. १९४२ च्या लढाईतील कस्तुरबा गांधी यांचा सहभाग महत्त्वापूर्ण होता.

### १३) अनुसुया साराभाई

अनुसुया साराभाई यांच्या नेतृत्वामुळे गुजरात मध्ये महिला मोठ्या प्रमाणात स्वातंत्र्य आंदोलनाशी जोडल्या गेल्या. यांचा पुढाकाराने खादी, स्वदेशी प्रचाराबरोबरच हिंदू- मुस्लिम ऐक्य, अस्पृश्यता निवारण

यासारखे उपक्रम राबवण्यात आले. अनुसूया साराभाई यांच्या पुढाकाराने डिसेंबर १९२१ मध्ये अहमदाबाद येथे भरलेल्या काँग्रेसच्या अधिवेशनात एकूण १३१ महिलांनी स्वयंसेवक म्हणून काम केले.

#### १४) बी. अम्मा

खिलाफत चळवळीचे नेते मौलाना आझाद अली व शौकत आली यांच्याबरोबर त्यांची आई बी. अम्मा यांनी असहकार चळवळीत भाग घेतला. मध्यवर्ती खिलाफत चळवळीने १९२१ मध्ये महिला शाखा सुरू केल्या होत्या. या शाखेतर्फे खिलाफत व टिळक स्वराज्य फंड उभारण्यासाठी मोहीम हाती घेतली. त्यांनी पडदा बाजूस करून जनतेपुढे अनेक भाषणे केली. हिंदू- मुस्लिम एकतेसाठी त्यांनी महत्त्वाचे कार्य पार पाडले.

#### १५) पंडिता सुमती शहा

गांधीजींनी १९२१ मध्ये सोलापूर येथे भाषण दिले होते, त्या भाषणाने प्रभावित होऊन पंडिता सुमती शहा या खादी वापरू लागल्या. खादी चरख्यावर काढण्यास त्यांनी प्रारंभ केला, तसेच १९३० ला मिठाच्या सत्याग्रहाला गांधीजींनी सुरुवात केली, त्यावेळेस पंडिता सुमती शहा यांनी सोलापूर मध्ये प्रभात फेऱ्या काढल्या व ब्रिटिश सत्तेशी असहकार आंदोलन पुकारले. १२ मे १९३१ रोजी मार्शल लॉ पुकारला गेला. त्याचा निषेध करणाऱ्या मिरवणुकीत सुमती शहा होत्या. स्त्रियांना संघटित करण्याचे कार्य त्यांनी केले. श्राविका आश्रमाची स्थापना त्यांनी केली. या आश्रमाद्वारे विधवा निराधार महिलांना जगण्यासाठी बळ दिले. त्यांचे एकूण २५ ग्रंथ प्रकाशित झाले आहेत. त्यांना 'पद्मश्री' हा किताब मिळाला होता.

#### १६) अनसूया काळे

अनसूया काळे हे महाराष्ट्रातील एक महत्त्वाचे स्वातंत्र्य आंदोलनातील व्यक्तिमत्व. त्यांचे महिला जागृती, समाज सुधारणा व स्वातंत्र्य आंदोलनात महत्त्वाचे योगदान आहे. अनसूया काळे यांनी १९२० पासून महिला जागृती समाज सुधारणा आणि स्वातंत्र्य आंदोलनात स्वतः ला पूर्णपणे झोकून दिले. मिठाचा सत्याग्रह, १९४२ चा उठाव यामध्ये त्यांचा सक्रिय सहभाग होता. अनसूया काळे यांनी भगिनी मंडळाच्या अध्यक्षा, राष्ट्रीय काँग्रेस कार्यकारणी सदस्य, अखिल भारतीय महिला परिषदेचे अध्यक्ष, मध्य प्रांत विधानसभेचे सभापती, पहिल्या लोकसभेचे सदस्य, नागपूर काँग्रेस कमिटीचे अध्यक्षपद यासारखी अनेक पदे भूषवली.

#### १८) दादाभाई नौरोजींच्या कुटुंबातील स्त्रिया

गोशीबेन, पेरिनबेन, नागिसबेन, खुर्शीदबेन या चौघीं ही दादाभाई नौरोजींच्या नाती होत्या. यांनी खादीची विक्री, मिठाचा सत्याग्रह यामध्ये सहभाग घेतला व १९३० च्या लढ्यावेळी तीन महिने त्या तुरुंगातही होत्या.

#### १९) मृदुला साराभाई

मृदुला साराभाई या गुजरात मध्ये एका धनाढ्य कुटुंबात जन्माला आले होत्या. १९२१ मध्ये अहमदाबाद अखिल भारतीय काँग्रेसच्या अधिवेशनात १० वर्षे वयाच्या मृदुला यांनी स्वयंसेवक प्रतिनिधींना पाणी देण्याचे काम केले. त्या गुजरात विद्यापीठात शिकत असताना १९३० मध्ये अहमदाबाद मध्ये 'परदेशी कापड बहिष्कार समिती' स्थापन करण्यात आले होती.<sup>१२</sup> त्या समितीच्या चिटणीस होत्या. त्या स्त्री स्वातंत्र्य व स्त्री पुरुष समानतेच्या पुरस्कर्त्या होत्या. मृदुला यांनी दारु गुत्ते व परदेशी कापडाची दुकाने यासमोर निदर्शने केली होती.

#### २०) मणिबेन नानावटी

मणिबेन नानावटी यांची 'स्वातंत्र्याचे सूत कातणारी महिला' म्हणून ओळख होती. मणिबेन नानावटी यांचे स्वातंत्र्य चळवळीत अत्यंत महत्त्वाचे कार्य आहे. सूत कातणे, दारूच्या दुकानांपुढे निदर्शने करणे इत्यादी कार्यामुळे १९३२ मध्ये मणिबेन नानावटी यांना १० महिने १० दिवस तुरुंगात होत्या. दारूच्या दुकानांना हात जोडून दारू न पिण्याबद्दल त्या विनंती करत. त्यांच्या दृष्टीने 'चरखा' हे स्वातंत्र्याचे प्रतीक होते. 'खादी माझी शाळा आहे, खादी माझे पुस्तक आहे' असे त्या म्हणत.



**२१) श्रीमती कमलाबेन पटेल**

१९४४ मध्ये कमलाबेन पटेल मुंबई स्थायिक झाल्यानंतर 'कस्तुरबा गांधी मेमोरियल ट्रस्ट' मध्ये त्यांनी नोकरी सुरू केली. तेथे त्यांचा परिचय प्रफुल्ल जयकर, सुचिता कृपलानी, मृदुला साराभाई यांच्याशी झाला. विशेष: भारताच्या फाळणीनंतर निर्वासी स्त्रियांच्या प्रश्नांवर त्यांनी लक्ष केंद्रित केले तसेच १९४७-७३ या काळात त्यांनी सीमा भागात काम केले. स्त्री मुक्तीविषयी त्यांचे विचार स्पष्ट व पुरोगामी होते.

**२२) सरला देवी चौधरी**

सरला देवी चौधरी यांचे शिक्षण पूर्ण झाल्यानंतर बंगालमधील सशस्त्र राष्ट्रवादी मंडळी सोबत त्यांचा संपर्क आला. त्यानंतर त्या राष्ट्रवादी मंडळी सोबत काम करू लागल्या. 'भारतीय हिंदुस्थान' या पत्राचे संपादक म्हणून त्यांनी काम केले. बंगालमधील स्वदेशी आंदोलनात त्यांचा सक्रिय सहभाग होता.

**२३) मिठूबेन पेटिट**

इ.स. १९२८ च्या बार्डोली सत्याग्रहातील सर्वश्रेष्ठ स्त्री नेत्या म्हणून मिठूबेन पेटिट ओळखल्या जातात. यांनी 'कस्तुरबा गांधी सेवाश्रमा'ची स्थापना केली. यांनी आदिवासी पट्ट्यात आश्रम संघटना, राष्ट्रीय शाळा, दवाखाने स्थापन केले. त्यांनी अंधश्रद्धा दूर करण्यासाठी प्रयत्न केले. खादीचा प्रचारासाठी त्या सतत प्रयत्नशील होत्या. १९३० च्या आंदोलनात दारूच्या दुकानापुढे त्यांनी अनेक निदर्शने केली. महात्मा गांधीजींनी दांडी येथील छावणीचा कारभार मिठूबेन पेटिट यांच्याकडे सोपविला होता. १९३२ च्या सत्याग्रहात त्यांना अटक झाली होती.

**२४) सत्यवती देवी**

सत्यवती देवी या स्वामी श्रद्धांजली यांच्या नात होत्या. सत्यवती देवी यांनी १९३० मध्ये दिल्ली सत्याग्रहाचे नेतृत्व केले. स्वदेशीचा प्रचार केला. १९३२ मध्ये यांना २ वर्षांची कैद झाली.

**२५) लाडोराणी झुत्सी**

या मोतीलाल नेहरूंच्या पुतण्याची पत्नी होत्या. लाहोर स्टुटंड युनियनच्या पहिली महिला अध्यक्ष लाडोराणी झुत्सी या होत्या. १९३० च्या सत्याग्रहात लाडोराणी झुत्सी यांना अटक करण्यात आली होती.

**२६) अवंतिका गोखले**

महाराष्ट्रातील अवंतिका गोखले या महात्मा गांधी यांच्या पहिल्या शिष्या होत्या. यांनी दारूच्या व परदेशी दुकानांच्या पुढे निदर्शने केली व १९३३ पर्यंत त्या स्वातंत्र्य चळवळीत सक्रिय राहिल्या. त्यांनी १९३३ ते १९३९ या काळात महाराष्ट्रातील समाजासाठी सक्रिय योगदान दिले. अवंतिका गोखले यांनी २६ ऑक्टोबर १९३० रोजी मुंबई आझाद मैदानावर हजारो लोकांच्या उपस्थितीत ध्वजारोहण केले. चंपारण्य सत्याग्रहात त्या सहभागी झाल्या होत्या व पुढे महात्मा गांधीजींचे चरित्र त्यांनी लिहिले आहे त्या चरित्राला लोकमान्य टिळकांनी प्रस्तावना दिलेली आहे. 'महिला हिंद सभे'ची स्थापना त्यांनी केली. गांधींनी त्यांच्याकडे दलित उद्धाराचे व महिला जागृतीचे कामही दिले होते. १९३० च्या मिठाच्या सत्याग्रहात त्यांचा सक्रिय सहभाग होता. त्यावेळी त्या सहा महिने तुरुंगात होत्या.

**२७) डॉ. दुर्गाबाई देशमुख**

दुर्गाबाई देशमुख यांनी गांधीजींच्या विचाराने प्रभावित होऊन १९३० च्या सभेने त्यांनी सहभाग घेतला. त्या १९३०-३२ या काळात त्या तुरुंगात होत्या. दुर्गाबाई देशमुख या महिला शिक्षा राष्ट्रीय कमिटीच्या पहिल्या अध्यक्षा होत्या.

**२८) मणिबेन पटेल**

मणिबेन पटेल या सरदार वल्लभभाई पटेल यांची कन्या. महात्मा गांधीजींच्या आवाहनाने जागृत होऊन मणिबेन पटेल यांनी शिक्षण सोडून असहकार चळवळीमध्ये सहभाग घेतला. मणिबेन पटेल या

राज्यसभेच्या सदस्या, नवजीवन ट्रस्ट, महादेव देसाई स्मारक ट्रस्ट, कस्तुरबा स्मारक निधी या संस्थांशी संबंधित त्यांनी सामाजिक कार्य केले.<sup>१३</sup>

### २९) स्वरूपा राणी

स्वरूप राणी या पंडित मोतीलाल नेहरूंच्या पत्नी होत्या. यांनी सविनय कायदेभंगाच्या चळवळीत सक्रिय सहभाग घेतला. असहकार आंदोलनाच्या वेळी स्वरूपा राणी यांना काही महिने तुरुंगवास झाला.

### ३०) कमलादेवी पंडित

नेहरू यांची पत्नी व इंदिरा गांधींच्या मातोश्री म्हणजे कमला नेहरू या सविनय कायदेभंग चळवळीत सहभागी झाल्या होत्या. त्यांनी स्वतंत्रता आंदोलनात नेहरूंना सहकार्य केले. अलाहाबाद जिल्हा काँग्रेस कमिटीचे अध्यक्षपद त्यांनी भूषवले होते.

### निष्कर्ष

भारतीय स्वातंत्र्य चळवळीत पुरुषांचे जसे योगदान आहे तसेच स्त्रीयांचे ही मोलाचे योगदान आहे. प्रामुख्याने या भारतीय स्वातंत्र्य चळवळीतील महिलांनी स्त्रियांमध्ये राष्ट्रवादाची भावना निर्माण करण्याचे महत्त्वपूर्ण कार्य केले. त्याचबरोबर सामाजिक सुधारणा ही घडवून आणल्या. भारतीय स्वातंत्र्यलढ्यात स्त्रियांचा सहभाग हा मोठ्या प्रमाणात होता त्याचे महत्त्वाचे कारण म्हणजे गांधीजींच्या व्यक्तिमत्त्वाकडे, विचारांकडे या महिला आकर्षित झाल्या होत्या. त्यामुळेच त्या भारतीय स्वातंत्र्यासाठी तुरुंगात गेल्या, त्यांनी विविध संघटना स्थापन केल्या व महिला जागृतीचे कार्य केले. याच महिलांनी आपल्या लिखाणातून, भाषणातून भारताला स्वातंत्र्य मिळाले पाहिजे अशी आग्रही भूमिका घेतली.

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## लैंगिक समानता और प्राचीन भारतीय संस्कृति: एक अध्ययन

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**सार:** यह पेपर प्राचीन भारतीय संस्कृति में लैंगिक समानता, और इसकी प्रकृति के साथ-साथ महिलाओं की स्थिति की धारणा को प्रदर्शित करता है। पुरुषों और महिलाओं के बीच लैंगिक समानता का अर्थ है कि विभिन्न व्यवहार; महिलाओं और पुरुषों की आकांक्षाओं और जरूरतों को समान रूप से माना जाता है, महत्व दिया जाता है और उनका समर्थन किया जाता है। लेकिन प्राचीन भारत में विशेष रूप से सिंधु घाटी सभ्यता में महिलाओं का समाज में सम्मानजनक स्थान था। प्रारंभिक वैदिक काल में, महिलाओं के सम्मान के लिए देवी-देवताओं की अधिकता थी। वैदिक समाज में महिलाओं ने धार्मिक समारोहों और आदिवासी सभाओं में भाग लिया। विधवाएँ पुनर्विवाह कर सकती थीं और समाज में बाल विवाह अज्ञात थे। लेकिन, उत्तर वैदिक काल में, महिलाओं की स्थिति धीरे-धीरे बिगड़ती गई। यह अवधि स्पष्ट रूप से लिंग के आधार पर समाज को स्तरीकृत करने की बढ़ती प्रवृत्ति को देखती है। महिलाओं ने अपने राजनीतिक अधिकार खो दिए। बाल विवाह, सती प्रथा उत्तर वैदिक काल में एक औपचारिक प्रथा के रूप में उभरी। लेकिन बौद्ध और जैन संस्कृतियों में महिलाओं को सम्मान और समाज में उनका उचित स्थान दिया गया।

**कीवर्ड:** लैंगिक समानता, सिंधु घाटी सभ्यता, देवी-देवताओं की अधिकता, धार्मिक समारोह वैदिक काल। परिचय पुरुषों और महिलाओं के बीच लैंगिक समानता, आर्थिक भागीदारी और निर्णय लेने सहित, लिंग की परवाह किए बिना संसाधनों और अवसरों तक पहुंच के समान मामले की स्थिति है। यह इस अवधारणा पर जोर देता है कि सभी मनुष्य, पुरुष और महिला दोनों, अपनी व्यक्तिगत क्षमताओं को विकसित करने और सीमाओं के बिना चुनाव करने के लिए स्वतंत्र हैं।<sup>(1)</sup>

लैंगिक समानता का अर्थ है कि महिलाओं और पुरुषों के अलग-अलग व्यवहार, आकांक्षाओं और जरूरतों को समान रूप से माना जाता है, महत्व दिया जाता है और उनका समर्थन किया जाता है। यह सच है कि पूरी दुनिया में 50 प्रतिशत आबादी महिलाओं की है। लेकिन भारत में महिलाओं का अनुपात घट रहा है। महिलाओं की स्थिति पुरुषों से महिलाओं के अनुपात में कमी महिलाओं की पुरुषों के साथ असमान सामाजिक स्थिति का कारण है। आज हमारे संविधान के अनुसार हम समानता, गरिमा और भेदभाव से मुक्ति जैसे समानता के सिद्धांत के आधार पर महिलाओं को समान दर्जा प्रदान करते हैं।<sup>(2)</sup> इस समानता को हासिल करने या हासिल करने के लिए भारतीय महिलाओं को लंबे समय तक संघर्ष करना पड़ता है। यद्यपि प्रारंभिक वैदिक युग में महिलाओं ने एक सम्मानजनक स्थान पर कब्जा कर लिया था, उन्होंने बाहरी जीवन में भाग लिया क्योंकि परिस्थितियों और परिस्थितियों की मांग की गई थी और पुरुषों के लिए विशेष रूप से निर्धारित कोई भी निर्धारित पद नहीं था। लेकिन बाद के वैदिक काल में महिलाओं की स्थिति धीरे-धीरे बिगड़ती गई। यह पत्र सिंधु घाटी सभ्यताओं की अवधि के दौरान महिलाओं की स्थिति और स्थिति, प्रारंभिक और बाद के वैदिक काल, महाकाव्य काल, धर्मशास्त्र और पुराण की अवधि के साथ-साथ बौद्ध और जैन धर्म में महिलाओं की स्थिति को पूरी तस्वीर प्राप्त करने के लिए प्रदर्शित करता है।

### 1 सिंधु घाटी सभ्यता में महिलाएं

प्राचीन काल से ही महिलाओं ने भारत के इतिहास को आकार देने में एक अत्यंत महत्वपूर्ण भूमिका निभाई है। ऐतिहासिक अध्ययनों और शास्त्रों से संकेत मिलता है कि प्राचीन ग्रीस और रोम में समकालीन सभ्यताओं को पार करते हुए, भारतीय महिलाओं ने प्रारंभिक वैदिक काल के दौरान तुलनात्मक रूप से

उच्च स्थिति का आनंद लिया। सिंधु घाटी सभ्यता में महिला मिट्टी की मूर्तियों का प्रमाण उस समाज में महिलाओं की सामाजिक, सांस्कृतिक भूमिका को उजागर करना है। केशविन्यास, आभूषणों की पोशाक स्पष्ट रूप से उस समय महिलाओं को दी गई महत्वपूर्ण प्रमुखता को इंगित करती है जो लगभग समतावादी समाज प्रतीत होती थी। इसके अतिरिक्त, कांस्य 'डांसिंग गर्ल' की मूर्तियाँ उस समय महिलाओं द्वारा निर्भाई जाने वाली विशिष्ट, सार्वजनिक गतिविधियों का सुझाव देती हैं। विशिष्ट प्राकृतिक देवी-देवताओं और उनके पुजारियों की घटना भी अत्यधिक रुचिकर है, जो यह सुझाव देते हैं कि सिंधु लोग एक देवी की पूजा करते थे जिसका डोमेन जंगल था।

## 2. प्रारंभिक वैदिक काल में महिलाएं

प्रारंभिक वैदिक काल में महिलाओं को जीवन के सभी पहलुओं में पुरुषों के समान दर्जा प्राप्त था। (3) प्राचीन भारत में, पितृसत्तात्मक व्यवस्था के माध्यम से अत्यधिक प्रचलित था - सभी पुरुष प्रधान - महिलाओं को सम्मान और सम्मान की स्थिति का आनंद मिलता है। वैदिक आर्य, जो ज्यादातर युद्ध लड़ने में व्यस्त थे, महिलाओं को समाज का उपयोगी और उत्पादक सदस्य मानते थे। क्षत्रिय (योद्धा) जाति की महिलाओं ने मार्शल आर्ट कोचिंग और शस्त्र प्रशिक्षण प्राप्त किया। वैदिक महिलाओं की स्थिति अच्छी थी। प्राचीन काल में देवी-देवताओं की बहुतायत महिलाओं के प्रति सम्मान पैदा करने के लिए बनाई गई थी। 'अर्धनारेश्वर' की अत्यधिक पूजा की जाती थी। हिंदू मानता है कि पुरुष और महिला एक व्यक्ति के दो पहलुओं का प्रतिनिधित्व करते हैं। शास्त्रों में कहा गया है कि भगवान शिव के शरीर के दो भाग हैं जिनमें से एक पुरुष का है और दूसरा महिला का है और उन्हें 'अर्धनारेश्वर' कहा जाता है। महिलाओं को पुरुषों की तुलना में अधिक शक्तिशाली माना जाता था और उन्हें "शक्ति" की देवी माना जाता था। शाक्त हिंदू माता देवी को सर्वोच्च निर्माता मानते हैं; और यहां तक कि वैष्णव और शैव जो भगवान विष्णु या भगवान शिव को सर्वोच्च देवता के रूप में पूजते हैं, पुष्टि करते हैं कि भगवान को उनकी शक्ति के माध्यम से नहीं देखा जा सकता है। वैदिक समाज में, महिलाओं को धार्मिक समारोहों और आदिवासी सभाओं में भाग लिया जाता था। आध्यात्मिक क्षेत्र में, पत्नी को पूर्ण अधिकार प्राप्त थे और वह नियमित रूप से अपने पति के साथ धार्मिक समारोहों में भाग लेती थी। पति-पत्नी द्वारा संयुक्त रूप से धार्मिक समारोह और बलिदान किए गए। महिलाओं ने भी धार्मिक प्रवचनों में सक्रिय रूप से भाग लिया। महिलाओं के लिए हमारे किसी पवित्र साहित्य को पढ़ने या पढ़ने पर कोई रोक नहीं थी। अतः अध्यात्म के क्षेत्र में महिलाएं पुरुषों से कम नहीं थीं। वैदिक समाज में स्त्री विवाह के साथ-साथ घरेलू जीवन का भी आनंद लेती थी। उन्हें कई पति होने के लिए आवंटित किया गया था और वे अपने पतियों को छोड़ सकते थे। विधवाएँ पुनर्विवाह कर सकती थीं और बाल विवाह अज्ञात था। समाज में मातृवंशीय प्रभाव के संकेत हैं। ऋग्वेद में कहा गया है कि पत्नी और पति एक ही पदार्थ के बराबर भाग होने के कारण हर दृष्टि से समान हैं। इसलिए, दोनों को शामिल होना चाहिए और धार्मिक और धर्मनिरपेक्ष सभी कार्यों में समान भाग लेना चाहिए। यह भी स्पष्ट रूप से घोषणा करता है कि महिलाओं को राष्ट्र पर शासन करने के लिए नेतृत्व करने के लिए दिया जाना चाहिए और पिता की संपत्ति पर बेटों के समान अधिकार होना चाहिए। (4) ऋग्वेद ने उस समय की योग्य महिलाओं को सर्वोच्च सामाजिक दर्जा प्रदान किया था, महिलाएं अपने पति का चयन करती हैं

एक प्रकार के विवाह के माध्यम से जिसे 'स्वयंवर' कहा जाता है या 'गंधर्व' विवाह नामक रिश्ते में रहते हैं। (5) यह विवाह का प्रकार है, संभावित दूल्हे दुल्हन के घर पर इकट्ठे होते हैं और दुल्हन अपने जीवनसाथी का चयन करती है। स्वयंवर समारोह के उदाहरण महाकाव्यों, रामायण और महाभारत में पाए जा सकते हैं। यह उच्च वर्गीय परिवारों में बाद के काल में भी जारी रहा। घरेलू और सामाजिक मामलों से महिलाओं का कोई एकांत नहीं है, लेकिन वे जीवन भर अपने पुरुष रिश्तेदारों पर निर्भर थीं। ऋग्वेद उच्चतम ज्ञान, यहां तक कि पूर्ण ज्ञान प्राप्त करने की पहुंच और क्षमता के संबंध में पुरुषों के साथ महिलाओं की समानता की अवधारणा को साबित करने के लिए पर्याप्त सबूत प्रदान करता है। वैदिक ऋषियों में कई महिलाएं थीं। विवाहित और अविवाहित महिलाओं को समान रूप से वैदिक ज्ञान का अधिकारी माना जाता था। भविष्यवक्ता गार्गी ने सभी अस्तित्व की उत्पत्ति पर सवाल उठाते हुए कई

वैदिक भजनों की रचना की। अन्य वैदिक भजनों का श्रेय विश्वर, सिक्ता और अन्य को दिया जाता है। ऋग्वेद कई महिलाओं के उत्थान की पहचान करता है; वास्तव में, इसमें महिला दार्शनिक घोष और महान मैत्रेयी को मान्यता प्राप्त दर्जनों श्लोक हैं, जिन्होंने आध्यात्मिक ज्ञान के पक्ष में अपने पति याज्ञवल्क्य के आधे धन को अस्वीकार कर दिया था। (6) इसमें ऋषि अगस्त्य और उनकी उच्च शिक्षित पत्नी लोपामुद्रा के बीच लंबी दार्शनिक बातचीत भी शामिल है। ऋग्वेद कहता है, महान लोगों की पूरी दुनिया गौरवशाली महिला की महिमा के आगे झुकती है ताकि वह हमें ज्ञान और दूरदर्शिता के साथ प्रबुद्ध करे। वह समाज की नेता हैं और सभी को ज्ञान प्रदान करती हैं। वह समृद्धि का प्रतीक और प्रतिभा की बेटी है। बृहदारण्यक उपनिषद में शिक्षकों की वंशावली का उल्लेख है जो गार्गी और मैत्रेयी जैसे महिला द्रष्टाओं के संदर्भ में हैं। प्रख्यात प्रतिभागियों में से एक, उपरोक्त गार्गी ने ऋषि याज्ञवल्क्य को आत्मा के बारे में प्रश्नों के साथ चुनौती दी, जिसने उस विद्वान व्यक्ति को भ्रमित कर दिया। उसी उपनिषद की एक अन्य घटना याज्ञवल्क्य द्वारा मैत्रेयी को दी गई आध्यात्मिक शिक्षाओं से संबंधित है। (7) उपनिषद स्पष्ट रूप से घोषणा करते हैं कि हम व्यक्तिगत आत्माएं न तो पुरुष हैं और न ही महिला। हिंदू धर्म सिखाता है कि हम में से प्रत्येक पुरुष और महिला दोनों के कई जीवन से गुजरता है। यह आगे सिखाता है कि कर्म का नियम, जो हमें सूचित करता है कि हम दूसरों के साथ क्या करते हैं, बदले में हमारे लिए किया जाएगा और अहिंसा, अहिंसा, हमारे जीवन का मार्गदर्शक सिद्धांत होना चाहिए।

इस प्रकार हिंदू धर्म दूसरों के साथ दुर्व्यवहार का कोई औचित्य नहीं देता, चाहे वह लिंग के आधार पर हो या किसी अन्य कारण से। हमारे शास्त्रों में महिलाओं की सामान्य स्थिति की तुलना किसी अन्य धर्म से करने पर, हम तुरंत हिंदू धर्म में उनकी स्थिति का पता लगा लेंगे।

### 3. उत्तर वैदिक काल में महिलाएं

समय बीतने के साथ जीवन के सभी क्षेत्रों में महिलाओं की स्थिति में बदलाव आया है। बाद के वैदिक और महाकाव्य काल में महिलाओं की स्थिति गिर गई। इस अवधि में, महिलाओं ने सभाओं में भाग लेने के अपने राजनीतिक अधिकारों को खो दिया। बाल विवाह भी अस्तित्व में आया। ऐतरेय ब्राह्मण के अनुसार पुत्री को दुख का स्रोत बताया गया है। अथर्ववेद में भी पुत्रियों के जन्म की निंदा की गई है। फिर भी, इस अवधि में भी कुछ मातृवंशीय तत्व देखे जा सकते हैं। हालांकि इस अवधि के दौरान, हम देखते हैं कि भारतीय समाज को लिंग के आधार पर स्तरीकृत करने की प्रवृत्ति बढ़ रही है। एकता के वैदिक आदर्शों के रूप में महिलाओं की स्थिति धीरे-धीरे बिगड़ती गई

औषों के समान व्यवहार नहीं किया जाता था या हम कह सकते हैं कि उन्हें पुरुषों की तुलना में समान अधिकार और विशेषाधिकार प्राप्त नहीं थे। यद्यपि महिलाओं ने पुरुषों के साथ प्रत्येक पारिवारिक समारोह में भाग लिया, लेकिन उन्होंने केवल मूक पर्यवेक्षक की भूमिका निभाई, सक्रिय व्यक्ति की नहीं। महिलाओं के साथ शिक्षा और अन्य अधिकारों के आधार पर भेदभाव किया जाने लगा। बाल-विवाह महिलाओं की शारीरिक शुद्धता पर जोर और पति के प्रति उनकी निर्विवाद आज्ञाकारिता उनकी स्थिति के प्रगतिशील गिरावट की ओर ले जाती है। समय बीतने के साथ समानता फीकी पड़ने लगी। इस काल में महिलाओं के साथ पुरु

### 4 महाकाव्य काल में महिलाएं

प्राचीन भारत में महाकाव्य काल की महिलाओं को घर में एक सम्मानजनक स्थान प्राप्त था। रामायण और महाभारत दोनों ने ही महिलाओं को सम्मानजनक स्थान दिया था। (8) दोनों महाकाव्यों में महिलाओं को अहिंसा का मूल कारण और धर्म, समृद्धि और आनंद का कारण कहा गया है। हमें सीता, सावित्री, द्रौपदी और अन्य जैसे महिलाओं के साहस, दृढ़ इच्छा शक्ति और वीरता की अभिव्यक्ति के विशाल संदर्भ मिलते हैं। महाकाव्य रामायण हिंदू आदर्श नारीत्व के लिए एक शानदार उदाहरण है, यह 'पतिब्रत्य' के मूल्य का महिमामंडन करता है और नारीत्व को हमारी विरासत के सबसे सम्मानित पहलुओं में से एक के रूप में आदर्श बनाता है। (9) महाकाव्य महाभारत में पति के प्रति पत्नी के कर्तव्यों और रवैये को भी रेखांकित किया गया है। प्राचीन भारतीय समाज में महिलाओं का बहुत

