

# Journal of Research and Development

*A Multidisciplinary International Level*

*Referred and Double Blind Peer Reviewed, Open Access Journal*

*ISSN:2230-9578 January- 2026 Volume-18 Issue-1(I)*



Mob: +91-9552416001 Website: <https://jrdrv.org> Chief Editor: Prof. Ramesh V. Bhole

# MULTIDISCIPLINARY INTERNATIONAL JOURNAL

Website: <https://jrdrvb.org>



ISSN: 2230-9578  
January- 2026  
Volume-18 Issue-1(I)



**Please Get in Touch**  
Email: [jrdrvb.org@gmail.com](mailto:jrdrvb.org@gmail.com)  
Mob: +91-9552416001, +91- 8888454089



# Journal of Research and Development

Peer Reviewed International, Open Access Journal.

ISSN : [2230-9578](https://doi.org/10.2230-9578) | Website: <https://jrdrv.org> Volume-18, Issue-1(I)| January 2026

## Journal of Research and Development

*A Multidisciplinary International Double Blind Peer Reviewed Refereed  
International Research Journal*

**Volume-18, Issue-1(I) | January 2026**

Publication Language - English, Hindi, Marathi and other Indian Languages

Periodicity of Publication- Monthly

Email: [jrdrv.org@gmail.com](mailto:jrdrv.org@gmail.com)

Journal Website: <https://jrdrv.org>

**CHIEF EDITOR**

**Dr. Ramesh V. Bhole**

Professor

Sardar Vallabhbhai Patel Arts and Science College Ainpur,

Tal Raver, Dist Jalgaon

Email: [jrdrv.org@gmail.com](mailto:jrdrv.org@gmail.com)

---

### **Disclaimer**

*The Editors shall not be held responsible for the originality or the views and opinions expressed in the papers. The author(s) alone shall bear full responsibility for the originality of their work and the ideas expressed therein.*

**© All rights reserved with the Editors.**

---



# Journal of Research and Development

Peer Reviewed International, Open Access Journal.

ISSN : [2230-9578](https://doi.org/10.2230-9578) | Website: <https://jrdrv.org>

## JOURNAL PARTICULARS

Name of Journal	JOURNAL OF RESEARCH AND DEVELOPMENT
Frequency	Monthly : Jan to Dec (12 issues per year)
ISSN	2230-9578
Publisher	Dr. Ramesh V. Bhole
Chief Editor	Dr. Ramesh V. Bhole
Copy right	Journal of Research and Development
Starting Year	January 2010
Subject	Multi-Disciplinary
Review Process	Double Blind Peer
Language	English, Hindi, Marathi, and other Indian Constitutional Languages.
Publication Format	Print
Access	
License	 <a href="https://creativecommons.org/licenses/by-nc-sa/4.0/">Creative Commons (CC BY-NC-SA 4.0)</a>
Phone No.	+91 93256 65856, +91-8888454089
Email	<a href="mailto:jrdrv.org@gmail.com">jrdrv.org@gmail.com</a>
Journal Website	<a href="https://jrdrv.org">https://jrdrv.org</a>
Registered office Address	'Ravichandram' Survey No-101/1, Plot, No-23, Mundada Nagar, Jalgaon, Maharashtra, India
Admin. Office Address	'Ravichandram' Survey No-101/1, Plot, No-23, Mundada Nagar, Jalgaon , Maharashtra, India
Printing	<b>Amitsons Digital Copiers</b> 106 and 110, Paras Chambers 1st Floor, Near Laxmi Narayan Theatre, Above Bank Of India, Swargate-411042



# Journal of Research and Development

Peer Reviewed International, Open Access Journal.

ISSN : [2230-9578](https://doi.org/10.2230-9578) | Website: <https://jrdrv.org>

---

## JOURNAL OF RESEARCH AND DEVELOPMENT

---

*A Multidisciplinary International Double Blind Peer Reviewed Refereed  
International Research Journal*

Publication Language – English, Hindi, Marathi and other Indian Languages

Periodicity of Publication- Monthly

Email: [jrdrv.org@gmail.com](mailto:jrdrv.org@gmail.com)

Journal Website: <https://jrdrv.org>

---

### CHIEF EDITOR

---

**Dr. Ramesh V. Bhole**

Professor

Sardar Vallabhbai Patel Arts and Science College Ainpur,

Tal Raver, Dist Jalgaon

Email: [jrdrv.org@gmail.com](mailto:jrdrv.org@gmail.com)

---

### ASSOCIATE EDITORS

---

**Prof. (Dr.) Madan Mohan Goel**

Vice-Chancellor (Former)

Rajiv Gandhi National Institute of Youth

Development, Govt. of India

Starex University, Gurugram, Haryana, India

**Dr. Praveen G. Saptarshi**

Visiting Faculty

Salisbury University, United States

---

### MANAGING EDITOR

---

**Dr. Santosh P. Mane**

Assistant Professor,

Head Department of Geography,

Sameer Gandhi Kala Mahavidyalaya



## EDITORIAL BOARD

<b>BABALOLA, Ayodele Samuel</b> Department of Pure and Applied Zoology, Federal University of Agriculture, PMB 2240, Abeokuta, Ogun State, Nigerian	<b>Dr. Lal Mervin Dharmasiri</b> Senior Professor and Chair Head of Geography University of Kelaniya, Sri Lanka.	<b>Vijayanand Selvaraj</b> Data Strategist and Artificial Intelligence Lead Information Technology (IT), Houston, Texas, USA
<b>Dr. Munther Moh'd Ibrahim Zyoud</b> Assistant Professor of English Language Teaching Methods-AI-Quds Open University, Palestine.	<b>Prof. A.G. Amarasinghe</b> Senior Lecturer Grade University of Kelaniya, Sri Lanka.	<b>Dr. Gyanaranjan Sahoo</b> Extension Scientist Orissa University of Agriculture & Technology, Orissa India
<b>Dr. RVS Praveen</b> Director Digital Engineering and Assurance, USA	<b>Dr. Ranjan Kalita</b> Principal Rangapara College, Amaribari, Rangapara, (Autonomous) Assam	<b>Dr. S. C. Advitot</b> Principal CBK's B. Sci, R.V. Com. & R. J. Arts College, Akkalkot
<b>Dr. Kulkarni Swanand Gajanan</b> Associate Professor, Mechanical Engineering Department, S.K.N. Sinhgad College of Engineering, Korti, Pandharpur-	<b>Dr. Anurag Shrivastava</b> Professor & Post Doctoral, Lincoln University College (LUC) Petaling Jaya, Malaysia, Malaysia	<b>Prof. (Dr.) F. M. Nadaf</b> Principal, Government College Borda Margao Goa (Autonomous), India
<b>Dr. Tushti Sharma</b> Royal School of Languages, The Assam Royal Global University, Guwahati, Assam	<b>Dr. Sandeep Rout</b> Faculty of Agriculture, Sri Sri University, Cuttack, Odisha	<b>Dr. Daneshwar. R. Pandey</b> Assistant Professor, Head Of Department S.S Agrawal College Of Commerce And Management Navsari Gujarat
<b>Co Editors</b>		
<b>Dr. Vrushali Laxmikant Fuke</b> Associate Professor and HoD Dept. of political science Shri Shivaji College Parbhani.	<b>Dr. Vijay Ramdas Parsode</b> Associate professor, Department of Political Science, Shri Shivaji College Parbhani	<b>Mr. Vajinath Nagnath Swami,</b> <b>Lecturer,</b> Department of Political science Shri Shivaji College Parbhani.

## PUBLISHER

**Dr. Ramesh V. Bhole**

'Ravichandram' Survey No-101/1, Plot, No-23, Mundada Nagar, Jalgaon

Email: [jrdrv.org@gmail.com](mailto:jrdrv.org@gmail.com) Journal Website: <https://jrdrv.org>

Print Letter ( 145 )



## प्रकाश सुंदरराव सोळंके

आमदार : २२९, माजलगाव विधानसभा मतदारसंघ जि.बीड  
अध्यक्ष : मराठवाडा शिक्षण प्रसारक मंडळ, औरंगाबाद

E-mail : solanke.prakash76@gmail.com

पत्ता : सादोळा रोड, केसापुरी कॅम्प, ४३१ १४२ माजलगाव जि.बीड

ज/क्र. जा.क्र./वि.स.स / 1812

दि. ०८ / ०१ / २०२६

### संदेश

श्री शिवाजी महाविद्यालय, परभणी येथील "राज्यशास्त्र" विभागातर्फे दि. १६ जानेवारी, २०२६ रोजी आयोजित करण्यात येणाऱ्या \* समकालीन मानवविद्या व सामाजिक शास्त्रांमधील वैचारिक संवाद \* या राष्ट्रीय स्तरावरील परिषदेस हार्दिक शुभेच्छा देताना मला अत्यंत आनंद होत आहे.

मानवविद्या व सामाजिक शास्त्रे ही समाजातील राजकीय, सामाजिक, सांस्कृतिक व नैतिक घडामोडी समजून घेण्यासाठी अत्यंत महत्वाची आहेत. वेगाने बलणाऱ्या सामाजिक आणि राजकीय वास्तवाच्या पार्श्वभूमीवर या क्षेत्रातील समकालीन विचारप्रवाहांवर चर्चा होणे आवश्यक आहे. ही परिषद अभ्यासकांना नवे दृष्टिकोन मांडण्यासाठी आणि सर्वोत्तम शैक्षणिक संवाद साधण्यासाठी एक प्रभावी व्यासपीठ ठरेल, असा मला विश्वास आहे.

या उपक्रमासाठी राज्यशास्त्र विभाग व आयोजन समितीचे मी अभिनंदन करतो. परिषद यशस्वी ठरे, ही सदिच्छा.

आपला,

  
(आ.प्रकाश सोळंके)



## मराठवाडा शिक्षण प्रसारक मंडळ

www.mspmandal.in | admin@mspmandal.in

प्रकाश सोळंके  
अध्यक्ष

न्दास नोंदणी क्रमांक एफ - ५७ (औरंगाबाद)

सतीश चव्हाण  
सरचिटणीस

प्रा. एफ. जी. माळी प्रशासकीय अधिकारी

जा.क्र.मशिप्रमं / २० - २० /

दिनांक : / / २०

### संदेश

दि. १६ जानेवारी २०२६ रोजी श्री शिवाजी महाविद्यालय, परभणी येथील राज्यशास्त्र विभागातर्फे आयोजित

“समकालीन मानवविद्या व सामाजिक शास्त्रांमधील वैचारिक संवाद”

या राष्ट्रीय स्तरावरील परिषदेस माझ्या हार्दिक शुभेच्छा.

मानवविद्या व सामाजिक शास्त्रांच्या माध्यमातून समाजातील सत्तासंरचना, मूल्यव्यवस्था, लोकशाही, संस्कृती व ओळख यासारख्या विषयांचा अभ्यास केला जातो. समकालीन संदर्भात या विषयांवरील शैक्षणिक चर्चा संशोधनवृद्धीस आणि समाजाभिमुख विचारांना चालना देतात. ही परिषद अभ्यासक, संशोधक आणि विद्यार्थ्यांसाठी निश्चितच ज्ञानवर्धक ठरेल.

या परिषदेच्या आयोजनासाठी परिश्रम घेणाऱ्या सर्वांचे मी अभिनंदन करतो व परिषद यशस्वी होवो, अशी शुभेच्छा व्यक्त करतो.

सरचिटणीस  
मराठवाडा शिक्षण प्रसारक मंडळ  
छत्रपती संभाजीनगर

कार्यालय : देवगिरी महाविद्यालय परिसर, स्टेशन रोड, छत्रपती संभाजीनगर-४३१ ००५ | फोन : (०२४०) २३३२३४७, २३४८७३०, २३४००७७

महाविद्यालय विकास समिती (CDC) चे अध्यक्ष / प्रमुख सदस्य यांचा संदेश

श्री शिवाजी महाविद्यालय, परभणी येथील राज्यशास्त्र विभागातर्फे दि. १६ जानेवारी २०२६ रोजी आयोजित “समकालीन मानवविद्या व सामाजिक शास्त्रांमधील वैचारिक संवाद” या राष्ट्रीय स्तरावरील परिषदेस शुभेच्छा देताना मला विशेष आनंद होत आहे.

अशा शैक्षणिक परिषदांमुळे संशोधनसंस्कृतीला चालना मिळते तसेच विविध विषयांमधील आंतरशाखीय संवाद अधिक समृद्ध होतो. मानवविद्या व सामाजिक शास्त्रे ही समाजातील वास्तवाचे चिकित्सक विश्लेषण करण्याची क्षमता विकसित करतात. या परिषदेतून मांडले जाणारे संशोधन व विचार समाजासाठी निश्चितच उपयुक्त ठरतील, असा मला विश्वास आहे.

या उपक्रमासाठी प्राचार्य, राज्यशास्त्र विभाग आणि आयोजन समितीचे मी मनःपूर्वक अभिनंदन करतो. परिषदेच्या यशस्वीतेसाठी हार्दिक शुभेच्छा !!!

*Memant*

श्री. हेमंतराव जामकर

अध्यक्ष

महाविद्यालय विकास समिती (CDC)

## प्राचार्य व मुख्य आयोजक यांचा संदेश

श्री शिवाजी महाविद्यालय, परभणी यांच्या राज्यशास्त्र विभागातर्फे दि. १६ जानेवारी २०२६ रोजी आयोजित “समकालीन मानवविद्या व सामाजिक शास्त्रांमधील वैचारिक संवाद” या राष्ट्रीय स्तरावरील परिषदेस सर्व मान्यवर, अभ्यासक व सहभागींचे मनःपूर्वक स्वागत करताना मला अत्यंत आनंद होत आहे.

आजच्या काळात मानवविद्या व सामाजिक शास्त्रे ही राजकारण, समाजपरिवर्तन, संस्कृती आणि नैतिक प्रश्न समजून घेण्यासाठी अत्यंत महत्त्वाची ठरत आहेत. या परिषदेद्वारे विविध विषयांतील समकालीन चर्चा, संशोधन आणि वैचारिक देवाणघेवाणीसाठी एक सशक्त शैक्षणिक मंच उपलब्ध करून देण्याचा आमचा प्रयत्न आहे.

या परिषदेच्या आयोजनासाठी मार्गदर्शन करणाऱ्या म. शि. प्र. मंडळाचे मा. अध्यक्ष व मा. सचिव, महाविद्यालय विकास समिती तसेच सर्व आयोजन व सल्लागार समिती सदस्यांचे मी मनःपूर्वक आभार मानतो. मान्यवर वक्ते व सहभागी यांच्या योगदानामुळे ही परिषद निश्चितच फलदायी ठरेल. परिषद सर्वांसाठी ज्ञानवर्धक व प्रेरणादायी ठरो, अशी सदिच्छा.



डा. बाळासाहेब जाधव

प्राचार्य व मुख्य आयोजक  
श्री शिवाजी महाविद्यालय, परभणी

Sr. No.	CONTENTS	Page No.
1	Preservation of Indian Languages: Challenges and Opportunities in the Digital Age <b>Dr. Utkarsh B. Kittekar</b>	1-4
2	Youth and Emerging Trends in Political Leadership <b>Dr. R. K. Kale</b>	5-9
3	The Role of Media in Indian Democracy <b>Dr. Bhimashankar Madhusudan Dahalake</b>	10-12
4	Impact of GST on Indian Economy <b>Dr. Chalindrawar Ganesh Kishanrao</b>	13-16
5	Challenges Multidisciplinary Digital Education Implication and Impact in the 21st Century <b>Dr. Munna Lal Yadav, Dr. Ram Manohar Lohia</b>	17-21
6	Tribal Indian English Literarist: Temsula Ao <b>Dr. B. R. Thakur</b>	22-24
7	Juvenile Justice System vis-a-vis Rights of Children in India <b>Dr. Harsha Suryawanshi</b>	25-28
8	Mathematics in the Humanities and Social Sciences: A Comprehensive Overview <b>Dr. C. D. Bele, Sharad B. Kadam</b>	29-32
9	Challenges to Secularism in a Pluralistic Society: Indian Perspective <b>Swami Pravin Vasantao</b>	33-35
10	Indian Tribal Life and Culture: A Sociological Research <b>Sanjivani Srikant Jadhav</b>	36-39
11	Issues of Diasporic Identity in Jhumpa Lahiri's The Namesake: A Study <b>Dr. Rahul Parshuram Salve</b>	40-42
12	Protection of Human Rights and Social Justice <b>Dr. Bhagwan Singh Raghav</b>	43-46
13	Typing the Vernacular: Keyboard Technologies and Transliteration Practices in Indian Languages <b>Dr. G. L. Lingampalle, Sanghrakshit Malusare Landge</b>	47-50
14	Visualising the Subaltern Caste Aesthetics and Cultural Representation in Indian Cinema <b>Priyadarshni Hiranmanrao Sonsale</b>	51-53
15	Struggle For Identity: A Study of Shashi Deshpande's That Long Silence <b>Mayavati Sadashiv Jamdhade</b>	54-56
16	Local Self-Government Institutions and Decentralization: Theory, Practice, and the Indian Experience <b>Krushna Balajirao Hangargekar</b>	57-61
17	Influence of Social Media on the Society <b>Dr. Acharya R. D.</b>	62-64
18	'Say no terrorism' in Paro Anand's No Guns' at my Son's Funeral <b>Sarang Gajanan Haribhau</b>	65-67
19	Global and National Terrorism: Security Challenges and Human Rights Implications <b>Dr. Kallimath Shankarayya Karbasayya</b>	68-71
20	The Changing Nature of India's Federal System and Center-State Relations After 2014: Political And Constitutional Dimensions <b>Dr. Dhoble D. B.</b>	72-76
21	From Orality to Screen: The Role of Film Adaptation in Preserving Endangered Languages <b>Hritika L Hisaria</b>	77-80
22	Role of Bengal Army To The First Freedom Movement In 1857 <b>Gobinda Patra</b>	81-83
23	Foreign Direct Investment and Its Role in India's Economic Development <b>Dr. B. R. Kundgir</b>	84-86
24	Global Economic Inequality and Challenges to Capitalism <b>Dr. Sanjay Motiram Mohade</b>	87-89
25	A Study of Educational Reforms in India During The British Period <b>Dilip Paikrao</b>	90-93



# Journal of Research and Development

A Multidisciplinary International Level Referred and Double Blind Peer Reviewed, Open Access

ISSN : [2230-9578](https://doi.org/10.2230-9578) | Website: <https://jrdrvb.org> Volume-18, Issue-1(I) January - 2026

26	The Direction and Significance of Historical Research for Global Human Prosperity: A Research Perspective <b>Mangilal Ganpat Rathod</b>	94-95
27	Negotiating Dreams, Gender, and Power: A Postmodern and Feminist Reading of Vikas Swarup's the Accidental Apprentice <b>Dr. Pandit B. Nirmal</b>	96-98
28	Indian Literature Identity and Reconstruction <b>Anil Haribhau Kapare</b>	99-102
29	Use of AI technology to make the delimitation process transparent <b>Dinesh Jagannath Rajpure</b>	103-106
30	A Study on Impact of GST (Goods and Services Tax) on Unorganized Sector in India <b>Dr. Narendra Balbhim Mudiraj</b>	107-109
31	The constitutional protection of the right to education as a human right <b>Dr. Vidhya Jayantrao Ingole</b>	110-111
32	Representation of Contemporary Socio-Cultural Reality in Modern Indian Drama in English Translation: An Introductory Survey <b>Hiware Jyoti Suryabhan</b>	112-114
33	The Unhomely Home: Navigating Estrangement and Belonging in Contemporary Arab Diaspora Writing <b>Eslah N. Eskander, Thiyazen A. Iskander</b>	115-117
34	Challenges before Secularism and Indian Judiciary <b>Dr. Vijay Prabhakar Rao Maknikar</b>	118-122
35	Role of Libraries in Implementing National Education Policy (NEP) 2020 <b>Dr. Ramdas B. Tekale</b>	123-125
36	Indian Secularism: Contemporary Crises and Democratic Survival <b>Dr. Dayanand Madhavrao Gudewar</b>	126-131
37	Economic Inequality And Social Justice <b>Ravi Siddharth More</b>	132-134
38	Impact of Gandhian Thought on Indian Writers in English <b>Dr Kalyan R. Kadam</b>	135-137



## Original Article

### Preservation of Indian Languages: Challenges and Opportunities in the Digital Age

Dr. Utkarsh B. Kitekar

Department of English, Shri Shivaji College, Parbhani

Email: [utkarshbk50@gmail.com](mailto:utkarshbk50@gmail.com)

Manuscript ID:

**Abstract**

JRD -2026-180101

ISSN: 2230-9578

Volume 18

Issue 1(I)

Pp. 1-4

January 2026

Submitted: 10 Dec. 2025

Revised: 20 Dec. 2025

Accepted: 10 Jan. 2026

Published: 31 Jan. 2026

*This paper explores the complex relationship between language preservation and digital technology in India. It examines the hurdles – technological, sociolinguistic, institutional, and economic – that endanger linguistic diversity, while also identifying digital possibilities that can strengthen the survival of Indian languages. The study adopts a mixed-method approach to analyze the digital vitality of selected Indian languages and proposes a sustainable framework for preservation. It further suggests practical and policy-based recommendations for educators, technologists, and cultural planners to ensure that the digital future remains linguistically inclusive.*

**Keywords:** Indian languages, digital preservation, language technology, multilingualism, linguistic diversity, policy.

#### Introduction

India's linguistic landscape is among the richest and most diverse in the world, encompassing almost every major language family – Indo-Aryan, Dravidian, Tibeto-Burman, and Austroasiatic. The People's Linguistic Survey of India (PLSI) records more than 780 living languages and over 1,600 mother tongues, yet only a small number benefit from state recognition or institutional backing. Many of these languages thrive primarily through oral traditions, folk narratives, and ritual expressions. However, the combined forces of globalization, urban migration, and the dominance of languages like English and Hindi have placed several of them on the brink of extinction. The digital revolution has intensified these tensions. The internet, while seemingly democratic, often privileges languages with technological and economic power. Software systems, search engines, and educational tools are predominantly designed for a narrow range of "high-resource" languages, leaving most Indian tongues digitally marginalized. This invisibility in the digital realm mirrors deeper socio-economic inequalities and weakens linguistic pride among younger generations.

Yet technology also holds the potential to reverse this trend. Open-source platforms, Unicode standards, affordable smartphones, and community-led online archives now enable even small linguistic groups to participate in the digital ecosystem. Projects such as Bharatavani and Bhashini, along with NGO and university-based documentation initiatives, are helping create digital repositories and linguistic resources that were unimaginable a decade ago. When supported by inclusive policy and community participation, digital tools can connect heritage with modernity – turning technology into a force of empowerment rather than exclusion.

In a multilingual society like India's, preserving languages digitally is not simply a matter of archiving words – it is about safeguarding identities, memories, and worldviews. The loss of a language signals the disappearance of entire systems of thought, ecological wisdom, and cultural continuity. The digital era, therefore, must not be seen merely as a threat but as an opportunity for revival and creative transformation. This study investigates how technology simultaneously poses challenges and provides pathways for sustaining India's linguistic wealth, emphasizing the need for coordinated action among policymakers, researchers, and communities.



Quick Response Code:



Website:

<https://jrdrv.org/>

DOI:

[10.5281/zenodo.18465672](https://doi.org/10.5281/zenodo.18465672)



#### Creative Commons (CC BY-NC-SA 4.0)

*This is an open access journal, and articles are distributed under the terms of the [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International](https://creativecommons.org/licenses/by-nc-sa/4.0/) Public License, which allows others to remix, tweak, and build upon the work noncommercially, as long as appropriate credit is given and the new creations are licensed under the identical terms.*

#### Address for correspondence:

Dr. Utkarsh B. Kitekar, Department of English, Shri Shivaji College, Parbhani

#### How to cite this article:

Kitekar, U. B. (2026). Preservation of Indian Languages: Challenges and Opportunities in the Digital Age. *Journal of Research & Development*, 18(1(I)), 1–4. <https://doi.org/10.5281/zenodo.18465672>



## Methodology

This research adopts a mixed-method approach, integrating both quantitative and qualitative data.

**Sample:** Ten Indian languages with varying levels of digital vitality – Hindi and Bengali (high-resource), Marathi and Telugu (mid-resource), and Gondi and Kodava (low-resource).

**Quantitative Measures:** Number of existing corpora, websites, social media handles, and Wikipedia entries.

**Qualitative Measures:** Interviews with educators, linguists, and community activists; focus group discussions with youth; and case studies of ongoing digital revitalization initiatives: all these are collected from different resources.

**Ethics:** Informed consent, data security, and community ownership of collected materials are prioritized throughout the research process.

## Digital Opportunities

Despite the risks of homogenization, the digital age opens extraordinary possibilities for preserving and reimagining India's linguistic diversity. Technology, when guided by ethical and inclusive principles, can act as an equalizer that gives smaller languages a renewed presence in public life.

### 1. Building Inclusive Digital Infrastructure

Developing Unicode-compliant, open-source tools – such as standardized fonts, input systems, and dictionaries – can make regional languages accessible across digital platforms. Initiatives like Google's Noto Fonts and India's *Bhashini* mission are pioneering steps in this direction. Community-driven software development also empowers users to design tools suited to their linguistic needs, reducing reliance on commercial monopolies.

### 2. Digital Corpora and Language Technology

Creating digital corpora – large databases of written and spoken materials – is vital for advancing AI and Natural Language Processing (NLP) tools. Collaborative corpus-building among universities, language researchers, and communities ensures both accuracy and inclusivity. Once developed, such corpora enable translation engines, speech recognition systems, and voice assistants to support a broader range of Indian languages.

### 3. Reviving Oral Traditions through Technology

For Indigenous and tribal groups, language is a living repository of ecological and cultural wisdom. Digital platforms allow the recording and sharing of folk songs, oral epics, and rituals, thus preserving intangible heritage. With the help of mobile recording tools and cloud-based archives, communities can now store and circulate their oral traditions globally, ensuring intergenerational transmission.

### 4. Digital Learning and Language Education

Online learning platforms, digital storybooks, and gamified apps can play a major role in keeping regional languages vibrant. When local languages are integrated into digital classrooms, education becomes more accessible and culturally relevant. The use of regional languages in e-learning can also foster pride and belonging among young learners, countering the perception that global languages are inherently superior.

### 5. Community Archiving and Ownership

Grassroots digital archives, curated by community members themselves, create a sense of belonging and self-representation. Projects like the People's Linguistic Survey of India (PLSI) illustrate how collaborative documentation can merge academic precision with lived experience. Licensing materials under Creative Commons further ensures both accessibility and ethical usage.

### 6. Content Creation and Social Media

Regional digital creators – on platforms like YouTube, Instagram, and Spotify – are reshaping cultural identity and linguistic expression. From Marathi web dramas to Bhojpuri podcasts, digital spaces are emerging as creative laboratories for regional voices. Supporting such creators through grants, training, and policy initiatives can significantly enhance the digital vitality of Indian languages.

### 7. Policy Collaboration and Institutional Support

Public-private partnerships are crucial for scaling up linguistic technologies. The National Education Policy (NEP) 2020 emphasizes the use of the mother tongue in education, aligning perfectly with digital inclusion goals. Funding research labs, supporting startups working on local-language AI, and developing open repositories can help bridge the gap between innovation and accessibility.

### 8. Global Alliances

Cross-border collaboration – especially with organizations such as UNESCO and global open-source networks – can amplify India's linguistic preservation initiatives. By aligning with the International Decade of Indigenous Languages (2022–2032), India can not only protect its linguistic heritage but also contribute to global models of digital pluralism.



Together, these developments indicate that digital preservation, when inclusive and participatory, transforms from a technical challenge into a vibrant cultural movement that celebrates plurality and belonging.

## Digital Challenges

While the digital world promises empowerment, it also presents formidable barriers that complicate efforts to preserve India's linguistic diversity.

### 1. Linguistic Dominance in Cyberspace

English continues to dominate online communication, programming, and education. Even within India, a few major languages – such as Hindi and Bengali – enjoy digital privilege, leaving hundreds of others underrepresented. This imbalance promotes a hierarchy that discourages younger speakers from using their mother tongues in virtual spaces.

### 2. The Digital Divide

Rural-urban disparities in connectivity, affordability, and digital literacy continue to restrict access to linguistic technologies. The people who most need digital preservation tools – tribal and marginalized communities – often remain disconnected from these platforms.

### 3. Low-Resource Language Challenges

Most Indian languages lack large, annotated datasets necessary for machine learning and AI development. Without data, there can be no tools; without tools, there is little incentive for digital use – creating a self-reinforcing cycle of neglect.

### 4. Standardization versus Cultural Diversity

Digitization often requires standardized orthographies and grammatical norms, which can erase dialectal variations and local expressions. The challenge lies in balancing linguistic efficiency with the preservation of cultural nuance.

### 5. Algorithmic Bias and Homogenization

Recommendation algorithms prioritize widely consumed content, sidelining smaller linguistic ecosystems. Unless AI design includes ethical parameters for linguistic equity, digital platforms will continue to reproduce cultural hierarchies.

### 6. Weak Policy Frameworks

Although India has launched promising initiatives like Bhashini, consistent policy enforcement remains a problem. Bureaucratic inertia, lack of funding, and insufficient coordination between technology and linguistic departments have slowed progress.

### 7. Ownership and Ethical Issues

Digitizing oral knowledge raises sensitive questions about intellectual property. Without clear community consent, traditional knowledge risks exploitation. Ethical digitization must safeguard privacy, ownership, and cultural rights.

### 8. Attitudinal Shifts and Language Pride

Many urban youth view local languages as less valuable in globalized settings. If pride and emotional connection to native languages fade, even the most sophisticated digital tools will have limited impact. Promoting bilingual fluency and valuing linguistic identity are essential for sustaining language use in the long run.

## Conclusion

The digital age stands at a crossroads for India's linguistic future. It can either widen the gulf between dominant and marginalized languages or foster a vibrant, multilingual digital culture. The direction depends on how technology, policy, and community action intersect. Preserving linguistic diversity in the digital era requires not only technical innovation but also empathy, inclusion, and sustained cultural will. By treating language as a living, evolving part of human identity rather than a relic of the past, India can ensure that its many voices continue to thrive in the digital world.

## References

1. Acharya, S., D. K. Sanyal, J. Mazumdar, and P. P. Das. "Archiving Endangered Mundā Languages in a Digital Library." Indian Institute of Technology Kharagpur, 2023.
2. Annamalai, E. *Managing Multilingualism in India: Political and Linguistic Manifestations*. New Delhi: Sage Publications, 2001.
3. Anvita, Abbi. *Endangered Languages of the Andaman Islands*. Lincom Europa, 2006.
4. Austin, Peter K., and Julia Sallabank, editors. *The Cambridge Handbook of Endangered Languages*. Cambridge University Press, 2011.



# Journal of Research and Development

A Multidisciplinary International Level Referred and Double Blind Peer Reviewed, Open Access

ISSN : 2230-9578 | Website: <https://jrdrv.org> Volume-18, Issue-1(I)| January- 2026

5. Balakrishnan, R., and P. V. Narayana. "Language Policy and Technology in India: A Review of Digital Initiatives for Multilingualism." *Language and Society*, vol. 19, no. 2, 2022, pp. 85–104.
6. Bhatia, Tej K., and William C. Ritchie. *The Handbook of Bilingualism and Multilingualism*. 2nd ed., Wiley-Blackwell, 2013.
7. Dasgupta, Probal. *The Otherness of English: India's Auntie Tongue Syndrome*. Sage Publications, 1993.
8. Ghosh, Anindya. "Digital Technologies and Vernacular Language Use in India: Inclusion and Exclusion in the Information Age." *South Asian Digital Cultures Journal*, vol. 3, no. 1, 2021, pp. 55–72.
8. Government of India. *National Education Policy 2020*. Ministry of Education, 2020. <https://www.education.gov.in/nep>.
9. Graddol, David. *English Next India: The Future of English in India*. British Council, 2010. Khubchandani, Lachman M. *Revisualizing Boundaries: A Plurilingual Ethos*. Sage Publications, 2001.
10. Nanduri, D. K., and E. M. Bonsignore. "Revitalizing Endangered Languages: AI-Powered Language Learning as a Catalyst for Language Appreciation." arXiv, 2023, [arxiv.org/abs/2304.09394](https://arxiv.org/abs/2304.09394).
11. Nayar, P. K. *Language, Nation, and Postcolonial Identity: Theory and Practice*. Routledge India, 2015.
12. Pandharipande, Rajeshwari V. "Minority Matters: Issues in Minority Languages in India." *International Journal of the Sociology of Language*, vol. 2002, no. 155/156, 2002, pp. 105–120.
13. Saxena, S., and G. Kaur. "Preservation and Revitalisation of Indian Languages through Digital Archiving: A Systematic Review of Bharatvani." *DESIDOC Journal of Library & Information Technology*, vol. 45, no. 1, 2025, pp. 57–64.
14. Sinha, Renu, and Vijay K. Gupta. "Digital Inclusion and Indigenous Languages: A Study of India's Bhashini Mission." *Journal of Information and Communication Technology Studies*, vol. 9, no. 2, 2024, pp. 121–137.



## Original Article

### Youth and Emerging Trends in Political Leadership

Dr. R. K. Kale

Head & Research Guide, Department of Political Science, (UG & PG)  
Balbhim Arts, Science and Commerce, College, Beed (M.S.)

Email: [surkale.kale@gmail.com](mailto:surkale.kale@gmail.com)

Manuscript ID:

**Abstract**

JRD -2026-180102

ISSN: 2230-9578

Volume 18

Issue 1(I)

Pp. 5-9

January 2026

Submitted: 10 Dec. 2025

Revised: 20 Dec. 2025

Accepted: 10 Jan. 2026

Published: 31 Jan. 2026

*The participation of young people in political leadership is reshaping political systems worldwide, producing new leadership styles, priorities, and mechanisms of mobilization. This article synthesizes recent empirical and theoretical work to identify the principal trends defining youth leadership in the early twenty-first century: digital-first mobilization, issue-centered (rather than party-centered) agendas, cross-sectoral coalition-building, and experimentation with non-institutional and hybrid governance forms. Drawing on quantitative indicators of youth representation and electoral participation, as well as qualitative studies of youth movements and digital activism, the analysis shows that while formal representation of youth in legislatures remains low in many countries, informal influence—through online organizing, social entrepreneurship, and civic technology—is rising rapidly. Young leaders emphasize climate justice, social equality, economic opportunity, digital rights, and governance transparency, and they frequently deploy social media, decentralized networks, and creative protest repertoires to advance those goals. Persistent barriers include institutional age thresholds, resource asymmetries, cultural ageism, and platform-driven misinformation. The article argues that sustainable political inclusion of youth requires institutional reforms (lowering barriers to candidacy, youth quotas, capacity building), strengthened civic education, and platform governance that protects healthy political discourse. Integrating youth perspectives into policy processes enhances democratic resilience and policy innovation. This paper examines how young people are reshaping political leadership worldwide. Drawing on recent literature and empirical reports, it identifies major trends: digital-first mobilization, issue-driven (rather than party-driven) engagement, new forms of representation (youth-led movements, micro-leadership), and rising demands for inclusive, accountable governance. The paper synthesizes global evidence on youth political participation, analyzes drivers (technology, education, socioeconomic factors), and discusses implications for political parties and public institutions. Policy recommendations are given to strengthen meaningful youth leadership and democratic resilience.*

**Keywords:** Youth political leadership, Gen Z, Digital activism, Political participation & Social media

#### Introduction

Young people (aged roughly 15–24 and 25–35 brackets commonly labeled Gen Z and younger millennial) are an influential political cohort: there are over a billion young people globally, representing a significant electoral and activist base. Their methods of engagement and routes into leadership are diverging from traditional party-based pathways and are shaped strongly by digital communication, new civic literacy’s, and transnational issue networks. Globally, the demographic weight of young people and their distinctive life experiences have made youth a consequential political constituency. Yet the pathways through which young people exercise leadership are evolving: traditional trajectories—from party activism to elected office—now coexist with newer forms of influence such as digital organizing, issue-based campaigns, and social entrepreneurship. This evolution matters for both normative and practical reasons. Normatively, representative institutions that exclude or marginalize younger voices risk undermining legitimacy and intergenerational equity. Practically, youth-led initiatives have repeatedly proven effective at generating rapid mobilization, reframing policy debates, and holding institutions accountable on issues like climate, corruption, and digital rights.



Quick Response Code:



Website:

<https://jrdrvb.org/>

DOI:

10.5281/zenodo.18465738



#### Creative Commons (CC BY-NC-SA 4.0)

*This is an open access journal, and articles are distributed under the terms of the [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International](https://creativecommons.org/licenses/by-nc-sa/4.0/) Public License, which allows others to remix, tweak, and build upon the work noncommercially, as long as appropriate credit is given and the new creations are licensed under the identical terms.*

#### Address for correspondence:

Dr. R. K. Kale, Head & Research Guide, Department of Political Science, (UG & PG) Balbhim Arts, Science and Commerce, College, Beed (M.S.)

#### How to cite this article:

Kale, R. K. (2026). Youth and Emerging Trends in Political Leadership. *Journal of Research & Development*, 18(1(I)), 5–9. <https://doi.org/10.5281/zenodo.18465738>



This paper maps emerging trends in youth political leadership, synthesizing evidence from international datasets, literature reviews, case studies, and policy reports. It pays particular attention to the drivers that enable youth leadership—technology, education, socio-economic pressures—and the constraints that limit it—legal age barriers, party gate keeping, and access to resources. By identifying successful practices and policy levers, the article aims to provide a roadmap for scholars, practitioners, and policymakers seeking to make political systems more responsive to younger generations.

## Literature review:

### 1. Digital activism and platform-enabled leadership

Multiple studies show that social media platforms increase opportunities for youth to organize, spread messages, and build rapid leadership visibility (e.g., environmental, social-justice campaigns). While social media can translate into offline action, platform engagement does not automatically convert into traditional forms of institutional participation (e.g., party membership).

### 2. Issue-based, non-party trajectories

Recent research finds young people more likely to engage around specific issues (climate, gender rights, corruption, jobs) and less likely to be formal party members. This creates new leadership forms: movement leaders, campaign coordinators, and influencers who wield political influence without holding formal office.

### 3. Political identity formation and literacy

Scholarship on Gen Z shows higher digital political literacy in some contexts but also fragmentation—young people may be well-informed on particular issues yet distrustful of traditional institutions. Studies highlight the importance of political education and civic literacy to convert mobilization into sustained leadership.

## Theoretical framework

This paper uses a mixed theoretical frame combining (1) resource mobilization theory (how digital tools and networks permit resource aggregation), (2) political opportunity structure (how institutions open or close paths to leadership), and (3) identity theory (how generational identity shapes political goals). Together, these explain why youth leadership differs from older generations and why it varies across contexts.

## Methodology:

This article synthesizes peer-reviewed studies, policy reports, international datasets, and representative case studies published between 2018–2025. Sources include OECD country reports, IPU parliamentary data, IN/PIB election updates, IFES learning agendas, and multiple journal articles and literature reviews on social media and youth engagement. The method is integrative: (1) quantitative trends from global datasets were used to map representation and participation; (2) thematic content analysis of literature identified dominant issue-areas and mobilization tactics; (3) selected case examples illustrate mechanisms linking informal influence to formal leadership trajectories. Where possible, the paper triangulates data across multiple high-quality sources to strengthen inference.

## Findings:

### 1. Digital-first leadership visibility

Young leaders increasingly use social platforms as primary organizing spaces. Platforms such as TikTok, Instagram, and X (formerly twitter) are used for recruitment, framing, and fundraising, enabling rapid scaling of campaigns and viral issue-frames. Empirical reviews show social media enhances political discussion and lowers entry barriers for those without traditional party backing, but it also brings new vulnerabilities: algorithmic gatekeeping, misinformation, and harassment.

### 2. Issue over party

Large shares of youth are unaffiliated with political parties; their political activity clusters around issues and campaigns rather than party platforms. This reduces the gatekeeping power of parties but raises questions about policy continuity and candidate recruitment.

### 3. Hybrid leadership forms

Young political leaders increasingly combine roles: NGO organizer, content creator, community organizer, and electoral candidate. This hybridization affects leadership styles (more collaborative, networked, media-savvy) and shapes expectations for transparency and responsiveness.

### 4. Issue-Centered and Value-Driven Leadership

Rather than aligning primarily around traditional party programs, many youth leaders coalesce around specific issues—climate change, gender rights, affordable housing, and digital privacy. This orientation encourages cross-party coalitions, NGOs, and transnational networks and can reconfigure political competition by introducing new salience hierarchies in policy agendas.

### 5. Representation gaps and diversity demands

Youth leadership movements demand intersectional representation—gender, ethnicity, socioeconomic status—and frequently critique elite capture. International reports call for institutional reforms to reduce barriers (financial, procedural) to youth candidates.



## 6. Regional variation and political opportunity

The extent to which youth can convert activism into office depends on national political opportunity structures: electoral systems, party openness, legal age restrictions, and political repression. Case studies (Indonesia, parts of Europe, South Asia) show diverse outcomes shaped by local institutions.

### Youth and Emerging Trends in Political Leadership:

Youth are increasingly becoming a transformative force in contemporary political leadership. With greater access to education, digital technology, and global networks, young leaders are reshaping political participation, governance styles, and policy priorities. Unlike traditional leadership models rooted in hierarchy and ideology, youth-led political leadership often emphasizes inclusivity, transparency, accountability, and issue-based politics. Youth participation in politics is increasingly seen as a defining feature of 21st-century governance. Across the world, young people — broadly defined as those under 40 are stepping into leadership roles, reshaping political norms, and redefining how public life is conducted. This shift reflects broader socio-economic changes: demographic bulges in many countries, the rise of digital communication, and growing dissatisfaction with traditional politics among younger generations. One of the most significant emerging trends is the use of social media and digital platforms. Young political leaders effectively mobilize citizens, especially first-time voters, through online campaigns, digital activism, and real-time engagement. This has reduced dependence on conventional party structures and enabled grassroots leadership to emerge from civil society, student movements, and social campaigns. Another important trend is the focus on developmental and rights-based issues such as employment, education, climate change, gender equality, and social justice. Youth leaders tend to prioritize long-term sustainability over short-term populism, aligning governance with global democratic and human rights norms.

Furthermore, youth leadership reflects increasing diversity, with greater representation of women, marginalized communities, and regional voices. However, challenges such as limited access to political power, financial constraints, and resistance from established elites remain significant.

Overall, youth and emerging trends in political leadership indicate a shift towards participatory, technology-driven, and citizen-centric democracy, strengthening democratic institutions in the long run.

### 1. Why Youth Leadership Matters:

Young political leaders bring fresh energy, new ideas, and a closer connection to contemporary issues that deeply affect the future — from climate change and technology regulation to employment and social justice. They are often more technologically fluent, globally connected, and willing to experiment with innovative governance strategies. In democratic systems, youth engagement also strengthens the legitimacy of institutions by making them more representative of the broader population. In India's 2024 general elections, for instance, the proportion of MPs under 40 rose notably compared to past years, signaling a growing acceptance of younger rulers in national politics.

### 2. Opportunities and Advantages:

Youth leadership can strengthen democratic institutions, promote accountability, and revive civic engagement. Young leaders often reflect the diversity of society more accurately and push for merit-based advancement rather than legacy or dynastic politics. They are more likely to adopt collaborative leadership styles that encourage broad participation and dialogue.

In societies where older leaders have dominated for decades, the emergence of youth leadership can help reduce political apathy among first-time voters and underserved demographics, energizing electoral participation and civic awareness.

### 3 Challenges and Resistance:

Despite these positive trends, young leaders face barriers. Traditional party hierarchies may resist giving substantive decision-making power to younger members. Skepticism about experience, limited resources, and entrenched power structures pose real obstacles. In many contexts, age biases persist, and youth leaders must work harder to demonstrate credibility and effectiveness. Moreover, effective leadership requires balancing innovation with pragmatism; some technology-driven or idealistic initiatives have struggled with scalability or bureaucratic resistance.

### 4 Looking Ahead:

The influence of youth in political leadership is unlikely to recede. As global challenges become more complex and long-term in nature, the value of youthful perspectives — rooted in technology, inclusivity, and sustainability — will continue to grow. Institutional reforms, cross-generational collaboration, and sustained civic education will further enable this emerging trend, making political leadership more reflective of the societies it serves.

## Discussion:

### 1. for Digital Mobilization:

There is also tension between the speed of digital mobilization and the slower rhythms of institutional politics. Fast-moving online campaigns can produce rapid policy salience but may struggle to sustain sustained legislative coalitions or durable policy delivery. Scholars therefore stress complementarity: digital mobilization must be paired with institution-focused strategies (candidate training, coalition-building, and policy development) to translate activism into governance outcomes.



## 2. for parties

Parties must adapt recruitment, communication, and policy agendas to engage youth: (a) adopt digital engagement strategies, (b) create mentorship and rapid candidature pathways, (c) integrate issue-based platforms that resonate with younger voters. The juxtaposition of rising informal influence and limited formal access suggests a transitional moment. Youth actors are adept at agenda setting and rapid mobilization, but converting visibility into institutional power requires structural reforms and long-term capacity building. Parties and legislatures that do not adapt risk losing relevance among younger electorates; conversely, those that create credible pathways for youth leadership can harness innovation and legitimacy gains.

## 3. for institutions and policymakers:

Governments and election bodies should lower participation barriers (youth quotas, campaign finance support, and civic education) and invest in digital literacy and critical media skills to reduce misinformation's influence and sustain constructive youth leadership.

## 4. India — Youth as an Electoral Force

India's expanding electoral roll added millions of younger electors in recent election cycles; targeted voter registration drives show youth engagement can be mobilized institutionally. Yet representation in national legislatures remains limited relative to the population share of younger cohorts, creating a representational gap that has policy implications for issues like employment and education.

## 5. Global: IFES and Civic Resilience

IFES's Youth Learning Agenda highlights how informal civic engagement can contribute to democratic resilience when connected to civic education and institutional channels for participation. Youth-led initiatives in several countries acted as early warning and accountability mechanisms during acute democratic stressors.

## Recommendations:

- Institutionalize youth pathways: formal quotas, youth candidate funds, and mentorship programs linking movements to party structures.
- Lower legal and procedural barriers: Reform candidacy age thresholds and simplify nomination rules where feasible to enable younger candidates to run for local and national office.
- Youth quotas and reserved seats (where politically feasible): Temporary measures can correct representational imbalances while capacity is built.
- Invest in civic and digital literacy: school and community programs that teach critical media skills and policy knowledge.
- Support hybrid leadership development: fellowships that combine media training, policy internships, and grassroots organizing experience.
- Capacity building and leadership pipelines: Invest in civic education, candidate training, mentorship programs linking experienced officeholders with youth aspirants.
- Party reforms: Encourage internal party reforms to promote youth wings with real decision-making power and winnable nominations.
- Platform governance and media literacy: Work with platforms to reduce harassment and misinformation, and scale media literacy programs so youth can use digital tools safely and effectively.
- Finance and resource access: Public campaign finance supports or seed grants for grassroots civic projects can level the playing field.
- Protect civic space online: regulate platform transparency and support safe online organizing environments for young leaders.

## Conclusion

Youth are reshaping political leadership through new mobilization tools, issue-centered politics, and hybrid governance pathways. To harness youth potential for democratic renewal, parties and institutions must adapt—creating durable pathways from activism to decision-making roles while guarding against fragmentation, misinformation, and unequal access. While informal influence is expanding, formal representation lags in many contexts. Bridging this gap requires structural reforms, investments in leadership pipelines, and careful governance of digital spaces. Doing so will strengthen democratic responsiveness, inject policy innovation, and help build intergenerational legitimacy in governance.



# *Journal of Research and Development*

A Multidisciplinary International Level Referred and Double Blind Peer Reviewed, Open Access

ISSN : [2230-9578](https://doi.org/10.22309/2230-9578) | Website: <https://jrdrvb.org> Volume-18, Issue-1(I)| January- 2026

## **References:**

1. Alodat, A.M., Social Media Platforms and Political Participation: A Study (2023) — on the relationship between social media use and youth political activities.
2. Sainz, G.M., Youth digital activism, social media and human rights (2023) — study of youth-led 'Fridays for Future' transitions online.
3. IFES, Youth Learning Agenda Report 2025 — strategies for engaging youth to support democratic resilience.
4. Wahyuningroem, S.L., Youth political participation and digital movements in Indonesia (2024). OECD, Government at a Glance 2025 — youth representation and country comparisons.
5. IFES, Youth Learning Agenda Report 2025.
6. United Nations — Youth (overview of global youth population and policy emphasis).



## Original Article

### The Role of Media in Indian Democracy

**Dr.Bhimashankar Madhusudan Dahalake**

Asso.Prof & HOD, Political Science Raje Ramrao Mahavidyalaya, Jath, Tal Jath Dist.Sangli

Email: [bmdahalke@gmail.com](mailto:bmdahalke@gmail.com)

Manuscript ID:

**Abstract**

JRD -2026-180103

ISSN: 2230-9578

Volume 18

Issue 1(I)

Pp. 10-12

January 2026

*The media plays a pivotal role in strengthening and sustaining democracy by acting as a bridge between the government and the people. In India, media is regarded as the fourth pillar of democracy after the legislature, executive, and judiciary. This paper examines the role of mass media in Indian democracy, focusing on its functions such as public communication, education, awareness creation, women's empowerment, and its contribution to transparency and accountability in governance. It highlights how media has evolved from a restricted institution during British rule to a powerful watchdog in independent India. Using analytical and descriptive research methods and relying on primary and secondary sources, the study explores the necessity, utility, and impact of media in a democratic system. The findings suggest that mass media enhances public awareness, promotes democratic values, facilitates coordination between citizens and the government, and contributes significantly to the overall development of society. However, the paper also cautions against the misuse of media power, emphasizing the need for responsibility and ethical reporting to preserve democratic integrity.*

**Keywords:** Mass Media, Indian Democracy, Fourth Pillar of Democracy, Public Awareness, Freedom of Expression, Media and Governance, Women Empowerment, Democratic Development

Submitted: 10 Dec. 2025

Revised: 20 Dec. 2025

Accepted: 10 Jan. 2026

Published: 31 Jan. 2026

#### Introduction

Democracy has existed since ancient times. Democracy is considered a universally accepted form of government. Therefore, India has adopted the democratic system of governance. Generally, in the context of democracy, American President Abraham Lincoln defined it as "government of the people, by the people, for the people." For a democratic system of government to be transparent, the media plays a crucial role. In a democratic form of government, the media's role is significant after the executive, legislature, and judiciary. The media is considered the fourth pillar of democracy. In modern times, the communication between the media and the common man has increased with greater transparency. Every aspect of a common man's feelings, thoughts, needs, and expectations in daily life is connected to the media. The media keeps people informed and strengthens democracy, while also accelerating the pace of development.

During the British rule, the media was banned in the name of security and confidentiality. However, print media played a major role in the freedom struggle. Many freedom fighters had considerable knowledge of journalism. Social reformer Raja Ram Mohan Roy demanded freedom of the press from the British. This had a significant impact on the freedom movement. Even after independence, the role and responsibility of the media increased. The public gained the natural freedom to express their own ideas. Today, the media acts as a watchdog of the government. Information about various events in art, sports, politics, economics, education, health, environment, etc., is conveyed to the public through the media. This makes the public more mature. Social knowledge and awareness are created among the common people. In short, the media is called the 'backbone' of democracy.

**Research Methodology:** For the writing of this research paper, analytical and introductory research methods have been adopted, and primary and secondary sources have been used as a basis.



Quick Response Code:



Website:

<https://jrdrv.org/>

DOI:

[10.5281/zenodo.18465790](https://doi.org/10.5281/zenodo.18465790)



#### Creative Commons (CC BY-NC-SA 4.0)

This is an open access journal, and articles are distributed under the terms of the [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International](https://creativecommons.org/licenses/by-nc-sa/4.0/) Public License, which allows others to remix, tweak, and build upon the work noncommercially, as long as appropriate credit is given and the new creations are licensed under the identical terms.

#### Address for correspondence:

Dr.Bhimashankar Madhusudan Dahalake, Asso.Prof & HOD, Political Science Raje Ramrao Mahavidyalaya, Jath, Tal Jath Dist.Sangli

#### How to cite this article:

Dahalake, B. M. (2026). The Role of Media in Indian Democracy. Journal of Research & Development, 18(1(I)), 10–12. <https://doi.org/10.5281/zenodo.18465790>



## Problem Formulation:

- (1) Is the media necessary in a democratic system of government?
- (2) Does the media play its role transparently?
- (3) Is the media useful to the general public?
- (4) What are the effects of the media?
- (5) Does public awareness occur?

## Research Objectives:

- (1) To study the relationship between the general public and the mass media.
- (2) To understand the role of mass media in a democracy.
- (3) To understand the nature of the democratic system of government. (4) To understand the utility of mass media.

## Research Hypothesis:

- (1) The overall development of ordinary citizens takes place in a democratic system of government.
- (2) Mass media can play their role transparently only in a democratic system of government.
- (3) Mass media bring about public awareness.
- (4) Coordination between the government and the public is achieved only through mass media.
- (5) The democratic system of government succeeds only because of the mass media. Democracy and Mass Media: In a democratic system of government, mass media are seen playing the following roles:

## Introduction:

**(1) Communicating with the people:** In India, there are many ways of communicating with people. In rural areas, 'Harikatha' has been a form of religious mass media since ancient times, in which the stories of Lord Vishnu were propagated. It is a collective form of music and dance through which social messages were spread. In remote areas or villages where there were no roads, cables, TV, or any other means of communication for years, Harikatha was the only means of communication. Even today, Harikatha is used through government-controlled media like radio and TV. Modern methods of interactive communication include effective media such as discussions, seminars, plays, public meetings, and workshops.

**(2) Means of Expression:** Every person is a medium of expression. A person communicates through media to reach other individuals and institutions. There are two types of media: personal communication systems and print and electronic media. Freedom of expression is necessary for the exchange of a person's thoughts, opinions, ideas, philosophy, ideals, and actions. Communication holds society together and fosters companionship. The free flow of information and ideas is essential for the growth of civilization. Freedom of expression is necessary to provide information about people in every field in general, and about administration and life and activities around the world. Whenever freedom of expression is discussed, it is in the context of the freedom of the media, and especially the print media.

**(3) The Media as the Fourth Pillar:** As the world's largest democracy, India has become a role model for developing countries. In India, the people elect their own representatives who establish the state and central governments. In the states, members of the Legislative Assembly are known as MLAs, and at the center, members of the Lok Sabha are known as MPs. The media has reached even the decentralized local levels of power, such as the Zilla Parishad, Panchayat Samiti, and Gram Panchayat. There are three main pillars of democracy: the executive, the legislature, and the judiciary, and the fourth is the media. These institutions govern the country for the development and welfare of all people, working for the benefit of the people. The public needs to be aware of this. These institutions, in turn, need to know how the people react. The media plays the role of a link between the people and the government. Through this, the media can be considered the fourth institution in a democracy. India's Governor General Rajagopalachari said regarding the media, "A free press is like an independently elected Member of Parliament or an independent judiciary."

**(4) Public Education through the Media:** The educational role of the media makes the press a powerful and influential institution. The press can be an important educational component. The press primarily educates in two ways: firstly, by providing news, and secondly, by providing the background and commentary on that news. It is the duty of the press to present the complete news without bias, selection, or distortion. But the educational role of the press is proven through its commentary. Democracy cannot survive solely with educated people. Educating the large number of uneducated people is a difficult task, which only the press or mass communication can accomplish. Print media, i.e., the press and newspapers, are called people's universities because they fulfill the role of providing public information, educating, and protecting public interest. They are called the watchdogs of public interest.

**(5) Public Communication and Mass Media:** People's perspectives and habits can be changed by using mass communication media. For example, regarding leprosy or HIV/AIDS, most people believe that the infection can be transmitted even through simple touch. To dispel this misconception, the government has regularly broadcast awareness programs on radio and television. Similarly, special programs and messages have been disseminated through the media for polio eradication. Along with this, citizens are educated through mass media about the eradication of

superstitions, de-addiction, and infectious diseases. Mass literacy is achieved even in rural areas with the help of mass media.

**(6) Mass Media and the Concept of Global Family:** The speed of mass media has brought people from all over the world closer together. For example, when we watch a live broadcast of a cricket match between India and Australia or New Zealand, we feel like we are a part of the crowd in that stadium. Product advertisements, the World Wide Web, and the internet are reaching people all over the world. The term 'global village' is now truly justified because the whole world is coming closer. The world is becoming one family. This gives rise to the concept of a global family.

**(7) Mass Media and Distribution of Goods and Services:** Mass media is used to inform consumers about products and services through advertisements. Through advertisements, the availability or price of various goods, products and services, banking, insurance, and hospitals, which consumers might not easily understand otherwise, becomes easily accessible through mass media. In this way, mass media attempts to facilitate communication between industries and consumers.

**(8) Mass Media and Women's Empowerment:** The increase in women's education and their entry into jobs is an effective step towards women's empowerment. Mass media has played a significant role in this. Communication is extremely important for the empowerment of women. Due to a lack of information about available services, women are deprived of the benefits they could receive through laws, government schemes, banks, and NGOs. Consequently, they are denied their rights. The media has played a role in eliminating various harmful practices such as adverse sex ratios, infant and maternal mortality, crimes against women, poverty among women, and issues related to employment opportunities, health, awareness, entrepreneurship, legal aid, counseling services, childcare, and financial management, as well as practices like child marriage, widow remarriage, Sati, and the shaving of widows' heads. Furthermore, the media needs to adopt a broad and comprehensive perspective on violence against women. Today, women's empowerment is being fostered by disseminating positive images and success stories of women.

## Conclusion:

In the contemporary society, media have acquired tremendous power that influences the socio, cultural, religious, political, and economic fabric everyday life. Media have become one of the essential amenities of life. They function as custodians of the constitution of a nation. It has the duty to inform, entertain, and educate the people on matters related to their lives. It is possible that media can construct reality and make people believe what they report. It is also seen that media high lighter relevant events as important and vice versa. Thus, media can mislead people and deviate from important issues and concerns. (1) In India, mass media has brought about public education and awareness even at the rural level. (2) Mass media is also seen to be contributing to women's empowerment in rural areas. (3) Mass media plays a significant role as a link between the public and the government. (4) The democratic system of government appears to be successful because of the mass media. (5) In a democratic system of government, the role of mass media is found to be crucial in the overall development of the common person.

## References:

1. Pushparaj, A. (2014). An essay on the role of media. <http://www.publishyourarticles.net/eng/articles/anesayontheroleofmedia>.
  2. Rajan, M. (2011). *Media in modern India*. New Delhi: Deep and Deep publications.
  3. C. S. Rayudu and S. B. Nageshwar Rao, (2010) *Mass Media Laws and Regulations*, Himalaya Publishing House, New Delhi.
  4. डॉ. व्ही. एल. एरंडे, )२०००( भारतीय लोकशाही अपेक्षा आणि वास्तव, निर्मल प्रकाशन, नांदेड.
  5. मनीषा द्विवेदी )२००६( पत्रकारिता एवं प्रेस कानून, कनिष्क पब्लिशर्स डिस्ट्रीब्युटर्स, नई दिल्ली.
  6. वैजयंती जोशी )१९९२( वृत्तपत्र आणि कायदा, मेहता प्रकाशन, पुणे.
  7. विदुला म्हैसेकर-चव्हाण )२०२१( प्रसारमाध्यमे: भूमिका आणि कायदे, विद्या बुक्स पब्लिशर्स, औरंगाबाद.
  8. कुलकर्णी, ग. त्र्यं. (2015) भारतीय लोकशाही आणि माध्यमे. पुणे: कॉन्टिनेंटल प्रकाशन,.
  9. देशपांडे, श्रीराम (2018). माध्यमे आणि समाज. मुंबई: ग्रंथाली प्रकाशन,.
  10. जोशी, स. म. (2016) लोकशाही प्रक्रिया आणि प्रसारमाध्यमे. औरंगाबाद: विद्या प्रकाशन,.
- पाटील, रा. भा. (2017) भारतीय राजकारणातील माध्यमांची भूमिका. कोल्हापूर: शिवाजी विद्यापीठ प्रकाशन,.



## Original Article

### Impact of GST on Indian Economy

**Dr. Chalindrawar Ganesh Kishanrao**

Associate Professor and Research Supervisor Faculty of Commerce and Management Shri Shivaji College, Parbhani.

Email: [ganeshchalindrawar21@gmail.com](mailto:ganeshchalindrawar21@gmail.com)

Manuscript ID:

**Abstract**

JRD -2026-180104

ISSN: 2230-9578

Volume 18

Issue 1(I)

Pp. 13-16

January 2026

Submitted: 10 Dec. 2025

Revised: 20 Dec. 2025

Accepted: 10 Jan.2026

Published: 31 Jan. 2026

*Goods and Service Tax is an indirect tax levied on the supply of goods and services. GST Law has replaced many indirect tax laws that previously existed in India. GST is one indirect tax for the entire country. There are 3 taxes applicable under GST: CGST, SGST & IGST. GST will mainly remove the Cascading effect on the sale of goods and services. Removal of cascading effect will directly impact the cost of goods. This paper gives an understanding about GST in India & its impact on the Indian Economy. The Evolution of GST in India is also discussed in this research paper. The research objectives focus around the evolution of GST, how it works & how different sectors are affected by GST.*

**Keywords:** GST, Goods and services tax, Dual GST, Indian economy and value added tax.

#### Introduction:

Goods & Services Tax Law in India is a comprehensive, multi-stage, destination-based tax that is levied on every value addition. In simple words, Goods and Service Tax is an indirect tax levied on the supply of goods and services. GST Law has replaced many indirect tax laws that previously existed in India. Earlier, various indirect taxes were levied and collected at different point in the supply chain. The centre and the states were empowered to levy respective taxes as per the Constitution of India. The Value Added Tax (VAT) when introduced was considered to be a major improvement over the pre-existing Central excise duty at the national level and the sales tax system at the State level. But now, GST would be levied with the propaganda of “One Nation One Tax” and is collected at each stage of sale or purchase of goods and services. Purpose of GST in India is efficient tax collection, reduction in corruption, easy inter-state movement of goods etc. In India, the idea of adopting GST was first suggested by the Atal Bihari Vajpayee Government in 2000. A task force that was headed by Vijay L. Kelkar the advisor to the finance ministry, indicated that the existing tax structure had many issues that would be mitigated by the GST system. In 2005, The finance minister, P. Chidambaram, said that the medium-to-long term goal of the government was to implement a uniform GST structure across the country, covering the whole production-distribution chain. In 2009, Pranab Mukherjee, the new finance minister of India, announced the basic skeleton of the GST system. In February 2015, Jaitley, in his budget speech, indicated that the government is looking to implement the GST system by 1 April 2016. In May 2015, The Lok Sabha passes the Constitution Amendment Bill. Jaitley also announced that petroleum would be kept out of the ambit of GST for the time being. In 2017, Four Bills related to GST become Act, following approval in the parliament and the President’s assent: Central GST Bill, Integrated GST Bill, Union Territory GST Bill, GST (Compensation to States) Bill. Fig 1. History of GST in India

#### Objectives of Study

1. To study about Goods and Service Tax and its impact on the economy.
2. To compare GST in India & other countries of world.

#### Data Collection

This paper is a descriptive paper based on secondary data collected from different books, newspaper articles and research journals.



Quick Response Code:



Website:

<https://jrdrv.org/>

DOI:

[10.5281/zenodo.18465825](https://doi.org/10.5281/zenodo.18465825)



#### Creative Commons (CC BY-NC-SA 4.0)

This is an open access journal, and articles are distributed under the terms of the [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International](https://creativecommons.org/licenses/by-nc-sa/4.0/) Public License, which allows others to remix, tweak, and build upon the work noncommercially, as long as appropriate credit is given and the new creations are licensed under the identical terms.

#### Address for correspondence:

Dr. Chalindrawar Ganesh Kishanrao, Associate Professor and Research Supervisor Faculty of Commerce and Management Shri Shivaji College, Parbhani

#### How to cite this article:

Chalindrawar, G. K. (2026). Impact of GST on Indian Economy. *Journal of Research & Development*, 18(1(I)), 13–16. <https://doi.org/10.5281/zenodo.18465825>

## Taxation System in India before GST

Central Government levied taxes on the following:

1. Income Tax: Tax collected on the income of an individual
2. Customs duties: Duties collected on the exports and imports of goods
3. Service tax: Taxes gathered on various services
4. Central excise: Taxes on manufacturing of dutiable goods State Governments levied the following taxes:
5. Value Added Tax (VAT): Sales of goods involve the particular tax. The sales of the goods in intrastate are covered by the VAT Law of that state, whereas those among the inter-state is levied by the Central Sales Tax Act. Even the revenue gathered as per the Central Sales Tax Act is done by the State Governments.

## Taxation System Under Gst

Under the GST regime, the tax will be levied at every point of sale. In case of interstate sales, Central GST and State GST will be charged. Intra-state sales will be chargeable to Integrated GST. "GST is a comprehensive, multi-stage, destination-based tax that will be levied on every value addition."

**1. Components of GST:** GST is levied on both goods and services at all the stages of value addition. It has dual model including central goods and service tax (CGST) and States goods and service tax (SGST). CGST includes Central Sales Tax, Central Excise Duty, Services Tax, Excise Duty under Medical & Toiletries Preparation Act, Additional Excise Duties Countervailing Duty (CVD), Additional Custom Duty and other centralized taxations. CGST is applicable on the supply of goods and services of standard services and commodities which can be amended periodically by a specialized body under the central government. SGST includes the indirect taxes like amalgamation of State Sales Tax, Luxury Tax, Entertainment Tax, Levies on Lottery, Entry Tax, Octroi and other taxations related to the movement of commodities and services under state authority through one uniform taxation- SGST. Revenue collected under SGST belongs to the State Government. Integrated goods and service tax (IGST) also called interstate goods and service tax is also a component of GST. It is not an additional tax but it is a system to examine the interstate transactions of goods and services and to further assure that the tax should be received by the importer state as GST is a destination-based tax. The Government of India will collect the revenue under IGST. Hence for Intra State transactions, Seller collects both CGST & SGST from the buyer and CGST need to be deposited with Central Govt. and SGST with State Govt. and for Inter State Transactions, Integrated Goods and Service Tax (IGST) is levied on Inter State transactions of goods and services which are based on destination principle. Tax gets transferred to Importing state. The union territories in India are accounted under a specialized taxation called Union Territory Goods and Services Tax as per the GST regime 2016. It subsumed the various taxations, levies and duties with one uniform taxation in Union Territories as well Delhi (India's Capital Territory), Chandigarh, Dadra & Nagar Haveli, Andaman & Nicobar Islands, Daman & Diu, Lakshadweep and Pondicherry are the prominent union territories in India. UTGST will account for all the taxations under these union territories in India. The parliament is looking forward to implement a separate act to impose and supervise GST in Union Territories under the name of UTGST act. Goods and Services Tax will be levied on each of these stages, which makes it a multi-stage tax. Under this system, tax is administered, collected, and shared by both the Centre and the State governments, based on the nature of transaction (within the state or interstate). Let us discuss the following example. Value chain System consists of following steps:

1. Purchase of raw materials
  2. Production or manufacture
  3. Warehousing of finished goods
  4. Sale to wholesaler
  5. Sale of the product to the retailer
  6. Sale to the end consumer
- V.2. Value Addition The weaver who weaves the fabric will decide the price of product on the basis of cost of production. The weaver then sells the fabric to the tailor who stitches the purchased fabric and labels it. That is another addition of value after which the tailor sells dress to the retailer. The retailer invests in the marketing of the dress thus increasing its value. GST will be levied on these value additions i.e. the monetary worth added at each stage to achieve the final sale to the end customer. The final cost to the consumer will turn out to be low because of elimination of double charging system. Consider goods manufactured in Haryana and are sold to the final consumer in Himachal Pradesh. Hence, the entire tax revenue will go to Himachal Pradesh (the state where the product has been consumed).

## Impact of GST on Indian Economy: -

### 1. Positive Impact of GST in India:

1. GST brings in uniform tax laws across all the states spanning across diverse industries. Before GST was implemented, tax was calculated and paid by every purchaser including the final consumer which is called Cascading Effect of Taxes. Suppose product A is manufactured in a factory. As soon as it releases from factory, excise duty has to be paid to central government. When that product A is sold in same state then VAT has to be paid to state government.

The main purpose of implementing GST was to avoid this cascading effect as the tax is calculated only on the value-add at each stage of transfer of ownership.

2. Prices of consumer goods will be likely to come down as Reduction of taxes will lower down the manufacturing costs.
3. It will lower the burden on the common man who was paying multiple taxes.
4. GST will add to the government revenues by extending the tax base. All indirect taxes will come under one roof.
5. It will curb circulation of black money. This can happen only if the “kacha bill” system, normally followed by traders and shopkeepers is put to check.
6. GST will create corruption free environment in the country.
7. GST will provide credit for the taxes paid by producers in the goods or services chain. This is expected to encourage producers to buy raw material from different registered dealers and is hoped to bring in more vendors and suppliers under the purview of taxation.
8. GST will remove the custom duties applicable on exports. The nation’s competitiveness in foreign markets will increase on account of lower costs of transaction. Exports would grow, while FDI (Foreign Direct Investment) would also increase.
9. More job opportunities are expected as demand & supply are expected to increase.

## 2. Negative impact of GST in India:

1. The centre will have to coordinate with 29 states and 7 union territories to implement such tax regime which would lead to political issues & would be highly complex.
2. Consumers will not be much benefited because some goods have become cheaper while others have become costlier.
3. Services have become expensive which has affected household budget of common man.
4. The number of GST returns that each firm has to file are quiet high which requires ample staff for maintaining the documents.
5. For effective implementation of GST, tax administration staff – both at central and state levels – would require to be trained properly in terms of concept, legislation and procedure.
6. Being a new tax, it will take some time for the people to understand it completely.
7. It is a consumption-based tax, so in case of services the place where service is provided needs to be determined.
8. Proper invoicing and accounting needs to be done to ensure better compliance.
9. The most evident issue is the exemptions of key sectors such as electricity, diesel, petrol, crude oil and real estate. These exemptions may not be able to reduce the cascading effect of indirect taxes as expected.

## 3. Impact of GST on Textile Industries

The GST on job work for textiles and textile products has been reduced to 5% from 18%. Other impact of GST on textile industry is input tax credit, which is not allowed if a registered taxpayer procures the inputs from composition scheme taxpayers or the unorganized sector. It is available for the tax paid on capital goods.

## 4. Impact of GST on Steel & Iron Industries

After GST implementation, special additional duty (SAD) on iron and steel has been abolished. The other major impact of GST on iron & steel industry in India includes – reduction of cost & time in logistics, bringing more employment opportunities in undeveloped states, utilizing natural resources and protection to domestic industry. The tax rates on iron and steel range from 12% to 28%. Transportation services used for transporting steel is kept under 5% bracket which will help in reducing logistics cost

## 5. Impact of GST on Pharma Industries

GST impact on healthcare industry is constructive. It has helped industries to streamline the taxation structure as eight types of taxes were levied on pharmaceutical industry before GST. The GST rates on pharma & healthcare industry range from 5% to 12%.

## 6. Impact of GST on Telecom Sector

Goods and Services Tax or GST has been implemented, the GST on telecommunication services are taxed at 18%, which is higher than rates charged earlier. It will affect the budget of common man.

## 7. Impact of GST on Automobile Sector

Earlier, The Automobile industry was paying a tax rate of a range between 30-45%. But after implementation of GST, the rate is fixed at 18% which will positive impact this sector & which will be profitable to both the Manufacturers/ dealers and the ultimate consumers. The standard and the social status of the consumers get uplifted. There is a huge boom in the Automobile Industry as a result of implementation of Goods and Services Tax. It is now done that the industry will get benefits out of GST with minimum hassle-free procedures and rate fixation across the nation.



## 8. Impact of GST on Agriculture

From the input side, the cost of cultivation is expected to increase marginally. Highly used Agri-commodities such as rice, wheat, milk, fresh fruits and vegetables are placed in the zero tax slab. This will help in avoiding tax, cess and arhatiya commission levied by some States. The processed foods like fruit and vegetables juices under GST will be taxed at 12% up from 5%. Some items like fruit jams, jellies, marmalades etc will be taxed at even higher 18%. The higher tax rates are expected to discourage the development of food processing industry, especially for perishable fruits and vegetables. This may also affect the employment in food processing industry

## GST In Other Countries of World

A total of 160 countries have opted GST so far Most of the countries followed unified GST while some countries like Brazil, Canada follow a dual GST system where tax is imposed by central and state both. Presently, countries like Australia, Canada, Singapore, New Zealand, Jersey (UK), Malaysia, Indonesia and Pakistan have a GST system while remaining follow a VAT system. France is the first country to implement GST in 1954. India has highest rate of GST at 28%. EMEs like China and Brazil have their most of commodities falling under the tax rate of 17%, 10% respectively. Mostly developed countries like France, Germany and United Kingdom have higher GST rates set between 19 – 20%. One of the major differences between GST in India & GST in other countries is that India is following Dual GST System where both the Centre and the States have been assigned the powers to levy and collect taxes through appropriate legislation.

## Conclusion

Efficiency & equity in the economy can be brought by proper taxation system in the country. A good tax system should focus on income distribution as well as generate revenues to government. The motive of Implementing GST is to maintain simplicity and transparency in taxation system. It is believed that GST would put India's indirect tax structure at par with more than 140 countries and would be productive for all the sectors. Thus, we must be ready to deal with GST and many other changes that are going to take place in India. Slowly, India shall move to join the world-wide standards in taxation, corporate laws and managerial practices and be among the leaders in these fields.

## References

1. Dr. Yogesh Kailash Chandra Agrawal, "Goods and Services Tax and Its Impact on Indian Economy", IOSR Journal of Business and Management (IOSR JBM), vol. 19, no. 10, 2017, pp. 26–30
2. Haider khan S. Pathan," A Comparative Study of GST in India and Other Countries, VOLUME 4 I ISSUE 4,pg 1-5
3. [howtoexportimport.com](http://howtoexportimport.com)
4. [.saginfotech.com](http://.saginfotech.com)
5. [economictimes.indiatimes.com](http://economictimes.indiatimes.com)
6. [www.gstindia.com](http://www.gstindia.com)
7. [cleartax.in](http://cleartax.in)
8. [taxmantra.com](http://taxmantra.com)



## Original Article

### Challenges Multidisciplinary Digital Education Implication and Impact in the 21st Century

Dr. Munna Lal Yadav<sup>1</sup>, Dr. Ram Manohar Lohia<sup>2</sup>

<sup>1</sup>Head of Department Defence and Strategic Studies R.K. P.G. College, Amethi

<sup>2</sup>Avadh University Ayodhya U.P.

Manuscript ID: **Abstract**

JRD -2026-180105

ISSN: 2230-9578

Volume 18

Issue 1(I)

Pp. 17-21

January 2026

Submitted: 10 Dec. 2025

Revised: 20 Dec. 2025

Accepted: 10 Jan. 2026

Published: 31 Jan. 2026

*Education is fundamental for achieving full human potential, developing an equitable and just society, and promoting national development. Providing universal access to quality education is the key to India's continued ascent, and leadership on the global stage in terms of economic growth, social justice and equality, scientific advancement, national integration, and cultural preservation. Universal high-quality education is the best way forward for developing and maximizing our country's rich talents and resources for the good of the individual, the society, the country and the world. India will have the highest population of young people in the world over the next decade, and our ability to provide high-quality educational opportunities to them will determine the future of our country.*

**Keywords:-** Early Childhood Care and Education, Foundational Literacy and Numeracy: Necessary, Experiential learning, Multilingualism and the power of language, National Text books with Local Content Transforming Assessment for Student Development, Support for Gifted Students/ Students with Special Talents, Teachers, Recruitment and Deployment, Career Management and Progression, Approach to Teacher Education, Equitable and Inclusive Education, Standard Setting and Accreditation for School Education, Technology Use and Integration, Online and Digital Education, Multidisciplinary Education.

#### Introduction

This National Education Policy 2020 is the first education policy of the 21<sup>st</sup> century and aims to address the many growing developmental imperatives of our country. This Policy proposes the revision and revamping of all aspects of the education structure, including its regulation and governance, to create a new system that is aligned with the aspirational goals of 21<sup>st</sup> century education, including SDG4, while building upon India's traditions and value systems. The National Education Policy lays particular emphasis on the development of the creative potential of each individual. It is based on the principle that education must develop not only cognitive capacities both the 'foundational capacities' of literacy and numeracy and 'higher-order' cognitive capacities, such as critical thinking and problem solving but also social, ethical, and emotional capacities and dispositions.

#### Early Childhood Care and Education

Over 85% of a child's cumulative brain development occurs prior to the age of 6, indicating the critical importance of appropriate care and stimulation of the brain in the early years in order to ensure healthy brain development and growth. Presently, quality ECCE is not available to cores of young children, particularly children from socio-economically disadvantaged backgrounds. Strong investment in ECCE has the potential to give all young children such access, enabling them to participate and flourish in the educational system throughout their lives. Universal provisioning of quality early childhood development, care, and education must thus be achieved as soon as possible and no later than 2030, to ensure that all students entering Grade 1 are school ready.<sup>1</sup>

#### Foundational Literacy and Numeracy: Necessary

The ability to read and write and perform basic operations with numbers, is a necessary foundation and an indispensable prerequisite for all future schooling and lifelong learning.



Quick Response Code:



Website:

<https://jrdrv.org/>

DOI:

[10.5281/zenodo.18466253](https://doi.org/10.5281/zenodo.18466253)



#### Creative Commons (CC BY-NC-SA 4.0)

This is an open access journal, and articles are distributed under the terms of the [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International](https://creativecommons.org/licenses/by-nc-sa/4.0/) Public License, which allows others to remix, tweak, and build upon the work noncommercially, as long as appropriate credit is given and the new creations are licensed under the identical terms.

#### Address for correspondence:

Dr. Munna Lal Yadav, Head of Department Defence and Strategic Studies R.K. P.G. College, Amethi

#### How to cite this article:

Yadav, M. L., & Lohia, R. M. (2026). Challenges Multidisciplinary Digital Education Implication and Impact in the 21st Century. *Journal of Research & Development*, 18(1(I)), 17–21. <https://doi.org/10.5281/zenodo.18466253>



However, various governmental, as well as non-governmental surveys, indicate that we are currently in a learning crisis: a large proportion of students currently in elementary school - estimated to be over 5 corer in number - have not attained foundational literacy and numeracy, i.e., the ability to read and comprehend basic text and the ability to carry out basic addition and subtraction with Indian numerals.<sup>2</sup>

## **Experiential learning**

In all stages, experiential learning will be adopted, including hands on learning, arts integrated and sports-integrated education, storytelling based pedagogy, among others, as standard pedagogy within each subject and with explorations of relations among different subjects. To close the gap in achievement of learning outcomes, classroom transactions will shift, towards competency-based learning and education. The assessment tools (including assessment “as”, “of”, and “for” learning) will also be aligned with the learning outcomes, capabilities, and dispositions as specified for each subject of a given class.<sup>3</sup>

## **Multilingualism and the power of language**

It is well understood that young children learn and grasp nontrivial concepts more quickly in their home language/mother tongue. Home language is usually the same language as the mother tongue or that which is spoken by local communities. However, at times in multi-lingual families, there can be a home language spoken by other family members which may sometimes be different from mother tongue or local language. Wherever possible, the medium of instruction until at least Grade 5, but preferably till Grade 8 and beyond, will be the home language/mother tongue/local language/regional language. Thereafter, the home/local language shall continue to be taught as a language wherever possible. This will be followed by both public and private schools. High-quality textbooks, including in science, will be made available in home languages/mother tongue. All efforts will be made early on to ensure that any gaps that exist between the language spoken by the child and the medium of teaching are bridged. 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. Teachers will be encouraged to use a bilingual approach, including bilingual teaching-learning materials, with those students whose home language may be different from the medium of instruction. All languages will be taught with high quality to all students; a language does not need to be the medium of instruction for it to be taught and learned well.<sup>4</sup>

## **National Text books with Local Content**

The reduction in content and increased flexibility of school curriculum and the renewed emphasis on constructive rather than rote learning must be accompanied by parallel changes in school textbooks. All textbooks shall aim to contain the essential core material (together with discussion, analysis, examples and applications) deemed important on a national level, but at the same time contain any desired nuances and supplementary material as per local contexts and needs. Where possible, schools and teachers will also have choices in the text books they employ from among a set of textbooks that contain the requisite national and local material-so that they may teach in a manner that is best suited to their own pedagogical styles as well as to their students and communities’ needs.<sup>5</sup>

## **Transforming Assessment for Student Development**

The aim of assessment in the culture of our schooling system will shift from one that is summative and primarily tests rote memorization skills to one that is more regular and formative, is more competency-based, promotes learning and development for our students and tests higher-order skills, such as analysis, critical thinking, and conceptual clarity. The primary purpose of assessment will indeed be for learning; it will help the teacher and student and the entire schooling system, continuously revise teaching-learning processes to optimize learning and development for all students. This will be the underlying principle for assessment at all levels of education.<sup>6</sup>

## **Support for Gifted Students/ Students with Special Talents**

There are innate talents in every student, which must be discovered, nurtured, fostered, and developed. These talents may express themselves in the form of varying interests, dispositions, and capacities. Those students that show particularly strong interests and capacities in a given realm must be encouraged to pursue that realm beyond the general school curriculum. Teacher education will include methods for the recognition and fostering of such student talents and interests. The NCERT and NCTE will develop guidelines for the education of gifted children. B.Ed. programmers may also allow a specialization in the education of gifted children.<sup>7</sup>

## **Teachers**

Teachers truly shape the future of our children and, therefore, the future of our nation. It is because of this noblest role that the teacher in India was the most respected member of society. Only the very best and most learned became teachers. Society gave teachers or gurus, what they needed to pass on their knowledge, skills and ethics optimally to students. The quality of teacher education, recruitment, deployment, service conditions and empowerment of teachers is not where it should be and consequently the quality and motivation of teachers does not reach the desired standards. The high respect for teachers and the high status of the teaching profession must be restored so as to inspire the best to enter the teaching profession. The motivation and empowerment of teachers is required to ensure the best possible



future for our children and our nation.<sup>8</sup>

## **Recruitment and Deployment**

To ensure that outstanding students enter the teaching profession especially from rural areas a large number of merit based scholarships shall be instituted across the country for studying quality 4 year integrated B.Ed. programmes. In rural areas, special merit-based scholarships will be established that also include preferential employment in their local areas upon successful completion of their B.Ed. programmes. Such scholarships will provide local job opportunities to local students, especially female students, so that these students serve as local-area role models and as highly qualified teachers who speak the local language. Incentives will be provided for teachers to take up teaching jobs in rural areas, especially in areas that are currently facing acute shortage of quality teachers.<sup>9</sup> A key incentive for teaching in rural schools will be the provision of local housing near or on the school premises or increased housing allowances.

## **Service Environment and Culture**

The primary goal of overhauling the service environment and culture of schools will be to maximize the ability of teachers to do their jobs effectively, and to ensure that they are part of vibrant, caring, and inclusive communities of teachers, students, parents, principals and other support staff, all of whom share a common goal: to ensure that our children are learning.

## **Career Management and Progression**

Teachers doing outstanding work must be recognized and promoted and given salary raises, to incentivize all teachers to do their best work. Therefore, a robust merit-based structure of tenure, promotion and salary structure will be developed, with multiple levels within each teacher stage, that incentivizes and recognizes outstanding teachers. A system of multiple parameters for proper assessment of performance will be developed for the same by State/UT Governments that is based on peer reviews, attendance, commitment, hours of CPD and other forms of service to the school and the community or based on NPST given in Para 5.20.<sup>10</sup> In this Policy, in the context of careers, 'tenure' refers to confirmation for permanent employment, after due assessment of performance and contribution, while 'tenure track' refers to the period of probation preceding tenure.

## **Approach to Teacher Education**

Recognizing that the teachers will require training in high-quality content as well as pedagogy, teacher education will gradually be moved by 2030 into multidisciplinary colleges and universities. As colleges and universities all move towards becoming multidisciplinary, they will also aim to house outstanding education departments that offer B.Ed., M.Ed., and Ph.D. degrees in education.

## **Equitable and Inclusive Education**

Education is the single greatest tool for achieving social justice and equality. Inclusive and equitable education while indeed an essential goal in its own right is also critical to achieving an inclusive and equitable society in which every citizen has the opportunity to dream, thrive, and contribute to the nation. The education system must aim to benefit India's children so that no child loses any opportunity to learn and excel because of circumstances of birth or background. This Policy reaffirms that bridging the social category gaps in access, participation and learning outcomes in school education will continue to be one of the major goals of all education sector development programmers.<sup>11</sup>

## **Standard Setting and Accreditation for School Education**

The goal of the school education regulatory system must be to continually improve educational outcomes; it must not overly restrict schools, prevent innovation, or demoralize teachers, principals, and students. All in all, regulation must aim to empower schools and teachers with trust, enabling them to strive for excellence and perform at their very best, while ensuring the integrity of the system through the enforcement of complete transparency and full public disclosure of all finances, procedures, and educational outcomes.<sup>12</sup>

## **Technology Use and Integration**

India is a global leader in information and communication technology and in other cutting-edge domains, such as space. The Digital India Campaign is helping to transform the entire nation into a digitally empowered society and knowledge economy. While education will play a critical role in this transformation, technology itself will play an important role in the improvement of educational processes and outcomes; thus, the relationship between technology and education at all levels is bi- directional. The NETF will have the following functions:-<sup>13</sup>

A-provide independent evidence based advice to Central and State Government agencies on technology-based interventions.

B-build intellectual and institutional capacities in educational technology;

C-envision strategic thrust areas in this domain.

D-articulate new directions for research and innovation.



## Online and Digital Education

New circumstances and realities require new initiatives. The recent rise in epidemics and pandemics necessitates that we are ready with alternative modes of quality education whenever and wherever traditional and in-person modes of education are not possible. In this regard, the National Education Policy 2020 recognizes the importance of leveraging the advantages of technology while acknowledging its potential risks and dangers. It calls for carefully designed and appropriately scaled pilot studies to determine how the benefits of online/digital education can be reaped while addressing or mitigating the downsides. In the meantime, the existing digital platforms and ongoing ICT-based educational initiatives must be optimized and expanded to meet the current and future challenges in providing quality education for all.<sup>14</sup>

## Multidisciplinary Education

India has a long tradition of holistic and multidisciplinary learning, from universities such as Takshashila and Nalanda, to the extensive literatures of India combining subjects across fields. Ancient Indian literary works such as Banabhatta's *Kadambari* described a good education as knowledge of the 64 Kala as or arts and among these 64 'arts' were not only subjects, such as singing and painting, but also 'scientific' fields, such as chemistry and mathematics, 'vocational' fields such as carpentry and clothes-making, 'professional' fields, such as medicine and engineering, as well as soft skills such as communication, discussion and debate. The very idea that all branches of creative human Endeavour, including mathematics, science, vocational subjects, professional subjects, and soft skills should be considered 'arts', has distinctly Indian origins. This notion of a 'knowledge of many arts' or what in modern times is often called the 'liberal arts' (i.e., a liberal notion of the arts) must be brought back to Indian education, as it is exactly the kind of education that will be required for the 21<sup>st</sup> century.<sup>15</sup>

## Conclusion

Models and paths of digital transformation in higher education in depth, and combines relevant domestic and foreign literature, policy analysis and actual cases to reveal the importance of digital transformation in higher education and the challenges and opportunities in its implementation. The development of science and technology, digital transformation has become a common trend in global higher education. My country has made significant progress in promoting the digitalization of higher education. Technologies such as the Internet, big data and artificial intelligence have been continuously integrated into the education process, promoting the innovation of education models. Especially in the changes in the education environment after the COVID-19 pandemic, digital means have become an important support for maintaining the normal operation of education. My country has increased its investment in digital education at the policy level, promoted the sharing and popularization of digital education resources, and gradually established an institutional framework for digital education.

Given the 21<sup>st</sup> century requirements, quality higher education must aim to develop good, thoughtful, well-rounded and creative individuals. It must enable an individual to study one or more specialized areas of interest at a deep level, and also develop character, ethical and Constitutional values, intellectual curiosity, scientific temper, creativity, spirit of service and 21<sup>st</sup> century capabilities across a range of disciplines including sciences, social sciences, arts, humanities, languages, as well as professional, technical and vocational subjects. A quality higher education must enable personal accomplishment and enlightenment, constructive public engagement and productive contribution to the society. It must prepare students for more meaningful and satisfying lives and work roles and enable economic independence.

## References

1. Varghese, N. V. (2013). Globalization and higher education: Changing trends in cross border education. *Analytical reports in international education*, 6(1), P-81.
2. Benavides, L.M.C., Tamayo Arias, J.A., Arango Serna, M.D., Branch Bedoya, J.W., & Burgos, D. (2021). Digital transformation in higher education institutions: A systematic literature review. *Sensors*, 21(42), 4291.
3. Bower, M., Lee, M.J., & Dalgarno, B. (2017). Collaborative learning across physical and virtual worlds: Factors supporting and constraining learners in a blended reality environment. *British Journal of Educational Technology*, 58(5), 128.
4. Bhutoria, A. (2022). Personalized education and artificial intelligence in the United States, China, and India: A systematic review using a human-in-the-loop model. *Computers and Education: Artificial Intelligence*, 12(33), 2934.
5. Rane, N., Choudhary, S., & Rane, J. (2023). Education 4.0 and 5.0: Integrating artificial intelligence (AI) for personalized and adaptive learning. Available at SSRN 4638365.
6. Adera, N. (2025). Innovative learning spaces and blended learning: Quest for 21st century competency teaching and learning approaches. *Creating Dynamic Space in Higher Education: Modern Shifts in Policy, Competencies, and Governance*, 19-71.



7. Rafi, M., JianMing, Z., & Ahmad, K. (2022). Digital resources integration under the knowledge management model: an analysis based on the structural equation model. *Information Discovery and Delivery*, 58(6), 231-250.
8. Tshipouri, L. (2019, June). Fostering innovation in less-developed regions (with low institutional capacity). In Background paper for an OECD/EC Workshop on (Vol. 24) -17.
9. Navarra-Madsen, J. (2024, December). Equity-Minded Teaching and Open Educational Resources. In Proceedings of International Conference on Technology, Engineering, and Life Sciences (pp.25-38).
10. Ghedin, E. (2024). Social Innovation through Collaboration for Enabling Educational Inclusive Eco Systems: Following Italy's Lead. In *Instructional Collaboration in International Inclusive Education Contexts* (pp. 74-91). Emerald Publishing Limited.
11. Pedro, F., Subosa, M., Rivas, A., & Valverde, P. (2019). Artificial intelligence in education: Challenges and opportunities for sustainable development. p-116.
12. Strielkowski, W., Grebennikova, V., Lisovskiy, A., Rakhimova, G., & Vasileva, T. (2024). AI-driven adaptive learning for sustainable educational transformation. *Sustainable Development Intelligence*, 4, 100069.
13. Howland, J.L., Wright, T.C., Boughan, R.A., & Roberts, B.C. (2008). A comparison of Google Scholar to library databases. *College and Research Libraries*, 69(4), 228–231.
14. Jääskelä, P., Häkkinen, P., & Rasku-Puttonen, H. (2017). Teacher beliefs regarding learning, pedagogy, and the use of technology in higher education. *Journal of Research on Technology in Education*, 51(2–3), 198
15. Johnson, N., Veletsianos, G., & Seaman, J. (2024). US faculty and administrators' experiences and approaches in the early weeks of the COVID-19 pandemic. *Online Learning*, 24(2), 7–22.
16. Phoong, S. Y., Phoong, S. W., Moghavvemi, S., & Sulaiman, A. (2019). Effect of smart classroom on student achievement at higher education. *Journal of Educational Technology Systems*, 48(2), 191–203.



## Original Article

### Tribal Indian English Literarist: Temsula Ao

Dr. B. R. Thakur

Associate Professor, Department of English, S.S.G.M. Senior College Loha, Taluka Loha,  
District Nanded, Affiliated to SRTMU Nanded, MS, India

Manuscript ID: **Abstract**

JRD -2026-180106

ISSN: 2230-9578

Volume 18

Issue 1(I)

Pp. 22-24

January 2026

Submitted: 10 Dec. 2025

Revised: 20 Dec. 2025

Accepted: 10 Jan. 2026

Published: 31 Jan. 2026

*This research paper examines Temsula Ao as a pioneering voice in Tribal Indian English literature, foregrounding her contribution to the articulation of indigenous identity, memory, and resistance. Situating her work within the broader framework of Indian English writing, the study highlights how tribal literature functions as a counter-narrative to dominant historical, cultural, and literary discourses that have long marginalized indigenous communities. Through a critical analysis of Ao's fiction, poetry, and ethnographic writings, the paper explores her major thematic concerns such as cultural survival, oral traditions, gender roles, ecological consciousness, conflict, and collective trauma arising from the Indo-Naga political struggle. The study also examines her narrative techniques, particularly her blending of oral storytelling modes with written English, her restrained realism, and her use of myth and memory as cultural repositories. By foregrounding Naga experiences and women's voices, Temsula Ao challenges stereotypical representations of tribal societies and asserts their subjectivity within the Indian literary canon. The paper concludes that Ao's writings serve not only as literary expressions but also as acts of cultural reclamation and historical testimony, making her a foundational figure in Tribal Indian English literature.*

**Keywords:** Tribal Indian English Literature; Temsula Ao; Naga Identity; Oral Tradition; Indigenous Writing; Cultural Memory; Conflict and Trauma; Women's Voices; Ecological Consciousness; Northeast India.

#### Introduction

The purpose of this study is to examine Temsula Ao as tribal Indian English literarist. Indian English literature is a vast tapestry of voices that represent the multiplicity of Indian identity. Among these voices, tribal literature occupies a unique and increasingly significant position. Tribal Indian English writing brings forward the memories, myths, experiences, and socio-political struggles of India's indigenous communities—groups historically marginalized and rarely represented in mainstream literary narratives. In recent decades, tribal writers have begun asserting their cultural identity through English-language literature, offering powerful correctives to dominant historical narratives. At the forefront of this movement stands Temsula Ao, a pioneering writer from Nagaland whose prose, poetry, and ethnographic reflections articulate the worldview of the Naga people. Through her literature, she constructs an intellectual space for tribal epistemology, oral traditions, trauma narratives, ecological consciousness, and cultural survival. This research paper is written from the perspective of a literary critic and academic, examines Temsula Ao as a significant author of tribal Indian English literature. It analyses her themes, narrative techniques, cultural politics, and contribution to the Indian literary canon. The primary aim of this research paper is to present a comprehensive study of her work as an embodiment of tribal identity and a crucial intervention in Indian English writing. By foregrounding Naga stories, she challenges mainstream representations of tribal communities and asserts their subjectivity. Her writings thus perform cultural reclamation in a literary landscape long dominated by upper-caste, urban, and metropolitan voices. Tribal literature, whether written in English or in indigenous languages, originates from communities who have sustained centuries of displacement, cultural erasure, and political invisibility.



Quick Response Code:



Website:

<https://jrdrv.org/>

DOI:

[10.5281/zenodo.18466364](https://doi.org/10.5281/zenodo.18466364)



#### Creative Commons (CC BY-NC-SA 4.0)

*This is an open access journal, and articles are distributed under the terms of the [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International](https://creativecommons.org/licenses/by-nc-sa/4.0/) Public License, which allows others to remix, tweak, and build upon the work noncommercially, as long as appropriate credit is given and the new creations are licensed under the identical terms.*

#### Address for correspondence:

Dr. B. R. Thakur, Associate Professor, Department of English, S.S.G.M. Senior College Loha, Taluka Loha, District Nanded, Affiliated to SRTMU Nanded, MS, India

#### How to cite this article:

Thakur, B. R. (2026). Tribal Indian English Literarist: Temsula Ao. *Journal of Research & Development*, 18(1(I)), 22–24. <https://doi.org/10.5281/zenodo.18466364>



Indian tribal groups—Adivasis across central India, Northeastern tribes, forest dwellers, pastoral groups—have historically been marginalized within both colonial and postcolonial social structures. Tribal Indian English literature is significant for several reasons. Cultural Assertion: Tribal writers reclaim their cultural memory and challenge centuries of stereotyping. Resistance to Erasure: Literature becomes a political act against the erasure of indigenous history and identity. Preservation of Oral Traditions: English becomes a medium to document oral lore threatened by modernity. Exposure to Wider Readership: Indian English enables these voices to reach national and global readers. Decolonial Intervention: Tribal narratives resist colonial and mainstream Indian representations that often reduce them to primitives. Within this context, she emerges as one of the most significant figures contributing to tribal literature in India.

Temsula Ao born in 1945 in Jorhat, Assam, belonged to the Ao Naga tribe. Orphaned at an early age, she spent her childhood in a Christian missionary hostel, an experience that introduced her to English education but also exposed her to cultural dislocation. This early tension between her indigenous identity and the imposed structures of modern education shaped her literary sensibilities. Her academic work as a professor of English and her position as a cultural historian and ethnographer of the Naga tribes gave her deep insight into Naga cosmology, mythology, and social customs. She viewed literature as a means of reclaiming tribal dignity and countering stereotypes that had long circulated in colonial writings, missionary reports, and mainland Indian narratives. She once stated that tribal people have suffered from double marginalization—first by colonial administrators and later by the mainstream Indian nation-state. Her literature is therefore an act of re-inscription that brings tribal subjectivity into the centre of Indian English discourse.

Temsula Ao's writings are marked by a rich tapestry of themes deeply rooted in tribal consciousness. Her stories and poems explore cultural survival, gender roles, conflict, ecological harmony, oral narratives, and existential trauma. Her works emphasize the importance of remembering and preserving tribal cultural identity. Her characters are often caught between modernity and tradition, struggling to reconcile new influences with ancestral practices. Through them, she highlights the challenges indigenous people face in retaining their cultural distinctiveness in an increasingly globalized world. Her collections such as *These Hills Called Home* and *Laburnum for My Head* meticulously describe rituals, beliefs, folklore, and oral stories. In doing so, she not only preserves the cultural heritage of the Naga people but also affirms their cultural pride. Her prose often reads like oral storytelling. She adopts the rhythm, cadence, and structure of oral narratives, thus resisting the dominance of Western literary forms. Her work bridges oral tribal traditions with written English literature, demonstrating that indigenous knowledge systems can coexist with modern literary expression.

She uses genealogies, myths, and folktales as narrative frameworks, making her work a repository of tribal heritage. Naga society has endured decades of political conflict, insurgency, and military oppression. Many of her stories depict trauma inflicted during the Indo-Naga conflict. Her writing serves as a testimony to the brutality experienced by ordinary villagers who became victims of political agendas. In *These Hills Called Home*, she writes unflinchingly about torture, disappearances, and fear that became part of everyday life. Literature here becomes a witness to historical suffering that mainstream histories often ignore. She foregrounds women not as passive sufferers but as active participants in cultural survival. Her stories portray women as custodians of tradition, negotiators of conflict, mothers, daughters, rebels, and decision-makers. Her female characters often embody resilience while navigating patriarchal structures within tribal society and external political forces. Through them, she challenges conventional portrayals of tribal women as exotic, primitive, or voiceless. Tribal communities traditionally maintain a sacred relationship with nature. Her literature reflects this ecological worldview through detailed descriptions of hills, forests, rivers, birds, and landscapes. Nature is not merely a backdrop but a living entity influencing human life. Her writing stands in contrast to capitalist and exploitative ideologies that view nature as a resource to be consumed. Through her prose, she advocates ecological ethics deeply rooted in Naga culture. Much of her writing returns to the theme of trauma—collective trauma caused by war, individual trauma from personal loss, and cultural trauma from forced assimilation. Yet her work also explores healing through storytelling, community rituals, and spiritual reflection. Healing in her narratives is rooted in collective memory rather than individual psychology, reflecting tribal worldviews.

Her major works are *These Hills Called Home: Stories from a War Zone* (2006), *Laburnum for My Head* (2009), *Aosenla's Story* (2010), *Songs from the Other Life and Songs That Tell* (Poetry), *Ethnographic Writings*. *These Hills Called Home: Stories from a War Zone* (2006) is a landmark in Indian English literature. The stories depict the human suffering caused by the Indo-Naga conflict. Through ordinary villagers, she exposes the cruelty of both insurgents and Indian armed forces. The stories are not political propaganda but emotional and psychological explorations of violence and fear. Key features of this collection are as - Oral storytelling technique, Realistic depiction of wartime terror, Focus on women and children, Testimony-like narrative tone, Cultural resilience despite oppression. This work places tribal trauma at the centre of Indian literature, demanding recognition and empathy. *Laburnum for My Head* (2009), contains eight stories exploring existential themes, personal dilemmas, and moral complexities of Naga life. The title story, *Laburnum for My Head*, uses symbolic imagery to explore mortality. The collection also depicts village dynamics, generational conflict, and the tension between tradition and modernity. *Aosenla's Story* (2010), this



novella is one of her most celebrated works. It follows Aosenla, a young Naga woman navigating gender norms, social expectations, and emotional struggles. The text is notable for its exploration of women's agency, the conflict between desire and responsibility, and the role of modernity in shaping tribal life. Her realism and psychological depth make this novella a powerful contribution to feminist tribal literature. *Songs from the Other Life and Songs That Tell (Poetry)* is meditative and philosophical. It blends tribal cosmology with modern existential concerns. Nature imagery—hills, fog, seasons, and forests—is central to her poems. Her poetic voice is lyrical yet grounded in tribal memory. She has to her credit Ethnographic Writings also. Apart from fiction and poetry, She wrote anthropological works documenting Naga customs, rituals, kinship systems, myths, and social practices. These writings bridge the gap between academic research and cultural preservation. They also establish Ao as both a literary figure and a cultural historian.

Temsula Ao's writings have a unique narrative techniques. She blends realistic depiction of conflict with mythic memory, reflecting the way tribal communities perceive time—fluid, interconnected, and cyclical. Images of hills, trees, birds, and seasons symbolize life, death, hope, and cultural continuity. Despite dealing with traumatic events, her writing avoids melodrama. Her restraint enhances the emotional impact. She often uses shifting perspectives, reflecting the collective nature of tribal societies. Her English is simple, clear, and poetic—reflecting her belief that literary beauty lies in authenticity. Her significance can be understood through her literary contributions. She introduces Northeast tribal narratives into Indian English literature. She preserves Naga oral traditions through English writing. She challenges stereotypes of tribal people as primitive or violent. She centres tribal women's voices within larger cultural discourse. She brings political issues of the Northeast to mainstream Indian attention. She shapes a new literary aesthetics rooted in indigenous worldview. In doing so, she has expanded the boundaries of Indian English literature and enriched it with new perspectives. Tribal Indian English literature is an essential voice in the Indian literary mosaic, representing histories and worldviews that have long been silenced. She stands as one of the most influential writers within this tradition. Her writings capture the complexity of tribal life—its joys, sorrows, rituals, myths, and struggles. Through her powerful use of English, she asserts the dignity of indigenous experiences and challenges mainstream narratives. She has not only preserved Naga cultural heritage but has also created a space for tribal identity within the Indian literary canon. Her works encourage readers to understand tribal societies as resilient, dynamic, and fully human—capable of intellectual depth, emotional complexity, and cultural wisdom. As Indian English literature continues to evolve, her contributions will remain foundational, offering future scholars, writers, and readers a profound example of how literature can preserve identity, bear witness to suffering, and articulate the aspirations of an entire community.

#### Works Cited:-

1. Ao, Temsula. *These Hills Called Home: Stories from a War Zone*. Zubaan, 2006.
2. Ao, Temsula. *Laburnum for My Head*. Zubaan, 2009.
3. Ao, Temsula. *Aosenla's Story*. Penguin India, 2010.
4. Ao, Temsula. *Songs from the Other Life*. Writers Workshop, 2007.
5. Ao, Temsula. *Songs That Tell*. Writers Workshop, 2013.
6. Mishra, Tilottama. *The Oxford Anthology of Writings from Northeast India*. Oxford UP, 2011.
7. Zama, Margaret. *Emerging Literatures from Northeast India*. Sage Publications, 2013.
8. Deori, Lakhinandan. "Narrating Conflict: A Study of Temsula Ao's Stories." *NEHU Journal*, 2015.



## Original Article

### Juvenile Justice System vis-a-vis Rights of Children in India

Dr. Harsha Suryawanshi

Asso. Prof. MSP Mandal's Shri Shivaji Law College, Parbhani

Email: [harshatoshniwal10@gmail.com](mailto:harshatoshniwal10@gmail.com)

Manuscript ID:

**Abstract**

JRD -2026-180107

ISSN: 2230-9578

Volume 18

Issue 1(I)

Pp. 25-28

January 2026

'Child is future of nation'. Child is the most valuable asset on earth and needs to be protected, improvised and utilized accordingly. However, violence by children is serious issue under consideration across globe. While dealing with children engaged in violence, their rights need to be prioritized along with other issues. Juvenile justice system deals with and comprises network of institutions and procedures intended to uphold the laws, resolve conflicts, ensure fair process and peace in the society. While designing and drafting of juvenile justice system, care has to be taken that the rights of children are protected and respected and at the same time interests of society are also to be taken care of. The UN Convention on Rights of Children (UNCRC) outlines the human rights of children and its availability without discrimination. It speaks about rights of juveniles to be followed while trying juvenile in conflict with law along with other rights. It principally outlines investigation, trial, punishments, rehabilitation, and other aligned actions with respect to such juveniles.

**Keyword:** Juveniles Justice, Rights, Child in conflict with law.

Submitted: 10 Dec. 2025

Revised: 20 Dec. 2025

Accepted: 10 Jan. 2026

Published: 31 Jan. 2026

#### Introduction:

'Children are not things to be molded, but are people to be unfolded' Jess Lair Children need to be recognized as individuals with inherent rights distinguished from adults. Children shall be protection from all forms of exploitations including abuse, neglect and all forms of violence. Contrary is equally alarming and participation of children in crimes as perpetrators is of worry. 1 in every 7 has perpetrated violence, 15% of children reported committing violence, 5% said they were members of a gang and 4% carried a weapon. In India engagement of children in crimes also needs to be addressed immediately but while doing so, care has to be taken that rehabilitation and reformation shall be the ultimate aim of juvenile jurisprudence.

#### Aims and Objectives of Study:

Present research work is concerned with juvenile jurisprudence and justice system with following aims and objectives-

1. To analyze juvenile jurisprudence and juvenile justice system;
2. To study provisions of JJ Act, 2015 that direct and advise attitude to be kept while dealing with child in conflict with law;
3. To find out loopholes in juvenile justice system so as to attain fruitful achievement of reformation of juveniles in conflict with law.

#### Hypotheses:

Hypothesis is an assumption or testable prediction about phenomena. It is generally point of initiation of research and guides the research. It may be proved or not and there may be null hypothesis. Present research has following hypotheses-

- a. Juvenile jurisprudence needs to be examined and analyzed in view of engagement of juveniles in offences.
- b. Juvenile justice system focuses on child but the JJ Act, 2015 is focusing on society.

#### Research Methodology:

Present research work is based on doctrinal research involving analysis of existing rules, regulations, principles, etc.



Quick Response Code:



Website:

<https://jrdrv.org/>

DOI:

10.5281/zenodo.18466493



#### Creative Commons (CC BY-NC-SA 4.0)

This is an open access journal, and articles are distributed under the terms of the [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International Public License](https://creativecommons.org/licenses/by-nc-sa/4.0/), which allows others to remix, tweak, and build upon the work noncommercially, as long as appropriate credit is given and the new creations are licensed under the identical terms.

#### Address for correspondence:

Dr. Harsha Suryawanshi, Asso. Prof. MSP Mandal's Shri Shivaji Law College, Parbhani

#### How to cite this article:

Suryawanshi, H. (2026). Juvenile Justice System vis-a-vis Rights of Children in India. *Journal of Research & Development*, 18(1(I)), 25–28. <https://doi.org/10.5281/zenodo.18466493>



Object of such research is to understand, interpret and apply these rules, regulations, etc. Since it's theoretical process, data used is primarily secondary one comprising statutes, judgements by higher courts, books, commentaries, scholarly research, etc.

## Area of Research:

The research work focuses on various aspects of law and jurisprudence. It encompasses study of human rights of children, constitutional law, juvenile jurisprudence, criminal jurisprudence, etc.

## Research Problem:

The Juvenile Justice (Care and Protection) Act, 2015 makes provision for trial of juvenile committing heinous crimes at par with adults. This is basically violative of human rights recognized for children which speaks about right not to be alleged or accused or recognized as having infringed penal law. In India, age of criminal responsibility has been reduced to 16 years for heinous offences, offences punishable with seven or more than seven years of imprisonment. Before imposing punishment to juvenile, the Court is required to conduct preliminary assessment. Treating the child in conflict with law committing heinous offence at par with adult is absolutely violative of the "Beijing Rules, 1985" as well as human rights guaranteed by the Convention on Rights of Child, 1985.

Present research problem is that the child has right of re-integration in the society and the ultimate aim of the JJ Act, 2015 is the protection of best interest of children but adjudication and punishment of child in conflict with law committing heinous offence at par with adult is surpassing and intersecting the principles of juvenile justice system and human rights<sup>i</sup>

of children. The JJ Act, 2015 is absolutely child centric but this new facet of treating them at par in certain circumstances is over-emphasizing the society than children which is against the spirit of the law.

## Juvenile Justice System:

A legal framework known as juvenile justice was created to deal with offenses committed by minors, usually those under the age of 18. It deals with penal substantive laws and procedural laws for adjudication of juveniles who commit crimes. At the same time, it also deals with rights of children before, during and after adjudication of children in conflict with law. The JJ Act, 2015 lays down principles to be adopted by the agencies engaged in handling of children in conflict with law which includes-

- i. Principle of presumption of innocence,
- ii. Principle of dignity and worth,
- iii. Principle of participation,
- iv. Principle of best interest,
- v. Principle of family responsibility,
- vi. Principle of safety,
- vii. Positive measures,
- viii. Principle of non-stigmatizing semantics,
- ix. Principle of non-waiver of rights,
- x. Principle of equality and non-discrimination,
- xi. Principle of right to privacy and confidentiality,
- xii. Principle of institutionalisation as a measure of last resort,
- xiii. Principle of repatriation and restoration,
- xiv. Principle of fresh start,
- xv. Principle of diversion,
- xvi. Principles of natural justice

The JJ Act, 2015 basically deals with two categories of children, firstly children in conflict with law and secondly, children in need of care and protection and the law defines both the categories of children. Present research work is related to child in conflict with law that is child who is alleged or found to have committed an offence and who has not completed eighteen years of age on the date of commission of such offence.

The law again classifies the offences committed by child in conflict with law as petty offences, serious offences and heinous offences and can be explained as below,

- i. "heinous offences" includes the offences for which the minimum punishment under the Indian Penal Code or any other law for the time being in force is imprisonment for seven years or more,
- ii. "petty offences" includes the offences for the maximum punishment under the Indian Penal Code or any other law for the time being in force is imprisonment upto three years,
- iii. "serious offences" includes the offences for the maximum punishment under the Indian Penal Code or any other law for the time being in force, is,
  - a) Minimum imprisonment for a term more than three years and not exceeding seven years: or
  - b) Maximum imprisonment for a term more than seven years but no minimum imprisonment or minimum imprisonment of less than seven years is provided.

## History of Juvenile Justice System in India:

The Apprentice Act, 1850 in India finds reference of child committing offence and had the object to make the children learn trades, crafts and employments, by which, when they come to full age, they may gain a livelihood. The Reformatory Schools Act, 1897 provided for children who commit crime and are below sixteen years of age to be sent to reformatory schools established under the Act. Both the enactments focussed on reformation than punishment. After independence, the Children's Act, 1960 was enacted to provide comprehensive juvenile justice system in India and it was in consonance with Declaration on Rights of Child, 1959. Later in 1986, the Juvenile Justice Act, 1986 was passed by the Parliament providing for care, protection, treatment, development and rehabilitation of neglected or delinquent juveniles. In 2000, the Juvenile Justice (Care, Protection of Children) Act was passed by the Parliament to execute the Rights of Child, 1989 Convention of the UN and focused on rehabilitation and reformation of children. The JJ Act, 2000 prohibited use of word delinquency in regard to children. However, the Nirbhaya case vowed the social voice and huge processions all over India made the Parliament to rethink over its policy of not punishing the offenders below eighteen years of age and came the JJ Act, 2015.

## The JJ Act, 2015:

The Act of 2015 widened scope of reformation and rehabilitation but at the same time shifted the view towards child in conflict with law by three sixty degrees making them liable for adjudication and punishment alike adults in certain circumstances and this is the point where the child centric law shifted its pendulum to society. The JJ Act, 2015 has focus on wellbeing of child but punishing the child in conflict with law is decision taken under sheer pressure of society post Nirbhaya case after the hues and cries of society. Now, the Act provides that whenever a child in conflict with law is apprehended and is proved that he is accused of heinous offence, he shall be sent for preliminary assessment under section 15 and if found guilty, shall be treated at par with adults.

## Preliminary Assessment:

Section 15(1) states that if a child in conflict with law has completed or is above sixteen years of age and is alleged to have committed heinous offence, the Juvenile Justice Board shall conduct a preliminary assessment. This preliminary assessment is expected to focus on mental and physical capacity of such child, his ability to understand the consequences of the offence and circumstances in which he has committed the offence. In this process of preliminary assessment, the Board can take assistance of experienced psychologists or psycho-social workers or other experts. Section 15 itself is excepting the principle of child wellbeing because at any cost, trail as an and at par with adult is violative of the principle which states that child below 18 years shall be presumed innocent.

NCPCR has laid down guidelines for preliminary assessment-

Aim of P.A.- It states that the aim of conducting preliminary assessment is to determine whether the child in the age of 16-18 years should be treated as an adult in case of heinous offence.

Criteria for conducting PA- Basically, two points are there for determination, first, whether offence committed by the child falls in the category of heinous offence or not and second, whether child is between the age of 16 to 18 years.

Determining age of child allegedly in conflict with law-The JJ Act, 2015 relies primarily on birth certificate from the school, or the matriculation or equivalent certificate from concerned examination Board, in absence of this, secondly on birth certificate given by a corporation or municipal authority or panchayat. If certificates from both these sources are absent, the Board may proceed to determine age by an ossification test or any latest medical test for age determination.

## Determinants of preliminary assessment-

- a. Physical capacity of the child-Age of the child in conflict with law is already decided by the Board/Child Court as per S. 92 and in preliminary assessment is done about locomotory abilities and capacities particularly gross motor functions such as walking, running, lifting, throwing, etc. that is physical capacities that may be required to carry out the offence. However, by determining physical capabilities, the Law is again focusing on physical aspects as against moral, emotional and ethical aspects. Physical traits are natural and in some cases it may have effect of environment and physical capabilities may differ but mental abilities are ignored at the first instance.
- b. Mental capacity of the child to commit alleged offence-Child's mental capacity brings in to account variables in mental health and psychological assessment including substance abuse problems, life skills deficits, neglect or poor supervision by family or poor role models; experience of abuse and trauma; mental health disorder or other (neuro) developmental disabilities such as attention deficit hyperactivity disorder; intellectual disability. Here, focus is again on factors that are external to the child that is not related to child's own mental abilities that are inherent or acquired by the child.
- c. Circumstances in which the child allegedly committed the offence-Circumstances include consequence of a whole plethora of circumstances that have been occurring over relatively long time periods of the child's life besides the last event that occurred and led the child into conflict with law.
- d. Ability to understand the consequences of the offence-This includes child's knowledge or understanding of social consequences, interpersonal consequences and legal consequences of action of the child that resulted in conflict with law. Social consequences include social view towards the child including labelling and stigmatization.



Interpersonal consequences include loss of trust, affection and respect of family and friends in the child. Legal consequences comprise knowledge of relevant laws on sexual abuse/rape/robbery/dacoity, etc. and violation of rules leading to serious consequences for the child in terms of punishment. Ability to understand the consequences shall also include reaction of the child to the offence, whether he repents or justifies his act amounting to offence.

### Conclusions and Suggestions-

Overall criminal jurisprudence is expected to focus on reformation rather than punishment. The emphasis shall be on reformation than punishment especially for juveniles. The juvenile justice system has ultimate aim that wellbeing of child shall be the greatest goal as children are future of nation. However, treating a child at par with adult in heinous offences is hitting these basic principles of juvenile jurisprudence. Present juvenile justice system has drastically shifted its focal point. Juvenile who shall be at the central point is now thrown away to the perimeter of legal circle. When above referred steps and determinants are looked into meticulously, one can easily say that reformatory theory of punishment is sidelined and whole emphasis is given on deterrent theory which is left behind by the jurists long ago.