महत्वपूर्ण स्थान था। लेकिन इस बात के प्रमाण हैं कि नारी शक्ति ने राज्यों और शक्तिशाली शासकों को नष्ट कर दिया। वेद व्यास की महाभारत कौरवों के पतन की कहानी बताती है क्योंकि उन्होंने द्रौपदी को अपमानित किया था। वाल्मीकि की रामायण भी रावण के विनाश के बारे में है जब अपहरण किया गया था और सीता से जबरन शादी करने की कोशिश की गई थी। महिलाओं की अधीनता को इंगित करने के लिए रामायण की दो घटनाओं का अक्सर हवाला दिया जाता है: सीता की 'अग्नि परीक्षा', अग्नि परीक्षा, और जंगल में उनका निर्वासन। चूंकि राम और सीता अयोध्या के राजा और रानी बनने वाले थे, इसलिए उन्हें 'अग्नि परीक्षा' के माध्यम से यह साबित करने के लिए बाध्य किया गया था कि रावण द्वारा कैद में रहने के दौरान सीता पवित्र थीं। हालांकि ये उदाहरण पौराणिक हैं, लेकिन समाज और संस्कृति पर उनके प्रभाव को नजरअंदाज नहीं किया जा सकता है।

### 5 धर्मशास्त्र और पुराण की अवधि

धर्मशास्त्रों और पुराणों की अवधि के दौरान महिलाओं की स्थिति में धीरे-धीरे गिरावट आई और एक बड़ा बदलाव आया। मनुसंहिता, वैदिक काल के लंबे समय बाद लिखी गई, धर्मशास्त्रों में से एक है। महिलाओं के बारे में इसके अपमानजनक बयानों को उन लोगों द्वारा अत्यधिक प्रचारित किया गया है जो हिंदू धर्म को बदनाम और नष्ट कर देंगे। स्मृतियों की अवधि के दौरान, महिलाओं को शूद्रों के साथ जोड़ा गया था और उन्हें के अधिकार से वंचित कर दिया गया था

वेदों का अध्ययन करना, वैदिक मंत्रों का उच्चारण करना और वैदिक संस्कार करना। महिलाओं के लिए विवाह या घरेलू जीवन अनिवार्य हो गया और पति के प्रति निर्विवाद भक्ति ही उनका एकमात्र कर्तव्य है। (10) लड़कियां औपचारिक शिक्षा से वंचित थीं। बेटियों को दोगुना दर्जे की नागरिक माना जाता था। महिलाओं की स्वतंत्रता पर अंकुश लगा दिया गया। बेटियों की तुलना में बेटों को अधिक वजन दिया गया। लड़कियों को वेद सीखने और ब्रह्मचारिणी बनने से रोका गया। भारतीय समाज के कानून दाता मनु ने यह कथन दिया है कि " महिलाओं को बचपन में पिता के अधीन, युवावस्था में पति के अधीन और बुढ़ापे में पुत्र के अधीन रहना पड़ता है।" (11) वह किसी भी स्तर पर स्वतंत्रता की पात्र नहीं होगी। यह निजी संपत्ति पर आधारित एक विशिष्ट पितृसत्तात्मक समाज का रवैया था। उसने स्वतंत्रता खो दी और आजीवन पुरुष प्रधान समाज पर निर्भर हो गई। महिलाओं की स्वतंत्रता पर लगाए गए विभिन्न प्रतिबंधों के कारण कुछ समस्याएं उत्पन्न होने लगीं। सामाजिक क्षेत्रों में, पूर्व-यौवन विवाह का अभ्यास किया जाने लगा, विधवा पुनर्विवाह पर प्रतिबंध लगा दिया गया, पति को एक महिला के लिए भगवान का दर्जा दिया गया, महिला को शिक्षा से पूरी तरह वंचित कर दिया गया, 'देबदासी' की प्रथा, 'सती' की प्रथा तेजी से बढ़ी प्रचलित, पर्दा प्रथा प्रचलन में आई और बहुविवाह की प्रथा को सहन किया जाने लगा। आर्थिक क्षेत्र में, महिलाओं को एक प्रकार की संपत्ति के रूप में माना जाने लगा। उसे संपत्ति की किसी भी वस्तु के रूप में दिया या उधार दिया जा सकता था।

ब्राह्मणवादी कानून महिलाओं को किसी भी तरह के मालिकाना हक की इजाजत नहीं देता था। चूंकि महिलाओं ने अपनी संपत्ति का अधिकार खो दिया; उसे यह कहकर पति की संपत्ति में हिस्सा देने से पूरी तरह से वंचित कर दिया गया था कि एक पत्नी और एक दास संपत्ति के मालिक नहीं हो सकते। धार्मिक क्षेत्र में, उसे बलिदान और प्रार्थना करने, तपस्या करने और तीर्थ यात्रा करने की मनाही थी। कुछ समाजशास्त्रीय विचारकों का तर्क है कि उत्तर वैदिक काल में महिलाओं की निम्न स्थिति के कुछ कारण हैं। ये कारण हैं पूरे समाज पर ब्राह्मणवादी तपस्या थोपना, जाति व्यवस्था और संयुक्त परिवार व्यवस्था द्वारा लगाए गए कठोर प्रतिबंध, महिलाओं के लिए शैक्षिक सुविधाओं की कमी, गैर-आर्य गृहस्थी की शुरूआत और विदेशी आक्रमण। नतीजतन, भारतीय समाज की सामाजिक, सांस्कृतिक और धार्मिक रीढ़ पितृसत्तात्मक संरचना पर आधारित है जो महिलाओं को व्यापक रूप से माध्यमिक दर्जा देती है।

अन्य धार्मिक संस्कृति में महिलाओं की स्थिति

### 6 बौद्ध धर्म में महिलाएं

बौद्ध धर्म में महिलाएं एक महत्वपूर्ण विषय बन गई हैं क्योंकि यह उनके धर्मशास्त्र, इतिहास, नृविज्ञान और नारीवाद से जुड़ा है। बौद्ध काल के दौरान महिलाओं की स्थिति में सुधार हुआ, हालांकि कोई जबरदस्त बदलाव नहीं हुआ। जाति व्यवस्था द्वारा लगाए गए कुछ कठोरता और प्रतिबंधों में ढील दी गई। बुद्ध ने समानता का उपदेश दिया और उन्होंने महिलाओं की सांस्कृतिक, शैक्षिक और धार्मिक स्थिति में सुधार करने का प्रयास किया। बौद्ध धर्म के संस्थापक गौतम बुद्ध ने महिलाओं को अपने मठवासी समुदाय में शामिल होने और इसमें पूरी तरह से भाग लेने की अनुमति दी। प्रारंभिक बौद्ध धर्म में महिलाओं का पारंपरिक दृष्टिकोण यह है कि वे हीन हैं। (12)

बौद्ध धर्मग्रंथों में ऐसे कथन हैं जो स्त्री-विरोधी प्रतीत होते हैं, जैसे कि महिलाओं को पुरुषों की आध्यात्मिक प्रगति में बाधक के रूप में प्रस्तुत करना या यह धारणा कि एक महिला का जन्म एक निम्नतर जन्म है जिसमें आध्यात्मिक प्रगति के कम अवसर हैं। बौद्ध दृष्टिकोण महिलाओं के प्रति उतना ही अधिक उभयनिष्ठ है।

बौद्ध धर्म के विभिन्न स्कूलों और परंपराओं में महिलाओं की आध्यात्मिक प्राप्ति की संभावनाओं के बारे में अलग-अलग विचार हैं। एक महत्वपूर्ण सूत्र इस बात पर जोर देता है कि आध्यात्मिक प्राप्ति के मामले में, महिलाओं और पुरुषों में समान आध्यात्मिक क्षमताएं हैं और यह कि महिलाएं न केवल कर सकती हैं, बल्कि कई मामलों में आध्यात्मिक मुक्ति भी प्राप्त कर सकती हैं। इस तरह का दृष्टिकोण विभिन्न अवधियों के कई स्रोतों में पाया जाता है, जिसमें थेरवाद परंपरा में प्रारंभिक बौद्ध साहित्य, महायान सूत्र और तांत्रिक लेखन शामिल हैं। महिलाओं की कहानियां हैं और यहां तक कि बुद्ध के समय में ज्ञान प्राप्त करने वाले बच्चे भी। इसके अलावा, बौद्ध सिद्धांत पुरुषों और महिलाओं के बीच अंतर नहीं करते हैं, क्योंकि लिंग, स्थिति या उम्र की परवाह किए बिना, वृद्धावस्था, बीमारी और मृत्यु दर के अधीन है, इस प्रकार सशर्त अस्तित्व को चिह्नित करने वाली पीड़ा और अस्थिरता सभी पर लागू होती है। गौतम बुद्ध इस तथ्य पर बोलते हुए कि एक महिला आत्मज्ञान प्राप्त कर सकती है, (13) यह भी स्पष्ट रूप से बहुधातुका-सूत्र में कहा गया है कि एक महिला बुद्ध कभी नहीं हो सकती। थेरवाद बौद्ध धर्म में, प्रारंभिक दिनांकित ग्रंथों के बौद्ध दर्शन पर आधारित आधुनिक विद्यालय, बुद्धत्व एक दुर्लभ घटना है।

### 7 जैन धर्म में महिलाएं

जैन धर्म धार्मिक समानता का धर्म है। तत्त्वार्थ-सूत्र के अनुसार, सभी प्राणी - राक्षसी प्राणियों, एक-संवेदी प्राणियों, या देवताओं को छोड़कर - तीन में से एक लिंग रखते हैं: महिला, पुरुष, या उभयलिंगी (16) ये लिंग एक विशिष्ट "शरीर बनाने वाले कर्म" द्वारा निर्मित होते हैं। "जो किसी व्यक्ति की आत्मा से जुड़ा होता है। आध्यात्मिक मुक्ति प्राप्त करने की प्रक्रिया में, यह कर्म आत्मा को पुनर्जन्म के चक्र से मुक्त करने के लिए बहाया जाता है जिसे संसार कहा जाता है। जैसे, सभी प्राणी जो आध्यात्मिक मुक्ति प्राप्त करने की क्षमता रखते हैं, लिंग की परवाह किए बिना ऐसा कर सकते हैं। यद्यपि जैन धर्म कई मायनों में समानता के लिए समर्पित है, कुछ जैन महिलाओं के लिए स्त्रीत्व ही आध्यात्मिक असमानता पैदा करता है।

श्वेतांबर और दिगंबर जैनियों के बीच सबसे बुनियादी अंतरों में से एक है महिलाओं पर उनके विचार भिक्षु या नन के रूप में जो नग्नता के बारे में उनकी बहस से उत्पन्न हुए थे। दिगंबर जैन का दावा है कि सभी भिक्षुओं के लिए बिना कपड़ों के त्याग करना आवश्यक है। उनके लिए, यह अपरिग्रह के आदर्श अभ्यास का प्रतिनिधित्व करता है, जिसमें एक भिक्षुक कपड़ों सहित सभी संपत्ति और संपत्ति को त्याग देता है। दिगंबरों के लिए, महिलाएं तपस्वी नहीं बन सकतीं क्योंकि वे नग्न नहीं हो सकती थीं, जिसे "मुक्ति के मार्ग का एक अनिवार्य घटक" के रूप में देखा जाता था। (17) महिलाओं को अनिवार्य रूप से अनैतिक के रूप में भी देखा जाता था - और इसलिए एक भिक्षु बनने के लिए अनुपयुक्त - क्योंकि उनके शरीर "उनके यौन अंगों के भीतर जीवन-रूपों को उत्पन्न और नष्ट करते हैं ... इस प्रकार बार-बार अहिंसा का उल्लंघन करते हैं"। (18) महिलाओं को आध्यात्मिक मुक्ति से छूट दी गई थी क्योंकि उनके शरीर ने लगातार अहिंसा के मुख्य नियम को तोड़ा था। दिगंबर जैन का मानना है कि महिलाएं

पहले पुरुषों के रूप में पुनर्जन्म लिए बिना मुक्ति प्राप्त नहीं कर सकती हैं। श्वेतांबर असहमत दिगंबर जैन इसे मानते हैं क्योंकि वे यह नहीं मानते कि नग्नता मुक्ति के मार्ग का एक अनिवार्य तत्व है।

चूंकि महिलाओं को सार्वजनिक रूप से नग्न होने की अनुमति नहीं है, वे सीधे मुक्ति प्राप्त नहीं कर सकती हैं, और इसलिए उन्हें द्वितीय श्रेणी के नागरिक के रूप में देखा जाता है। स्त्री नग्नता पर यह प्रतिबंध आंशिक रूप से पुरुषों और महिलाओं दोनों की रक्षा के लिए है: यदि महिलाएं नग्न होकर घूमती हैं तो इससे पुरुषों को यौन इच्छा का अनुभव होगा और उत्पन्न इच्छा पुरुष की मुक्ति की प्रगति में बाधा उत्पन्न करेगी। दिगंबर भी मानते हैं कि महिलाएं हानिकारक होती हैं। यह आंशिक रूप से इस धारणा से आता है कि मासिक धर्म रक्त महिला शरीर में रहने वाले सूक्ष्म जीवों को मारता है। कुछ जैन ग्रंथों का कहना है कि मासिक धर्म रक्त अशुद्धता का प्रतीक है। स्त्रियाँ आध्यात्मिक रूप से अपवित्र होती हैं। दिगंबर एक और तर्क प्रस्तुत करते हैं कि एक महिला का स्वभाव बच्चों और अन्य आश्रितों की देखभाल करना है, उसे इन सांसारिक आसक्तियों से मुक्त होना अधिक कठिन होगा, और जब तक वह ऐसा नहीं करती, वह मुक्ति प्राप्त नहीं कर सकती।

### 8 निष्कर्ष

यह सुनिश्चित करना है कि, ऋग्वैदिक युग को छोड़कर, प्राचीन भारत, बाद के वैदिक युग, मध्यकालीन और आधुनिक भारतीय समाज के साथ-साथ दुनिया में कहीं और महिलाओं के साथ कभी-कभी गंभीर रूप से दुर्व्यवहार किया जाता है। भारत में, यह सनातन धर्म का उल्लंघन है। हर धर्म अपने शास्त्रों और अपने पवित्र पुरुषों और महिलाओं को मार्गदर्शन के लिए देखता है।

प्राचीन युग में, वेद, उपनिषद् और अन्य शास्त्र महिला दार्शनिकों, राजनेताओं, शिक्षकों, प्रशासकों और संतों के कई उदाहरण देते हैं। आधुनिक युग में, पश्चिमी देशों में महिलाएं वास्तव में पुरुषों के बराबर हैं। लेकिन भारत में स्थिति ऐसी नहीं है। भारतीय पुरुष प्रधान समाज के सभी पहलुओं में, महिलाओं को पुरुषों के साथ असमान सामाजिक स्थिति का सामना करना पड़ा। हमारा प्राचीन काल इस असमानता का साक्षी है।

यह हमारी संस्कृति से स्पष्ट है कि एक तरफ हम लक्ष्मी, सरस्वती, दुर्गा, काली के रूप में महिला को देवी मानते हैं और अगले ही आंदोलन में उनके खिलाफ किए जा रहे सभी जघन्य और अवैध अपराध जैसे यौन शोषण, बलात्कार, बाल विवाह अपहरण, दहेज प्रथा, और सबसे महत्वपूर्ण आज के समय में " महिला भ्रूण हत्या" । लेकिन हम मानते हैं कि भविष्य में एक दिन आ गया है, जब हम इन समस्याओं से छुटकारा पा लेंगे, और एक आदर्श समाज की स्थापना करेंगे जहां महिलाओं को एक बार फिर सम्मान और उनका सही स्थान दिया जाएगा; चाहे वह पत्नी, अच्छी माँ, दोस्त, दार्शनिक मार्गदर्शक, विद्वान, डॉक्टर, वैज्ञानिक, लेखक, कलाकार के साथ-साथ एक अच्छे इंसान की भूमिका पर ध्यान केंद्रित करना चुनती है।

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## LORD BUDDHA AND HIS CULTURE

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### INTRODUCTION

Mahakarunika Gautam Buddha, the founder of Buddhism was born in 623 B.C. He was born in a famous Sakya clan. His father Suddhodana with his capital at Kapilavastu was the chieftain of the clan which had the oligarchical system of government. There were other neighbouring clans, viz. the Vajjis, Licchavis, Koliyas, Videhas and the like. They had also republican organisations. Buddha was thus born and grew up among republican people.

Buddha renounced sensual pleasure and expounded total spiritual detachment from the world. Lord Buddha promoted non-attachment to the self and cultivation of wisdom, generosity, compassion, and apathy as the foundation of human well-being. While Buddha's teaching and the middle path are directed towards individual liberation, they also have the applicability to positive social transformation needed in the world today. The teaching of non-violence, tolerance, moderation, generosity and compassion is not limited to Buddhism. Most spiritual philosophies of the world, from indigenous animist thinking and Hindu yoga to branches of Islam and Christianity, such as Sufism and Liberation theology, uphold the basic principle and ethics of the middle path. It encourages rational action that is respectful of self and other and present and future generation.

The word culture has an extensive application in its sense. Culture so far as India is concerned, is composite. Buddhism which moulded the Indian thought for several centuries contributed largely to Indian culture in its various aspects. The contribution which Buddhism made to the cultural advancement of India is indeed notable. The part played by the *viharas* (monasteries) and *sangha* (order) was unique in this regard. In this paper an attempt has been made to describe some of its important aspects.

Buddhism brought a new outlook in the social life of ancient India. Before the rise of Buddhism there was the Varna (grade) which mainly determined the various grades in the society. According to Rhys Davids the rigid caste system that we know of today was not in vogue in the time of Buddha but was in the making then. The Pali texts speak of the division of the society into four castes, viz. Khattiya, Brahmana, Vessa and Sudda. An adequate idea about the lofty claims of the brahmins can also be gathered from them. They maintain that the brahmins 'alone form the superior class. All other classes being black, that purity resides in the Brahmanas alone and not in non-brahmanas, and that Brahmanas are Brahma's only legitimate sons, born from the mouth, offspring of his, and his heirs: But Buddha's attitude towards the division of the society on the basis of the caste was all along antagonistic. He denounced the superiority of the Brahmins on the ground of birth. The Vasala and Vasettha Suttas of the Suttanipata, the Madhura, Assalayana and Canki Suttas of the Majjhimanikaya prove the worthlessness of the castes Buddha did away with all social distinctions between man and man and achieved social justice thereby. From the Cullavagga we find that: 'just as the great rivers, such as, the Ganga, the Yamuna, the Aciravati, the Sarabhu and the Mahi, when they pour their waters into the great ocean, lose their names and origins and become the great ocean, precisely so, you monks, do these four castes the Khattiya, the Brahman, the Vessa and Sudda when they pass, according to the doctrine and discipline of the Tathagata, from home to homelessness, lose their names and origins', Buddha thus stood for the equality of castes, He maintained that It was kamma (action) that determined the low and high state of a being. By birth one does not become an outcaste, by birth one does not become a Brahmin. Every living being has Kamma (action) as its master, its kinsman, its refuge.

### THE THREE UNIVERSAL TRUTHS

The Law of Cause and Effect in Buddhism, the law of karma, says "for every event that occurs, there will follow another event whose existence was caused by the first, and this second event will be pleasant or unpleasant according as its cause was skilful or unskilful." Therefore, the law of Karma teaches that the responsibility for unskilful actions is borne by the person who commits them.

### THE THREE TRAININGS OR PRACTICES THESE THREE CONSIST OF

**1. Sila:** Virtue, good conduct, morality. This is based on two fundamental principles: The principle of equality: that all living entities are equal. The principle of reciprocity: This is the "Golden Rule" in Christianity - to do unto others as you would wish them to do unto you. It is found in all major religions.

**2. Samadhi:** Concentration, meditation, mental development. Developing one's mind is the path to wisdom which, in turn, leads to personal freedom. Mental development also strengthens and controls our mind; this helps us maintain good conduct.

**3. Prajna:** Discernment, insight, wisdom, enlightenment. This is the real heart of Buddhism. Wisdom will emerge if your mind is pure and calm. The first two paths listed in the Eightfold Path, described below, refer to discernment; the last three belong to concentration; the middle three are related to virtue.

### THE FOUR NOBLE TRUTHS

The Buddha's Four Noble Truths explore human suffering. They may be described (somewhat simplistically) as:

**1. Dukkha:** Suffering exists: Life is suffering. Suffering is real and almost universal. Suffering has many causes: loss, sickness, pain, failure, and the impermanence of pleasure.

**2. Samudaya:** There is a cause of suffering. Suffering is due to attachment. It is the desire to have and control things. It can take many forms: craving of sensual pleasures; the desire for fame; the desire to avoid unpleasant sensations, like fear, anger or jealousy.

**3. Nirodha:** There is an end to suffering. Attachment can be overcome. Suffering ceases with the final liberation of Nirvana (Nibbana). The mind experiences complete freedom, liberation and non-attachment. It lets go of any desire or craving.

**4. Magga:** In order to end suffering, you must follow the Eightfold Path. There is a path for accomplishing this.

### THE FIVE PRECEPTS

These are rules to live by. They are somewhat analogous to the second half of the Ten Commandments in Judaism and Christianity -- that part of the Decalogue which describes behaviours to avoid. However, they are recommendations, not commandments. Believers are expected to use their own intelligence in deciding exactly how to apply these rules:

1. Do not kill. This is sometimes translated as "not harming" or an absence of violence.
2. Do not steal. This is generally interpreted as including the avoidance of fraud and economic exploitation.
3. Do not lie. This is sometimes interpreted as including name-calling, gossip, etc.
4. Do not misuse sex. For monks and nuns, this means any departure from complete celibacy. For the laity, adultery is forbidden, along with any sexual harassment or exploitation, including that within marriage. The Buddha did not discuss consensual premarital sex within a committed relationship; thus, Buddhist traditions differ on this. Most Buddhists, probably influenced by

their local cultures, condemn same-sex sexual activity regardless of the nature of the relationship between the people involved.

5. Do not consume alcohol or other drugs. The main concern here is that intoxicants cloud the mind. Some have also included other methods of divorcing ourselves from reality -- e.g. movies, television, and the Internet. Those preparing for monastic life or who are not within a family are expected to avoid an additional five activities:

6. Taking untimely meals.
7. Dancing, singing, music, watching grotesque mime.
8. Use of garlands, perfumes and personal adornment.
9. Use of high seats. 10. Accepting gold or silver.

### THE EIGHTFOLD PATH

The Buddha's Eightfold Path consists of:

1. **Samma ditthi:** Right Understanding of the Four Noble Truths. Right View is the true understanding of the four noble truths.
2. **Samma sankappa:** Right thinking; following the right path in life. Right Aspiration is the true desire to free oneself from attachment, ignorance, and hatefulness. These two are referred to as Prajna, or Wisdom.
3. **Samma vaca:** Right speech: No lying, criticism, condemning, gossip, harsh language. Right Speech involves abstaining from lying, gossiping, or hurtful talk.
4. **Samma kammanta** Right conduct or Right Action involves abstaining from hurtful behaviors, such as killing, stealing, and careless sex. These are called the Five Precepts.
5. **Samma ajiva:** Right livelihood: Support yourself without harming others. Right Livelihood means making your living in such a way as to avoid dishonesty and hurting others, including animals. These three are referred to as Shila, or Morality.

### Samadhi: Concentration, Meditation:

6. **Samma vayama:** Right Effort: Promote good thoughts; conquer evil thoughts. Right Effort is a matter of exerting oneself in regards to the content of one's mind: Bad qualities should be abandoned and prevented from arising again. Good qualities should be enacted and nurtured.
7. **Samma sati:** Right Mindfulness: Become aware of your body, mind and feelings. Right Mindfulness is the focusing of one's attention on one's body, feelings, thoughts, and consciousness in such a way as to overcome craving, hatred, and ignorance.
8. **Samma samadhi:** Right Concentration: Meditate to achieve a higher state of consciousness. Right Concentration is meditating in such a way as to progressively realize a true understanding of imperfection, impermanence, and non-separateness

### Devotees Reaffirm Their Faith in the Five Principles Called Panchsheel

1. Do not to take life; 2. Do not to steal; 3. Do not to commit adultery; 4. Do not lie; 5. Do not to consume liquor or other intoxicants.

### Buddhist Architecture

Buddhist religious architecture most notably developed in South Asia in the 3<sup>rd</sup> Century BC.

### Stupas and Viharas

The initial function of a Stupa was the Veneration and safe-guarding of the relics of the Buddha. The earliest existing example of a Stupa is in **Sanchi** (Madhya Pradesh). In accordance

with changes in religions practices, Stupas were gradually incorporated into Chaitya-grihas (Stupa halls). These reached their highpoint in the first Century BCE, exemplified by the Cave complexes of *Ajanta* and *Ellora* (**Maharashtra**). Viharas were developed to accommodate the growing & increasingly formalized Buddhist Monasticism. An existing unique example is at *Nalanda* (*Bihar*).

The beginnings of the Buddhist school of architecture can be traced back to B.C. 255 when the Mauryan emperor Asoka established Buddhism as the state of religion of his large empire and encouraged the use of architectural monuments to spread Buddhism in different places. Buddhism, which is the first Indian religion to require large communal and monastic spaces, inspired three types of architecture, the first is the Stupa, a significant object in Buddhist art & architecture. The Stupas hold the most important place among all the earliest Buddhist sculptures. On a very basic level the Stupa is a burial mound for Buddha. It is believed that the original Stupas contained Buddha's ashes and other relics of Buddha to commemorate significant facts of Buddhism. The second type of architecture unique to Buddhism is the Vihara, a Buddhist monastery that also contains a residence hall for the monks. The third type is the Chaitya an assembly hall that contains a Stupa (without relics). The central hall of the Chaitya is arranged to allow for circumambulation of the Stupa within it.

### **Buddhist Music**

Buddhist music prominently includes Honkyoku, Buddhist Chant, and Shomyo. Honkyoku are the pieces of Shakuachiyokyo for enlightenment and alms as early as the 13<sup>th</sup> Century. Buddhist Chant is the Chant used in or inspired by Buddhism, including many genres in many cultures. It includes: Repetition of the name of Amitabha in Pure Land Buddhism. Shomyo in Japanese Tendai and Shingon Buddhism. Throat singing in Tibetan Buddhist Chant.

Musical chanting most often in Tibetan or Sanskrit, is an integral part of the religion. These Chants are complex, often recitations of sacred texts or in celebration of various festivals. Many rituals musical instruments are used in association with Buddhist practice including bowls, bells, tingsha, drums, cymbals, wind instruments & others.

The relationship between Buddhism & music is thought to be complicated since the association of music with earthly desires, led early Buddhist to condemn the musical practice & even observation of musical performance for monks & nuns.

However, in Pure Land Buddhism, Buddhist paradises are represented as musical places in which Buddhist Law takes the form of melodies. Most Buddhist practices also involve chant in some form, & some also make use of instrumental music & even dance. Music can act as an offering to the Buddha, as a means of memorizing Buddhist texts, and as a form of personal cultivation or meditation.

In order to purify the hearts of listeners, Buddhist melodies are strong yet soft & pure. Buddhist music plays a central role in everyday cultural practices of Buddhists since it is also played in many ceremonies such as weddings & funerals. Hymns are commonly used in the Buddhist culture in ceremonies for making offering or inviting the presence of Buddha and Bodhisattvas. Buddhist hymns express the five Virtuous qualities that are sincerity, elegance, clarity, depth & equanimity & it is believed that regularly listening to Buddhist hymns can give the following five graces:

A reduction in physical fatigue, less confusion and forgetfulness, a reduction in mental fatigue, greater eloquence, & greater ease in expression & communication. Therefore, in the practice of Buddhism hymns or fanqie have an important role in daily living for example in repentance ceremonies. They are not designed to try to elevate or excite the emotions of participants or practitioners, but in fact aim to help conserve emotional energy, calm the thinking, lessen desire, & allow practitioners to see their new nature with clarity.

Emperor Asoka, in the 3<sup>rd</sup> Century BC, was the first outstanding royal patron of Buddhism. The great Stupas which he erected, his splendid pillars and sculptural railings are some of the most gentle, beautiful & magnificent carvings architectures and art of civilization in this subcontinent.

A rich variety of iconography is flourished in the Pala-Sena sculptures. During this era, the classic climax blossomed in the great Universities of *Nalanda, Vikramshila And Odantapura* which enlivened the Eastern India.

### CONCLUSION

Buddhism brought a new outlook in the social life of ancient India. Lord Buddha promoted non-attachment to the self and cultivation of wisdom, generosity, compassion, apathy as the foundation of human well-being while the Buddha's teaching and the middle path are directed towards individual liberation, they also have the applicability to positive social transformation needed in the world today. Buddhist religious architecture most notably developed in South Asia in the 3<sup>rd</sup> Century BCE. The art of Buddhism opens the doors of most novelty sublime arts of the world. It is one of the unique contributions to the development of human civilization & Cultural Heritage. This subtle Buddhist art bring us into a serene sanctuary, far from the tumult of the material world. Buddhist music plays a central role in everyday cultural practices of Buddhists since it is also played in many ceremonies such as weddings & funerals.

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**EXPLORING THE CHALLENGES OF INCLUSION AND ACCOUNTABILITY  
WITHIN MULTICULTURAL SOCIETIES: A STUDY ON THE POLITICS OF  
ETHNICITY AND MULTICULTURALISM**

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**INTRODUCTION**

The politics of ethnicity and multiculturalism are complex and multifaceted, with issues of exclusion and accountability at their core. Ethnicity refers to shared cultural and historical experiences that shape a group's identity, while multiculturalism emphasizes the recognition and celebration of diversity within a society. However, despite the positive intentions of multicultural policies, they can also contribute to exclusion if they are not implemented effectively.

Multiculturalism and ethnicity have become increasingly important concepts in contemporary society, especially in the context of globalization and migration. Multicultural policies are designed to promote social inclusion, reduce discrimination, and celebrate diversity. However, the implementation of such policies is not always straightforward and can lead to unintended consequences. This paper explores the concept of ethnicity and multiculturalism and their relationship in contemporary society. It investigates the challenges and complexities of promoting social inclusion and reducing discrimination through multicultural policies. The paper identifies and analyses the various forms of exclusion that can arise from multicultural policies and their impact on marginalized groups. It also examines the accountability mechanisms that can be put in place to ensure that multicultural policies are effective, inclusive, and transparent. The paper evaluates the role of power structures and inequalities in the implementation of multicultural policies and their impact on excluded groups. Finally, the paper develops recommendations for policy-makers on ways to promote inclusion and accountability in multicultural policies while addressing the challenges of exclusion and power dynamics.

Overall, the politics of ethnicity and multiculturalism are complex and require careful consideration and attention to issues of exclusion and accountability. While multicultural policies have the potential to promote inclusion and diversity, there are also risks of exclusion and perpetuating inequalities. Effective policy-making requires a commitment to accountability, transparency, and open communication, as well as a willingness to challenge existing power structures and promote social cohesion. By addressing these challenges, multicultural policies can contribute to a more inclusive and just society.

**HISTORICAL CONTEXT**

India has a long history of ethnic and cultural diversity, with over 2,000 different ethnic groups and more than 1,600 languages spoken across the country. This diversity has been shaped by centuries of migration, conquest, and cultural exchange, as well as the influence of religions such as Hinduism, Buddhism, Islam, and Christianity. Despite this diversity, India has also experienced conflicts and tensions between different ethnic and religious groups, particularly in the aftermath of partition in 1947, which led to the creation of Pakistan and the displacement of millions of people along religious lines. In the years following partition, India struggled to address issues of identity and nation-building, with debates around the role of religion and the relationship between the state and different ethnic and linguistic groups.

One key development in this context was the adoption of a policy of secularism in the Indian constitution, which sought to guarantee freedom of religion and prevent discrimination on the basis of religion or ethnicity. However, the implementation of this policy has been challenging, particularly in the context of rising tensions between different religious and ethnic groups.

## **CONCEPT OF ETHNICITY AND MULTICULTURALISM**

Ethnicity refers to the cultural, social, and historical characteristics that define a group of people. Multiculturalism, on the other hand, refers to the policy of recognizing and celebrating the diversity of cultures in a society. Ethnicity and multiculturalism are interrelated concepts, and their relationship is complex. Multicultural policies are designed to promote social inclusion and reduce discrimination by recognizing and valuing diversity. However, the implementation of multicultural policies can be challenging, as it requires the negotiation of different cultural values and practices. Multicultural policies may also lead to unintended consequences, such as the marginalization of certain groups.

## **THE IMPORTANCE OF ETHNICITY AND MULTICULTURALISM IN CONTEMPORARY SOCIETY**

In today's globalized world, ethnicity and multiculturalism are more relevant than ever before. The movement of people across borders has resulted in increased diversity in many countries, presenting both opportunities and challenges. On one hand, diversity can enrich society and lead to cultural exchange and learning. On the other hand, it can also create tensions and conflicts, particularly if different groups are excluded or discriminated against. The importance of ethnicity and multiculturalism in contemporary society cannot be overstated. As the world becomes more interconnected, the movement of people across borders has resulted in greater diversity in many countries. This diversity can bring many benefits to society, including cultural exchange, creativity, and innovation.

However, diversity can also lead to tensions and conflicts if different groups are excluded or discriminated against. This can lead to social unrest, violence, and a breakdown in social cohesion. Therefore, it is important to promote policies and practices that foster inclusion and respect for different cultural groups. Furthermore, ethnicity and multiculturalism are essential for ensuring that all members of a society can participate fully in social, economic, and political life. Without recognizing and accommodating the diversity of a society, certain groups may be excluded from important opportunities and resources. This can perpetuate inequality and limit the potential for social progress.

## **ACCOUNTABILITY MECHANISMS FOR MULTICULTURAL POLICIES**

Accountability mechanisms are essential for ensuring that multicultural policies are effective, inclusive, and transparent. These mechanisms include monitoring and evaluation, public participation, and institutional mechanisms. Monitoring and evaluation are important for assessing the impact of multicultural policies and identifying areas for improvement. Public participation is critical for ensuring that multicultural policies are responsive to the needs of different communities. Institutional mechanisms, such as human rights commissions and ombudsmen, are important for ensuring that multicultural policies are implemented in a transparent and accountable manner. Role of Power Structures and Inequalities Power structures and inequalities play a significant role in the implementation of multicultural policies and their impact on excluded groups. Multicultural policies must address power imbalances that can lead to the marginalization of certain groups. This requires a critical examination of the social and political structures that perpetuate inequality and discrimination. Multicultural policies must also recognize the diversity within marginalized groups and the impact of intersectionality on their experiences of exclusion.

## **RECOMMENDATIONS FOR POLICY-MAKERS**

First, policymakers must recognize the diversity within marginalized groups and the impact of intersectionality on their experiences of exclusion. This requires a more nuanced and intersectional approach to policy-making. Second, policy-makers must prioritize the negotiation of different cultural values and practices while promoting social cohesion. This requires careful consideration of the different cultural practices and their impact on society. Third, policymakers



must address power imbalances that can lead to the marginalization of certain groups. This requires a critical examination of the social and political structures that perpetuate inequality and discrimination. Fourth, policymakers must ensure that multicultural policies are implemented in a transparent and accountable manner. This requires the establishment of institutional mechanisms for monitoring and evaluation, public participation, and accountability.

### **ETHNICITY AND MULTICULTURALISM IN INDIA**

In India, ethnicity is closely linked to language, with different linguistic groups often forming the basis of ethnic identity. The country is also home to a wide range of religious and cultural practices, including Hinduism, Islam, Christianity, Sikhism, Buddhism, and Jainism, among others. Multiculturalism in India has taken various forms over the years, ranging from efforts to promote cultural and linguistic diversity through education and language policies, to affirmative action policies aimed at redressing historical injustices faced by certain groups, such as Dalits (formerly known as untouchables) and Adivasis (indigenous peoples).

However, despite these efforts, issues of exclusion and inequality persist in India's multicultural context. One example is the ongoing struggle for the recognition of the languages and cultures of India's northeastern states, which have long been marginalized and neglected by the central government. Another example is the discrimination faced by Dalits and other historically oppressed groups, who continue to face social, economic, and political barriers to equality and inclusion. Accountability in India's multicultural context has also been a challenge, with limited mechanisms for monitoring and evaluating the impact of policies on different groups. There have also been instances of the government suppressing dissent and restricting the participation of marginalized communities in decision-making processes.

In recent years, there have been increasing debates around the role of multiculturalism in India, with some arguing that it has failed to address issues of exclusion and inequality, while others argue that it remains a critical framework for promoting diversity and inclusion in a complex and diverse society.

### **CHALLENGES AND COMPLEXITIES OF MULTICULTURAL POLICIES**

Multicultural policies face several challenges and complexities in promoting social inclusion and reducing discrimination. One of the key challenges is the negotiation of different cultural values and practices. Multicultural policies must strike a balance between recognizing and valuing diversity and promoting social cohesion. This requires careful consideration of the different cultural practices and their impact on society. Another challenge is the recognition of power dynamics and inequalities. Multicultural policies must address power imbalances that can lead to the marginalization of certain groups.

This requires a critical examination of the social and political structures that perpetuate inequality and discrimination. Forms of Exclusion and their Impact Multicultural policies can lead to different forms of exclusion, such as cultural, economic, and political exclusion. Cultural exclusion refers to the marginalization of certain cultural groups or practices. Economic exclusion refers to the unequal distribution of resources and opportunities. Political exclusion refers to the unequal distribution of political power and influence. These forms of exclusion can have a significant impact on marginalized groups, leading to social and economic inequalities. For example, cultural exclusion can lead to a loss of cultural identity and a sense of belonging, while economic exclusion can lead to poverty and social marginalization.

### **CONCLUSION**

This research paper concludes that promoting inclusion and accountability in multicultural policies requires policymakers to be sensitive to the complex relationship between ethnicity and multiculturalism. They should be aware of the various forms of exclusion that can

arise from such policies and put in place accountability mechanisms to ensure that multicultural policies are effective, inclusive, and transparent.

Multicultural policies are designed to promote social inclusion, reduce discrimination, and celebrate diversity. However, the implementation of such policies is not always straightforward and can lead to unintended consequences. Multicultural policies face several challenges and complexities, including the negotiation of different cultural values and practices, the recognition of power dynamics and inequalities, and the different forms of exclusion that can arise from such policies. To ensure the effectiveness and accountability of multicultural policies, policy-makers must recognize the diversity within marginalized groups, prioritize the negotiation of different cultural values and practices while promoting social cohesion, address power imbalances, and establish accountability mechanisms.

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## ETHNIC DEMOCRACY AND INSTITUTIONAL MARGINALISATION OF MUSLIMS IN CONTEMPORARY INDIA

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### INTRODUCTION

To assess the absence of Muslims in contemporary India, in some of the most important institutions over the period is alarming. This has been a well-established fact; Muslims were never well represented in the state apparatus of India. But under Modi's India, they have lost even more ground in power centers where they used to matter, including in elected assemblies. While this current decline is primarily due to the BJP's accession to power, other parties are also responsible for this sorry state of affairs, too.

After the division of India in 1947 into two sovereign nations i.e India and Pakistan. The migration of Muslims to Pakistan left the Indian Muslims in a state of social marginalization, socio-economic backwardness, and lack of education, which was precipitated by the migration of elite groups which left the community to be decapitated<sup>1</sup>, Though the Constitution of Independent India doesn't discriminate the people based on their identities based on color, caste, religion, region, and sex. It is a classic example of a multicultural polity.

More recently, the condition of Muslims has been affected by social processes including forced ghettoization and economic stigmatization in the context of Hindutva vigilantism movements such love-Jihad, Anti-Romeo squads, Cow-protection, etc. The rise of the BJP has also affected Muslims in terms of access to some of the state's most important institutions— in which they had never been well represented anyway.

Muslims have remained on the sidelines of some of India's institutions since 1947, which has led Gurharpal Singh to conclude that India has been an ethnic democracy from its inception.<sup>2</sup> This condition is prevailing in all the important institutions of India, be it Legislature, Bureaucracy, and Judiciary. The situation is even more critical in the armed forces, and this has been true since 1947. That year, Partition led to the departure of virtually all Muslim officers to Pakistan<sup>3</sup>. Pt. Nehru himself expressed concern over the situation in 1953, the year in which his defense minister informed him that the percentage of Muslims in the Indian army had gone from 32 percent in 1947 to 2 percent:

*"In our Defence Services, there are hardly any Muslims left. . . . What concerns me most is that there is no effort being made to improve this situation, which is likely to grow worse unless checked."*<sup>4</sup>

In fact, Muslims no longer made up more than 1 percent of higher-ranking officers (colonels and above) in 1981 according to Steven Wilkinson's reckoning<sup>5</sup>. This figure was confirmed in 1999 by former defense minister Mulayam Singh Yadav<sup>6</sup>. The man who succeeded him in this post under the Vajpayee government, George Fernandes, bluntly explained the situation: *"The Muslim is not wanted in the Armed Forces because he is always suspect—whether we want to admit it or not, most Indians consider Muslims a fifth column for Pakistan."*<sup>7</sup> These remarks date from 1985. That year an opinion poll showed that the majority of Hindus interviewed believed that Muslims should not be allowed to join the armed services<sup>8</sup>.

Training the focus now on the elite corps of the bureaucracy, the Indian Administrative Service (IAS)—admission to which is through the same exam as the IPS—while the proportion of Muslims in the IAS rose slightly between 2006 and 2016, going from 3.0 to 3.3 percent<sup>9</sup>.

This increase is minimal when compared to the Muslim population in India, which is also on the rise. Moreover, the share of Muslims entering via the parallel track (enabling state civil servants to enter the IAS) partly explains these results: in 2016, only 2.7 percent of Muslims in the IAS entered by passing the Union Public Service Commission (UPSC) exam for civil service jobs. In 2017, the situation had improved somewhat, with the share of Muslims among the candidates who passed the UPSC exam for jobs in the administration rising to 5.1 percent. But this figure fell to 4.5 percent in 2018<sup>10</sup>. It just so happens that year, over half of the successful Muslim candidates had been trained by the Zakat Foundation of India, an NGO founded in 1997 that had gradually decided to emphasize activities that might give the community as a whole an elite once again<sup>11</sup>.

Underrepresentation is partly because many Muslims do not sit for the civil service exam. According to Amitabh Kundu's estimate, they make up only 8 percent of the candidates on average<sup>12</sup>.

### **ETHNO RELIGIOUS BIAS IN THE INDIAN POLICE**

The 2018 Common Cause/CSDS survey detailed in its *Status of Policing in India Report 2018* reflects this state of affairs, as 21 percent of respondents and 26 percent of Muslim respondents say the Indian police discriminate based on religion. The percentage of Muslims sharing this opinion is as much as 50 percent in Maharashtra, 55 percent in Rajasthan, and 56 percent in Bihar<sup>13</sup>. Correlatively, 54 percent of Muslims are fearful of the police, as opposed to 24 percent of Hindus (though opinions vary considerably by caste)<sup>14</sup>. Muslims who are the most fearful of the police are those who say they believe that the police falsely implicate Muslims in terror-related cases or they know of such incidents.

The question was worded as follows: “*Police often implicate Muslims in false terrorism charges. Do you agree or disagree?*”<sup>15</sup>). While the bias of police officers on the ground discussed previously has been amply documented, in the early 2000s, and even more after 2014, India has witnessed certain elements of the Indian police *elite* exhibit anti-Muslim bias. In this regard, counterterrorism agencies warrant special attention.

### **MARGINALISATION IN ELECTORAL POLITICS**

It is difficult to find a clearer expression of political majoritarianism or ethnic democracy, which involves making the ethnic majority coincide with an electoral majority, thereby relegating minorities to the margins. All the more as the formation of a Hindu vote bank by the BJP, which in particular aimed to sideline minorities in the political arena, prompted other parties as well to cease nominating Muslim candidates, except in areas with a high Muslim majority. This tactic was especially clear in the Congress's case, in which the BJP was accused of cultivating a Muslim vote bank by showing concern for their social and economic condition (a false claim, moreover) 38 and sought to reassure the Hindu majority by turning away from Muslims. In 2009, the Congress, unwilling to embrace its traditional secularism, only endorsed 31 Muslim candidates (or 3.7 percent of the total), of whom only 11 won seats. That year, the parties that fielded the most Muslim candidates and got them elected were regional parties, starting with the Bahujan Samaj Party.<sup>39</sup> Five years later, Congress fielded 27 Muslim candidates out of 462 (less than 6 percent of the total). Interestingly, in 2019, the party nominated 8 more Muslim candidates (8.6 percent of the total). Among non-Muslim parties, only the Rashtriya Janata Dal, the Samajwadi Party, the Trinamool Congress, and the CPI(M) fielded a percentage of Muslim candidates significantly higher than the share of Muslims in the population—at an all-India level, not necessarily in their state (see table 11.2). But in many cases, the candidates in question were in constituencies distant from the areas where these parties were strongest, and few of these candidates were returned<sup>16</sup>. Not only did parties of all political stripes field fewer than 10 percent of Muslim candidates for the Lok Sabha in 2014 and even fewer, 8.6 percent, in 2019, but above all, hardly any were elected. Muslim MPs ultimately

made up about 4.2–4.5 percent of elected representatives in the lower house. This underrepresentation, linked to the boom in Hindu majoritarianism, was reflected at the government level by an unprecedented situation. Only two members in the first Modi government—or less than 3 percent—were Muslims in 2014. Both had come from the Rajya Sabha (the upper house), given that there were none among the BJP MPs in the Lok Sabha and that only MPs can be appointed as government ministers in India. Still, the party in power wanted to include a token Muslim or two in its cabinet. In July 2016, the minister of minority affairs, Najma Heptulla, resigned but was replaced by another Muslim minister in this position, Mukhtar Abbas Naqvi (minister of state before that)<sup>17</sup>. A second Muslim minister was then appointed to the cabinet, M. J. Akbar, who became minister of state for external affairs but who also resigned in 2018. Inventorying the loci of power in the Indian republic, the veteran journalist Shekhar Gupta concluded, “India’s minorities have never been so out of the power structure. They are justified in having a sense of unease about it.”<sup>18</sup>. Since 2018, Naqvi is the only Muslim face in Modi’s government.

However, an examination at the level of the states of the Indian union is necessary to make a full appraisal of the situation. Aside from the fact that there is no longer a single Muslim chief minister, the presence of Muslim representatives in state assemblies (as MLAs) and governments (as ministers or ministers of state) is on the wane. In December 2020, in ten states of India representing 80 percent of Indian Muslims (Uttar Pradesh, West Bengal, Bihar, Maharashtra, Assam, Kerala, Karnataka, Rajasthan, Gujarat, and Jharkhand), out of 281 government members, only 16 (that is 5.7 percent) were Muslim. This state of affairs was partly due to the rise to power of the BJP. The only BJP-ruled state that had a Muslim in its government was Uttar Pradesh. There were none in Gujarat, Karnataka, Assam, or Bihar (where the BJP has formed a coalition with the JD[U]). In 2014, before the victory of the BJP in Uttar Pradesh and Assam, there were 34 Muslim ministers.<sup>19</sup> This situation was also a reflection of the MLAs’ sociological profile.

## CONCLUSION

Since 2019, the government’s growing authoritarianism has implied a certain officialization of this marginalization or even exclusion of Muslims. While under Modi I, non-state actors were responsible for their oppression, under Modi II, the state and its institutions directly targeted them, largely because the 2019 elections had enhanced the government’s authority—in the upper house in particular. In six months, a whole series of legal changes took place, ranging from the abrogation of article 370 to the Citizenship Amendment Act, two major decisions reflecting the will of Modi II to transform India into a more unitary state with a majoritarian overtone. At the state level, the UP ordinance against “love jihad” has also transferred some cultural policing from vigilante groups to the police. Furthermore, beyond legislative changes, the BJP’s authoritarianism *vis-à-vis* Muslims are reflected in the way opponents are quashed: hundreds of political prisoners were detained under draconian laws in Jammu and Kashmir, and anti-CAA demonstrators were also targeted by the police and jailed in large numbers. The police—which until then had allowed vigilantes to operate instead of systematically showing their anti-minority bias—turned against Muslims even more openly during the Delhi riots of February 2020. The judiciary is another key institution of the state that has betrayed its commitment to the secular values of the Constitution on several occasions in recent years. Until now, Muslims who had been unfairly treated by the police had often been rescued by the judiciary. That has remained somewhat true, but with caveats. While judges have released many people who have been arrested by the police without good reason, the Supreme Court itself has stopped confronting the government. This change may be attributed to ideological affinities or the blackmailing of justices (including chief justices) by the executive. Whatever the reason, this evolution found expression in the Ayodhya verdict that allowed

Narendra Modi to launch the construction of a Ram temple, the symbol of the *de jure* ethnic democracy in the making.

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## USE OF SOCIAL MEDIA IN POLITICAL CAMPAIGNING IN INDIA

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### INTRODUCTION

The use of social media as a medium for political expression has become widespread throughout the world, particularly in democracies like India, the United States, and others. Barack Obama is considered as being the most noteworthy political figure to have used social media effectively during the 2008 US Presidential campaign. That campaign benefited greatly from social networking, which ultimately helped Barack Obama defeat John McCain (Smith, 2011). Studies on the use of social media platforms for political communication have been conducted in India, and the review of the literature reveals it clearly. Pathak (2014) in his study titled “A study on the use of social networking sites during Lok Sabha Elections-2014 by the Bhartiya Janata Party (BJP)” reveals that the Bhartiya Janta Party promoted both itself and its leader, Narendra Modi, through the usage of social media sites. The report additionally emphasizes how BJP leaders stay current by using social media, updating their status, and sharing their opinions on prominent international web pages (Pathak, 2014). “

### SOCIAL MEDIA: AN INTRODUCTION

Social media makes it easier for people to communicate with one another online. Social media encompasses a wide range of applications and platforms, including Facebook, Instagram, Twitter, and YouTube, that let users share content, communicate online, and create communities. More than 4.7 billion individuals, or nearly 60% of the world's population, utilize social media. Social media messaging platforms and applications are currently the most broadly applied internet sites worldwide. Earlier in 2023, 94.8% of users visited websites and apps for chat and messaging, closely followed by 94.6% of users who visited social media platforms. Next, with 81.8% of users accessing them, were websites for search engines.”

### HISTORY AND DEVELOPMENT OF SOCIAL MEDIA

Although every mass media technology that has been invented has been a new media, there are now two categories of mass media technology: conventional media and new media. Print and electronic media, including radio and television, are referred to as conventional media. The term "new media," on the other hand, mostly refers to communication that takes place via the internet and makes use of computers, mobile phones, and other devices with internet connection. Social media's capacity for immediate communication is its defining feature. This aspect of rapid communication dates back to the days when letters were the primary mode of communication. For many centuries, the only means of communication were letters sent to distant locations. A man started to consider speedier ways to communicate with one another. As a result, the Telegraph was created in 1792, and the pneumatic post was created in 1865. Apart from these in the year 1451, Guttenberg created the printing press, the earliest type of mass media. The mass production of newspapers made possible by the printing press allows information to reach a vast audience. A more advanced form of communication technology was created in the 1800s. In 1890, it was the telephone, and in 1891, it was the radio. In comparison with the previous method of communication, these two technologies allow for speedier communication. John Logie Baird presented his invention to the public in London in 1926. A wide range of people can get audiovisual messages thanks to television. Communication technologies are a product of man's insatiable desire for new discoveries and creations. A computer was eventually created in 1822, but it wasn't until the internet was created that it was employed as a communication tool. Fresh ideas and approaches continually develop and renew. The internet connects many technical devices, including laptops, tablets, mobile

phones, and computers, into a network system. The term "new media" refers to this mode of communication. Currently, different mass media platforms used to disseminate information from a single source to a huge and diversified audience are divided into two categories: old media and new media. Print and electronic media are both considered to be old media, commonly referred to as traditional media. All modern technological tools with an internet connection are considered new media. Moreover, a part of new media is social media."

Modern social media were regularly updated with new features within a few years. In 2002, Friendster, the first contemporary social network, was introduced but later shut down. Following the debut of Friendster, other social media, including those Hi5, LinkedIn, MySpace, Facebook, Orkut, YouTube, Twitter, and many others, began to establish themselves as the top social media platforms. Social media platforms are divided into Social Networks, Social News, Bookmarking Sites, Media Sharing, Microblogging Sites, Blog Comments, and Forums based on the functions they offer. New ideas, concepts, and innovations are incorporated even today."

#### **MAIN CHARACTERISTICS OF SOCIAL MEDIA: -**

Social media's defining feature is its reliance on user-generated content. In addition, it possesses several unique qualities, including the following.

**Free Web Space:** - "The social media platforms offer free online space for users, or the so-called audience, to contribute their original material."

**Unique Web Address:** -The audiences receive a customized, one-of-a-kind web address to have a unique identity, enabling them to share their content in real-time. This identity remains intact as long as they retain their online account."

**Possibility of Building Profiles:** - "Social media gives users the opportunity to create individualized profiles, giving them access to others who share their interests and allowing them to communicate with them. It is also possible to make the profile inaccessible to pirates and restricted to a specific set of persons."

**Virtual Connections with Friends and Relatives:** - "Social media platforms now serve as the venue for online meetings. Via these website-enabled chat engines, people can virtually communicate with each other even if they are thousands of kilometers apart. The websites even enable users to exchange priceless files, images, and multimedia information."

**Real Time Content Upload Facility:** - "Since social media platforms are accessible round-the-clock, twenty-four hours a day, every day of the year, the audience can post personalized material or other assets."

**Timestamp:** - "Every social media post includes a timeframe that indicates whether it is current or old. The responder might decide whether or not to respond based on how recent the post is."

**Feedback:** - "With the advent of social media websites, feedback—the crucial component of communication—becomes increasingly important. As long as the recipient is also online when the conversation starts, feedback through new media or social media is immediate, just like in face-to-face communication.

#### **USE OF SOCIAL MEDIA IN POLITICAL CAMPAIGNING**

In the Indian General Election 2014, BJP, INC, and Aam Aadmi Party (AAP) used widely social media, for example, Twitter to associate and engage with a supporter during the campaign. These political parties also shared campaign-related materials such as videos and memes on social media. As a result, the BJP's social media campaign became one of its causes for winning the election. The election stood as the most prolific and historic election in the whole democratic history of India." Respective parties use various social media like Twitter to



create awareness about candidate profiles and manifestos up to the procedure of voting. In fact, it also uses for marketing parties, poll prediction, and analysis of the election. Some scholars mentioned social media as an emerging tool being used widely to converse with the voter in the political arena. They are different types of social media can be used, such as Facebook and LinkedIn (social networking), Twitter (microblogging), and YouTube (media sharing). For example, Twitter can be a very suitable platform to share the political campaign with target voters for political parties as it's happening in various countries.

These days, social media is gradually popular especially among the young generation because it provides benefits, such as communicating, sharing information, and interacting with each other without limitation. Moreover, social media growth as a device for political parties and politicians to reach people in a short time. Unlike traditional media, this platform also let the candidate do many things with a voter, including engaging directly with them."

Studies suggests that political campaigners use meme as part of a political campaign and platform to communicate with netizen in social media. Moreover, the number of social media users who used the medium to share material or give comments on political activities became growing, thus boosting political engagement. Theories of Media and Communication were noteworthy as their existence in this world backs media people to achieve their dream such as to determine certain problems that cause."

Throughout the previous ten years, the media landscape in India has seen substantial upheaval. With technological advancements, the media sector has grown like never before and increased the number of its platforms, whether in television, radio, or newspapers. While this has established a remarkable trend for market expansion, the underlying effects of this quickly expanding media ecosystem have also created certain difficulties. The people who have access to the power structure have been successful in shaping how the news is reported. It is obvious that media ownership has a considerable impact on the viewpoint expressed in the supporting evidence, and bias is inescapable in such situations."

Prime Minister of India, Narendra Modi, President of the Indian National Congress, Rahul Gandhi, and Member of Parliament (MP) Lok Shaba, Shashi Tharoor was among the politician in India who used new media.

Most of the politicians and parties began to master and used new media completely in an election campaign, besides going on the field. Prime Minister of India, Narendra Modi has proven that good internet and social media usage is able to influence victory in an election when he wins the General Election in 2014 and 2019. Today, many other politicians take the same step. "In India, besides Narendra Modi, some other politicians are also using the new media as best they can, including Rahul Gandhi of the Indian National Congress (INC) who has many followers on social media. Priyanka Gandhi, Akhilesh Yadav, Varun Gandhi, Tejaswi Yadav, Ashwani Vaishnav (Union Minister), Nitin Gadkari, and Piyush Goyal, are some prominent leaders who are widely active on social media platforms."

A social media revolution in Indian politics began with the general elections of 2014, which are known as the "First Social Media Election" in the country's political history. Shashi Tharoor, a Congress MP and former UN Under-Secretary-General, was the only politician in India to have a Twitter account before to the 2009 general elections. Prior to the 2014 elections, all major political parties considerably increased their online presence. The Bhartiya Janata Party's (BJP's) success in utilizing social media platforms to mobilize India's digital generation has compelled other parties to change how they engage on social media. As a result, India's digital domain is being inundated with millions of messages with political motivations, making elections vulnerable to manipulation on social media. According to reports, the BJP uses more than 18,000 bogus Twitter profiles and between 200,000 and above 300,000 WhatsApp groups. The party has established a strong IT wing with ties to disinformation and propaganda, which it

used to gain political advantage. Truth and India's secular-democratic fabric are threatened by these fake social media handles.”

### CONCLUSION

Even while only a small portion of Indian voters currently utilize social media, this number is growing dramatically every year, therefore social media's importance in political communication will only increase in the next years. The BJP has been the main force behind India's political social media revolution. Social media polarisation campaigns exacerbate religious and social tensions across India, even raising concerns for the country's security. Using fake social media IDs to propagate hate speech makes the BJP's social media weaponization even more hazardous since it evades accountability and social auditing and provides simple alibis. The BJP's social media campaign is an extension of what it does offline.”

The social media platforms themselves need to do a better job of fending off governmental pressure, stopping the dissemination of misinformation, and making sure they don't fuel social and racial polarisation. Studies have found that media consumption has a considerable impact on political attitudes. In particular, new media, such as social media and online news/websites/news portals, have a big impact on how positively we view political actors.”

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**JUDICIAL DYNAMISM IN DETERMINING THE POLITICS OF ENVIRONMENT  
AND DEVELOPMENT: AN EGALITARIAN PERSPECTIVE**

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**INTRODUCTION**

Judicial dynamism is used herein relative term to show the dynamic nature of the institution of the judiciary where the judiciary plays a constructive, affirmative role in stretching the dimension and scope of knowledge and understanding of legal and political philosophy. The connotation of the term 'judicial dynamism' embraces the creative and justice-oriented view of the judiciary in the legal interpretation of right and justice amidst the politics of the environment on the one hand and the politics of development on the other. The politics of environment and development look contrary but are dialectically related also. The judiciary uses and relies upon the egalitarian framework as a dynamic instrument to resolve this apparent conflict of the politics of environment and development as a dynamic way to create new knowledge and understanding about the discipline of environment and development.

The higher judiciary in India's constitutional scheme is not limited to the adjudicatory function between litigating parties. It also determines the constitutional question of law, which enshrines the conceptual categories like right, justice, and development in its broad framework. As a constitutional court exercising the power of judicial review, the higher court determines the constitutionality of law, rules, and policy. Thus, this review power of the judiciary and its subsequent exercise of it in the form of decisions have binding value and are treated as the law of the land if the part of the decision is part of ratio decidendi. Hence, all policy decisions and legal decisions have to pass through the provisions of the constitution of India and the test of the principles laid down by the courts from time to time. In other words, the legitimacy/de-legitimacy of politics of environment and development have to pass through the test of legality as construed/de-construed by the constitutional courts in the context of constitutional principles, which is reflection and reflection result of multiple philosophical streams. However, judicial dynamism, which changes according to changes in circumstances and context, is not free from its politics of environment and development, considering the personality, nature, and orientation of benches and judges of the courts.

An egalitarian framework provides sufficient framework and scope to the judiciary to examine and analyze the conflicting and dialectical nature of politics of environment and development in the broad context of constitutional law. The exercise of this judicial dynamism can be seen in the many decisions of the courts, which will be discussed in the later part of this paper, without which knowledge and understanding of environmental law and governance, as well as politics of development and its limits cannot be fully understood and appreciated. Thus, this egalitarian perspective gives a theoretical and evaluative tool to understand judicial dynamism in determining the politics of environment and development.