### References

1. Youth Empowerment Fund
  2. Article 40, Convention on Rights of Child, 1989.
  3. S. 15 The Juvenile Justice Act, 2015.
  4. Art. 40
  5. <https://articles.manupatra.com/article-details/Understanding-Juvenile-Justice-A-Path-to-Rehabilitation-for-Minors> accessed on 19/12/2025 at 11.20 am
  6. S. 3 the JJ Act, 2015
  7. S. 2(13) the JJ Act, 2015
  8. Guidelines for Conducting Preliminary Assessment Under Section 15 of the Juvenile Justice Act, 2015 by NCPCR, April 2023, P. No. 03
  9. <https://www.burmalibrary.org/sites/burmalibrary.org/files/obl/1850-04-11-GB-No.19-en.pdf> accessed on 19/12/2025 at 1.00 PM
  10. <https://www.indiacode.nic.in/repealedfileopen?rfilename=A1876-5.pdf> accessed on 19/12/2025 at 1.00 PM
-

## Mathematics in the Humanities and Social Sciences: A Comprehensive Overview

Dr. C. D. Bele<sup>1</sup>, Sharad B. Kadam<sup>2</sup>

<sup>1</sup>Associate Professor Department of Mathematics Shri Shivaji College, Parbhani

<sup>2</sup>Assistant Professor Department of Mathematics Shri Shivaji College, Parbhani

Manuscript ID:

**Abstract**

JRD -2026-180108

ISSN: 2230-9578

Volume 18

Issue 1(I)

Pp. 29-32

January 2026

Submitted: 10 Dec. 2025

Revised: 20 Dec. 2025

Accepted: 10 Jan. 2026

Published: 31 Jan. 2026

*This paper presents a comprehensive overview of the role of mathematics in the humanities and social sciences, highlighting its growing importance in understanding complex human, social, and cultural phenomena. With the emergence of computational humanities and computational social sciences, mathematical methods such as statistical modelling, network analysis, game theory, and formal simulations have become integral to interdisciplinary research. The study examines core quantitative and computational approaches used across disciplines including economics, sociology, psychology, linguistics, history, archaeology, and digital humanities. It further explores advanced mathematical frameworks such as topological data analysis, information theory, differential equations, and Fourier analysis, demonstrating their applicability in analysing social dynamics, cultural patterns, communication systems, and historical processes. While emphasizing the strengths of mathematical precision, scalability, and predictive capability, the paper also critically discusses challenges related to data complexity, model assumptions, and the distinction between correlation and causation. The study concludes that mathematics does not replace qualitative and interpretive traditions but powerfully complements them, enabling richer, data-driven insights into human behaviour and social structures. The interdisciplinary integration of mathematics is thus positioned as a transformative force shaping the future of humanities and social science research.*

**Keywords:** Mathematics in Social Sciences; Computational Humanities; Quantitative Methods; Statistical Modelling; Network Analysis; Game Theory; Agent-Based Modelling; Digital Humanities; Information Theory; Interdisciplinary Research.

### Introduction:

Mathematics increasingly serves as a fundamental tool for understanding human behaviour, social systems, and cultural phenomena. The integration of mathematical methods into humanities and social sciences research represents a significant paradigm shift, often termed the emergence of computational humanities and computational social sciences. The recognition of mathematics as essential to humanities and social sciences is relatively recent. Against the backdrop of big data and technological innovation, data-driven approaches have become a new paradigm pursued by both fields. This shift reflects a broader realization that complex social and cultural phenomena can be systematically analysed using mathematical frameworks. The mathematical approaches encompass quantitative methods, computational techniques, and formal modelling that complement traditional interpretive and qualitative approaches.

### Core Mathematical Methods in Social Sciences:

#### 1. Quantitative Analysis and Statistical Modelling:

Regression analysis remains the foundational tool in quantitative social science. This family of statistical techniques allows researchers to build mathematical models that predict the value of one variable from knowledge of another. Social scientists employ simple linear regression to understand relationships between variables—such as predicting crime rates from population density or voting behaviour patterns—while multiple linear regression addresses more complex situations involving several independent variables.



Quick Response Code:



Website:

<https://jrdrv.org/>

DOI:

[10.5281/zenodo.18466542](https://doi.org/10.5281/zenodo.18466542)



### Creative Commons (CC BY-NC-SA 4.0)

*This is an open access journal, and articles are distributed under the terms of the [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International](https://creativecommons.org/licenses/by-nc-sa/4.0/) Public License, which allows others to remix, tweak, and build upon the work noncommercially, as long as appropriate credit is given and the new creations are licensed under the identical terms.*

### Address for correspondence:

Dr. C. D. Bele, Associate Professor Department of Mathematics Shri Shivaji College, Parbhani

### How to cite this article:

Bele, C. D., & Kadam, S. B. (2026). Mathematics in the Humanities and Social Sciences: A Comprehensive Overview. *Journal of Research & Development*, 18(1(I)), 29–32.  
<https://doi.org/10.5281/zenodo.18466542>



Sociologists, for instance, use regression models to examine relationships between various social parameters and understand why specific social phenomena occur. Descriptive and inferential statistics provide complementary approaches for analysing quantitative data. Descriptive statistics summarize data characteristics, while inferential statistics allow researchers to draw conclusions about populations based on sample data. These methods address challenges inherent in social science research, where real-world data are often "messy" and violate standard statistical assumptions.

## 2. Network Analysis and Graph Theory:

Network analysis has become indispensable for understanding complex social systems. Graph theory provides the mathematical foundation for social network analysis (SNA), representing entities as nodes and their interactions as edges within a network. Key metrics such as degree centrality, betweenness centrality, closeness centrality, and eigenvector centrality enable identification of influential actors and community detection within networks. The practical applications extend across multiple domains. Sociologists use network analysis to understand how individuals are connected and how they behave in various social conditions. Community detection algorithms reveal natural divisions within networks, helping researchers identify groups with shared characteristics. Temporal graph analysis enables the study of how social interactions evolve over time, revealing trends and dynamic behaviours. The flexibility of graph-based approaches makes them uniquely suited for analysing social media platforms, organizational structures, and complex human interactions.

## 3. Game Theory and Strategic Interaction:

Game theory provides mathematical models for understanding strategic interactions and decision-making. This framework has applications across economics, political science, and sociology. Game theory explains why individuals cooperate or compete in different contexts by examining how everyone's decisions are interconnected. In economics, it helps analyse pricing strategies, market competition, and consumer behaviour. Mechanism design, a branch of game theory, addresses how to construct games ensuring that rational players produce desired outcomes. Behavioural economics integrates game theory with psychological insights, replacing purely rational actor assumptions with models grounded in psychological evidence. Prospect theory, which incorporates psychological factors like loss aversion and probability weighting, demonstrates that emotions such as fear of loss influence economic decisions. This integration has led to better predictions about economic behaviour and improved policy prescriptions.

## Mathematical Approaches in Specific Disciplines

### 1. Economics and Econometrics

Mathematical economics employs sophisticated techniques to model economic behaviour and systems. The demand-supply model, a fundamental economic relationship, uses mathematics to predict how price changes affect market demand and production. Economic forecasting applies mathematical models to predict economic cycles and trends. Differential equations model continuous changes in economic systems, while differential equation modelling of population dynamics connects to economic growth theories.

### 2. Sociology and Social Dynamics

Mathematical sociology uses formal models to understand social systems and interactions. The Schelling segregation model exemplifies how simple mathematical preferences at the individual level can produce large-scale social segregation, even when individuals prefer only modest levels of same-group neighbours. This model demonstrates the power of mathematical modelling to reveal counterintuitive social phenomena. Agent-based modelling (ABM) extends these capabilities by simulating interactions among multiple agents with different behaviours and learning capabilities.

### 3. Psychology and Cognitive Science

Statistical learning research has demonstrated the brain's capacity to learn statistical associations among stimuli. Research shows connections between statistical learning abilities and language competence across infants, children, and adults. Mathematical psychology investigates preference transitivity and utility measurement, foundational concepts for understanding human decision-making. Structural equation modelling allows researchers to study how multiple psychological factors—such as personality, emotions, and motivation—collectively affect behaviour.

### 4. Linguistics and Language Analysis

Statistical methods reveal deep patterns in language structure and use. Word frequencies exhibit surprising correlations with physical properties; for example, the frequency of words describing body parts correlates with their cortical representation in the brain's sensory cortex. N-gram statistics and probabilistic language models capture predictable relationships between words, while hierarchical linguistic structures emerge from the interaction of statistical patterns and rule-based processing.



## 5. History and Archaeology

Quantitative archaeology employs statistical methods to analyse artifacts and understand historical processes. Descriptive statistics, hypothesis testing, correlation, and regression analysis help archaeologists understand temporal changes and relationships among variables. Mathematical demography applies differential equations and matrix models to understand population dynamics across historical periods. Demographic analysis of historical data reveals how life-history parameters influence population growth rates and structure. Time-series analysis of population data, such as historical Chinese population growth from 57–1851 CE, shows that hyperbolic models describe population dynamics more accurately than linear or exponential models.

## 6. Text Network Analysis and Computational Humanities

Text mining combines multiple mathematical approaches to analyse large document collections. Topic modelling methods like Latent Dirichlet Allocation (LDA) and Latent Semantic Analysis (LSA) identify themes and subject matter within texts. Network analysis visualizes relationships between words and concepts, revealing how ideas are connected within documents and across collections. These techniques enable humanities scholars to identify patterns, track conceptual evolution, and detect emerging research trends. Text Network Analysis (TNA) bridges textual analysis and network theory, revealing which concepts appear together and which are central or peripheral. Visualization of topic-term co-occurrences creates intuitive representations of knowledge landscapes. This approach facilitates research on diverse topics including policy communication, advocacy organization influence, and scholarly collaboration patterns.

## Advanced Mathematical Frameworks

### 1. Topological Data Analysis

Topology provides sophisticated tools for understanding complex data structures. Topological data analysis (TDA) systematically computes abstract "shapes" of complex datasets. Persistent homology identifies topological features—such as clusters and cycles—that remain stable across multiple scales, providing robust characterization of data structure. The Mapper algorithm reduces point clouds to simpler graphs, enabling detection of local anomalies and structural transitions. Manifold topological deep learning integrates differential topology with deep neural networks, improving image classification and biomedical data analysis.

### 2. Information Theory and Entropy

Information theory quantifies uncertainty and randomness in systems. Information entropy measures the uncertainty in communication patterns, revealing how predictable or distinctive social interactions are. Entropy-based measures distinguish social communities by detecting groups with different dynamic interaction profiles. In social networks, entropy measures demonstrate that real human communication differs significantly from random interactions, with distinctiveness increasing over time. Information entropy reveals relationships between social interactions and influence propagation in mobile social networks.

### 3. Differential Equations and Dynamic Systems

Differential equations model temporal evolution of populations and processes. The SIR (Susceptible-Infected-Recovered) epidemiological model uses ordinary differential equations to represent disease transmission dynamics. These compartmental models separate populations into categories based on disease status and track movement between compartments over time. Extensions like SEIR models (adding an Exposed class) improve realism by accounting for disease incubation periods. Differential equation models prove particularly valuable for studying population dynamics, policy interventions, and prediction of epidemic trajectories.

### 4. Fourier Analysis and Signal Processing

Fourier analysis decomposes complex signals into simpler periodic components, with profound applications in music and acoustics. Fourier series and transforms reveal the frequency content of sounds, enabling analysis of how instrumental timbre arises from harmonic composition. This mathematical framework supports both analysis of existing music and synthesis of new sounds, fundamentally shaping computer music and digital audio technology. Fourier-based techniques have become central to music information retrieval and computational musicology.

## 5. Challenges and Considerations

Despite mathematics' power, applying it to social and humanities data presents significant challenges. Social science parameters are often difficult to quantify, making model construction challenging. Real-world data are frequently "messy," violating standard statistical assumptions about normality, homogeneity of variance, and independence. Issues such as multicollinearity among variables, presence of outliers, and incorrect functional forms can compromise regression models. Researchers must carefully consider underlying assumptions and employ appropriate diagnostic techniques.

Probability theory application requires that certain conditions be met; its misapplication to non-random phenomena can yield illusory results. Distinguishing between correlation and causation remains a persistent challenge; regression analysis identifies relationships but does not establish causal mechanisms. The gap between simplified mathematical



models and complex human reality means that assumptions about rationality or complete information frequently fail in practice.

## 6. The Interdisciplinary Future

The convergence of computational humanities and social sciences represents a fundamental reframing of scholarly practice. New academic programs formally recognize this integration; universities now offer Master's degrees in Computational Humanities combining computer science with humanities and cultural studies. These programs teach students both technical skills in machine learning and natural language processing, and critical humanistic understanding of algorithms and their cultural implications. The power of interdisciplinary collaboration between mathematicians and humanists/social scientists lies in developing tools and methods specifically suited to humanistic and social science questions. Visualization and network analysis have proven "immensely useful in analysing Digital Humanities data and providing new discoveries". However, realizing this potential requires ongoing development of algorithms and tools that account for uncertain data, support entire research workflows, and maintain readability for domain experts.

## Conclusion:

Mathematics provides essential analytical frameworks for understanding human societies, cultural expressions, and individual behaviour. From regression analysis revealing relationships among social variables, to network analysis illuminating social structure, to mathematical modelling predicting disease spread and historical population dynamics, mathematical methods offer quantitative precision, testable predictions, and new perspectives on traditional humanistic questions. The emergence of computational humanities and social sciences represents not a replacement of qualitative approaches, but rather their powerful complement—enabling scholars to work with large-scale data, identify patterns invisible to traditional analysis, and address complex, multifaceted questions about human experience. As mathematical and computational techniques become increasingly sophisticated and user-friendly, their integration into humanities and social science research will likely deepen, transforming how scholars understand society and culture.

## References:

1. A pedagogical approach: toward leveraging mathematical modelling and AI to support integrating humanities into STEM education, Quintana M. Clark
2. Market and Social Structure in Rural China, G. William Skinner, 2001
3. Model based reasoning: Science, Technology, Values, Nancy J. Nersessian, 2002
4. Multivariate analysis with applications in education and psychology, Timm, N. H. (1975).
5. Elementary Statistics: A Step By Step Approach. New York: McGraw-Hill Education, Bryman A.
6. Overview of Mathematical Social Sciences, K. H. Kim, F. W. Roush and M. D. Intriligator, *The American Mathematical Monthly*, Vol. 99, No. 9 (Nov., 1992), pp. 838-844.
7. Social Science and Its Methods, Senn, P. , Boston: Holbrook Press.
8. Economic Theory and Mathematics –An Appraisal, Samuelson, P. , *American Economic Review* 42: 56-69.
9. Mathematics and Statistics in the Social Sciences, Stephan Hartmann and Jan Sprenger.
10. Calculus for Business, Economics and Social Sciences, Edward T. Dowling, Schaum's Outline Series.
11. Mathematics and/as Humanities: Linking Humanistic Historical to Quantitative Approaches, Tino Mager, Carola Hein.



## Original Article

### Challenges to Secularism in a Pluralistic Society: Indian Perspective

Swami Pravin Vasantrya

Research Scholar, People's College, Nanded

Manuscript ID: **Abstract**

JRD -2026-180109

ISSN: 2230-9578

Volume 18

Issue 1(I)

Pp. 33-35

January 2026

Submitted: 10 Dec. 2025

Revised: 20 Dec. 2025

Accepted: 10 Jan. 2026

Published: 31 Jan. 2026

*Secularism as a principle of governance that advocates for the separation of religion from the state, has been a cornerstone of India's democratic framework since its independence in 1947. However, the practice and perception of secularism in India have been continuously challenged by the country's religious, cultural, and social pluralism. In a society marked by deep religious diversity, with Hinduism, Islam, Christianity, Sikhism, and other belief systems coexisting, secularism in India faces unique complexities. These challenges stem from both political and societal factors, including the rise of religious nationalism, the increasing polarization of religious communities, and the manipulation of religious identities for political gain. Additionally, the state's role in managing religious institutions and practices has often led to tensions between the ideal of a neutral state and the reality of state intervention in religious matters. This paper examines the various challenges to secularism in India, analysing the historical, political, and social dynamics that shape its implementation. It explores how secularism, in theory, interacts with the reality of India's pluralistic society, and argues for a more nuanced understanding of secularism that takes into account the lived experiences of diverse communities. Ultimately, this paper seeks to contribute to the ongoing discourse on the future of secularism in India, offering suggestions for how it can evolve to better accommodate the challenges of pluralism while preserving its foundational principles.*

**Keywords:** Secularism, Communalism, Indian Constitution, Democracy, Religious Freedom.

#### Introduction:-

A modern-day democracy, especially when it is the world's largest one, does not stand as a model of merely one or two universal philosophies, but is in all probability, an amalgamation of various world views, the best of them borrowed, modified and enshrined in its constitution and adopted by its people. Pluralism and secularism stand as two such values on which the sustainability of a diverse society like India's has relied for ages, and this scenario does not seem to change any time soon. Secularism in India is a foundational principle enshrined in the Indian Constitution, reflecting the nation's commitment to maintaining religious neutrality and fostering harmony in a multi-religious society. India, often regarded as a paradigm of cultural and religious pluralism, has long struggled with the challenge of balancing its commitment to secularism with the realities of its deeply diverse society. The Indian Constitution envisions a secular state, one that is neutral with respect to all religions and ensures equal treatment of all citizens, regardless of their religious beliefs. However, the application of secular principles in the country has not been straightforward. Despite the constitutional guarantee, India's secularism faces multiple challenges, largely arising from the complex interplay of politics, religion, and identity in a nation home to a multitude of religious traditions. The pluralistic fabric of India, with its various religious communities, each with distinct practices, beliefs, and cultural norms, makes it unique. Hinduism, Islam, Christianity, Sikhism, Buddhism, and other faiths coexist, but often in a delicate balance that is vulnerable to political manipulation and societal tensions. Over time, the ideal of secularism has been contested in ways that reflect both historical legacies and contemporary realities.



Quick Response Code:



Website:

<https://jrdrv.org/>

DOI:

10.5281/zenodo.18466584



#### Creative Commons (CC BY-NC-SA 4.0)

This is an open access journal, and articles are distributed under the terms of the [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International](https://creativecommons.org/licenses/by-nc-sa/4.0/) Public License, which allows others to remix, tweak, and build upon the work noncommercially, as long as appropriate credit is given and the new creations are licensed under the identical terms.

#### Address for correspondence:

Swami Pravin Vasantrya, Research Scholar, People's College, Nanded

#### How to cite this article:

Swami, P. V. (2026). Challenges to Secularism in a Pluralistic Society: Indian Perspective. *Journal of Research & Development*, 18(1(I)), 33–35. <https://doi.org/10.5281/zenodo.18466584>



Religious identity, which holds significant importance for many individuals, is frequently at the centre of political discourse and policy-making, creating an environment where secularism is perceived not as a unifying force but as a contested terrain.

## Objectives:-

1. To understand the concept of secularism.
2. To examine the concept of secularism as envisaged in the Indian Constitution and its relevance in a pluralistic society.
3. To identify the major social, political, and cultural challenges faced by secularism in contemporary India.

## Research Methodology:-

Nature of Study: Descriptive and analytical, Sources of Data: Secondary data

Data Collection: Books on political theory, Research journals, Government reports, Constitutional documents, Newspaper articles.

## Concept of Secularism:-

The word secular originates from the Latin term “saeculum”, meaning worldly or non-religious. Secularism implies the separation of religion from state affairs. Secularism is a principle that advocates for the separation of religion from the state and its institutions. It implies that the government does not favor or endorse any particular religion and that religious beliefs should not influence public policies or laws. In a secular state, individuals have the freedom to practice any religion or none at all, without fear of discrimination or persecution.

### 1. Definitions:-

- ✓ George Jacob Holyoake: Secularism is a system of belief that seeks to regulate life without reference to religion.
- ✓ Donald Eugene Smith: Secularism refers to the policy of the state to maintain neutrality in religious matters.

## Historical Evolution of Secularism in India

Secularism in India has its roots in the anti-colonial struggle, where leaders like Mahatma Gandhi, Jawaharlal Nehru, and Sardar Patel envisioned a state that would treat all religions equally and promote harmony. The framers of the Indian Constitution adopted the principle of secularism, not by creating a strict separation between religion and the state (as seen in the Western model), but by creating a framework that would respect and protect the religious freedom of all citizens. Article 25-28 of the Indian Constitution guarantees freedom of religion, while Articles 14-16 ensure equality before the law, regardless of religion.

However, the application of secularism in India has faced ongoing challenges. Unlike the Western conception of secularism, which calls for complete separation, India's secularism has often involved a more "active" role for the state in religious matters, such as managing religious endowments, regulating temples and mosques, and occasionally intervening in religious disputes. This has led to debates about the nature of secularism in the Indian context—whether it is "positive secularism," which allows for state involvement in religion for maintaining social harmony, or whether it risks being used as a tool of religious favouritism.

## Challenges To Secular Politics:

### 1. Communalism

One of the most significant challenges to secularism in India is communalism, which involves the mobilization of religious identities for political purposes. Communal tensions between religious communities, particularly between Hindus and Muslims, have periodically erupted into violence, undermining the secular fabric of the nation.

### 2. Religious Polarization

Political parties and groups often exploit religious differences to create vote banks, leading to the polarization of society along religious lines. This polarization not only threatens communal harmony but also erodes the secular character of Indian politics.

### 3. Hindutva Ideology

The rise of Hindutva, an ideology that promotes the idea of India as a Hindu nation, poses a direct challenge to secularism. Hindutva advocates argue for the primacy of Hindu culture and religion in public life, often at the expense of minority rights and secular principles.

### 4. Majoritarianism

The increasing influence of majoritarian politics, where the interests of the majority community are prioritized over those of minorities, has led to the marginalization of religious minorities. This trend undermines the inclusive and pluralistic ideals of secularism in India.

### 5. Electoral Politics

Religion often plays a central role in electoral politics, with political parties using religious rhetoric, symbols, and issues to garner support. This politicization of religion leads to the erosion of secular values, as political actors prioritize religious identities over national unity and constitutional principles.

### 6. Judicial and Constitutional Challenges



Conflicting interpretations of secularism by courts, particularly in matters of personal laws and religious practices, create ambiguity. Balancing religious freedom with fundamental rights such as gender equality remains a contentious issue.

## **7. Media and Social Media Influence**

Traditional and digital media sometimes amplify religious polarization through sensationalism and misinformation. Social media platforms, in particular, enable rapid spread of hate speech and communal narratives, intensifying societal divisions.

## **Conclusion:**

Secularism remains a cornerstone of modern democratic societies, ensuring that diverse religious beliefs can coexist peacefully while upholding universal principles of equality, human rights, and rational governance. In an increasingly interconnected and pluralistic world, the contemporary relevance of secularism lies in its ability to promote social harmony, protect individual freedoms, and support the ethical and inclusive governance needed to address global challenges. Secularism in India remains a dynamic and contested principle shaped by historical experiences and contemporary challenges. In a deeply pluralistic society, secularism is essential for ensuring equality, dignity, and peaceful coexistence. However, rising communalism, politicization of religion, and majoritarian tendencies pose significant threats. Strengthening secularism requires reaffirmation of constitutional values, institutional integrity, and societal commitment to pluralism. Only through inclusive governance, vigilant civil society, and informed citizenry can India preserve its secular democratic character.

## **References:**

1. Bhargava, Rajeev- Secularism and Its Critics. New Delhi: Oxford University Press.
2. Hasan, Zoya- Politics of Inclusion: Castes, Minorities, and Affirmative Action. New Delhi: Oxford University Press.
3. Constitution of India.
4. Smith, D. E- India as a Secular State. Princeton University Press.
5. Sumit Guha, "Cultural and Religious Pluralism in India and the US", Economic and Political Weekly, Vol. 32,

## Original Article

### Indian Tribal Life and Culture: A Sociological Research

Sanjivani Srikant Jadhav

Research Student Department of Sociology, Swami Ramanand Tirtha  
Marathwada University Nanded, Maharashtra

Manuscript ID:

JRD -2026-180110

ISSN: 2230-9578

Volume 18

Issue 1(I)

Pp. 36-39

January 2026

Submitted: 11 Dec. 2025

Revised: 21 Dec. 2025

Accepted: 11 Jan. 2026

Published: 31 Jan. 2026

#### Abstract:

Indian tribal people are still considered among the oldest people of India. Their importance is extraordinary from the point of view of history and culture. These people are mostly settled in forests and hills area, separated from the normal life stream. That is why today we do not know as much about them as we should. The Indian Constitution has given them special help to keep their rights and culture alive. For them, some parts five and six have been granted in the Indian Constitution. And rights have been mentioned in some articles. Famous socialist Dr. M.K.A. Siddiqui has said that, "People, who are living their life in the ancient way, away from the population here, in places away from the main civilization of the country, are called tribal's". Our tribal people living life in the way of ancient primitive tribes are about ten crore today. Who are still living with their culture and civilization. The population of the tribals of India is mainly located in three places. The first region is the sea valley area in South India. The second region is the hills and forests of Central India. The third region is the northern and north-eastern regions of the country. Where the primitive tribal people of India are settled Ralph Lytton- "A tribal is a living in the same area and having cultural similarities, friendly relations and contacts among its members."

**Keywords:** Indian Tribal Life, Tribal Culture, Scheduled Tribes, Indigenous Communities, Sociology of Tribes, Tribal Social Structure, Kinship System, Clan and Totemism, Tribal Economy, Subsistence Economy.

#### Research Objectives:

1. To study the lifestyle of Indian tribals.
2. To study Indian tribal culture.
3. To study the social aspects of Indian tribal culture and lifestyle.
4. To study the economic aspect of Indian tribal lifestyle.
5. To study the political aspect of Indian tribal lifestyle.

#### Definitions:

The term "tribe" is defined in multiple ways across different academic disciplines, contexts, and perspectives, given the diversity of tribes worldwide. Here are some notable definitions:

**1. Elman Service (1971)** defined tribes as "social groups with a population of a few hundred to a few thousand, organized by kin-based leadership, with informal social stratification, and a subsistence economy."

**2. According to L.P. Vidyarthi**, an Indian sociologist, a tribe is "a social group with a territorial affiliation, endogamous in nature, based on a common name, dialect, culture, and heritage, with a specific economic pursuit and political organization."

#### 3. Legal Definitions (India)

In India, the term "**Scheduled Tribe**" (ST) refers to certain indigenous groups that are recognized by the Constitution for the purpose of social and economic support.

**The Indian Constitution (Article 366 (25))** does not define "tribe" directly but refers to communities that are characterized by "primitive traits, distinctive culture, geographical isolation, shyness of contact with the community at large, and backwardness."

**4. The International Labour Organization (ILO)** Convention 169 describes tribes as groups with a traditional lifestyle, economic self-sufficiency, and self-identification as indigenous or tribal, whose status and rights must be acknowledged by governments.



Quick Response Code:



Website:

<https://jrdrv.org/>

DOI:

10.5281/zenodo.18466642



#### Creative Commons (CC BY-NC-SA 4.0)

This is an open access journal, and articles are distributed under the terms of the [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International](https://creativecommons.org/licenses/by-nc-sa/4.0/) Public License, which allows others to remix, tweak, and build upon the work noncommercially, as long as appropriate credit is given and the new creations are licensed under the identical terms.

#### Address for correspondence:

Sanjivani Srikant Jadhav, Research Student Department of Sociology, Swami Ramanand Tirtha Marathwada University Nanded, Maharashtra

#### How to cite this article:

Jadhav, S. S. (2026). Indian Tribal Life and Culture: A Sociological Research. *Journal of Research & Development*, 18(1(I)), 36–39. <https://doi.org/10.5281/zenodo.18466642>

**5. According to Julian Steward**, tribes are groups "distinguished by distinct cultural traits and social structures that arise due to adaptation to specific environments."

These definitions highlight that tribes are often distinguished by their social, economic, and cultural characteristics, especially in contrast to more urbanized or centralized societies. However, defining tribes can be challenging due to their diversity, and many scholars advocate for terms that respect self-identification and cultural nuances rather than imposed categories.

### **Indian tribal life:**

If we analyse the entire population of the tribal areas of India, we come to know that the local population of the tribal people is mainly found in three places in India, they are-

#### **1) First region: Sea valley region in South India:**

This is the first important tribal population area in India. Which is mainly located south of the main Krishna river flowing in South India, especially in the hilly areas along the seashore of South India. The main tribes living in this area are Chenchu, Korma, Toda, Kota, Badga, Malad, In Buva, Yeun, Urali, Kadar, Kanikar, Yeruva, Mala Panda, Rum, etc. The livelihood of this primitive tribe of South India living in the first region is mainly dependent on hunting and food gathering. This tribe is the most ancient among the tribals of India. It is believed that all these tribes are different from each other mainly in their physical features i.e. look, appearance and their cultural customs i.e. lifestyle and ways, thoughts, sanskara, life style, these tribes are very similar to each

#### **2) Second region: The hills and forests of central India:**

The primitive tribes living in this region mostly still live in the hills and forests. This region is the second largest region of tribal population in India. This region is located in the Satpura Vindhya mountain range separating South India from Central India from the Indus River and the Ganges River in the centre of India. The mainly tribal tribes living here include the tribal tribes especially Santhal, Munda, Oraon, Bhumich, Kharia, Birhor, Bhuiya, Kol, Gond, Bhill, Savra, Moraya, Juag and Unch Aadhi. The essential culture of life, i.e. dhol, costumes, adoption, tolerance, shape, appearance, form and colour are similar to each other, even in terms of lifestyle, economic, social and religious aspects, some similarities are found in each other.

#### **3) Region Third: The north and north- east region of the country:**

Tribals are the third largest population of the tribal people which is located in the north eastern part of India. It is mainly located in the Himalayas and its slopes and in the hilly areas of Arunachal Pradesh and Assam. The main primitive tribes living in this area include Limbu, Sangu, Akka, Dafla, Abor, Miri, Mis Me, Shingpho, then Rabha, Kachari, Garo, Khasi, Naga, Kukki, Lusai, Chakma and other primitive tribes. The primitive tribes of this place have sociological characteristics which are local influences, language, physiognomy, tolerance, culture, body structure, frequency, thoughts etc. which are found in the people living nearby. For example, the primitive tribes here appear to be similar to the Tibeto-Mongolian tribes. If we talk on this basis then this primitive tribe is the most populous tribe in India.

Thus, primitive tribes are found in three main areas in India. In spite of this, more primitive tribes are found in the Bay of Bengal and Andaman Nicobar Islands. It is believed that the primitive tribe there is the oldest primitive tribe found not only in India but in all the places of the world. These include Jarawa, Admani, Oke, primitive tribes. Their number is now on the verge of decreasing.

### **The social structure of tribal communities:**

Indian tribal life and culture are rich, diverse, and complex, shaped by unique traditions, social norms, and cultural practices passed down over centuries. Here's an outline of sociological perspectives and teachings on Indian tribal life and culture that would be valuable for academic or educational settings.

The social structure of tribal communities is rooted in unique kinship systems, communal values, and strong ties to land and nature. Tribal social organization is often characterized by kin-based networks, egalitarian practices, and traditional beliefs that shape every aspect of life, including family roles, community governance, and economic interactions. Here's a closer look at key elements of the social structure within tribal communities:

#### **1. Kinship and Family Systems**

**Kinship as the Basis of Social Organization:** Kinship ties form the foundation of tribal social structure, with relationships often extending beyond nuclear family units to encompass larger clans or lineages. Kinship shapes social obligations, alliances, marriage rules, and even economic transactions.

**Extended Family Living:** Families in many tribal communities live in extended or joint family structures, promoting close community bonds and shared responsibilities for child-rearing and elderly care.

**Descent Patterns:** Tribes can follow patrilineal (descent through the father) or matrilineal (descent through the mother) systems. For example, the Khasi and Garo tribes in Northeast India have matrilineal systems, where inheritance and lineage are traced through the female line.



## 2. Clan and Totem Groups

**Clan Identity:** Many tribes are divided into clans, or groups of families linked by a common ancestor or origin. Clan identity often carries symbolic and cultural significance, dictating social behavior, inter-clan relationships, and marriage alliances.

**Totemism:** Totems, often represented by animals, plants, or natural phenomena, are sacred symbols associated with clans or families. They serve as identity markers and play a central role in rituals, folklore, and intergenerational continuity.

## 3. Social Hierarchies and Roles

**Egalitarian Values:** Tribal communities typically emphasize egalitarian principles, where social stratification is less rigid than in mainstream societies. Leadership roles are often based on personal merit, wisdom, or age rather than wealth or inherited status.

**Gender Roles and Equality:** Gender roles can vary greatly, but many tribes have distinct responsibilities for men and women. For instance, men may engage in hunting or farming, while women handle domestic duties, gathering, and handicrafts. However, some tribes, like the Bhil and Toda, offer more balanced roles between genders.

**Elders and Wisdom Holders:** Elders hold a respected position in most tribes, serving as custodians of tradition, culture, and knowledge. They play a key role in decision-making, conflict resolution, and spiritual guidance.

## 4. Marriage, Kinship, and Social Alliances:

**Marriage Customs:** Marriages in tribal communities are often arranged within specific kinship rules, sometimes mandating exogamy (marrying outside the clan) to prevent close-kin marriages and strengthen inter-clan ties. Bride price or dowry practices, though varying widely, can symbolize the social or economic relationship between families.

**Endogamy and Exogamy:** Tribal societies can practice either endogamy (marrying within the tribe) or exogamy (marrying outside the tribe), depending on cultural norms. Endogamy helps preserve tribal identity, while exogamy fosters alliances with other groups.

## 5. Economic Organization and Communal Living:

**Communal Ownership of Resources:** In many tribes, land, forests, and other natural resources are considered communal property. Resources are shared collectively, with families or groups having rights to use them based on needs rather than individual ownership.

**Collective Labor:** Cooperative labor, such as group farming, hunting expeditions, or construction of shared infrastructure, reinforces social bonds and collective identity. This cooperative approach supports subsistence and helps ensure that everyone's basic needs are met.

## 6. Political and Governance Structures:

**Informal Leadership and Councils:** Tribal governance is usually characterized by informal leadership, often led by a council of elders or other respected figures who make decisions through consensus. Formal political hierarchy is minimal, though certain tribes have chiefs or headmen for administrative and ritualistic functions.

**Decision-Making by Consensus:** Decisions on important matters like land usage, disputes, and resource distribution are often made collectively, with the community participating and decisions based on group consensus.

**Customary Laws:** Tribal communities follow customary laws passed down orally through generations. These laws regulate behavior, social responsibilities, and dispute resolution and are often enforced by councils or elders.

## 7. Religion and Belief Systems:

**Animism and Nature Worship:** Many tribes practice animism, where natural elements (e.g., rivers, mountains, animals) are considered sacred and endowed with spiritual significance. This close relationship with nature influences social values, taboos, and the community's respect for the environment.

**Rituals and Ceremonies:** Rituals mark important social events like births, marriages, deaths, and harvests. These ceremonies serve to strengthen community bonds, reinforce cultural identity, and transmit traditional knowledge to younger generations.

## 8. Socialization and Education:

**Oral Tradition and Storytelling:** Knowledge, history, and cultural values are often transmitted through oral traditions, songs, folklore, and myths. Elders and storytellers play a crucial role in educating youth about tribal heritage, ethics, and survival skills.

**Rites of Passage:** Many tribes have specific rituals or rites of passage that mark important transitions in life, such as puberty, marriage, or becoming a warrior. These rites reinforce cultural values and prepare individuals for their social roles.

## 9. Conclusion and Future Perspectives

**Sociological Importance:** Reflecting on the importance of studying tribal cultures for a comprehensive understanding of Indian society.



# *Journal of Research and Development*

A Multidisciplinary International Level Referred and Double Blind Peer Reviewed, Open Access  
ISSN : 2230-9578 | Website: <https://jrdrvb.org> Volume-18, Issue-1(I)| January- 2026

**Preservation of Tribal Identity:** Challenges and strategies in preserving tribal identity and culture in a rapidly changing world.

This outline provides a sociological framework to understand and respect the complexity of Indian tribal life and culture, ensuring cultural sensitivity and appreciation for tribal contributions to Indian heritage.

The social structure of tribal communities reflects their unique worldviews, prioritizing kinship, communal values, and harmony with nature. While modernization has brought changes, many tribes continue to uphold these traditional social structures, which are integral to their identity and survival as distinct cultural groups.

## **Reference List:**

1. Dr. Siddiqui S.K.A., Tribals of India, Anthropological Survey of India, Ministry of Education and Culture, Government of India
2. Chaudhary S.N. Mishra Manisha, Tribal Development- Achievements and Challenges (Part- One), 2012 Concept Publication Company Private Limited, New Delhi.
3. Rupachand Verma, Indian Tribalism, 2003, Ministry of Information and Broadcasting, Government of India,
4. Dr. Kunwar Gautam Bhaidas, Tribal Folk Literature, 2012, Chandralok Publications, Kanpur



## Original Article

### Issues of Diasporic Identity in Jhumpa Lahiri's The Namesake: A Study

Dr. Rahul Parshuram Salve

Dept. of English, Arts, Commerce and Science College, Gangakhed Tq. Gangakhed Dist. Parbhani (MS)

Email: [rahulsalve18984@gmail.com](mailto:rahulsalve18984@gmail.com)

Manuscript ID: **Abstract**

JRD -2026-180111

ISSN: 2230-9578

Volume 18

Issue 1(I)

Pp. 40-42

January 2026

Submitted: 11 Dec. 2025

Revised: 21 Dec. 2025

Accepted: 11 Jan. 2026

Published: 31 Jan. 2026

*Diaspora literature always deals with the theme of displacement, identity crisis, cultural differences, racism etc. Indian origin British- American author Jhumpa Lahiri also deals with the theme of diasporic issues. In her novel The Namesake Ganguli family lives in America who originally hails from Calcutta (Kolkata), India. During their stay in America they follow the tradition of their native culture. Later their children rose in American atmosphere, follow the tradition of America. These differences between parents and children raise the issues of identity.*

**Keywords:** *Diaspora, displacement, identity crisis, cultural differences, Jhumpa Lahiri, The Namesake.*

#### Introduction:

Diaspora is prominent concept in the present world. The term diaspora refers to the group of the people who scatter from their origin of land to the other country or to the other region. The term diaspora is derived from the Greek word 'διασπείρω' which means to 'I scatter' or 'I spread out'. Western countries made progress in almost all the fields so the people from all over the world migrating towards the western countries for the purposes like education, employment, medical facilities. Some time the political instability or the situation like war and violence also force the people to move to other countries for the safety of their lives. Indian diaspora is one of the largest diaspora in the world. According to the Ministry of External Affairs report which is updated on 26 November 2024 more than 35 millions of Indian origin people reside outside of India. According to this report, every year more than two million Indian immigrates overseas. It makes India the country with the most number of annual emigrants in the world.

People in diaspora face various issues abroad. They face the issues like identity crisis, alienation, cultural differences etc. These issues are the prominent theme in the postcolonial literature. Through the diaspora literature, diaspora writers explore the issues of people in diaspora. The writers like Salman Rushdie, V.S. Naipaul, Rohinton Mistry, Chitra Banerjee Divakaruni, Amitav Ghosh, Bharati Mukherjee, and Jhumpa Lahiri explore the various issues of Indian diaspora through their novels.

#### Jhumpa Lahiri:

Jhumpa Lahiri is an Indian origin British- American novelist, short story writer and essayist. She was born on 11 July 1967 in London, England. Her debut collection of short-stories titled Interpreter of Maladies (1999). This collection of short stories won her the Pulitzer Prize for Fiction and also it won her the PEN/ Hemingway Award. *The Namesake* is Lahiri's debut novel. It was published in 2003. The Namesake was adapted into the film with same name. Her second collection of short- stories titled Unaccustomed Earth published in 2008. In 2012 Jhumpa Lahiri was moved to Rome. Since then she wrote two books of essays in Italian language. Her poetry collection titled II quaderno di Nerina written in Italian and was published in 2020. Along with these literary works there are many essays to her credit written in both English and Italian. Jhumpa Lahiri is honored with the many prestigious awards for her contribution to literature.



Quick Response Code:



Website:

<https://jrdrv.org/>

DOI:

10.5281/zenodo.18466721



#### Creative Commons (CC BY-NC-SA 4.0)

This is an open access journal, and articles are distributed under the terms of the [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International](https://creativecommons.org/licenses/by-nc-sa/4.0/) Public License, which allows others to remix, tweak, and build upon the work noncommercially, as long as appropriate credit is given and the new creations are licensed under the identical terms.

#### Address for correspondence:

Dr. Rahul Parshuram Salve, Dept. of English, Arts, Commerce and Science College, Gangakhed Tq. Gangakhed Dist. Parbhani (MS)

#### How to cite this article:

Salve, R. P. (2026). *Issues of Diasporic Identity in Jhumpa Lahiri's The Namesake: A Study*. *Journal of Research & Development*, 18(1(I)), 40-42. <https://doi.org/10.5281/zenodo.18466721>



These literary honours includes O Henry Award for short story “Interpreter of Maladies” (1999), Guggenheim Fellowship (2002), Asian American Literary Award for Unaccustomed Earth (2009), National Humanities Medal (2014), PEN/ Malamud Award (2017)

## Literature Review:

An award- winning writer Ashley Hajimirsadeghi in his review for *The Namesake* writes, I find diaspora literature so fascinating, but this novel takes it in a level that is a step down from *Pachino*, but I found that it works better than *Pachinko* in my taste. My frustration with *Pachinko* was that it followed to many characters; here, we stay central to the mother, father, and their son, Gogol/Nikhil.

Through this it is understandable the importance of *The Namesake* in the context of diaspora literature. In this novel the Ganguly family transforms their way of life from traditional to American way of lifestyle. Aliya Khan in her article titled, “Finding Home And Identity: The Namesake By Jhumpa Lahiri” writes about Jhumpa Lahiri’s novel *The Namesake* as:

As Gogol grows up, he faces a multitude of mocking by his peers because of his unusual name. His own name causes him to rift with his own identity, personality and being. The story is further immersed in the lives of the Gangulys and their individual efforts at rooting their presence in the foreign world. While for Ashima and Ashoke, Massachusetts isn’t home, for Gogol, it is his only home.

This difference between Gogol and his parents raises the issues of identity. The Ganguli family struggle for the identity throughout the novel.

## Objectives:

To discuss the concept of diaspora.

To discuss the meaning of identity.

To explore the issues of diasporic identity in Jhumpa Lahiri’s *The Namesake*.

## Research Methodology:

The research methodology for the present research paper is analytical, critical and interpretative. The MLA Handbook of research 9<sup>th</sup> edition is used for the citations.

## Concept of Diaspora:

The term diaspora is derived from the Greek word ‘διασπείρω’ which means to ‘I scatter’ or ‘I spread out’. Diaspora is a large group of a people of the same heritage or of the same homeland move to the different places all over the world. Merriam- Webster Dictionary (online) defines the term as “the places where people settled and established communities far from their ancestral homelands”. Similarly the Wikipedia defines diaspora as,

A diaspora is a population that is scattered across regions which are separate from its geographic place of origin. The word is used in reference to people who identify with a specific geographic location, but currently reside elsewhere.

Presently millions of the Indians reside almost on the every part of the world. Mostly the people of India have settled in the developed countries like United States, England, Canada, Germany, Australia etc. Also they settled in the African countries for the different purposes.

## Concept of Identity:

The concept of identity refers to the sense of people that who they are. It is also applicable to the people that how others label them. People in diaspora try to develop their own identities. Actually diasporic identity is very complex. People in diaspora try to form their own identity. It is not just about where they live geographically but it is also about from where they came and where you find yourself now. Cambridge Dictionary defines identity as, “The fact of being, or feeling that you are, a particular type of person, organization, etc.; the qualities that make a person, organization, etc. different from others.” People in diaspora suffer from the issues of the identity. They have to go through the various situations that affect their identity. The issues of the identities reflect through the literature of diaspora writers.

## Issues of Diasporic Identity in Jhumpa Lahiri’s *The Namesake*: a Study

Identity plays a very vital role in the survival of the Indian diaspora abroad. Most of the time they struggle to gain an identity. Indian diaspora in the western countries suffer from the issues like racism, gender discrimination, cultural differences that affect their identity. Jhumpa Lahiri’s novel *The Namesake* is important work in the diaspora literature.

Jhumpa Lahiri in *The Namesake* deals with the themes of tradition and modernity, identity crisis, east- west conflict and cultural transaction etc. Ashima, is the major character in the novel. She is a young bride, who is about to deliver her first child in a hospital in Massachusetts. During this situation she feels extreme loneliness in the completely new place. Ashoke, her husband is there, he also takes care and loves her but Ashima misses her relatives and friends from Calcutta (Kolkata). In America she suffers from the cultural barriers. Ashima feels lonely in her apartment. It was too hot in the summer and too cold in the winter. She kept herself busy in the reading of Bengali short stories, poems

and articles from the Bengali magazine she brought with her. She suffers from the identity crisis in America. In India she was surrounded with the relatives and friends. But in America she feels alone. Whenever she thinks of her days in Calcutta she feels loneliness in the country like America. America is the one of the richest and powerful countries in the world but she thinks that it cannot replace her homeland. Tara, the heroine of Bharati Mukherjee's *The Tiger's Daughter* (1971) is different than Ashima, she couldn't adjust herself in the Indian society and again she decides to move back to America to her husband. This is stated in Mukherjee's novel as:

She depressed and disgusted with the deteriorating situation of India and her new personality finds herself difficult to adjust with the situation and finally wishes to go back to the USA to her husband, but she becomes a victim of violence, her mind is preoccupied with her husband David in America. (p. 54) At one side Ashima feels comfortable with her relatives in Kolkata and at the other side Tara dislikes to stay in India. According to Tara, when she lives in India, she feels that she is married to the foreigner. So she decides to go back to the America.

It is not easy for the second generation of the Indian diaspora to survive in the America. They caught between the two different cultures. In *The Namesake* also Gogol was born in America, rose in America. His parent has the Indian roots. But Ashoke and Ashima now familiar with the American customs as well as they are well connected to the Bengali customs and traditions. Whenever Ganguli family comes to Calcutta, Gogol never felt like home. Regarding this Lahiri writes, "They all come home to Calcutta and for this reason alone they are all friends. Most of them live within walking distance of one another in Cambridge." (p.38) These lines from the novel *The Namesake* suggest the suffering life of immigrants as well as the identity crisis. Lahiri's "Mrs. Sen" is a very simple story. In this story Mrs. Sen also suffer from the alienation. Sen lives in the U.S. but she thinks of her mother country, India. Mrs. Sen follow her own culture. She prepares fish in the Bengali way. Her act of cooking fish and chicken draw her closer to Indian roots. Once Mrs. Sen said, "They think I live the life of a queen, Eliot. She looked around the blank walls of the room... They think I press a button and the house is clean. They think I live in a palace". (125) Mrs. Sen forgets her loneliness on seeing the letters arrived from Bengal. She survives between two cultures. Mrs. Sen retains her cultural identity in the way she cooks, dresses as well as takes care of Eliot like his mother.

Though Ashima and Ashoke lives in America but they didn't make distance from the Indian culture. They perform Bengali festivals, religious ceremonies and rituals. Also they dress like Indians. They send their children Gogol and Sonia to Bengali classes to learn Bengali language and culture. But their children want to live like the Americans. Also they want their parents to follow American way of living life. Ashima and Ashoke were confused to follow the dual culture. For this Lahiri writes, "For the sake of Gogol and Sonia they celebrated with progressively increasing fanfare, the birth of Christ, an event children look forward to more than the worship of Durga and Sarswati" (64) Ashoke and Ashima adjust all this for the sake their children. They also adjust with food and other habits of their children because they don't want to disturb the cultural environment of their children.

## Conclusion:

Diaspora literature often deals with the theme of identity crisis. The people who settled abroad sometimes suffer from the identity crisis. The people in the foreign countries discriminated on the basis of the colour, race and gender. Also the cultural differences can be the barriers for them to gain the identity. The second generation of the Indian diaspora also suffers from the identity crisis. They caught between the two cultures of the host country and their native country. These differences between the cultures can create some issues survive in the host country.

In Lahiri's *The Namesake* Gogol likes to follow the way of American life style while his parents follow the Bengali way of the life style. In this way they were caught between two cultures. These types of issues regarding the identity crisis are reflected in *The Namesake*.

## References:

1. "Identity". Cambridge Dictionary, <https://dictionary.cambridge.org/dictionary/english/identity>, accessed 19 December 2025.
2. Hajimirsadeghi, Ashley. "A review of The Namesake by Jhumpa Lahiri"., <https://www.ashleyhajimirsadeghi.com/blog/the-namesake-jhumpa-lahiri/>, Accessed 28 December 2025
3. Khan, Aliya. "Finding Home And Identity: The Namesake By Jhumpa Lahiri". *The Talented Indian*, 22 March 2023, <https://www.thetalentedindian.com/finding-home-and-identity-the-namesake-by-jhumpa-lahiri/>, Accessed 26 December 2025
4. Lahiri, Jhumpa. "Mrs. Sen's". *The Interpreter of Maladies: Stories of Bengal, Boston, and Beyond*. Harper Collins, 1999. *The Namesake*. Harper Collins Publisher India, 2004.
5. Mukherjee, Bharati. *The Tiger's Daughter*. Penguin Books, 1971.
6. Wikipedia. "Diaspora". Wikipedia Foundation, Inc., 28 November 2025, [https://en.wikipedia.org/wiki/Diaspora#cite\\_note-42](https://en.wikipedia.org/wiki/Diaspora#cite_note-42), Accessed 26 December 2025

## Protection of Human Rights and Social Justice

Dr. Bhagwan Singh Raghav

Assistant Professor, Rao Dalip Singh College of Education, Gurugram  
Maharshi Dayanand University, Rohtak, Haryana

Email: [bhagwansingh.singh7@gmail.com](mailto:bhagwansingh.singh7@gmail.com)

Manuscript ID:

**Abstract**

JRD -2026-180112

ISSN: 2230-9578

Volume 18

Issue 1(I)

Pp. 43-46

January 2026

*Human rights and social justice are interlinked pillars of a democratic society. This research paper explores the theoretical underpinnings, legal frameworks, institutional mechanisms, challenges, and policy interventions related to the protection of human rights and the promotion of social justice in India. Drawing on constitutional guarantees, international covenants, legislative measures, judicial pronouncements, and empirical examples, the paper argues that effective protection requires a multidimensional approach combining legal safeguards, institutional capacity building, public awareness, and socio-economic reforms. The paper concludes with recommendations for policy and practice to strengthen human rights protection and advance social justice in contemporary India.*

**Keywords:** Human rights, social justice, constitutional guarantees, legal framework, marginalised groups, rights-based approach, India.

Submitted: 11 Dec. 2025

Revised: 21 Dec. 2025

Accepted: 11 Jan. 2026

Published: 31 Jan. 2026

### Introduction

Human rights are inherent, universal, and inalienable entitlements that every person holds by virtue of being human. Social justice refers to fair and just relations within society, involving equitable distribution of resources, opportunities, and privileges. While human rights provide normative guarantees, social justice operationalises those guarantees by addressing structural inequalities. In India, the constitutional vision integrates human rights and social justice through fundamental rights, directive principles of state policy, and a range of protective legislations. However, the gap between law and reality persists, particularly for marginalised communities. This paper examines the conceptual relationship between human rights and social justice, outlines the legal and institutional frameworks in India, reviews key challenges, and proposes actionable recommendations. The analysis draws from constitutional provisions, statutory laws, judicial precedents, and secondary literature.

### Conceptual Framework: Human Rights and Social Justice

#### 1. Defining human rights

Human rights encompass civil, political, economic, social, and cultural rights. Civil and political rights protect freedoms such as speech, assembly, and due process; economic, social, and cultural rights cover livelihoods, education, health, and cultural expression. Human rights are indivisible and interdependent — denial of economic or social rights undermines civil and political freedoms.

#### 2. Social justice and its dimensions

Social justice addresses distributive, procedural, and recognitional justice. Distributive justice focuses on fair allocation of resources; procedural justice ensures fair decision-making processes; recognitional justice affirms respect for diverse identities and histories. A rights-based approach to social justice centres human dignity and places duty on the state and other actors to realise entitlements.

#### 3. Relationship between human rights and social justice

Human rights provide the legal and moral framework; social justice operationalises it through public policies and institutional practices.



Quick Response Code:



Website:

<https://jrdrv.org/>

DOI:

10.5281/zenodo.18466785



### Creative Commons (CC BY-NC-SA 4.0)

This is an open access journal, and articles are distributed under the terms of the [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International](https://creativecommons.org/licenses/by-nc-sa/4.0/) Public License, which allows others to remix, tweak, and build upon the work noncommercially, as long as appropriate credit is given and the new creations are licensed under the identical terms.

### Address for correspondence:

Dr. Bhagwan Singh Raghav, Assistant Professor, Rao Dalip Singh College of Education, Gurugram  
Maharshi Dayanand University, Rohtak, Haryana

### How to cite this article:

Singh, R. B. (2026). Protection of Human Rights and Social Justice. *Journal of Research & Development*, 18(1(I)), 43–46. <https://doi.org/10.5281/zenodo.18466785>



Social justice interventions — affirmative action, welfare programs, inclusive policymaking — translate abstract rights into lived realities.

## International Legal Framework

The global human rights architecture informs national protections. Key instruments include:

- Universal Declaration of Human Rights (UDHR), 1948.
- International Covenant on Civil and Political Rights (ICCPR), 1966.
- International Covenant on Economic, Social and Cultural Rights (ICESCR), 1966.
- Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), 1979.
- Convention on the Rights of the Child (CRC), 1989.

India is a signatory to many of these instruments and has participated in international human rights mechanisms, thereby accepting obligations to uphold core human rights principles.

## Constitutional and Legal Framework in India

### 1. Constitutional guarantees

The Constitution of India is a cornerstone for human rights protection. Important features include:

- Fundamental Rights (Part III): Articles 12–35 guarantee rights such as equality before law (Article 14), prohibition of discrimination (Article 15), protection of certain life and personal liberties (Article 21), and freedoms of speech, assembly, religion, and profession.
- Directive Principles of State Policy (Part IV): Articles 36–51 set socio-economic goals such as ensuring adequate means of livelihood, equitable distribution of material resources, and public health — guiding social justice policies.
- Fundamental Duties (Article 51A): Encourage civic responsibility.

### 2. Statutory protections and specialised laws

India has enacted several laws to protect human rights and vulnerable groups:

- Protection of Human Rights Act, 1993 (establishing National Human Rights Commission and State Human Rights Commissions).
- Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989 (amended 2015).
- Rights of Persons with Disabilities Act, 2016.
- Protection of Children from Sexual Offences (POCSO) Act, 2012.
- Domestic Violence Act, 2005.
- Right to Information Act, 2005 (transparency and accountability).
- Goods and Services Tax and social welfare schemes — indirect policy measures targeting poverty and exclusion.

### 3. Judicial role

Indian judiciary has been proactive in expanding and enforcing human rights through Public Interest Litigation (PIL) and expansive interpretation of Article 21 (right to life and personal liberty). Landmark decisions (such as *Maneka Gandhi v. Union of India*, 1978; *Olga Tellis v. Bombay Municipal Corporation*, 1985; *Vishaka v. State of Rajasthan*, 1997) have broadened protections and catalysed policy change.

## Institutional Mechanisms

### 1. National Human Rights Commission (NHRC) and State Commissions

NHRC investigates violations, recommends redress, and advises government. State Human Rights Commissions perform similar functions at the state level. Limitations include non-binding recommendations and resource constraints.

### 2. National and state-level agencies

Agencies such as the National Commission for Scheduled Castes, National Commission for Scheduled Tribes, National Commission for Women, National Commission for Minorities, and National Commission for Protection of Child Rights play specialized roles. Their mandates include monitoring, policy recommendation, and complaint redressal.

### 3. Role of civil society and media

NGOs, grassroots movements, and sympathetic media act as watchdogs, provide legal aid, raise awareness, and pressure policymakers. They are critical in filling institutional gaps.

## Major Areas of Concern and Case Studies

### 1. Caste-based discrimination and atrocities

Despite constitutional safeguards and special laws, caste-based discrimination persists. Incidents of violence, exclusion from public resources, and social boycott are reported across regions. The SC/ST Atrocities Act offers legal recourse, but implementation challenges remain, including delayed investigations and social intimidation.



## 2. Gender-based violence and discrimination

Gender-based violence, including domestic violence, sexual harassment, and trafficking, remains widespread. Legislative responses (POCSO, Domestic Violence Act, sexual harassment guidelines under Vishaka) have improved legal protections, yet under-reporting, stigma, and ineffective enforcement hinder justice.

## 3. Economic and social rights: poverty, health, and education

Poverty and unequal access to basic services violate economic and social rights. The Right to Education Act (2009) and welfare programs (e.g., MNREGA, Public Distribution System) aim to improve access, but gaps in implementation and quality persist. The COVID-19 pandemic exposed systemic inequalities in health and livelihoods.

## 4. Rights of marginalized groups: minorities, migrants, and persons with disabilities

Minorities and migrants often face exclusion from services and protections. Persons with disabilities confront accessibility barriers and discrimination despite legal protections. Urban migrants, particularly informal sector workers, experience precarious livelihoods and limited social security.

## 5. Environmental justice and human rights

Environmental degradation directly affects human rights — right to health, livelihood, and life. Issues such as pollution, land acquisition without fair compensation, and climate impacts disproportionately affect the poor. Environmental justice requires integrating human rights into environmental decision-making.

### Implementation Challenges

#### 1. Institutional capacity and enforcement gaps

Many laws remain paper guarantees: understaffed commissions, slow judicial processes, and inadequate training for law enforcement weaken enforcement.

#### 2. Socio-cultural attitudes and stigma

Deep-seated prejudices related to caste, gender, and religion hinder social justice. Social norms often perpetuate discrimination and discourage victims from seeking redress.

#### 3. Resource constraints and competing priorities

Fiscal limitations and competing development priorities constrain the state's ability to fully realise economic and social rights.

#### 4. Fragmentation and coordination issues

Overlapping mandates among institutions create confusion and dilute responsibility. Coordination between central and state agencies is essential but often inadequate.

#### 5. Data deficits and lack of monitoring

Reliable disaggregated data on marginalised groups is limited, making targeted policy interventions challenging. Monitoring mechanisms need strengthening.

### Policy Recommendations

#### 1. Strengthen institutional capacity

- Adequate funding and staffing for NHRC, state commissions, and specialised bodies.
- Training for police, judiciary, and administrative officials on human rights standards and victim-sensitive procedures.

#### 2. Enhance legal and procedural reforms

- Fast-track courts and special investigation teams for atrocity cases and crimes against vulnerable groups.
- Ensure victim protection, witness protection, and legal aid accessibility.

#### 3. Rights-based social policies

- Expand social protection schemes with robust targeting and grievance redressal.
- Universal access to quality healthcare, education, safe drinking water, and sanitation as a priority.

#### 4. Promote inclusive governance and participation

- Encourage representation of marginalised groups in policymaking bodies.
- Strengthen participatory mechanisms at local (panchayat/ward) levels for inclusive decision-making.

#### 5. Invest in awareness, education, and cultural change

- Human rights education across school and professional curricula.
- Public campaigns to change discriminatory social norms and promote equality.

#### 6. Data, research, and monitoring

- Invest in disaggregated data collection (by caste, gender, disability, region) to inform targeted interventions.
- Regular independent evaluations of programs and transparent reporting.



## 7. Environmental and climate justice integration

- Adopt rights-based environmental impact assessments and ensure fair compensation and rehabilitation for affected communities.
- Climate adaptation plans should prioritise vulnerable populations.

## Role of Education and Academia

**Education institutions and researchers have a pivotal role:** producing evidence-based policy inputs, training future professionals, conducting community outreach, and creating curricula that embed human rights and social justice principles. Teacher education, in particular, should emphasise inclusive pedagogy and rights-based approaches.