**Setting the Context in Which Judicial Dynamism Emerged-** The formal judicial system created by the British in colonized India to serve the colonial interest as other branches of the government. The singular aim of state apparatus during the British empire was to appropriate the rift amongst Indian people to exploit the environmental and ecological resources and serve the interest of the capitalist class, which emerged and was established during the first phase of the Industrial Revolution based on superior technology and naval power. The institutionalization of the judicial system in India by the British in particular and European in general was not independent of the political economy and political ideology of the British capitalist and

imperialist class. The singular aim of exploiting environmental and natural resources for the benefit of British colonizers was supported by political and economic liberal thought, which worked in tandem with the judicial approach. The misery of the Indian people and exploitation of cheap labour as well as suppression of political voices raising these issues are enough examples perhaps to say that the politics of development as propagated during the British period in the form of economic and political ideology were inherently damaging and unsustainable for the sake of environmental and ecological resources as this ideology is much inclined and biased in favour of development narrative but less inclined and concerned for the equal distribution of development fruits and distribution of resources as well as damages and harm to environmental and ecological resources (Narooji, 1901; Tharoor, 2016)

On the eve of the Independence of India, the Constituent Assembly determined to enshrine all civil and political rights as fundamental rights in the constitution of India to ensure its inviolability subject to reasonable restriction. The most probable reason behind recognizing these rights as fundamental rights was that the freedom fighters had seen the ruthless face of the state apparatus in violating the democratic rights of people amidst the promise of the rule of law and democracy. Despite the recognition of these rights as fundamental rights and the right of enforcement of these rights through writ jurisdiction, the need for development was regarded as the utmost need amidst the destruction and damage caused by the British to the Indian economy and the environmental and ecological resources. The judicial organ of the state also embraced the dominant narrative of developmental planning as a necessary condition for the welfare of Indian people under the judiciary's framework of literal or black letter law tradition of interpretation. Thus, economic development was regarded as the engine of the comprehensive development of society. The destruction of the Indian economic system and exploitation of natural resources by the colonial power had made India economically backward and deprived of struggling on various socio-economic indicators. The more emphasis on economic development in terms of GDP growth as a narrow indicator of development (Sen, 1999)

undermined the significance and importance of environment and ecological resources and the consequences of environmental pollution and degradation on the quality of life of affected people. The imperative of economic development as to unsustainable exploitation of the natural resources and its impact on the quality of life of affected people brought to the fore the contradiction inherent in the development planning in India. The consequences of unsustainable use of natural and environmental resources for the privative benefits under the framework of liberal or new classical liberal economic order result in the concentration of wealth in a few hands, degradation of the quality of life, damage to environmental resources, internal displacement, migration, violation of democratic rights, pollution so on.

Thus, the contradictions of developmental politics as it affects the quality of environment and ecology and the quality of life of affected people were officially raised in the Stockholm Conference of 1972. Again, the necessary intervention was proposed by the Brundtland Report, 1987, in the form of a sustainable development model, which balances the contradictory values of development and environmental protection. The politics of developed and developing countries can also be seen through this binary, where the developed countries have become rich because they exploited natural and environmental resources for their benefit. However, when the developing countries assert the same economic prosperity, the developed countries deny helping them. Nevertheless, more than this binary of developed and developing countries is needed to provide another way of looking at things that also shape and affect environmental politics worldwide and in India. The politics of environment and development can be seen in the politico-environmental movements by the political and non-political actors and pressure groups. Thus, in the context of competing claims of protagonists of environmental protection and developmental politics, on the one hand, and the scientific data and information

by the national and international human rights agencies on climate change and environmental degradation gave fertile ground to exercise the discretion of judicial review and have the final word on the legality/illegality or legitimacy/de-legitimacy of politics of environment and development. Hence, the result is that the environmental jurisprudence and development discourse can only complete if we examine and appreciate the judiciary's role in changing contexts.

Thus, this changing context and compelling contractions of the claims of development narrative and ground reality in terms of environmental degradation, pollution, violation of rights of people, migration, and its bearing on the rights of peoples perhaps persuaded the constitutional courts to rethink its role in the interpretation of the law and providing justice to the unheard populace of the country through liberalizing the justice delivery mechanism. The courts assumed the role of an activist-liberal court which is not just a mute spectator of law made by the legislature in the Austinian sense. Thus, the court rephrased the meaning of justice not only as procedural justice as envisaged in Article 21 but also as substantive justice, which became the basis of the creation number of rights under Article 21 of the Constitution of India.

**How the Judiciary Approached the Politics of Environment and Development Through an Egalitarian Lens-** The constitution of India is a visionary as well as philosophical document which embraces all aspects of life and sets the aims and aspirations of people in terms of achievable goals keeping in mind the diversity of inegalitarian practices as well as need to move. The provision in the Preamble of the Constitution of India and Part-III and IV of the Constitution form the bulwark of the human rights regime in India. The preambular principles, fundamental rights regime along with the international human rights regime as India is signatory to these instruments provide a broad egalitarian rights framework to the judiciary to interpret the disputes and conflicts relating to politics of environment and development in the language of law or term of right, duty, justice so on and so forth. Thus, this egalitarian framework provides an evaluative tool in the hands of the judiciary to determine the politics of environment and development with ethical considerations or attainable goals. This egalitarian framework also has a role in preventing and controlling the inegalitarian practices and deprivation of people from the fruits of development and material, intellectual, cultural, social, political, and economic needs.

The egalitarian framework, which this paper says is an 'egalitarian lens,' places it close to the communitarian view of justice where telos or ends of the actions determine the means adopted for the same but away from the libertarian view of justice, which opposes the imposition of any moral or ethical values on the exercise of freedom and liberty of individuals. The egalitarian framework provides evaluative criteria to the judiciary to examine and appreciate the politics of the environment and development from the perspective of society at large and address the issues of those who are weak, marginalized, and underprivileged. This approach is broader than the narrower approach of libertarianism, which emphasizes individual liberty, minimalist intervention by the state, and the utilitarian notion of felicific calculus. The nature of environmental rights as collective rights and development affecting society also justifies this approach in determining the politics of the environment and development (Rawls, 1967 ; Sen, 2009; Sndel, 2009).

The reflection of the egalitarian framework and its extensive use as 'judicial dynamism' can be found in the judicial interpretation of the right to life under Article 21 of the Constitution of India, which itself is the genus for the judicial creation of many environmental rights like the right to clean environment, right to clean air and water as well as several environmental law principles which have a bearing on the environmental laws and developmental policies. The judicial dynamism, also known as 'judicial activism, judicial overreach' through writ jurisdiction or PIL, has to determine effects on the politics of the environment and development. The

judicial dynamism did not come suddenly; rather, it emerged in a particular socio-political-economic context. The context in which judicial dynamism emerged was set by the forces of liberalization, privatization and globalization, technological advancement, global integration, the revolution in communication on the one hand, and numerous instances of environmental pollution and degradation, hunger and poverty, ethnic violence, unemployment, income inequality, violation of democratic rights, internal and external migration, gender discrimination, lack of adequate health facilities, on the other. The judiciary knows the contradictory and dialectical nature of development and environmental politics. Thus, the developmental discourse and politics need to fulfil the normative contents of equality, rights, justice, and substantive freedom of those the unsustainable development model negatively impacts. Hence, the other side of developmental politics contributes to questioning and furthering the politics of the environment, which aims to protect, preserve, and make sustainable use of environmental and ecological resources. Thus, the contradictions in development narratives and their operation gave way to environmental politics, on the one hand, and judicial dynamism, on the other, to examine the impacts of developmental activities on the rights and justice of people dependent on the quality and existence of environment and ecology. A quality and dignified life cannot be realistically imagined without the wholesome existence of the environment and its sustainable use for survival. The judiciary dynamism, also reflected through the introduction of Public Interest Litigation (PIL) which liberalized the doctrine of locus standi, paved the way to raise the voice of the marginalized and relieve unheard voices in the Indian legal and political system. The judicial dynamism, or in other words, judicial activism, and judicial overreach, caused aberration or adjustment/readjustment of three essential state organs. The critics of judicial dynamism invoke the idealistic ideal nature of the egalitarian perspective and violation of the celebrated doctrine of separation of power. However, they do not apply the same rigor of criticizing the development narrative's contractions and environmental and ecological damages caused by such a development model.

The ethical and teleological questions of development for why, for whom, and how are to be asked by the politicians of the environment and dynamic judiciary through the lens of egalitarian principles. These challenging questions framework poses and exposes the contractions inherent in the development model, which did not adequately address the issues of environmental issues and degradation, exploitation of cheap labour, internal and external displacement, inequality of income, and inequity in the distribution of wealth and other primary facilities, unsuccessful elimination of poverty, the rising cost of health and other services, the concentration of wealth in few hands, violation of rights of tribal and aboriginal peoples from their abode, repression of democratic rights by state's power. These aspects of development still need to be resolved by the developmental narratives. Thus, this paper argues that these non-addressed issues of development reinforce the politics of the environment and give brooding grounds to the judiciary to exercise its power in a dynamic way to address perhaps the questions of right, justice, and equity that have a bearing on quality and quantity of development. The dynamic approach of the judiciary in determining the quality and contents of development somehow broadens the narrower view of seeing development only in terms of GDP and national incomes, as emphasized by Prof. Sen in his seminal work 'Development as Freedom' (Sen, 1999).

**How Far Understanding of Judicial Decisions is Necessary for Understanding the Politics of Environment and Development-** This part of the paper will start answering a question. How far have judicial decisions shaped and contributed to shaping the understanding and broad framework of politics of environment and development? Before addressing this question, it is necessary to assume the judiciary (higher judiciary) is not merely an adjudicatory institution but also an institutional space where ideological and political choices are made by the judiciary to create ordering of norms as well as legitimization/de-legitimization of the particular approach of

politics of environment and development. The court's final decision determines the strategies of development and plan of action of politics of the environment within a formal or informal institutional framework. The Narmada Bachao Andolan and the politics around it are illustrative to understand the fact that how development narrative was presented before the court by the proponents of developments agendas, while the politics of environment in terms of conservation logic and planning of mass movements in light of judicial decisions enunciated by the court in Narmada Bachao Andolan case. Thus, the judicial space as a public discussion forum is very crucial in terms of contestations made by competing parties before the constitutional courts where new insights, knowledge, and understanding about the politics of environment and development are generated/degenerated, constructed/unconstructed, legitimized/de-legitimized, legalized/illegalized, and get final thumb of judicial approval. In this sense, the judiciary also actively participates in the politics of environment and development while making ideological choices to favour environmental protection or development, finding a middle path by balancing the competing nature of environmental and developmental politics. It cannot be merely argued that the judiciary has balanced the need for development and the need for protection of the environment unless and until we go through informational materials which are showing a lack of this balancing act of the judiciary in the enforcement of those decisions as well as structural and institutional reasons for the loose implementation of those such celebrated decisions on environmental and developmental issues. In this regard, Prof Sathe rightly mentions that despite several good decisions of the courts, there is no accounting method to know how many judicial decisions are successfully enforced (Sathe, 2002).

This observation made by Professor Sathe raises practical questions of implementation considering the inegalitarian structural practices and operation of states apparatuses and society. However, from the perspective of the epistemology of politics of environment and development, we cannot be ignorant of judicial dynamism played by the judiciary in determining the contents, meaning and definition, scope, and dimension of politics of environment and development in concrete terms or the language of law or constitutional philosophy. In the Indian legal system, despite some provisions in the Constitution of India and statutes laws environmental jurisprudence (or so-called environmental jurisprudence) cannot be well understood, examined, and appreciated without understanding, examining, and appreciating the principles and framework determined by the courts in changing context and circumstances. Indeed, the decisions of the courts are enunciated in the particular case. However, the case is filed based on collective interests, as in the case of PIL. In that case, the court enunciates environmental law and governance principles based on the constitutional philosophy, which determines the length and breadth of law and outlines the broader dimension of developmental politics. This dimension of politics of environment and development is further institutionalized or determined by the commanding authority of precedent, which is treated as law, and the enforcement of that precedent by the law of contempt. The norms' creations may be seen in various decisions of the court where the principles of sustainable development, intergenerational equity, absolute liability, and polluter pays principles in close connection with the expanded interpretation of fundamental rights, directive principles of the state policy, and fundamental duties, are laid down. Merely treating these principles as judicial discourse is not sufficient to appreciate and embrace the significance of the politics of environment and development; instead, these principles, without finding a place in the constitutional text, are an integral part of the politics of development which can be easily found in international human rights instruments and international conventions. Therefore, time and again judiciary refers to these legal sources to interpret legal instruments and broaden the horizons of rights. Justice using an egalitarian perspective of right and justice.

Another way of looking at the role of judicial dynamism in determining the politics of environment and development is deeper engagement and examination of language, planning,

plan of action, and execution of politics of environment and development. The discipline of sociology of law, anthropology of law, as well as the critical study movement, provides new insights into the consequences and effects of judicial decisions on the thinking process, behaviour, actions, legal planning, norms creation, the gap in judicial decisions and execution so on and so forth. Thus, the politics of environment and development are shaped by judicial dynamism in many ways. The egalitarian perspective of the judiciary gives instrumental and evaluative tools to the judiciary and other enlightened groups of people to examine and question the contradictions and gaps inherent in the politics of the environment and development. Hence, this evaluative tool provides text and context to the judiciary to play a dynamic role in construing the politics of environment and development. Thus, the politics of the environment, either for absolute protection of the environment or permitting the use of environmental resources in certain conditions, or the politics of development, since both are inseparable but seems contradictory to each other, operates in the broad framework and interaction with judicial finality and limits prescribed by the judiciary dynamism in context of new technological strength of human society and its consequences on the peoples at margins in terms of right and justice.

## CONCLUSION

In a democratic country where constitutional courts are conferred power and responsibility to secure and deliver justice as enshrined in the preamble and the contents and meaning provided by the judiciary to the contents of rights, they provide a unique role to the judiciary. This dynamic role can be seen significantly in interpreting fundamental rights especially suitable life under Article 21 of the Constitution of India and broadening the horizon of knowledge and understanding of the politics of environment and development. The environmental and developmental discourse can only be initiated, debated, and settled by considering the judicial discourse in producing knowledge and understanding of the politics of environment and development. The binding authority of the court's decisions (especially that part of the judgment which forms the ratio of decision) produces a kind of authoritative knowledge and understanding. The final say kind of nature of court decisions is treated in terms of finality.

The context in which judicial dynamism emerged is also significant. It cannot be well appreciated and examined only through a particular disciplinary approach; rather, it should be seen through an interdisciplinary or multidisciplinary approach. The egalitarian perspective provides a broad framework to appreciate and examine the judicial dynamism in determining the politics of environment and development. This egalitarian perspective also becomes important because the goals of development and protection of the environment and ecology can be appreciated concerning the ends of society. Thus, this ends or telos provides an evaluative angle to the judiciary to examine the contents and contradictions of the politics of environment and development. The rhetorical questions and answers cannot solve the development model based on the virtue of market forces or capitalism; instead, it requires critical inquiry about the politics of the environment and development itself (Sen, 1999; Klein, 2014).

Thus, by adopting an egalitarian perspective to examine and analyse the politics of environment and development, one like the judiciary may get a good perspective and grounds to critically examine the basis of environmental and development decisions. If the reason or premises of the conclusion or decisions is weak or insufficient, the contradictory nature of the politics of the environment and development can be laid bare. This inconsistency between the reason of politics of environment and development is dynamically shown by the decisions of the constitutional courts in many cases while propounding the environmental law principles dealing and concerning the developmental issues as well. Hence, judicial dynamism is essentially significant to examine and understand the politics of the environment and development as a



public space where the nature, meaning, knowledge, dimension, and limits of the politics of the environment and development, in final words, as law on all. Therefore, in a new emerging context, we cannot fully appreciate and understand the politics of environment and development without understanding and examining the dynamic role of the judiciary.

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#### FOOT NOTES

1. United Nations Conference on the Human Environment. United Nations. 1972. Available at <https://www.un.org/en/conferences/environment/stockholm1972>. Accessed on 12.03.2023.
2. Our Common Future, United Nations. 1987. Available at <https://sustainabledevelopment.un.org/content/documents/5987our-common-future.pdf>. Accessed on 12.03.2023.
3. As positivist school jurist John Austin emphasised the law as command of the sovereign in his famous book 'Province of jurisprudence determined.'
4. Article 21 of the Constitution of India enshrines the provision of right to life and personal liberty which received the most expensive expansion by the judicial dynamism.
5. Naming the few, the UDHR, International Covenant on Civil and Political Rights and International Covenant on Social, economic and cultural right as well as declarations of United Nations on many issues.
6. Polluter pays principles, intergenerational equity, absolute liability, sustainable development is recognized by the judiciary in the judicial decisions.
7. The Environment Protection Act, 1985 as an umbrella law on the environmental protection contains almost all principles enunciated in the judicial decisions. The Draft Water Framework Law, 2016 is also a proposed law which recognizes the principles propounded by the judiciary.
8. Narmada Bachao Andolan v. Union of India, Civil Appeal Case No. 3726 of 2011.
9. Article 48 A of the Constitution of India directs state to make law for the protection of environment and Article 51 A(g) imposes fundamental duties on citizens to protect the environment.
10. The Prevention of Water Pollution Act, 1974, the Prevention of Air Pollution Act, 1980, the Environment Protection Act, 1985 and the Green Tribunal Act, 2010 are few examples but any of these laws are not complete in itself.
11. Supra note at 6.
12. Article 141 of the Constitution of India declares that the law declared by the Supreme Court shall be binding on all courts within the territory of India.
13. The Contempt of Courts Act, 1971 enforces the power of the court to punish those who contempt the decisions given by the courts.
14. For example, Vellore Citizens Welfare Forum v. Union of India (AIR 1996 SC 2715), M.C. Mehta v. Union of India (1997) 2 SCC 353, M.C. Mehta v. Kamalnath [(1997) 1 SCC 388], Indian Council for Enviro-Legal Action v. Union of India (AIR 1996 SC 1446), Rural Litigation Entitlement Kendra v. Union of India (AIR 1988 SC 2187), Subhash Kumar v. State of Bihar (AIR 1991 SC 420), Andhra Pradesh Pollution Control Board v. Prof. M.V. Nayadu (AIR 1999SC 812).
15. Supra note at 5.
16. Supra note at 5.

**THE HISTORY OF KASHMIRI PANDITS****Dr. Jiji Paul S**

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**INTRODUCTION**

The origin of the Kashmiri Pandit community covers more than a period of five thousand years. Kashmiri Pandits are Saraswat Brahmins (Chitrlekha Zutshi, 2003: 11). Kashmir is the land of their ancestors and forefathers. Kashmiri Pandits are a unique set of people and are handsome, civilized, educated, gentle, and with good communicative skills. They are intelligent, and excel in whatever they do; they have a role and a mission given by God. They are like the salt of the earth. They have adopted, the Saptarishi Calendar (current year-5078), and follow rituals formulated by Rishi Logaksha, as against those of Rishi Katyayan followed in other parts of the country (Pandit R S, 1963: 13). Kashmiri Pandits were divided into the astrologer clay (Jotish), the Priest (Guru), and those who follow secular occupations (Karkun). The vast majority of Kashmiri Pandits, who belong to the Karkun category, was salaried state employees in the lower ranges of the administration, while others practice agriculture and related occupations. A small minority, primarily from the first two categories, engage themselves in various religious occupations, such as astrology and the performance of Pandit rites and ceremonies (Kaul RU, 1999: 68).

Their thirst for knowledge is an abiding virtue with them that shall illuminate many minds and societies. In fact, in the 21st century, Saraswati has become Mahalakshmi. The culture and society of these Pandits can further be structured on the values held by the prominent Kashmiri Pandit Jawaharlal Nehru (Bhatt, 1995: 217). This community believes in Shiva and Shakti worship and follows Kashmir Shaiva Darshan for spiritual purposes and the Vedas for rituals. Apart from the common festivals and religious functions like Diwali, Dussehra, Ganesh, and Lakshmi Pooja, they have some peculiar festivals. The most important of this Shiva Ratri, a socio-religious function celebrated over a period of a fortnight (the dark fortnight of Falguna of the lunar calendar). New Year's Day is celebrated on the first day of the Bright fortnight of Chaitra (Ahmed Feroz, 1998: 76).

**ODYSSEY OF KASHMIRI PANDITS**

Kashmiri Pandits at no stage in history ceased to make contributions. The gifts supplied to northern India by Haimastavas of Sabhaparvas of Mahabharata included even Kashmiris. They presented silks and woolen. Kashmiri Pandit monks and missionaries dared the trek across and spread the message of the great Buddha at the cost of their lives. A few of the notables were Gautam Sangha, Buddhayasas, Vimalaksha Buddajiva, Shakyashri Badhra, Ratanvira, Shama Bhatta, etc. Even Kumarijiva, referred to in China as "one of the four suns of Buddhism" received education in Buddhist thought and tradition at the hands of Kashmiri scholars ( Syed Ali Shah Gilani, 2002: 9).

It was he who, along with a group of Kashmiri Pandit Scholars made Kucha a seat of Buddhist learning in Central Asia. Kashmir once represented a laboratory in which Buddhist thought and philosophy were dissected at the hands of learned Kashmiri Pandit scholars. It attracted a chain of scholar-pilgrims from distant lands (Kapur M L, 1983: 19-20). Huen Tsiang, Che-mong, Fa-yong, and Qu-kong all visited Kashmir to study Sanskrit and Buddhist philosophy. Kanishka chose it as the proud place for a Buddhist conference. The philosophical thought that Kashmiri Pandit scholars propounded and advocated was ever-evolving and growing. At the end of the Eighth Century Buddhism in Kashmir lost its glory and the new thought of "Advaita" of Sankaracharya made an impact, Kashmiri scholars gave a monastic interpretation to Saivism in

Kashmir (Bhattacharjee Ajith, 1994: 127-128). Kashmir Shaivism is possibly the most rational, logical and pragmatic science of spirituality propagated anywhere in the world. Instead of saying that the world is illusory, it declares emphatically that the world is as real as God. Kashmiri Pandit culture includes festivals, language, cuisine, rituals, music, literature, and customs. They preserve distinct cultural identities, document them, and practice them, pass them on to their children, and are proud of them. They patronize artists and writers, buy their books and tapes, go and watch them or listen to them and encourage them with acclaim and recognition. They read, write and speak the Kashmiri language (Prem Shankar Jha, 1996: 82).

### **PAKISTAN- A NURSERY FOR TERRORISTS AND UNIVERSITY FOR SUPER TERRORISTS**

Kashmir is unique among all the crisis points along the Indo-Pakistani border in that a marked escalation of the fighting – both insurgency and regular is virtually inevitable before any effort for a peaceful solution can succeed. The primary reason is the extent of the ideological commitment and self-interests of several of the key players involved. For Islamabad, the liberation of Kashmir is a sacred mission, the only task unfulfilled since Muhammed Ali Jinnah's days. Moreover, a crisis in Kashmir constitutes an excellent outlet for the frustration at home, an instrument for the mobilization of the masses, as well as gain, the support of the Islamist parties and primarily their loyalists in the military and the Inter-Services Intelligence (ISI). The ISI has a major interest to continue the crisis.

Back in the 1970s, Pakistan started to train Sikhs and other Indian separatist movements as part of Zulfikar Ali Bhutto's strategy for forward strategic depth. Pakistan adopted the sponsorship of terrorism and subversion as an instrument to a substitute for the lack of strategic depth and early warning capabilities. The Pakistani-sponsored terrorists and the Pakistani intelligence operatives in their ranks would be able to warn Pakistan of any impending Indian invasion, and then launch guerrilla warfare against the Indian Army even before it reached the border with Pakistan. Therefore, sponsoring separatist subversion has become a crucial component of Islamabad's national military strategy.

Since 1990 planned and organized secessionist terrorism has brutalized Kashmir, the valley of peace and exquisite beauty. Systematic efforts have been made to destroy its synergetic culture, traditions, and heritage, by an orgy of mindless violence feruled by religious fanaticism and extremism, aided and abetted from across India's borders. Terrorism has taken the lives of more than 70000 innocent men women and children; the terrorists have indulged want only in abduction, rape, murder, arson, extortion, and looting. Government officials, political leaders and workers, members of the judiciary, print and electronic presspersons, and prominent citizens have been threatened, attacked, and killed. Religious "codes of conduct" have been imposed on common people, and there has been large-scale destruction of public and private property including over 400 secular state schools. More than 350,000 people of the minority community have had to flee their homes in the valley and today live as refugees in other parts of their own state and country. This is the 'accomplishment' of the secessionist's proxy war in Kashmir

### **PANDITS BECOME VICTIMS OF MILITANCY**

Militancy destroyed the life of Kashmiri Pandits. After the independence, Pakistan sent tribal peoples to grab Kashmir with the help of its army. It created so much of conflicts and disputes between both nations. In 1989 militancy conducted massive attacks against minority Pandits. Fundamentalists stole their land and homes, even their right to life also. The five thousand old Saraswath Brahmin communities had lost their traditions, customs, and civilizations. Pandit communities are in exile. They are getting some subsidies and financial helps from authorities. But they had lost their freedom. Nothing is more precious than freedom. They are living in two-room tin-shaded camps. Physically and mentally, they are weak. Their

children become the victims of great fear. Family envisages are broken, not getting the proper education, and all basic facilities are denied due to militancy. They are not getting any justice from National or State Human Right Commissions. A realistic evaluation of the variance of the sentiment and the majority nature of the sentiment for an independent homeland is imperative inputs in the quest for any resolution process. The current phase of dialogue and negotiations is a derivative of the sentiment. From 1989 the sentiment has acquired a central role in reviving a dispute, which was seen as defunct and settled by default.

### **LIFE OF MIGRANT PANDIT FAMILIES**

The present review is available materials that had been undertaken. To determine the consequences of migration on lifestyle, Relationships among family members changes in family dynamics and health conditions of Kashmiri Pandits. Placement in a particular ecological setting drastically changed the life patterns of the group. For Kashmiri Pandits, forced migration has led them to geographical areas grossly incomparable to their original habitation in terms of weather conditions and assets available. The inhabitants are using more than half of the portion of the verandah as the kitchen. Each block consists of 12 toilets and 12 bathrooms (6 each for males and females). These are to be shared by the families residing in that particular block only. In phase II, four different families live under one roof having four rooms, one room for each family. All these rooms have their entrance and verandahs. These four families share one toilet and bathroom, which are locked after every use. The basic items that the residents possess in these tenements are double beds, a television, a refrigerator, an air cooler, an almirah, and a rack. All the families have floor sitting arrangements (Data collected from the survey).

### **BENEFITS FROM THE GOVERNMENT**

The government is providing relief to those displaced families who have registered themselves as migrants and have no other source of income after migration. Those who were government employees before migration were adjusted in their respective departments, in Jammu, Delhi, and other parts of the country. The relief measures provided by the Central Government (distributed by the state government) to migrant Kashmiri Pandit families. The total amount of relief given is for four family members only. If the number of family members is more than four, even then the amount is restricted to Rs. 4000. But in case the number of members is less than four i.e. 3 or 2 the amount is curtailed accordingly, like Rs. 3000 for a family of two members. In terms of ration provided to families, if a family is having a newly born baby then it is provided with an extra quantity of sugar (250 Gms per month) for the next 4 years. However, the migrants are not satisfied with the provisions from Government, because they can never satisfy the primary needs of the family members (Data collected through various interactions from migrant Camps).

### **ENVIRONMENTAL AND LIFESTYLE CHANGES FORCED ON THE REFUGEES**

This led to profound heat-related morbidity and mortality besides snake and scorpion bites. Exposure to a new variety of microbes and parasites caused an epidemic of infectious diseases and infestations. New antigenic challenges from the environment gave rise to allergic disorders like dermal allergies, vasomotor rhinitis, asthma, etc. They became the victims of climate and were suffering from subhuman life in exile. In refugee camps, conditions are very bad. The researcher visited Muthi, Nagrota, Mishriwala, Battalbalian, and Jihri camps in 2008, 2009, 2010, and 2011 in August. The condition was very bad. Most of the camps are overcrowded; which leads to a lack of privacy. There were no water facilities, No drainage facilities, and denial of all types of basic facilities. Camp hospitals or Medical aid for exiled people were also denied. They were struggling for survival by living under climatic difficulties. The frequent changes from one place to another created struggle for survival. Migrants were complaining that food materials were not provided by Government sufficiently in refugee camps. They lost their traditional festivals, and cultural activities, worshipping their shrines

almost socially and culturally deprived of their glorious past. The family setup was damaged, forced exile created the forced separation of parents who lost their children, and children lost their parents' such incidents are common. Discriminations, denial, and deprivation are common. The dignity and worth of human persons were disturbed. Thus, social erosion leads to the breakdown of family structure, and social and cultural deprivation affects the people at large (Data collected from migrant camps).

## **CONCLUSION**

Kashmiri Pandits were living in Srinagar, Anantnag, Baramullah, Pulwama, Shopian, Badgam, and Kupwara districts of Kashmir valley and were following five thousand years old customs, beliefs traditions, and celebrations. Militancy has placed Kashmiri Pandits at a crossroads. They took shelter in Dharma Salas, temples, and private rooms along with their relations. Many of them went beyond Jammu, North, South East, and west of India. Delhi became the hub of KP migrants. There is feeling shy of calling them refugees in their land. Basic Human Rights like the right to life and the pursuit of happiness are denied in the case of Pandits. The dignity of the individual is ignored; women and children who are the weaker segments and deserve protection were attacked. It is a savage battle that the community is fighting for shelter, livelihood, education, health care, employment, and above all its survival. It is heading towards unmitigated disaster as the deprivation hurt and humiliation have worked havoc on the physical, psychological, and mental well-being of the community and taken a huge toll on its members. The community continues to perish while the nation looks on unconcerned. More lives have been lost due to starvation, malnutrition, disease, and accidents than due to militant bullets. The community is facing dispersal and extinction. The displaced yearn to return to their homes and hearths, to till their land, pursue their professional calling, and visit their Gods and temples; but all doors are closed to them. Pandits become the victims of militants and wicked Politicians. Their jobs have been usurped, houses burnt down or looted, lands mutilated and encroached upon or annexed and their temples desecrated. The community is at a loss to pick the loose ends of the tangle and to free itself from the web in which it finds itself enmeshed. It is hard-pressed to preserve its religious and ethnic identity and maintain its glorious cultural traditions. It is at pains to uphold the principles of secularism, social justice, freedom of faith, democratic pluralism, and nationalism, the very principles at the altar of which it was sacrificed in the valley and driven into exile.

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- Data collected from author's survey.
- Data collected through interactions from migrant camps.
- Data collected from migrant camps.

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**POLITICS OF ENVIRONMENT AND DEVELOPMENT****Shabana Shaikh**Assistant Professor, Department of Political Science, Abeda Inamdar Sr College (Autonomous)  
Pune**INTRODUCTION**

The political environment of a nation has a significant impact on how its economy develops. As the government's development strategies disregarded environmental considerations, economic expansion came at a significant cost to the environment, resulting in climate change and biodiversity loss. Environmental risks linked to unsustainable economic development—which is occasionally ignored by political leaders—disproportionately affect people in lower socioeconomic countries. Politics-driven economic growth deteriorates the quality of the environment and harms the ecological systems and processes that it depends on, ultimately raising concerns about the long-term viability of the environment. The international community has been destroying natural resources and global ecosystems in the name of raising living standards through frantic economic activity without conserving for the betterment of the future. The article, however, addresses the problems that prevent environmental sustainability and reflects links between political and economic development using a qualitative approach. It examines the role that politics and economic progress have had in accelerating climate change and causing environmental deterioration.

**RELATIONSHIP BETWEEN DEVELOPMENT AND ENVIRONMENT**

Economic development refers to the combined processes of capital accumulation, rising per capita incomes (with consequent falling birthrates), increasing skills in the population, adoption of new technological styles, and other related social and economic changes. The most central aspect is the accumulation of capital (with its ongoing wealth-generating potential). The concept of development has a subjective side that cannot be measured statistically—the judgment of whether a certain pattern of wealth creation and distribution is good for a state and its people. But one simple measure of economic development is the per capita GDP—the amount of economic activity per person.

The latter is more important because it contains the seeds of possible lessons and strategies that could build on the South's successes in the future. Most of the global South made progress on economic development in the 1970s, with real per capita GDP growth of almost 3 percent annually. This rate was a bit higher than in the global North (despite the higher population growth in the South, which pulls down per capita GDP). However, in the 1980s this economic development came to a halt except in Asia. Per capita GDP decreased from 1981 to 1991 in Latin America, Africa, and the Middle East. By contrast, China had a 7 percent annual growth. In the 1990s, real economic growth returned across much of the South—about 5-6 percent annual growth for the South as a whole, and even higher for China, compared to 2-3 percent in global North. China stood out among the regions of the South as making rapid progress toward economic development. All the other regions of the global South had serious problems moving development forward.

In the new century, however, growth accelerated in the South and now outpaces the North. This growth was uneven, however. South Asia joined China in the rapid growth of 7-8 percent annually. Because China and South Asia together contain the majority of the population in the global South, this development is very important. However, other regions of the South have further to go. Still, this new growth shows that it is possible to rise out of poverty to relative prosperity. South Korea did so, followed by China, and India appears to be starting on the same curve. The overall level of ozone in the Earth's stratosphere is steadily declining,

which poses a threat to ecosystems and human health. Even the coastal waters are becoming more and more polluted as a result of human activity on land.

### **ENVIRONMENT CONCERNS IN GLOBAL POLITICS**

There are numerous environmental concerns in international politics. The amount of land that can be used for agriculture is decreasing, and a sizable chunk of the land that is already used for agriculture is losing fertility. The Human Development Report, 2006 estimates that 2.6 billion people lack access to sanitation and that 1.2 billion people in poor nations lack access to clean water. Due to habitat destruction in places with a variety of rich species, biodiversity loss continues. The removal of natural inhabitants occurs as a result of deforestation, which is done for selfish reasons. During the 1960s, the environmental effects of economic growth have become more political in nature.

International conferences on environmental issues were first held by international organizations like the United Nations Environment Programme (UNEP). Earth summit or Rio summit was held in Rio de Janeiro, Brazil in June 1992 which produced conventions dealing with climate change, biodiversity, forestry and recommended a list of development practices called 'Agenda 21'.

### **THE NEED FOR NEW INSTITUTIONAL ARRANGEMENTS**

Contemporary international political, judicial, and economic institutions were largely established during the 20th century in response to the Second World War or Cold War. As a result, both locally and globally, they frequently use outdated concepts. Therefore today, on both global and local levels they operate with obsolete concepts, often not involving the use of preventative measures. Global institutions must be given resources for addressing environmental issues if they are to be effective in addressing the security threats of the twenty-first century.

One such initiative is the Global Partnership for Development, also known as the "Global Marshall Plan," which was first unveiled in 1993 by former American president Albert Gore. This strategy will be built on broad, persistent, and carefully targeted financial assistance to developing nations for the development of new environmental technologies and their transfer to them, and ultimately on population stabilization.

Among the other instruments of the initiative are: new, globally recognized international covenants (with sanctions in case of violation as well); modification of economic standards used to evaluate our agency's environmental impacts; and, finally, the organization of global environmental education (since "what's crucial is to persuade people that global ecosystem starts at their court").

### **CONCLUSION**

During the past two decades, there has been a lot of focus on the connections between poverty and the environment. Environmental degradation is seen as both a cause and a consequence of poverty. Because the poor are forced to use natural resources excessively to meet their basic needs, the effect of a "downward spiral" is constantly present. Their poverty is then made worse by the subsequent degradation of these resources. Environmental deterioration has a much greater impact on the poor than on the wealthy. They deal with fundamental issues such as polluted air or water and a prevalence of toxic chemical substances that are related to low-quality living conditions.

A hundred million people's ability to survive is threatened by issues like excessive fishing, deforestation, desertification, and soil degradation. Degradation of the environment exacerbates the most pressing problems in the field of health. According to estimates from the World Health Organization, poor environmental quality is a factor in almost a quarter of diseases on a global



scale. As long as we talk about poverty reduction, it is obvious that we cannot focus solely on economic and social factors but we also need to pay attention to the third pillar of sustainable development – the environmental aspect. Thus, the protection of the environment represents an important category of development aid.

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## THE ROLE OF MEDIA IN SHAPING POLITICAL ATTITUDES: A COMPREHENSIVE REVIEW

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### INTRODUCTION

The relationship between media and politics has been a crucial aspect of modern democracies. The media plays a crucial role in shaping public opinion and influencing political discourse. In this article, we will examine the complex relationship between media and politics, and the various ways in which media impacts politics. The media is a powerful tool that shapes public opinion, and it is often used by politicians to influence public perception. Politicians use media platforms to communicate their policies and ideas to the public, and to gain support for their agenda. However, media coverage can also be a double-edged sword. While it can help politicians gain support, it can also expose them to scrutiny and criticism. The relationship between media and politics has evolved over time, from traditional print media to the current era of digital media. In the past, newspapers were the primary source of information for the public, and political leaders used them to communicate their policies and ideas.

However, with the advent of radio and television, politicians were able to reach a wider audience and communicate their message more effectively. The rise of digital media has further transformed the relationship between media and politics. Social media platforms like Twitter, Facebook, and Instagram have become powerful tools for political communication. Politicians use these platforms to reach out to younger audiences and engage with voters in real time. One of the most significant impacts of media on politics is the role it plays in shaping public opinion. Media coverage can influence the way people perceive political issues, and it can also shape their attitudes toward political leaders. For example, if a media outlet consistently portrays a politician in a negative light, it can damage their reputation and make it more difficult for them to gain support. Media coverage can also influence the outcome of elections. Political campaigns spend millions of dollars on media advertisements, hoping to sway voters in their favour. The media also plays a significant role in shaping election outcomes by covering political scandals, debates, and rallies.

The relationship between media and politics is not always positive. The media can be accused of bias, sensationalism, and propaganda. Politicians often accuse media outlets of being biased against them, and some media outlets have been accused of favoring particular political parties or candidates. The impact of media on politics is not limited to the domestic sphere. The media also plays a significant role in shaping international relations. International media coverage can influence the way countries to perceive each other, and it can also shape foreign policy decisions. Media plays a crucial role in shaping public opinion by providing information and context to people about current events, social issues, and political developments.

### THE TECHNIQUE OF MEDIA INFLUENCE ON PUBLIC OPINION

**Agenda-setting:** Media outlets have the power to influence the public's perception of what issues are important by determining what stories to cover and how prominently to feature them. By highlighting certain topics and downplaying others, the media can shape the public's understanding of what issues are most pressing.

**Framing:** The way in which a story is presented can affect how the public perceives it. Media outlets can frame a story in a way that emphasizes certain aspects or downplays others, shaping the public's perception of the issue.

**Selective Reporting:** Media outlets can choose to report only certain facts or aspects of a story, leaving out other important details that could affect the public's understanding of the issue. Media outlets can also influence the political agenda through advertising. Political parties often spend a significant amount of money on advertising, and media outlets may prioritize coverage of parties that advertise with them.

**Opinion Leaders:** Media can create and amplify the opinions of influential individuals or groups, who can in turn sway the opinions of others.

**Social Media:** With the rise of social media, individuals have more direct access to news and information. Social media platforms can be used to disseminate news stories, opinions, and other content, which can influence public opinion. Overall, media has the power to shape public opinion by controlling the narrative, presenting stories in a certain way, and selectively reporting information. It's important for individuals to critically evaluate the information they receive from media sources to form their own opinions.

### **IMPACT OF MEDIA EXPOSURE ON POLITICAL ATTITUDES AND BEHAVIOUR**

Media exposure can have a significant impact on political attitudes and behaviour. It can influence the formation of political opinions, voting behaviour, and political participation. Research has shown that exposure to political news and information can increase political knowledge, interest, and participation (Delli Carpini & Keeter, 1996). People who are exposed to a wide range of political information are more likely to have well-informed opinions and participate in political activities such as voting, attending political rallies, and contacting elected officials (McLeod & Scheufele, 2010).

### **POTENTIAL CONSEQUENCES OF MEDIA INFLUENCE ON POLITICAL ATTITUDES**

Media influence on political attitudes can have both positive and negative consequences. One of the negative consequences of media influence is the polarization of political views. The media can contribute to the formation of echo chambers where people are exposed only to information that confirms their existing beliefs and opinions (Sunstein, 2009). This can lead to a lack of understanding and empathy for people with different views and can make it more difficult to find common ground on important issues.

Another potential consequence of media influence is the erosion of trust in democratic institutions. The media can contribute to the perception that politicians are corrupt or incompetent, which can erode trust in democratic institutions and processes (Bennett, 1998). This can lead to disillusionment and apathy among citizens, reducing political participation and engagement.

### **FACTORS THAT CONTRIBUTE TO MEDIA INFLUENCE ON POLITICAL ATTITUDES**

Several factors contribute to media influence on political attitudes. One of the key factors is media bias. Media outlets may have ideological leanings that shape their reporting and analysis of political issues (Groeling, 2013). This can lead to a distortion of information and contribute to the polarization of political views. Another factor that contributes to media influence on political attitudes is agenda-setting. Media outlets can shape the public agenda by highlighting certain issues or events, and by framing those issues in a particular way (McCombs & Shaw, 1972). This can influence what people consider to be important political issues and can shape their opinions and behaviour. Framing effects are also an important factor in media influence on political attitudes. The way that issues are framed in the media can influence how people perceive and respond to those issues (Entman, 1993). For example, framing an issue as a national security concern may lead people to prioritize that issue over other issues.

## **EFFECTIVENESS OF MEDIA LITERACY INTERVENTIONS**

Media literacy has become an essential skill in today's society, as we are constantly bombarded with information from various media sources. Media literacy interventions have been designed to teach people how to critically analyze and evaluate media content. In this essay, we will examine the effectiveness of media literacy interventions. Firstly, media literacy interventions have been found to improve people's critical thinking skills. According to a study published in the *Journal of Media Literacy Education*, students who participated in a media literacy program showed significant improvements in their ability to critically analyze media messages and evaluate the credibility of sources. By teaching people how to identify bias and propaganda, media literacy interventions empower individuals to make informed decisions about the information they consume. Secondly, media literacy interventions have been found to increase awareness of bias and misinformation. A study published in the *Journal of Adolescent Health* found that a media literacy intervention was effective in increasing adolescents' awareness of bias and misinformation in the media. This is especially important given the prevalence of fake news and disinformation in the digital age. By teaching people how to distinguish between fact and fiction, media literacy interventions help to combat the spread of misinformation. Thirdly, media literacy interventions have been found to reduce the acceptance of stereotypes. A study published in the *Journal of Social Issues* found that media literacy interventions can help reduce people's acceptance of stereotypes and prejudices perpetuated in the media. This is important because media stereotypes can reinforce negative attitudes and behaviors toward certain groups of people. By teaching people how to identify and challenge stereotypes, media literacy interventions promote a more inclusive and tolerant society. Lastly, media literacy interventions have been found to improve health literacy. A study published in the *Journal of Health Communication* found that a media literacy intervention was effective in improving people's ability to understand and use health information. This is crucial because health literacy is essential for making informed decisions about one's health. By teaching people how to critically evaluate health information, media literacy interventions can help improve health outcomes.

## **CONCLUSION**

In conclusion, the relationship between media and politics is complex and multifaceted. The media has a significant impact on public opinion, political discourse, and election outcomes. While the media can be a powerful tool for politicians to communicate their message, it can also expose them to scrutiny and criticism. The rise of digital media has further transformed the relationship between media and politics, and it is likely to continue shaping political discourse in the years to come.

Media exposure has a significant impact on political attitudes and behaviour. Media influence can have positive effects such as increasing political knowledge and participation, it can also have negative effects such as the polarization of political views and erosion of trust in democratic institutions. Factors such as media bias, agenda-setting, and framing effects contribute to media influence on political attitudes. However, media literacy interventions can be effective in mitigating the negative effects of media exposure on political attitudes. In conclusion, the media plays a crucial role in shaping political attitudes and behaviour. As such, it is important to understand the impact of media exposure on political attitudes, investigate its potential consequences, identify the factors that contribute to media influence, and evaluate the effectiveness of interventions such as media literacy programs. By doing so, we can better understand how the media shapes our political views and how we can be more critical consumers of media information. This can ultimately lead to a more informed and engaged citizenry and a stronger and more vibrant democracy.

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## THE POLITICS OF MULTICULTURALISM

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### INTRODUCTION

Multiculturalism emphasises group-differentiated rights while paying more attention to cultural diversity. Deep variety and cultural pluralism are thoughts to be characteristics of modern nations. Models of the "normal" citizen in the past, which were largely focused on the characteristics of the able-bodied, heterosexual white male, overlooked or repressed this diversity. The normalcy model was vulnerable to exclusion, marginalisation, assimilation, or silencing. Thus, non-white groups were frequently excluded from Western democracies or, if admitted, were expected to assimilate in order to become citizens; indigenous peoples were either relocated to remote reserves or forced to give up their traditional ways; homo-sexism was frequently criminalised, and even when it was legal, gay people were still expected to keep their sexual orientation a secret in public; and people with disabilities were locked away in institutions. Nowadays, however, historically marginalised groups are no longer appeased to be labelled as "deviant" or marginalised just because they are different from the so-called "normal" citizen in terms of ethnicity, culture, gender, ability, or sexual orientation. They call for a broader definition of citizenship that takes into account both their differences and their identities.

In the traditional model of 'citizenship-as-rights', the goal was to promote a certain sort of common national identity amongst citizens. As T. H. Marshall himself emphasized, citizenship is not just a certain legal status, defined by a set of rights and responsibilities. It is also an identity, an expression of one membership in a political community. And his argument for extending citizenship rights to include basic social rights, such as health care and education was precisely that it would help promote a common sense of national membership and national identity. Ensuring that people had health care and education was important for Marshall not just for humanitarian reasons to meet basic needs. Social rights would also help integrate previously excluded groups into a common national culture, and thereby provide a source of national unity and loyalty. The goal was to include people in a 'common culture' which should be a 'common possession and heritage'. Marshall felt that a common set of social rights would integrate people into a common national culture, and that this was good from the point of view of both the previously excluded group and the state.

The traditional concept of "citizenship as shared rights" had strong ties to the notions of national unification. The relationship between rights of common citizenship and national integration is currently being contested. It has grown painful that despite having common citizenship rights, many groups—including black people, women, indigenous peoples, racial and religious minorities, gays and lesbians—continues to feel side-lined or stigmatised. Many members of these groups experience marginalisation due to their socio-cultural identity, or their "different," as well as their socio-economic condition. Community, not only as individuals but also via the group, and their rights would be dependent in part on their membership in the group. They demand these group-specific forms of citizenship either because they disagree with the premise that there should be a single common national culture or because they believe that differentiated citizenship is the best means of integrating people into such a common culture.

The entire notion of assimilating into the "common" national rights culture is rejected by some groups. Who fight to keep themselves as unique, self-governing societies with their own public institutions that function in their own national language and culture. These people

see themselves as creating distinct "nations" within the greater state. They require a variety of differentiated rights, such as some form of territorial self-government, official language status in their self-governing region, and the right to establish a full range of political, educational, and other institutions operating in their own in order to accomplish this goal. Many indigenous peoples reject language as well, which is a similar story. Those who oppose integration in the name of upholding their identity as distinct nations or peoples and who do so by asserting a range of unique rights, such as territorial claims, treaty rights, and self-government authority. Other parties agree that national integration is a good idea, but they believe that some sorts of differentiated treatment are necessary to make it happen. For instance, a lot of gay people feel unfairly left out of their own country culture.

## STAGE OF MULTICULTURALISM

### **The First Stage: Multiculturalism as Communitarianism**

The first stage was the pre-1989 debate. Those few theorists who discussed the issue in the 1970s and 1980s assumed that the debate over multiculturalism was essentially equivalent to the debate between 'liberals' and 'communitarians'. Confronted with an unexplored topic, it was natural that political theorists would look for analogies with other more familiar topics, and the liberal-communitarian debate seemed the most relevant. After all, multiculturalism seems to involve people mobilizing as members of cultural communities, and seeking some form of 'group rights' to recognize and protect their community. All of this has a 'communitarian' sound to it.

The importance of individual freedom is at the centre of the liberal-communitarian dispute. Liberals firmly believe that everyone should be free to choose how they define the good life, and they praise the freeing of people from any assigned or hereditary status. Liberal individualists contend that the individual is ethically superior to the group and that the community only counts when it benefits the people who make up it. If those people decide it is no longer useful to uphold current cultural traditions, the community has no independent reason to do so and has no right to forbid people from changing or rejecting them.

This idea of the "independent individual" is contested by communitarians. They see humans as being "embedded" in specific social roles and connections. Such embedded selves inherit a way of life that defines their good for them rather than creating and revising their own image of the good existence. According to communitarians, people are the result of social activities rather than being the result of their decisions. Furthermore, they frequently contest the idea that communities' interests can be boiled down to those of each member. Therefore, it is believed that elevating individual autonomy is bad for communities. An effective community strives to restrict the degree to which individual choice can damage communal way of life. It does this by maintaining a balance between the two. In short, supporting multiculturalism in the early stages of the discussion meant adopting the communitarian critique of liberalism and seeing minority rights as a means of preserving cohesive and communally minded minority groups from the intrusion of liberal individualism.

### **The Second Stage: Multiculturalism within a Liberal Framework**

It is increasingly recognized that this is an unhelpful way to conceptualize most multiculturalism claims in Western democracies. Assumptions about the 'striking parallel' between the communitarian attack on liberalism and the notion of minority rights have been increasingly questioned. Most ethnocultural groups within Western democracies do not want to be protected from the forces of modernity in liberal societies. On the contrary, they want to be full and equal participants in modern liberal societies. This is true, for example, of blacks in the United States, whose commitment to liberal principles is generally the same as for whites. It is also true of most immigrant groups, which seek inclusion and full participation in the

mainstream of liberal-democratic societies, with access to its education, technology, literacy, mass communications, etc. It is a modern, liberal society with an urbanized, secular, pluralistic, industrialized, bureaucratized, consumerist mass culture.

Moreover, public opinion surveys reveal that, far from being opposed to liberal ideals, national minority and majorities frequently adhere to liberal values in the same statistically consistent way. Also, immigrants quickly pick up on the fundamental liberal-democratic viewpoint, even if they originate from nations with little to no history of liberal democracy. In contemporary communities, there is a strong and widespread commitment to individual liberty that transcends racial, linguistic, and religious boundaries.

In general, people's upbringing should be considered as a natural consequence of their surroundings rather than a conscious choice. In fact, having access to one's own language and culture can occasionally be a requirement for having the ability to actually make meaningful decisions. If minority rights (a) safeguard the freedom of people within the group (b) foster relations of equality (non-dominance) between groups, then they are consistent with liberal culturalism. In truth, ethnic groups in Western democracies do not attempt to restrict their own members' fundamental liberties or to stop them from challenging and changing traditional traditions and customs.

Minority rights in the West serve to reduce the vulnerability of minority groups to the economic pressures and political decisions of the larger society. Such rights are intended to ensure that the larger society does not deprive the minority of the conditions necessary for its survival, not with preventing the minority's own members from engaging in untraditional or unorthodox practices. In the second stage of the debate, therefore, the question of multiculturalism is reformulated as a question within liberal theory, and the aim is to show that some minority rights claims enhance liberal values. In my opinion, this second stage reflects genuine progress.

### **The Third Stage: Multiculturalism as a Response to Nation-Building**

The assumption—generally shared by both defenders and critics of multiculturalism—is that the liberal state, in its normal operation, abides by a principle of 'benign neglect' towards ethnocultural diversity. That is, the state is indifferent to the ethnocultural identities of its citizens, and to the ability of ethnocultural groups to reproduce them over time. On this view, liberal states treat culture in the same way as religion—i.e. as something which people should be free to pursue in their private life, but which is not the concern of the state (so long as they respect the rights of others). Just as liberalism precludes the establishment of an official religion, so too there cannot be official cultures that have preferred status over other possible cultural allegiances.

This notion of benign neglect is different from, and stronger than, the idea of liberal neutrality discussed. The idea of liberal neutrality says that the state should not rank the intrinsic merits of different conceptions of the good life, and this entails that the state should not say that speaking English is intrinsically more worthy than speaking French, or that being a Christian is intrinsically more worthy than being an atheist. However, it is consistent with liberal neutrality for the state to nonetheless promote a particular language or religion, so long as the justification for this is not their intrinsic value. Similarly, one could say that the state should promote a national religion, not because it is the true religion, but because society is more harmonious if everyone shares the same religion.

State neutrality, therefore, simply rules out certain kinds of arguments or justifications for public policy—namely, those which appeal to a ranking of the intrinsic merits of conceptions of the good life. It does not rule out policies which promote a particular language, culture, or religion so long as 'neutral' reasons are offered for these policies. Obviously, state neutrality,



while a necessary condition for justice for liberals, is not sufficient. The fact that there are neutral reasons for promoting a common religion does not mean it is legitimate for the state to declare and promote a national religion. On the contrary, liberals have firmly endorsed the principle that states should not only avoid promoting religion for non-neutral reasons relating to controversial conceptions of the good, they should avoid promoting it at all, even for neutral reasons of efficiency or social harmony. There should be a firm 'separation of church and state'.

In other words, in the sphere of religion, liberals believe not just in the idea of state neutrality, but in the stronger idea of benign neglect. There should be a strict separation of church and state which prohibits any policies to privilege one religion over another, no matter how neutral the justification. The state is 'neutral with reference to language, history, literature, calendar' of these groups.

The presumption in the second stage of the debate, therefore, has been that advocates of multiculturalism must demonstrate compelling reasons to depart from the norm of benign neglect. I believe, however, that this idea that liberal-democratic states are indifferent to ethnocultural identities is manifestly false. The religion model is altogether misleading as an account of the relationship between the liberal-democratic state and ethnocultural groups. However, historically, virtually all liberal democracies have, at one point or another, attempted to diffuse a single societal culture throughout all of its territory.

So, states have engaged in this process of 'nation-building-that is, a process of promoting a common language, and a sense of common membership in, and equal access to, the social institutions operating in that language. Decisions regarding official languages, core curriculum in education, and the requirements for acquiring citizenship, all have been made with the intention of diffusing a particular culture throughout society, and of promoting a particular national identity based on participation in that societal culture. If this nation-building model provides a more accurate account of modern liberal democratic states, how does this affect the issue of multiculturalism? I believe it gives us a very different perspective on the debate.

### **The Politics of Multiculturalism**

As with communitarianism and civic republicanism, multiculturalism is Janus faced: it has both a forward-looking or progressive side and a backward-looking or conservative side. The idea of multiculturalism has at times been invoked by conservatives who fear that liberalism and individual autonomy are eroding the traditional customs and practices of thick cultural communities, and undermining their capacity to pursue a communitarian politics of the common good. Multiculturalist rhetoric of this sort is invoked by traditionalist elites to prevent change within their group, to limit exposure to the larger world, and to defend some essentialized notion of their 'authentic' culture or tradition. To a large extent, this is just old-fashioned cultural conservatism dressed up in the new language of multiculturalism, and manifests the familiar conservative fear of the openness, mobility, diversity, and autonomy that modernization and globalization entail. It is 'multicultural' in the sense that it accepts that there is a diversity of groups within the larger society, but rejects any notion of diversity or dissent within each group.

Most common, form of multiculturalist politics in the West. More frequently, multiculturalism has been invoked by progressive forces who endorse liberal values, and who want to fight practices of exclusion and stigmatization that prevent members of minority groups from fully enjoying their liberal rights and fair shares of resources. Multiculturalist rhetoric of this form is invoked by marginalized groups to challenge traditional status hierarchies, and to attack the privileged position of a particular gender, religion, skin colour, lifestyle, or sexual orientation in society. Viewed this way, multiculturalism is the enemy of cultural conservatism,

and both reflect and embrace the openness, pluralism, and autonomy that modernization and globalization entail.

Multiculturalism takes these divergent political forms because modernization is a challenge not only for the mainstream society but also for minority groups. Multiculturalism can be invoked by minority groups to attack the conformism and conservatism of the larger society, and to pressure it to accept the new realities of openness and pluralism. But some members of the minority groups themselves fear this new openness, and invoke multiculturalism precisely to justify suppressing the freedom and changes it brings. As a result, multiculturalism is sometimes invoked by liberals against a narrow and conformist conception of the national culture, and sometimes invoked by conservatives to defend a narrow and conformist conception of a minority culture.

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## **SELF-RIGHTEOUSNESS OF SUPERPOWER**

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### **INTRODUCTION**

The relationship between the United States and China has been fraught with tension and conflict for many years. One aspect of this relationship that has been particularly contentious is the issue of self-righteousness. The United States has often been accused of having a self-righteous nature, which has led to misunderstandings and conflicts with China. In this research article, we will explore America's self-righteousness nature and its impact on the relationship with China.

### **AMERICA'S SELF-RIGHTEOUSNESS NATURE**

The United States has a long history of promoting democracy and human rights around the world. This has led to the perception that America sees itself as a moral beacon for the rest of the world. This perception has been reinforced by the United States' dominant position in the world and its strong military and economic power. America's self-righteousness nature is often seen in its foreign policy, where it has attempted to impose its values and ideals on other countries. This has led to conflicts with countries like China, which have different cultural and political traditions. The United States has often been accused of trying to force its way of life on others, which has led to resentment and mistrust.

### **IMPACT ON THE RELATIONSHIP WITH CHINA**

The United States' self-righteousness nature has had a significant impact on its relationship with China. China has long been suspicious of American intentions and has accused the United States of attempting to contain and undermine its rise as a global power. The United States' promotion of democracy and human rights has been seen as a threat to China's one-party system and its sovereignty. The United States' self-righteousness nature has also led to misunderstandings and miscommunications between the two countries. The United States has often been accused of not understanding Chinese culture and political traditions, which has led to policy decisions that have been perceived as insensitive or even hostile. The United States' self-righteousness nature has also led to a lack of trust between the two countries. China has accused the United States of being hypocritical in its promotion of democracy and human rights, pointing to issues such as racial inequality and police brutality within the United States. This has led to a perception that the United States is not sincere in its efforts to promote these values, which has further eroded trust between the two countries.

### **The Pollution in Developing Countries like China are Major Concern for Many Developed Moralizing Countries Especially America.**

The US claims China's total energy-related emissions are twice those of the US and nearly one-third of all emissions globally. NASA physicists have also said that air pollutants from China and other Asian countries may “contribute to colder and snowier winters in the United States”. “The PRC has been the world’s largest annual emitter of greenhouse gases since 2006, and its emissions are increasing. Energy-related emissions of carbon dioxide in the PRC have increased more than 80 percent between 2005 and 2019, while U.S. energy-related emissions dropped by more than 15 percent during the same period,” according to the U.S. Embassy TABILISI. The European countries, America, and Japan started their industrialization in 18<sup>th</sup> century. At that time, they exploited resources from all over the world. The industrial revolution is the only factor that is why there are some developed, and some are underdeveloped nations in the current world, and these are trying to be an economy more self-reliant. The GDP

of China may be able to match with America but the per capital income is still far below as compared to America. Among countries main and major exporter to America is China which is one-sixth of its total export. We should observe that the materialistic nature of America is one of the direct or indirect cause of pollution in China, it can be on low scale, but it is. Study published in Nature Communications found that in 2012, “14.6 percent of China’s industrial-related CO2 emissions were driven by foreign final consumption,” with the United States, Hong Kong and Japan being “the top three regions with the largest carbon footprints in China.” the value of American import good from China rose from approximately \$100 billion in 2001 to \$500 billion in 2021.

The developed nations rely on developing nations to produce goods, example of it is Apple’s iPhone one of the most used items in America. The truth about iPhone is that it designs in California but get manufactured in Zhengzhou, China on an average it produces 500,000 iPhones per day from there the phones exports to the America. This is and one example but there are many companies which are producing for America in China. For production the country needs infrastructure, energy and population. To generate the energy(electricity) China relies on thermal energy which is coal powered and all knows it pollutes a lot. According to a briefing paper by the Center for Research on Energy and Clean Air, “China had more coal-fired capacity under construction or in planning at the time (249.6 gigawatts) than the existing capacity of either the United States or India.” As the need for energy increases the need for production also increases. America should limit its nature of over consumption of material. The 75 percent of people in America own a car and more than 33 percent of people own at least 2 cars or dishwasher, 80 percent have air-conditioner. This shows nothing but Consumerism. When the people of America don’t buy new goods, they think that they are lagging behind others this has now become the way of life for the people of America. The Materialism in America is the only reason for the higher imports from China. America importing the finished products from China and backing its society’s materialist nature. As production and assembling of products happen in China the pollution is rising in China.