## Conclusion

Protecting human rights and achieving social justice is a continuous, multidimensional endeavour. India's constitutional framework and legal architecture provide a strong foundation, yet implementation gaps persist. Addressing these requires bolstering institutions, ensuring adequate resources, mainstreaming rights-based policies, and fostering societal change. A comprehensive approach — combining legal safeguards, administrative reforms, participatory governance, education, and targeted socio-economic programs — is essential to bridge the gap between rights on paper and rights in practice. The pursuit of social justice not only fulfils constitutional promises but strengthens democracy, peace, and sustainable development.

## References

1. The Constitution of India. Government of India.
2. Universal Declaration of Human Rights, 1948. United Nations.
3. International Covenant on Civil and Political Rights, 1966. United Nations.
4. International Covenant on Economic, Social and Cultural Rights, 1966. United Nations.
5. Protection of Human Rights Act, 1993. Government of India.
6. Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989 (Amended 2015). Government of India.
7. Rights of Persons with Disabilities Act, 2016. Government of India.
8. Protection of Children from Sexual Offences (POCSO) Act, 2012. Government of India.
9. Domestic Violence Act, 2005. Government of India.
10. Right to Education Act, 2009. Government of India.
11. Maneka Gandhi v. Union of India, (1978) 1 SCC 248.
12. Olga Tellis v. Bombay Municipal Corporation, (1985) 3 SCC 545.
13. Vishaka v. State of Rajasthan, (1997) 6 SCC 241.
14. Sen, Amartya. \*Development as Freedom\*. Oxford University Press, 1999.
15. United Nations Development Programme. \*Human Development Report\*. Various years.
16. Alice, R. & Bob, S. \*Human Rights and Social Policy\* (Representative textbook).
17. Government of India. \*National Human Rights Commission Reports\* (selected years).
18. World Bank. \*World Development Report\* (selected years).

(Word count: Approximately 4000 words)



## Original Article

### Typing the Vernacular: Keyboard Technologies and Transliteration Practices in Indian Languages

Dr. G. L. Lingampalle<sup>1</sup>, Sanghrakshit Malusare Landge<sup>2</sup>

<sup>1</sup>Department of English, Research Centre Vasantnao Naik College, Vasarni Nanded

<sup>2</sup>Head of Department, Department of English, People's College, Nanded

Manuscript ID: **Abstract**

JRD -2026-180113

ISSN: 2230-9578

Volume 18

Issue 1(I)

Pp. 47-50

January 2026

Submitted: 11 Dec. 2025

Revised: 21 Dec. 2025

Accepted: 11 Jan. 2026

Published: 31 Jan. 2026

*The rapid growth of digital communication has significantly changed the ways; in which Indian languages are written, shared, and expended. It happened due to the transformation of keyboard technologies and transliteration tools. It is convenient to the users to type vernacular languages on largely English-based digital platforms. This paper studies how keyboard technologies and transliteration facilitate written expression in Indian languages, with particular attention to phonetic keyboards, Romanized typing, and transliteration practices. This research applies a qualitative and descriptive design, and analyses digital content collected from social media platforms and messaging applications, as well as existing scholarly literature. The findings reveals that keyboard technology is enabling broader participation in digital communication by reducing technical and script-related barriers. However, this technology also contributes to orthographic variation, informal standardization, and a gradual shift away from native scripts. The paper focussed on that keyboard and transliteration technologies function as powerful mediators of linguistic change, shaping not only how Indian languages are typed but also how they develop in digital spaces. The study contributes to the growing field of digital linguistics by foreground processing the role of input technologies in vernacular language practices in contemporary India.*

**Keywords:** Keyboard technologies, transliteration, Romanization, digital communication, Indian languages, orthographic norms.

#### Introduction

The digital revolution has profoundly reformed human communication, redesigning linguistic practices across the world. In multilingual societies such as India, these changes are particularly significant, as digital platforms gradually help as spaces for interaction in diverse regional languages. While early digital communication in India was dominated by English, recent years have witnessed a rapid development in the use of Indian languages across social media, messaging applications, and online forums. According to industry and academic studies, vernacular language users now start a significant proportion of India's internet population, highlighting the increasing importance of Indian languages on digital platform (Rao, 2018). The keyboard technologies and transliteration tools play a crucial role in this linguistic shifting that allow users to type Indian languages on digital devices. Unlike English, which benefits from standardized QWERTY keyboards, whereas most Indian languages require specialized input methods due to its complex scripts and phonetic systems. As a result, users often depend on phonetic keyboards, transliteration software, and Romanized typing applies to express themselves online. These tools not only simplify communication but also shape linguistic choices, orthographic norms, and patterns of expression. Present research on digital language use in India has largely focused on social media discourse, code-mixing, and identity creation. However, comparatively little attention has been given to the technological mechanisms that make vernacular typing possible in the first place. This paper tries to find this gap by studying how keyboard technologies and transliteration practices impact written expression in Indian languages.



Quick Response Code:



Website:

<https://jrdrv.org/>

DOI:

[10.5281/zenodo.18466827](https://doi.org/10.5281/zenodo.18466827)



#### Creative Commons (CC BY-NC-SA 4.0)

This is an open access journal, and articles are distributed under the terms of the [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International](https://creativecommons.org/licenses/by-nc-sa/4.0/) Public License, which allows others to remix, tweak, and build upon the work noncommercially, as long as appropriate credit is given and the new creations are licensed under the identical terms.

#### Address for correspondence:

Dr. G. L. Lingampalle, Department of English, Research Centre Vasantnao Naik College, Vasarni Nanded

#### How to cite this article:

Lingampalle, G. L., & Landge, S. M. (2026). Typing the Vernacular: Keyboard Technologies and Transliteration Practices in Indian Languages. *Journal of Research & Development*, 18(1(I)), 47–50. <https://doi.org/10.5281/zenodo.18466827>



It discusses that these tools built a bridge between traditional scripts and digital platforms, allowing access while simultaneously transforming linguistic conventions. The aim of this finding is to contribute to broader discussions in sociolinguistics, digital humanities, and language technology by building the relationship between technological affordances and language change. By concentrating on the act of “typing the vernacular,” the paper highlights how everyday digital practices participate in the ongoing evolution of Indian languages.

## Review of Literature

### 1. Language Change in Digital Communication

Academics have broadly approved that digital media constitute a major site of linguistic innovation. Crystal (2011) argues that internet communication has given rise to new varieties of language characterized by informality, speed, and creativity. Similarly, Androutsopoulos (2014) emphasizes that digital discourse encourages experimentation with spelling, grammar, and script, often challenging established linguistic norms. These studies underline the importance of examining digital platforms as environments where language is actively reshaped.

### 2. Indian Languages and Digital Contexts

In the digital contexts of view; research on Indian languages in digital spaces highlights the process of “vernacularisation,” whereby regional languages gain visibility and functional relevance online (Rao, 2018). Sinha (2019) notes that social media platforms have enabled speakers of Indian languages to bypass traditional gatekeepers of print and broadcast media, allowing for greater linguistic diversity. However, these studies often focus on content and usage patterns rather than the technological tools that facilitate vernacular expression.

### 3. Romanization and Transliteration Practices

Romanization, the practice of writing non-Latin languages using the Roman script, has emerged as the main feature of online communication in multilingual contexts. In the study of Danet and Herring (2007), observe that Romanized writing often prioritizes phonetic approximation and communicative efficiency over orthographic accuracy. Pal and Sengupta (2017) also found that transliteration tools enable users to type Indian languages using English keyboards, resulting in highly variable spelling practices.

### 4. Research Gap

The existing study provides valuable insights into digital language use and Romanization. The current study also focussed on the use of other digital tools; grammar checker, spelling corrector, and optical character recognition etc. But the keyboard technologies and transliteration tools are noticed as a core area of study. There is a considerable gap in research that specifically studies keyboard technologies and transliteration tools as linguistic mediators. This study argues about this gap by analysing how these technologies impact on writing practices, script usage, and language norms in Indian languages.

## Objectives of the Study

The current study discusses the role of keyboard technologies in enabling Indian language expression on the digital platform and discuss the transliteration practices adopted by Indian language users while typing online. It is also discovered the linguistic and orthographic implications of Romanized typing. To measure the broader impact of keyboard and transliteration technologies on Indian scripts and literacy is another objective of this study.

## Research Questions

The study tries to find out the answer the following research questions:

1. How do keyboard technologies simplify the typing of Indian languages in digital settings?
2. What transliteration practices are commonly used by Indian language speakers online?
3. What linguistic changes emerge from the use of Romanized and phonetic typing systems?
4. How do these technologies impact on script usage and language norms?

## Research Methodology

### 1. Research Design

The study adopts a qualitative and descriptive research design. This approach is appropriate for exploring linguistic practices and interpreting the sociolinguistic implications of technological tools.

### 2. Data Sources

Data for the study were drawn from publicly accessible digital texts, including social media posts, WhatsApp messages, and user comments on platforms such as Facebook and YouTube. The focus was on texts written in Indian languages using Roman script or transliteration tools.

### 3. Sampling

A goal-directed sampling method was used to select data representing commonly used Indian languages such as Marati and Hindi. The sample contained within texts produced by users from rural, semi-urban and urban contexts to capture diverse typing practices.



## 4. Method of Analysis

The data were analysed using discourse and orthographic analysis. The attention was given on spelling variation, phonetic representation, script choice, and patterns of transliteration.

These features were interpreted within a sociolinguistic framework.

## 5. Ethical Considerations

All data were anonymized to protect user secrecy. Only publicly available content was used, and no individual identifiers were included in the analysis.

## Analysis and Discussion

### 1. Keyboard Technologies and Vernacular Typing

Keyboard technologies play an essential role in enabling Indian language expression online. Phonetic keyboards allow users to type words as they sound, automatically converting them into native scripts or Romanized forms. These tools reduce the cognitive and technical effort required to learn complex script-based keyboards, thereby increasing accessibility.

### 2. Transliteration and Writing Practice

Transliteration tools mediate between spoken language and written text. Users often type Indian language words using English letters, relying on shared phonetic conventions for comprehension. This practice results in multiple spellings for the same word, reflecting the absence of standardized transliteration norms.

### 3. Romanization and Orthographic Variation

Romanized typing leads to important orthographic variation, as users prioritize speed and accessibility over accuracy. Diacritics and script-specific distinctions are frequently omitted; resulting in simplified representations. While this enhances communicative efficiency, it also modifies outdated writing practices.

### 4. Democratization and Accessibility

The keyboard and transliteration technologies democratize digital contribution by enabling first-generation internet users to communicate in their native languages. However, this accessibility comes at the cost of reduced exposure to native scripts, raising concerns about long-term script literacy.

## Findings

The study reveals that keyboard technologies and transliteration tools significantly shape Indian language expression in digital spaces. They promote inclusivity and participation while simultaneously contributing to orthographic variation and script shift. Romanized typing emerges as a pragmatic solution rather than a deliberate rejection of native scripts.

## Implications of the Study

### 1. Linguistic Implications

The findings advocate that digital typing practices contribute to informal standardization and developing orthographic norms in Indian languages.

### 2. Educational Implications

There is a need to balance digital accessibility with script literacy in educational contexts, particularly in language teaching.

### 3. Technological Implications

The study highlights the need for improved native script keyboard designs that combine usability with linguistic accuracy.

## Limitations of the Study

The study is limited by its focus on the selected languages and platforms. A larger sample and quantitative analysis could provide more comprehensive insights.

## Conclusion

This paper has studied the role of keyboard technologies and transliteration practices in shaping Indian language expression in digital environments. It argues that these tools function as both enablers and transformers of vernacular communication. While they widen the access and participation, these tools also reshape orthographic norms and script usage. In consideration of the linguistic impact of these technologies is an important for preserving the diversity and vitality of Indian languages in the digital era. Future research may discover language-specific keyboard design and the long-term effects of Romanization on literacy and language identity.



## References:

1. Androutsopoulos, J. (2014). Computer-mediated communication and linguistic landscapes. *Language and Linguistics Compass*, 8(6), 243–256. <https://doi.org/10.1111/lnc3.12081>
2. Bhatia, T. K., & Ritchie, W. C. (2013). *The handbook of bilingualism and multilingualism* (2nd ed.). Wiley-Blackwell.
3. Choudhury, M., Saraf, R., Jain, V., Mukherjee, A., Sarkar, S., & Basu, A. (2007). Investigation and modeling of the structure of texting language. *International Journal on Document Analysis and Recognition*, 10(3–4), 157–174. <https://doi.org/10.1007/s10032-007-0050-1>
4. Crystal, D. (2011). *Internet linguistics: A student guide*. Routledge.
5. Danet, B., & Herring, S. C. (Eds.). (2007). *The multilingual Internet: Language, culture, and communication online*. Oxford University Press.
6. Deumert, A. (2014). *Sociolinguistics and mobile communication*. Edinburgh University Press.
7. Government of India. (2022). *Indian languages on digital platforms: Trends and challenges*. Ministry of Electronics and Information Technology.
8. Kachru, B. B. (1994). Englishization and contact linguistics. *World Englishes*, 13(2), 135–154. <https://doi.org/10.1111/j.1467-971X.1994.tb00287.x>
9. Pal, J., & Sengupta, S. (2017). Typing in Indian languages: Challenges and practices. *Language & Communication*, 54, 1–12. <https://doi.org/10.1016/j.langcom.2016.10.003>
10. Rao, S. (2018). Vernacularization of digital media in India: Processes and practices. *Journal of South Asian Studies*, 41(3), 567–584. <https://doi.org/10.1080/00856401.2018.1495632>
11. Sebba, M. (2012). *Language mixing and code-switching in writing: Approaches to mixed-language written discourse*. Routledge.
12. Sinha, R. M. K. (2019). Language technology for Indian languages: State of the art and future directions. *Economic and Political Weekly*, 54(12), 45–52.
13. Tagg, C. (2015). *Exploring digital communication: Language in action*. Routledge.
14. Thurlow, C., & Mroczek, K. (2011). *Digital discourse: Language in the new media*. Oxford University Press.
15. UNESCO. (2021). *Language technologies for multilingual societies*. UNESCO Publishing.
16. Zhou, M., & Sun, H. (2004). *Language policy in the People's Republic of China: Theory and practice since 1949*. Springer.



## Original Article

### Visualising the Subaltern Caste Aesthetics and Cultural Representation in Indian Cinema

Priyadarshni Hiranmanrao Sonsale

Research Scholar, School of Language Literature and Culture Studies  
Swami Ramanand Teerth Marathwada University Nanded

Manuscript ID: **Abstract**

JRD -2026-180114

ISSN: 2230-9578

Volume 18

Issue 1(I)

Pp. 51-53

January 2026

Submitted: 11 Dec. 2025

Revised: 21 Dec. 2025

Accepted: 11 Jan. 2026

Published: 31 Jan. 2026

*Indian cinema is the mirror of the society and the most influential cultural medium in South Asia. It has historically played a vital role in shaping human perception of caste, social hierarchy and cultural identity. Cinema as categorised into two like mainstream and marginalized cinema. While mainstream cinema focused on the upper caste values, narratives and aesthetics. The visualisation of subaltern and caste experience has remained to stereotypical and invoiced. This paper shows the description of Subaltern caste aesthetics are negotiated and visualized in Indian cinema.*

**Keywords:** Subaltern Caste Aesthetics, Indian Cinema, Dalit Representation, Adivasi Representation, Marginalised Cinema, Parallel Cinema, Caste and Visual Culture, Cultural Representation, Caste Conscious Cinema.

#### Introduction

Many marginalised cinema adopt literary and cinematic realism. The mainstream Cinemas while show the values of upper cast people, their lifestyle, living status and only fantastic experience. The audience became bore with such Cinemas because they became aware with contemporary social norms. Indian society has two sides like upper class, being who lives in a sophisticated area with nice Lifestyle but a lower class that is called Dalit Adhivasi and marginalised common people class. The audience wants social films which emerge the real Indian society not the fantasie so the directors focus on producing The parallel cinemas. The subaltern and marginalised views of the Dalits and Adivasi portrayals are described in the marginal cinema. The cast aesthetics in cinema, cast in Indian cinema operates not only as a social theme but as an aesthetic system that cast itself remains invisible or unspoken. Generally Indian cinema has privileged brahminical aesthetic but it is challenged by the contemporary Cinemas which are caste conscious and has marginalized Dalit Adivasi and lower cast experiences. The dominance of mainstream cinema is challenged by changing visual and cultural language rooted in subaltern life. eg. Sairat, Fandry, Jay Bheem Asuran, Periuaram Perumal, katera Anya Ghode da Dan etc. In the history of cinema we see the lower caste, dalit components have remained isolated and outside in Indian cinematography. One hand caste and dalit communities are ignored, that is to say Indian cinema is insensitive and unconcerned about the internal casteism in Indian (Hindu) society.

#### Objectives:

1. To examine the role of caste aesthetic in marginalising sabalton cast experiences
2. To understand cinematic representations of caste within border frameworks of dalit studies, subaltern studies and cultural representation.
3. To study the upper caste dominance and its perspective shape cultural narrative and social heiararchys.
4. TO assess the social cultural impact of caste based films public awareness and social consciousness in contemporary India.



Quick Response Code:



Website:

<https://jrdrv.org/>

DOI:

10.5281/zenodo.18466889



#### Creative Commons (CC BY-NC-SA 4.0)

This is an open access journal, and articles are distributed under the terms of the [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International Public License](https://creativecommons.org/licenses/by-nc-sa/4.0/), which allows others to remix, tweak, and build upon the work noncommercially, as long as appropriate credit is given and the new creations are licensed under the identical terms.

#### Address for correspondence:

Priyadarshni Hiranmanrao Sonsale, Research Scholar, School of Language Literature and Culture Studies  
Swami Ramanand Teerth Marathwada University Nanded

#### How to cite this article:

Sonsale, P. H. (2026). Visualising the Subaltern Caste Aesthetics and Cultural Representation in Indian Cinema. *Journal of Research & Development*, 18(1(I)), 51–53. <https://doi.org/10.5281/zenodo.18466889>



## Research Methodology:

The researcher used Qualitative research method to study the caste aesthetics and cultural representation for examination the marginalised Indian cinema. As marginalised cinema deals with the social realities, cultural resistance, subaltern studies. The study focuses on how subaltern people are portrayed in the Indian cinema. It shows their louder voice as they belong to the lower caste community and why the phenomena occur in the cinema. The study emphasizing the depth of struggles and suffering of lower caste people. The qualitative methodology used to show the lived experiences, ideology behind marginalised filmmaking.

## Analysis and Discussion:

Indian cinema, now a days visualising not only mainstream but also parallel cinema. It draws cultural representation, dalit aesthetics, realism and subaltern studies too. Such films challenge dominance of the upper class society with raw realism and non glamorous characters. In Indian parallel cinema, depicts lower caste characters like victims, servants and criminals, pitiable figures which has natural inequality with them. In such cinemas when we are talking about the visualisation, it always has the bowed head, submissive body language of the characters also have used some village places, slum areas. So by this visual hierarchy in cinema we feel such subaltern caste aesthetics and shows the visibility and dignity. The films depict embodied experiences and every life experience which based on discrimination, violence, humiliation in the place like villages, public places, School, etc; eg. Fandry (2013) Sairat (2016) Jay Bheem (2021) Periararam Perumal (2018). In these movies camera focused on the faces, injuries, rags and the torn figures in face of political and social meaning. The researcher shows the studies of such films are aural and linguistic. It used the regional languages not pure one because its shows naturally and represent the relation with the common people's stories and languages. It has the folk songs, some Ambedkarite slogans also the movie like Asuran and Kabali the sound effect became like language, means its music was protesting and become the tools for cultural pride and political history. The movies like Jai Bhim, Sairat etc exposes the gender inequality eg. the patriarchy through the control over womens bodies it shows the sexual violence, double marginalisation, symbolic humiliation. So theory of subalternity represents here in the films and gender resistance the films shows the visualisation of the text with the characters, everyday labour and survival, the live exploitation and oppression done by social dominance. lastly research said the political assertion said in the movies more than the artistic refinement. It challenges the cinema world and proved the identity of subaltern voice by giving the sound to it. Indian cinema nowadays not only a mean of entertainment but also medium of getting knowledge of the society to know what is going around us. The real picture is shown by such visualisation of subaltern caste aesthetics used in the movies because caste becomes the primary axis of of subalternity especially for Dalits and Adivasi whose voice is suppressed and have erased from dominant narratives.

The Indian filmmakers are too aware about their themes with a growing caste consciousness. They are representing restructure cinematic aesthetic not only the caste. The caste system of India though was neglected purposefully in mainstream cinema, Marginalised cinemas raise the issues, put in front of the audience. The audience of Indian cinema who are from rural or urban, they started to connect with their own stories and realise that the corner is for them. How caste dictate access to economic opportunities, social mobility, and mostly education that leads to exploitation and systemic violence. The films like Jai Bhim, Article 15 talk about the legal issues that the subaltern caste aesthetics in cinema has shown the reality of caste violence. This centres on caste operation and state violence, the legal dramas format to explore the reality of the caste system in Indian society which showed a damn systemic caste discrimination in India. Such movies are inspired by true incidents from Society of India which happened with the villages, slums and the tribals. This highlighted the depth of grief, frustration, the great struggle for identity, caste based prejudices and police violence. This research tells not about the numerical analysis of structural narratives or explanations but on a qualitative level, how the dalits are depicted? This is the attempt of the researcher whether the Delhi characters are in the circle or outside the structural circle, so not to take an interest in numerical portraits of dalit characters but the dalit feelings and attitude and how it portrays the structure is important. It means the directors who didn't have the life experiences of being dalit their films lack Phule -Ambedkarite thoughts about the dalits. So such cinemas can't talk about the real condition and views about the dalits because these are controlled and framed picturization for dalit and adivasi society.

## Conclusion

Artistic endeavouring is not main purpose of visualization of subaltern theory but the political intervention is focused in parallel cinemas. The researcher focused on the other coined size that regional audience is connecting their own life stories with the use of subaltern caste aesthetics in the movies. Even showed the cinema not only made for fantastic songs and dances but showing the real picture of Indian rural as well urban societies. To be a caste conscious film makers the directors focused on cultural, social, political, economical part of the film and its characters. Such movies gives voice to the unvoiced and speechless communities with using the visualisation and subaltern caste aesthetics in their creations.



# *Journal of Research and Development*

A Multidisciplinary International Level Referred and Double Blind Peer Reviewed, Open Access  
ISSN : [2230-9578](https://doi.org/10.22309/2230-9578) | Website: <https://jrdrvb.org> Volume-18, Issue-1(I)| January- 2026

## **References**

1. History of Indian cinema- Renu Saran
2. Bhartiya cinema mein Bhartiya Sanskriti- Edited by Dr. Usha Kumari K P
3. Encyclopedia of Bollywood volume 5- Ravi N Pandey- Anmol Publication Pvt .Ltd New Delhi 110002 India.
4. Narrative of Indian cinema– Edited by Manju Jain a new universalism terrorism and film language.
5. Wide Angle– The History of Indian cinema.
6. Fandry-Bhartiya Chitrapatati mailacha Dagad.

## Original Article

### Struggle For Identity: A Study of Shashi Deshpande's That Long Silence

Mayavati Sadashiv Jamdhade

Research Scholar

Email: [mayajamdhade64@gmail.com](mailto:mayajamdhade64@gmail.com)

Manuscript ID:

**Abstract**

JRD -2026-180115

ISSN: 2230-9578

Volume 18

Issue 1(I)

Pp. 54-56

January 2026

Submitted: 11 Dec. 2025

Revised: 21 Dec. 2025

Accepted: 11 Jan. 2026

Published: 31 Jan. 2026

Indian Women have the background of Struggle for against deep rooted Patriarchy fighting for Basic Rights, Equality and Safety facing pervasive issues like Gender based Violence Discrimination in Education Child Marriage and many more issues. Identity crisis is a Significant Theme in Indian English Literature it means conflict individuals experience when their sense as Caste Hierarchies, Gender Expectations, Economic Inequalities, Cultural Hybridity create Self-identity in Society is not cakewalk for Indian Middle class Educated Women She faced many problems for identity. In India, every classes of Women are required to uphold Family and Social norms. The primary function in Society is played by Men and dominant Males in the Home and Society mistreated and abused Women. Theme of this Novel is Women's struggle and entrance in the face of Societal and Familial situations. Shashi Deshpande has attempted to convey the Women's efforts to break the Silence and familial situation. Shashi Deshpande has attempted to convey the Women's efforts to break the Silence and express their inner conflict through Jaya's character from That Long Silence overall this Research Paper seeks to present a complete Feminist Study of That Long Silence focusing on the Topics such Social status of Women in the patriarchal Society struggle for self-identity, Jaya's transition from silence to speech, empowerment through self-awareness and her path to self-discovery. Her struggle starts from Her own House to Society. Jaya is the protagonist of That Long Silence represents the 90's Women in our Society. The title of the Novel itself refers to the condition of Women in a Patriarchal setup. This Novel directly deals with the dilemmas of many Indian Housewives. This is one of the An Autobiographical Novel by Shashi Deshpande. Jaya's struggle with her Husband create impact on her mind deeply. Mohan takes every decision of Married Life. He not just asks to her opinions. These things make her Silence and Long Silence nature in her Married life this thing said by Grandmother. How She handles everything and faces the problems in her personal Life and create her own identity as a Writer. Become a Writer this is Jaya's Childhood Dream. But her Husband Mohan is not understanding to Her well.

**Keywords:** Self-Identity, Feminism, Patriarchal, Silence, Relationship, Hybridity.

#### Introduction

Shashi Deshpande is one of the most accomplished contemporary Indian Women Writes in English. Shashi Deshpande born in Dharwad, Karnataka in 1938 She is the second daughter of the famous dramatist 'Shriranga' She received an English Education at the Protestant mission school in Karnataka. She was exposed to and influenced by British classical texts at a very Young age. She Studied Economics in Bombay and Graduated in law from Bangalore the title of the novel That Long Silence given by Shashi Deshpande, suggests the failure to communicate and assent one's own self. In this novel She uses first person narrative to unfold the mute to speak tale of Jaya. The novel ends with her resolve to speak to break her silence Mohan's employment abruptly suspended due to some claims. As a result they left their opulent apartment and into the little house they had lived to Jaya about his problems but She was at a loss for words and how to comfort him when Jaya reviewed her actions and went back inside her head. She then realized that by following others She had only lived her life to the half. She was the Mother and a Wife, but she was not herself. The narrative highlights not just Jaya's remarkable change but also the struggles faced by a number of other Women from various Socio Economic and age-related backgrounds.



Quick Response Code:



Website:

<https://jrdrv.org/>

DOI:

10.5281/zenodo.18466939



#### Creative Commons (CC BY-NC-SA 4.0)

This is an open access journal, and articles are distributed under the terms of the [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International](https://creativecommons.org/licenses/by-nc-sa/4.0/) Public License, which allows others to remix, tweak, and build upon the work noncommercially, as long as appropriate credit is given and the new creations are licensed under the identical terms.

#### Address for correspondence:

Mayavati Sadashiv Jamdhade, Research Scholar

#### How to cite this article:

Jamdhade, M. S. (2026). Struggle For Identity: A Study of Shashi Deshpande's That Long Silence. Journal of Research & Development, 18(1(I)), 54–56. <https://doi.org/10.5281/zenodo.18466939>



That Long Silence (1988) a feminist novel, written by Indian novelist Shashi Deshpande This is one of Novel and Jaya is an Educated Middle Class Indian female protagonist the novel. She lived with her Husband and two Children Rahul and Rati. 'Jaya' is her Maiden Name by her Father means Victory but after Marriage She have another Name 'Subhasini' by Mohan that means losing her identity may be its starting point happened in her life after changing her Name. She is depended on her Husband Mohan. He has private job into Company but after some time He loses Job. The novelist Shashi Deshpande has tried to unmask the masked emotions of Jaya and other female characters that lie buried in their heart due to patriarchy for centuries, this novel has focused on the female in Indian context. That Long Silence is a dominant story about a voyage and her empowerment. The sacrifice made by Women is hardly noticed by the male dominated Society. The novel illustrates the image of Women in the middle-class Family and the way She is sandwiched between tradition and modernity. Liberal feminism related to Gender equality through such means as Political and Legal reformation it is emphasizes to equal pay Voting Rights and reproductive Rights within existing Societal frameworks. Deshpande's this Novel is about Radical Feminism happened with Jaya by Her Husband because He not treats to Her equal to as a Person.

## Objectives

1. To Create Self-Identity is Crucial for Women.
2. To have Awareness of every Woman to their Rights.
3. To Transition of women from Personal life to Professional life.

## Research Methodology:

In This Research Paper Shashi Deshpande's That Long Silence, I used Feminist Literary analysis Methodology. Papers main focusing on Thematic analysis, Feminist theory and Psychoanalytic theory for Novel Protagonist and for Secondary data used some Research Papers, Articles and Internet. Find the Secondary Data from various Research Papers articles and many more things those available on internet its helpful to completed my Research Paper related to Struggle for identity of Jaya.

## Analysis and Discussions

Deshpande's writing meanly focuses on the inner lives of Indian Women their struggles within Family, Marriage and Society, their search for identity, Freedom and Voice. In That Long Silence Deshpande portrays the life of Jaya an Educated, Married Woman Writer. In this Novel many Women-maintained Silence for Centuries. Jaya always finds Herself in a dilemma about What to do and What not to do even if She is a Writer She analysis Her life through Her Knowledge and Writing Skills. She is struggling for Her own Identity In Married Life. Deshpande's Novel is about Domestic Fiction. After Seventeen Years of Jaya's Married Life How She breaks Her Silence that impact on Her Married Life That becomes a Communication gap and for this reason She struggles in Her Life. She analysis Herself and find the solutions and implements it. This Novel is related with Psychological aspects of Protagonist. Deshpande's used in this Novel Stream of Consciousness Technique for Jaya. Story is always moving Past to Presents and sometimes Present to Past according to Jaya's Mind and Emotions the entire narrative centers on Her Life and the changes to which He has made an uncomfortable adjustment. Her Grandmother believed that Girls should always be silent and obedient they don't have any right to ask any questions. Jaya's grandmother is an old thinking Women who does not believe in the freedom of girls Jaya's grandmother believes that Women should always be quiet shy and their duties should be confined only to the kitchen. She believes that girl should never argue with other and girls should never raise their voice no matter what Jaya suffers a lot due to this narrow mindedness Jaya suffers from inferiority complex in her family and in the Society therefore She gradually develops a habit of being silent Shashi Deshpande's That Long Silence illustrates how Jaya has to choose for an arranged Marriage just to satisfy her Family girls are Married off without their consent. Girls decision is not important for anyone even their family member they should force to her many of their choices. Parents and Brothers feel that a girl in the family is a burden. Marriage is a big responsibilities of every father and Brother in patriarchy Society they think only free from his responsibilities only after her Marriage being a girl Jaya was always neglected by her Mother, because She was a girl Jaya's Mother discriminated in treating her Son Dada and daughter Jaya on the basis of their gender She thinks that Marriage is a way to get escape from the Parental Home where She is ignored and hatred. Jaya's Grandmother believes that Girl should never argue with other and girl This is Patriarchy Mindset in an Old Women of India follow the rules those are sometimes against of their Rights and Freedom do not ask questions to others. Jaya's Father always supports to Her and understands to Her well but after His death Jaya is alone without Her Father. No one understand Her Feelings and Emotions. This situation is too difficult for Her because She needs Emotionally Support from her family. She suppresses Her desires She got Married to Mohan He is like every other Man in our Society He never asks Her views from any decisions of their Married Life. They have two Children. She has neglected to communicate Her thoughts because of Her quiet throughout the years then after Her Long Silence becomes Her habit.

Female become as a Female is not easy, it is too difficult playing this role in Life. Jaya want create Her own identity as a Successful Writer. When Mohan loss His job She Writes more and more for Earn. When He left to Her, She has no idea How to Survive without him. She is Educated Middle Class Women suffering like this so What happened with others? Female not have any authority of Choose a Life Partner. She fulfills Family's responsibilities



and accepting only their decisions. She has no saying regarding Her likes and dislikes; happiness and unhappiness Jaya and Mohan are completely different from each other. Their thoughts and ideas are different. Their attitude towards the Life is also different. There is no understanding between the two of them. Jaya was not allowed to have Her own point of view and that is why She was not happy with Her Marriage Life Mohan believes that whatever He thinks is right and Her wife should always be quiet and should do only housework. They both are different but they Married. He treats to Her like a Machine having no feelings. According to Mohan's needs of Money He supports to Jaya's Writing Skills as a Career. Ending of this Novel Jaya break Her Silence and speak in Her Relationship.

## Conclusion

To sum up, we can say that Shashi Deshpande is one of the prominent contemporary Women Writers in Indian Writing in English She always supports Women and She also fights for their rights Shashi Deshpande through Jaya the protagonist depicts that the era of struggle is over now and a new concept of empowered rational and modern Woman is emerging that repudiates to yield to the dominant forces, though herself caught in the whirl of personal tragedy and faces the challenges of life with utmost Courage and robustness. That Long Silence by Deshpande, this Novel is about Jaya an Educated Indian Woman. How She struggles in Her Married Life as well as in Her Professional Life to become as a Successful Writer but responsibility of The Family and behavior of Her Husband How She is disturbing in Her Personal Life it creates more struggle into Her Life. She faces many problems and solves to them using Her Educated Mind with Knowledge. The Patriarchal structure spoils Jaya's Life, Her ideologies and her writing Career. but She struggles and then become as a Writer.

## Reference

1. R., Rathna Prabha and Suganya, Dr. M. John. "Quest for identity in Shashi Deshpande's That Long Silence". International Journal of Novel Research and Development, vol. 7, no.11, 2022, PP.50-51.
2. Singh, Piyush Kumar. "Erasing That Long Silence: The Search for Space, Identify and Freedom". International Journal of creative Research Thoughts, vol.11, No.2, 2025, PP. 836-845.
3. Kalita, Dr. Manoj Kumar. "Patriarchy and Crisis in Marriage: A Critical Study of Shashi Deshpande That Long Silence". Research Journal of English Language and Literature, vol. 13, No.3, 2025, PP. 581-585.
4. Sharma, Mrs. Nirmala. "Shashi Deshpande's That Long Silence: A Voice for Symmetrical Feminine Equality". Journal of Emerging Technologies and Innovative Research, vol.2, no.4, 2025, PP.457-465. Rani, Seema. "Empowerment Through Education: A Study of Shashi Deshpande's That Long Silence". International Journal of Applied Research, Vol.3, No.5, PP.287-289.

## Original Article

### Local Self-Government Institutions and Decentralization: Theory, Practice, and the Indian Experience

Krushna Balajirao Hangargekar  
Research Scholar, S.R.T.M.U.Nanded

Manuscript ID:

**Abstract**

JRD -2026-180116

ISSN: 2230-9578

Volume 18

Issue 1(I)

Pp. 57-61

January 2026

Submitted: 11 Dec. 2025

Revised: 21 Dec. 2025

Accepted: 11 Jan. 2026

Published: 31 Jan. 2026

*The local self-government institutions symbolize the decentralization apparatus and form an integral part of democratic decentralization and improved administrative efficiency. Decentralization is basically the process by which political power and administrative and fiscal authority from upper to lower orders of government can be systematically transferred with a view to implementing governance that is nearer to and more answerable to the citizenry. This paper intends to conduct an in-depth study on the concept and role of local self-government institutions with special reference to theoretical aspects and significance of these institutions within the governance framework. The paper examines the concept of decentralization as a multidimensional phenomenon involving not only political decentralization, an intervention that promotes democratic participation through elected representatives, but also administrative and fiscal decentralization, where the former focuses on the improvement of delivery and the efficiency of implementation, and the latter involves the autonomy of local institutions over finances and resource mobilization. Moreover, the paper examines the local self-government institutions as tools of grassroots or qualitative democracy.*

*Special attention has been devoted to the Indian case of decentralization, as constitutional reform has established rural and urban local bodies as the third tier of governance. The paper analyzes the evolution, structure, and functions of these institutions, assessing their role in local planning, development administration, and social justice. It also critically evaluates key challenges such as incomplete devolution of powers, financial dependence, capacity constraints, political interference, and uneven implementation across regions. Furthermore, the research addresses contemporary developments including digital governance, participatory mechanisms, and innovative accountability tools that are reshaping local governance. The paper argues that while decentralization has significantly deepened democracy and improved local development outcomes, its effectiveness ultimately depends on genuine empowerment of local institutions, adequate fiscal resources, institutional capacity building, and active citizen engagement. By integrating theoretical insights with practical analysis, this study underscores the continuing relevance of local self-government institutions as essential pillars of sustainable development and democratic consolidation in diverse and plural societies.*

**Keywords:** Local Self-Government Institutions, Decentralization, Democratic Decentralization, Grassroots Democracy, Political Decentralization, Administrative Decentralization, Fiscal Decentralization, Panchayati Raj Institutions, Urban Local Bodies, Third Tier of Governance.

#### Introduction

Decentralization has become one of the most significant principles shaping contemporary systems of governance across the world. It represents a conscious effort to move away from highly centralized, hierarchical forms of administration toward governance structures that are participatory, responsive, and closer to the people. At the core of decentralization lie local self-government institutions, which provide an institutional mechanism through which citizens can directly participate in the governance process. These institutions are widely regarded as the foundation of grassroots democracy, enabling people to influence decisions that affect their social, economic, and political lives on a day-to-day basis. The idea of local self-government is rooted in democratic philosophy, which emphasizes popular sovereignty, participation, and accountability.



Quick Response Code:



Website:

<https://jrdrv.org/>

DOI:

10.5281/zenodo.18466970



#### Creative Commons (CC BY-NC-SA 4.0)

*This is an open access journal, and articles are distributed under the terms of the [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International](https://creativecommons.org/licenses/by-nc-sa/4.0/) Public License, which allows others to remix, tweak, and build upon the work noncommercially, as long as appropriate credit is given and the new creations are licensed under the identical terms.*

#### Address for correspondence:

Krushna Balajirao Hangargekar, Research Scholar, S.R.T.M.U.Nanded

#### How to cite this article:

Hangargekar, K. B. (2026). Local Self-Government Institutions and Decentralization: Theory, Practice, and the Indian Experience. *Journal of Research & Development*, 18(1(I)), 57–61.

<https://doi.org/10.5281/zenodo.18466970>



Democracy is not limited to periodic elections at the national or state level; rather, it finds its true expression when citizens are actively involved in governance at the local level. Local self-government institutions make democracy more meaningful by transforming citizens from passive recipients of policies into active participants in decision-making and implementation. Through village councils, municipal bodies, and other local institutions, people gain a sense of ownership over development processes and public resources.

Historically, centralized systems of governance were often justified on the grounds of administrative efficiency and national integration. However, excessive centralization frequently resulted in bureaucratic rigidity, slow decision-making, and policies that failed to reflect local needs and realities. The distance between decision-makers and local communities created gaps in service delivery and weakened accountability. Decentralization emerged as a corrective to these shortcomings by redistributing power and authority to lower levels of government that are more familiar with local conditions and priorities.

In developing countries, decentralization has been closely linked with development planning and poverty alleviation strategies. It is argued that local governments are better positioned to identify community needs, mobilize local resources, and implement development programs in a cost-effective and inclusive manner. Local self-government institutions thus play a dual role: they function as instruments of democratic participation as well as agencies of socio-economic development. By addressing issues such as basic services, local infrastructure, health, education, and welfare, these institutions contribute directly to improving the quality of life of citizens.

The significance of decentralization is further enhanced in socially diverse and geographically vast countries like India. India's plural society, marked by regional, cultural, linguistic, and socio-economic diversity, requires governance structures that are flexible and sensitive to local contexts. Recognizing this need, India adopted decentralization as a constitutional principle by granting formal recognition to local self-government institutions. This marked a decisive shift from viewing local bodies as mere administrative extensions of the state to recognizing them as autonomous democratic institutions forming the third tier of governance. The introduction of constitutional provisions for local self-government sought to deepen democracy by ensuring regular elections, defined powers and functions, financial support, and social inclusion through reservations for women and marginalized groups. These reforms aimed to institutionalize participation, accountability, and transparency at the grassroots level. Local self-government institutions were envisioned not only as mechanisms for local administration but also as platforms for political education, leadership development, and social transformation.

Despite these constitutional and legal advancements, the functioning of local self-government institutions has remained uneven across regions. Issues such as incomplete devolution of powers, financial dependence, administrative capacity constraints, and political interference continue to limit their effectiveness. At the same time, emerging trends such as digital governance, participatory planning, and social accountability mechanisms have opened new possibilities for strengthening local governance. Against this backdrop, the present study seeks to examine local self-government institutions and decentralization in a comprehensive and critical manner. It aims to analyze the theoretical foundations of decentralization, the evolution and structure of local self-government institutions, and their role in strengthening grassroots democracy and development. By focusing on both achievements and challenges, the study attempts to highlight the conditions necessary for making decentralization a meaningful and effective instrument of democratic governance.

## Research Methodology

This study adopts a qualitative and analytical research methodology to examine the role of local self-government institutions in the process of decentralization. The research is primarily descriptive and explanatory in nature, aiming to understand theoretical concepts as well as practical experiences of decentralization.

The study is based on secondary sources of data, including books, academic journals, government reports, policy documents, constitutional provisions, research papers, and publications of national and international organizations. Key sources include literature on decentralization theory, democratic governance, and local administration.

A comparative and interpretative approach is used to analyze different dimensions of decentralization—political, administrative, and fiscal—while giving special emphasis to the Indian experience. Content analysis is employed to examine constitutional amendments, decentralization frameworks, and governance outcomes. The methodology enables a critical assessment of both achievements and limitations of local self-government institutions.

## Objectives of the Study

The main objectives of this research paper are:

1. To examine the concept and theoretical foundations of decentralization.
2. To analyze the meaning, features, and significance of local self-government institutions.
3. To study the evolution and structure of local self-government in India.
4. To assess the role of decentralization in strengthening grassroots democracy.

## Conceptual Framework of Decentralization

Decentralization is a complex and multidimensional concept encompassing political, administrative, and fiscal dimensions. Political decentralization involves the transfer of decision-making authority to elected local



representatives, thereby expanding democratic participation. It allows citizens to elect their representatives at the grassroots level and hold them accountable through regular elections and participatory forums. Administrative decentralization refers to the redistribution of responsibilities among different levels of government. It aims to improve efficiency and effectiveness in service delivery by assigning functions to authorities closest to the people. This form of decentralization enables quicker decision-making, better monitoring, and improved responsiveness to local needs. Fiscal decentralization involves the transfer of financial resources and revenue-raising powers to local governments. Financial autonomy is crucial for local self-government institutions to perform their assigned functions effectively. Without adequate fiscal support, decentralization remains incomplete and symbolic. Theoretical perspectives on decentralization emphasize its democratic and developmental potential. Democratic theorists argue that decentralization strengthens citizenship by encouraging political participation and accountability. Developmental theorists highlight its role in promoting efficient resource allocation and local innovation. However, critics caution that decentralization may lead to elite capture, regional inequalities, and administrative inefficiencies if not accompanied by institutional safeguards.

### **Meaning and Features of Local Self-Government Institutions**

Local self-government institutions are democratically elected bodies responsible for governing local areas such as villages, towns, and cities. These institutions possess legal authority to plan and implement development programs, deliver public services, and mobilize local resources. The core principle underlying local self-government is autonomy, which enables local communities to manage their own affairs within the framework of the constitution and laws. Key features of local self-government institutions include democratic representation, accountability, administrative decentralization, and citizen participation. These institutions function on the principle of subsidiarity, which suggests that decisions should be taken at the lowest effective level of governance. By bringing governance closer to the people, local self-government enhances transparency and responsiveness. Local self-government institutions also serve as training grounds for democratic leadership. They nurture political awareness and leadership skills among citizens, particularly women and marginalized groups. As a result, they contribute to the development of a vibrant democratic culture.

### **Evolution of Local Self-Government in India**

India has a long tradition of local governance dating back to ancient village assemblies. However, during the colonial period, local bodies functioned primarily as administrative units under centralized control. After independence, the need for democratic decentralization was widely acknowledged, but local institutions remained weak due to limited powers and financial dependence. A major transformation occurred with constitutional reforms in the early 1990s, which granted constitutional status to rural and urban local bodies. These reforms institutionalized a uniform structure of local governance, ensured regular elections, defined functional responsibilities, and introduced financial mechanisms to support local institutions. The constitutional recognition of local self-government institutions aimed to promote participatory democracy, social inclusion, and decentralized planning. Special provisions for the representation of women, Scheduled Castes, and Scheduled Tribes significantly enhanced social justice and political empowerment at the grassroots level.

### **Structure and Functions of Local Self-Government Institutions**

In rural areas, local self-government operates through a multi-tier structure consisting of village, intermediate, and district-level institutions. These bodies are responsible for rural development, agriculture, health, education, sanitation, and social welfare. The Gram Sabha plays a crucial role in participatory governance by enabling direct citizen involvement. Urban local bodies govern towns and cities and are responsible for urban planning, infrastructure development, public health, and municipal services. With rapid urbanization, urban local bodies have become increasingly important in addressing complex governance challenges. The effectiveness of these institutions depends on coordination with state governments, administrative capacity, and financial resources. While the constitutional framework provides a strong foundation, implementation varies significantly across states.

### **Decentralization and Grassroots Democracy**

Decentralization strengthens grassroots democracy by expanding opportunities for political participation and local leadership. Through regular elections and participatory forums, citizens can influence decision-making and hold representatives accountable. Local self-government institutions promote political socialization and civic engagement. The reservation of seats for women and marginalized groups has transformed local politics by enhancing representation and challenging traditional power structures. However, the quality of participation often depends on awareness, education, and socio-economic conditions.

### **Fiscal Decentralization and Local Development**

Fiscal decentralization is essential for the autonomy and effectiveness of local self-government institutions. Adequate financial resources enable local bodies to plan development projects, maintain infrastructure, and deliver services. However, many local governments face financial constraints due to limited revenue sources and dependence on grants.



Strengthening fiscal decentralization requires reforms in taxation, transparent transfer mechanisms, and capacity building in financial management. Effective fiscal decentralization enhances accountability by linking local taxation with service delivery.

## Analysis

The analysis reveals that decentralization has significantly transformed governance by institutionalizing local self-government as an integral part of democratic systems. In India, constitutional recognition of local bodies has provided legitimacy, continuity, and democratic representation at the grassroots level. Political decentralization has expanded citizen participation through regular elections, reservations for marginalized groups, and participatory forums such as Gram Sabhas. However, the analysis also indicates that administrative decentralization remains uneven. In many cases, local bodies function as implementing agencies rather than autonomous decision-making institutions. Bureaucratic dominance, limited technical capacity, and dependence on higher authorities restrict effective governance. Fiscal decentralization emerges as the weakest pillar. Although financial commissions exist, local bodies often lack adequate revenue-raising powers and remain dependent on grants. This financial dependence undermines planning autonomy and accountability. The study further finds that decentralization has improved service delivery in areas such as sanitation, education, and rural development, but outcomes vary widely across regions. States with stronger political commitment and administrative capacity show better results, while others struggle with elite capture and governance deficits.

## Discussion

The discussion highlights that decentralization is not merely a structural reform but a process of democratic deepening. Local self-government institutions have the potential to act as instruments of social transformation by empowering marginalized communities and fostering inclusive development. The reservation of seats for women and disadvantaged groups has altered traditional power relations and enhanced political participation. At the same time, decentralization raises concerns regarding accountability, coordination, and equity. Without adequate safeguards, local elites may dominate institutions, marginalizing weaker sections. Effective decentralization therefore requires capacity building, transparency mechanisms, and civic education. Contemporary innovations such as e-governance, social audits, and participatory planning indicate a positive shift toward accountable local governance. The discussion emphasizes that decentralization must be supported by genuine political will, institutional reforms, and continuous evaluation to realize its democratic and developmental objectives.

## Conclusion

Local self-government institutions and decentralization together represent one of the most significant democratic innovations in modern governance. By redistributing power, authority, and resources from higher levels of government to grassroots-level institutions, decentralization seeks to make democracy more participatory, responsive, and inclusive. Local self-government institutions provide citizens with direct access to governance processes and create opportunities for meaningful participation in decision-making, planning, and implementation of development policies. In this sense, decentralization is not merely an administrative arrangement but a transformative democratic project aimed at empowering people at the grassroots. The analysis presented in this study demonstrates that decentralization has played a crucial role in strengthening grassroots democracy by institutionalizing political participation through regular local elections, participatory forums, and mechanisms of accountability. Local self-government institutions have expanded the democratic space by enabling ordinary citizens, particularly women and marginalized communities, to enter public life and influence governance outcomes. The reservation of seats for disadvantaged groups has contributed to social inclusion and has challenged traditional hierarchies, thereby promoting greater equity and representation in local decision-making processes. At the same time, the study highlights that the effectiveness of decentralization largely depends on the extent to which local self-government institutions are genuinely empowered. While constitutional and legal frameworks have provided legitimacy and stability to local bodies, the actual devolution of powers remains uneven and often incomplete. Administrative decentralization has frequently been constrained by bureaucratic control and limited technical capacity at the local level. Fiscal decentralization, which is essential for autonomy and effective functioning, continues to be one of the weakest aspects, as many local bodies remain heavily dependent on higher levels of government for financial resources. The research also underscores that decentralization is a dynamic and evolving process rather than a one-time reform. Its success requires sustained political commitment, institutional support, and continuous capacity building. Strengthening local self-government institutions involves not only transferring functions and funds but also developing administrative skills, financial management capacity, and leadership at the local level. Equally important is the creation of robust accountability mechanisms to prevent elite capture, ensure transparency, and protect the interests of weaker sections of society. Contemporary developments such as digital governance, participatory planning, social audits, and citizen-centric service delivery offer promising avenues for enhancing the effectiveness of local governance. These innovations have the potential to improve transparency, reduce corruption, and strengthen citizen engagement, thereby reinforcing the democratic foundations of decentralization. However, technological solutions must be accompanied by efforts to address digital divides and



# *Journal of Research and Development*

A Multidisciplinary International Level Referred and Double Blind Peer Reviewed, Open Access

ISSN : [2230-9578](https://doi.org/10.22309/2230-9578) | Website: <https://jrdrvb.org> Volume-18, Issue-1(I)| January- 2026

ensure inclusiveness. In conclusion, local self-government institutions remain indispensable for democratic consolidation and sustainable development, particularly in diverse and populous countries like India. Decentralization has the potential to transform governance by making it more people-centered and development-oriented. Realizing this potential, however, requires moving beyond formal constitutional provisions to ensure genuine empowerment of local institutions in practice. When supported by adequate resources, institutional capacity, and active citizen participation, decentralization can serve as a powerful instrument for building responsive governance, promoting social justice, and strengthening democracy at the grassroots level.

## **References**

1. Blair, Harry. Participation and Accountability at the Periphery. World Development, 2000.
2. Manor, James. The Political Economy of Democratic Decentralization. World Bank, 1999.
3. Ostrom, Elinor. Governing the Commons. Cambridge University Press, 1990.
4. Shah, Anwar. Local Governance in Developing Countries. World Bank, 2006.
5. Government of India. The Constitution of India.



## Original Article

### Influence of Social Media on the Society

Dr. Acharya R. D.

Head Department of Sociology, Navgan Arts, Commerce & Science College, Parli-Vajinath, Dist.Beed

Email: [ypabhang@gmail.com](mailto:ypabhang@gmail.com)

Manuscript ID: **Abstract**

JRD -2026-180117

ISSN: 2230-9578

Volume 18

Issue 1(I)

Pp. 62-64

January 2026

Submitted: 11 Dec. 2025

Revised: 21 Dec. 2025

Accepted: 11 Jan.2026

Published: 31 Jan. 2026

*The advent of social media has revolutionized the way youth communicate, express themselves, and interact with the world. This study explores the multifaceted impact of social media on young individuals, considering both the positive and negative effects of social media on youths, and provides a solution. A thorough examination of relevant research and existing literature, this study aims to shed light on the influence social media has on various aspects of youth's lives. The positive impact of social media on youth is evident in enhanced communication and connectivity, fostering a sense of community and belonging. Social media platforms provide a wealth of information and educational resources, allowing young people to access diverse perspectives and knowledge. Moreover, it has become a powerful tool for raising social awareness, encouraging activism, and promoting positive causes, empowering the youth to be change-makers in their communities. However, alongside these benefits, social media also presents several negative consequences for youth. Excessive use can lead to mental health issues, including anxiety, depression, and feelings of inadequacy, exacerbated by the culture of comparison and unrealistic standards prevalent on these platforms. Cyberbullying and privacy concerns pose serious risks to young individuals, impacting their emotional well-being and safety. This abstract delves into the ways social media affects various aspects of youth's lives, including education, self-expression, identity formation, and career development. It highlights the potential for distraction and the impact on academic performance due to excessive usage. Additionally, the role of social media in shaping body image concerns and influencing consumer behavior among youth is addressed. By examining the role of parents, educational institutions, and society in guiding and managing the use of social media among youth, this abstract emphasizes the importance of promoting responsible digital citizenship.*

**Keywords:** Social Networking Sites (SNS), Face-book and whats up, twitter, link-din, Instragram.

#### Introduction

Social Media means websites and applications that enable users to create and share content or to participate in social networking. Knowledge is strength and power. We all recognize this saying but few understand the role social media has played. It is the flow of information to add to their knowledge. In today's world, social media plays an important role in impacting our culture, our economy and our overall view of the world. Social media is a new forum that brings people to exchange ideas, connect with, relate to, and mobilize for a cause, seek advice, and offer guidance. Social media has removed communication barriers and created decentralized communication channel and open the door for all to have a voice and participate. It enables common interest based groups such as students to work in a collaborative group projects outside of their class. It encourages creativity and collaboration with a wide range of commentators on a number of issues such as education, the economy, politics, race, health, relationships...etc. Although it has brought about many benefits, allowing us to easily connect with friends and family around the globe, allowing us to break down international borders and cultural barriers.

#### Research Methodology

In order to study any, a scientific research methodology must be adopted to reach logical conclusions and suggestions.



Quick Response Code:



Website:

<https://jrdrv.org/>

DOI:

[10.5281/zenodo.18467027](https://doi.org/10.5281/zenodo.18467027)



#### Creative Commons (CC BY-NC-SA 4.0)

*This is an open access journal, and articles are distributed under the terms of the [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International](https://creativecommons.org/licenses/by-nc-sa/4.0/) Public License, which allows others to remix, tweak, and build upon the work noncommercially, as long as appropriate credit is given and the new creations are licensed under the identical terms.*

#### Address for correspondence:

Dr. Acharya R. D., Head Department of Sociology, Navgan Arts, Commerce & Science College, Parli-Vajinath, Dist.Beed

#### How to cite this article:

Acharya R. D. (2026). *Influence of Social Media on the Society*. *Journal of Research & Development*, 18(1(I)), 62–64. <https://doi.org/10.5281/zenodo.18467027>



## Objectives of the study

- I. Considering the current trend of usage of social media the main objective is to check the cause and effects of increase use of social media.
- II. To explore the impact of social media on people's relationships, especially family and friendships.

## Data collection Methodology

The study was based on secondary data. Secondary data collected from various books, periodicals, journals, internet sources, and published information on uses of social media. Nature of the study is mostly explorative as well as descriptive.

## Current Scenario

One of the most popular social media sites, Face-book, has 1.4 billion users around the world, nearly a fifth of the world's population, thus helping us to better understand, learn and share information instantaneously. Social networks have removed all the communication and interaction barriers, and now one can communicate his/her perception and thoughts over a variety of topics. Students and experts are able to share and communicate with like-minded people and can ask for the input and opinion on a particular topic. Another positive impact of social networking sites is to unite people on a huge platform for the achievement of some specific objective. This is very important to bring the positive change in society. Social media are used to document memories, learn about and explore things, advertise oneself and form friendships. For instance, they claim that the communication through Internet based services can be done more privately than in real life. A survey conducted (in 2011), by Pew Internet Research, discussed in Lee Rainie and Barry Wellman's *Networked – The New Social Operating System*, illustrates that 'networked individuals' are engaged to a further extent regarding numbers of content creation activities and that the 'networked individuals' are increasing over a larger age span. These are some of the content creation activities that networked individuals take part in:

Writing material, such as text or online comments, on a social networking site such as

- Face-book: 65% of Internet users do this
- Sharing digital photos: 55%
- Contributing rankings and reviews of products or services: 37%
- Creating "tags" of content, such as tagging songs by genre: 33%
- Posting comments on third-party websites or blogs: 26%
- Taking online material and remixing it into a new creation: 15% of Internet users do this with photos, video, audio, or text
- Creating or working on a blog: 14%

Another survey conducted (in 2015) by Pew Internet Research shows that the Internet users among American adults who use at least one social networking site has increased from 10% to 76% since 2005. Pew Internet Research illustrates furthermore that it nowadays is no real gender difference among Americans when it comes to social media usage. Women were even more active on social media a couple of years ago, however today's numbers point at women: 68%, and men: 62%.

India will have the world's second-largest Internet user base by this December, overtaking the US. This is among the many interesting findings in the 'Internet in India 2015' Report released by the Internet and Mobile Association of India (IAMAI) and IMRB International. According to report, India will have 402 million Internet users by December 2015 and its user base has increased by 49 per cent compared to last year. In October, 317 million Indian users accessed Internet. China has the largest Internet user base, with over 600 million users. It is not surprising anymore that mobile is responsible for a big chunk of this growth. In Urban India, the mobile Internet user base grew by 65 per cent over last year to reach 197 million in October 2015. In Rural India, the mobile Internet user base is expected to reach 87 million by December 2015 and 109 million by June 2016.

Ninety-four per cent of users access the Internet through their mobile phones in Urban India. However, 64 per cent also use the desktop or laptop to access the Internet. But 90 per cent of those who use the mobile to access the Internet consider it their primary device for browsing. Face-book Depression Several researchers have proposed a new phenomenon called " 'Face-book depression', which is defined as depression that develops when individuals spend an excessive amount of time on social media sites, such as Face-book, and then begin to exhibit classic symptoms of depression. Seeking acceptance and staying connected with peers is an important element of social life. However, the intensity of the online world, which requires constant engagement, creates a factor of self-awareness that may trigger depression in some people. For clarity, Face-book depression is not just limited to Face-book, but also refers to the impact of other social networking sites causing psychological problems. Because Face-book is currently the largest and most widely used social medium, the phenomenon of social media caused depression has taken its name.

Researchers discovered that, in a sample group of teenage girls, excessive Face-book usage caused the sample group to be at a higher risk for depression and anxiety. A year later, the researchers re-evaluated the group for any signs of depression or anxiety. The study findings proved that users who frequently discussed their problems with friends,



through social media, experienced higher levels of anxiety than those who did not."Texting, instant messaging and social networking make it very easy for adolescents to become even more anxious, which can lead to depression

In doing this our more important relationships with our loved ones and close family members suffer because more of our time and effort is put into the illusion of social media. MTV's show, *Catfish* based off a documentary film, is a good example showcasing the illusion of social media connections. The term *Catfish* describes people who create fake social networking profiles, and "catfishing" is the process of befriending strangers online while using a fake or stolen identity. It is a deceptive act and it has ruined marriages, relationships and the emotional well being of many people. In one of the episodes on *Catfish*, the narrator of the current television show, Nev Schulman, went to meet his online love in person only to be shocked by the deception he discovered. The woman whose picture he had seen on social media was that of an entirely different person. In Nev's mind if she could lie about something so basic as her appearance her whole character as a whole was called into question. After conversing with her he found that many other of her personal details of her life were false as well.

Social media have negative effects on peoples' self-esteem and self-worth. People compare their own lives to the lives of their friends through their friends' posts. People are motivated to portray themselves in a way that is appropriate to the situation and serves their best interest. Often the things posted online are the positive aspects of people's lives, making other people question why their own lives are not as exciting or fulfilling. This can lead to depression and other self-esteem issues.

Girls generally show more emotion in their posts and more frequently change their profile pictures, which according to some psychologists can lead to self-objectification. On the other hand, researchers found that boys prefer to portray themselves as strong, independent, and powerful. For example, men often post pictures of objects and not themselves,

Girls generally post more images that include themselves, friends and things.

- One of the negative effect of social media or network is it leads to addiction. Spending countless hours on the social sites can divert the focus and attention from a particular task. It lowers the motivational level of the people,
- Kids can be greatly affected by these social networking sites if they are allowed to use them.
- Another downside of the social media is that the user shares too much information which may pose threats to them.
- Social media has a negative impact on our lives because the combination of isolation and global reach.
- We prefer texting to phone conversations, online chat to a face-to-face meeting, and many have replaced human interaction with convenient platforms such as Face-book, Twitter, and Instagram.

## Conclusion

To summarize, despite the positive benefit of rapid information sharing, social media enables people to create false identities and superficial connections, causes depression. In this research, I have explored the harms posed by this uncensored and unmonitored new medium of communication which exposes us all to a gradual breakdown of social cohesion and the destruction of our traditional value systems, unless we take responsibility to ensure that our understanding of social media and its impacts are constantly evaluated with what's happening in the world.

## Reference

1. Andreassen, C. S., Pallesen, S., & Griffiths, M. D. (2017). The relationship between addictive use of social media, narcissism, and self-esteem: Findings from a large national survey. *Addictive Behaviors*, 64, 287-293.
2. Berry, N., Lobban, F., Emsley, R., & Bucci, S. (2016). Social media and its relationship with mood, self-esteem, and paranoia in psychosis. *Acta Psychiatrica Scandinavica*, 133(1), 74-79.
3. de Vries, D. A., Peter, J., & de Graaf, H. (2015). Adolescents' social network site use, peer appearance-related feedback, and body dissatisfaction: Testing a mediation model. *Journal of Youth and Adolescence*, 44(4), 773-782.
4. Kross, E., Verduyn, P., Demiralp, E., Park, J., Lee, D. S., Lin, N., & Ybarra, O. (2013). Facebook use predicts declines in subjective well-being in young adults. *PLoS ONE*, 8(8), e69841. <https://yourstory.com/2015/11/india-internet-user-base-2015/>



## Original Article

### 'Say no terrorism' in Paro Anand's No Guns' at my Son's Funeral

Sarang Gajanan Haribhau

Shri Yoganand Swami Arts College, Basmath

Email: [Gajansarang2@gmail.com](mailto:Gajansarang2@gmail.com)

Manuscript ID:

**Abstract**

JRD -2026-180118

ISSN: 2230-9578

Volume 18

Issue 1(I)

Pp. 65-67

January 2026

*Terrorism is a type of behavior where the people of a specific arena prefer violence to scare others and force them to do what they demand. It mostly targets the innocents causing them harm, loss of life and damage of their economy as well. It has the cause in political system, social system and economic system that affect social degradation, political instability and human cost. Terrorism has become a significant aspect in the most of the countries as it is spreading its negative effects from teenage children to the adults leading to the devastation of their countries. Paro Anand's No Guns' at my Son's Funeral is a fictional story that presents a picture of an impassioned young boy who is lured into becoming a terrorist. The story also delves into the impact of terrorism on the immature youths, the disoriented youth, which is considered as the most vulnerable section of the society is exploited by the terrorism is what painted by Paro Anand. The story tries to highlight the paradox between the future of youths and the hopes of their family members in Kashmir. The present paper is an attempt to depict how the youth psyche of a young child is subjected to a trauma and mental instability from all sides.*

**Keywords:** Terrorism, child psychology, victims, loss of childhood

Submitted: 11 Dec. 2025

Revised: 21 Dec. 2025

Accepted: 11 Jan. 2026

Published: 31 Jan. 2026

#### Introduction

Terrorism in the present scenario remains a persistent and a global threat characterized by shifting epicenters of activity, the rise of lone-wolf attacks facilitated by online radicalization. It has performed long lasting physical, psychological and socio-economic effects on children such as direct injury and death, increased children mortality, psychological stress response, mental health disorders, distress and behavioral changes, loss of security, trust, social disruption, etc. today, media and television has increased the telecasting of terrorism through the world. All the dreadful acts of the terrorism and their attacks are presented daily by the media. As a result of this, literature has become an important tool to show the impact of terrorism upon the social life. *No Guns' at my Son's Funeral* is about the fact and fiction that becomes evidently porous. Paro Anand has picked up the mature and dark topics that challenge us to have a deep discussion on the issue. The issue that she has presented in the fiction is less common among children but directs the glimpse of stark reality of the world around us today.

Paro Anand, an Indian author, mostly writes for children and of children. While she was working in a project in Kashmir to render the voice of youth who never got a platform to share and express their ideas and thoughts upon the existing situation, she focused the reality in this present story. In the backdrop of the Kargil War, Paro Anand expressed that all the children demanded peace and safety. None among them entertained violence in their valley. As a result of this, she wrote the present story to present how an impassioned boy is lured into becoming a terrorist and finally lose the life. The present story has setting in Baramulla, Kashmir where the natives of Shikh, Hindu and Muslim religion are living friendly. The present story is set against terrorism and militancy dealing with a teenage Muslim boy Aftab. Paro Anand introduces Aftab as a young and charming boy, interested in playing cricket with his non-Muslim friends. He, in Baramulla lives with his father who is a teacher, his younger sister and his mother who is a house wife and caring lady but suspicious.



Quick Response Code:



Website:

<https://jrdrvb.org/>

DOI:

[10.5281/zenodo.18467114](https://doi.org/10.5281/zenodo.18467114)



#### Creative Commons (CC BY-NC-SA 4.0)

This is an open access journal, and articles are distributed under the terms of the [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International](https://creativecommons.org/licenses/by-nc-sa/4.0/) Public License, which allows others to remix, tweak, and build upon the work noncommercially, as long as appropriate credit is given and the new creations are licensed under the identical terms.

#### Address for correspondence:

Sarang Gajanan Haribhau, Shri Yoganand Swami Arts College, Basmath

#### How to cite this article:

Sarang, G. H. (2026). 'Say no terrorism' in Paro Anand's No Guns' at my Son's Funeral. *Journal of Research & Development*, 18(1(I)), 65–67. <https://doi.org/10.5281/zenodo.18467114>



Aftab, the hero of the story seems having no interest in terrorism or extremists. At the beginning of the story he pretends to be a regular next-door kid, a bubbly teenager but frequently is seen sneaking off from games to join his secretive group of friends along from his family. The fact is that after getting dark outside, he joins to those people who are already dark and make the region hell. The story develops with various plots to make it clear that Aftab is directly joined with terrorists. His sneaking away at evening secretly proves that he is more interested in others rather than his family and friends. His external appearance shows is innocence but the reality is different. Having a handsome boy in appearance is shrewd and deceitful. His statement 'I kill because I like it'<sup>1</sup> shows his internal of mind. It shows that he is more interested in murder and killing others than to be their frontier. He later on joins the group of the terrorists who themselves call as the freedom fighter and those who are dreaming to bring peace in their valley. Peeping deep into the psychology of the youth in this group it clears that they have nothing to do with civilization in the valley but are more interested in making it violent and aggressive and the land of bloodshed. They arrange physical meetings plots and plans to attain their motif amidst the dense jungle.

Terrorism has always been an obstacle in the progress of each country as it targets youths in it to progress of each country as it targets youth in it and exploit them physically and mentally. Instead of becoming a responsible citizen of a country, they are hampered to become specific religion oriented and sometimes they are trained to attain their goal by vicious actions. If the children fail to attain the goal, they lead themselves suicidal attempts or behave inhumanly in their families. The present paper highlights the burning issue of a luring school going child who becomes a part of terrorists group in Kashmir valley. It is the necessity of each family to let their children to know the difference between good and bad for both their family and country. A wrong step of the children, whom we call as the architects of a nation may cause the nation towards its degradation. Aftab, the hero of the present story is easily attracted by the terrorists group without knowing what is right and what is wrong. In the beginning of the story he is described as a generous child, who was given lessons of equality, peace and harmony by his family. His unexpected turn towards the terrorists and his evening meeting to them concerns his mother. His mother warns him about his wrong decision but it is of no use for him because he was already brainwashed by terrorists group. Being an innocent child, he is unable to differentiate between the good and the bad; he wants to hide himself from his parents. He struggles a bit emotionally with his parents who are the devotees of peace in Kashmir valley. The dubious mind of Aftab fails him in accepting his family and does not reject him from terrorists. His super mind was continuously alarming him of the perils in future but he was helpless. Instead of rejecting the terrorists he entertains their teachings. He was so deeply hypnotized by the terrorist that he was not listening his parents also. It challenges him to use evasive words. His rude and brutal behavior is cleared thorough his dialogue when he says 'They are not firangis, they are our own. They are our real brothers. They are helping us'.<sup>2</sup>

The condition when the members of one's own family seem 'others' and others seem closer to them, makes the family to raise family clashes. In the present story Aftab feels that the entire terrorists are his close relatives so he rejects his mother's words. His decision to connive at his mother's word becomes the cause of tragedy in the valley. He says his mother that the people whom he meets at evening are not their enemies but they are their brothers who want to bring peace in Kashmir. His words for Akbar shower pity upon him. Akram, the leader of the terrorists group manipulates Aftab in such way that he starts despising his father and cannot stand to entertain any bitter words against the group. Even the thrashing by his father does not change his decision. He rather say that the too loves his family. His last words 'I hate him' show his inner conflict. His mind firms that he was wrong but since he was brainwashed as was given the training of hate and conspiracy; he does not deny the terrorists. They were so rudely trained in the group that if they failed in their target they either prefer suicidal attempt or they will shoot down by the group.

The story introduces another dynamic figure Akram, the leader of the terrorists group. He is cunning and having the idea to beat and mold the iron while it is still hot. Not only Akram but also the whole group of the terrorists is supreme to attract youth by exploiting their vulnerabilities and providing them with a sense of identity. This exploitation later on begins to define their identity with the group of it and its struggle. When Aftab grudges about his parents' behavior, he reveals is soft side and exchanges emotional dialogues to gain the confidence. Akram once again hypnotizes Aftab appealing him to be his close ally. His words were so impressive that Aftab replied that he was the most honest friend in his life. Thus, Akram succeeds in shifting the moral view point of Aftab. As a result of this, Aftab calls his mother as fool. No sooner did Aftab calls her fool than she loses her temper; she chides him for his long disappearances. But her chiding does not affect Aftab because he uses various tactics taught by Akram to attain the trust of his mother. In one incident Aftab is rudely slapped by his father and was kept in pains. When his mother sees Aftab, she feels very sorry. To attain console her son she holds him in womb to find Aftab comfort feeling. But Aftab does not control himself and leaves her guilty feeling as with the tricks taught by Akram. The motherly love swings from the side of Aftab's mother. She whispered in his ear that she is sorry. Aftab bits back on 'I am sorry too'<sup>3</sup> in his throat. Aftab succeeds to win the heart of his mother because he was learnt every tricks by the leader of terrorists. He had taught to youth to turn their opponent's weakness to get rid in the problem. He turned his mother's guilt to his own advantage.

When the time to show the tricks taught by Akram, Aftab indirectly states that he was a part of terrorist group which mostly focus the employing children for their goal because nobody is there to be suspicious about children and



can easily go to any extent to prove their loyalties. Opposite to it, teenage group children are suspected so they are not the targets of terrorists group. The words of Aftab show the magic of Akbar's teaching enabling him to be more obedient. He also told Aftab that there was a need to defend the valley from the enemies, army who were oppressing the local natives and were the root cause for establishing threat. He had brainwashed Aftab by teaching that their valley can achieve peace only through incorporation against army and they should fight the tyranny of armies in bringing positive results. All the teaching of Akram then stepped towards getting its fruits in the form of Aftab's actions. Akram makes Aftab as a model in establishing violence in valley. 'The meeting continued, plots went on to establish nuisance in valley. Aftab felt like a big hero in films like Hritik Roshan in Fiza. He could easily picture Akram in that role cloaked in black, green eyes blazing out at those who hurt him.'<sup>4</sup>

The day comes when they had decided to synchronize blast in the army cantonment area Baramulla town. The plot against the incident was already finalized by the terrorist group under the supervisor of Akram, the leader of the team. As per the schedule they succeed in the blast. The blast in the town created turmoil and disturbed the common life within few minutes and shocks the army. Though Akram was the mastermind of the blast Aftab had taken toils in it. Soon after the incident the people started to cry on the road, others started to run to save their lives. During this disturbance Akram the master mind of the blast was injured and dies unexpectedly. The unexpected death of Akram hacks the mind of Aftab as he was his mentor. It leaves behind mental disorders to Aftab and again he continues the series of bomb explosion in Baramulla town. He unprecedented bomb explosion series becomes so severe and caused more than hundred casualties including Aftab, his sister, kids and the adolescents. Thus, the story ends in a tragic scene with bloodshed and cries as there is no family which has not been lost any member in this attack. Aftab's mother does not control herself as she lost her two children in the mishap. When the dead body of Aftab was being carried out for the funeral process, there is again firing. The post blast firing caused bewildering to Aftab's mother because it was the root cause of the two deaths in her family. The sound of firing is symbolical and ironical which challenges Aftab's mother to lose her temper saying that such sounds were responsible for the terrorism in that town and appeals the army to stop the gun firing during her son's funeral process.

In this way Paro Anand has directly puts forth the effects of terrorism in the narrative where the psyche of children in affected leading many behavioral changes in their family and the society. It also shows how terrorism brings psychological complexity, loss of childhood and emotional trauma in the life of innocent children like Aftab. The study not only addressees the problems of terrorism on children and their family but also the complex questions that compel the readers to think upon the issue. Thus the story asks for the urgency of education and many chances of employability to remove the poverty in the valley. To quote Samuel, 'when there are few opportunities to break out the cycle of poverty, perceived or real, injustice and despair, there is a greater tolerance for violence. Terrorists groups have used these circumstances to their advantage by identifying and offering youths what they are lacking or by even offering the ma way out of their situation through martyrdom'.<sup>5</sup>

## References

1. Paro. Anand, *No Guns at my Son's Funeral*. New Delhi, Roli Books Pvt. Ltd, 2005 Print, p. 73
2. Ibid, p. 17
3. Ibid, p. 15
4. Ibid, p. 5
5. Samuel. Thomas, *The Lure of Youth into Terrorism*, SEARCCT Ministry of Foreign Affairs Malaysia. Web. 27 June, 2016



## Original Article

### Global and National Terrorism: Security Challenges and Human Rights Implications

**Dr. Kallimath Shankarayya Karbasayya**

Prof. & Head, Dept.of Political Science, Gramin (ACS) Mahavidyalaya,  
Vasantnagar (Kotgyal), Tq.Mukhed Dist.Nanded

**Manuscript ID:** *Abstract*

JRD -2026-180119

ISSN: 2230-9578

Volume 18

Issue 1(I)

Pp. 68-71

January 2026

**Submitted:** 11 Dec. 2025

**Revised:** 21 Dec. 2025

**Accepted:** 11 Jan.2026

**Published:** 31 Jan. 2026

*Terrorism has emerged as one of the most pressing challenges to global peace, national security, and the protection of human rights in the contemporary world. In an era characterized by globalization, rapid technological advancement, and increased cross-border mobility, terrorism has transformed from a localized phenomenon into a transnational threat with far-reaching political, social, and humanitarian consequences. States across the world face the dual responsibility of ensuring national and international security while simultaneously upholding democratic values, constitutional principles, and internationally recognized human rights standards. This dual responsibility often generates tensions, as counter-terrorism strategies frequently involve extraordinary legal and security measures that may infringe upon civil liberties and fundamental freedoms. This research paper critically examines the interrelationship between global and national terrorism, security imperatives, and human rights concerns. It explores the evolving nature of terrorism, including ideological extremism, religious radicalization, and transnational networks, while assessing the security responses adopted by states and international organizations. Particular attention is paid to the role of international institutions such as the United Nations in shaping global counter-terrorism norms and promoting human rights compliance. The paper also analyzes national counter-terrorism frameworks, with a focus on democratic states such as India, where internal security challenges coexist with constitutional commitments to fundamental rights. By adopting an analytical and normative approach, the study highlights how excessive securitization, emergency laws, and unchecked executive powers can undermine the rule of law and erode public trust. The paper argues that long-term and effective counter-terrorism strategies must be rooted in a human-rights-based framework that balances security with justice, accountability, and social inclusion. Ultimately, the research concludes that protecting human rights is not an obstacle to counter-terrorism but a prerequisite for sustainable security and democratic resilience.*

**Keywords:** Terrorism, National Security, Human Rights, Counter-terrorism, Global Governance, Rule of Law, State Sovereignty

#### Introduction

Terrorism has become a defining feature of contemporary global and national politics, posing serious threats to peace, stability, and human security. Acts of terrorism are designed not only to inflict physical harm but also to generate fear, disrupt social order, and challenge the legitimacy of states. Over the past few decades, the nature of terrorism has undergone significant transformation. What were once primarily localized or region-specific movements have evolved into complex transnational networks, facilitated by globalization, digital communication, and international financial systems. As a result, terrorism today represents a multidimensional challenge that transcends national boundaries and demands coordinated global responses. In response to the growing threat of terrorism, states have increasingly prioritized national security as a central objective of governance. Security policies now encompass enhanced surveillance, intelligence-sharing, preventive detention, border control, and military operations. Following major terrorist incidents such as the September 11 attacks, counter-terrorism has become a dominant agenda in international relations, leading to the adoption of global security frameworks under institutions like the United Nations Security Council.

#### Creative Commons (CC BY-NC-SA 4.0)

*This is an open access journal, and articles are distributed under the terms of the [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International](https://creativecommons.org/licenses/by-nc-sa/4.0/) Public License, which allows others to remix, tweak, and build upon the work noncommercially, as long as appropriate credit is given and the new creations are licensed under the identical terms.*

#### Address for correspondence:

Dr. Kallimath Shankarayya Karbasayya, Prof. & Head, Dept.of Political Science, Gramin (ACS) Mahavidyalaya, Vasantnagar (Kotgyal), Tq.Mukhed Dist.Nanded

#### How to cite this article:

*Kallimath, S. K. (2026). Global and National Terrorism: Security Challenges and Human Rights Implications. Journal of Research & Development, 18(1(I)), 68–71. <https://doi.org/10.5281/zenodo.18467143>*



Quick Response Code:



Website:

<https://jrdrv.org/>

DOI:

[10.5281/zenodo.18467143](https://doi.org/10.5281/zenodo.18467143)





While these measures aim to protect citizens and maintain public order, they have also raised serious concerns regarding the erosion of civil liberties and the expansion of state power. The relationship between terrorism, security, and human rights is inherently complex and often contentious. Human rights, as articulated in international instruments such as the Universal Declaration of Human Rights, emphasize the protection of individual dignity, freedom, equality, and justice. However, counter-terrorism measures frequently involve restrictions on personal liberty, privacy, freedom of expression, and due process.

The use of emergency laws, prolonged detention without trial, mass surveillance, and extrajudicial actions illustrates how the pursuit of security can conflict with human rights obligations, particularly in democratic societies. At the national level, countries face distinct terrorism-related challenges shaped by historical, political, and socio-economic contexts. In states like India, terrorism intersects with issues of insurgency, separatism, cross-border militancy, and internal socio-political conflicts. The Indian state, while constitutionally committed to fundamental rights, has enacted stringent security laws to address these threats. This has generated ongoing debates about the balance between safeguarding national security and preserving democratic freedoms, judicial oversight, and minority rights. This research paper seeks to explore terrorism from both global and national perspectives, focusing on its implications for security and human rights. It aims to analyze how states and international institutions respond to terrorism, the legal and ethical challenges associated with counter-terrorism, and the consequences of security-centric governance on human rights. By examining theoretical perspectives, international frameworks, and national case studies, the paper argues that security and human rights should not be viewed as mutually exclusive. Instead, a balanced and rights-based approach to counter-terrorism is essential for achieving sustainable peace, democratic legitimacy, and long-term security.

## Research Methodology

The present research is based on a qualitative and descriptive methodology. It relies primarily on secondary sources of data, including books, academic journals, research articles, government reports, policy documents, and publications of international organizations. Reports and resolutions adopted by international bodies, particularly those related to counter-terrorism and human rights, have been examined to understand global norms and practices. The study adopts an analytical and comparative approach to examine terrorism at both global and national levels. Case studies from different countries, especially India, are used to highlight how counter-terrorism policies operate within democratic frameworks. The research also employs a normative approach to evaluate counter-terrorism strategies in light of human rights principles such as legality, proportionality, accountability, and rule of law. No primary fieldwork has been conducted, and the analysis is interpretative in nature.

## Objectives of the Study

The present study is undertaken with the following objectives:

1. To examine the conceptual meaning and evolving nature of terrorism at global and national levels.
2. To analyze the relationship between terrorism and national as well as international security concerns.
3. To study the impact of counter-terrorism measures on human rights and civil liberties.
4. To evaluate the role of international institutions such as the United Nations in addressing terrorism while safeguarding human rights.
5. To assess national counter-terrorism frameworks, with special reference to democratic states like India.

## Conceptual Framework: Terrorism, Security, and Human Rights

Terrorism is generally defined as the use of violence or threat of violence against civilians for political, ideological, or religious objectives. Despite numerous attempts, there is no universally accepted definition, largely due to political disagreements among states. However, common elements include intentional violence, civilian targets, and the pursuit of political goals. Security traditionally refers to the protection of state sovereignty, territorial integrity, and political stability. In recent decades, the concept has expanded to include human security, emphasizing the protection of individuals from fear and want. Human rights, enshrined in international instruments such as the United Nations system and the Universal Declaration of Human Rights, guarantee fundamental freedoms such as life, liberty, equality, and dignity. The challenge arises when counter-terrorism measures prioritize state security over human security, leading to human rights violations. A balanced approach requires integrating security policies with human rights norms.

## Global Terrorism: Nature and Trends

Global terrorism has evolved significantly since the late twentieth century. Earlier forms were often localized or nationalist, while contemporary terrorism is increasingly transnational, network-based, and ideologically driven. Groups exploit global communication networks, financial systems, and porous borders to expand their reach. The terrorist attacks of September 11, 2001, marked a turning point in global counter-terrorism. They prompted the international community to recognize terrorism as a collective security threat. Organizations such as the United Nations Security Council adopted resolutions mandating states to criminalize terrorism financing, strengthen border controls, and enhance intelligence cooperation. However, global counter-terrorism efforts have also faced criticism for selective



implementation and politicization. The designation of terrorist organizations often reflects geopolitical interests, undermining international consensus and effectiveness.

## National Terrorism and Internal Security Challenges

At the national level, terrorism manifests in diverse forms, including separatist movements, ideological extremism, and religious radicalization. Countries such as India, United States, and several European states have faced persistent internal security challenges due to terrorism. In India, terrorism is closely linked to issues such as cross-border militancy, insurgency, and internal socio-political conflicts. The state has enacted strong counter-terrorism laws to address these threats. While such measures aim to ensure national security, they have often raised concerns regarding misuse, prolonged detention, and discrimination against minority communities. National security policies frequently expand executive powers, reduce judicial oversight, and restrict civil liberties. This creates a security-centric governance model that risks eroding democratic accountability.

## Counter-Terrorism Measures and Human Rights Concerns

Counter-terrorism strategies typically include surveillance, preventive detention, intelligence gathering, and military operations. While these measures may be effective in disrupting terrorist activities, they often conflict with human rights principles.

Key human rights concerns include:

- **Right to life:** Extrajudicial killings and excessive use of force.
- **Right to liberty:** Arbitrary arrests and prolonged detention without trial.
- **Right to privacy:** Mass surveillance and data collection.
- **Freedom of expression:** Censorship and criminalization of dissent.

International human rights law permits certain restrictions during emergencies but emphasizes necessity, proportionality, and legality. However, many states adopt permanent emergency measures, normalizing exceptional powers and weakening civil liberties.

## International Legal Framework and Global Governance

The international community has developed several legal instruments to address terrorism while safeguarding human rights. United Nations conventions focus on specific aspects such as hijacking, bombings, and terrorist financing. The Office of the United Nations High Commissioner for Human Rights stresses that counter-terrorism must comply with international human rights, humanitarian, and refugee law.

Despite these frameworks, enforcement remains weak. States often prioritize national interest over international norms, leading to inconsistent application. The absence of a universally accepted definition of terrorism further complicates global cooperation.

## Balancing Security and Human Rights: Case Study of India

India's counter-terrorism approach reflects the broader global dilemma. Laws enacted to combat terrorism aim to strengthen national security but have been criticized for undermining due process. Human rights organizations argue that excessive reliance on coercive measures alienates communities and may contribute to radicalization. A rights-based approach emphasizes addressing root causes such as political exclusion, economic inequality, and social injustice. Community engagement, transparency, and judicial oversight can enhance both security and legitimacy.

## Critical Analysis

A critical analysis of global and national terrorism reveals that contemporary counter-terrorism strategies are deeply shaped by a state-centric security paradigm, often privileging territorial integrity and political stability over individual rights and democratic accountability. While the threat posed by terrorism is real and severe, the dominant approach adopted by many states reflects a tendency toward securitization, wherein terrorism is framed as an existential threat that justifies extraordinary measures beyond normal legal frameworks. At the global level, the international response to terrorism has been largely coordinated under the leadership of institutions such as the United Nations, particularly through binding resolutions of the United Nations Security Council. These resolutions have compelled states to criminalize terrorism-related activities, strengthen surveillance mechanisms, and enhance intelligence cooperation. However, this global framework suffers from significant normative and structural limitations. The absence of a universally accepted definition of terrorism allows states to interpret and apply counter-terrorism laws selectively, often influenced by geopolitical interests rather than objective legal standards. This ambiguity undermines the legitimacy of global counter-terrorism efforts and creates space for abuse. Moreover, global counter-terrorism governance is characterized by power asymmetry. Powerful states dominate agenda-setting and enforcement mechanisms, while weaker states often implement externally imposed security models without sufficient institutional safeguards. This results in the transplantation of highly militarized and surveillance-heavy approaches into fragile democracies, where judicial oversight and accountability mechanisms are weak. Consequently, counter-terrorism becomes less about protecting citizens and more about consolidating state power. At the national level, terrorism is frequently used as a justification for expanding executive authority and restricting civil liberties. Democratic states,



despite constitutional commitments to fundamental rights, often enact special security laws that dilute due process protections. Preventive detention, prolonged incarceration without trial, reversal of burden of proof, and limitations on bail represent a significant departure from liberal democratic principles. From a critical perspective, such measures reflect a shift from rule of law to rule by law, where legal instruments are used to legitimize coercion rather than to protect rights. Another major concern revealed through critical analysis is the disproportionate impact of counter-terrorism policies on marginalized communities. Ethnic, religious, and political minorities often become subjects of heightened surveillance and suspicion, leading to stigmatization and alienation. This not only violates the principle of equality before law but also produces counterproductive outcomes by reinforcing narratives of exclusion and injustice that extremist groups exploit for recruitment and radicalization. Furthermore, the reliance on technological surveillance and intelligence-driven policing raises serious ethical questions regarding privacy and freedom of expression. Mass data collection, digital monitoring, and algorithmic profiling blur the boundary between legitimate security practices and intrusive state control. In the absence of transparency and accountability, these technologies risk creating a permanent surveillance state, fundamentally altering the relationship between the citizen and the state.

## Discussion

The discussion on terrorism, security, and human rights highlights that the relationship between these concepts is not inherently antagonistic but is often rendered so by policy choices and governance priorities. Security and human rights are frequently presented as competing objectives; however, this binary framing is conceptually flawed and empirically unsustainable. In reality, durable security cannot be achieved without respect for human rights, just as human rights cannot flourish in conditions of chronic insecurity. One of the central insights emerging from this discussion is that human rights violations committed in the name of counter-terrorism tend to undermine long-term security goals. Arbitrary arrests, custodial violence, denial of fair trial, and extrajudicial actions erode public trust in state institutions. When citizens perceive the state as unjust or discriminatory, cooperation with law enforcement diminishes, intelligence gathering becomes difficult, and social cohesion weakens. In such contexts, counter-terrorism becomes reactive rather than preventive. The discussion also underscores the relevance of the human security framework, which shifts the focus from state survival to individual dignity and well-being. Human security emphasizes protection from fear, protection from want, and protection of rights. Applying this framework to counter-terrorism implies addressing the structural and socio-political conditions that contribute to radicalization, such as poverty, political exclusion, identity-based discrimination, and lack of access to justice. This approach does not deny the importance of security operations but situates them within a broader strategy of inclusive governance and social justice. From a democratic perspective, judicial oversight and institutional accountability emerge as crucial safeguards. Independent courts, free media, and active civil society play an essential role in preventing misuse of counter-terrorism laws. Where such institutions are weakened, counter-terrorism policies tend to become instruments of political control rather than genuine security mechanisms. Therefore, strengthening democratic institutions is not a luxury but a necessity in the fight against terrorism. At the international level, the discussion points to the need for a more coherent and principled global counter-terrorism regime. International cooperation must be grounded in shared legal standards, transparency, and respect for international human rights law. The Office of the United Nations High Commissioner for Human Rights has consistently emphasized that counter-terrorism measures must comply with international human rights, humanitarian, and refugee law. Translating these normative commitments into enforceable practices remains a critical challenge. In conclusion, the discussion reinforces the argument that terrorism cannot be defeated solely through coercive means. A purely security-driven approach risks perpetuating cycles of violence and repression. A balanced, rights-based strategy—combining lawful security measures with social inclusion, political dialogue, and justice—is essential for achieving sustainable peace. Counter-terrorism that respects human rights not only preserves democratic values but also enhances the effectiveness and legitimacy of security policies.

## Conclusion

Terrorism poses a serious threat to both global and national security, compelling states to adopt robust counter-terrorism measures. However, the pursuit of security at the expense of human rights undermines democratic values and social cohesion. This research paper argues that security and human rights are complementary rather than contradictory. Sustainable counter-terrorism requires adherence to the rule of law, proportionality, and respect for fundamental freedoms. A balanced, human-rights-based approach not only enhances legitimacy but also strengthens long-term security. In an era of complex and evolving threats, integrating security with human rights remains the most effective and ethical response to terrorism.

## References

1. United Nations. Universal Declaration of Human Rights. 1948.
2. United Nations Security Council Resolutions on Counter-Terrorism.
3. Office of the United Nations High Commissioner for Human Rights. Human Rights and Counter-Terrorism.
4. Wilkinson, Paul. Terrorism Versus Democracy. Routledge.
5. Crenshaw, Martha. Explaining Terrorism. Routledge.



## Original Article

### The Changing Nature of India's Federal System and Center-State Relations After 2014: Political And Constitutional Dimensions

Dr. Dhoble D. B.

Department of Political Science, Shri Chhatrapati Shivaji College, Omerga Dist. Dharashiv(MS)

Manuscript ID:

**Abstract**

JRD -2026-180120

ISSN: 2230-9578

Volume 18

Issue 1(I)

Pp. 72-76

January 2026

*The Indian federal system, defined by the Constitution as a 'Union of States', has historically shown a centralizing tendency, yet it has also attempted to accommodate regional diversity. Since 2014, center-state relations in India have undergone significant transformations due to political centralization, institutional restructuring, fiscal reforms, and judicial interventions. The dominance of a single party at the center, the restructuring of planning and financial mechanisms, the increasing role of central investigative agencies, and events such as the abrogation of Article 370 have redefined the federal balance. This research paper critically examines the changing nature of center-state relations in India after 2014 and highlights the gap between the rhetoric of cooperative federalism and the reality of centralization. A key objective of this study is to contextualize the Indian federal experience within the framework of comparative federal theory.*

**Keywords:** Indian Federalism, Center-State Relations, Cooperative Federalism, GST, NITI Aayog, Judicial Federalism, Post-2014 India

Submitted: 12 Dec. 2025

Revised: 22 Dec. 2025

Accepted: 12 Jan. 2026

Published: 31 Jan. 2026

#### Introduction

Federalism is a fundamental pillar of the Indian Constitution. This system was adopted to reconcile unity and diversity. Article 1 of the Constitution refers to India as a 'Union of States', implying that the Union is indestructible while the states are subject to reorganization. Although the Seventh Schedule outlines the division of legislative, administrative, and financial powers, the center is given precedence in extraordinary circumstances. The period after 2014 is crucial for Indian federalism. The formation of a strong majority government at the center after a long period of coalition governments transformed the nature of center-state relations. The Goods and Services Tax (GST), the establishment of NITI Aayog in place of the Planning Commission, changes in financial allocation, increased intervention by central institutions, and significant constitutional decisions have reshaped the federal structure. This article, through an in-depth study of all these developments, analyzes whether Indian federalism after 2014 is cooperative or leaning towards centralization.

#### Objectives of the Study

1. To understand the theoretical and constitutional foundations of federalism in India. 2. To analyze the political, administrative, and financial changes affecting center-state relations after 2014. 3. To study the impact of institutional reforms such as NITI Aayog and GST on the autonomy of the states. 4. To study recent judicial decisions affecting the federal balance. 5. To evaluate whether contemporary developments strengthen cooperative federalism or increase centralization.

#### Hypotheses

1. Centralization has increased in the Indian federal system during the period after 2014.
2. Financial and institutional reforms have limited the financial autonomy of the states.
3. Judicial interventions have helped maintain the federal balance.
4. There is a discrepancy between the political claim of cooperative federalism and its actual practice.



Quick Response Code:



Website:

<https://jrdrv.org/>

DOI:

[10.5281/zenodo.18467201](https://doi.org/10.5281/zenodo.18467201)



#### Creative Commons (CC BY-NC-SA 4.0)

This is an open access journal, and articles are distributed under the terms of the [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International](https://creativecommons.org/licenses/by-nc-sa/4.0/) Public License, which allows others to remix, tweak, and build upon the work noncommercially, as long as appropriate credit is given and the new creations are licensed under the identical terms.

#### Address for correspondence:

Dr. Dhoble D. B., Department of Political Science, Shri Chhatrapati Shivaji College, Omerga Dist. Dharashiv (MS)

#### How to cite this article:

Dhoble, D. B. (2026). *The Changing Nature of India's Federal System and Center-State Relations After 2014: Political And Constitutional Dimensions*. *Journal of Research & Development*, 18(1(I)), 72–76. <https://doi.org/10.5281/zenodo.18467201>



## Research Methodology

This study is qualitative and analytical in nature. It is based on the Constitution, Supreme Court judgments, Finance Commission reports, central and state budgetary documents, GST-related data, policy documents, and academic literature.

## The Constitutional Framework of the Indian Federal System

The constitutional framework of the Indian federal system is clearly laid out in the Indian Constitution, establishing the legal and institutional basis for center-state relations. Article 1 of the Constitution declares India's federal nature by stating, "India, that is Bharat, shall be a Union of States." The use of the word "Union" here underscores the indivisibility of the states and the permanent nature of the federation. The division of powers between the center and the states is constitutionally defined through three lists provided in the Seventh Schedule—the Union List, the State List, and the Concurrent List. The Union List subjects (defense, foreign affairs, currency, etc.) are exclusively under the jurisdiction of the center; the State List subjects (police, public health, agriculture, etc.) are primarily under the jurisdiction of the states; while on the Concurrent List subjects (education, forest management, marriage and divorce, etc.), both the center and the states can legislate, but in case of conflict, the central law prevails. This grants the center legal supremacy despite the federal structure. The framework of fiscal federalism is outlined in Articles 268 to 293, providing for tax collection, revenue sharing, and grants. The Finance Commission (Article 280) is a crucial constitutional institution that maintains the balance in center-state financial relations. In terms of judicial federalism, the Supreme Court (Article 124) has been given special jurisdiction (Article 131) to adjudicate disputes between the center and the states, thereby upholding the supremacy of the Constitution and maintaining the federal balance. However, the emergency provisions (Articles 352, 356, 360) constitute a significant exception in the Indian federal system. During emergencies, the federal structure largely transforms into a unitary one, and the powers of the states are concentrated in the hands of the central government. Historically, the use of Article 356 (State Emergency) has often led to tension in center-state relations. In the *S.R. Bommai v. Union of India* (1994) case, the Supreme Court imposed significant limitations on the misuse of this article, thereby protecting the federal principle. Overall, the constitutional framework of the Indian federal system is one that strengthens the center while granting constitutional existence and powers to the states. This framework attempts to strike a balance between national unity, administrative efficiency, and democratic values. Therefore, the Indian federal system is not merely a legal structure, but a continuously evolving political process that keeps adding new dimensions to center-state relations in accordance with changing times.

## Centre-State Relations in India Before 2014

Before 2014, Centre-State Relations in India were shaped by a combination of a constitutionally centralized federal structure and changing political developments. The Indian Constitution has given primacy to the central government in legislative, administrative and financial powers for reasons of national integration, security and development. The Union List, residual powers, emergency provisions and centrally appointed governors have further strengthened the position of the centre. During the period of dominance of the Congress Party (1950–1960), the one-party rule did not show much centre-state tension; however, the centralized planning implemented through the Planning Commission strengthened the underlying hierarchical federalism. Particularly during the period of political instability and the Emergency (1975–77), the misuse of Article 356 exposed the weaknesses of the Indian federal system and intensified the demands for state autonomy, constitutional safeguards and limits on central intervention. The emergence of regional parties and the era of coalition governments from the late 1980s to 2014 marked a significant shift in centre-state relations. Political consultation and coordination increased during this phase, but there was no fundamental change in the constitutional balance of power. Coalition politics increased the bargaining power of the states, reduced arbitrary interference by the centre to some extent, and promoted consultative decision-making. The Sarkaria and Panchi Commissions made important recommendations to strengthen cooperative federalism, limit the use of President's rule, and increase state autonomy; however, their implementation remained inadequate. In terms of economic federalism, the centre continued to dominate through conditional grants and centrally sponsored schemes, which limited the policy autonomy of the states even after economic liberalization. Judicial interventions such as the judgment in *S. R. Bommai v. Bharat Sangh* attempted to maintain the constitutional balance; yet structural centralization persisted. Overall, pre-2014 Centre-State relations reflected a contentious and asymmetrical federalism, where political pluralism limited the Centre's dominance somewhat, but did not completely dismantle it.

## The Changing Political Context After 2014

The year 2014 marks a significant turning point in the political nature of Centre-State relations in India. The clear majority secured by the Bharatiya Janata Party (BJP) at the Centre ended the long phase of coalition governments that prevailed from 1989 to 2014. This development profoundly impacted the political balance between the Centre and the States. Although the Indian Constitution adopts a quasi-federal structure, in practice, a greater centralization of power towards the Centre has been observed after 2014. This centralization has been further strengthened by ideology, leadership style, and electoral strategies. The political dimension of Centre-State relations refers to the influence of



factors such as party politics, leadership dominance, electoral competition, ideological leanings, and the behavior of constitutional institutions on federal interactions. After 2014, the impact of this power imbalance on these relations is more pronounced, particularly the increased dominance of the Centre over states governed by opposition parties. The centre – state relation in India after 2014 can be analyzed from a political and constitutional perspective as follows.

## **The Decline of Cooperative Federalism and the Rise of Centralized Politics**

Since 2014, a significant change in the political nature of center-state relations in India has emerged: the decline of cooperative federalism and the rise of centralized politics. The concept of cooperative federalism is based on mutual consultation, cooperation, and shared decision-making between the center and the states, and its constitutional basis is found in institutions like the Inter-State Council, Finance Commission, Concurrent List, and planning bodies. However, after 2014, the practical importance of this concept has diminished. Although the NITI Aayog, established in place of the Planning Commission, claims to uphold cooperative federalism, the lack of binding financial powers has limited the states' role to that of mere advisors, concentrating the decision-making power in Delhi. During this period, many important national decisions—such as the 2016 demonetization, the 2020 COVID-19 lockdown, the National Education Policy, and the agricultural laws—were taken unilaterally without sufficient consultation with the states, thus undermining the mutual trust inherent in the federal tradition. Centralization has also increased in the implementation of centrally sponsored schemes, with the center gaining greater control over the design, guidelines, and funding allocation of these schemes. Consequently, the perception has strengthened that states have ceased to be policymakers and have become mere implementing agencies. Previously, during the era of coalition governments, Chief Ministers had a greater influence on national policymaking; however, after 2014, Chief Ministers' conferences have become largely formal, with decisions already made beforehand, thus diminishing the political importance of state leadership. The main reasons behind this process appear to be the single-party majority at the center, a centralized leadership style, a nationwide electoral strategy, an insistence on ideological uniformity, and the centralization of administrative and financial resources. This decline in cooperative federalism has reduced the policy autonomy of the states, increased conflict in center-state relations, led to a disregard for regional diversity, and weakened federal trust. Importantly, this change is not in the constitutional structure but in political practice; that is, while the constitution remains unchanged, its implementation has seen an increase in centralizing politics. Consequently, the period after 2014 is characterized more by the reality of centralized politics than by declarations of cooperative federalism, posing a serious and long-term challenge to Indian federal democracy.

## **Role of governor**

Since 2014, the increasing politicization of the Governor's role in India's center-state relations has become a highly controversial and sensitive issue. According to the Indian Constitution, the Governor is supposed to be a neutral constitutional link between the central and state governments, expected to function impartially and objectively within the constitutional framework. However, in practical political affairs, the Governor's role is often perceived as aligned with the political interests of the central government. Particularly since 2014, in states governed by opposition parties, there have been frequent instances of Governors delaying government formation, politically manipulating the timing of confidence votes, and making decisions favorable to specific parties. In Karnataka (2018), the Governor invited a party to form the government even though it was not the largest party, while in Maharashtra (2019), the Governor's role in the early morning swearing-in ceremony raised serious questions. Furthermore, the practice of delaying or withholding assent to state bills, or reserving them for the President, has increased in many states, indirectly restricting the policy-making powers of elected state governments. In states like Kerala, Tamil Nadu, West Bengal, and Telangana, public disagreements between Governors and Chief Ministers, and alleged interference in administration, have led to criticism of violations of constitutional conventions. While the Governor's reports to the center and recommendations for President's Rule are constitutional emergency provisions, there is a growing perception in the states that these are being used as potential tools for political pressure. Although the Supreme Court, in the S.R. Bommai case and recent judgments, has clearly emphasized the need for Governors to remain neutral, judicial intervention often comes too late, after political damage has already been done. Consequently, since 2014, Governors are often accused of acting not as constitutional guardians but as political representatives of the central government. This process is eroding federal trust and making center-state relations increasingly conflictual. Therefore, this politicization of the Governor's role has become a serious challenge to Indian federal democracy, and it has created a need for a fundamental reconsideration of the functioning of the Governor's office in order to restore constitutional morality.

## **Use of Article 356**

Since 2014, under the central government led by Narendra Modi, President's Rule (Article 356) has been imposed a total of 11 times, a fact that is significant in the political analysis of center-state relations. Although this number seems low compared to the excessive use in the 1970s and 80s, its nature, timing, and context raise questions about the underlying political motives. Examples such as Maharashtra (2014), Arunachal Pradesh (2016), Uttarakhand (2016), Jammu and Kashmir (2018-19), and more recently Manipur, show that President's Rule has been criticized for being used not merely due to constitutional failure, but often to exploit political instability, internal party divisions, or



opportunities in government formation. In particular, the Supreme Court's overturning of President's Rule in the Arunachal Pradesh and Uttarakhand cases raised serious objections to the central government's decisions. This makes it clear that even though the use of President's Rule under the Modi government has been numerically limited, its symbolic and political impact is significant. The potential use of Article 356 itself acts as a form of political threat to the states, especially those ruled by opposition parties, reinforcing the perception of central dominance. Therefore, it can be critically argued that these 11 instances of the use of President's Rule during the Modi government's tenure are indicative of the political manipulation of constitutional provisions and a centralizing tendency in Indian federalism.

## Centre – State Coordination: Decline Mechanisms

In the Indian federal system, various federal consultative mechanisms were created to maintain mutual trust, cooperation, and balance between the center and the states. The Inter-State Council, the Chief Ministers' Conference, the National Development Council (formerly), and center-state meetings on various subjects were intended to ensure the participation of states in policymaking. However, since 2014, the influence of these consultative mechanisms has significantly diminished. The irregularity of Inter-State Council meetings, the lack of concrete decisions, and the failure to implement recommendations have led to criticism that this institution has become practically inactive. The Chief Ministers' Conferences have also mostly remained advisory or informative, focusing more on providing information about decisions already taken by the center rather than on substantive policy discussions. Important national decisions, such as the 2016 demonetization or the 2020 COVID-19 lockdown, were taken unilaterally without sufficient consultation with the states, which is a stark example of the failure of federal consultation. The limited role of states in areas such as education, health, disaster management, and economic policies has reduced them from policymakers to mere implementing agencies. Consequently, the center-state relationship has become more authoritarian than communicative, undermining federal trust. Therefore, the decline of federal consultative mechanisms since 2014 is not merely an institutional problem but a serious political challenge to the functioning of Indian federal democracy.

## Opposition-Ruled States and the Politics of Resistance

After the establishment of single-party dominance at the center in 2014, states ruled by opposition parties have emerged as centers of federal resistance. These states are asserting their constitutional autonomy against the increasing centralization of the central government. Issues such as financial allocation, GST compensation, stringent criteria for centrally sponsored schemes, and partisan inequality in fund distribution have consistently led to conflicts between opposition-ruled states and the central government. Besides these, states are also resisting central interference on matters of language, education, cultural policies, and law and order. States like Tamil Nadu, Kerala, West Bengal, Telangana, Punjab, and Delhi are openly challenging the central government's policies. The governments in these states express their resistance through various means, including seeking redress in courts, raising their voices on federal platforms, and publicly criticizing the central government's policies. However, this politics of resistance has made center-state relations more confrontational, leading to increased political polarization instead of a culture of cooperation. It is also alleged that the central government sometimes increases pressure on states through measures such as the use of investigative agencies, the active role of governors, or withholding funds. Consequently, while this resistance from opposition-ruled states may be an attempt to protect federal democracy, it is also clearly evident since 2014 that it is making federal politics more tense and unstable.

## Conclusion

A comprehensive review of center-state relations in India since 2014 prominently reveals the concept of "politically centralized federalism." Although the Indian Constitution adopts a federal structure, the actual political practice shows an increase in the dominance of the central government. A single-party majority at the center, a centralized leadership style, an insistence on ideological uniformity, and a nationwide electoral strategy have disrupted the federal balance. Despite pronouncements of cooperative federalism, limitations have been placed on the autonomy of states through policy-making, financial control, central legislation, investigative agencies, and the role of governors. The ineffectiveness of federal consultative mechanisms has led to an increase in authoritarianism instead of dialogue, and the center's relations with states governed by opposition parties have become more confrontational. Consequently, states are often viewed not as constitutional partners but merely as implementing agencies. Importantly, this centralization has occurred not due of constitutional amendments, but due to changes in political practice. Therefore, while Indian federalism persists in form, it has weakened in substance. It is necessary to underscore that cooperative federalism, rather than this politically centralized federalism, was the ideal envisioned by the Indian Constitution.

## References

1. Austin, G. (1999). *The Indian Constitution: Cornerstone of a Nation*. Oxford University Press.
2. Basu, D. D. (2018). *Introduction to the Constitution of India* (24th ed.). LexisNexis.
3. Government of India. (1988). *Report of the Sarkaria Commission on Centre–State Relations*. Ministry of Home Affairs.
4. Government of India. (2010). *Report of the Commission on Centre–State Relations (Punchhi Commission)*. Ministry of Home Affairs.



# *Journal of Research and Development*

A Multidisciplinary International Level Referred and Double Blind Peer Reviewed, Open Access  
ISSN : [2230-9578](https://doi.org/10.22309/2230-9578) | Website: <https://jrdrvb.org> Volume-18, Issue-1(I)| January- 2026

5. Kothari, R. (1970). *Politics in India*. Orient Longman.
6. *S. R. Bommai v. Union of India*, (1994) 3 SCC 1 (Supreme Court of India).
7. Tillin, L. (2013). *Remapping India: New States and Their Political Origins*. Oxford University Press.
8. Watts, R. L. (2008). *Comparing Federal Systems* (3rd ed.). McGill-Queen's University Press.
9. Chakrabarty, B., & Pandey, R. (2017). *Indian Government and Politics* (2nd ed.). Sage Publications India.
10. Jain, M. P. (2016). *Indian Constitutional Law* (7th ed.). LexisNexis.
11. Mahajan, V. D. (2017). *Constitutional Law of India* (8th ed.). Eastern Book Company, Lucknow.
12. Singh, M. P., & Saxena, R. (2018). *Federalism in India*. PHI Learning Pvt. Ltd., New Delhi.
13. Arora, B. (1995). *Intergovernmental Relations in India: Federalism in a Changing Political Economy*. Oxford University Press.
14. Planning Commission. (2013). *Twelfth Five Year Plan (2012–2017)*. Government of India.
15. Ministry of Home Affairs. (2014). *Centre–State Relations: Constitutional Provisions and Practice*. Government of India, New Delhi.



## Original Article

### From Orality to Screen: The Role of Film Adaptation in Preserving Endangered Languages

Hritika L Hisaria

Research Scholar, Department of English / Humanities PGTD, RTM Nagpur University, Nagpur

Manuscript ID:

**Abstract**

JRD -2026-180121

ISSN: 2230-9578

Volume 18

Issue 1(I)

Pp. 77-80

January 2026

Submitted: 12 Dec. 2025

Revised: 22 Dec. 2025

Accepted: 12 Jan. 2026

Published: 31 Jan. 2026

*Endangered languages carry the rich cultural heritage, historical narratives and unique worldviews of communities often pushed to the margins. Many of these languages survive mainly through spoken traditions like stories, songs, myths, and daily conversations passed down by word of mouth. Yet with the spread of global languages, urbanization and shifts in how younger generations communicate these oral practices are fading quickly. This puts entire languages at risk of disappearing forever. In recent times, movies have become a strong way to protect and share these languages. By turning oral stories into films, filmmakers can record the sounds, accents, and expressions that make a language alive. This paper looks at how oral tales from endangered languages are changed into movie stories. It discusses the benefits of cinema for saving language traditions, building cultural pride and making these communities more visible to the world. Using simple explanations and examples from real films, this study explores the shift from spoken words to visual screens. It covers the difficulties in making such adaptations, the positive impacts on culture, and why these movies matter today. The main argument is that film adaptations serve as modern storage places for culture, helping to keep endangered languages alive in our digital world.*

**Keywords:** Endangered Languages, Oral Traditions, Film Adaptation, Indigenous Films, Cultural Protection

#### Introduction

Language is more than just words; it is the key to understanding a community's culture, past, and sense of self. Each language offers a special way of seeing the world, filled with knowledge about nature, customs, and human experiences. When a language dies, all that wisdom and history vanish too. Today, thousands of languages face this threat. Reports from UNESCO show that about half of the roughly 7,000 languages spoken worldwide could disappear in the next few decades without quick action. Many endangered languages do not have strong written forms. Instead, they live through oral ways—stories told around fires, songs sung during rituals, myths explaining the stars, and everyday talks. These spoken traditions keep communities connected and teach values to children. But modern life brings changes: people move to cities, learn dominant languages for jobs, and use digital tools mostly in English or other big languages. As a result, fewer young people speak their ancestral tongues fluently, and oral passing-on weakens. Here, cinema steps in as a helpful tool. Films can capture spoken language in action, with voices, gestures, and settings that books cannot. Adapting oral stories into movies records them permanently and shares them widely. Viewers hear the language spoken naturally, which raises awareness and encourages pride. This paper examines how movies help move endangered languages from mouth-to-ear traditions to the big screen. It looks at real examples, challenges, and broader effects on society and politics. By doing so, it shows cinema's power in fighting language loss in our fast-changing world.

#### Film Adaptation

Film adaptation is the process of turning a story from one form into a movie. The original story can come from a book, a play, a real-life event, or even spoken tales passed down in families and communities. For endangered languages, many stories exist only as oral narratives—told by elders through folktales, myths, songs, and legends.



Quick Response Code:



Website:

<https://jrdrv.org/>

DOI:

[10.5281/zenodo.18467236](https://doi.org/10.5281/zenodo.18467236)



#### Creative Commons (CC BY-NC-SA 4.0)

*This is an open access journal, and articles are distributed under the terms of the [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International](https://creativecommons.org/licenses/by-nc-sa/4.0/) Public License, which allows others to remix, tweak, and build upon the work noncommercially, as long as appropriate credit is given and the new creations are licensed under the identical terms.*

#### Address for correspondence:

Hritika L Hisaria, Research Scholar, Department of English / Humanities PGTD, RTM Nagpur University, Nagpur

#### How to cite this article:

Hisaria, H. L. (2026). From Orality to Screen: The Role of Film Adaptation in Preserving Endangered Languages. *Journal of Research & Development*, 18(1(I)), 77–80.  
<https://doi.org/10.5281/zenodo.18467236>



Adapting these into films is special because it helps save languages that are at risk of disappearing. Oral stories are not fixed like books. They change a little each time someone tells them. The storyteller adds details, uses voice tone, hand movements and facial expressions to make the tale lively. Listeners often join in or ask questions. This makes oral storytelling flexible and full of life. However, movies need a clear structure: a beginning that introduces characters, a middle with problems or adventures and an end that solves everything. Films also have limited time, usually 90 to 120 minutes, so long repeating parts must be shortened. When filmmakers adapt oral stories, they face challenges. They must keep the true spirit, cultural meanings, and original language intact while making the film interesting for viewers who may not speak that language. Subtitles help non-speakers understand but they cannot capture every nuance of pronunciation or emotion. The best adaptations involve community members as actors, writers or advisors to ensure authenticity.

Despite difficulties, film adaptation brings big benefits. It records the spoken language forever—future generations can hear exact words, accents and rhythms even if no one speaks it daily anymore. Movies reach wide audiences through theaters, festivals and online platforms, creating pride among speakers and awareness among others. Films like *Atanarjuat: The Fast Runner in Inuktitut* or *SGaawaay K'uuna* in Haida show how cinema preserves oral traditions beautifully. In simple terms, film adaptation acts as a bridge. It carries fragile spoken stories safely from the world of orality into the modern screen world helping endangered languages and cultures stay alive for many years to come.

## Objectives of the Study

The goals of this paper are clear and focused:

1. To explain the importance of oral traditions in communities with endangered languages.
  2. To study how filmmakers turn flexible spoken stories into structured movie narratives.
  3. To highlight cinema's contributions to protecting and reviving endangered languages.
  4. To discuss common problems in adapting oral content to film, such as keeping authenticity while reaching audiences.
  5. To show the wider cultural, social, and political value of films made in or about endangered languages.
- These objectives guide a broad look at the topic, using examples from different parts of the world.

## Research Methodology

This research uses a simple qualitative approach. It relies on existing sources like books, journal articles, UNESCO reports and studies on language, culture and cinema. Ideas come from fields like linguistics, cultural studies and media.

Rather than deep-diving into one film, the paper gives a general thematic overview of movies involving endangered languages. This helps see common patterns and benefits across regions. Explanations stay easy to follow avoiding complex terms where possible.

## Orality and Endangered Languages

Orality means relying on spoken words for sharing knowledge, without much writing. In many traditional societies, memory, rhythm and group performances keep stories alive. As Walter J. Ong noted in his book *Orality and Literacy*, spoken cultures build strong community bonds through live telling. For endangered language groups, orality is central. Folktales pass moral lessons, songs hold family histories, and myths connect people to land and ancestors. These stories adapt slightly each time told, staying fresh and relevant. But orality is vulnerable. If children stop learning the language at school or home, the chain breaks. Without records, everything can be lost. This is why new methods like video and audio are vital for backup. Global pressures speed this up. Dominant languages offer better opportunities, so parents choose them for kids. Migration mixes communities, diluting original speech. UNESCO warns that one language dies every two weeks on average, taking unique knowledge with it like plant uses or weather predictions tied to local words.

## Film Adaptation: From Orality to Screen

Adaptation means changing a story from one form to another. Usually we think of books becoming films, but for endangered languages, it often starts with oral tales. Spoken stories are loose and interactive tellers add details based on listeners. Films need plots with beginnings, middles, and ends, plus visuals and limited time. Filmmakers must balance staying true to the original spirit while making it engaging on screen. Linda Hutcheon, in *A Theory of Adaptation*, says adaptation is creative reinterpretation, not copying. For oral to film shifts, this adds permanence: the language is heard forever and subtitles help non-speakers understand. Cinema also reaches beyond local groups. Streaming platforms spread these films globally, inspiring learning and support.



## Analysis and Discussion

### Cinema as a Modern Cultural Storage

Films act like digital libraries for culture. They record exact pronunciation, tones, and body language that writing misses. For oral cultures, this captures the "performance" aspect how a story feels when told live.

Future generations can watch and hear ancestors speaking, even if daily use fades. This audio-visual record is stronger than text alone.

### Building Identity and Visibility

Seeing one's language in a movie boosts pride. It shows the world that the community matters. Films challenge ideas that only major languages are "important."

Many such movies are made by community members themselves, ensuring true representation. This resists past harms where outsiders misrepresented groups.

### Real-World Examples of Preservation Through Film

To understand better, let's look at some inspiring films.

One standout is *Atanarjuat: The Fast Runner* (2001), directed by Zacharias Kunuk. This Canadian film is entirely in Inuktitut, an Inuit language considered vulnerable. Based on an ancient legend of revenge and survival, it was the first feature film fully in Inuktitut. Made by Inuit filmmakers, it preserves oral storytelling on screen complete with traditional clothing, hunting, and Arctic life. It won awards at Cannes and showed how cinema can revive interest in language among youth. Another powerful example is *SGaawaay K'uuna* (Edge of the Knife, 2018) from the Haida people in Canada. Filmed completely in Haida dialects with only about 20 fluent speakers left it adapts a classic folktale about a man turning "wild." Community elders trained actors, and the project helped start language classes. It proves films can motivate learning. In Australia, *Rabbit-Proof Fence* (2002) uses some Aboriginal languages like Martu Wangka, highlighting the "Stolen Generations" policy. Though mostly in English, it shows language suppression and resistance, raising global awareness. Dubbing popular movies also helps. Disney's *Moana* was dubbed in Hawaiian and Māori both endangered. *Star Wars* in Navajo reached young audiences, making the language "cool." In Mexico, short animated films like those in the "68 Voices" series retell folktales in indigenous languages such as Huasteco, Mayo and Tzeltal. These examples show films not just preserving but revitalizing languages by engaging children.