## CONCLUSION

The relationship between the United States and China has been significantly impacted by America's self-righteousness nature. The United States' promotion of democracy and human rights has been seen as a threat to China's one-party system and its sovereignty. This has led to misunderstandings and mistrust between the two countries. Moreover, the pollution issue in China is a significant concern for many developed moralizing countries, especially America. The materialistic nature of American society has contributed to pollution in China, as the US relies heavily on China's production of goods. The overconsumption of goods in America has led to an increase in imports, which contributes to pollution in China. Thus, it is imperative for the US to limit its nature of overconsumption and consumerism to address the environmental issues in China and work towards a more sustainable future.

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## भारतातीय राजकारणात प्रसारमाध्यमांची भूमिका आणि प्रसारमाध्यमांचे राजकारण

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### प्रस्तावना

भारताने संसदीय लोकशाहीचा स्विकार केलेला आहे. संसदीय लोकशाहीचा आत्मा म्हणजे निवडणूका आहेत. संसदीय लोकशाहीस आपण प्रातिनीधीक लोकशाही असे मानतो. लोकशाहीचा चौथा आधारस्तंभ म्हणून आपण प्रसारमाध्यमाकडे पाहत असतो. भारताने स्विकारलेल्या राज्यव्यवस्थेचे महत्वाचे उद्दिष्टे म्हणजे देशात लोकशाही शासनाच्या माध्यमातून सामाजिक न्यायाची स्थापना करणे हे आपल्या राज्यव्यवस्थेचे उद्दिष्ट आहे.

देशात लोकशाहीचे विकेंद्रीकरण करण्यात आलेले आहे. या लोकशाहीच्या विकेंद्रीकरणामुळे सत्तेचे देखील विकेंद्रीकरण करण्यात आलेले आहे. देशातील अत्यंत महत्वाच्या विषयावर निर्णय घेण्यासाठी देशपातळीवर केंद्रसरकार राज्यातील कायदा व सुव्यवस्था सांभाळण्यासाठी राज्यसरकारे जनतेच्या दैनंदिन प्रश्नांशी निगडित असणारे निर्णय घेण्यासाठी स्थानीक स्वराज्य शासन संस्था अस्तीत्वात आलेल्या आहेत. ग्राम पातळीवरील ग्रामपंचायतीपासून ते देशपातळीवरील लोकसभेपर्यंत सर्व सदस्य हे जनतेमार्फत निवडले जातात. त्यामुळे भारतासारख्या लोकशाहीप्रधान देशात राजकारण आणि निवडणूका हा अत्यंत महत्वाचा विषय आहे. भारतातील राजकारणावर प्रसारमाध्यमाचा जास्त प्रभाव पडतो. भारतातील निवडणूका आणि राजकारण हे अत्यंत महत्वाची भूमिका पार पाडत असतात.

### संशोधनांची उद्दिष्टे

- 1) देशातील राजकारणावर देशातील प्रसारमाध्यमांचा कसा, किती प्रभाव पडतो याचा अभ्यास करणे.
- 2) इलेक्ट्रॉनिक माध्यमांचा, सामाजिक प्रसार माध्यमांचा देशातील निवडणूका आणि देशातील मतदारांच्या मतदान वर्तनावर काय परिणाम होतो का? याचा अभ्यास करणे.
- 3) देशातील राजकीय पक्षांच्या निवडणूक जाहीरनाम्यावर प्रसारमाध्यमांचा काय परिणाम होतो का? याचा अभ्यास करणे?
- 4) समाज माध्यमांचा देशांच्या राजकारणावर काय परिणाम होतो का? याचा अभ्यास करणे.
- 5) विविध प्रसार माध्यमावर विविध विचारसरणीचा काही प्रभाव निर्माण झालेला आहे का? याचा अभ्यास करणे

### संशोधन पध्दती

या संशोधनासाठी ऐतिहासिक संशोधन पध्दतीचा आणि काही ठिकाणी वैज्ञानिक संशोधन पध्दतीचा वापर केलेला आहे. भारतामध्ये राजकारणात प्रसारमाध्यमांची अत्यंत महत्वाची भूमिका राहिलेली आहे. प्रसारमाध्यमात आज प्राधान्याने इलेक्ट्रॉनिक माध्यमे, इंटरनेट, विविध प्रकारचे समाजमाध्यमे, प्रिंट माध्यमे असे विविध प्रकारचे प्रसार माध्यमे आहेत. भारतात झालेली लोकसभेची पहिली सार्वजनिक निवडणूक 1952 ते 2019 साली झालेल्या सोळाव्या लोकसभेच्या सार्वजनिक निवडणुकीवर सर्व प्रकारच्या प्रसार माध्यमांचा मोठ्या प्रमाणात परिणाम दिसून येतो आहे.

खरं तर भारतात 1990 चे दशक आर्थिक, सामाजिक, राजकीयदृष्ट्या फार महत्वाचे आहे. कारण या दशकामध्ये भारत सरकारने नवीन आर्थिक धोरणाचा स्वीकार केला. त्यावेळचे अर्थतज्ञ असलेले अर्थमंत्री मनमोहनसिंग आणि भारताचे पंतप्रधान पी.व्ही. नरसिंहराव यांनी भारताची आर्थिक प्रगती होण्यासाठी नवीन आर्थिक धोरणाचा स्वीकार केला. या धोरणामुळे शासनाच्या नियंत्रणाखाली असलेली भारताची अर्थव्यवस्था शासनाच्या नियंत्रणातून मुक्त झाली. त्यामुळे त्या आर्थिक धोरणाला मुक्त धोरण असे म्हणतात. या धोरणानुसार जागतिकीकरण, खाजगीकरण, उदारीकरण निर्गनतुकीकरण या तत्वांचा स्विकार

करण्यात आला. या सर्व मुक्त अर्थव्यवस्थेचा भारताच्या आर्थिक, सामाजिक, सांस्कृतिक राजकीय क्षेत्रावर दूरगामी परिणाम झाले आहेत.

भारतातील प्रसारमाध्यमावरही नवीन आर्थिक धोरणाचा परिणाम झाला. नवीन आर्थिक धोरणाच्या अगोदर भारतातील प्रसारमाध्यमे त्यातही इलेक्ट्रॉनिक माध्यमावर शासनाचे नियंत्रण होते. त्यावेळेस भारतात केवळ दूरदर्शन हे एकमेव शासकीय इलेक्ट्रॉनिक न्युज चॅनेल होते.- शासनाला पूरक अश्याच बातम्या दूरदर्शनवर दाखवल्या जात असत प्रिंट मीडिया देखील विशिष्ट लोकांच्या हातात होता, त्यावरही बऱ्यापैकी शासनाचेच नियंत्रण होते. 1990 नंतर खाजगी न्युज चॅनेलचा उदय झाला आणि अनेक न्युज चॅनेल सुरू झाले.

भारतीय राजकारणावर प्रसारमाध्यमांचा खूप मोठ्या प्रमाणावर प्रभाव पडलेला आहे. प्रसारमाध्यमेच जनतेचा राजकीय नेत्याप्रती, पक्षाप्रती, शासनाप्रती चांगली किंवा वाईट मत ठरवत असतात. खाजगी न्युज चॅनेल सुरू होण्याअगोदर दूरदर्शन या चॅनेलवर केवळ शासनाच्या विविध जाहिराती आणि शासनाचे गुणगाण गाण्याचे काम होत असत. यामुळे आपोआप जनतेमध्ये शासनाप्रती चांगले मत तयार होत असत .1990 पर्यंत देशात एकाच राजकीय पक्षाचे वर्चस्व राहिले आहे, यामागचे कारण दूरदर्शन होय. कारण त्याकाळात खाजगी प्रसारमाध्यमे नसल्यामुळे दूरदर्शन हेच केवळ प्रसारमाध्यम होते. कारण त्याकाळात शासनाचे विविध निर्णय,उपक्रम, योजना याबद्दल जनतेत शासनाप्रती चांगले मत किंवा अनुकूल मत तयार करत असत. 1990 नंतर अनेक खाजगी प्रसारमाध्यमे आली.

या प्रसारमाध्यमानी शासनावर शासनाच्या विविध योजना ,निर्णय यावर प्रश्न उपस्थित करण्यास सुरुवात केली. याचाच परीणाम असा झाला की देशातील अनेक घटक राज्यामध्ये काँग्रेस पक्षाचे सरकार सत्तेवरून पायउतार होऊन, प्रादेशिक पक्षाचे सरकारे अनेक राज्यात सत्तेत येऊ लागली. अश्या पध्दतीने एकीकडे नवीन आर्थिक धोरणाने भारताची आर्थिक व्यवस्था सुधारत होती. अगदी उलट भारतीय राजकारणातुन काँग्रेस पक्षाला उतरती कळा सुरू झाली. काँग्रेस पक्ष सत्तेच्या राजकारणात मागे पडू लागला. हळूहळू अनेक घटक राज्यात काँग्रेसची सरकारे जावून प्रादेशिक पक्षाची सरकारे सत्तेवर येऊ लागली. याचा भारतीय राजकारणावर नकारात्मक परिणाम जाणवू लागला. भारतात केंद्र सरकारमध्ये एकाच पक्षाचे सरकार अस्तीत्वात असायचे. मात्र 1990 नंतर आघाडी सरकारे सत्तेवर येऊ लागली. याकाळातील राजकारणावर देखील प्रसारमाध्यमांचा प्रभाव पडत होता. भारतातील राजकारणात प्रादेशिक पक्षांचे महत्व वाढले आहे, यावर प्रसारमाध्यमातुन मोठ्या प्रमाणावर चर्चा होऊ लागली. सरकारच्या विरोधातील बातम्या प्रसारमाध्यामातून लोकापर्यंत पोहचू लागल्या. शासनाबद्दल अनुकूल ,प्रतिकूल मते जनता बनवू लागली.

प्रसारमाध्यमांचेही राजकारण सुरू झाले. काही वर्तमान पत्र उजव्या विचारसरणीच्या नेत्यांचे, पक्षाचे समर्थन करीत असत, तर काही वर्तमानपत्रे डाव्या विचारसरणीच्या नेत्यांचे आणि त्यांच्या शासनांचे समर्थन करीत असत. तर डाव्या विचारसरणीचे पत्रकार त्यांच्या वर्तमान पत्रातून उजव्या विचारसरणीच्या नेत्यावर, पक्षावर टोकाची टीका करत असत. उजव्या विचारसरणीचे पत्रकार त्यांच्या वर्तमान पत्रातून डाव्या पक्षांचे नेते व पक्ष यांच्या धोरणावर आणि त्यांनी घेतलेल्या निर्णयवर मोठ्या प्रमाणावर टीका करीत असत .

2000 च्या दशकात भारतात खासगी न्युज चॅनेल्स सुरू झाले या न्युज चॅनेल्स मध्येही उजव्या आणि डाव्या विचारसरणीच्या आधारावर विभाजन झाले आहे. या न्यूनचॅनेलमध्येही डाव्या विचारसरणीचे पुरस्कार करणारे पत्रकार उजव्या विचारसरणीच्या नेत्यावर आणि पक्ष्यावर जाहीर टीका करतात. तर उजव्या विचारसरणीचे पत्रकार डाव्या विचारसरणीच्या पत्रकारावर आणि डाव्या नेत्यावर टीका करत असतात. व त्यांच्या राजकीय पक्ष्याच्या ध्येय धोरणावर मोठ्या प्रमाणावर टीका होत असत .विविध मिडीया हाऊसेस विविध उद्योगपतीने खरेदी केलेले दिसून येतात. लोकसभा 2014 च्या निवडणूकी अगोदर T.V.18 नावाचा मीडिया ग्रुप मुकेश अंबानी यांनी विकत घेतला.या ग्रुप च्या सर्व न्युज चॅनेल्स वर उजव्या विचारांच्या पत्रकारांची आणि संपादकांची भरती केली.तसेच देशातील डाव्या विचारसरणीचा स्वीकार करणारे

NDTV हे न्युज चॅनेल देशातील प्रसिद्ध उद्योजक गौतम अडाणी यांनी विकत घेतले. विकत घेतल्यानंतर NDTV न्युज चॅनेलमधून अनेक डाव्या विचारसरणीच्या पत्रकार, संपादक यांनी राजीनामे दिले. आता हेच न्युज चॅनेल उजव्या विचारांना अनुकूल बातम्या प्रसारित करतांना दिसून येते.

### सारांश

अश्याप्रकारे भारतीय राजकारणावर प्रसारमाध्यमांचा फार मोठ्या प्रमाणावर प्रभाव पडतो असे नाहीतर राजकारणाचा प्रभाव प्रसारमाध्यमावर पडताना दिसून येतो. स्वातंत्र्य मिळाल्यापासून ते वर्तमान काळापर्यंत राजकारण आणि प्रसारमाध्यमे यांचा परस्परांवर अनुकूल तसेच प्रतिकूल परिणाम पडत असतो. आजही प्रसारमाध्यमांना लोकशाहीचा चौथा आधारस्तंभ म्हणून ओळखले जाते. राजकारणावर प्रभाव पडो अथवा नाही तर राजकारणाचा प्रसारमाध्यमावर प्रभाव पडलेला दिसून येतो.

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**DISCOVERING THE LIVES OF CHHARAS IN AHMEDABAD THROUGH THE LENS OF BUDHAN THEATRE****Ms. Swaroop A. Waghmare**

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**INTRODUCTION**

The recent history of De-notified Tribes (DNTs) can be traced back to the Criminal Tribes Acts (CTA) of 1871 and later 1911 under which between 150 and 200 communities were deemed to be 'hereditary criminals' and subject to surveillance, confinement and gross discrimination. The Acts represented the formalization of a view held by the British for several decades before and are connected to previously existing prejudices against wandering and/or rebellious communities. The apparent purpose of the CTA was to contain and curb entire communities who were viewed as 'hereditarily criminal', in light of the then prevailing notion that crime was a genetic trait passed down from one generation to the next. All that was needed for declaration of a community as a Criminal Tribe was "reason to believe" (rather than any factual evidence) that the community was 'addicted' to crime. (Radhakrishna Meena, 2008). The DNTs should have enjoyed the freedom of independence that came to the rest of India's people in 1947. Instead, they have languished as the most handicapped community in the nation, with health, literacy, and employment levels far below the average.

A large proportion of the communities who came to be labelled as 'criminal' were nomadic groups whose diverse occupations led them to be itinerant communities, travelling from village to village practising their trade. These 'wandering tribes' were viewed as being more criminal than others since their restlessness and mobility itself was viewed as a sign of their criminality in a society wherein sedentary living was associated with respectability. Some other such groups were said to have been employed as guards to landlords as well as henchmen to the king, often performing the dirty work of their employers and hence, earning some notoriety. (Tribal Committee Report, 2014)

Traditionally, de-notified, nomadic and semi-nomadic communities practice a range of occupations and are remarkably internally diverse. Scholars have classified them according to four broad categories: 1) pastoralists and hunter-gatherers, mainly shepherds, cowherds and hunters of small game, 2) goods and service nomads, such as blacksmiths, stone workers, weapon makers, salt traders, basket makers and so on, 3) entertainers including dancers, acrobats, snake charmers, monkey trainers and wrestlers, and 4) religious performers, ascetics, devotional singers, minstrels and astrologers. (Bokil Milind, 2002)

The British labeled them criminals because they pursued a nomadic way of life. The nomadic tribes traditionally carried important commodities such as salt and honey between the coasts and the inland forests. The British relied on these networks to establish their own trading relationships and to guide their armies through unknown regions. Indeed, these traders and transporters of goods were crucial informants for the new rulers, who benefited from tribal knowledge of flora and fauna, transportation and communication.

As railways and telegraphs were built in the 1850s such networks became redundant. The colonial authorities grew nervous about people who moved around, carrying intelligence they could not control directly. In the aftermath of the Revolt of 1857 these former allies were seen as potential enemies. In 1871, an Act was passed for "the notification of criminal tribes." Hundreds of tribes that traditionally collected food from the forest and entertained on the streets became criminals with the stroke of a pen. When they could not be forcibly settled, they were sometimes shot on sight. Those who were settled were subjected to a pass system to control their movements and were rehabilitated through rigorous labor.

The CTA was removed from the statute books in 1952 on the recommendation of the All India Criminal Tribes Inquiry Committee (1949) and henceforth, 'Criminal Tribes' came to be known as 'De-notified Tribes' instead. But they were reclassified as "habitual offenders" in 1959. Even though the law has been repealed, the identification of these communities as ethnic groups having criminal antecedents continues to this day, leading to everyday discrimination in terms of access to education and jobs as well as brutal violence by neighbouring communities and police personnel. (Tribal Committee Report, 2014)

The stigma of the criminal label still follows them to this day. Many laws and regulations in various states prohibit certain communities of people from traveling; others must still register at police stations in the districts they pass through. This close association with authority makes nomadic tribes especially liable to suspicion when crimes actually occur. The percentage of DNTs in custody and under investigation is greatly disproportionate to their population.

In an article published in Times of India (Pune), June 28<sup>th</sup> 2009 entitled "NGO's Work to include Nomadic Tribes in 2011 Census", reveals one major issue with regard to de-notified and nomadic communities is the lack of proper enumeration and classification which made the planning and implementation of welfare schemes difficult. Some of these communities have been listed as Scheduled Tribes, others as Scheduled Castes, and some as Other Backward Classes (OBCs).

These anomalies have not been addressed, the situation of DNTs is exacerbated by the fact that many groups are not included under any list and are denied access to affirmative action policies and development programmes despite the historical (and continuing) injustice faced by these peoples. Moreover, in the absence of reliable data about the population, geographical spread and development indices among these groups, it is hard for policy-makers to plan an effective intervention strategy for DNTs. According to some estimates, population of some 60 million "denotified tribes" can be found throughout India today. There are about 1500 nomadic and semi-nomadic communities and 198 De-notified Tribes in the country. (Tribal Committee Report, 2014)

Since 1998, Budhan Theatre has performed street plays to raise awareness about the condition of such tribes. Their goal is to demonstrate that Chharas are not "born criminals" but "born actors" with real emotions, capacities, and aspirations.

### **CHHARAS IN AHMEDABAD**

Historically, Chharas comprised a group of nomadic people in India. When the British attempted to maintain the colonial regime in India, they utilized theories of crime being hereditary to undermine these nomadic communities as criminal.

In 1959, the Habitual Offenders Act replaced the CTA, and while there was discussion of rehabilitative processes for tribes known as criminal, this act only further allowed police the opportunity to identify these groups, target them, and further marginalize them. This act remains in practice today, and so, rather than have any protection by the government, there is no guarantee that members of these groups, known as Denotified Tribes (DNTs) will receive jobs or education, often forcing them into illegal practices, i.e liquor brewing in the dry state of Gujarat.

In an article published in DNA (Ahmedabad), February 11<sup>th</sup> 2013 entitled "Prejudice against Chharas in Progressive Gujarat" reveals the reality that the Chharas are still denied permanent housing facilities, Indian police are acting like Britishers in terms or punishments, in spite of qualification they are stigmatized and denied from job opportunities etc.

The theory that people can inherit innate criminality has withstood the test of time and despite the revocation of the CTA, formerly nomadic peoples and current DNTs are considered criminal by nature and have been unofficially deemed second-class citizens. The formerly nomadic Chharas are known by other names throughout the country, including Sansis, Kanjar, Kanjarbhat, and Adodiyas.

### **THEORETICAL FRAMEWORK**

The following theoretical framework is useful in understanding and locating the topic under study in the view of Sociological theory.

### **GROUNDING THEORY**

It is a systematic methodology in the social sciences involving the construction of theory through the analysis of data. Grounding theory is a research methodology which operates almost in a reverse fashion from social science research in the positivist tradition. Unlike positivist research, a study using grounding theory is likely to begin with a question, or even just with the collection of qualitative data. (The Penguin Dictionary of Sociology, 2000)

### **Phenomenology** (The Penguin Dictionary of Sociology, 2000)

It is the philosophical study of the structures of experience and consciousness. As a philosophical movement it was founded in the early years of the 20th century by Edmund Husserl.

Phenomenology, in Husserl's conception, is primarily concerned with the systematic reflection on and study of the structures of consciousness and the phenomena that appear in acts of consciousness.

In its most basic form, phenomenology attempts to create conditions for the objective study of topics usually regarded as subjective: consciousness and the content of conscious experiences such as judgments, perceptions, and emotions. Although phenomenology seeks to be scientific, it does not attempt to study consciousness from the perspective of clinical psychology or neurology. Instead, it seeks through systematic reflection to determine the essential properties and structures of experience.

There are several assumptions behind phenomenology that help explain its foundations:

1. It rejects the concept of objective research. Phenomenologist's prefer grouping assumptions through a process called phenomenological epoché.
2. Phenomenology believes that analyzing daily human behavior can provide one with a greater understanding of nature.
3. Persons should be explored. This is because persons can be understood through the unique ways, they reflect the society they live in.
4. Phenomenologist's prefer to gather conscious experience, rather than traditional data.
5. Phenomenology is considered to be oriented on discovery, and therefore phenomenologist's gather research using methods that are far less restricting than in other sciences.

### **CONCEPT OF LIFE WORLD**

The life world is the "world" each one of us *lives* in. One could call it the "background" or "horizon" of all experience, and it is that on which each object stands out as itself (as different) and with the meaning it can only hold for us. The life world is both personal and inter-subjective (it is then called a "home world"), and, as such, it does not enclose each one of us in isolation. (Turner J. H., 1999)

## RESEARCH METHODOLOGY

The findings of this paper are based on secondary data and qualitative analysis of the socio-cultural and politico-economic background of Chharas in Ahmedabad through Budhan Theatre.

To obtain the in-depth understanding of the problems faced by the Chharas, ethnography is used as a method. Secondary sources like Government Reports, Research Articles etc are taken into consideration for an insightful learning.

### Budhan Theatre: For Social Action

Budhan Theatre was founded by Dr. Ganesh Devy, a literary critic, linguistic, and tribal activist, based in Baroda. He continues to inspire Chhara youth in the rights-based movement through arts and literature.

The theatre is an effort made for social change by Chharas in Ahmedabad. By bringing awareness in the community for the betterment and development of Denotified Tribes (Chharas). They have faced a lot of socio-economic and political oppression by the police as well as other communities. They are stigmatized as ‘Criminals’ by the Britishers and are still facing the same exploitation. Theatre is a way of expressing their everyday social realities. It also makes an effort to empower them through their acting talents. And ultimately bring change in their socio-economic political status through arts and literature. This is a social movement for the recognition of NTs and DNTs in Indian Constitution.

This has also helped the younger generations to build their new identity in society. Now with a new hope these children from Chhara community have joined the ‘Budhan Theatre’. Their acting talents are enhanced and confidence levels are built up.

## CONCLUDING REMARKS

Chharas are still a socio-economic and politically vulnerable community in Ahmedabad. As once tagged “Criminal Tribes”, they are still fighting the battle for identity. But Budhan theatre is helping them to voice their sufferings. It is also creating an opportunity for the youth of the community to create their new identity as “Actors” in the theatre. They are actually reflecting their everyday problems through various plays, documentary movies etc. Hence, these born actors have achieved some empowerment through theatre and are successful in influencing the society.

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## AN APPROACH TO UNDERSTAND NARRATIVE ANALYSIS

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### INTRODUCTION

Human beings are inherently storytellers. We tell stories all the time. We give meaning to our lives through the stories we tell. One just needs to touch the right pulse or strike the right chord to get stories out of others. This is true of the field of conflict resolution as well. If we want to understand and address why people choose violence, what are the causes of conflict, why people are traumatised etc., we can make use of the story telling technique to get at the root of the problem. When a party narrates his/her story about a conflict, it is his/her version of reality, which may be in contradiction to the other party. Thus, the job of the conflict resolution expert here is to find out the overlapping parts of the story and separate the truth from the fiction. This process will allow the expert to bring the disputing parties to a stage where they can at least hear and understand each other's stories and hopefully the worldviews. Storytelling can thus be a powerful tool for conflict resolution.

There is a great diversity of approaches to narrative research. Some researchers are interested in what stories say people and the world. In that case they may be concerned about the truth of stories, by which is meant, their accurate representations of physical realities they may then be dealing with a number of different narrative truths (Andrew, 2007, 2014; Freeman, 2003; Riessmen, 2008) in all these cases they are often concerned with stories as resources for research- that is, with what stories can tell them about the narrators and their worlds. In addition, though, they will often take stories themselves as the theme of research (Plummer, 2001), addressing how narratives work, and how they affect people's understanding and actions in the world, in these cases narrative researchers will usually be less concerned with the truth or truths of the stories, even if they think such truths exist. Jane Elliot has described this dichotomy in narrative research as an epistemological division between naturalist (i.e., narrative as resource) and constructionist (i.e. narrative as theme) approaches. 'While the naturalist view is that the social world is in some sense "out there," an external reality available to be observed and described by the researcher' (Elliotte, 2005 :18), the constructionist approach aims to explore how meaning is constructed in narrative in relation to available cultural, social and interpersonal resources.

### UNDERSTANDING NARRATIVES AND STORIES

Stories or narratives are created by nations, governments, cultures, organisations, communities, and people. "A family of approaches to many sorts of texts, which have in common a narrative shape," according to Narratives. Narratives are both a phenomenon and a technique.

They have a sequence and a result — events are chosen, organised, and linked. With the audience in mind, everything was analysed and made meaningful. They may frequently take the initiative. It could be in the form of a moral message. The following are characteristics of narrative accounts:

- A transformational aspect, i.e., change over time;
- Action and characters, which may or may not be genuine; and
- Plot line is a term used to describe a line in a story.

Narratives can be seen of as a social product, a kind of social interaction, and an interpretive tool. It is a social product created by humans in certain social, historical, and cultural contexts. People tell stories about narratives as a sort of social connection. People use narratives to represent themselves and their worlds to themselves and others, making it an interpretive tool.

Despite the fact that the terms "narratives" and "stories" are sometimes used interchangeably, there is a distinction between the two. The term 'story' refers to what the actor says, whereas 'narrative' refers to the researcher's report. "Storytelling interprets the world and the events that occur within it. Narratives are multi-layered ways of knowing and sharing."

### **NARRATIVE ANALYSIS: DEFINITION, ORIGIN AND FEATURES**

An in-depth analysis of a chronologically told story is known as narrative analysis. The emphasis here is on how elements are ordered, why some aspects are valued differently than others, how the past impacts current perceptions, how the present shapes views of the past, and how both shape future perceptions. "The ways in which humans generate and use tales to comprehend the world" is the focus of narrative analysis. It's great for delving into moral, ethical, and cultural ambiguities.

The study of narratives started out as a study of languages. Narratives were later investigated in the contexts of poetics and semantics. Research interest in narratives arose as a result of a change in the social sciences away from positivism and master narratives of theory, such as Marxism and women's emancipation campaigns, among other movements. However, narratives have recently sparked a lot of interest, particularly in post-modern and feminist studies, as well as conflict analysis and resolution. Analyzing narratives has never been easier than it is now, thanks to advances in computer tools.

Narrative analysis has a number of characteristics. It's a versatile strategy that may be employed in a variety of situations with both written and oral communications. It begins by answering questions such as what was said, who said it, and to whom it was uttered, before delving deeper into the reasons (why it was said), explanation, meaning, and consequences of the spoken word.

It also considers and analyses nuances, innuendos, emotions, and nonverbal behaviour. The informants are treated as experts in their stories; therefore, they are active players in the process. Interpretive and reflective strategies are utilised in story analysis. The analysis can be fine-tuned as needed depending on the research objectives.

In story analysis, one is likely to run into various difficulties. To begin with, narrative analysis relies on both the researcher and the participant's interpretation. They have to work together to generate meaning, so it needs to be a collaborative effort. Second, the participant can continue to contribute details to the story, prompting the researcher to keep going with the analysis. Finally, the concept of validity has a limited use in this context. It only applies to the individual tale since the narrative is true for that particular person. Finally, the specialised knowledge of the participant delivering the narrative is frequently the only source of trustworthiness.

Narrative analysis is employed in a variety of fields. However, different disciplines define narratives differently: narratives in social history and anthropology refer to an entire life story; narratives in sociolinguistics refer to specific stories organised around characters, setting, and plot; and narratives in psychology and sociology refer to extended accounts of lives.

### **NARRATIVE ANALYSIS APPROACH WITH RESPECT TO CONFLICT SITUATIONS**

In conflict settings, the narrative analysis technique is divided into two categories: tools for analysis and narrative theories about people and situations in conflict.

## TOOLS FOR ANALYSIS

Many different sources have provided information on how to understand narratives in conflict settings. These might be thought of as factors or instruments that must be evaluated before the analysis can move forward. There are six such factors to consider:

### 1. Worldview Model

This can be used to both the story and a person's response to conflict in two ways. Narratives can be studied using worldviews. Martin Cortazzi proposed four approaches for studying narratives in 1993. The following are the details:

- **Sociological** – the social context in which the tale is told;
- **Socio-linguistic** – the means in which stories are created;
- **Psychological** – the process of comprehending, recalling, and summarising stories; and
- **Anthropological** – how narrative structure, function, and performance differ between cultures.

These models provide information on a specific aspect of the story. The researcher must select the option that best fits the study's goals. However, a multidisciplinary approach may be required in some cases, particularly in conflict resolution, where understanding the complexities of disputes through a single model may be impossible. Worldviews also reveal a person's attitude or perspective on conflict.

Antaki considered common conversation to be a window into a person's beliefs. "Two observations concerning explanations," he wrote, "are they have the power to question social reality and that they appear to be implicated in changes in people's behaviour." People in both the public and private realms can provide explanations.

People describe the incident and their role in it in the public realm, whereas in the private domain, they give reasons for why things happen the way they do, their thoughts about what happened, and how the event inspired their behaviour. The individual's viewpoint is reflected in the descriptions supplied in the private domain.