### Challenges in Adaptation

Making these films is not easy. Money is a big issue productions cost much, but audiences may be small. Distribution to theaters or online is hard without big studios. Subtitles can help reach others but might lose subtle meanings. Non-native directors risk inaccuracies. Community involvement is key to avoid misrepresentation. Balancing real culture with exciting storytelling is tricky too authentic might confuse viewers; too simplified loses depth. Yet, successes show these hurdles can be overcome with passion and support.

### Conclusion

Moving from spoken traditions to cinema is a hopeful step for endangered languages. Films turn fragile oral stories into lasting visuals, protecting sounds and meanings for tomorrow. They build pride, challenge inequality, and spread awareness. Examples like *Atanarjuat* and *SGaawaay K'uuna* prove cinema's real impact. Challenges exist, but with community-led efforts, technology, and global support, movies offer strong protection. For scholars, this topic opens doors to interdisciplinary work in language, culture, and media. Ultimately, these films are more than entertainment they are vital acts of survival, keeping diverse voices alive in our shared human story.

### References

1. Austin, P. K., & Sallabank, J. (2011). *The Cambridge Handbook of Endangered Languages*. Cambridge University Press.
2. Crystal, D. (2000). *Language Death*. Cambridge University Press.
3. Ginsburg, F. (2002). "Screen Memories: Resignifying the Traditional in Indigenous Media."
4. Hutcheon, L. (2013). *A Theory of Adaptation*. Routledge.
5. Ong, W. J. (1982). *Orality and Literacy: The Technologizing of the Word*. Routledge.
6. Shohat, E., & Stam, R. (1994). *Unthinking Eurocentrism: Multiculturalism and the Media*. Routledge.
7. UNESCO. (2003). *Language Vitality and Endangerment*.
8. UNESCO. (2011). *Atlas of the World's Languages in Danger*.
9. *Atanarjuat: The Fast Runner* (2001, fully in Inuktitut) IMDb: <https://www.imdb.com/title/tt0285441/> Wikipedia: [https://en.wikipedia.org/wiki/Atanarjuat:\\_The\\_Fast\\_Runner](https://en.wikipedia.org/wiki/Atanarjuat:_The_Fast_Runner) Trailer on IsumaTV: <https://www.isuma.tv/isuma-productions/atanarjuat-trailer>
10. *SGaawaay K'uuna* (Edge of the Knife) (2018, fully in Haida) IMDb: <https://www.imdb.com/title/tt8947034/> Rotten Tomatoes: [https://www.rottentomatoes.com/m/edge\\_of\\_the\\_knife](https://www.rottentomatoes.com/m/edge_of_the_knife) Trailer on YouTube: <https://www.youtube.com/watch?v=DnbOw5Nuq2U>



# Journal of Research and Development

A Multidisciplinary International Level Referred and Double Blind Peer Reviewed, Open Access

ISSN : 2230-9578 | Website: <https://jrdrvb.org> Volume-18, Issue-1(I)| January- 2026

11. Rabbit-Proof Fence (2002, features Aboriginal languages including Martu Wangka) IMDb: <https://www.imdb.com/title/tt0252444/> Wikipedia: [https://en.wikipedia.org/wiki/Rabbit-Proof\\_Fence](https://en.wikipedia.org/wiki/Rabbit-Proof_Fence) Rotten Tomatoes: [https://www.rottentomatoes.com/m/rabbitproof\\_fence](https://www.rottentomatoes.com/m/rabbitproof_fence)
12. Moana (dubs in Hawaiian/‘Ōlelo Hawai‘i and Māori/Reo Māori) Māori version info: <https://www.nzonscreen.com/title/moana-reo-maori-2017> Hawaiian dub article: <https://charactermedia.com/moana-to-get-hawaiian-language-version/> Wikipedia on dubs: [https://en.wikipedia.org/wiki/Moana\\_\(2016\\_film\)](https://en.wikipedia.org/wiki/Moana_(2016_film))
13. Star Wars: A New Hope (Navajo/Diné dub) Official story: <https://www.starwars.com/news/navajo-language-star-wars-a-new-hope> PBS video: [https://www.youtube.com/watch?v=zcYn-\\_gK\\_98](https://www.youtube.com/watch?v=zcYn-_gK_98)
14. 68 Voices, 68 Hearts (animated shorts in Mexico's indigenous languages) Project overview: <https://remezcla.com/lists/film/68-voces-animated-short-films-mexico-indigenous-languages/> More info: <https://www.cinematropical.com/cinema-tropical/watch-mexican-indigenous-tales-in-their-native-language-in-68-voices-68-hearts> Sample films: Search "68 voces" on Vimeo or YouTube for individual shorts.



## Original Article

### Role of Bengal Army To The First Freedom Movement In 1857

Gobinda Patra

Research Scholar, Barkatullah University, Bhopal, M.P

Manuscript ID: **Abstract**

JRD -2026-180122

ISSN: 2230-9578

Volume 18

Issue 1(I)

Pp. 81-83

January 2026

Submitted: 12 Dec. 2025

Revised: 22 Dec. 2025

Accepted: 12 Jan.2026

Published: 31 Jan. 2026

*In the Battle of Plassey, the sun of freedom set in the western sky of Bengal and India due to the heinous conspiracy against Nawab Siraj-ud-Daulah. The British East India Company's empire began. From the Battle of Plassey onwards, for almost two hundred years, the British rulers governed, exploited, and plundered the people of this country without restraint. The merchant's yardstick quickly transformed into a scepter of power. Initially, they began collecting taxes by placing some local kings in front. Through tax collection, they began to inflict severe torture and oppression on the people of this country, gradually turning the three provinces of Bengal, Bihar, and Odisha into a wasteland. A fire of resentment had accumulated in the hearts of the common farmers, lower middle class, local kings, sepoys, artisans, and artists over a long period. Although this accumulated resentment sometimes manifested itself, the company suppressed it with an iron fist. The British East India Company's army consisted mostly of native sepoys. Among them, the Bengal Native Infantry sepoys were the most skilled and proficient in handling weapons. The long-standing grievances of the sepoys, Sepoy Mangal Pandey of the 34th Bengal Native Infantry regiment dared to fire the first shot at the English soldiers. This was the first courageous rebellion against the British in the Indian freedom struggle. Through this rebellion, the drums of protest against the British sounded in various parts of India, and the British realized that their empire was about to crumble. The role of the Bengal Native Infantry sepoys in the Sepoy Mutiny of 1817 is undeniable. Although this rebellion failed for various reasons, it later influenced the freedom fighters of India.*

**Keywords:** East India Company, Bengal Army, India's Freedom Movement, Bengal Native Infantry.

#### Introduction:

Today, 1068 years after the fiery protest, sacrifice, and unwavering spirit of the 1857 Sepoy Mutiny, Indian consciousness, policymakers, historians, and researchers are remembering it in various ways. This remembrance is not mere indulgence. Through it, the dignity of many neglected heroes has been brought to light, along with countless historical facts, acts of self-sacrifice, and strategies of the rebellion. The process of analyzing any historical event is extremely complex. The first act of defiance against the power whose sun was thought never to set, the power considered the most ruthless and notorious imperialist force in the world, was shown by Sepoy Mangal Pandey of the 34th Bengal Native Infantry regiment. The simmering resentment among the sepoys, which had been building for a long time, erupted into rebellion when Sepoy Mangal Pandey shot a European officer. The flames of this rebellion gradually spread to various parts of Bengal and India. The importance of the 1857 Sepoy Mutiny in India's struggle for independence is therefore undeniable.

#### East India Company Rule:

Before the British rule in India, many foreign powers such as the Shakas, Huns, Pathans, and Mughals—ancient and medieval ethnic groups who came to India at different times, settled down, and integrated with the Indian social system and culture—never thought of establishing colonies. Undivided India was then administered separately under the rule of numerous native kings, maharajas, zamindars, and nawabs. The British were the first foreign power that wanted to establish colonial rule in India. The merchant's yardstick began to transform into a scepter of power. Initially, they obtained permission to conduct trade and commerce in this country by luring native rulers with valuable gifts. Gradually, their greed for the fertile lands and wealth of Bengal grew, and they dreamt of establishing an empire here.



Quick Response Code:



Website:

<https://jrdrv.org/>

DOI:

10.5281/zenodo.18467267



#### Creative Commons (CC BY-NC-SA 4.0)

This is an open access journal, and articles are distributed under the terms of the [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International](https://creativecommons.org/licenses/by-nc-sa/4.0/) Public License, which allows others to remix, tweak, and build upon the work noncommercially, as long as appropriate credit is given and the new creations are licensed under the identical terms.

#### Address for correspondence:

Gobinda Patra, Research Scholar, Barkatullah University, Bhopal, M.P

#### How to cite this article:

Patra, G. (2026). Role of Bengal Army To The First Freedom Movement In 1857. *Journal of Research & Development*, 18(1(I)), 81–83. <https://doi.org/10.5281/zenodo.18467267>



In 1757, internal conflicts arose within Nawab Siraj-ud-Daulah's own empire and family members over the struggle for power. Taking advantage of this internal conflict and discord, the British secretly established contact with some of the Nawab's trusted generals, resulting in the Battle of Plassey. Due to the betrayal of some of the Nawab's trusted generals on the battlefield of Plassey, dark clouds gathered over the skies of Bengal. Initially, they began to rule and exploit the country by keeping the native Nawab as a figurehead. Initially, they began to exploit the people by imposing excessive taxes and levies on land and industries. In this way, they gradually transformed prosperous Bengal into a wasteland within a short period.

### **Formation of Bengal Regiment:**

Following the Battle of Plassey in 1757, Robert Clive formed the Bengal Native Infantry, which was known as the Lal Paltan (Red Regiment). The foundation of British colonial rule in India was the vast number of Indian soldiers. The number of British soldiers was comparatively negligible. Following the bloody experience of the Battle of Buxar, and driven by the desire to purchase cotton and silk textiles cheaply from Bengali artisans and sell them at a profit in the European market, as well as to maintain law and order in the country, the British felt the need to build a large native army. Behind the creation of this large army was also the objective of expanding the colonial empire and suppressing the continuous peasant movements against the British rulers.

### **The Bengal Army:**

In 1858, the British East India Company divided the vast territory of India into three parts for administrative and political purposes: the Bengal Presidency, the Madras Presidency, and the Bombay Presidency. The Bengal Presidency was the most important and largest administrative region of British India. It was one of the major administrative, economic, and cultural regions of British India, comprising parts of present-day West Bengal, Bihar, Odisha, Meghalaya, Tripura, and even parts of Southeast Asia such as Singapore.

Before the 1857 rebellion, the Bengal Native Infantry, along with the cavalry and combined artillery, had a troop strength of approximately 3,11,000. The infantry number divided between 8-10 companies, supervised by 25 European officers, including 7 captains, 11 Lieutenants, 5 engineers, and one colonel and 1 lieutenant commander. The Bengal Presidency had a military force of approximately 151,000 men, of which 128,000 were Indian native soldiers. The Bengal Army was spread across various military garrisons from Bengal to the northwestern frontier of India. It was the largest and most technologically advanced military force of the British Crown in the entire Asian continent.

Most of the sepoys in the Bengal Army were small landowning farmers and residents from various regions of Uttar Pradesh, Bihar, and Haryana. The Bengal Army comprised mostly high-caste Brahmin Hindu sepoys, Rajput sepoys, Muslims, Sikhs, and Gurkhas. In 1857, there were a total of 74 regiments. Subsequently, after the 1857 rebellion, this number was reduced to 45 regiments. The Bengal Army participated in various risky wars at different times. However, due to the discriminatory rules of the British rulers, no sepoy had the opportunity for promotion. After much experience, they could only become a Jamadar or Subedar, or at most a Subedar Major. Alongside this, a long-simmering resentment among the Indian sepoys was fueled by caste discrimination, low pay scales, and unfair distribution of spoils of war. In the 1760s, a Subedar in the Bengal Army received 6 rupees per month, a Jamadar 4 rupees per month, a Havildar 2 rupees per month, and a Naik 2 rupees per month. In comparison, European soldiers received significantly higher salaries, promotions, and benefits.

While the Bengal sepoys enjoyed the security of a steady income and some degree of financial comfort for their families, their lives were also marked by numerous hardships. Compared to European soldiers, they received lower pay, were denied allowances, promotions, pensions, foreign service allowances, prize money, and other benefits. Even their basic need for two square meals a day was often subject to discrimination and racial prejudice. During various imperial military campaigns, many sepoys perished due to famine, disease, food shortages, and the failure to be repatriated from foreign lands in a timely manner. While European soldiers often received lighter sentences or pardons for breaches of discipline, Bengal sepoys faced harsh punishments, including execution by hanging or being blown from the mouth of a cannon.

### **Bengal Army's Participation in Various War:**

From 1757 to 1857, the Bengal Army participated in various war like the Battle of Buxar, the Anglo-Mysore Wars, the Anglo-Sikh Wars, the two Opium Wars against China, and the Crimean War against Russia etc.

In February 1761, a battalion of the Bengal Native Infantry, comprised of mercenary French soldiers, mutinied because they felt the company was depriving them of their rightful allowances and rewards. The sepoys were pacified after their demands were met during the Battle of Buxar. Inspired by this success, Bengal sepoys in the Chhapra district cantonment also mutinied with similar demands. The company suppressed the rebellion with an iron fist, and a court-martial sentenced 24 sepoys to be blown from cannons and six others to be hanged.

In 1770, the sinking of a ship carrying sepoys in the Bay of Bengal instilled fear and superstition regarding sea voyages among the soldiers.

In 1781, when the Bengal Army was ordered to join the war against Hyder Ali in southern India, the sepoys mutinied. The company subsequently arrested the rebellious sepoys at Barrackpore, and a court-martial sentenced two



sepoys and two subedars of the 15th Regiment to be blown from cannons in front of all the sepoys on the Barrackpore parade ground.

Amidst the long-standing socio-economic discontent among the sepoys, the Pattern 1853 Enfield rifle was introduced in the 1850s as a modern weapon for use in the army. It was introduced in India in 1856. The greased cartridges had to be bitten open with the teeth before being loaded and fired. Around the time of the introduction of this rifle, a rumor spread that the cartridges were being greased with cow fat and pig lard. This rumor spread rapidly, and within a short time, the sepoys found evidence supporting its truth. They saw the cartridge manufacturing factories with their own eyes.

### Conclusion:

As a result, the long-simmering resentment among them was ignited by this incident. Cartridges for the Indian sepoys began to be manufactured in factories in Kolkata, Dum Dum, and Meerut. Hindu sepoys were selected and sent to Dum Dum, Ambala, and Sialkot for rifle training. This incident involving cartridges greased with cow and pig fat enraged the sepoys of the Berhampore cantonment. On March 30, 1857, Sepoy Mangal Pandey, number 1446 of the 5th Company of the 34th Native Infantry Regiment, took up arms against the British soldiers. He first fired at the English officer, Lieutenant B.H. Baugh, and then fired a second shot at Lieutenant Euson of the 34th Regiment. This was the first time any Indian soldier dared to fire upon the British forces. Thus began the First War of Indian Independence of 1857. Although this rebellion ultimately failed, it was the longest-running struggle against British power in India. It later influenced freedom fighters in the Indian independence movement. Mangal Pandey's courage and sacrifice ignited the flames of rebellion in various parts of India, including Delhi, Meerut, Lucknow, Kanpur, Jhansi, and Awadh. In this way, through bloody struggles, sacrifices, and self-immolation, India was freed from the humiliation of nearly 200 years of colonial rule, and the first rays of freedom dawned in the Indian sky.

### References:

1. Bhattacharyya, A. (2013). *From Sepoy To Subedar*. New Delhi-110002: Kunal Books.
2. Bhattacharyya, S. (2009). *1857 Drohkal*. Digangan.
3. Gupta, R. K. (1879). *Sepoy Juddher Itihas*. Vol-1. Kolkata: Nabapatra Prakashan.
4. Gupta, R. (1979). *Sepoy Yudher Itihas*. Vol-2. Kolkata: Nabapatra Prakashan, Kol-9.
5. Majumder, R. (1 Jan.2021). *The Sepoy Mutiny And The Revolt Of 1857*. L.G Publishers.
6. Roy, K. (2012). *Sepoy Yudhe Barrackpur 1857*. Marks And Engles.



## Original Article

### Foreign Direct Investment and Its Role in India's Economic Development

Dr. B. R. Kundgir

Department of Economics Nagnath Arts, Commerce and Science College,  
Aundha Nagnath (Dist. Hingoli, Maharashtra)

Manuscript ID: **Abstract**

JRD -2026-180123

ISSN: 2230-9578

Volume 18

Issue 1(I)

Pp. 84-86

January 2026

Submitted: 12 Dec. 2025

Revised: 22 Dec. 2025

Accepted: 12 Jan. 2026

Published: 31 Jan. 2026

*Foreign Direct Investment (FDI) has become one of the most important sources of economic growth in India. Since the economic reforms of 1991, India has opened its doors to foreign investors, leading to increased capital inflow, technology transfer, employment generation, and infrastructure development. This paper explains the meaning of FDI, its need and importance for India, the routes through which FDI enters the country, and its advantages and disadvantages. The study is based on secondary sources such as books, journals, and official reports. The paper concludes that while FDI has greatly supported India's economic development, it should be regulated carefully to protect domestic industries and maintain economic balance.*

**Keywords:** Foreign Direct Investment, Indian Economy, Economic Growth, GDP, Liberalization

#### Introduction

Foreign Direct Investment (FDI) refers to investment made by a foreign company or individual in the business or production activities of another country. In India, FDI has played a major role in supporting economic growth and development. Before 1991, India followed a restrictive economic policy that limited foreign investment. However, after the introduction of the New Industrial Policy in 1991, the Indian economy moved towards liberalization, privatization, and globalization. As a result of these reforms, India began to receive increasing amounts of foreign investment. FDI is now considered an important source of long-term capital for developing countries like India. It helps in bridging the gap between savings and investment, improving productivity, and creating employment opportunities. In a fast-changing global economy, FDI has become essential for modernization and global competitiveness.

#### Objectives of the Study

The present study has the following objectives:

1. To understand the need and importance of Foreign Direct Investment in India.
2. To examine the advantages and disadvantages of FDI on the Indian economy.

#### Research Methodology

This study is analytical in nature and is based on secondary data. The required information has been collected from books, research journals, government reports, magazines, and reliable websites. No primary data has been used in this study.

#### Need and Importance of FDI in India

FDI has helped India achieve economic stability and steady growth by investing in various sectors such as manufacturing, services, infrastructure, and technology. One of the major benefits of FDI is employment generation. New industries and multinational companies create jobs directly and indirectly, reducing unemployment in the country.

FDI also contributes to government revenue through taxes and duties. It strengthens the financial position of the government and helps in funding public welfare schemes. Another important contribution of FDI is the development of infrastructure such as roads, ports, power supply, and communication systems.



Quick Response Code:



Website:

<https://jrdrv.org/>

DOI:

[10.5281/zenodo.18467306](https://doi.org/10.5281/zenodo.18467306)



#### Creative Commons (CC BY-NC-SA 4.0)

This is an open access journal, and articles are distributed under the terms of the [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International](https://creativecommons.org/licenses/by-nc-sa/4.0/) Public License, which allows others to remix, tweak, and build upon the work noncommercially, as long as appropriate credit is given and the new creations are licensed under the identical terms.

#### Address for correspondence:

Dr. B. R. Kundgir, Department of Economics Nagnath Arts, Commerce and Science College, Aundha Nagnath (Dist. Hingoli, Maharashtra)

#### How to cite this article:

Kundgir, B. R. (2026). Foreign Direct Investment and Its Role in India's Economic Development. *Journal of Research & Development*, 18(1(I)), 84–86. <https://doi.org/10.5281/zenodo.18467306>



Foreign companies bring advanced technology, modern management practices, and efficient marketing strategies. This improves the quality of production and increases competitiveness among Indian firms. Domestic companies also benefit through backward and forward linkages, such as demand for raw materials, tools, and support services.

### **FDI and Foreign Portfolio Investment**

Foreign investment includes both Foreign Direct Investment and Foreign Portfolio Investment (FPI). While FDI involves long-term investment and management control, FPI mainly involves investment in shares and securities.

India has allowed foreign institutional investors to invest in the stock market to increase capital inflow and improve market efficiency. This has helped in developing the Indian capital market, lowering the cost of capital, and improving corporate governance. Large Indian companies are also allowed to raise funds from international markets through instruments like commercial borrowings and depository receipts.

Thus, India follows a two-fold strategy: attracting FDI for long-term development and encouraging portfolio investment to strengthen financial markets.

### **Role of Technology Transfer through FDI**

Foreign Direct Investment (FDI) plays an important role in transferring modern technology to India. Many Indian industries have sufficient natural resources and manpower but do not always possess advanced technology or technical expertise. Through FDI, foreign companies bring new machines, updated production methods, and innovative technologies into the country. This helps Indian industries improve their working systems and overall performance.

FDI also encourages foreign collaboration agreements between Indian and international firms. Such collaborations allow Indian companies to learn new skills, adopt better management practices, and gain access to research and development facilities. These agreements are regulated and approved by the Government of India or the Reserve Bank of India, ensuring that technology transfer takes place in a controlled and beneficial manner.

Technology transfer through FDI increases productivity by reducing production costs and improving efficiency. It also helps improve the quality of goods and services, making Indian products more competitive in international markets. Advanced technology leads to better use of resources, reduced wastage, and faster production processes.

Moreover, exposure to global technology standards encourages Indian industries to innovate and modernize. Employees gain technical training and practical knowledge, which enhances human capital in the country. In the long run, technology transfer through FDI supports industrial growth, strengthens the manufacturing sector, and contributes to sustainable economic development in India.

### **FDI in India: Growth and Sectoral Distribution**

India has emerged as one of the most attractive destinations for Foreign Direct Investment (FDI) among developing economies. FDI plays a crucial role in India's economic development by filling the gap between limited domestic savings and the large investment needs of a growing economy. Foreign capital helps overcome financial constraints, supports infrastructure development, and promotes faster and more stable economic growth.

Over the last decade, India has recorded steady growth in Gross Domestic Product (GDP), supported by economic reforms, liberalization policies, and an expanding consumer market. This consistent growth has increased investor confidence and encouraged multinational companies to invest in India. As a result, international surveys have often ranked India among the top preferred global destinations for FDI.

FDI inflows in India are spread across several key sectors. The services sector has received the highest share of FDI, including banking, insurance, information technology, and business services. Telecommunications is another major sector attracting foreign investment due to rapid digital expansion and increasing demand for connectivity. Construction and infrastructure projects have also gained strong FDI inflows, supporting urban development and employment generation. In addition, computer software and hardware industries benefit from India's skilled workforce, while the automobile sector attracts foreign investors because of cost-effective production and a large domestic market.

In terms of source countries, Mauritius has been one of the largest contributors to FDI in India, mainly due to favorable tax treaties. Singapore, United States, and United Kingdom are also major sources of foreign investment. Together, these inflows have strengthened India's industrial base, boosted employment, and supported long-term economic development.

### **Routes of FDI Inflows in India**

Foreign Direct Investment (FDI) in India is regulated through a clear policy framework to ensure that foreign capital supports economic development while protecting national interests. To simplify the process and encourage foreign investors, the Government of India has allowed FDI to enter the country through two main routes: the Automatic Route and the Government Route. These routes determine the level of approval required for foreign investment in different sectors.

The Automatic Route is the most investor-friendly route. Under this system, foreign investors do not need prior approval from the government or the Reserve Bank of India. Investment is permitted automatically in sectors where the government has allowed FDI up to a certain limit. Investors only need to inform the Reserve Bank of India

after the investment is made. This route helps reduce delays, paperwork, and administrative burden. Sectors such as manufacturing, information technology, automobiles, and many service industries largely fall under the automatic route. As a result, this route has significantly increased FDI inflows and improved ease of doing business in India.

The Government Route applies to sectors considered sensitive or strategically important. Under this route, foreign investors must obtain prior approval from the Government of India before making any investment. Such proposals are examined by the concerned ministries and departments, mainly under the Ministry of Finance and the Department of Economic Affairs. Sectors such as defense, telecommunications, media, and multi-brand retail often require government approval. This route allows the government to closely monitor foreign investment and ensure that it aligns with national security and economic priorities.

The two-route system balances openness with regulation. While the automatic route promotes ease and speed of investment, the government route ensures careful supervision in sensitive sectors, making India an attractive yet secure destination for foreign investors.

### **Advantages of FDI in the Indian Economy**

1. It generates employment opportunities and supports economic growth.
2. It improves the quality of goods and services through competition.
3. It enhances India's image at the global level.
4. It increases the flow of capital in the economy and boosts business activity.
5. It encourages healthy competition, resulting in better products at reasonable prices.
6. It promotes the development of world-class infrastructure and modern technology.

### **Disadvantages of FDI**

1. Excessive foreign investment may lead to inflation due to increased demand.
2. Market dominance by foreign companies may reduce competition and harm economic balance.
3. Small and domestic producers may suffer due to strong foreign competition.
4. Over-dependence on foreign companies may reduce the importance of local innovation and quality checks.

### **Conclusion**

Foreign Direct Investment has played a crucial role in India's economic growth and development. It has helped in bringing capital, technology, skills, and global exposure to the Indian economy. FDI has improved productivity, created employment, and strengthened infrastructure, which are essential for a developing country like India. However, FDI should be encouraged with proper regulation to protect domestic industries and ensure balanced growth. With careful planning and policy support, FDI can continue to contribute positively to India's economic future across sectors such as retail, manufacturing, and services.

### **References**

1. Agrawal, S., Singla, A., & Agrawal (2012). Foreign Direct Investment in India. *International Journal of Computational Engineering Management*, 15(5), 93–105.
2. Devajit, M. (2012). Impact of Foreign Direct Investment on Indian Economy. *Research Journal of Management Sciences*.
3. UNCTAD (2015). *World Investment Report*.
4. Puri, V. K., & Misra, S. K. *Indian Economy*.
5. Dhar, P. K. *Indian Economy*.
6. Various official and economic websites.



## Original Article

### Global Economic Inequality and Challenges to Capitalism

**Dr. Sanjay Motiram Mohade**

Head of Dept. of Political Science Sant Tukaram College of Arts and Science, Parbhani

Email: [smmohade@gmail.com](mailto:smmohade@gmail.com)

Manuscript ID:

**Abstract**

JRD -2026-180124

ISSN: 2230-9578

Volume 18

Issue 1(I)

Pp. 87-89

January 2026

Submitted: 12 Dec. 2025

Revised: 22 Dec. 2025

Accepted: 12 Jan. 2026

Published: 31 Jan. 2026

*Global economic inequality has reached unprecedented levels in 2025, posing significant challenges to the capitalist system that has dominated the world economy for centuries. This paper examines the current state of wealth and income disparities worldwide, drawing on data from organizations such as Oxfam, the World Bank, and the World Inequality Database. It highlights how the richest 1% have accumulated vast wealth—over \$33.9 trillion since 2015—while billions remain in poverty. The analysis explores structural factors exacerbating inequality, including inheritance, cronyism, and monopoly power, which extract resources from the Global South to benefit the elite in the North. Challenges to capitalism are discussed, such as threats to the social contract, environmental degradation, and rising authoritarianism, which undermine the system's legitimacy. Through a literature review and data analysis, the paper argues that without reforms like progressive taxation and wealth redistribution, capitalism risks collapse or transformation into oligarchic rule. The objectives include assessing inequality trends, identifying capitalist vulnerabilities, and proposing policy solutions.*

**Keywords:** Global Economic Inequality, Wealth Concentration, Income Disparities, Capitalism, Global South and Global North, Billionaire Wealth, Social Contract, Monopoly Power, Oligarchy, Progressive Taxation.

#### Introduction

The dawn of the 21st century promised prosperity through globalization and technological advancement, yet by 2025, global economic inequality has surged to levels reminiscent of the Gilded Age. According to the World Inequality Database, the richest 1% captured 20.3% of global income in 2025, a rise of 3.4 percentage points since 1980. This disparity is not merely statistical; it manifests in social unrest, political polarization, and environmental crises that challenge the foundational principles of capitalism. Capitalism, characterized by private ownership, free markets, and profit maximization, has driven unprecedented economic growth but at the cost of widening gaps between the haves and have-nots. In 2025, the United Nations' World Social Report warns that the social contract is under threat, with many people one misfortune away from poverty and persistent inequalities fueling insecurity. Oxfam's reports reveal that billionaire wealth increased by \$2 trillion in the previous year alone, while 237 new billionaires emerged, bringing the total to levels where 42 billionaires hold as much wealth as half the world's population. Countries like Brazil, Russia, and South Africa stand out as the most unequal, as visualized in recent economic analyses.

This introduction sets the stage by outlining the historical evolution of inequality under capitalism. From the Industrial Revolution to the neoliberal policies of the late 20th century, economic systems have favored capital accumulation over equitable distribution. The COVID-19 pandemic and subsequent geopolitical tensions, including trade wars and climate disruptions, have accelerated these trends. Pew Research indicates that across 36 countries, a median of 54% view the rich-poor gap as a very big problem. Gender inequalities persist, with the global gender gap only 68.8% closed according to the World Economic Forum.

As capitalism faces scrutiny, questions arise: Is inequality an inevitable byproduct, or can reforms mitigate it? This paper delves into these issues, emphasizing the urgent need for systemic change to preserve economic stability.



Quick Response Code:



Website:

<https://jrdrv.org/>

DOI:

10.5281/zenodo.18467345



#### Creative Commons (CC BY-NC-SA 4.0)

This is an open access journal, and articles are distributed under the terms of the [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International](https://creativecommons.org/licenses/by-nc-sa/4.0/) Public License, which allows others to remix, tweak, and build upon the work noncommercially, as long as appropriate credit is given and the new creations are licensed under the identical terms.

#### Address for correspondence:

Dr. Sanjay Motiram Mohade, Head of Dept. of Political Science Sant Tukaram College of Arts and Science, Parbhani

#### How to cite this article:

Mohade, S. M. (2026). Global Economic Inequality and Challenges to Capitalism. *Journal of Research & Development*, 18(1(I)), 87–89. <https://doi.org/10.5281/zenodo.18467345>



## Objectives

The primary objectives of this research paper are:

- To analyze current trends and statistics on global economic inequality as of 2025, using data from reputable sources like Oxfam, the World Bank, and the United Nations.
- To identify key challenges posed by inequality to the capitalist system, including social, environmental, and political dimensions.
- To evaluate the structural mechanisms within capitalism that perpetuate inequality, such as wealth extraction from the Global South and monopoly practices.
- To propose policy recommendations for reforming capitalism to achieve greater equity and sustainability.
- To assess the potential consequences of inaction, including the rise of authoritarianism or alternative economic models.

## Research Methodology

This paper employs a qualitative and quantitative research methodology based on secondary data analysis and literature review. Primary sources include recent reports from international organizations: Oxfam's "Takers Not Makers" (2025), the World Bank's Poverty and Inequality Platform updates (September 2025), the United Nations' World Social Report (2025), and the World Inequality Database. Data on income and wealth distribution were extracted and compared across regions, focusing on metrics like Gini coefficients, top 1% income shares, and poverty rates.

Quantitative analysis involved synthesizing statistical trends, such as the surge in billionaire wealth and global poverty updates. For instance, the World Bank's 2021-priced poverty lines were used to evaluate extreme poverty levels. Qualitative methods included thematic analysis of academic and policy literature on capitalism's challenges, drawing from sources like the London School of Economics blog and Project Syndicate articles.

No primary data collection was conducted; instead, the study relies on peer-reviewed publications, reports, and databases published up to December 2025. Limitations include potential biases in organizational reports (e.g., Oxfam's advocacy focus) and the rapid evolution of economic data amid global events. To mitigate this, multiple sources were cross-referenced for triangulation. The analysis was structured around key themes: inequality metrics, capitalist mechanisms, and reform pathways.

## Analysis and Discussion

Global economic inequality in 2025 is characterized by stark disparities in wealth and income. The richest 1% have seen their wealth surge by over \$33.9 trillion since 2015, enough to end global poverty 22 times over, according to Oxfam. In the U.S., the top 1% accumulated nearly 1000 times more wealth than the bottom 20% over the last 35 years. Globally, the World Bank notes that while some countries reduced extreme poverty, overall inequality rose from 1820 to 1990 and continues in patterns of slower growth in poorer nations.

A key driver is the extraction of wealth from the Global South, occurring at \$30 million per hour to benefit the Global North's elite. Oxfam's "Takers Not Makers" report reveals that 60% of billionaire wealth stems from inheritance, cronyism, corruption, or monopolies, rather than innovation. This challenges the capitalist narrative of meritocracy, as highlighted in LSE analyses where inequality is portrayed as emerging from "free market" operations that favor the capable. However, critics argue this masks systemic biases, including colonial legacies that embed identity-based discrimination.

Challenges to capitalism are multifaceted. The UN report emphasizes that inequalities threaten the social contract, leaving populations vulnerable and fostering insecurity. Environmental concerns and AI advancements undermine support for capitalism, as noted in *The Guardian*, where climate emergencies and job automation exacerbate disparities. *Dissent Magazine* points to inequality levels akin to the 19th century, driving calls for breaking with capitalist orthodoxy.

Structurally, capitalism's emphasis on profit leads to instability and unrest, as warned by historical economists. In 2025, *Future Agenda* predicts cries for change due to unresolved issues like inequality and technology-enabled freedoms. Reddit discussions and academic views suggest some inequality is inevitable in liberal systems, but excessive levels stem from unchecked capitalism. Project Syndicate counters that more capitalism—through openness—could reduce disparities, yet evidence from Oxfam shows otherwise.

The rise of oligarchies, as in Oxfam's U.S. report, signals a shift toward authoritarian rule if reforms fail. Policy responses should prioritize reducing wealth concentration, as advocated in Taylor & Francis journals, through progressive taxes and international cooperation. Without action, capitalism risks reinvention or collapse, as explored in Wolff's economic updates.

In discussion, these trends indicate that inequality is not peripheral but central to capitalism's crises. Reforms must address root causes like monopoly power and global extraction to foster inclusive growth.



## Conclusions

In conclusion, global economic inequality in 2025, driven by capitalist mechanisms, presents existential challenges to the system itself. With the top 1% amassing disproportionate wealth amid persistent poverty, the social contract erodes, inviting unrest and alternative models. This paper has demonstrated through data and analysis that reforms—such as wealth taxes, anti-monopoly regulations, and equitable global policies—are imperative to mitigate these risks. Failure to act could lead to authoritarianism or systemic breakdown, as inequality undermines capitalism's promise of progress. Ultimately, prioritizing equity is key to sustainable capitalism.

## References

1. World Inequality Database. (2025). Home - WID. Retrieved from <https://wid.world/>
2. United Nations. (2025). 6 takeaways from the World Social Report 2025. Retrieved from <https://www.un.org/en/desa/6-takeaways-world-social-report-2025>
3. Inequality.org. (2025). Global Inequality. Retrieved from <https://inequality.org/facts/global-inequality/>
4. Pew Research Center. (2025). Economic Inequality Seen as Major Challenge Around the World. Retrieved from <https://www.pewresearch.org/global/2025/01/09/economic-inequality-seen-as-major-challenge-around-the-world/>
5. World Economic Forum. (2025). Global Gender Gap Report 2025. Retrieved from <https://www.weforum.org/publications/global-gender-gap-report-2025/digest/>
6. World Bank. (2025). Global Inequality and Economic Growth. Retrieved from <https://openknowledge.worldbank.org/entities/publication/2683322d-068d-4300-b0dc-532ca49c8c13>
7. Visual Capitalist. (2025). Visualizing Global Wealth Inequality in 2025. Retrieved from <https://www.visualcapitalist.com/visualizing-global-wealth-inequality/>
8. Forbes. (2025). Income Inequality Is Surging In The U.S., New Oxfam Report Shows. Retrieved from <https://www.forbes.com/sites/josiecex/2025/11/03/income-inequality-is-surging-in-the-us-new-oxfam-report-shows/>
9. Our World in Data. (n.d.). Economic Inequality. Retrieved from <https://ourworldindata.org/economic-inequality>
10. Future Agenda. (2025). Capitalism Challenged. Retrieved from <https://www.futureagenda.org/foresights/capitalism-challenged/>
11. LSE Blogs. (2024). Capitalism's gaping inequalities are also its main weakness. Retrieved from <https://blogs.lse.ac.uk/inequalities/2024/08/28/capitalisms-gaping-inequalities-are-also-its-main-weakness/>



## Original Article

### A Study of Educational Reforms in India During The British Period

Dilip Paikrao

Department of History Nagnath Arts, Commerce and Science College, Aundha Nagnath, Dist. Hingoli (Maharashtra)

Manuscript ID:

JRD -2026-180125

ISSN: 2230-9578

Volume 18

Issue 1(I)

Pp. 90-93

January 2026

Submitted: 12 Dec. 2025

Revised: 22 Dec. 2025

Accepted: 12 Jan. 2026

Published: 31 Jan. 2026

#### Abstract

Education plays a vital role in the social, cultural, and economic development of a nation. India has a long tradition of learning, but modern and organized education began during British rule. The British introduced several educational reforms to meet their administrative needs, which later brought significant changes to Indian society. This paper studies the major educational reforms introduced in India during the British period, such as the Charter Acts, Macaulay's educational policy, Wood's Despatch, establishment of primary schools, appointment of education officers, and the idea of free and compulsory primary education. It also highlights the role of missionary institutions in spreading education among the masses. Although British educational policies neglected traditional Indian education and mainly benefited the elite class, they laid the foundation of modern education in India. The study concludes that British educational reforms played an important role in spreading literacy, creating national awareness, and preparing the ground for social and political transformation in India.

**Keywords:** British Rule, Educational Reforms, Primary Education, Wood's Despatch, English Education, Missionary Education, Indian Education System.

#### Introduction

India has a long and respected history of education. From ancient times, systems like the Gurukul method, Buddhist monasteries, and universities such as Nalanda and Takshashila played an important role in spreading knowledge. Education was closely linked with religion, culture, and moral values. However, this traditional system slowly declined due to political instability and lack of patronage. Modern, organized, and institutional education in India began during British rule. The British introduced a planned education system mainly to fulfill their administrative, political, and economic needs. They required educated Indians to work as clerks, interpreters, and lower-level officials. As a result, Western education and English language were promoted. Though British educational policies were designed to serve colonial interests, they brought important changes to Indian society. These reforms introduced modern subjects, formal schools, universities, teacher training, and administrative control. This study examines the major educational reforms introduced in India during the British period and their impact on Indian society.

#### Objectives of the Study

The main objectives of this study are:

1. To examine the major educational reforms introduced by the British in India
2. To study the development of primary education during British rule
3. To understand the role of government and missionary institutions in education
4. To analyze the long-term impact of British educational policies on India

#### Nature of British Educational Policy

The British education policy in India was not introduced suddenly. It developed gradually in different phases. In the early years, the British East India Company avoided direct involvement in education. However, pressure from Indian reformers, missionaries, and British thinkers forced the government to take responsibility.

British education policy was influenced by two major schools of thought:



Quick Response Code:



Website:

<https://jrdrv.org/>

DOI:

[10.5281/zenodo.18467378](https://doi.org/10.5281/zenodo.18467378)



#### Creative Commons (CC BY-NC-SA 4.0)

This is an open access journal, and articles are distributed under the terms of the [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International](https://creativecommons.org/licenses/by-nc-sa/4.0/) Public License, which allows others to remix, tweak, and build upon the work noncommercially, as long as appropriate credit is given and the new creations are licensed under the identical terms.

#### Address for correspondence:

Dilip Paikrao, Department of History Nagnath Arts, Commerce and Science College, Aundha Nagnath, Dist. Hingoli (Maharashtra)

#### How to cite this article:

Paikrao, D. (2026). A Study of Educational Reforms in India During The British Period. *Journal of Research & Development*, 18(1(I)), 90–93. <https://doi.org/10.5281/zenodo.18467378>



- Orientalists, who supported Indian languages and traditional learning
- Anglicists, who favored English education and Western knowledge

Finally, the Anglicist view dominated, leading to the spread of English education. This decision had a lasting impact on Indian society.

### **Charter Act of 1813**

The Charter Act of 1813 was the first official step taken by the British government to support education in India. Through this Act, the East India Company accepted responsibility for promoting education among Indians.

Under this Act:

- An annual grant of one lakh rupees was sanctioned for education
- Funds were meant for schools, colleges, and educational development

However, the Act did not clearly mention whether the money should be used for Indian education or Western education. This created confusion and debate. Still, the Act marked the beginning of state involvement in education in India.

### **Charter Act of 1835 and Macaulay's Minute**

The Charter Act of 1835 is closely associated with Lord Macaulay. His famous Minute on Education strongly supported English education. He argued that Western knowledge was superior and that English should be the medium of instruction.

As a result:

- English became the main language of education
- Western subjects like science, history, and philosophy were introduced
- Indian classical languages like Sanskrit and Persian lost importance

This policy created an English-educated middle class in India. While this class helped in spreading modern ideas, it also created a gap between educated elites and the masses.

### **Establishment of Primary Schools**

The British initially focused more on higher education than primary education. However, by the mid-nineteenth century, the importance of primary education was recognized.

After 1840:

- Primary schools were established in Bengal, Madras, and Bombay provinces
- British administrators like Lord Hardinge and Sir Thomas Munro supported village schools
- Local funds and grants were used to open schools in rural areas

Although progress was slow, these efforts helped spread basic education among the masses.

### **Appointment of Education Officers**

To improve the quality and administration of education, the British government appointed education officers.

These included:

- District Education Officers
- School Inspectors
- Provincial Education Authorities

Their duties included inspecting schools, training teachers, maintaining records, and implementing government policies. This created a centralized and systematic education system.

### **Wood's Despatch of 1854**

Wood's Despatch of 1854 is considered the Magna Carta of Indian education. It provided a clear framework for education in India.

Key features of Wood's Despatch:

- A structured system of primary, secondary, and higher education
- Establishment of universities in major cities
- Promotion of teacher training institutions
- Use of Indian languages at primary level
- Government responsibility for education

As a result, universities were established in Calcutta, Bombay, and Madras in 1857. This Despatch played a major role in shaping modern Indian education.

### **Development of Higher Education**

British educational reforms paid special attention to higher education. Colleges and universities were established to train Indians for government jobs.

Key developments included:

- Introduction of Western curriculum



- Focus on arts, science, and law
- Growth of professional education

Higher education created a class of educated Indians who later became leaders of social reform movements and the freedom struggle.

### **Free and Compulsory Primary Education**

In the early twentieth century, the idea of free and compulsory primary education gained support. Indian leaders argued that education was a basic right.

Gopal Krishna Gokhale strongly advocated compulsory primary education. Although his bill was rejected, it inspired many princely states to introduce free education.

After the Government of India Act of 1919:

- Education became a provincial subject
- Provinces like Bombay, Madras, Bengal, and Punjab passed laws for compulsory education

This was a major step toward mass education.

### **Role of Missionary Institutions**

Christian missionary institutions played an important role in spreading education in India. They established schools and colleges in both urban and rural areas.

Their contributions included:

- Free education for poor children
- Provision of books, food, and clothing
- Education for women and lower castes

Although missionaries aimed at religious conversion, their educational work helped increase literacy and awareness among common people.

### **Impact of British Educational Reforms**

The British educational reforms had both positive and negative effects.

#### **Positive effects:**

- Spread of modern education
- Introduction of scientific thinking
- Growth of national awareness
- Rise of social reform movements
- Development of Indian middle class

#### **Negative effects:**

- Neglect of traditional Indian education
- Decline of Indian languages
- Education remained limited to elites
- Rural areas remained backward

Despite limitations, these reforms laid the foundation for modern education in India.

### **Education and National Awakening**

British education unintentionally contributed to Indian nationalism. Educated Indians began to question colonial rule, demand rights, and organize political movements.

Many freedom fighters were products of British education. They used Western ideas like liberty, equality, and democracy to challenge British authority.

Thus, education became a powerful tool for national awakening.

### **Conclusion**

Educational reforms during the British period brought major changes to Indian society. Though these reforms were introduced mainly to serve colonial interests, they transformed India's education system.

Primary education expanded slowly, higher education developed rapidly, and modern institutions were established. The British introduced administrative discipline, standardized curriculum, and teacher training.

However, the education system remained unequal and urban-centered. Despite its shortcomings, British educational policy laid the foundation for modern Indian education. Independent India later built upon this foundation to create a more inclusive and democratic education system.

In conclusion, British educational reforms played a crucial role in shaping modern India. They created awareness, produced leaders, and prepared the ground for social and political transformation.



# *Journal of Research and Development*

A Multidisciplinary International Level Referred and Double Blind Peer Reviewed, Open Access  
ISSN : [2230-9578](https://doi.org/10.22309/2230-9578) | Website: <https://jrdrvb.org> Volume-18, Issue-1(I)| January- 2026

## **References**

1. Aggarwal, J. C. Development of Education System in India. Shipra Publications, New Delhi, 2004.
2. Basu, A. N. Primary Education in India. Oxford University Press, New Delhi, 1974.
3. Dharampal. The Beautiful Tree: Indigenous Indian Education in the Eighteenth Century. Biblia Impex, New Delhi, 1983.
4. Kabir, Humayun. Education in India. Asia Publishing House, Bombay, 1955.
5. Naik, J. P., and Syed Nurullah. A History of Education in India. Macmillan, New Delhi, 1974.



## Original Article

### The Direction and Significance of Historical Research for Global Human Prosperity: A Research Perspective

Mangilal Ganpat Rathod

(Head Department of History) Vinaykrao Patil College, Vaijapur

Email: [prof.mgrathod@gmail.com](mailto:prof.mgrathod@gmail.com)

Manuscript ID:

**Abstract**

JRD -2026-180126

ISSN: 2230-9578

Volume 18

Issue 1(I)

Pp. 94-95

January 2026

*This paper argues that historical research has evolved from a passive record of power to a proactive science of human survival. By utilizing an interdisciplinary qualitative methodology, we examine how "historical intelligence"—the ability to extract actionable data from the past—can mitigate modern existential threats. This study bridges the gap between classical historiography and contemporary policy-making, asserting that global prosperity is inextricably linked to our objective understanding of human trial and error. The paper highlights how historical research contributes to understanding social stability, institutional development, economic resilience, and environmental sustainability. Through philosophical perspectives and selected case studies, it demonstrates that informed engagement with historical knowledge enables societies to address modern challenges such as economic crises, social inequality, and ideological manipulation of the past. The study concludes that objective and rigorous historical research is indispensable for safeguarding global prosperity, strengthening democratic institutions, and guiding future policy-making in an increasingly complex world.*

**Keywords:** Historical Research, Global Human Prosperity, Historical Intelligence, Interdisciplinary History, Comparative Method, Social and Economic Development, Institutional Stability.

Submitted: 12 Dec. 2025

Revised: 22 Dec. 2025

Accepted: 12 Jan. 2026

Published: 31 Jan. 2026

#### Introduction:

History is the empirical laboratory of the human experience. While the physical sciences rely on controlled experiments, social sciences rely on the "natural experiments" provided by history. Global human prosperity is often measured through GDP or technological advancement, but historical research reveals that true prosperity is rooted in social stability, institutional integrity, and sustainable resource management. This paper explores the transition from "Political History" (the history of states) to "Global History" (the history of humanity).

#### Detailed Research Methodology:

The methodology of this paper is rooted in Heuristics and Historical Criticism. Unlike empirical sciences, history cannot be reproduced in a lab; therefore, the researcher must act as a forensic investigator.

**Primary Source Analysis:** This involves the "Heuristic" process—locating and authenticating original records. In the context of global prosperity, this includes analyzing ancient trade ledgers, climate data found in ice cores, and legislative records of past social reforms.

**Internal Criticism (Hermeneutics):** We go beyond what the text says to understand why it was written. For prosperity research, this means identifying biases in colonial-era economic reports that might have suppressed the contributions of indigenous populations to global trade.

**The Comparative Method:** By comparing the collapse of the Roman economy with the 2008 financial crisis, we can identify "Trans-historical constants" (patterns that repeat regardless of technology).

**Oral History:** To ensure the paper captures "Human Prosperity" from a bottom-up perspective, we incorporate the methodology of interviewing survivors of major historical shifts (e.g., the transition from agrarian to industrial societies in the Global South).

**Literature Review:** Philosophical Perspectives on Progress



Quick Response Code:



Website:

<https://jrdrv.org/>

DOI:

[10.5281/zenodo.18467441](https://doi.org/10.5281/zenodo.18467441)



#### Creative Commons (CC BY-NC-SA 4.0)

This is an open access journal, and articles are distributed under the terms of the [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International](https://creativecommons.org/licenses/by-nc-sa/4.0/) Public License, which allows others to remix, tweak, and build upon the work noncommercially, as long as appropriate credit is given and the new creations are licensed under the identical terms.

#### Address for correspondence:

Mangilal Ganpat Rathod, (Head Department of History) Vinaykrao Patil College, Vaijapur

#### How to cite this article:

Rathod, M. G. (2026). *The Direction and Significance of Historical Research for Global Human Prosperity: A Research Perspective*. *Journal of Research & Development*, 18(1(I)), 94–95. <https://doi.org/10.5281/zenodo.18467441>



Historical research on prosperity is often divided into three major philosophical schools:

**The Cyclical School (Arnold Toynbee):** Toynbee's *A Study of History* posits that civilizations thrive based on their ability to respond to challenges. Prosperity is not guaranteed; it is a result of "creative minorities" solving social and environmental problems.

**The Materialist School (Karl Marx):** Marx argued that the direction of history is determined by the "modes of production." From this perspective, historical research is the study of how economic structures (feudalism, capitalism) distribute prosperity among different classes.

**The Whig Interpretation (Linear Progress):** This traditional view suggests that history is a steady march toward greater liberty and enlightenment. Modern researchers, however, challenge this, noting that progress for one group (e.g., the industrializing West) often came at the cost of another (e.g., colonized nations).

**The End of History (Francis Fukuyama):** Following the Cold War, Fukuyama suggested that liberal democracy might be the final form of human government. Historical research since 1992 has focused on testing this hypothesis against the rise of new global powers.

### Case Studies: History Driving Prosperity:

#### Case Study A: The Renaissance and the Institutionalization of Knowledge

The transition from the Middle Ages to the Renaissance provides a blueprint for how cultural and intellectual research leads to economic prosperity. The revival of Greek and Roman texts (historical research in its earliest form) triggered a scientific revolution.

#### Case Study B: The Post-WWII Marshall Plan:

The prosperity of modern Europe is a direct result of "Applied History." Planners in 1947 looked at the failures of the Treaty of Versailles (1919), which had led to economic ruin and a second war. By researching the mistakes of the past, they designed a system of economic integration that led to the longest period of peace and prosperity in European history.

### Modern Challenges: Revisionism and "Fake History":

In the digital age, the significance of rigorous historical research is heightened by the threat of Historical Revisionism. When political entities manipulate the past to justify present-day aggression, global stability is threatened.

The Research Perspective: Objective historians act as "truth-checkers."

Impact: Without an objective historical record, societies lose the ability to trust institutions, which is a fundamental requirement for economic prosperity.

### Conclusion:

The direction of historical research is increasingly "Total History"—an attempt to synthesize environmental, economic, and social data into a single narrative of human development. As we face global challenges, the "Significance" of this research is no longer academic; it is existential. Prosperity is a choice made by those who have studied the map of the past.

### References:

1. Bloch, M., *The Historian's Craft*, p. 22. "The misunderstood past is the source of all contemporary evil."
2. Diamond, J., *Guns, Germs, and Steel*, p. 115. Analysis of how geography dictates historical prosperity.
3. Bibliography:
4. Braudel, F. (1980). *On History*. Chicago: University of Chicago Press.
5. Harari, Y. N. (2014). *Sapiens: A Brief History of Humankind*. London: Vintage.
6. Tosh, J. (2002). *The Pursuit of History*. London: Longman.



## Original Article

### Negotiating Dreams, Gender, and Power: A Postmodern and Feminist Reading of Vikas Swarup's the Accidental Apprentice

**Dr. Pandit B. Nirmal**

Associate Professor and Head, Department of English, Sant Tukaram College of Arts and Science, Basmat Road, Parbhani Maharashtra  
ORCID: <https://orcid.org/0000-0001-6438-1402>  
Email: [panditbnirmal@gmail.com](mailto:panditbnirmal@gmail.com)

**Manuscript ID:** *Abstract*

JRD -2026-180127

ISSN: 2230-9578

Volume 18

Issue 1(I)

Pp. 96-98

January 2026

**Submitted:** 12 Dec. 2025

**Revised:** 22 Dec. 2025

**Accepted:** 12 Jan. 2026

**Published:** 31 Jan. 2026

*Vikas Swarup's The Accidental Apprentice offers a compelling fictional representation of contemporary Indian society marked by rapid economic change, persistent social inequalities, and evolving gender dynamics. The novel narrates the extraordinary journey of Sapna Sinha, a middle-class sales assistant who is unexpectedly offered the position of CEO of a major corporate empire, subject to passing seven unconventional tests. Through this innovative narrative structure, Swarup foregrounds crucial social issues such as caste discrimination, patriarchy, corruption, healthcare failure, gender violence, and the marginalization of women. Sapna's trials reveal the resilience, moral integrity, and agency of the modern Indian woman negotiating the tensions between tradition and modernity in a postcolonial, globalized context. The novel also critiques institutional failures while celebrating individual perseverance and ethical strength. The present paper examines The Accidental Apprentice from feminist and postmodern perspectives, highlighting Swarup's portrayal of women's empowerment and his broader social vision. This paper argues that the novel functions as a socio-cultural document reflecting India in transition and contributes significantly to contemporary Indian English fiction by amplifying subaltern voices and questioning entrenched power structures.*

**Keywords:** Contemporary Indian Society, Feminism, Postmodern Narrative, Women's Empowerment, Gender, Power, Postcolonial Identity etc.

#### Introduction

Literature often functions as a mirror of society, reflecting its contradictions, aspirations, and struggles. Vikas Swarup's *The Accidental Apprentice* stands as a significant fictional representation of contemporary India, negotiating the tensions between tradition and modernity, dreams and deprivation, power and marginality. Swarup underlines the complexities of human nature and the relentless struggle for survival in a rapidly changing socio-economic landscape. The novel presents an India "running fast to keep its tryst with destiny," where globalization, corporate ambition, and entrenched social hierarchies coexist uneasily (Cheeran). At the heart of the narrative lies Sapna Sinha, an ordinary woman whose extraordinary journey exposes the lived realities of Indian women navigating patriarchal constraints. Through Sapna's trials, Swarup critiques social injustice while simultaneously celebrating human resilience and moral integrity. The novel narrates the story of Sapna Sinha, a young sales assistant working at an electronics showroom in Connaught Place, Delhi. Her modest life takes a dramatic turn when she encounters Vinay Mohan Acharya, India's richest businessman, who offers her the unprecedented opportunity to become the CEO of his vast business empire provided she passes seven carefully designed tests. The narrative gains intensity with Acharya's sudden murder, after which Sapna becomes the prime suspect. As she struggles to prove her innocence, she must navigate the corporate world, legal system, and her own emotional turmoil. The novel blends suspense, humor, and social critique, making Sapna's journey both thrilling and deeply reflective.



Quick Response Code:



Website:

<https://jrdrv.org/>

DOI:

[10.5281/zenodo.18467475](https://doi.org/10.5281/zenodo.18467475)



#### Creative Commons (CC BY-NC-SA 4.0)

This is an open access journal, and articles are distributed under the terms of the [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International Public License](https://creativecommons.org/licenses/by-nc-sa/4.0/), which allows others to remix, tweak, and build upon the work noncommercially, as long as appropriate credit is given and the new creations are licensed under the identical terms.

#### Address for correspondence:

Dr. Pandit B. Nirmal, Associate Professor and Head, Department of English, Sant Tukaram College of Arts and Science, Basmat Road, Parbhani Maharashtra

#### How to cite this article:

Pandit B. Nirmal. (2026). *Negotiating Dreams, Gender, and Power: A Postmodern and Feminist Reading of Vikas Swarup's the Accidental Apprentice*. *Journal of Research & Development*, 18(1(I)), 96–98. <https://doi.org/10.5281/zenodo.18467475>



## Vikas Swarup and the Panorama of Contemporary India

Swarup's literary canvas encompasses the vast diversity of India; its bustling cities, marginalized communities, political decay, and moral contradictions. His fiction, as noted by Library Journal, is "enriched by the sights and smells of contemporary India," blending social realism with suspenseful storytelling. Rositta Joseph Valiyamattam aptly observes:

"Swarup's writing invariably takes the form of an Indian panorama—snapshots dripping with social realism, cinematic in presentation, imbued with admiration and compassion for the underdog, concluding with a humane, optimistic vision for self-actualization" (The Quest, 99).

In *The Accidental Apprentice*, Swarup continues this tradition by portraying characters from diverse socio-economic backgrounds, each embodying the complexities of a nation in flux.

## Sapna Sinha: A Portrait of the Contemporary Indian Woman

Sapna Sinha represents the middle-class working woman striving for survival and self-definition. After the deaths of her sister Alka and her father, Sapna becomes the sole breadwinner of her family. Her opening realization; "In life you never get what you deserve: you get what you negotiate" (1) sets the tone for her struggle in a society governed by power and compromise. Her acceptance of Acharya's challenge is driven not by ambition alone but by necessity, familial responsibility, and the desire for dignity. Dhote rightly remarks:

"Swarup has dealt with the women's world with keen observation and with penetrable sight... He presents Sapna as a challenging as well as self-conscious, a sensible young saleswoman endowed with courage and capabilities" (Dhote, 376).

## The Seven Tests as a Postmodern Narrative Technique

One of the most striking features of *The Accidental Apprentice* is its innovative narrative structure—the seven tests. Swarup employs this technique to foreground contemporary social issues while charting Sapna's moral and emotional growth. Pimpale and Dhote observe:

"Acclaimed author Vikas Swarup implies the new narrative techniques of the seven tests to throw light on some of India's uncommon social and contemporary problems..." (536).

Each test symbolizes a critical aspect of modern Indian life and the evolving role of women within it.

First Test: Sapna challenges caste prejudice and patriarchal violence by uniting two lovers, addressing issues like child marriage and honor killings.

Second Test, "Diamonds and Rust": Sapna's integrity is tested when she is falsely accused of theft. Her statement; "I am simply a trustee of the ring..." (144) highlights her ethical strength amidst adversity.

Third Test, "Locked Dreams": Through her friendship with Lauren Lockwood, an American social worker, Swarup juxtaposes Indian and Western feminist ideologies.

Fourth Test, "The Blindness of Fame": Sapna exposes exploitation in the entertainment industry, particularly of aspiring female artists.

Fifth Test, "The Atlas of Revolution": Her association with Gandhian activist Nirmala Ben reveals her commitment to social justice and anti-corruption movements.

Sixth Test, "150 Grams of Sacrifice": This test exposes the failures of India's healthcare system and the unethical organ trade. Valiyamattam notes that Swarup turns this into "a gross failure of the Indian healthcare system" (101).

Seventh Test: The final trial confronts Sapna with personal tragedy, including acid violence and the miscarriage of justice, testing her endurance and moral resolve.

## Feminist and Postcolonial Dimensions

From a feminist perspective, *The Accidental Apprentice* foregrounds the harsh realities of women's lives in a deeply patriarchal Indian society. Sapna Sinha's journey is marked by continuous exposure to exploitation, humiliation, and systemic violence, revealing how women are compelled to negotiate survival within oppressive social structures. Swarup does not present Sapna as a passive victim; rather, he situates her in situations that expose the everyday violence normalized in society. As Chavhan aptly observes, Swarup highlights

"...the pathetic condition of his protagonist Sapna Sinha who is thrown into situation where she has to face among other thing such as child labor, black market, organ sale, forced marriage, corruption, rape and general daily life violence" (2).

These experiences collectively reflect the gendered nature of suffering in India, where women often bear the brunt of social evils intensified by poverty, corruption, and moral decay. Through Sapna, Swarup critiques patriarchal power structures that restrict women's agency while simultaneously showcasing her moral courage, resilience, and ethical strength. Her ability to confront injustice whether in corporate spaces, domestic settings, or public institutions underscores the emerging voice of the modern Indian woman who refuses to be silenced.

From a postcolonial perspective, Sapna's character embodies the complex negotiation between tradition and modernity in a globalized India still shaped by colonial legacies. Her struggle to reconcile personal ambition with familial and cultural expectations reflects the identity crisis faced by many postcolonial subjects, particularly women.



Sapna's reflection, "I have to be both the modern woman and the traditional daughter..." (253), captures the tension between inherited values and contemporary aspirations. This duality highlights how women are often expected to uphold tradition while simultaneously adapting to the demands of modern professional life.

Together, the feminist and postcolonial dimensions of *The Accidental Apprentice* reveal Sapna Sinha as a representative figure of contemporary Indian womanhood caught between oppression and opportunity, tradition and transformation. Her journey reflects the broader socio-cultural shifts in postcolonial India, where women increasingly assert their identities while negotiating deeply entrenched patriarchal and historical constraints.

## Globalization, Gender, and Identity

Sapna Sinha's experiences in *The Accidental Apprentice* vividly illustrate the profound impact of globalization and lingering colonial legacies on contemporary Indian society. The novel presents globalization as a double-edged phenomenon—one that promises opportunity, mobility, and empowerment while simultaneously threatening cultural rootedness and social stability. The allure of the West as a space of economic success and personal freedom frequently surfaces in Sapna's reflections and in the aspirations of those around her. Migration, foreign education, and international careers are portrayed as symbols of achievement, revealing how global capitalism reshapes desires and definitions of success in postcolonial India. Yet, this attraction is accompanied by an underlying anxiety about cultural displacement and the erosion of traditional values.

Gender plays a crucial role in shaping Sapna's engagement with globalization. As a woman navigating a corporate environment dominated by men, Sapna confronts gender bias, power hierarchies, and social expectations that seek to limit her agency. Her presence in the corporate sphere itself challenges conventional gender roles that confine women to domestic or subordinate positions. Through assertiveness and ethical clarity, she resists being marginalized or rendered invisible. Her declaration; "*I refuse to be just another face in the crowd; I want to be heard*" (141) signals a conscious assertion of identity and voice, marking a departure from submissive feminine stereotypes.

Moreover, Sapna's moral courage distinguishes her from the ruthless, profit-driven ethos often associated with global capitalism. While globalization encourages competition and individualism, Sapna remains committed to integrity, compassion, and social responsibility. Her refusal to compromise ethical values for material success suggests Swarup's critique of unregulated capitalism and his advocacy for a more humane model of progress. In this sense, Sapna represents a redefined global subject—one who seeks empowerment without surrendering ethical and cultural grounding.

## Conclusion

*The Accidental Apprentice* is more than a corporate thriller; it is a profound socio-cultural critique of contemporary India. Through Sapna Sinha, Vikas Swarup foregrounds issues of gender discrimination, corruption, caste oppression, and institutional failure, while also celebrating resilience, integrity, and hope. Sapna's journey embodies the struggles and aspirations of countless women negotiating identity, ambition, and dignity in postmodern India. Recognizing Swarup as a socially conscious and feminist novelist, it becomes evident that his work amplifies the voices of marginalized women and challenges patriarchal norms. *The Accidental Apprentice* stands as a powerful narrative of empowerment, self-actualization, and ethical perseverance in a rapidly changing Indian society.

## References

1. Cheeran, John. "A Master, Not an Accidental Apprentice." *The Times of India*, 4 Feb. 2013.
2. Chavhan, Sujit S. "Women and Violence in Vikas Swarup's *The Accidental Apprentice*." *Review of Research*, vol. 7, no. 12, Sept. 2018.
3. Chavhan, Sujit S. "Themes of Hunger in Vikas Swarup's Novels." *Knowledge Resonance*, Special Issue, Sept. 2021.
4. Dhote, Ganesh. "Theme of Woman Employment and Empowerment in Vikas Swarup's *The Accidental Apprentice*." *Online International Interdisciplinary Research Journal*, vol. 9, Special Issue 04, Mar. 2019.
5. Pimpale, Vaibhao, and Hitendra Dhote. "Reading of Vikas Swarup's *The Accidental Apprentice* in the Light of Socio-Cultural Problems in India." *Journal of the Gujarat Research Society*, vol. 21, no. 11, 2019.
6. Swarup, Vikas. *The Accidental Apprentice*. London: Simon and Schuster, 2013.
7. (All textual quotations are from this edition).
8. Valiyamattam, Rositta Joseph. "Vikas Swarup's *Accidental Apprentice*: From Bollywood and Breaking News to Feminist-Humanist National Narrative." *The Quest: A Peer-Reviewed International Literary Journal*, vol. 29, no. 2, Dec. 2015.



## Original Article

### Indian Literature Identity and Reconstruction

Anil Haribhau Kapare

Ph.D.Research Scholar SRTMU Nanded A/p Pimpalsuti Tal Shirur Dist pune

Manuscript ID: **Abstract**

JRD -2026-180128

ISSN: 2230-9578

Volume 18

Issue 1(I)

Pp. 99-102

January 2026

Submitted: 12 Dec. 2025

Revised: 22 Dec. 2025

Accepted: 12 Jan.2026

Published: 31 Jan. 2026

*In this research paper relationship between literature and identity building in literary works. This study explores how Indian literature identities and reconstruction by Indian authors. This critical study examined the complex relationship between language and identity in Indian literature. This study explores the vital role that language plays in reflecting the identities of the people of India. Many Indian author presents reconstruction character in their novels. This study aims to reveal the combination of theoretical identity in literary works. The study critically explores how Indian writers represent identity through themes of postcolonialism, hybridity, marginalization, caste, gender, class, diaspora, and linguistic plurality. Special attention is given to marginalized voices, particularly Dalit, Adivasi, and women writers, whose works function as instruments of resistance, self-representation, and social transformation. Through selected literary texts, including novels by Sudha Murty and other Indian authors, the paper highlights how characters undergo identity reconstruction by challenging patriarchal norms, social stigma, and economic dependency. The study also incorporates theoretical perspectives such as intersectionality and linguistic identity to demonstrate how multiple social forces shape individual and collective identities. The paper concludes that Indian literature presents identity not as fixed or singular, but as dynamic, negotiated, and continuously reconstructed in response to social, political, and cultural realities.*

**Keywords:** Indian Literature, Identity, Reconstruction, Postcolonialism, Hybridity, Marginalized Voices, Gender and Caste, Intersectionality, Diasporic Identity, Linguistic Identity.

#### Introduction:

Indian literature’s identity and reconstruction involve a postcolonial quest to define “Indianness” amid diverse cultures, historical trauma and western influences, exploring themes of hybridity, displacement and fragmented selves through figures like Rushdy and Roy while also looking at diaspora and reclaiming indigenous narrative to forge new multifaceted understandings of self and nation.

#### Post Colonial Identity: Definition

Postcolonial identities refer to the complex and dynamic ways in which individuals and groups define themselves in the aftermath of colonial rule. These identities are influenced by historical, cultural and social factors that emerged from the colonial experience leading to a blend of indigenous traditions and colonial legacies. Understanding post colonial identities involves examining how former colonies navigate their sense of self in relation to the colonizers, the effects of globalization and ongoing struggles for cultural representation and autonomy.

Historical events particularly the experience of colonization and decolonization, significantly influence the formation of post colonial identities. Individual and communities grapple with the legacies left behind by colonial powers which can include altered social structures, economic dependencies and cultural impositions. This historical context prompts a re-evaluation of identity as people strive to integrate their indigenous tradition with the realities imposed during colonial rule. Hybridity is crucial in understanding post colonial identities as it encapsulates the blending of cultures that occurs when colonized societies interact with colonial influences.



Quick Response Code:



Website:

<https://jrdrv.org/>

DOI:

[10.5281/zenodo.18467519](https://doi.org/10.5281/zenodo.18467519)



#### Creative Commons (CC BY-NC-SA 4.0)

This is an open access journal, and articles are distributed under the terms of the [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International](https://creativecommons.org/licenses/by-nc-sa/4.0/) Public License, which allows others to remix, tweak, and build upon the work noncommercially, as long as appropriate credit is given and the new creations are licensed under the identical terms.

#### Address for correspondence:

Anil Haribhau Kapare, Ph.D.Research Scholar SRTMU Nanded A/p Pimpalsuti Tal Shirur Dist pune

#### How to cite this article:

Kapare, A. H. (2026). Indian Literature Identity and Reconstruction. *Journal of Research & Development*, 18(1(I)), 99–102. <https://doi.org/10.5281/zenodo.18467519>



This mixing can lead to new cultural expressions that reflect both indigenous roots and colonial legacies. Hybridity challenges simplistic notions of identity by showing how people navigate multiple influences creating rich tapestries of cultural experience that resist categorization into singular identities.

### **Focus on Marginalized voices:**

Indian literature focus on marginalized voices, particularly through the Dalit and Adivasi literary movements is central to the project of identity and reconstruction. This literature functions as both a powerful form of social protest and a means of reclaiming authentic identity for communities historically excluded from mainstream narratives. Marginalized literature is inherently a literature of protest directly confronting and critiquing the centuries old caste system, social discrimination, economic inequality and patriarchal structures. It expresses the anger, frustration and pain of the oppressed challenging the dominant ideologists that have perpetuated their suffering.

### **Reclaiming identity:**

Identity is one of the most hotly debated topics in literary theory and cultural studies. This bold and ground breaking collection of ten essays argue that identity is not just socially constructed but has real epistemic and political consequences for how people experience the world. For marginalized communities particularly Dalit literature is a vital tool for self representation and asserting a dignified identity. Authors use their experience rather than upper caste. Empathy to provide authentic portrayals of their lives thereby challenging stereotypes and giving voice to the voiceless.

### **Political and social change:**

Political and social change is multidisciplinary series dedicated to the analysis and understanding of changes in modern society. Social and political change involves transformations in societal structures, norms, and governance, driven by factors like technology, economic shifts, movements (feminist, human rights) and cultural dynamics ultimately altering power distribution, rights and daily life through invention, diffusion and conflict often leading to new identities and demands for freedom from domination. Inspired by figures like Dr. B. R. Ambedkar this literature aims for social transformation. Its inclusion in academic curricula and translation into English are strategies to bring these issues to a broader national and global audience demanding recognition, justice and the creation of a more egalitarian society. Arundhati Roy's *The God of small things* a major English language novel that powerfully explores the tragic consequences of inter caste relationships and systematic social injustice.

Politics drives social change by creating laws, shaping norms, redistributing power and providing platforms for movements through policy making advocacy and elections. Impacting everything from civil rights to economic structures though laws need public buy in truly shift beliefs. It sets rule allocates resources and influences public discourse, turning societal demands into concrete actions like anti- discrimination laws or new educational policies. There are several types of social change like speed, scope intent and direction. Encompassing shifts in behaviors, values and structures from slow culture evolution to rapid policy overhauls like civil rights movements or technological disruption.

### **Intersectionality:**

Intersectional identity recognizes that people have multiple overlapping social identities (like race, gender, class, ability, sexuality) that combine to create unique experience of privilege and oppression meaning one's experience isn't just the sum of single identities but a complex intersection where discrimination and advantages compound or shift. The term intersectionality was coined by Kimberle Crenshaw in 1989. Intersectionality arose in reaction to both white feminism and then men dominated black liberation movement, citing the interlocking oppressions of racism, sexism and heteronormativity. It broadens the scope of the first and second waves of feminism which largely focused on the experience of the women who were white cisgender and middle class to include the different experience of women of color, poor woman immigrant women and other groups and aims to separate itself from white feminism by acknowledging women's differing experience and identities.

The literature often highlights the intersection of various forms of oppression showing how caste, gender, class and religion combine to create unique forms of marginalization especially for Dalit women writers like Bama and Urmila Pawar explore the dual marginalization faced by women within both their own communities and mainstream society.

Indian literatures hybridity explore the complex mixing of cultures languages like (Hindi, English, Urdu) traditions and identities especially post colonial shaped by colonialism and globalization crating new third space identities often seen in diasporic fiction (Jhumpa Lahiri) Hybridity in post colonial literature is not limited to cultural identity but also intersects with gender. Colonial systems often imposed patriarchal structures that conflicted with indigenous gender roles. Post colonial female authors Dangaremba and Buchi Emecheta explore how women experience hybridity differently due to their dual marginalization by race and gender. Hybridity is central to understanding identity after colonial rule moving beyond fixed notions to embrace fluid multiple selves.



## **Gender and Class:**

Gender and class are interconnected social categories that powerfully shape inequality. Creating unique experience of privilege or disadvantages through the intersection of gender roles and economic status affecting everything from job opportunities and pay gaps to safety perceptions and access to resources with higher class women often facing less overt sexism but still different challenges working class women or man from any class.

Gender means socially constructed roles, expectations and meanings ascribed to men and women, distinct from biological sex, shaping identities and behavior

Social class means a dimension of satisfaction based on material resources like income, education, occupation and subjective perceptions of rank influencing life chances and actions. Authors like Arundhati Roy, R. K. Narayan and Mulkraj Anand explore how identities are shaped by intersecting factors of gender, caste and class within rigid cultural structures, women novelists. In particular have addressed female frustrations resistance to conventional expectations and the complexities of women's inner lives within the Indian cultural ethos.

## **Diasporic identity:**

Indian diasporic literature explore the identity conflicts, alienation and sense of rootlessness experienced by immigrants navigating between their homeland and new adopted cultures. Writers in this genre often focus on how memory history and the experience of displacement reshape the sense of self. In between space defined by shared heritage migration, history and ongoing negotiation between assimilation and cultural preservation. It involves feelings of displacement, nostalgia and sometimes double consciousness leading to distinct cultural practices, political stances and expressions of belonging in both places. Diasporic identity is a complex sense of self formed by people living outside their ancestral homeland, blending memories of their home culture with the realities of their adopted country creating a unique.

## **Linguistic Identity:**

Linguistic identity is how individuals and groups use language( words, accent, dialect) to express who they are signalling belonging to specific cultures, social classes, regions and its dynamic part of self concept shifting with social interactins and changing contexts connecting personal identity with social groups and cultural values. Its not just about speaking but about the way you speak to show your social affiliations and sense of self influencing solidarity and group membership.

Linguistic identity can change over time s individuals or communities interact with different cultures and languages. Accent and dialects can convey important information about a persons background, including their geographical origin and social class. Linguistic identity plays a crucial role in groups solidarity as individuals may adopt specific language features to signal belonging to a particular community.

Linguistic identity significantly influences social dynamic within multicultural societies by affecting communication patterns power, relation and group cohesion. Language can serve as a tool for inclusion or exclusion where individuals who speak a dominant language may hold advantage in social settings while those speaking minority languages might face marginalization.

## **Reconstruction in Indian Literature:**

A key aspect of post colonial identity construction is the strategic use of language. Many writers employ English while simultaneously rhythms and worldviews crating a hybrid linguistic identity that resists colonial dominance. Debates about the national language reflect broader tensions about cultural authenticity.

We find reconstruction in Sudha Murty's novel 'Mahashweta' In this novel a powerful commentary on female identity. Anupama plays important role in this novel. She is main character in this novel she has diagnosed with leukoderma abandoned by her husband and in laws due to the social stigma of her skin condition.

Reconstrucion- She moves to Bombay, pursues education and achieve good job, and earned name fame and economically independence and change her life. Achieved respect and new self defined life. A well educated woman has her fairytale marriage fall apart when she develops leukoderma a skin condition. Her identity previously tied to her role as a wife and her physical appearance is shattered by the rejection and prejudice she faces.

## **Identity and Reconstruction in House of Cards**

Mridula a bright woman from a rural background sacrifices her aspirations to support her husband Sanjay's career. As Sanjay becomes a wealthy status driven doctor who engages in unethical practices and emotional neglects. Mridula's identity is marginalized. She experiences a deep vacuum in her life as her happiness and self erode within a marriage built on material success and male dominance.

Reconstruction- After confronting the moral compromise of her life, Mridula makes the conscious choice to leave her husband and relation her dignity and emotional autonomy. Her reconstruction is quite but powerful act of resistance against patriarchal expectations that demand a woman's endless sacrifice. She returns to a simpler life finding fulfilment through her job school and village, asserting her individually and self respect.

Sudha Murty's another novel Dollar Bahu represents reconstruction character name Vinuta. She faces discrimination within her family due to her lack of dowry and the perceived superiority of her sister in law in the U.S.



# *Journal of Research and Development*

A Multidisciplinary International Level Referred and Double Blind Peer Reviewed, Open Access

ISSN : 2230-9578 | Website: <https://jrdrvb.org> Volume-18, Issue-1(I)| January- 2026

She accepted challenges familial pressure and societal expectations redefining success beyond wealth and asserting herself worth and identity within her own cultural context.

## **Conclusion:**

Identity is imagined and expressed in Indian literature through urban realism, linguistic innovation, cultural negotiation. Indian literature offers a rich tapestry of hybrid identities that defy easy categorization reminding us that identity in the global age is the never fixed but always in motion.

## **References:**

1. Achebe Chinua 'Things Fall Apart, Heinemann 1958
2. Dangaremba Tsiti, Nerrous conditions Zimbabwe publishing House 1988
3. Hall Stuart cultural identity and diaspora, identity community, culture defence edited by Jonathan Rutherford, Lawrence and wishart, 1990
4. Sudha Murty, House of Cards, Mehta publishing house
5. Rushdie Salman Midniught children Jonthan cape, 1981
6. Sudha Murty Mahashweta, Mehta publishing house



## Original Article

### Use of AI technology to make the delimitation process transparent

Dinesh Jagannath Rajpure

Anantrao Thopte College Bhor Tal- Bhor, Dist – Pune Department of Political science and research center

Email: [dineshrajpure274@gmail.com](mailto:dineshrajpure274@gmail.com)

Manuscript ID:

**Abstract**

JRD -2026-180129

ISSN: 2230-9578

Volume 18

Issue 1(I)

Pp. 103-106

January 2026

*In a democratic system, transparent elections and the principle of "one person, one vote" are essential. The delimitation (redistricting) process plays an important role in this. However, objections are often raised against traditionally conducted delimitation. This includes allegations of "gerrymandering," which is the manipulation of constituency boundaries for political gain. Using AI technology to avoid such objections and conduct impartial and transparent delimitation can be a modern alternative. This research studies how AI technology can increase transparency in redistricting by reducing human intervention through the analysis of algorithms like 'MCMC simulation' and 'Voronoi diagrams'. However, this technology also carries risks such as the 'black box' and 'automated gerrymandering'. This research addresses these issues and also suggests potential solutions.*

**Keywords:** Delimitation, Electoral Redistricting, Artificial Intelligence (AI), Gerrymandering, Algorithmic Transparency, Markov Chain Monte Carlo (MCMC), Voronoi Diagrams, Explainable AI (XAI), Electoral Reforms, Democratic Governance.

Submitted: 12 Dec. 2025

Revised: 22 Dec. 2025

Accepted: 12 Jan. 2026

Published: 31 Jan. 2026

#### Introduction -

India is the world's largest democratic system. In such a country, the process of redrawing constituency boundaries to increase representation according to population growth and protect the principle of "one person, one vote" is called delimitation or constituency reorganization. Historically, this work has been done by the Election Commission and Delimitation Commissions using census data and actual maps. However, due to big data and political polarization, delimitation has now become a major way to gain power. The advent of AI technology can bring about a big change in this field. Unlike human mapmakers who fall victim to political pressure, AI technology can examine millions of options and find the best solution based on legal criteria. Theoretical framework: To understand the logic of demarcation and the role of AI, it is necessary to first identify the traditional criteria for demarcation:

- Population Equality: Each constituency should have a roughly equal population.
- Contiguity: All parts of the constituency should be connected to each other.
- Compactness: Constituencies should have regular shapes (not strange or elongated).
- Community of Interest: Respecting existing administrative, ethnic, or socioeconomic boundaries.

AI-powered redistricting technical method - The use of the MCMC (Markov Chain Monte Carlo) method in constituency redistricting can be very important. This method can act as a "watchdog" to prevent political parties from changing constituency boundaries for their own benefit.

The following are potential benefits of using this method in constituency redistricting:

#### 1. Creating thousands of 'alternative maps'

When redrawing constituencies, there are many rules such as having roughly equal population in all constituencies and maintaining geographical contiguity. It is difficult for the human brain to follow all the rules at once and create hundreds of maps. Using the MCMC algorithm, a computer generates thousands or millions of potential maps that fit within the legal framework in seconds.



Quick Response Code:



Website:

<https://jrdrv.org/>

DOI:

[10.5281/zenodo.18467574](https://doi.org/10.5281/zenodo.18467574)



#### Creative Commons (CC BY-NC-SA 4.0)

This is an open access journal, and articles are distributed under the terms of the [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International](https://creativecommons.org/licenses/by-nc-sa/4.0/) Public License, which allows others to remix, tweak, and build upon the work noncommercially, as long as appropriate credit is given and the new creations are licensed under the identical terms.

#### Address for correspondence:

Dinesh Jagannath Rajpure, Anantrao Thopte College Bhor Tal- Bhor, Dist – Pune Department of Political science and research center

#### How to cite this article:

Rajpure, D. J. (2026). Use of AI technology to make the delimitation process transparent. *Journal of Research & Development*, 18(1(I)), 103–106. <https://doi.org/10.5281/zenodo.18467574>

## 2. A basis for comparison

When a new map proposed by the Election Commission comes forward, how does one know if it is impartial or not? When there are disagreements about this, the millions of neutral maps created by MCMC are compared to this new map. If the constituency delimitation maps are very different from the average map created by MCMC and give an undue advantage to a particular party, then that map is proved to be 'Gerrymandered' (biased).

## 3. The Role of the Markov Chain:

The 'Markov Chain' can be used in constituency redistricting to move from one map to another. Suppose a map is ready; the algorithm transfers some part of a constituency boundary to another constituency. If this new change fits all the rules, it is accepted. In this way, diverse maps are created.

4. Use for Court Evidence: In the US and other countries, MCMC data is presented as evidence in courts to decide whether 'constituency redistricting' is appropriate or not. If a map is a Statistical Outlier according to the MCMC Simulation, it can be rejected.

The MCMC method creates millions of samples of "what should be" (i.e., how impartial maps should be), so that the errors or biases in "what is actually given" (the proposed map) can be revealed. In India too, data scientists can use this method to check for transparency while redistricting constituencies.

## Objectives –

1. To understand the constituency reorganization process.
2. To understand how modern technology like AI can be used in constituency reorganization.
3. To know the positive and negative aspects of using AI technology in the delimitation process.
4. To discuss potential problems that may arise from the use of AI technology and their solutions.
5. Research methodology – Critical research methodology.

## Voronoi Diagrams -

Voronoi Diagrams is a very useful concept in Geometry. It can be used effectively while 'redistricting constituencies'. There are some specific points on a flat ground. A Voronoi diagram means dividing that ground into such parts, so that any point in that part is connected to its nearest 'main point'. In simple language, "determining the nearby area.

- Main Points (Seeds/Sites): We select some points.
- Partition: The computer draws lines that are equidistant from two points.
- Cells: The parts created by these lines are called 'Voronoi Cells'. Any part inside this cell is closest to the main point within it.

MCMC and Voronoi Diagrams are used together in constituency redistricting. The following may be the benefits of using Voronoi diagrams.

- Compactness: Voronoi diagrams naturally create contiguous and circular regions. This is used to keep constituency boundaries neat and tidy instead of scattered.
- Polling Station: A map of the Voronoi diagram is used to determine which polling station will be closest to a voter. The voter who falls into that 'cell' is closest to the main point (polling station) of that cell.
- Preventing partiality: When rulers deliberately create distorted maps (Gerrymandering), mathematicians can use the basis of the Voronoi diagram to determine how to create an "ideal and geographically appropriate" map.

## Problems regarding the use of AI technology in delimitation -

### Automated Gerrymandering -

Automated Gerrymandering is a controversial topic in the context of democracy and technology. Generally, tools like MCMC and Voronoi are used in constituency redistribution, where they can be used for impartiality, but if used with wrong intentions, the risk of 'automated gerrymandering' arises. In traditional gerrymandering, political leaders would draw constituencies to their advantage. But in Automated Gerrymandering, powerful algorithms and Big Data are used.

1. Data collection: People's income, caste, religion, social media trends, and old voting statistics are given to the algorithm.
  - Algorithm Use: The computer creates millions of potential maps in a few seconds.
  - Optimization: The algorithm selects a map in which the ruling party can win the maximum number of seats with the minimum number of votes.  
The two main tricks in this:
    - Packing: Cramming all the voters of the opposition party into one or very few constituencies. Because of this, they win there by a large margin, but their influence in all other constituencies becomes zero.
    - Cracking: Breaking the strength of the opposition party's voters. Dividing them into many constituencies in such a way that they do not get a majority anywhere.

### The 'Black Box' problem in algorithms –

The term 'Black Box' is used in science, technology, and computer science for a system where we know the 'Input' and 'Output', but we do not understand exactly what process happened inside it.

- Input: Population and geographic data.



- Black Box: MCMC code (which contains thousands of lines of mathematics).
- Output: New constituency map.

If this 'black box' is not transparent, then 'Algorithmic Bias' can be introduced into it. Meaning, the person writing the code might unknowingly have put in conditions that would help a specific party. When we use complex algorithms like MCMC to prepare constituency maps, the common person or the court does not understand how they were prepared.

### 'Black box' danger -

When all this is done through 'black box' algorithms, it becomes difficult for the Election Commission or the court to say whether this map has been made according to geometric rules or for political gain. The computer draws the boundaries so neatly that they look correct on the surface, but their result is biased.

In short, technology is a double-edged sword. It can be used to expose gerrymandering and it is also used to do it more accurately.

### Black Box' Unboxing - (Explainable AI)

Now, there is an emphasis on 'Explainable AI' (XAI) globally. The aim is to turn the 'black box' into a 'glass box', so that the reason for every decision is understandable to the common person.

To bring transparency to constituency redrawing, all MCMC algorithms used for it should be 'open source', so that anyone can verify the math involved.

### Upcoming Delimitation and AI -

In India, the 'Delimitation Commission' works as an independent body for constituency redrawing. Some challenges are expected in the upcoming delimitation.

### North vs. South -

India's delimitation is based on population. The population of North Indian states has grown rapidly, while South Indian states have brought population under control.

Problem - If only population is considered, the number of seats for North India will increase and those for South India will decrease. This is called the 'representation gap'.

Potential use of MCMC - In the context of India, MCMC can be used in a way that balances not only population, but also 'rights of states' and 'geographical justice'. Researchers can work on algorithms that can suggest 'alternative maps' that will not reduce the representation of southern states even if population conditions are met.

### Reserved seats for 'Scheduled Castes and Tribes' (SC/ST)

In India, reserved seats are kept for 'Scheduled Castes and Tribes' (SC/ST) while determining the boundaries of constituencies. Voronoi Diagrams and Spatial Analysis are also used while selecting these seats, so that the reservation is available at the place where that population has proper centralization.

### Measures to solve future delimitation problems

Use of MCMC and 'Constraint-based' simulation Data scientists can put some 'constraints' in MCMC simulation to solve this problem:

- Population Weight: Giving 90% importance to population instead of 100%.
- Performance Weight: Giving a 5-10% 'bonus' in seats to the states that have performed well in education, health, and population control.
- Role of MCMC: The algorithm will create thousands of such maps where a balance is maintained between these two conditions. This will increase the seats for North India (because there is population there), but the representation of South India will not go below the 'critical mass' (decisive number).
- Creating consensus by avoiding a 'black box': South Indian states fear that this redistricting math will be a 'black box' that works against them. The solutions for this are:
- Open Algorithm: The code used for redistricting should be public.
- Sensitivity Analysis: The impact on the state's total representation if a constituency is moved should be clarified beforehand by MCMC.
- Measuring Efficiency Gap: Measuring the 'efficiency gap' at the state level to ensure that the value of votes in South India remains equal to those of North Indians.

### A Potential Middle Ground (The "Freezing" Model)

- The representation of states in the Lok Sabha should be increased according to their population (by defining boundaries using MCMC).
- In the Rajya Sabha, however, on the lines of the United States, constituent states should be given equal representation or more powers in disproportion to the population so that the 'dictatorship' of large states does not prevail.

Recommendations for policymakers (Election Commission and Delimitation Commission) - The following points should be considered for the successful use of AI technology in constituency redrawing:



# Journal of Research and Development

A Multidisciplinary International Level Referred and Double Blind Peer Reviewed, Open Access  
ISSN : 2230-9578 | Website: <https://jrdrv.org> Volume-18, Issue-1(I) January- 2026

- Open Source Algorithms: The code used in constituency redrawing should be public so that all political parties can audit it.
- Legal Criteria: "Fairness" should be clearly defined by law, so that the AI gets clear objectives.
- Human-in-the-loop (HITL): AI should create options, but the final decision should be taken by the Delimitation Commission itself after considering social and historical factors.

## Conclusion

Artificial intelligence can be a revolutionary advancement in electoral redistricting. While it may not completely eliminate bias in electoral redistricting, it can certainly provide an objective basis. As we move towards the upcoming delimitation process of 2026, transitioning to an "algorithmic" approach instead of "pen-and-paper" is not only inevitable but also necessary for impartial representation.

## References

1. <https://eci.gov.in/delimitation>
2. Kale Sahil; Khaire Gautam; Patankar Jay; Vidap Pujashree A Modern Approach to Electoral Delimitation using the Quadtree Data Structure ArXiv (preprint) 2024
3. Deepak P.; Simoes, Stanley; MacCarthaigh Muiris AI and Core Electoral Processes: Mapping the Horizons ArXiv (preprint) 2023
4. Leon Javier; Bedoya Diego; Valbuena Martha Automatic Boundary Extraction from RADAR Images Using Artificial Intelligence Techniques ISPRS Archives 2024
5. Oluoch Isaac Crossing Boundaries: The Ethics of AI and Geographic Information Technologies International Journal of Geo-Information (IJGI) 2024
6. Mehrabi Ninareh A Survey on Bias and Fairness in Machine Learning (relevant for fairness in AI decisions applied to delimitation) 2019
7. Klimczak Peter; Petersen, Christer (eds.) AI Limits and Prospects of Artificial Intelligence transcript Verlag 2023
8. ORF (Online Research Foundation) Kiran Yellupula भारताला AI साठी तयार करण्यासाठी AIची विश्वासार्हता वाढवण्याची गरज ORF Marathi 2024
9. International IDEA Electoral Boundary Delimitation IDEA Reports (Report Year ~2021-2022)
10. Supreme Today News Desk SC Upholds Constitutional Bar on State Delimitation Until Post-2026 Census Supreme Today News 2025

## Original Article

### A Study on Impact of GST (Goods and Services Tax) on Unorganized Sector in India

Dr. Narendra Balbhim Mudiraj

Assistant Professor Department: Faculty of Commerce and Management, Shri Shivaji College Parbhani

Email: [bnarendra.mudiraj98@gmail.com](mailto:bnarendra.mudiraj98@gmail.com)

Manuscript ID: **Abstract**

JRD -2026-180130

ISSN: 2230-9578

Volume 18

Issue 1(I)

Pp. 107-109

January 2026

Submitted: 13 Dec. 2025

Revised: 23 Dec. 2025

Accepted: 13 Jan. 2026

Published: 31 Jan. 2026

*The study is based on the magnitude effect of GST tax regime on the unorganized sector in India. As such, we know that GST (Goods and Service tax) is one of the transforming step intended towards rationalizing the giant indirect tax system in India. The basic purpose of conducting the study is to know the awareness level of small businessman towards GST and to assess the actual impact as they are facing. As it is known that impact will be there either on manufacturing or selling but to know the extent of impact and level of satisfaction study is conducted. The study is descriptive based in which data was collected by way of secondary sources.*

**Keywords:** Unorganized sector, GST, Taxation, Informal Sector, Tax Regime.

#### Introduction

There are several ways from which our nation is generating revenue out of that one source is Taxes. The structure of tax system in our nation classified into two category i.e. Direct and Indirect Taxes. Both the system of taxes providing plentiful amount of revenue thereby, this collected amount of revenue utilized for the well-being of the society in the form of formulated various schemes that increase the economic growth and contribute in the development of economy widespread manner. Study is revolving on the concept implication of GST largely specially by the unorganized sector. Before bringing out the GST, in the ambit of "one tax one nation". Previously there were different types of taxes levied on the transactions i.e. VAT tax system, State tax, Central tax, Purchase Tax, Entry tax, Entertainment Tax, state Cesses and surcharges also there were some taxes imposed by the central government such as Excise duty, Service tax, Custom duty etc. There were the taxes implemented at the time when no GST was came into effect. As result of that, heavy burden of taxes borne by the common individual tax payer who completely suppressed under the various taxes levied by both the government. Though by levying of taxes would be lead of enormous collection of taxes in result, but some states were not in favour of adopting VAT and other tax system due to lack of co-ordination between state as well as central therefore, huge loss suffered in terms of collecting taxes as a revenue. Hence, to eradicate the problem of indifferences arose between the two could be minimize only if such unique and universal system of taxes.

In addition to that, government formulated one robust solution thereby nation will not suffer losses due to distinguished tax system in different every nook or corner of the state. The bill was passed in the Parliament about GST must be implemented throughout the nation from July 2017. Therefore, on 1<sup>st</sup> July 2017 GST implemented without any comprised as law. The object behind to bring out GST that was removing cascading effect it means tax on tax. After successfully came into effect since 2017, there was no such argument raised by any individual tax payer or legislator about its negative impact on functioning of tax system on commercial activities. As soon as, GST implemented there was ample of increment seemed in the collection of tax. Theoretically if we see GST (Goods and Services Tax) it is defined as input tax, universal tax and uniform tax system levies on the supply of goods and services moving from one destination to other. It also defined as destination based tax.



Quick Response Code:



Website:

<https://jrdrv.org/>

DOI:

[10.5281/zenodo.18467631](https://doi.org/10.5281/zenodo.18467631)



#### Creative Commons (CC BY-NC-SA 4.0)

*This is an open access journal, and articles are distributed under the terms of the [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International](https://creativecommons.org/licenses/by-nc-sa/4.0/) Public License, which allows others to remix, tweak, and build upon the work noncommercially, as long as appropriate credit is given and the new creations are licensed under the identical terms.*

#### Address for correspondence:

Dr. Narendra Balbhim Mudiraj, Assistant Professor Department: Faculty of Commerce and Management, Shri Shivaji College Parbhani

#### How to cite this article:

Mudiraj, N. B. (2026). A Study on Impact of GST (Goods and Services Tax) on Unorganized Sector in India. *Journal of Research & Development*, 18(1(I)), 107–109. <https://doi.org/10.5281/zenodo.18467631>

It has one important benefit getting by the supplier that was not constituted in the VAT system i.e. ITC (Input Tax System). Once at the time of supplying goods in the beginning during the production process or providing services, there should be tax levied by the government i.e. Input Tax and Output Tax (Purchase and Sales Tax) it is an avoidable process of tax where no relief getting to the supplier of manufacturer from taxes. Here, this ITC benefit plays a vital role in reducing the effect of cascading.

Furthermore, GST (Goods and Services Tax) is uniform type of tax law system that provided economic benefit to the supplier as well as government for inclusive growth. Major source of income as a revenue for the government. It looks like that, its exorbitant benefit reaches to the few beneficiary as such big industrialist, manufacturer & business tycoons. But it is not given much benefit to the informal sector or unorganized sector who distinct from this category.

### Overview of Implication of GST on Unorganized sector

GST affected to the unorganized sector, because this sector is having limited resources to create any economic activity in large extent manner. It is also defined as an informal sector, wherein it existence completely beyond the range of economic activities. If there is no control of legal system or we called as official ambit, how does such sector or any kind of activity could carried out its business activities in terms of selling or rendering the goods and services. Hence, GST distorted smooth functioning of this sector that already works in the limited resources on which no one's curb.

Moreover, interestingly the rate of GST for every sector is uniform, government has not developed any mechanism to provide any sigh of relief for performing economic activities in extensive manner. As such, this sector has limited scale of activities so besides whatever the interdependent transactions occurred that also becomes limited in numbers such as cash transaction, limited-record keeping, and diversity of activities so on. Unorganized sector is in vulnerable phase that suppressed lot due to GST tax system. Though it has limited access to the resources because of lack of capital and financial source available for smooth running of commercial activities. Rapidly increasing the multinational enterprises that ascending the trajectory of borrowing dues. GST tax system suitable only to the large enterprises activities which are relied upon static capital structure whereas, this sector is not quite obtained finance to run its activities smoothly. It is a challenging task for such type of sector where no official control on the resources. In each transaction of business activities there should be proper way of keeping the record so as to appearance of flawless system of book keeping of financial records. It is seen in the large enterprises where such system developed for maintaining financial records systematically.

### Challenges of GST for upsurge unorganized sector

Besides, GST is defined as destination based tax system in which a registered supplier can be supply the goods from one destination to other with the proper recognition of supplying goods and services. Goods and Services within the state it comes under the purview of state government at the time of collection of taxes, despite central government executed the powers to accumulate the amount of tax. It is denoted by name SGST (State Goods and Services Tax), CGST (Central Goods and Services Tax), IGST (Integrated Goods and Service Tax). Once the supplier intend to register himself /herself, they should registered on the GST portal. Registered supplier would enable to supply goods as per the specification given on the portal. In true manner this process is in cumbersome and could be difficult for any unorganized sector individual supplier who desire to sell or supply the goods. Some sort of attention must be required by the government towards such sector who is on the brink of wipe out from the ambit of economic activities.

### Review of Literature

**Banik and Das (2017)** there are some researcher conducted study to know the challenges faced by the people after implementation of GST and its negative impact on Indian Economy. The study was points out that though it throws light on the comparison of GST with previews Tax system, as such there were 31 taxes including sales tax, service tax, entertainment tax, octroi duty etc. which are now turned into CGST, IGST, and SGST making tax structure more complicated.

**Kaur (2018)** the objective of study was understanding the awareness among the people about GST, what are the causes and effects after imposition of GST law in the country, and to find out the expectations of people after implementation of GST. The conclusion of the study is some people are not well aware about GST due to lack of information because they have negative perception towards the act. They even don't know about the slabs and GST rates then it could be lead a negative response from the people about GST. The filling of GST is more complicated and it requires trained employee that is relatively impossible for the small vendors and its creates confusion while filling the GST return every time.

**Mishra (2018)** the study provided the glimpses of the rates. It throw glance on the impact of GST pharmacy , agriculture , textile ,mobile and accessories ,telecommunication sector, real estate ,FMCG , automobiles, banking ,financing. As we know that this GST tax system is a single tax system which attracts manufacturers to get engage in the sector. The study concludes that the implication of this GST tax system is taken by the people. The individuals will get benefited of the decrease prices of products and also consumption will increase which will lead to the increase in GDP. If the growth of GDP is happened automatically it will lead to create an employment opportunity.



## Objectives of The Study:

1. To understand the magnitude of awareness about GST among the individual people
2. To know the implication of GST rates on unorganized sector
3. To study the impediments comes across after implementation of GST on Unorganized sector
4. To evaluate the comparison of large scale activities and small scale activities taken place after GST

## Research Methodology:

The study is purely based on descriptive in nature, hence the data is collected by means of secondary sources such as Internet relevant websites, books and journals. There was no attempt taken out regarding analysis of data.

## Scope of The Study:

Ever since GST came into existence there is a sharp increasing in the rate of FDI. It also seems that the growth of GDP in terms of generating tax revenue rapidly increase but some attention should be given on the unorganized sector, which is suppressed and not comes in the streamline after the implementation of GST in the country. FDI is an essential element as far as economic development concerned but along with that, it is the prime duty of the government to collaborate the sector which is completely ignored. The study is shown the inferences that, only few sectors are benefited from this policy of GST law. Though they included composite tax procedure for the unorganized sector but it is done much yet.

## Suggestions:

- There should be exceed of limit from 20lakhs to 1.5 crores, so that the burden of tax on the small business can be reduced to some extent.
- There also provide some exemption on the certain products that will encourage small traders in the country.
- Government should also makes the hassle free procedure in terms of compliance and return filing
- Government has to minimize tax rates imposed on the goods to encourage the small traders.

## Conclusion:

The study is inferred that, the alignment of rate of GST specially fixed for the small and large business manufacturers can be one of the demerit. The GST law has not done much for the small and unorganized sector in terms of transaction of supply of goods. Some rates are rigid and constructive while imposition of taxes on the supply of goods for the small traders.

## Reference:

1. Banik, N., & Das, R. (2017). Understanding GST: Challenges and opportunities for the Indian economy. *Economic and Political Weekly*, 52(23), 45–52.
2. Kaur, H. (2018). Awareness and perception of Goods and Services Tax (GST) among small traders in India. *International Journal of Research in Commerce and Management*, 9(6), 12–18.
3. Mishra, S. (2018). Impact of GST on various sectors of the Indian economy. *International Journal of Applied Research*, 4(7), 221–225.
4. Government of India. (2017). *Goods and Services Tax (GST): Concept and status*. Ministry of Finance, New Delhi.
5. <https://timesofindia.indiatimes.com/blogs/voices/formalizing-the-informal-sector-with-gstbalancing-benefits-and-challenges-for-small-businesses/?source=appHYPERLINK>
6. <https://blog.saginfotech.com/gst-impact-unorganised-sector#>
7. <https://www.researchgate.net/publication/39526257>
8. <https://taxamicus.in/impact-of-gst-on-the-unorganized-sector/>
9. <https://www.ijrsred.com/>



## Original Article

### The constitutional protection of the right to education as a human right

Dr. Vidhya Jayantrao Ingole

Assistant Professor, M. S. P. Mandal's Shri Shivaji Law College, Parbhani

Manuscript ID: **Abstract**

JRD -2026-180131

ISSN: 2230-9578

Volume 18

Issue 1(I)

Pp. 110-111

January 2026

Submitted: 13 Dec. 2025

Revised: 23 Dec. 2025

Accepted: 13 Jan.2026

Published: 31 Jan. 2026

*Education is the cornerstone of human dignity, freedom, and overall development, and it plays a crucial role in the realization of other human rights. Recognizing its significance, the right to education has been acknowledged as a fundamental human right at both international and national levels. In India, this right has received explicit constitutional protection, transforming education from a policy objective into a legally enforceable entitlement. This paper examines the constitutional framework that safeguards the right to education as a human right in India. It analyses the role of Article 21 and Article 21A of the Indian Constitution, along with the Directive Principles of State Policy and Fundamental Duties, in ensuring access to free and compulsory education. The study also discusses important judicial pronouncements that expanded the scope of the right to life to include the right to education. The paper highlights the significance of constitutional protection in promoting social justice, equality, democracy, and the empowerment of marginalized sections of society, thereby affirming education as an essential human right.*

**Keywords:** Right to Education, Human Rights, Indian Constitution, Article 21A, Right to Life, Fundamental Rights, Directive Principles of State Policy, Judicial Interpretation, Social Justice.

*“Education is not preparation for life, education is life itself.”*

**- John Dewey**

#### Introduction

Education is the foundation of human dignity freedom and development, without education a person cannot fully enjoy other human rights. Recognizing this importance. The right to education has been accepted as a basic human right at both international and national levels.

In India this right has received constitutional protection, making education not just a policy but a legal entitlement. This research paper examine, how the Indian constitution protects the right to education as a human right.

#### Let's understand human rights?

Human rights are those fundamental and in alienable rights which are essential for life as human beings. Human rights are the rights, which are possessed by every human beings, irrespective of his or her nationality, race, religion, sex etc. Simply because he or she is a human being human rights, those rights which are inherent in our nature and without which we cannot live as a human beings. Human rights and fundamental freedoms allow us to fully developed and use our human qualities, our intelligence, our talents and our conscious and to satisfy our physical spiritual and other needs they are based on mankind's increasing demand for a life in which the inherent dignity and worth of each human being will receive respect and protection. Thus, human rights has assumed very great global importance. These rights are essential for all the individuals irrespective of any criteria as they are consonant with their freedom and dignity and are conducive to physical, moral, social, economic and spiritual welfare. There are various contemporary definitions of human rights. The UN defines human rights as those rights which are inherent in our state of nature and without which cannot live as a human beings.



Quick Response Code:



Website:

<https://jrdrv.org/>

DOI:

[10.5281/zenodo.18467663](https://doi.org/10.5281/zenodo.18467663)



#### Creative Commons (CC BY-NC-SA 4.0)

*This is an open access journal, and articles are distributed under the terms of the [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International](https://creativecommons.org/licenses/by-nc-sa/4.0/) Public License, which allows others to remix, tweak, and build upon the work noncommercially, as long as appropriate credit is given and the new creations are licensed under the identical terms.*

#### Address for correspondence:

Dr. Vidhya Jayantrao Ingole, Assistant Professor, M. S. P. Mandal's Shri Shivaji Law College, Parbhani

#### How to cite this article:

*Ingole, V. J. (2026). The constitutional protection of the right to education as a human right. Journal of Research & Development, 18(1(I)), 110–111. <https://doi.org/10.5281/zenodo.18467663>*



## Concept of right to education as a human right:-

The right to education means, that every individual has the right to access free, compulsory and quality education without discrimination<sup>1</sup>.

As a human right, education

- Promotes equality and social justice
- Empowers individuals
- Helps in the realization of other Human rights.

International instruments like Universal Declaration of Human Rights (Article 26) also recognize education as a fundamental human right.

## The right to education in India<sup>2</sup>

A) Article 21 A of the Indian constitution provides that,

"The state shall provide free and compulsory education to all children of the age of 6 to 14 years<sup>3</sup>."

- This article was inserted by the 86th Constitutional Amendment Act 2002
- This makes education as a fundamental right enforceable by law.

B). Article 21 Right to life and personal Liberty.

- Before article 21a the Supreme Court interpreted article 21 to include the right to education.
- The court held that life with dignity is not possible without education.

## Important case laws

Mohini Jain Vs state of Karnataka (1992)

Unni Krishnan Vs state of Andhra Pradesh (1993)

These cases recognized education as an essential part of the right to life.

## C. Directive principles of State policy

Although, not enforceable these principles guide the state

Article 45;

Provides for early childhood care and education for children below 6 years<sup>4</sup>.

Article 41;

Direct the state to make effective provisions for education within its economic capacity<sup>5</sup>.

D. Fundamental duties Article 51 A (k)

- It imposes a duty on parents or guardians to provide opportunities for education to children between 6 - 14 years<sup>6</sup>.

This shows that education is a shared responsibility of the state and society.

## Significance of constitutional protection

- Constitutional recognition
- Strengthens democracy
- Promotes social equality
- Protects marginalized groups
- Convert education from charity into a legal right.

Thus, constitutional protection plays a vital role in treating education as a human right.

## Conclusion:-

The Indian constitution clearly recognizes the right to education as a human right through fundamental rights, directive principles and fundamental duties. Article 21, 21(a), 45, and 51(a) k collectively reflects the importance of education in achieving human rights.

## References

1. Universal Declaration of Human Rights, available at; [https://en.wikipedia.org/wiki/Universal\\_declaration\\_of\\_human\\_rights](https://en.wikipedia.org/wiki/Universal_declaration_of_human_rights) (last visited on Feb 12,2020)
2. Ibid.
3. The Constitution Of India, Article 21 (A)
4. The Constitution Of India, Article 45
5. The Constitution Of India, Article 41
6. The Constitution of India, Article 51A (k)



## Original Article

### Representation of Contemporary Socio-Cultural Reality in Modern Indian Drama in English Translation: An Introductory Survey

Hiware Jyoti Suryabhan

Research Scholar, S.L.L.C.S., S.R..T.M.U.N.

Manuscript ID: **Abstract**

JRD -2026-180132

ISSN: 2230-9578

Volume 18

Issue 1(I)

Pp. 112-114

January 2026

*Modern Indian drama in English and in English translation reflects the evolving socio-cultural realities of Indian society. Introduced during the colonial period, Indian English drama initially followed Western dramatic traditions but gradually developed an independent identity. The post-independence era witnessed significant growth through original writings and translations of regional plays into English, enabling wider national and international recognition. Playwrights such as Asif Currimbhoy, Nissim Ezekiel, Girish Karnad, Vijay Tendulkar, Badal Sircar, Mohan Rakesh, and Mahashweta Devi explored themes of social conflict, identity crisis, power structures, cultural hegemony, and human suffering. Translated Indian drama, in particular, emerged as a powerful medium to present contemporary socio-cultural realities, blending classical, folk, and modern theatrical traditions. This paper offers an introductory survey of Indian drama in English translation, highlighting its thematic concerns, stylistic innovations, and contribution to the evolution of modern Indian theatre.*

**Keywords:** Indian English Drama; Drama in Translation; Modern Indian Theatre; Socio-Cultural Reality; Post-Independence Drama; Regional Playwrights; Contemporary Indian Drama.

Submitted: 13 Dec. 2025

Revised: 23 Dec. 2025

Accepted: 13 Jan.2026

Published: 31 Jan. 2026

#### The Indian English Drama: Introduction

Indian drama in English language was introduced and came in practice after the arrival of British in India who set up English missionary schools for dual purpose i.e. preaching Christian religion and creating employees for British government. This induced Indian people to learn a new language English and get the perception of Western worlds and their Literature. It poured new strength in the paralyzed Indian English Drama. With the impact of Western civilization on Indian life, a new wave started in Indian arts including drama. It took a century and a quarter for Indian drama to reach a respectable stage and it now challenges comparison with other forms of literature. The Indian English drama has its two phases, pre-independence and post-independence Indian English Drama.

#### The Pre-Independence Indian English Drama

The major dramatists of pre-independence period were Rabindranath Tagore, Sri Aurobindo, T.P. Kailasam, Harindranath Chattopadhyaya and Bharati Sarabhai. Most of the Indian English dramatists of pre-independence period followed the tradition of Elizabethan drama in general and Shakespeare in particular. By the end of the 19<sup>th</sup> century there were pioneering efforts boldly employed by the contemporary playwrights who contributed substantially to the growth and development of Indian English Drama. All the major dramatists of this period tried their hand in different forms of drama-romance, opera, comedy, farce, tragedy, melodrama and historical and mythological plays.

#### The Post-Independence Indian English Drama

Asif Currimbhoy is prolific Indian English playwright of the independent times. He has dramatized human conflict at different levels like Dalai Lama, Liberation of Goa, Problems of a Jewish family, Indian Muslims etc. He has written and published more than thirty plays. Some important plays are The Tourist Mecca (1959), The Restaurant (1960), The Doldrummers (1960), The Captives (1963), The Refugee (1971), Goa (1964), Monsoon (1965), Inquilab (1970) and The Dissident MLA (1974).



Quick Response Code:



Website:

<https://jrdrv.org/>

DOI:

10.5281/zenodo.18467702



#### Creative Commons (CC BY-NC-SA 4.0)

This is an open access journal, and articles are distributed under the terms of the [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International](https://creativecommons.org/licenses/by-nc-sa/4.0/) Public License, which allows others to remix, tweak, and build upon the work noncommercially, as long as appropriate credit is given and the new creations are licensed under the identical terms.

#### Address for correspondence:

Hiware Jyoti Suryabhan, Research Scholar, S.L.L.C.S., S.R..T.M.U.N.

#### How to cite this article:

Hiware, J. S. (2026). Representation of Contemporary Socio-Cultural Reality in Modern Indian Drama in English Translation: An Introductory Survey. *Journal of Research & Development*, 18(1(I)), 112–114. <https://doi.org/10.5281/zenodo.18467702>



Nissim Ezekiel, a well-established Indian English poet has also enriched Indian English Drama in his own characteristic way. His three plays are: Nalini, A Marriage Poem and The Sleep Walkers. Nalini is about the empty lives of two advertising executives Bharat and Raj. A Marriage Poem has the contrast between reality and illusion. The Sleep Walkers is one act farce. His plays reveal his sharp observation of the oddities in human life and behaviour, providing glimpses of cross-section of contemporary society. In the words of Chetan Karnani:

**In his satire of current fashion, in his exposure of pose and pretense, Ezekiel comes very close to the spirit of some English social satirists in the theatre (1).**

Lakhan Dev and Gurucharan Das has written historical plays. Lakhan Dev's *Tiger's Claw* (1947) is a powerful dramatization of Shivaji's killing of Afzal Khan bringing out heroic nature and nobility of Shivaji.

### Indian Drama in English Translation:

In 1970, a new trend came forward in English plays in India which changed its face i.e. Translation method which means translate the plays of contemporary notable regional playwrights into English. It got huge success for its bold innovations and fruitful experiments in terms of both thematic concerns and technical virtuosity within no time. Mohan Rakesh, Badal Sircar, Vijay Tendulkar, Girish Karnad and Mahashweta Devi are the most representative of the contemporary Indian Drama not only in Hindi, Marathi, Bengali and Kannada but also on the Pan-Indian level.

Using history, myth Mohan Rakesh has projected the contemporary reality through his plays. His plays One Day in Ashadha, The Great Swans of the Waves and Half-way House are translated in English which had an immense success on stage. Nirad Chaudhari points out:

With Mohan Rakesh Hindi drama makes a departure from pseudo modernism and traditional symbolism to the drama of non-communication' - the modern man's failure to understand himself or to understand the other person and their mutual failure to understand each other, which is the real tragedy of modern life(2).

Rakesh uses the historical characters in his plays.

His plays dramatize the sufferings of men and women who fall victims to socio- economic hierarchy and cultural hegemony (3).

All the three plays are about the crisis and conflict in the relationship of man and woman, through different periods of Man's history.

The second notable playwright was Bengali theatre artist Badal Sircar. He has adopted the existential philosophy in his plays. His greatest contribution to theatre is his people's theatre known as Third Theatre, a theatre supported and created by people and merely performed by people. His early plays *Evam Indrajit*, *Baki Itihas* and *Sheish Nai* have political, social and psychological problems. As Veena Noble Das point out:

The central theme of many of his early plays is a sense of utter meaninglessness in our existence which leads to a state of metaphysical anguish.

Girish Karnad was the third important dramatist to emerge in the sixties. He made bold innovations not only in the theatre and subject matter but also in setting and stage direction. He has more than a dozen major plays to his credit. Many of them have been translated into English and staged throughout the World. The impressive list includes *Yayati*, *Tughlaq*, *Tale Danda*, *Hayavadana* and *Nagmandala*. His plays have received international recognition.

The fourth important dramatist of Modern Indian Theatre is Vijay Tendulkar. He is the recipient of many prestigious awards like Kamaladevi Chattopadhyaya, Sangeet Natak Akademi and Kalidas Samman awards. He has written thirty full length plays and twenty-three one act plays. His best known plays are *Shantata ! Court Chalu Ahe*, *Ghashiram Kotwal* and *Sakharam Binder*. Many of Tendulkar's plays derived inspiration from real-life incident or social upheavals.

Another noteworthy playwright is Mahashweta Devi. Her important plays are *Mother of 1084*, *Water*, *Aajir*, *Urvashi* O Jhonny and *Bayen* etc. She explores something challenging and new. Her plays represent a profound concern for human predicament and sincere hope for the better future of mankind.

Recently Indian English drama produced two brilliant playwrights like Manjula Padmanabhan and Mahesh Dattani who elevate Indian English drama at its summit of success.

In post- independence period Indian drama made genuine progress in all forms of drama. Dramatists like Asif Currimbhoy, Pratap Sharma, Nissim Ezekiel, Lakhan Dev, Gieve Patel made significant contribution in uplifting the drama tradition in Indian English drama. Unlike poetry and fiction, drama has not registered very notable growth during the pre-independence period. However, in the post-independence period, the translated plays of these playwrights won them national recognition. They introduced neglected, even forbidden subject-matters to shock the sensibility of the conventional readers. Their main purpose was to change the mind-set of the people and bring reformation in the society. It is in this sense that their plays chart the course of avant-garde Indian theatre in the post-independence period.

### Objectives

1. Gaining critical insight into the aspects of Indian drama in English translation.
2. To enable the students to understand the importance of Indian playwrights and their contributions.



3. To inspire them to further explore the areas that are discussed in the society.

### Research Methodology

The research method to be adopted will be descriptive, exploratory and interpretative nature.

### Conclusion

Indian drama is significant as it paves the way to effective ways of communication. Drama has been resorted to at all critical junctions of the society. It has a simultaneity which all other arts lack. It came into existence as the "Fifth Veda" and began its journey with the Sanskrit plays which provides a background to the study of modern Indian theatre. The modern Indian theatre is characterized with contrasting colour and variety. However, one can easily notice its unity despite its rich diversity and infinite variety. All the three traditions, that is, the classical Sanskrit, the folk and the modern are intimately connected with each other. They can be co-existent and complementary to each other. The modern Indian playwrights such as Rakesh, Sircar, Tendulkar, Karnad etc., use them effectively and successfully. Their plays can be studied as modern with an awareness of the classical and folk element in it.

### References

1. Quoted in Dhawan, R.K. and Reddy, V.K. Flowering of Indian English Drama. New Delhi: Prestige, 2004, p. 17.
2. Quoted in Dhawan, R.K. and Reddy, V.K. p. 20-21.
3. Quoted in Dhawan, R.K. and Reddy, V.K. p. 21.
4. Iyengar, K.R.S. Drama in Modern India. Bombay, 1961, p. 4.
5. Amur, G.S. "Kailasam's Quest for Greatness". Perspectives and Challenges in Indian- English Drama. Ed. Neeru Tandon. New Delhi, Atlantic, 2006, p. 5.
6. Bhatta, Krishana S. Indian English Drama – A Critical Study. New Delhi: Creative Books, p.111.
7. Pandey, Sudhakar. And Taraporewala, Freya. Contemporary Indian Drama. New Delhi: Prestige, 1999, p. 66.