### 2. Voice and Conflict Position

Genette stressed the importance of the story's context in terms of whether it was presented in the first, second, or third person. The speaker's position can also be indicated by their voice: the story can be delivered by one of the characters or by someone from outside the story. In terms of analysis, the voice theory has two implications: first, people who hear the narrative also participate in its writing and rewriting (narratives may have unintended audiences), and second, the storyteller's use of the voice tense reveals how closely he or she sees himself or herself to the conflict. The position of the storyteller gives hint to the researcher as to whom s/he should interview.

### 3. Timing:

Whether the story is delivered in the past, present, or future tense, the party's concept of 'time' is critical to understanding the narrative. This was something that Genette emphasised. Another factor to consider when it comes to timing is whether the tale is told as a single event, as a story about the same incident over time, or as a collection of separate stories told over time. The researcher will need to pay attention to the narrative's order, duration, and frequency in order to analyse this element. The sequence in which things are recounted; the length of the text, summary, and scene; the frequency with which a single tale incident is told; and how long after the incident occurred the story was told, according to Toolan.

**4. Organization of the Story:** According to Riessman, components of the story are organised according to their function. Bell views stories being organised based on abstract thinking, time



and place orientation, how the person perceives the conflict progressing, and the story's resolution. The way the tale is organised tells the researcher how the story unfolds through time, what the individual's experiences are, and how the narrator views himself or herself in history (as an active agent, a bystander, or a victim). People also structure their narrative around rules, which inform them not only about the dispute but also about societal laws.

**5. Sensitivity to Culture:** Because stories and narratives develop from a certain culture, they must be understood in that culture's context. Swearingen believes that there are disparities between what is stated and what is meant in different cultural contexts, between text and interpretation, between truth and falsity, and between history and fiction. When studying narratives from cultures other than one's own, the cultural connotations of them may not be obvious. This should not, however, deter the researcher from investigating cross-cultural storytelling. In reality, he should make genuine efforts to comprehend the intricacies of another culture.

**6. The method of Eliciting a Narrative:** The responder should be asked open-ended, broad-based questions by the researcher, as this allows them to tell their complete narrative. The emphasis should be on the person-centered aspect of the tale rather than on whether or not the story is true. Balance must be maintained between what the researcher wants to ask and what the respondent wants to say - respondents may stray and say irrelevant things, so maintaining this balance is critical.

#### **DECISIONS REGARDING DATA COLLECTION**

Researchers who want to employ story analysis must make specific considerations about how to collect data. They must essentially make the following five decisions:

1. Should I conduct many interviews with the same person across time, or should I conduct a single interview with each person and ask them to reflect ahead and backward in time?
2. Should the researcher take the lead and ask the subject to address certain topics and questions, or should the interviewee be in charge of the conversation?
3. Should the researcher conduct the narrative interview in a controlled environment or should the interviewee choose a natural setting for the interview?

The researcher should consider the benefits and drawbacks of doing so. 4. Should the researcher look at what someone involved in the conflict says in public or what they say privately in ordinary conversation?

5. Finally, should the researcher ask the interviewed if he or she detects inconsistencies in the tale, or should the researcher wait for the interviewee to bring up the inconsistencies on his or her own as a signal of their significance?

#### **PRACTICALITIES OF DATA COLLECTION AND DATA ANALYSIS**

The type of information requested and the level of precision necessary will determine which method of analysis is used for a research project. The majority of models say that research should be conducted in natural settings in which the respondent is free to speak in his or her native language. Second, a connection must be formed between the story and the circumstances in which it was created. The next step is to try to comprehend the interviewee's point of view. Furthermore, the focus should be on the interviewee's interpretation of the facts rather than on precise data recall.

In story analysis, the researcher employs semi structured interviews and takes a qualitative approach. Rather than speaking during the interviews, the researcher acts as a listener (albeit one who is attentive). He speaks very little, and it's all with the intention of continuing the conversation.

Other practical suggestions for data collection in narrative analysis include taping the narrative interview, which will allow for a more in-depth analysis; having the interview transcribed as accurately as possible (the degree of accuracy will depend on the researcher and the needs of the project), which will allow for a better understanding; and deciding how much information is enough to carry advance the study project and bring it to a close.

Repeatedly listening to the interview is an important step in gaining knowledge. A researcher can do so at different phases of the process: during the interview, afterwards on the tape, while transcribing it, and finally after the transcription has been completed.

Which of the two units of analysis - 'words' or 'themes' – will be used is an issue that must be decided before the coding process can begin? Choosing one over the other has advantages and cons. If the researcher chooses 'words' as the unit of analysis, he or she risks losing sight of the overall pattern of thought. The benefit is that s/he can figure out "which words are common in the interviewee's language, which words the interviewee employs to describe things, and how often these phrases are used in regular speech."

If the researcher uses thematic coding, he or she may lose some of the nuances of the language, but he or she may get a deeper knowledge of issues that are important to the interviewee. In the context of narrative analysis, themes can be both inductive and deductive. They will come first from the project's "focal point," and then from the interviewee's "problems" raised throughout the interview process.

Regardless of the approach utilised for narrative analysis, the same processes must be followed: identify and organise documents, create field notes, and pick interview transcripts for review. Narrative data is useless without interpretation; it must be interpreted in order to be useful.

### **CODING IN NARRATIVE ANALYSIS**

Coding is the process of converting responses into numerical values or allocating numbers to the different categories of a variable for data analysis. Before or after fieldwork, questions might be coded. Questions are, however, post-coded in narrative analysis. Because the researcher asks the subject open-ended questions, this is the case. Answers to open-ended questions are categorised in this scenario, and each category is given a code. The code categories are uni-dimensional and mutually exclusive. Coding is beneficial because it allows computer software to readily analyse coded material.

Codes could be designed by a group of researchers and coding done by independent coders to make the coding process more reliable. The coders might then compare their findings (each coder will have prejudices and assumptions based on their cultural experience, which will be reflected in the codes they develop and how they carry out the coding process), allowing for a greater comprehension of the narratives.

### **METHODS OF NARRATIVE ANALYSIS**

The method of analysis that will be utilised for narratives is determined by how they are characterised (various disciplines define narratives differently). There are several types of story analysis methods available, but their use is based on the research project's goals and objectives. The distinctions between the various categories, on the other hand, are not clearly defined, thus they can be utilised together. Thematic analysis, structural analysis, interactional analysis, performative analysis, and contextual analysis are the methodologies that will be explored here.

The focus of structural analysis is on the 'style' in which a story is presented – the narrator chooses specific events to make the story sound authentic and true. However, thematic content is also taken into consideration. Language is a crucial part of the study in this case. Structural analysis is not appropriate for big groups, but it is excellent for case studies and comparing narrative narratives. However, researchers must be cautious about strictly using the

structural approach, as it has the potential to "de-contextualize narratives by disregarding historical, interactional, and institutional variables."

The process of discourse between the storyteller and the listener is the focus of interactional analysis. This method is appropriate in situations where the teller and the listener are both present in the discourse, such as in courts of law, classrooms, social service organisations, and medical services. "Attention to thematic substance and narrative form is not abandoned in interactional analysis, but it moves to storytelling as a process of co-construction, in which the teller and listener collaborate to generate meaning."

Interactional analysis examines speech in all of its complexities, including pauses, breaks, and other elements of conversation. The nonverbal gestures and gazes, on the other hand, are lost in the transcribing.

Beyond the spoken word, performative analysis sees storytelling as a performance - what the teller 'does' with words and gesture. Different types of performative approaches could be used, ranging from drama to narrative as praxis, or social action. The researcher can look at a variety of things here, including the characters and their placement in the story, the conditions of performance and the setting of the story being presented, the interaction between the characters, and the audience's and interpreter's reactions. This method can be used to investigate communication behaviours and identity construction.

Contextual analysis examines narratives as a social phenomenon that differs depending on the setting. As a result, data obtained from various situations will differ. When a researcher collects data on a same issue from similar types of respondents from various social contexts, the analysis will reveal variances in their perceptions. Similarly, when data is collected on the same issue from the same respondents at different stages in their careers, variances can be detected. Contextual analysis will be used to show how the development process has impacted people's perceptions and thinking.

The emphasis in thematic analysis is on "what" is said (content) rather than "how" it is said. As a result, a language's philosophy is relevant here since it aids in understanding the meaning of 'what' is spoken. The stories are organised by themes and illustrated with case studies. When analysing a large number of cases, this method is valuable since the researcher can look for common thematic components in the narratives of the diverse participants. The setting in which the story arises is not a factor in the study.

## CONCLUSION

Humans have an intrinsic ability to tell stories, which can be valuable in understanding and resolving disputes. Narratives are both a social reality and a method that may be studied using a variety of instruments and theories. Narrative analysis is a versatile and in-depth approach that examines not just "what" was said, but also "how," "why," and "what effect" it had on the listener. It investigates the meaning of 'what' was said in particular. In this case, interpretation is crucial. The meaning is co-created by the researcher and the interviewee working together. Thematic, structural, interactional, performative, and contextual data analysis are some of the systematic methodologies available.

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**AN ANALYTICAL STUDY OF THE RELATIONSHIP BETWEEN VARIOUS  
ELEMENTS OF SOCIAL MEDIA PROMOTION AND PRESCRIPTION  
GENERATION BY THE DOCTORS**

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### NEED FOR THE STUDY

Since Pharmaceutical companies' promotions is limited to ethical promotion, the use of social media as promotional tool is emerging as a potent weapon. There are very few studies on the social media initiatives from the perspective of Indian doctors and their relationship with patients.

### METHODOLOGY

Total 119 Doctors across various specializations such as Surgeon, Physicians, Orthopedics, Gynecologist, Ophthalmologist, ENT, and pediatricians were interviewed with questionnaire having two-point simple attitude scale and five-point likert scale. All respondents were exposed to the structured questionnaire asking various questions on the subject, whether various social media initiatives by the pharmaceutical companies influence their prescription habits.

### RESEARCH DESIGN

This study is based on qualitative and quantitative method of research. The data has been collected from different sources i.e. articles, journals, books and Internet. For primary data surveys and interviews conducted with Medical practitioners having different specialization.

### DATA ANALYSIS

Correlation and Chi-Square Tests has applied for the data analysis and interpretation. SPSS software has been used for this purpose.

**Hypothesis:** H1: There is significant relationship between Social Media initiatives by the pharmaceutical companies and prescription by doctors.

<b>Table 1: Summary of the methodological characteristics of the surveys</b>	
<b>Method of data collection</b>	<b>Survey</b>
Geographical area of the primary research	Mumbai
Time of the research	January – 2023-February 2023
Sample Size	119
Types of Respondents	Consulting doctors across various specialties
Questionnaire	Close ended with seven questions
Scale	5 points Likert Scale
Method of sampling	Purposive Sampling
Method of data analysis	Face to face Interview with questionnaire

### LITERATURE REVIEW

According to Chris I. Enyinda, (2008), the rise in social media presents enormous challenges and opportunities for the pharmaceutical industry. Today social media is all set to change relationship pharmaceutical companies and doctors and their patients Social media could be a vital promotional tool for pharmaceutical companies and their relationship with doctors in terms of engagement, monitoring and analyzing their and patients' generated-content, building and changing brand perceptions and attitudes (Williams J et al.2011) .

Given the fact that doctors are increasingly being empowered and losing trust in the healthcare systems, one of the best ways to reach or connect with them is to deploy relationship marketing –based on social media initiatives. As stated by McCartney M (2012), there is nowhere in marketing that trust is more important than in healthcare and pharmaceuticals'. Ultimately reshaping how the pharmaceutical business conducts its business are social media platform tools. Embracing the new social media culture will help firms to cut costs and enable faster and more efficient response to consumers/patients changing demands.

For years, pharmaceutical executives have been using the Internet to attract and retain influence doctors for prescriptions. As per the report published in Lancet (2012) more recently, social media platforms are slowly and/or consciously been embraced more aggressively by the executives in the pharmaceutical marketing. Social media can be used as an important tool for attention grabbing and to engage doctors and patients.

Social Media can be used as one of the methods to exchange content and establish a corporate as a pioneer and thought leader in an exceedingly specific and competitive market. It is an ideal method to build brands and augment sales for a pharmaceutical company, (Greene JA et al, 2010). Doctors and future prospects such as patients/consumers associate with an organization that they see is active on the internet with specific services and establish contact with the company as and when they require the services. Whenever needed, doctors and patient can ask questions and recommendations online pertaining to a new product. By listening to the voice of consumers in the social media environment, potential patients/consumers identify themselves. Leveraging social media can enable pharmaceutical companies to target, define and engage consumers better on a more personal level, (Snyder L 2011). Also, pharmaceutical marketers must consider implementing social media platforms as they have become key source for consumers and professionals.

Applbaum K (2006), states that leading pharmaceutical companies spend more revenues on marketing and promotional activities rather than on research and development today. While these new pharmaceutical marketing practices are deemed to be a current development, actually they are directly a continuation of trend from the 19th century patient medicine advertising.

According to a study by Mansfield SJ, (2011), implementing social media in the pharmaceutical industry is important for several reasons: to improve relationship marketing, enhance customer engagement, monitor brand, among others. Traditionally, marketing managers spend millions of dollars on marketing research and promotions to understand and influence consumer behavior towards their brands.

Given that more doctors and patients are migrating to the social media platforms to seek information and drive their decision making, pharmaceutical companies have an opportunity to sense and respond to changes in doctors prescription behavior, (Bosslet GT, 2011). Social media is a great influencer on doctors' prescriptions and sales. These days a patient, who is wishing to buy, for example a cholesterol drug will consult friends, colleagues, co-workers and relatives through social media to acquire more information about its efficacy and competitive brands.

A report published in Lancet, (2012, said that the propensity of patient to visit a social media platform and search for a drug/brand is certainly high. Patient communities can propagate closed-group communication behavior or the so called group-think which influences a consumer's buying behavior. Health consumers are the ultimate end-users of pharmaceutical and healthcare products and services.

To gain increased access to the fast-growing patient groups in time, the pharmaceutical companies will need to involve themselves in social media communities, due to the fact that when it comes to trust, consumers will rely on their peers and friends much more than they

would rely on a brand of a company. When it comes to forming opinions, a crucial part is always played by peers, colleagues and family, according to a study by MacDonald J. et al (2010). With the advent of social media, it has become much easier and convenient to gain access and act on these opinions. This technological development is leading to a dead end for pharmaceutical companies that base their business strategies on a single-minded unique proposition and then take a chance on public response.

Currently, flexible relationship marketing programs represent the company's interest in participating in the economy. Social media is transforming pharmaceutical and healthcare marketing relationships. Pharmaceutical marketers can use social media to sense and shape effective relationship marketing, target, define and engage consumers on a more personal level, (Graham N et al, 2010). With social media, marketers can have visibility on how a product is perceived, the demographics of consumers and the interest in the product attributes. Social media as part of an integrated marketing program has been embraced by less regulated industries than the more regulated pharmaceutical industry to enhance their relationship marketing, (Snyder L. 2011). Because of its operating environment that is characterized by restricted regulatory compliance, privacy issues, etc., the pharmaceutical industry has been reluctant in embracing the social media platforms to boost its relationship marketing methods.

Despite this, the worry with the social media community platforms such as LinkedIn, Twitter, Facebook, YouTube and blogs to name a few as an example of the pharmaceutical industry, a number of pharmaceutical companies are gradually adapting to these online communities to improve their marketing and brand management agenda based on the market intelligence acquired by governing, monitoring, listening and surveying the consumer generated content, as per the study by Murray Aitken, (2014).

An example of this is Novartis pharmaceuticals, leveraging Facebook, Twitter and YouTube to improve the sales of its Over-The-Counter drugs - Bufferin, Orofarn and Comtrax. Even Johnson and Johnson has the first-mover advantage on the social media scenario. It used the networking platforms for the purpose of crisis management when its brand Tylenol and Benadryl tablets were recalled and to express their regret to consumers for irregularities discovered in its production plant during the Food and Drug Administration inspection, (Murray Aitken, 2014).

## PRIMARY SURVEY

<b>Table 1:</b> Interpretation of Pearson Product-moment correlation Coefficient (r)	
<b>Value of r</b>	<b>Informal interpretation</b>
Less than 0.2	Slight almost no relationship
0.2-0.4	Low, correlation; definite but small relationship
0.4-0.7	Moderate correlation; substantial relationship
0.7-0.9	High correlation; strong relationship
0.9-1.0	Very High correlation; very dependable relationship

## DATA ANALYSIS FROM PRIMARY RESEARCH:

<b>Table 2:</b> Relationship between Social Media initiatives by the pharmaceutical companies and prescription by doctors. <b>N= 119</b>		
No.	Social Media initiatives	coefficient (r)
1	Regularly visit exclusive website dedicated for doctors ( At least once a fortnight)	+0.811*
2	Content on Pharmaceutical companies website is reliable	+0.713*
3	Participate in continuous Medical Education (CME) / Seminar / Conference if Information is received through social media	+0.891*

4	Interact and Share experience with peers on social media	+0.541*
5	Believe in Relations built on social media with Pharma company	+0.487*
6	Visit Pharma company's various social media platforms for easy access to Product/company information, available 24/7, and info about New Products/Services	+0.801*
7	Networking & relationship building with pharmaceutical companies through social media platforms provides more humanized feeling	+0.689*

\* Significant at 5% level

The correlation between Pharmaceutical companies' Social Media initiatives and prescription by the Medical Practitioners is summarized in Table 2. It is to be noted that all the correlations of social Media initiatives and prescription by the Medical Practitioners, have been found to be statistically significant and got a high degree of positive correlation at a level of 0.05.

	Yes (%)	No (%)	Total
Doctors	98	21	119

Table 3, reveals the awareness of Pharmaceutical companies' Social Media initiatives among the Medical Practitioners in Mumbai. It is clear that out of the total sample size of 119 respondent doctors, 82% revealed that they are aware of Social Media initiatives as a terminology and only 12 % are no aware of Social Media initiatives as a terminology

#### Binominal Test

**Hypothesis:** H1: There is significant relationship between Social Media initiatives by the pharmaceutical companies and prescription by doctors

Groups	Category	No. of respondent	Observed Prop.	Test Prop.	Asymp. Sig. (2- tailed)
Group 1	Yes	98	0.82	0.50	0.000
Group 2	No	21	0.12		
Total		119	1.00		

**Source:** Field Survey

The Binomial test was used to identify whether there are any significant differences existing in the dichotomous question. If out of all respondents 50% respondents says 'yes' and 50% respondents answer 'no', then in that case there would not be any significance differences in the sample regarding relationship between various Social Media initiatives of the pharmaceutical companies and prescription by doctors. Hence, the test proportion was kept at 50% (0.50), the resultant asymp. Sig. is 0.000 (<0.05) which shows that there is significant relationship between various social media initiatives of the pharmaceutical companies and prescription by the doctors. The table 5 indicates that the data is more skewed towards the 'yes' option with 98 respondents (82%), meaning the social media initiatives by the pharma companies has significant influence on Doctors Prescription. Therefore, **Hypothesis:** H1 is accepted.

	Value	Df	Asymmetric significant(2-sided)
Pearson Chi-Square	54.518	1	0.000
Likelihood Ratio	56.523	1	0.000
No. of valid cases	119		



**Inference of Chi Square:** The relationship between these two variables is tested by applying chi-square. The chi-square measures test the hypothesis whether the row and column variables in a cross-tabulation are independent of each other. The calculated value of chi square ( $\chi^2$ ) = 54.518, the result of chi square, clearly reveals that the significant value is 0.000 (Pearson) and it is less than the cut off value 0.05. Hence, the calculated value is greater than table value. Therefore, the, **Hypothesis:** H1 is accepted.

### CONCLUSIONS AND RECOMMENDATIONS

Most certainly, the various social media platforms, initiatives and communities could help pharmaceutical companies to develop and build long term relationship with both doctors and patients. Social media initiatives have a huge potential not only to influence doctors prescription habits but also engage patients by providing quality and authentic information. Some of the advantages that can be gained from social media are sustained customer loyalty, newer leads, increased sales, improved brand awareness and customer service, enhancement of operational efficiencies and competent exchange of concurrent information within and across businesses.

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## SUBSTANCE USE, ABUSE AND ADDICTION: S.O.S

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Substances when used are for beneficial purposes but when misused can have catastrophic effects which may sometimes be irreversible. Let us take for instance Drugs. Drugs are chemical substances which are generally used for medical purposes. Drugs play an integral role in treating individuals and sometimes even saving lives. With the advancement of science new drugs are invented to treat even extraordinary or new diseases. On one hand there is optimum usage of drugs to improve the quality of life and on the other hand there is abuse of drugs which can cause a negative impact on a person's health and also lead to addiction. Drug abuse involves consumption of chemical substances such as marijuana, hashish, cocaine, Heroin, Ketamine, Nicotine, LSD, MDMA also known as ecstasy, over the counter drugs such as Loperamide, Dextromethorphan, etc. A person addicted to drugs takes one or more of these drugs to get a feeling of ecstasy. Other addictions include consumption of alcohol, tobacco and smoking. Certain substances when inhaled produce an intoxicating effect and can also lead to addiction. These include paint thinners, gasoline, correction fluid, marker fluid household aerosol products etc.

### SIGNS AND SYMPTOMS OF AN ADDICT

The symptoms of substance abuse especially drug addiction includes:

- Lack of concentration
- Tremor of hands
- Nervousness
- Restlessness
- Sudden bursts of temper
- Listlessness and lack of enthusiasm
- Nausea or vomiting
- excessive sweating
- weight loss
- poor hygiene
- Redness of eyes
- Finding syringes/lighters in the room
- Slurring of speech
- Lack of physical coordination
- Frequent requests for money without a reasonable explanation
- Needle marks

### WHAT ARE THE CAUSES OF DRUG ADDICTION?

**Experimenting-** A person may taste the drug out of curiosity to experience the feeling described to him or her by a person who has already consumed the drug earlier. Excited by the

experience the person may take the drugs again and eventually become a drug addict. This may happen especially amidst the youth who want to assert their independence and try something new with the desire of looking “cool”. Since the last few years hookah smoking has become a fad. Several shops selling fancy hookahs and a variety of substances to be used for smoking through hookah have mushroomed at various prime locations in the city.

**Compulsion-** Once an individual develops a habit of taking drugs, there is a craving and feeling of compulsion to take the drug and gradually increase the quantity as the body gets used to it and an increased quantity is required to get a ‘high’ or feeling of euphoria. To prevent withdrawal symptoms the victim continues taking the drugs. Similarly a chain smoker or a person addicted to tobacco consumption feels a compelling urge to consume the substance of addiction.

**Access-**If the substance that can be abused is present in the house there are more chances the teenager will be tempted to experiment it. It is also advisable to keep medicines away from children so that they do not accidentally gain access to them.

**Mental Illness-** A person suffering from anxiety or depression may resort to drugs as a panacea and escape from his or her disturbing mental state. On finding relief the person may continue taking the drug on a regular basis leading to addiction. Disturbed children from broken families and divorced parents may take to drugs as an escapist attitude and misuse them on a regular basis. Individuals who suffer from Post Traumatic Disorder may also resort to drugs to escape from trauma.

**Terminal Illness-** Drugs given to kill pain during terminal illness can be used indiscreetly leading to addiction.

**Peer Pressure-**Youngsters who move along with drug addicts are provoked or even forced to take drugs and on refusal are rebuked or jeered at. So obsessed with the fear of being rejected and in order to belong and ‘fit in’ the person starts to consume drugs.

**Prescribed Drugs-** Sometimes doctors following the diagnosis of the patient’s illness prescribe certain drugs for medicinal purpose, for example drugs such as painkillers and sleeping tablets which may at that time be essential to give relief to the patient. Many patients continue to take the medication beyond the prescribed period and soon get hooked on to it.

**Family History-** If there is already somebody in the family who is drinking smoking or taking drugs it is likely that the child or youth will follow suit through imitation.

**Poverty-** Certain people get depressed and frustrated due to poverty and resort to drinking or taking drugs as a form of escapism from stress related thoughts and feelings.

**Media-** The media may project glorified pictures and clippings of youth smoking, drinking or misusing drugs. Media being influential may give impetus to the youth to resort to substance abuse.

### **WHAT ARE THE EFFECTS OF SUBSTANCE ABUSE?**

Donald Frost rightly said: “Drugs take you to hell, disguised as heaven”. The ecstatic feeling after substance abuse is short lived, but the repercussions are long term and sometimes deadly. A few effects of substance abuse are stated below:

**Dehydration-** Drug addicts face the danger of dehydration. The drugs that generally cause dehydration include drugs like ecstasy, cocaine, methamphetamines, opiates, etc.

**Dizziness-** Intoxication due to substance abuse produces dizziness and instability.

**Unstable Vitals-** There is increase in blood pressure and heart rate due to substance abuse. This can lead to seizures, cardiovascular complications and even heart attack. Chain smokers generally are found to develop heart ailments which may sometimes prove to be fatal.

**Anxiety-** The victim of substance abuse especially drug addiction develops frequent bouts of anxiety that may result in hallucinations or paranoia.

**Cold Turkey Effect-** This phenomenon is the most crucial and challenging one. If the addict overcomes this phase, he has won half the battle. This phenomenon occurs as a result of withdrawing the addictive substance suddenly from the addict. It leads to tremendous suffering. The skin of the addict becomes like the skin of a turkey or one who develops goose bumps, the victim also gets chills or starts sweating.

**Confusion-** The victim is unable to think clearly and can be in a state of reduced consciousness or delirium.

**Insomnia-** The anxiety attacks and stimulating drugs lead to insomnia which further weakens the body in the absence of adequate rest.

**Accidents** –Several accidents are caused due to drunken driving or driving when under influence of drugs. These accidents may not only prove to be dangerous for the victim and the people on the roads but can also lead to legal repercussions.

**Legal Problems-** Being in possession of drugs or drug peddling is illegal and can cause legal problems.

**Damage to Immune System–** The body of an addict becomes weak due to the onslaught of chemical substances in the body that have a doping effect. The compromising of immunity leads to acquiring ailments easily as the body is unable to resist or fight diseases.

**Dreaded Diseases-** Drug addicts face a danger of acquiring HIV in case they inject the drug through used needles. Tobacco consumption and smoking can cause cancer.

**Social Ostracism-** People look down upon drug addicts due to social stigma. They are avoided by people at home, in the neighborhood and in society.

**Effect on Work-** If a working individual is an addict, it takes a toll on his or her work. For example if the person drinks he may suffer from a hangover. An addict may take the liberty to consume drugs, go drunk to work or take frequent breaks to smoke which could result on his performance and work relationships.

**Effects on Economy-** Buying of addictive substances like drugs or liquor requires money. When personal money gets exhausted the person who is addicted tries to borrow money. When the addicts actions are exposed people stop giving him money this leads the addict to search for other sources. This quest leads him to cheat or rob to gain money, eventually transforming him into a criminal.

**Impairing of Memory and Concentration-** The brain malfunctions in a state of intoxication. The victim of addiction thus cannot concentrate or recall things with clarity.

**Violent Behavior-** The addict may develop sudden outbursts of anger sometimes leading to violent behavior.

**Mood Swings and Irritability-** An addict experiences frequent irritability. Like a pendulum the moods of an addict are melancholic .There may be sudden unexpected changes in his moods swinging from happiness to sadness and vice versa

**Involuntary Bodily movements-** An addict demonstrates involuntary movements of the body, mostly eyes and hands.

### **STRATEGIES FOR PREVENTION OF SUBSTANCE ABUSE**

Like the termites make the whole tree hollow drug addicts make the nation hollow. For a nation to be healthy its citizens should be healthy. It is therefore SOS signal to save our nation by saving its people. This is possible through rehabilitation of the addicts.

**Identification-** The first stage of transformation is awareness. One needs to be aware of who is a drug addict. The next step is to make him aware of the dire physical, psychological, economic and social consequences of taking drugs and convince him or her to seek help.

**Medical Aid-** Approaching a medical center which will aid in administering the proper medical procedures is essential. After initial assessment and emergency procedures by the medical practitioner, the treatment will involve gradually tapering down the drug dose and finally eliminating it. This is essential as the addict experiences withdrawal symptoms.

**Acceptance-** Alice Miller states: "What is addiction, really? It is a sign, a signal, a symptom of distress. It is a language that tells us about a plight that must be understood." Individuals who have become addicts and possibly turned into criminals have to be accepted as a part of society. As Sri Sri Ravi Shankarji, Founder of the world wide 'Art of Living' says "Behind Every Criminal There is a victim crying for help". The affected person has to be accepted by family members, relatives, friends and society in general. It is extremely important to be open and receptive and listen to the victim with the aim of improvement not punishment.

**Rehabilitation Centers-** The medical practitioner in alliance with the counselor family members and friends can work on rehabilitation of the addicted person. Russell Brand states: "The priority of any addict is to anaesthetize the pain of living to ease the passage of day with some purchased relief." Using a holistic approach the victim can be shown alternate means to channelize frustration or depression instead of resorting to drugs.

**Counseling-** The role of the counselor here is that of friend philosopher and guide. Using all the psychotherapy techniques that can be used the counselor has to first win the trust of the victim. Next he has to become a confidante and motivate the person to speak out openly about what's plaguing him or her. Next the counselor has to devise a modus operandi to dissuade the addict from taking the drugs and as a substitute involve himself or herself in some lucrative task which will not only distract the victim but channelize his attention towards creative tasks. The victim needs to be motivated to develop a strong will power to break away from the habit of taking drugs. Certain help line numbers should be provided to the victim so that a support is provided in case any physical or psychological withdrawal effect is felt by the victim who may require guidance.

**Group therapy-** A mixed group of support individuals along with addicts may sit together. Support members may share their own experiences, the challenges faced by them and how they overcame them. These success stories may lead the victims to give up their addiction. Telephonic support can also be used as a modus operandi in group therapy where one member of the group can offer support to another member to quit the addiction.

**Awareness Campaigns-** Awareness about drugs and other substance addiction can be done through newspapers drives, rallies, poster competitions, essay writing competitions, street plays, television programmes, advertisements or documentaries, movies and all forms of social media to not only spread knowledge but also to warn the general masses about the ill effects of the different types of addiction viz. taking drugs, tobacco consumption smoking, chewing pan, drinking alcohol, etc. As a school student I personally was a member of a drama group which went from one school to another giving performances of a play that highlighted the

consequences of drug addiction .It was an initiative undertaken by a deaddiction group called 'Lifeline'.

**Avoid overuse of Prescribed Medicines**-It is important to abide by the prescription and take the prescribed medicines for the time period prescribed.

**Parenting**-Parents play a major role in instilling the right value system in their children so as to create strong and conscientious personalities who can make healthy choices and say an emphatic "NO" to drugs and other substance abuse despite peer pressure. Parents should also avoid giving too much freedom to their children as it can be misused.

**Healthy Friend Circle**-It is essential that the child grows up in a healthy ambience for which a healthy friend circle is essential comprising friends who will not go astray and will not let anybody in the circle go astray.

**Healthy Lifestyle**-Leading a healthy and balanced life is of utmost importance. Individuals need to cope with stress by developing interesting hobbies to keep him or her occupied.

**Avoid Temptation** –Avoid giving in to temptation to consume harmful substances due to peer pressure. One may have setbacks in fulfilling one's goal of quitting, smoking, drinking or consuming drugs but one has to be persistent to be successful.

**Auto Suggestion**-This is a psychological therapy in which the person tries to repeatedly suggest to himself what he wants manifested in reality. Auto suggestions such as I don't feel like drinking alcohol or consuming drugs or tobacco may lead to aversion of the addictive substance.

**Aversion Therapy**-This psychotherapy leads to reduction or elimination of an undesirable behavior like smoking, drinking or taking drugs by conditioning the person to associate that behavior with an unpleasant or aversive stimulus.

**Avoid Storing Alcohol at Home**-When the substance of addiction comes in sight it leads to temptation. As the saying goes "Out of sight is out of mind".

**Gradual Withdrawal** –Cut down on drinking and finally withdraw from it totally. As Carl Bard says: "*Though no one can go back and make a brand-new start, anyone can start from now and make a brand-new ending.*" One must also abide by what M K Gandhi said, "*Strength does not come from physical capacity, it comes from an indomitable will.*" Remember that if you quit for a day you can quit for lifetime.

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## PROSPECTS AND CHALLENGES OF MULTILINGUAL-HYBRID EDUCATION UNDER NEP 2020

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### 1. INTRODUCTION

Language is much more than a way of communication. It depicts cultural and social values, dress, music, arts, food habits and many other aspects. India is having very high level of diversity as our country has different cultures, different religions, many distinct ethnic tribal groups and geographical isolation. India has a very large population and high level of linguistic diversity index. According to 2011 census, there are 22 major languages which are spoken across India by different group of persons. Table 1 shows the speaking population for scheduled languages. Diversity is our strength, but it also brings upon the various challenges like in every sphere, in the field of education too. India does not have a national language, however, Hindi and English are considered as official languages. Therefore, most of the literature for education is available in these two languages. Although English is a global language and in India also it is a medium of communication across the people belong to different states. However, English language is highlighted in such a way that not knowing English is driving people in to educationally backward class. Similarly talking in English gives an impression of having good status in the society. In such a scenario uneducated parents feel themselves embarrassed while providing modern education to their children. Moreover, having English is the only medium of teaching supports westernisation instead of modernisation.

**Table 1:** Number of speakers for different languages in India

Language	Population (%)
Hindi	More than 50%
Telugu, Bengali, Marathi, and Tamil	6 to 9 percent
Urdu, Gujarati, Malayalam, Kannada, and Oriya	3to 6 %
Bhojpuri, Punjabi, and Assamese	1 to 3 %
All other languages	less than 1 % each

The main drawbacks of existing education system with respect to language are:

- There is percentage of students in every educational institution whose home language is different from the medium of instruction. In that case child would not actively participate in the discussion in classrooms as he or she is not comfortable in language.
- Main focus is on improving the English language which is not native to India.
- Students frequently forget the content of the books after passing the exam as the system of evaluation depends upon cramming and that too in other language.
- The foreign medium put a strain on nerves of our children which reduces their interest in learning process.
- The aim of education cannot be achieved when it is imparted in foreign language.
- Unavailability of prepared teachers to impart education in various languages.
- Language barrier is one of the reasons of high school dropout rate.

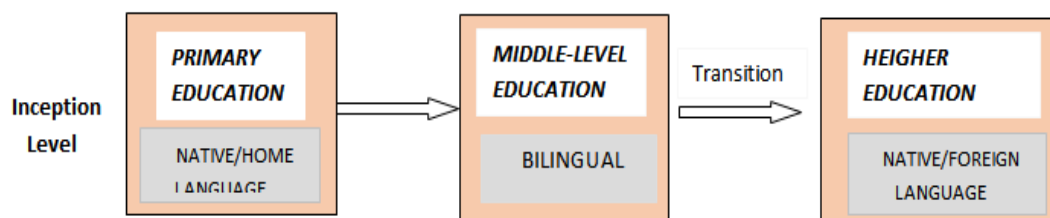
Keeping all these concerns into picture the Govt. of India drafted a committee to specially accommodate multilingual formula for education in the NEP2020. This paper highlights the need, importance and implementation aspects of using multilingual platform in education. The

rest of the paper discusses the three-language formula, role of ICT information and communication technology in education, accommodating English language in NEP and feasibility of NEP2020 in the perspective of multilingual education formula.

## 2. THREE LANGUAGE FORMULA

**2.1** Govt of India framed new policy that is NEP2020 keeping in view of the diverse nature of cultural and linguistic nature of population. The four pillars of NEP are quality, equity, accessibility and affordability. The three-language formula is the base to implement multilingual platform, however, there is no restriction of language on any state. In cases where home language/mother tongue textbook material is not available, the language of transaction between teachers and students will still remain the home language/mother tongue wherever possible. In that case teachers will be encouraged to use a bilingual approach so that student or learner better grasp the facts and become capable enough to express themselves.

For implementation of new education policy efficient language teachers will be needed across the country. More focus is to be given on imparting education in mother tongue or local language and the same is considered as a medium of instruction of various levels of education starting from primary to higher level. A schematic of proposed plan to implement three language formula is shown in Figure 1.



**Fig.1** Three-Language Formula

## 2.2 Implementation Challenges

There are hindrances in using regional language as the mode of teaching.

- Written literature is not available
- Vocabulary development in the target languages
- Adaption to cultural backgrounds in one class in order to integrate all of them.
- Different oral / written proficiencies of various students in different languages.
- Attitude of the family towards the language
- Differences in race, gender, socio-economic status, religion of students
- Lack of resources in educational sector like libraries, learning material, newest equipment is rarely present.

## 2.3 Steps to Implement

For proper implementation we have to follow these steps:

- Different programmes for training of teachers in different Indian language in various area like arts, music, literature etc must be launched.
- Learning material will be made available in-home language also.
- Participation from all is required.
- Need to promote tribal languages in education sector.
- In addition to make conversion of existing literature of technical education into native languages, we need to enrich the dictionary to accommodate technical terms.



### 3. ROLE OF ICT IN PROMOTING NEW EDUCATION POLICY 2020

Technology has a great impact on each and every sector and every sphere of life. Education sector is also one of them and technology has a positive impact on student learning. Even during the pre-covid era there was a constant focus to embed the technology in students learning methods to raise their level of achievements in primary, secondary and higher education but the rate of adoption was very slow. However, during pandemic everyone has to switch from offline to online education system as there was a complete closure of schools, colleges and universities across the world. Within a short span of time mostly all educational institutions adapt the online system by using existing technological resources. Even after so many benefits, we come across negative impacts of online teaching and learning like health problems, difference in financial conditions of family to support extra pressure of high tech. appliances, network issues, evaluation of students etc.

Information and communication technology, plays an important role to make a multilingual education policy success. Some of the key points are listed below.

- Recruitment and training of existing human power in ICT skills is required.
- Adapting material and content in diverse languages
- Requires translation of learning app in different languages
- Providing technical education in Indian languages like SWYAM, MOOCs etc.
- Online meeting will be conducted between the teacher and student having same language base.
- Measures should be taken to ensure data protection and digital transactions in case of online study.
- Initiative should be taken to end or reduce the digital divide to proper penetration of technology.
- High quality language digital translators will be launched.
- Encourage citizens to use the Internet in their own language by using AI techniques and NLP
- Apart from conventional communication systems like television and radio technology ICT provides other communication channels like face-to-face meeting, exchange phone calls, text messages, emails, social media platforms etc
- Various initiatives are taken up by the Ministry of Human Resource Development (MHRD) for the e-Pathshala, Diksha, Swayam, e-PG Pathshala
- CBSE collaborated with Intel to launch AI as a skill subject for classes 9 &10 in March 2019.
- A portal named 'AI for All' was launched in year 2021 which has been developed by CBSE in collaboration with Intel, is a self-paced learning program available in 11 different languages.
- Virtual Labs provides simulated learning environment will be set-up that can help the students in visualizing the concepts in a better manner.

### 4. NEP AND ENGLISH LANGUAGE

Language is a means that one need to communicate whether in writing, listening, speaking, reading. We use language to express our thoughts, feelings, observations, needs etc. The most spoken language after Hindi is English. The official Indian languages are Hindi and English. Along with Hindi, Bengali, Marathi, and Tamil, English is considered to be one of the five national languages

NEP 2020 will not reduce the impact of English instead it is developing opportunities to explore hidden skills of an individual and express them in the regional languages. One of the reasons is language death of local languages. NEP 2020 introduces the three-language formula two of which are local/ regional or native language. The third one is upon the discretion of student. Present education system introduced English at the very primary level. Major benefits of learning English are

- English is the most spoken language in India, after Hindi
- English has attained a status of global language.
- English can help you in travelling in other countries.
- Most of the Media disseminate information or contents in English language as it is followed by majority of countries across the world.
- English is used to provide majority of Internet resources like websites, databases, social media sites such as LinkedIn, Facebook, Twitter. This can help in making contacts with people outside India and from different Industries.
- Most of the online courses are available in English only. So, to study or learn online we must be aware of English.
- We can communicate with people around the globe regarding tourism, trade, business like cryptocurrency, ecommerce.
- Every profession requires some level of proficiency in the English
- Due to globalization and enhancement in technologies English become the universal language that is used by one and all in one or another way.
- Most of the scientific research, published work in journals and conferences is in English language and that why it is called as language of science.
- English is one of the most important and necessary language when we want to exposed to international culture.

##### **5. FEASIBILITY OF THREE-LANGUAGE FORMULA**

- Let the student to choose his or her language of study which is required to promote mental, physical and spiritual growth of a child. The main objective is to develop their thinking skills. Once the critical thinking is developed the student can transfer the idea into any language. There is a language gap between a teacher and a student. The purpose of teaching-learning can not be fully achieved when education is given in foreign language or in the language that is not spoken by a learner at his or her home. To make this formula success there is a need to do enormous work. Some of the points are elaborated here. We all are aware by this fact that most of the literature, books, journals specially in technical education are in English language. NEP aims to implement education in regional language so obvious it is time to translate or convert all of the existing literature in every area of education from primary to higher into regional or local languages. Effort should be made to provide the education in regional language. There are many countries who impart school and higher education in their home language. In order to overcome this situation companies are providing facilities for Translation, Interpretation in the form of Web/Soft/App in different regional languages. Nevertheless, it is not enough and every stockholder has good opportunity to contribute in a variety of ways. Some important tasks are:
- Expert translators and interpreters who are specialized in different languages and areas are urgently required to make this process feasible expeditiously.

- Language services like Voice-Over, Sub-Titling, IVR Dubbing, Transcription are required with new Setup of Translation Company that provides all types of language services.
- Some of the companies that are using the facility of language translators and interpreters are, Hubbell, Kimbal, Satya Micro Capital, KBR and IPCA, Plantix should extend their services for regional languages.
- Various bodies like All India Council for Technical Education (AICTE), in pursuance of the guidelines issued by Ministry of Education are performing translation of all online Courses into different Indian Regional languages. AICTE have been mandated translation of SWAYAM online courses of engineering into Twelve (12) different Indian Regional Languages viz., Bengali, Gujarati, Kannada, Malayalam, Marathi, Tamil, Hindi, Telugu, Assamese, Odia, Punjabi and Urdu.
- Active participation from Faculty Members and PG learners from different regions and who are expertise in different languages and different streams are required for translation of courses into a language of their choice across the India.
- AICTE, therefore, invites application from Faculty Members of various Technical Higher Educational Institutions for translation of the courses into the 12 different regional languages. It will create e-contents rich, easy, and interesting in order to make India the most resourceful country
- AICTE has initiated the Technical Book Writing Scheme in the year 2021 with the objective to involve eminent subject specialists (authors/ reviewers) for writing/reviewing books in English languages and subsequently its translation in different Indian Languages.
- A wide range of initiatives across all levels of education has undertaken. Contribution of all the Bureaus and autonomous organizations of the Department of School Education viz., Central Board of Secondary Education, National Council of Educational Research and Training, National Council for Teacher Education, National Institute of Open Schooling, Kendriya Vidyalaya Sangathan and Navodaya Vidyalaya Samiti.
- TLMs are developed in all languages that includes innovative learning resources, short stories and anecdotes, cartoons and caricatures, even simple newspaper articles, television programmes and films, online resources, podcasts, rap songs, concepts set to music, etc for primary stage in mother tongue/home languages Since launch of Samagra Shiksha 2.0 in July 2021
- The Central Board of Secondary Education (CBSE) launched a new podcast app 'Shiksha Vani' that will disseminate crucial information to students and parents in a timely manner. Audios of topics related to grades 9-12, which is being extended for other grades also.
- Radio and community radio are used as a means for education by the NCERT and NIOS. This service is used by students living in remote areas where there is no network connectivity or if it is available, it is not sufficient. More curriculum-based radio programmes in all local languages will be introduced.
- Curriculum-based radio programmes broadcasted on Radio Stations and Podcasts on Mobile Apps. like iRadio and JioSaavn have been launched.
- Mukta Vidya Vani podcast and Radio Vahini, community Radio of NIOS with 4 hours of daily live broadcast with 5 times repeat to make it 24x7 Radio broadcast have been launched. These are to be extended to include 22 languages.

- Bhasha Sangam initiative from 1st November 2021 is yet another effort to promote Indian languages with the objective to introduce school students to all the 22 languages of scheduled VIII of the Constitution of India and to enhance linguistic tolerance, respect and to promote national integration.
- DIKSHA platform is providing access, anytime, anywhere, to learning resources, developed by NCERT and SCERT. While NCERT creates e-content in Hindi and English, states and UTs have created e-content in their own medium of instruction/local languages. At present, e-content is available in 32 Indian languages as well as four foreign languages.

## 6. CONCLUSION

Apart from the online mode of teaching the major concern is the communication gap between a teacher and learner. With the inception of NEP 2020, the role of a teacher is transformed as a mentor or facilitator. To overcome the drawbacks associated with online teaching which was experienced during covid period, a hybrid model of teaching and learning is proposed by NEP 2020. Language is not a bar and English is not a burden in the new model of education and hence three language formula is being proposed. This will not only minimize the communication gap between different stakeholders but also be a means of promotion of our culture, ethics, traditions and human values. NEP 2020 will not eliminate the use of English instead it is making a provision to impart knowledge in the regional languages.

With multilingual platform of education and adopting hybrid mode of learning we can make use of a rich variety of educational software. These software will be made available in all major Indian languages and will be accessible to a wide range of users including students in remote areas and Divyang students. Once the dream will be fulfilled, the States will be enriched with education material in all regional languages. All stockholders like NCERT, CIET, CBSE, NIOS, and other bodies/institutions will work under the same banner like DIKSHA platform. The proposed approach will make it possible to exploit better skills while advancing in international research efforts to meet the global challenges in areas such as healthcare, agriculture, and climate change.

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## AN ANALYSIS ON FEMINIZATION OF POVERTY IN INDIA

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### INTRODUCTION

Feminization of poverty is the difference between women and men in the cycle of poverty. Most of the time, this happens in other areas as well. Women are often treated unfairly and are often the victims of bias and discrimination. Most women in India don't have enough education and can't do either skilled or unskilled work well enough to support themselves. They also have a clear disadvantage on the job market, both in terms of moving up and down the social ladder.

The feminization of poverty is when the levels of poverty change in a way that hurts women or households run by women. More specifically, it is a widening gap between how poor women and men are or how poor women are compared to men or how poor couple-headed households are compared to female-headed households. It can also mean that gender inequality plays a bigger role in making people poor, which would be a sign of feminising the causes of poverty.

Its exact definition depends on how you define poverty and how you define feminization. Poverty is a lack of money, skills, or freedoms. These are often called the "dimensions" or "spaces" of poverty. The word "feminization" can be used to describe any change that favours one gender over the other in any of these areas or dimensions. Feminization is a process of changing into a more feminine person. It must involve changes in time or populations which might include geographical factors. In this case, "feminine" means "more common or strong among women or households run by women."

Because it means that things are changing, "feminization of poverty" shouldn't be confused with "women being poorer" or "women running their own households." Higher poverty is a state, while feminization is a process. It's also a relative idea based on a comparison between women and men (or women and men/couple-headed households), where what matters are the differences (or ratios, depending on how it's measured) between women and men at any given time. Since feminization is a relative term, it doesn't necessarily mean that poverty among women or in female-headed households is getting worse. For example, if poverty in a society goes down a lot for men but not as much for women, there will nevertheless be a feminization of poverty.

### **The main purpose of this research is –**

- Pinpointing where the idea of the "feminization of poverty" first came from
- To identify the most significant actors who have played a role in the process of the concept's development and its application.
- To determine the primary approaches taken by important stakeholders in this process, including both organisations and individuals, such as highly prominent scholars and policymakers.
- To identify and assess the major consequences that this process has had upon the economy

### **HISTORICAL DEVELOPMENT OF FEMINISATION OF POVERTY IN INDIA**

The concept of a "feminization of poverty" can be traced all the way back to the 1970s, but it wasn't until the 1990s that various United Nations texts began to popularise the term. The idea rose to prominence as a direct consequence of the research conducted by Diane Pearce,

which was centred on the gender patterns that emerged during the development of poverty rates in the United States from the beginning of the 1950s to the middle of the 1970s.

In its original context, the phrase referred to "an rise of women among the poor" as well as "an increase in the number of poor homes that were headed by women." This strategy was abandoned because the measures of feminization of poverty that are based on them can be affected by changes in the demographic composition of the population. For instance, the poverty of female headed households can be neutralised by a reduction in the numbers of female headed households in the population. Because of this, subsequent research took a different method, analysing the progression of the degrees of poverty within each gender group to compare the findings.

**The following are some of the factors that contribute to the phenomenon of feminization of poverty in India:**

- 1) **Discrimination on the Basis of Gender:** Women in India are subjected to discrimination in the areas of education, employment, and wages. This leads to decreased salaries and limited economic possibilities, both of which contribute to an increased likelihood of living in poverty.
- 2) **A lack of education.** Education is one of the most important factors in lowering the severity of poverty. Unfortunately, a significant number of girls in India do not have access to school, which restricts the employment and financial prospects available to them.
- 3) **A Deficit in Property Rights.** In India, women have a deficient amount of property rights, which hinders their capacity to gain access to financing and to begin new businesses. This results in a decrease in income as well as an increased likelihood of living in poverty.
- 4) **Conventional Roles:** In India, it is common for women to be expected to take care of the house and the children, which restricts their capacity to find employment and generate an income.
- 5) **Violence Against Women:** In India, violence against women is a common occurrence, which hinders their ability to work and earn an income, in addition to causing problems with their physical and mental health. This problem is exacerbated by the fact that women are more likely to be the victims of violence.
- 6) **Disparities in the provision of social services:** Contributory pensions systems that reproduce existing disparities in the labour market, lesser accessibility to annuities and social assistance by women, inequity in benefit concession or benefit value in targeted policies are some of the issues that need to be addressed.

**CONSEQUENCES OF FEMINISATION OF POVERTY ON ECONOMY**

- 1) **Productivity Loss** Women who are forced to live in poverty may be unable to afford basic necessities such as an education or medical treatment, which can have a negative impact on their overall productivity. As a result, this might have a negative impact on the overall economic efficiency.
- 2) **Decrease in Consumer Demand:** Women who are impoverished frequently do not have the means to buy products and services, which can contribute to a decrease in consumer demand.
- 3) **Restriction of Economic Growth:** Women who are poor may not have the financial backing and opportunities necessary to start enterprises and produce money, which can be a restriction on economic growth.

- 4) **Spending More Money on Social Programs:** There is a possibility that the government will have to spend more money on social programmes in order to assist women and families who are currently struggling with poverty, which can put a burden on the economy.
- 5) **Unrealized Potential:** Women who live in poverty may have abilities and talents that might benefit the economy, but they are unable to contribute those skills and talents because they do not have access to the opportunity or resources necessary to do so.

Poverty is a lack of resources in many ways, and women are the most affected by it. Single working people in a family are one of the main reasons why women are more likely to be poor, as they are usually in charge of taking care of the house and children. Gender bias and fixed gender roles also make it hard for women to go to school or work on their own, and the rise of single-mother households is linked to the fact that more and more women are living in poverty. Reduced income is the main cause of poverty among women, but there are many other things that contribute to this problem as well. Women who don't make enough money can't meet basic needs like food and shelter and can't move up in their careers.

Additionally, poor women have less access to medical facilities and resources. Women have worse health outcomes than men due to having children, making it harder for them to work and earn money. To reduce poverty in the home, women and children, especially girls, need access to health care. In countries where there is discrimination based on gender and a clear social order, it is hard for women to get a basic education. Women have few job opportunities, making it difficult for them to control their material surroundings.

Formal jobs are regulated by the government, while informal jobs are not. This makes it harder for women to talk about problems at work and make sure that working conditions are safe and legal.

### **KEY FINDINGS AND RECOMMENDATIONS**

Equity, resources, and wage equality can halt feminization of poverty. After this issue is resolved, women will be able to utilise their rights, which few do now. Ideological improvements that promote equality and macro socio-economic restructuring to empower women are crucial.

Feminist beliefs have promoted women's rights and improved their place in society for a few years, but men need to voice their concerns and encourage others to alter patriarchy. Address and alter deeply held ideas and beliefs that affect gender roles. Intervention programmes and policies for underprivileged women occasionally fail to reach them, thus more effective methods should be adopted to empower people.

Families must be educated about gender roles and new policies. Although many initiatives provide monetary support to the parents of girl children, only 3 out of 4 girls complete secondary education. It is felt that explaining the necessity of educating girls to their parents is crucial. Girls should get education loans. Establish accessible skill training centres. Women need healthcare. To enhance women's living conditions and status in society, we need to address our system's ingrained flaws and patriarchal ideas so that women can exercise their democratic rights and live with dignity.

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## **ROLE OF NARRATIVES IN LEGAL INTERPRETATIONS AND ADVOCACY**

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### **INTRODUCTION**

Law and literature may appear to be two distinct areas, but they share a common thread: the power of storytelling. Tales are an essential component of both the legal system and literary works because they provide a framework for the investigation of intricate problems, the transmission of meaning, and the formation of social norms and values. We investigate the connection of law and literature in this piece, with a particular emphasis on the ways in which narratives are utilised in the process of legal interpretation and argumentation.

Narratives have consistently been an important component of the conversation surrounding the law throughout history. For example, legal and ethical topics were frequently discussed in ancient Greek plays, while fables and parables were frequently employed in the courts of mediaeval Europe to impart moral teachings. In modern times, legal scholars have recognised the importance of storytelling in legal interpretation and advocacy. Many of these scholars argue that narratives can help lawyers and judges understand complicated legal issues, develop empathy for their clients, and communicate their arguments in a more compelling manner.

Even works of literature have been utilised to investigate legal problems and provide insight into legal interpretation. For example, books like "To Kill a Mockingbird" and "Bleak House" have been utilised to investigate topics like racial discrimination and the shortcomings of the justice system. Plays like "A Man for All Seasons" and "Twelve Angry Men" have been employed as vehicles for investigating issues pertaining to ethics, justice, and moral responsibility.

It discusses the ethical implications of using narratives in the legal system. It is possible to use narratives to influence the decisions of juries and the public, but it is also possible to cloud critical legal issues and slow down the process of justice. It is important for attorneys and judges to understand the influence that narratives have in influencing social norms and values and to use narratives in a way that is responsible and ethical.

### **How is Law and Literature related?**

When comparing law with literature, it's important to remember that the purpose of law is to maintain order and harmony among people. Literature records interactions between people and gives them a voice through an expression of personal freedom and enthusiasm. Art forms such as law and literature help us understand the inherent and constant complexity with which we are confronted on a daily basis. It's a tool for making sense of the complicated human mind and the outcomes of many situations " There are two primary approaches to the study of law and literature. Law as Literature and the Study of Law in Literature. The portrayal of law in literature can be understood by the way that classics and dramas characterise the rules of law and procedure.

The term "Literature in Law" refers to legal works of fiction and drama. Via these channels, we can learn how important the law is. The influence of law on society can be understood through literary analysis. As a result, we are challenged to examine our identities and the world around us more deeply. When viewed through the lens of "The Literature of Law," the subject offers perspectives that are both accessible and explicable. To describe the legislation and its consequences, we provide hints and explanations. Classics and dramas shed light on the function of law.

It's not necessary to draw a sharp line between legal writing and other forms of literature and the natural world. The authors of both books devote much attention to the topic of how to properly handle literary jargon and the apprehension of law. The fields of law and literature share a lot in common, yet they also have many important differences. Despite their differences, the fields of law and literature share a common humanistic foundation: the study of how people interact with and shape their societies. So, their fates are tied for this reason. Several of the best works ever written on the subject of law are still available to readers today. They shed light on the ways in which normative frameworks like law and society influence one another.

Literature has made law respectable by writing about it in books like "*The Trial*," "*Crime and Punishment*," "*The Brothers Karamazov*," "*The Outsider*," "*Le Rouge et le Noir*," "*Tess*," "*Bleak House*," "*The Merchant of Venice*," "*Measure for Measure*," and "*Les Miserables*." It has shown how the law and people's lives are connected. These two fields of study can be different, but they are both about the same thing at their core. So, we could assume that the basic ideas in these two fields are similar in some ways.

The goal of both law and writing is the same. They are both concerned with the interaction between 'society and culture' Both of them have to think of people and society as perfect. Their main job is to change the world humans live in. Literature has many purposes, including to teach, to be kind, to help people heal, and to make people more human. Literature changes the way people think. It gives us a chance to dream about a good and peaceful world.

#### **Role of Narratives in Legal Interpretation and Advocacy**

Narratives can play a significant part in legal interpretations and advocacy by aiding in the formation and communication of a persuasive argument to judges, juries, and other legal decision-makers. In this setting, narratives can be useful in the following ways:

- 1) Complex legal concepts and statutes can be difficult for many individuals to comprehend. Attorneys can assist judges and juries in comprehending the significance and influence of the law by utilising narratives to demonstrate how these legal issues affect actual individuals and events.
- 2) Developing empathy and emotional connections Humans are hardwired to respond emotionally to stories. By illustrating the personal impact of a legal issue through storytelling, attorneys can develop empathy and emotional connections with decision-makers, which can be a strong weapon for persuading them to see things from the client's perspective.
- 3) Creating a clear plotline: A clear and captivating narrative can assist attorneys in establishing a coherent plot that connects the many legal arguments and facts they offer. This may make it simpler for decision-makers to follow the argument and see how each piece of information fits into the larger picture.
- 4) Attorneys can raise the possibility that decision-makers will decide in their client's favour by delivering a story that is captivating, logical, and emotionally resonant. In circumstances when the facts are uncertain or the legal concerns are complex, a well-written story can assist clarify the issues and make a convincing argument.

Law and literature are closely related, as they both use words and talk in the same way, and both use real-life examples to show the truth of the human world. Novels are well-liked due to their characters, who are made up by the authors, and their use of rhetoric and a logical sequence of events to make the ending surprising.

**Few Literature works that played an important role in Advocacy in India**

- "The Ministry of Utmost Happiness" is a novel by Arundhati Roy. This 2017 novel examines gender, identity, and social justice in modern India. It brings light to the hardships of underprivileged people, including as Dalits, Kashmiris, and transgender individuals, and has contributed to raising awareness of their situations.
- The Curious Case of the Assault on the Indian Parliament, and the Hanging of Afzal Guru, by Arundhati Roy This 2020 nonfiction book examines the controversial execution of Afzal Guru, a Kashmiri man condemned for his role in the 2001 attack on the Indian Parliament. The book criticises the official account of the case and raises questions regarding India's democracy and justice system.
- Shashi Tharoor's "An Age of Darkness: The British Empire in India": This 2016 nonfiction book investigates the ongoing effects of British colonialism on India's politics, economy, and culture. It has helped stimulate discussions on colonialism reparations and the need to rectify historical injustices.
- "A Fire" by Megha Majumdar: This novel, published in 2020, covers the stories of three underprivileged Indian characters. It throws light on caste, religion, and political violence, and has been lauded for its compelling depiction of the intricacies of modern India.

These works are only a few instances of how Indian literature can be a potent advocacy tool, helping to raise awareness of social and political issues and inspire change.

**CONCLUSION**

The rule of law regulates human behaviour. It should be consistent and stable. It should collect intelligence in order to promote order and peace. Under these conditions, we may implement legislation about justice. Although though a few popular masterpieces were authored by several authors, the authorship of legal documents is more widespread because they represent the entire society and its history. The extraordinary works appear to arise from a particularly terrible reality. Law is the norm by which society is governed. If the universe were cruel, though, there would be no place for law. Only dictators can exist, making rule the principal instrument of tyranny for tyrants. The rule of law only functions in a stable society.

By law, literature may be restricted. Although literature is a fictional work, the law controls the acts of authors and fictional characters. Human law grants authors and their fictional characters authority and accountability. Authors have a responsibility not to injure actual people in the real world when they publish. Real names and actual people from the real world should not be utilised for the characters in the story, especially those who criticise the conduct of others.

By comparing Law and Literature, we may observe how two seemingly unrelated subjects can coexist. These classics are utilised in legal education. It heightens their awareness of culture and civilisation. Human conduct is regulated by the rule of law. The objectives of the law are bound by the realities of society. Yet, the same is true for Literature. The infinite Legal practitioners will get insight and assistance from the literature. By reading classics, law students can improve their writing skills. The more important aspect is that we get insight through literature's empathy and compassion. Its treasures permeate our life, and as a result, literature awakens us.

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