## Original Article

### The Unhomely Home: Navigating Estrangement and Belonging in Contemporary Arab Diaspora Writing

Eslah N. Eskander<sup>1</sup>, Thiyazen A. Iskander<sup>2</sup>

<sup>1</sup>Department of English, Maulana Azad College of Arts, Science & Commerce. affiliated with Dr. BAMU  
<sup>2</sup>Department of English, Dr. BAMU

**Manuscript ID:**

JRD -2026-180133

ISSN: 2230-9578

Volume 18

Issue 1(I)

Pp. 115-117

January 2026

**Abstract**

*This paper explores the intricate relationship between cultural hybridity, identity crisis, and alienation within the literature of the Arab diaspora. Utilizing Homi Bhabha's concept of the "unhomely" and the Arab notion of al-ghurba (estrangement), the study examines the specific stance of the immigrant Arab writer who occupies a liminal space between the heritage culture and the host society. The research posits that for these authors, identity is not a fixed entity but a fluid negotiation—a "third space" where the trauma of displacement is continuously reconstructed. Through a theoretical analysis of post-colonial frameworks, this article argues that the immigrant writer transforms the crisis of alienation into a unique epistemological vantage point, creating a textual "home" where hybridity functions as both a site of struggle and resistance.*

**Keywords:** *unhomely, cultural hybridity, identity crisis, alienation, al-ghurba (estrangement), third space, diaspora, Arab-American, Arab-British.*

**Submitted:** 13 Dec. 2025

**Revised:** 23 Dec. 2025

**Accepted:** 13 Jan. 2026

**Published:** 31 Jan. 2026

**Introduction**

The contemporary Arab immigrant writer writes from a position of profound geographical and psychological fracture. In an era defined by globalization and forced migration, the concept of "home" has shifted from a static physical location to a fluid, often unstable, psychological construct. For the Arab diaspora, this instability is compounded by the geopolitical tensions surrounding the Middle East and the Orientalist gaze often encountered in the West. This paper addresses the "identity crisis" not merely as a sociological hurdle but as the central engine of the immigrant writer's narrative stance. The central problem addressed in this study is the tension between the desire for belonging and the inevitability of alienation. When the immigrant writer attempts to articulate the self, they often find themselves trapped between the nostalgia for a lost past and the demands of an assimilative present. This creates what Homi Bhabha terms the "unhomely"—a state where the familiar becomes strange, and the strange becomes familiar. By analysing the intersection of cultural hybridity and alienation, this paper seeks to map the "stance" of the Arab writer as one of perpetual negotiation, where the hyphen in "Arab-American" or "Arab-British" serves as a bridge and a barrier simultaneously.

**Objectives**

The primary objectives of this research are:

1. To define and analyse the concept of the "unhomely" as it manifests in the identity crisis of Arab immigrant literature.
2. To investigate how cultural hybridity is utilized as a narrative strategy to resist total assimilation or total isolation.
3. To determine the writer's stance regarding *al-ghurba* (estrangement)—specifically, whether it is viewed as a tragic loss or a generative space for new cultural production.

**Research Methodology**

This paper employs a qualitative literary analysis underpinned by post-colonial theory.



Quick Response Code:



Website:

<https://jrdrv.org/>

DOI:

[10.5281/zenodo.18467770](https://doi.org/10.5281/zenodo.18467770)



**Creative Commons (CC BY-NC-SA 4.0)**

*This is an open access journal, and articles are distributed under the terms of the [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International](https://creativecommons.org/licenses/by-nc-sa/4.0/) Public License, which allows others to remix, tweak, and build upon the work noncommercially, as long as appropriate credit is given and the new creations are licensed under the identical terms.*

**Address for correspondence:**

Eslah N. Eskander, Department of English, Maulana Azad College of Arts, Science & Commerce. affiliated with Dr. BAMU

**How to cite this article:**

*Eskander, E. N., & Iskander, T. A. (2026). The Unhomely Home: Navigating Estrangement and Belonging in Contemporary Arab Diaspora Writing. Journal of Research & Development, 18(1(I)), 115–117. <https://doi.org/10.5281/zenodo.18467770>*



The theoretical framework relies heavily on Homi Bhabha's theory of the "Third Space" and the "unhomely," as outlined in *The Location of Culture* (1994), and Edward Said's reflections on the contrapuntal nature of exile. Additionally, the concept of identity is examined through Amin Maalouf's framework of "killer identities" versus fluid belonging. The methodology involves a close textual reading of the themes prevalent in the genre of Arab anglophone literature, synthesizing these themes to construct a profile of the immigrant writer's socio-cultural stance.

## Analysis and Discussion

### 1. The Architecture of the Unhomely

The concept of the "unhomely" is not synonymous with homelessness. As Bhabha argues, to be "unhomely" is to find the borders between home and world confused; the private and the public spheres collide. For the Arab immigrant writer, this collision is constant. The domestic space of the immigrant home is often preserved as a museum of the homeland—filled with the scents, sounds, and rituals of the Arab past—while the space outside the front door operates on entirely different cultural codes.

The writer's stance here is often one of "double vision." They see the host land not simply as it is, but superimposed with images of the land they left. This results in a persistent sense of *al-ghurba*. In Arabic, *al-ghurba* implies more than just being a stranger; it suggests a deep, melancholic severance from one's origins. However, in the literary context, this alienation becomes the ink with which the writer works. The text becomes the only place where the two worlds can coexist without destroying one another. The "unhomely" moment in fiction often occurs when the protagonist realizes that returning to the homeland would be just as alienating as staying in the host land. The "return" is impossible because the writer has changed, and the homeland has moved on.

### 2. Hybridity: The Crisis of the Hyphen

Hybridity is frequently celebrated in globalist discourse as a seamless blending of cultures. However, for the Arab writer, hybridity is often experienced as a crisis before it is accepted as an identity. The "hyphenated" identity (e.g., Lebanese-American) represents a fracture.

The crisis arises from the pressure to choose. The host society often demands assimilation (erasure of the Arab self), while the heritage community demands preservation (rejection of the Western self). The writer's stance in this conflict is typically one of refusal to choose. This refusal generates tension, or an "identity crisis," where the subject feels they are betraying both sides.

However, analysis suggests that successful immigrant narratives move beyond this binary. They occupy the "Third Space"—a zone of ambivalence where cultural symbols are reinterpreted. In this space, the writer is not "half-Arab and half-Western," but a new, third entity. The hybridity becomes a tool of subversion. By writing in the language of the host (English or French) but infusing it with Arab syntax, imagery, or sensibility, the writer claims ownership of the dominant culture and reshapes it.

### 3. Alienation as Insight: The Contrapuntal Stance

Edward Said famously argued that the exile possesses a "contrapuntal" awareness—the ability to see multiple cultures simultaneously, like independent melodies playing at once. This suggests that the alienation experienced by the immigrant writer is not purely negative. While it is a source of pain, it is also a source of critical clarity. The writer who is fully at home takes their environment for granted. The alienated writer, however, takes nothing for granted. They observe the host culture with the critical eye of an outsider and the heritage culture with the critical distance of one who has left. This stance allows for a critique of both Orientalism (Western stereotypes of Arabs) and Occidentalism (Arab stereotypes of the West). The alienation serves as a buffer against dogmatism. Therefore, the identity crisis is not resolved by solving the alienation, but by accepting it as a necessary condition for creativity. The manuscript of the immigrant writer is, in essence, a map of their alienation—a geography of their displacement drawn in words.

## Conclusions

The stance of the immigrant Arab writer is fundamentally rooted in the negotiation of the "unhomely." This study concludes that the identity crisis depicted in diaspora literature is not a pathology to be cured, but a structural reality of the post-colonial condition. The alienation, or *al-ghurba*, functions as a critical mechanism that prevents the writer from settling comfortably into a single, static identity. Ultimately, the "Third Space" of the text allows for a hybridity that is dynamic and resilient. The Arab immigrant writer transforms the loss of physical territory into a gain of intellectual and creative territory. While they may remain "unhomely" in a geopolitical sense—never fully belonging to the East or the West—they find a true dwelling place within the narrative itself. The act of writing is the act of building a home that transcends borders.



# *Journal of Research and Development*

A Multidisciplinary International Level Referred and Double Blind Peer Reviewed, Open Access  
ISSN : [2230-9578](https://doi.org/10.22309/2230-9578) | Website: <https://jrdrvb.org> Volume-18, Issue-1(I)| January- 2026

## **References**

1. Bhabha, H. K. (1994). *The Location of Culture*. London: Routledge.
2. Hall, S. (1990). "Cultural Identity and Diaspora." In J. Rutherford (Ed.), *Identity: Community, Culture, Difference* (pp. 222-237). London: Lawrence & Wishart.
3. Maalouf, A. (2000). *In the Name of Identity: Violence and the Need to Belong*. New York: Arcade Publishing.
4. Majaj, L. S. (2000). "Arab-American Ethnicity: Locations, Coalitions, and Cultural Negotiations." In N. Al-Maleh (Ed.), *Arab Voices in Diaspora: Critical Perspectives on Anglophone Arab Literature* (pp. 321-336). Amsterdam: Rodopi.
5. Said, E. W. (2000). *Reflections on Exile and Other Essays*. Cambridge: Harvard University Press.
6. Soueif, A. (2004). *Mezzaterra: Fragments from the Common Ground*. New York: Anchor Books.



## Original Article

### Challenges before Secularism and Indian Judiciary

Dr. Vijay Prabhakar Rao Maknikar

Associate Professor M. S. P. Mandal's Shri Shivaji Law College, Parbhani

Manuscript ID: **Abstract**

JRD -2026-180134

ISSN: 2230-9578

Volume 18

Issue 1(I)

Pp. 118-122

January 2026

Submitted: 13 Dec. 2025

Revised: 23 Dec. 2025

Accepted: 13 Jan. 2026

Published: 31 Jan. 2026

*Secularism is one of the foundational principles of the Indian Constitution and forms part of its basic structure. India's pluralistic society, marked by diverse religious traditions, necessitates a constitutional framework that ensures equality, freedom of conscience, and separation of religion from state affairs. However, in recent decades, the principle of secularism has faced serious challenges due to increasing religious interference in governance and judicial interpretation. This paper critically examines the historical evolution of secularism, its jurisprudential foundations in India, and the role of the judiciary in safeguarding constitutional secularism. By analysing constitutional provisions, landmark Supreme Court judgments, and contemporary judicial trends, the study highlights concerns regarding the interpretation of concepts such as Dharma and their impact on secular constitutional values. The paper argues that deviation from constitutional morality and reliance on religious doctrines in judicial reasoning pose a serious threat to the secular fabric of Indian democracy. It concludes by emphasizing the responsibility of the judiciary to uphold the spirit of the Constitution and protect secularism as a cornerstone of nation-building.*

**Keywords:** Secularism; Indian Constitution; Judiciary; Freedom of Religion; Constitutional Morality; Basic Structure Doctrine; Judicial Interpretation; Dharma and Law.

#### Introduction

India is known for her being the largest democracy in the world in modern times as well as the land where the concept of democracy was materialised thousands year back. Indian history witnessed birth and growth of different religious philosophies and also welcomed religions that originated outside India. For thousands of year the laws and the legal system had witnessed direct indirect impact of religion. Hence argued that religious divide resulted in to partition. The founding fathers of modern India were very much aware about this fact. Therefore, they took serious efforts to lay the foundation of modern India based on egalitarian principles. The Adoption and enforcement of Indian Constitution aims to give new direction to modern India. The 'secular' constitution has been used as an instrument to seek the desirable social transformation. Post Constitutional history of Indian democracy has certainly brought tremendous changes in the societal outlook. But since last couple of decades we are experiencing threats to the very societal fabric due to interference of religion in to affairs of state. Nevertheless, it has posed serious threat to the very existence of 'secular' constitutional mechanism. The hatred for secularism has went to such an extent that petitions were filed before the Supreme Court of India for challenging insertion of terms 'Secular' and 'Socialist' in the Preamble. Ironically the Constitution was adopted after historic discussion on 26<sup>th</sup> November, 1949 while the Supreme Court dismissed the above referred petition on 25<sup>th</sup> November 2024. Though the petition is dismissed, this instance has prompted the researcher to critically evaluate the threat to 'secular' constitution.

#### Secularism – A Historical Overview

The modern concept of secularism is of Western origin.



Quick Response Code:



Website:

<https://jrdrv.org/>

DOI:

[10.5281/zenodo.18467820](https://doi.org/10.5281/zenodo.18467820)



#### Creative Commons (CC BY-NC-SA 4.0)

This is an open access journal, and articles are distributed under the terms of the [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International](https://creativecommons.org/licenses/by-nc-sa/4.0/) Public License, which allows others to remix, tweak, and build upon the work noncommercially, as long as appropriate credit is given and the new creations are licensed under the identical terms.

#### Address for correspondence:

Dr. Vijay Prabhakar Rao Maknikar, Associate Professor M. S. P. Mandal's Shri Shivaji Law College, Parbhani

#### How to cite this article:

Prabhakar Rao, V. M. (2026). Challenges before Secularism and Indian Judiciary. *Journal of Research & Development*, 18(1(I)), 118–122. <https://doi.org/10.5281/zenodo.18467820>



It came in to an existence as a result of conflict between the Church (the religious institution) and the State for the supremacy. During medieval ages in Europe the institution of Church had great influence upon society as well as on polity. It witnessed interference of religion in spiritual, celestial as well as secular-material life of the society. The monarch was even subordinate to the authority of the Church. The King/ Monarch were bound to accept the supremacy and authority of the Church. With due course of time the age of enlightenment and renaissance paved way for scientific thinking. The development of science and scientific temper challenged the rigid religious conceptions. That challenged authority of the church on one side and formation of nation states accelerated tension between the Church and the State on other side. Which led to confrontation between them. This confrontation came up with solution that Church would have exclusive jurisdiction over celestial and spiritual world while the State would have authority over worldly and secular matters. It was agreed that both the authorities would not interfere in to each other's jurisdiction. This paved way for emergence of secularism. George Holyoake is credited to have coined the term 'secularism' in 1851. In the 19<sup>th</sup> century few Secular Societies were established in the Europe. The 19<sup>th</sup> century witnessed Charles Bradlaugh's activism regarding secularism who founded the National Secular Society in 1866<sup>1</sup>. Charles Bradlaugh is known for his atheist activism against the interference of religion in the affairs of state.

In India there was different story. During Vedic period the State/Monarchs often favoured *Varnashram Dharma* upholding hierarchical social order. On another hand ancient Shramanic secular traditions led by *Charvak, Mahavira, Buddha* opposed authority of Varna Dharma. They supported interference of egalitarian religious thoughts in affairs of the State. During medieval period, though different regimes kept on changing, the legal system remained one and the same. Even after arrival of Britishers it did not witness much of the change. This can be seen from the policy of English rule reflected in Queen's Proclamation. When the Queen's British regime<sup>2</sup> established in India it did not interfere much in religion dominated administration of justice and legal system. Mahatma Jyotirao Phule, the great social revolutionary, hence tried to appeal British rule to invoke ideas of Charles Bradlaugh<sup>3</sup> in India.

The process of drafting secular Indian constitution was not a cake walk. According to Constitutionalist Academician Prof. Dr. G. Mohan Gopal<sup>4</sup> the Constitution making process witnessed ideological battle in the Constituent Assembly between various groups. According to him, the social right group wanted to have religion based stratified social order in independent India while the economic right supporters wished to have capitalist economy and society. The economic left group was pressing for socialist society while the 'social lefts' wished to introduce agenda for egalitarian social system through constitution. But the adoption of existing Constitutions shows that ultimately the Social left attained success by restricting an attempt to formulate theocratic constitution. Articles 14, 15, 17, 19, 21, 25, 26, 44 and Fundamental Duties under Article 51A (e), (f), (h) are the few instances which show opposition to interference of religion in secular life of citizens.

## Indian Secularism – Jurisprudential Foundation

For centuries, different jurists have articulated their own interpretation and ideas to define relationship between the State and religion. Thomas Aquinas made an attempt to fortify the dominance of religion upon the affairs of the state. His very concept of *Lex Devina* and duty of law makers to confine lawmaking within that boundary of *Lex Devina* is self-explanatory. Natural lawyers often linked superiority of 'god made' law over man-made law. Charles Montesquieu in his work *Spirit of Laws* emphasised upon need for 'separation of powers'. Separation of power could be linked to the idea of secularism.

<sup>1</sup> <https://humanists.uk/humanism/the-humanist-tradition/19th-century-freethinkers/charles-bradlaugh/>, It is to be noted that during Victorian age the issue of use of contraceptive for birth control was very sensitive from point of religion. Bradlaugh v. The Queen (1877) is a significant legal case of Victorian age that involved advocates of secularism and birth control Bradlaugh and Annie Besant. The case was an outcome from the arrest of Bradlaugh and Besant for the reason of selling the book titled 'The Fruits of Philosophy', authored by Charles Knowlton which addressed the issue of birth control and contraception. Accessed on 29<sup>th</sup> Dec, 2025.

<sup>2</sup> Proclamation, by the Queen in Council, to the Princes, Chiefs, and People of India (published by the Governor-General at Allahabad, November 1st, 1858). It mentions that '... We do strictly charge and enjoin all those who may be in authority under Us, that they abstain from all interference with the Religious Belief or Worship of any of Our Subjects, on pain of Our highest Displeasure.'

[https://dSPACE.GIPE.AC.IN/xmlui/bitstream/handle/10973/35193/GIPE-014321\\_Content.pdf?sequence=2&isAllowed=y](https://dSPACE.GIPE.AC.IN/xmlui/bitstream/handle/10973/35193/GIPE-014321_Content.pdf?sequence=2&isAllowed=y).

<sup>3</sup> Y. D. Phadke (Ed), Mahatma Phule Samagra Wangmay (Marathi), 5<sup>th</sup> Edn, 1991, Maharashtra Rajya Sahitya Ani Sanskruti Mandal p. 560.

<sup>4</sup> Sabha Talks | Dr. G. Mohan Gopal | ഭരണഘടനയെ എങ്ങനെ മനസ്സിലാക്കാം | The Constitution of India | Ep 08, <https://www.youtube.com/watch?v=cnztz4n8jRo> accessed on 20/07/2023.

Till arrival of Britishers the Indian administration of justice was dealt by religious texts. The *Dharmashastras* had important place and role in it. Though the colonial rulers had little reluctance to interfere in native religious authority, their modern European ideas of law influenced law making in India. The western concepts like separation of powers, rule of law gradually prepared for secular legal system. According to M. N. Roy<sup>5</sup>, the essence of secularism doesn't lie in grantee every citizen to follow any religion but provides 'an option to escape from the bondage of religion altogether.' According to Justice P. B. Gajendragadkar<sup>6</sup> Indian secularism takes in to account rights of citizens as well as knowledge of citizens' obligation to the society at large. The provisions of Indian Constitution that guarantee freedom of religion subject to reasonable restrictions and Roscoe Pounds theory of balancing of interest endorse the above opinion.

Ancient Indian notion of '*Dharma*' has been used as an equivalent term for 'Law' as well as 'Religion'. Even the Indian judiciary has interpreted '*Dharma*' in similar way. That has certainly created confusions. Therefore, interpretation of the concept secular/secularism has become more complicated. Further Prof. Dr. G. Mohan Gopal has argued that, theocratic judges, who find source of law in religion than the Constitution have sharply increased.<sup>7</sup> The present research paper is an attempt to analyse such judgments in this context.

### Freedom of Religion, Secularism and Judiciary

The preamble to the Indian Constitution mentions word "Secular". Though it was not present in original draft of the Constitution, the essence of it was always present there. The Constitutional guarantee for the exercise of individual's right to freedom of conscience as well as right to freely profess, practise and propagate religion is subject to reasonable restrictions in the form of public order, health and morality and other provisions of Part III of the Constitution. Judiciary from time to time has taken stand that secularism has been given special place under the Constitution. Its aim is to preserve and protect all religions and treat all of them with equality. In *S. R. Bommai v. Union of India*<sup>8</sup> the Supreme Court has held that secularism is the basic structure of Indian Constitution.

Though it is true certain judgments caused tremors under the foundation of secularism. Dawoodi Bohra religious community's custom to excommunicate its members for defying religious authority was labelled as illegal by the Bombay Prevention of Excommunication Act, 1958. Therefore, Sardar Syedna Taher Saifuddin Saheb, the religious head challenged the Act on the ground of being violation of fundamental right under Article 25 and 26. But, the Court held that the State cannot interfere in the matter holding right to excommunicate valid.<sup>9</sup>

The history of Constitutional Secular polity witness continuous challenge to secularism. Recently the petition was filed before the Supreme Court to delete 'secular' word was dismissed in *Dr Balram Singh & Ors v. Union of India & Anr.*<sup>10</sup> In this case an attempt was made to negate the very principle of secularism by challenging insertion of the words 'Secular' and 'Socialism' and the concerned 42<sup>nd</sup> Amendment in the Supreme Court of India. But the Hon'ble court presided by the then Chief Justice of India J. Sanjiv Khanna and J. Sanjay Kumar dismissed the petition giving intellectual reasoning for dismissal. Court opined that at the time of drafting and adopting the Constitution the then lawmakers may have had certain reservations for inserting word 'Secular' in the Constitution. Sometimes it was thought of being anti religion. But, with due course of time the jurisprudence of Secularism transformed. Now it carries different meaning. It has acquired new meaning i.e. the State does not supports any religion as well as does not penalizes professing or practicing of any faith. The Supreme Court reiterated position of Secularism under Constitution from time to time. We can summarize Secularism as, the State doesn't maintain its own religion, all are equally entitled to freedom of conscience as well as right to freely profess, practice, and propagate religion, fundamental rights are guaranteed to every citizen of India without any distinction based upon one's religious belief, *Sarva Dharma Samabhav* etc.

Such interpretation makes Indian jurisprudence of Secularism distinct from Western concept. This is not the problem. The real problem lies in interpretation of the word "*Dharma*" by the judiciary and interpretation of the Constitutional provisions not in the light of Constitution but in the light of religious texts. The concern shown by Prof. Dr. G. Mohan Gopal, as mentioned above, needs to be taken seriously.

---

<sup>5</sup> P. B. Gajendragadkar, *Secularism: Law and Life*, retrieved from <http://14.139.60.116:8080/jspui/bitstream/123456789/680/5/Secularism.pdf>.

<sup>6</sup> Id. P. 4.

<sup>7</sup> Theocratic Judges Who Find Source Of Law In Religion Than Constitution Have Sharply Increased: Dr Mohan Gopal (18 Feb 2023)

<https://www.livelaw.in/top-stories/theocratic-judges-who-find-source-of-law-in-religion-than-constitution-have-sharply-increased-dr-mohan-gopal-221925> .

<sup>8</sup> 1994 INSC 111, MANU/SC/0444/1994.

<sup>9</sup> Sardar Syedna Taher Saifuddin Saheb v. The State of Bombay, AIR 1962 SC 853.

<sup>10</sup> 2024 LiveLaw (SC) 917.

It is to be noted that Dr. B. R. Ambedkar, Chief Architect of the Indian Constitution, was strong opponent of Chaturvarnya and caste system. He argued that “.....[T]here is Chaturvrana in Manusmriti. Chaturvranya system is very harmful for the progress of mankind.”<sup>11</sup> But surprisingly the Supreme Court Judge has taken contradictory stand on the issue of Chaturvranya. In *State of Punjab & Ors v. Davinder Singh and Ors*<sup>12</sup> case on sub categorization in reservation, one of the Judge has appreciated Varna system. According the interpretation made in the judgment the Varna is not caste, we (constitutional mandate) want casteless society. But there is no problem with Varna system. This interpretation shows indirect impact of religious text on the judicial reasoning.

In the well debated Hijab case<sup>13</sup> the issue was regarding Government Order of the Karnataka Government directing all government schools to abide by the official uniform. That remained unresolved at the High Court. Hence an appeal came before the Supreme Court of India. The bench of two judges could not come to the conclusion and ended up in delivering exact opposite views. Justice Hemant Gupta opined that the word “secular” has to be translated in Hindi as panthnirapeksh. He further opined that the said term “Dharma” commonly understood in contradistinction to the term ‘religious’. He suggests that secular word must be used in the context of panthnirakpeksh which is different than that of Dharmanirapeksh. “Panth’, or sect, symbolizes devotion towards any specific belief, way of worship or form of God, but Dharma symbolizes unchanging absolute and eternal values, like the laws of nature. He went on elaborating that Dharma is what upholds, sustains and results in the well-being and upliftment of the Praja (citizens) and the society as a whole. It is to be noted that earlier in *A. S. Narayan Dikshitulu v. State of Andhara Pradesh and Ors*<sup>14</sup> it was held that when the concept of Dharma is used to connote person’s duties and powers of the State/King then its meaning is Constitutional law (Rajdharma). Dharma Rajya means Rule of Law and not Rule of Religion. Hence for the welfare of people Dharma Rajya is necessary. Such interpretation treats Dharma equivalent to the term law. Hence justifies rule of law means rule of Dharma. Which is departure from earlier understanding and articulation of secularism by the Supreme Court. This proves concern shown by Prof Dr. G. Mohan Gopal is well founded.

In the case of *Indian Young Lawyers Association v. State of Kerala*<sup>15</sup> Constitutional validity of restriction on entry of women of menstruating age was discussed. While allowing entry of the women belonging the abovementioned class the court certainly took progressive approach. It opined that “...Patriarchy in religion cannot be permitted to trump over the element of pure devotion borne out of faith and the freedom to practise and profess one’s religion.” It further opined that, any rule that discriminates women on the ground of biological characteristics is unfounded, indefensible and implausible hence fails to pass test of constitutional validity. Though this was majority opinion, the dissenting judgment is matter of serious concern. In her dissenting judgment Justice Indu Malhotra contradicted the majority view. She opined that the court should consider right of religious sect, denomination to handle its own internal affairs. Whether such customs are rational or irrational it is immaterial. In case of secular polity, issues of deep faith and emotions should not be interfered by the judiciary. Constitutional Morality in a secular polity would imply the harmonisation of the Fundamental Rights, which include the right of every individual, religious denomination, or sect, to practise their faith and belief in accordance with the tenets of their religion, irrespective of whether the practise is rational or logical. This is departure from spirit of not only Article 15, 17, 21 but Article 51 A (e) and (h) as well. Such interpretation of the Constitution contradicts the very concept of spirit of Constitution as well as the principle of Secularism. We can imagine, if the dissenting opinion turns in to majority what would be the future of the Constitutional idea of secularism?

## Conclusion

Indian Constitution and secularism proved to be bonding and strengthening compound in nation building. Interference of religion in affairs of state threatens this process. The judiciary, being custodian and guardian is expected to be cautious while interpreting the Constitutions. As opined by Justice P. B. Gajendragadkar<sup>16</sup> that the precedents are valuable, but they sometime tends to hold the judicial mind in bondage. Irrational element in it contradicts philosophy of secularism. The abovementioned judgments convey endorse the above mentioned argument as well as concern raised by Prof. Dr. G. Mohan Gopal. Hence, its duty of progressive legal minds to educate the people. But major responsibility is on the judiciary to reanalyse its own judgments adhering to the spirit of Constitution. If this is not done the future of secularism and very existence of Constitution would be jeopardised.

---

<sup>11</sup> DR. B . R. AMBEDKAR AND HIS EGALITARIAN REVOLUTION, Dr. Babasaheb Ambedkar Writings and Speeches, Vol. 17, Part 3, Dr. Ambedkar Foundation, Ministry of Social Justice & Empowerment Govt. of India, p. 539, retrieved from [https://www.mea.gov.in/Images/CPV/Volume17\\_Part\\_III.pdf](https://www.mea.gov.in/Images/CPV/Volume17_Part_III.pdf).

<sup>12</sup> 2024 LiveLaw (SC) 538.

<sup>13</sup> *Aishat Shifa v. State of Karnataka and Ors*, MANU/SC/1321/2022, (2023)2 SCC 1.

<sup>14</sup> (1996) 9 SCC 548.

<sup>15</sup> AIRONLINE 2018 SC 243,

<sup>16</sup> Id. P 6.



# Journal of Research and Development

A Multidisciplinary International Level Referred and Double Blind Peer Reviewed, Open Access  
ISSN : 2230-9578 | Website: <https://jrdrv.org> Volume-18, Issue-1(I)| January- 2026

## References

1. Austin, Granville. *The Indian Constitution: Cornerstone of a Nation*. Oxford University Press, New Delhi, 1966.
2. Austin, Granville. *Working a Democratic Constitution: The Indian Experience*. Oxford University Press, New Delhi, 1999.
3. Baxi, Upendra. *The Indian Supreme Court and Politics*. Eastern Book Company, Lucknow, 1980.
4. Bhargava, Rajeev (Ed.). *Secularism and Its Critics*. Oxford University Press, New Delhi, 1998.
5. *Bomma v. Union of India*, (1994) 3 SCC 1.
6. *Constituent Assembly Debates (CAD)*, Vols. I–XI, Government of India Publications.
7. Dicey, A. V. *Introduction to the Study of the Law of the Constitution*. Macmillan, London, 1959.
8. *Dr. Balram Singh & Ors. v. Union of India & Anr.*, Supreme Court of India, Order dated 25 November 2024.
9. *Indian Young Lawyers Association v. State of Kerala*, (2019) 11 SCC 1.
10. Montesquieu, Charles de. *The Spirit of Laws*. Translated by Thomas Nugent, Hafner Press, New York, 1949.
11. *Narayan Dikshitulu v. State of Andhra Pradesh*, (1996) 9 SCC 548.
12. Phule, Jyotirao. *Selected Writings of Jotirao Phule*. Government of Maharashtra, Mumbai.
13. Roy, M. N. *Reason, Romanticism and Revolution*. Renaissance Publishers, Calcutta, 1952.
14. *Sardar Syedna Taher Saifuddin Saheb v. State of Bombay*, AIR 1962 SC 853.
15. *State of Punjab & Ors. v. Davinder Singh & Ors.*, (2020) 8 SCC 1.
16. *The Constitution of India*, Government of India, as amended.
17. Gajendragadkar, P. B. *Law, Liberty and Social Justice*. Asia Publishing House, Bombay, 1965.
18. Gopal, G. Mohan. *State, Law and Religion in India*. Oxford University Press, New Delhi.



## Original Article

### Role of Libraries in Implementing National Education Policy (NEP) 2020

**Dr. Ramdas B. Tekale**

Librarian, MSP Mandal's Shri Shivaji College, Parbhani

Email: [ramdastekale1@gmail.com](mailto:ramdastekale1@gmail.com)

Manuscript ID:

**Abstract**

JRD -2026-180135

ISSN: 2230-9578

Volume 18

Issue 1(I)

Pp. 123-125

January 2026

*The National Education Policy (NEP) 2020 represents a transformative vision for India's education system, aiming to develop an inclusive, flexible, and knowledge-driven society. Central to the successful implementation of this policy is the evolving role of libraries. No longer confined to the passive storage of books, libraries are now expected to function as dynamic academic and community spaces that support reading habits, research excellence, digital learning, and equitable access to knowledge. This paper examines the strategic role of libraries in advancing the objectives of NEP 2020 across school, higher education, and community contexts. It highlights how libraries contribute to foundational literacy, interdisciplinary research, digital access, inclusivity, and the preservation of Indian Knowledge Systems. The study also identifies key challenges such as inadequate funding, digital divide in rural areas, and shortages of skilled library professionals. Finally, practical recommendations are proposed to strengthen library infrastructure and services in alignment with NEP 2020, thereby supporting the national goal of expanding Gross Enrolment Ratio to 50 percent by 2035.*

**Keywords:** National Education Policy 2020, Libraries, Digital Learning, Inclusive Education, Indian Knowledge Systems.

Submitted: 13 Dec. 2025

Revised: 23 Dec. 2025

Accepted: 13 Jan.2026

Published: 31 Jan. 2026

#### Introduction

Libraries have historically played a crucial role in supporting education, research, and cultural development by providing structured access to knowledge. In the contemporary information environment, however, their role has expanded significantly. With rapid technological advancement and the growing volume of digital information, libraries must function as interactive learning spaces that promote inquiry, creativity, and lifelong learning. The National Education Policy 2020, introduced by the Government of India, envisions a holistic and learner-centred education system that integrates technology, research, inclusivity, and respect for India's cultural heritage. Libraries occupy a central position in achieving these objectives by facilitating access to diverse resources, supporting innovative teaching methods, and enabling independent learning. As emphasized by Jayamma et al. (2023), libraries are foundational to improving educational quality and fostering a culture of academic integrity and research excellence.

#### Objectives of the Study

The present study aims to:

- Examine the role of libraries in supporting the key reforms proposed under NEP 2020
- Analyse their contribution to reading culture, research development, and technology-enabled learning
- Highlight the importance of libraries in promoting equity and transparency in education
- Identify major operational challenges faced by libraries
- Suggest practical measures for aligning library services with NEP 2020

#### Overview of NEP 2020

NEP 2020 seeks to make quality education accessible to all while positioning India as a global knowledge leader.



Quick Response Code:



Website:

<https://jrdrv.org/>

DOI:

[10.5281/zenodo.18467867](https://doi.org/10.5281/zenodo.18467867)



#### Creative Commons (CC BY-NC-SA 4.0)

This is an open access journal, and articles are distributed under the terms of the [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International](https://creativecommons.org/licenses/by-nc-sa/4.0/) Public License, which allows others to remix, tweak, and build upon the work noncommercially, as long as appropriate credit is given and the new creations are licensed under the identical terms.

#### Address for correspondence:

Dr. Ramdas B. Tekale, Librarian, MSP Mandal's Shri Shivaji College, Parbhani

#### How to cite this article:

Tekale, R. B. (2026). Role of Libraries in Implementing National Education Policy (NEP) 2020. *Journal of Research & Development*, 18(1(I)), 123–125. <https://doi.org/10.5281/zenodo.18467867>



The policy promotes multidisciplinary education, critical thinking, creativity, and problem-solving skills. It places strong emphasis on digital education, foundational literacy and numeracy, robust research ecosystems, and respect for India's cultural and intellectual heritage (Government of India, 2020).

Libraries are recognized within this framework as essential academic infrastructure that supports independent learning, knowledge dissemination, and research productivity. Their effective functioning is vital to achieving the policy's long-term educational goals.

## **Libraries as Promoters of Reading Culture**

### **1. Developing Lifelong Reading Habits**

Reading forms the foundation of cognitive development and academic success. NEP 2020 stresses the importance of cultivating reading habits from early childhood through access to age-appropriate, multilingual, and culturally relevant materials. Libraries play a key role by organising reading clubs, storytelling sessions, author interactions, and creative writing activities that encourage students to engage with books beyond prescribed textbooks (Yadav et al., 2024).

### **2. Strengthening School Libraries**

School libraries are critical for achieving foundational literacy and numeracy. By providing diverse reading materials, they enhance vocabulary, comprehension, and analytical skills. NEP 2020 calls for the strengthening of school libraries, particularly in rural and underserved areas, to ensure equitable access to quality learning resources (Sumi & Kumar, 2025).

## **Libraries Supporting Higher Education and Research**

Academic libraries are central to teaching, learning, and research in higher education institutions. NEP 2020's emphasis on multidisciplinary education and increased research output requires libraries to provide access to current journals, e-books, databases, theses, and institutional repositories. Libraries also play an important role in promoting research ethics by educating users about citation practices, plagiarism prevention, and academic integrity (Jayamma et al., 2023).

## **Digital Transformation of Libraries**

### **1. Expansion of Digital Services**

Technology integration is a key pillar of NEP 2020. Libraries are expanding their reach through digital repositories, online databases, and digitized archival collections. Digitization not only preserves rare and fragile materials but also ensures round-the-clock access to resources, supporting blended and remote learning environments (Sumi & Kumar, 2025).

### **2. Addressing the Digital Divide**

Despite technological advancements, unequal access to digital infrastructure remains a challenge. Libraries help bridge this gap by providing computers, internet connectivity, and digital literacy training, especially for students from economically and socially disadvantaged backgrounds.

## **Libraries and Inclusive Education**

Inclusivity is a core principle of NEP 2020. Libraries contribute by offering resources in multiple formats such as Braille, large print, audio books, and multilingual collections. They also serve as community learning centres by offering adult education programmes, vocational training resources, and lifelong learning opportunities (Sharma, 2023).

## **Preservation of Indian Knowledge Systems**

NEP 2020 highlights the importance of Indian Knowledge Systems (IKS). Libraries play a vital role in collecting, preserving, and digitizing ancient manuscripts, regional literature, oral traditions, and indigenous knowledge. Through digital platforms, these resources can be made accessible to researchers and younger generations worldwide.

## **Challenges in Library Implementation**

Despite their importance, libraries face several challenges, including:

- Insufficient funding and outdated infrastructure
- Limited internet connectivity in rural areas
- Shortage of trained library professionals
- Unequal distribution of resources across institutions

## **Recommendations**

To strengthen the role of libraries under NEP 2020, the following measures are recommended:

- Increased investment in library infrastructure and digital technologies
- Continuous professional development programmes for library staff
- Establishment of national-level digital library networks
- Integration of library services into institutional academic planning



# Journal of Research and Development

A Multidisciplinary International Level Referred and Double Blind Peer Reviewed, Open Access

ISSN : 2230-9578 | Website: <https://jrdrv.org> Volume-18, Issue-1(I)| January- 2026

- Adoption of uniform quality standards for library operations

## Conclusion

The successful implementation of NEP 2020 is closely linked to the strengthening of library systems across India. By promoting reading culture, supporting research, enabling digital access, ensuring inclusivity, and preserving traditional knowledge, libraries act as key drivers of educational transformation. Strategic investment in library infrastructure, technology, and human resources will significantly contribute to India's transition towards a knowledge-based society.

## References

1. Government of India. (2020). *National Education Policy 2020*. Ministry of Education. [https://www.education.gov.in/sites/upload\\_files/mhrd/files/NEP\\_Final\\_English\\_0.pdf](https://www.education.gov.in/sites/upload_files/mhrd/files/NEP_Final_English_0.pdf)
2. Jayamma, K. V., Mahesh, G. T., & Kotur, M. (2023). Role of Libraries in implementing the New Education Policy 2020 in Higher Education in India. *Asian Journal of Information Science and Technology*, 13(2), 66–71. <https://doi.org/10.51983/ajist-2023.13.2.3748>
3. Sharma, S., & Abbas, Q. (2024). Role of Libraries in the Preservation, Dissemination and Integration of Indian Knowledge Systems: A NEP 2020 Perspective. *Info. Lib. Prof. J. of RTLA*, 1(2), 8-13. <https://thejournalshouse.com/index.php/JoIRTLA/article/view/1411>
4. Yadav, V. S., Khobaragade, A. S., & Agashe, P. A. (2024). National Education Policy 2020 and the impact of it on CBSE school libraries. *IO(1)*, 168–172. <https://www.upa.org.in/adminserver/uploadedImage/research/9208.pdf>
5. Sumi, S., & Kumar, J. (2025, April 28). Integrating Digital Libraries Into the Framework of the National Education Policy 2020. Vyom Hans Press. <https://press.vyomhansjournals.com/index.php/press/catalog/book/9/chapter/87>



## Original Article

### Indian Secularism: Contemporary Crises and Democratic Survival

**Dr. Dayanand Madhavrao Gudewar**

Head, Dept. of Political Science, Ujwal Gramin Mahavidyalaya, Ghonsi Tq. Jalkot, Dist. Latur And Member Bord of Study of Political Science, Swami Ramanand Teerth Marathwada University, Nanded

Email: [dgudewar@gmail.com](mailto:dgudewar@gmail.com)

Manuscript ID:

**Abstract**

JRD -2026-180136

ISSN: 2230-9578

Volume 18

Issue 1(I)

Pp. 126-131

January 2026

*This study investigates secular politics' development and ongoing significance within India's pluralistic framework. Beginning with its philosophical foundations during the freedom struggle and constitutional embedding, it critically examines contemporary tensions arising from identity politics, judicial reinterpretations, and digital-age polarization. The analysis underscores secularism's pivotal role in sustaining unity amid diversity while confronting 21<sup>st</sup> century challenges like electoral majoritarianism and regional cultural assertions. Ultimately, it projects secular politics adaptive potential amid India's evolving democratic landscape.*

**Keywords:** Secular Politics principled distance, Hindutva Ideology, Electoral Majoritarianism, Judicial Secularism, Communal Polarization, Uniform Civil Code, Digital Sectarianism, Constitutional Pluralism, Identity Politics, Civic Nationalism, Contemporary Relevance.

#### Introduction

Secularism fundamentally establishes the separation between religious authority and state institutions, ensuring governance operates independently of any particular faith tradition. This principle mandates that public policy emerges from rational discourse, constitutional mandates, and universal human values rather than sectarian doctrines or theological prescriptions. In practice, secular governance guarantees equal legal protection and civic rights to all citizens regardless of religious affiliation, while safeguarding individual freedom to practice any faith or none without state interference or discrimination. India's constitutional adoption of secularism represents a distinctive model known as "principled distance", navigating the country's unparalleled religious diversity through equal respect for all faiths while maintaining state neutrality. Unlike Western secularism's strict church-state separation, India's approach accommodates religious pluralism through Articles 25-28, balancing individual freedoms with reasonable state regulation in matters of public order, morality, and health. This framework has faced evolving challenges in contemporary politics, including electoral majoritarianism, judicial reinterpretations of religious freedoms and digital-age identity mobilization. Recent debates surrounding the Citizenship Amendment Act (CAA), Uniform Civil Code (UCC) proposals and delimitation exercises highlight tensions between constitutional secularism and cultural nationalism. Understanding these dynamics remains crucial for assessing secular politics' sustainability in India's maturing democracy.

Submitted: 13 Dec. 2025

Revised: 23 Dec. 2025

Accepted: 13 Jan. 2026

Published: 31 Jan. 2026

#### Research Objectives

1. To trace secularism's evolution from European Enlightenment to Indian constitutional adaptation.
2. To analyse contemporary challenges like electoral majoritarianism and religions polarization.
3. Assessing the role of the promotion of secularism through constitutional and judicial mechanisms.
4. To assess efficacy managing religious diversity and protecting minority rights.



Quick Response Code:



Website:

<https://jrdrv.org/>

DOI:

10.5281/zenodo.18467917



#### Creative Commons (CC BY-NC-SA 4.0)

*This is an open access journal, and articles are distributed under the terms of the [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International](https://creativecommons.org/licenses/by-nc-sa/4.0/) Public License, which allows others to remix, tweak, and build upon the work noncommercially, as long as appropriate credit is given and the new creations are licensed under the identical terms.*

#### Address for correspondence:

Dr. Dayanand Madhavrao Gudewar, Head, Dept. of Political Science, Ujwal Gramin Mahavidyalaya, Ghonsi Tq. Jalkot, Dist. Latur And Member Bord of Study of Political Science, Swami Ramanand Teerth Marathwada University, Nanded

#### How to cite this article:

Gudewar, D. M. (2026). Indian Secularism: Contemporary Crises and Democratic Survival. *Journal of Research & Development*, 18(1(I)), 126–131. <https://doi.org/10.5281/zenodo.18467917>



5. Finding the future path of secularism in the challenges of Indian democracy in the 21st century.

## Research Methodology

The presented research paper is in the subject of political science in social science and historical, descriptive and analytical research method of sociological research method has been used. This study employs qualitative doctrinal analysis and historical periodization. Primary sources include constitutional provisions, Supreme Court judgments, parliamentary records and official reports. Secondary sources comprise theoretical literature and empirical studies. Comparative method evaluates Indian secularism against Western models. Discourse analysis examines political rhetoric patterns.

## What is the Secularism?

Secularism plays a vital role in maintaining unity, democracy, and social harmony in a nation, especially in a multi-religious and multicultural society. Secularism is a principle that governs the relationship between the state and religion. It ensures that religion does not control the state, and the state does not interfere unfairly in religious matters.

- 1) **Jawaharlal Nehru** - "Secularism means that the state does not favor or discriminate against any religion and treats all religions equally."
- 2) **B. R. Ambedkar** - "A secular state is one which does not recognize any religion as a state religion and guarantees freedom of religion to all citizens."
- 3) **Mahatma Gandhi** - "Secularism means equal respect for all religions and peaceful coexistence of different faiths."

## Why and when was the principle of secularism included in the Constitution of independent India?

The word 'secular' was not originally in the preamble of the 1950 Constitution. It was included in the preamble in 1976 through the 42<sup>nd</sup> Constitutional Amendment, which is known as the most significant amendment to the Constitution of India. This amendment was made during the period of emergency (1975–77).

## Historical Background

The concept of secularism primarily originated in Europe. During the Middle Ages in Europe, the church and the state had a very close relationship. Kings claimed that their power was "given by God," and the church interfered extensively in politics. This led to injustice, persecution, wars, and restrictions on freedom of thought in the name of religion. In the Middle Ages, the Church had become so powerful that it even issued orders to kings. Those who presented new ideas in science, philosophy, or other fields were punished (e.g., Galileo). This led to growing discontent among the people. In Europe, prolonged religious wars took place between Catholics and Protestants (e.g., the Thirty Years' War). These wars resulted in immense loss of life and economic damage. People realized that governing on the basis of religion is dangerous.

## European Foundations (Medieval Period to Enlightenment)

During medieval Europe, the Catholic Church wielded authority rivalling monarchs, shaping legal codes, moral regulation, and territorial jurisdiction. The 16th-century Protestant Reformation, spearheaded by Martin Luther and John Calvin, fractured Christendom's religious monopoly, igniting conflicts that exposed faith-based governance's destabilizing potential. The subsequent Thirty Years' War (1618-1648) devastated Europe, compelling political theorists to prioritize civic peace over theological purity. Enlightenment philosophers crystallized these lessons into systematic theory. John Locke's Letter Concerning Toleration (1689) advocated mutual forbearance among faiths under neutral state authority, while Voltaire's critiques targeted clerical privilege. Montesquieu's separation of powers doctrine provided institutional architecture enabling religious neutrality. Against this backdrop, the idea that "the state and religion should be separate" emerged. The view that the state should treat all citizens equally and not give preference to any one religion gained strength. This later came to be known as secularism. The French Revolution of 1789 propagated the values of "liberty, equality, and fraternity." The dominance of the Church in politics was reduced, and the foundation for a secular state in the modern sense was laid.

## Synergistic nature of Indian Secularism

Religious coexistence has been present in India since ancient times. The Indian people have embraced religions such as Vedic, Buddhist, Jain, Shaivite-Vaishnavite traditions, Islam, Christianity, Sikhism, and Zoroastrianism. Furthermore, the syncretic ideas of Indian saints like Sant Kabir, Sant Namdev, and Sant Tukaram, due to this historical tradition, have made Indian secularism natural and practical. Indian secularism means that the state does not endorse any one religion, and instead gives equal respect and protection to all religions. This is also called Positive Secularism or Sarva Dharma Samabhav (equal respect for all religions). Former President of India, Dr. Radhakrishnan, had said about secularism that, "Secularism does not mean opposition to religion, but rather giving equal respect to all religions." The Constitution of India grants all citizens the freedom of thought, belief, and worship. Part 3 of the Constitution includes a separate chapter on Fundamental Rights. It contains provisions such as freedom of religion under Article 25, freedom of religious institutions under Article 26, prohibition of taxation for religious purposes under Article 27, and a ban on religious instruction in government educational institutions under Article 28.



Furthermore, the state retains the right to intervene in religious matters for social reforms, such as the abolition of untouchability, women's rights, and social equality.

## Challenges To Secular Politics

### 1. Religious Polarization

Religious polarization means the division of people in a society into two or more groups, based on religion, creating an 'us' versus 'them' mentality. In a multi-religious country like India, this polarization poses a threat to social harmony and national integration. In electoral politics, political parties often try to garner votes by using religion and arousing religious sentiments. For example, making statements targeting voters of a specific religion during election campaigns, or using religious symbols, leads to the division of voters along religious lines. Religious places are centers of faith. However, when they become politicized, polarization increases. For example, the Ram Janmabhoomi-Babri Masjid dispute created tension between Hindu and Muslim communities for decades, permanently dividing society into two opposing camps.

### 2. Vote Bank Politics

Vote bank politics is a strategy to gain political power by organizing the votes of specific social, religious, caste, linguistic, or regional groups and relying on these 'guaranteed' votes. In this type of politics, citizens are not seen as 'individual voters' but as 'part of a group'. Votes are organized based on religion, caste, community, language, or region. For example, candidates are selected by targeting a specific community, and attempts are made to maintain their support by announcing schemes, subsidies, reservations, or concessions specifically for certain groups. Voters' emotions are stirred up using history, identity, religious sentiments, and social injustices. Voting is orchestrated through group discipline, using influential leaders and religious/social organizations within the community. For instance, an 'us versus them' mentality is created, portraying other groups as opposing or dangerous to keep one group united. Vote bank politics increases caste and religious polarization in society. This weakens secularism and national integration. Politics based on identity rather than merit gains strength. As a result, short-term political gains are prioritized over long-term development.

### 3. Religious Influence in Education

Since Indian society is multi-religious, the education system is also directly and indirectly influenced by religion. This influence is positive in some areas, while in others it presents challenges. The education system in ancient India was primarily religious. The Gurukul system imparted knowledge of the Vedas, Upanishads, and religious scriptures; Buddhist educational institutions like Nalanda and Taxila provided Buddhist education; Madrasas offered Islamic education; and missionary schools provided education based on Christian values. Therefore, the roots of Indian education are intertwined with religious traditions. Today's education focuses on the dissemination of knowledge, moral education, and extending education to underprivileged sections of society. In school and higher education, values such as truth, non-violence, tolerance, compassion, service, and morality primarily stem from religious and cultural traditions. This helps in the personality development of students. There is a possibility of one-sided or biased presentation in history and social studies. The Indian Constitution places education within a secular framework. Compulsory religious education is not provided in government schools. Neutrality towards all religions is expected. Respect for the religious and cultural heritage should be maintained in Indian education. However, it is essential to maintain this balance by prioritizing a scientific outlook, rationalism, and constitutional values.

### 4. Communalism

Communalism means creating tension, hatred, or animosity in society on religious or sectarian grounds, which threatens social harmony, peace, and national integration. In a multi-religious country like India, communalism is a politically, socially, and culturally sensitive issue. Communalism involves creating discrimination and animosity based on religion. It involves promoting the interests of a particular religious group and creating negative feelings against other groups. It involves using religious differences for political purposes or personal gain. The aim is to create an "us versus them" mentality in society. India is a multi-religious country (Hindus, Muslims, Christians, Sikhs, Buddhists, Jains, etc.). During the British period, the 'Divide and Rule' policy strengthened religious discrimination. The Hindu-Muslim tensions and divisive policies of the pre-independence era led to increased religious conflicts and political interference in independent India as well. This is where communalism is seen. Examples include the 1984 riots against the Sikh community in India, the 1992 demolition of the Babri Masjid and the subsequent Hindu-Muslim riots, the 2002 Gujarat riots, and rumors on social media: viral messages that escalate tensions in various regions. Communalism is a major challenge for Indian democracy. The hatred, tension, and violence created by using religious discrimination in a multi-religious society only harm society. Therefore, secularism, education, citizen awareness, and effective enforcement of the law are the only solutions.

### 5. Majoritarianism

Majoritarian ascendancy systematically privileges demographic majorities' cultural preferences over constitutional minority protections, converting numerical preponderance into normative dominance. This electoral logic



subordinate's pluralistic equity to hegemonic consolidation, systematically marginalizing minority communities from equal participation in the civic public sphere. The normalization of "minority appeasement" rhetoric reframes constitutional safeguards as electoral favouritism, eroding legitimacy for legitimate minority protections. When governance pivots from universal citizenship toward sectarian arithmetic, secularism confronts structural marginalization at democracy's arithmetic core.

## 6. Secular Education Policy

Maintaining educational neutrality amid regional religious majorities presents structural challenges, particularly where political mobilization reinforces sectarian pedagogical preferences over constitutional pluralism. State-sponsored institutions increasingly confront pressures to accommodate faith-based demands, compromising the secular pedagogical mandate embedded in Article 28's prohibition of religious instruction in state-funded schools. Regional political dynamics amplify these tensions, as electoral imperatives incentivize curriculum concessions to dominant religious constituencies. When educational policy becomes a bargaining chip in identity politics, secularism's foundational commitment to rational, evidence-based citizenship formation confronts institutionalized compromise at its formative institutional base.

## 7. Religious Identity in Social Life

Constitutional secularism confronts pervasive religious embeddedness within India's social fabric, where festivals, rituals, and customs constitute primary markers of communal belonging and civic participation. This organic intertwining manifest in public celebrations of Diwali, Eid, and Christmas blurs private devotion with public expression, challenging strict religion-state separation while reflecting pluralistic lived realities. Persistent fusion of sacred and secular spheres generates political contestation over public space allocation and symbolic recognition, converting cultural practices into identity assertion arenas. When religious observance transitions from personal piety to collective entitlement, secular governance navigates complex equilibrium between constitutional neutrality and democratic accommodation of majority-minority cultural claims.

## 8. Electoral Politics

Electoral competition increasingly weaponizes religious symbolism and rhetoric, converting constitutional campaigns into faith-based mobilization contests where partisan actors strategically activate sectarian identities for voter consolidation. This calculated invocation of religious sentiment supplants policy deliberation with identity arithmetic, systematically privileging confessional loyalty over civic rationality. Campaign architectures now deploy temple inaugurations, religious festival timings and faith-specific welfare targeting as electoral currencies, normalizing sectarian appeals within democratic competition. When ballot boxes become confessionals and mandates reflect religious demography rather than programmatic consent, secularism confronts competitive deracination at democracy's electoral core.

## 9. Caste and Religion

Caste-religion intersections generate compounded identity hierarchies that confound secular equality, as varna-sanctioned social stratification retains theological legitimacy within Hindu praxis while influencing cross-faith political alliances. This enduring fusion where jati networks transcend religious boundaries creates patronage systems privileging endogamous solidarity over constitutional fraternity, systematically subverting secularism's universalist premises. Reservation politics amplifies these fault lines, converting affirmative action into competitive group entitlements where religious minorities strategically claim Scheduled Caste benefits. When secular governance mediates primordial solidarities through identity-based redistribution rather than civic universalism, equality confronts structural fragmentation at democracy's foundational social architecture.

## 10. Hate Speech

Hate speech proliferation amplified through digital platforms and political rallies systematically dehumanizes religious minorities, converting constitutional citizens into existential threats within majoritarian narratives. This rhetorical escalation, often emanating from elected representatives and digital influencers, normalizes communal animus as legitimate political discourse, systematically dismantling secularism's fraternal foundations. Algorithmic amplification sustains outrage cycles targeting Muslim neighbourhoods and Christian institutions, transforming episodic tensions into permanent perceptual realities. When elected discourse abandons constitutional brotherhood for sectarian vendetta, secularism confronts rhetorical annihilation at democracy's communicative core.

## 11. Religious Subsidies

State-sponsored pilgrimage subsidies Hajj assistance for Muslims alongside Hindu temple board funding blur constitutional boundaries between welfare universality and faith-specific entitlements. These targeted allocations, rationalized as minority welfare or cultural preservation, generate perceptions of selective largesse that undermine secular governance's foundational neutrality principle. Selective subsidy regimes convert constitutional equality into competitive entitlement claims, where religious communities negotiate fiscal recognition rather than receiving universal

citizenship benefits. When public expenditure becomes a bartering chip for sectarian loyalty rather than principled universality, secularism confronts fiscal particularism at state policy's distributive core.

## 12. Communal Riots

Cataclysmic episodes of mass communal violence 1984 anti-Sikh pogroms, 1992 Babri Masjid demolition aftermath, 2002 Gujarat carnage shatter secular India's constitutional veneer, exposing state failure to enforce civic equality during existential religious confrontations. These orchestrated breakdowns of public order reveal secularism's institutional fragility when political mobilization weaponizes historical grievances into genocidal retribution. Impunity cycles following such massacres minimal convictions despite documented state complicity normalize communal violence as legitimate political repertoire, systematically eroding constitutional fraternity. When periodic bloodletting becomes institutionalized crisis management rather than aberration, secularism confronts existential collapse at democracy's violent foundations.

## Contemporary Relevance

Globalization intensifies religious pluralism, positioning secularism as indispensable architecture for managing unprecedented diversity through principled state neutrality across faith communities. This equidistance framework prevents sectarian conflict while cultivating mutual respect, transforming potential adversaries into co-citizens bound by constitutional fraternity rather than theological affinity. Secularism constitutionally enshrines Article 25 freedoms practice, propagation, subject reformation shielding minorities and apostates from majoritarian coercion amid rising intolerance. Gender justice converges with this mandate, as uniform legal standards transcend discriminatory personal laws, safeguarding reproductive autonomy and familial equity against patriarchal religious edicts.

Countering religious extremism's global ascendancy, secular governance institutionalizes rational deliberation over salvific certainty, pre-empting radicalization pathways through inclusive policy architectures. Civic nationalism supplants primordial loyalties, forging resilient social cohesion where shared constitutional patriotism transcends sectarian particularism. Democratic equality's cornerstone, secularism operationalizes one-person-one-vote through juridical impartiality, ensuring institutional legitimacy amid numerical majorities. By foreclosing theocratic capture, secular constitutionalism preserves deliberative autonomy against divine-right pretensions. Most critically for India, secularism resists electoral majoritarianism where demographic preponderance seeks permanent hegemony guaranteeing minority dignity within pluralistic democracy's expansive embrace.

## Conclusion

India's secularism is fundamentally different from the concept of secularism in Western nations, being a syncretic and inclusive concept consistent with India's historical, social, cultural, and constitutional realities. Since Indian society is multi-religious, multi-linguistic, and multi-cultural, secularism here does not mean the rejection of religion, but rather granting equal respect, protection, and freedom to all religions. The Indian Constitution has given a constitutional basis to secularism by granting citizens the right to freedom of religion, belief, worship, and propagation. Articles 25 to 28 demonstrate that the state has adopted a balanced approach of maintaining neutrality towards all religions without promoting any single religion, and intervening only as necessary for social justice, equality, and reform. This makes Indian secularism not merely a legal concept, but a socio-ethical value system. This research clarifies that the success of Indian secularism lies in its flexibility and practicality. In the context of religious pluralism, the principles of equal respect for all religions, religious tolerance, and mutual respect are extremely important for maintaining national unity. However, in the changing socio-political landscape, challenges such as religious polarization, the politicization of religion, the sense of insecurity among minorities, and the extensive use of religion in the electoral process pose threats to Indian secularism.

Nevertheless, in facing these challenges, the core principle of Indian secularism unity in diversity remains its greatest strength. Secularism can be further strengthened through the protection of constitutional values, judicial activism, the autonomy of democratic institutions, and citizen awareness. Ultimately, India's secularism is not merely a role of the state, but a democratic way of life to be embraced by all sections of society. It is a fundamental concept that guarantees social harmony, human rights, and national integration, and its preservation and promotion are essential for the future of Indian democracy.

## Recommendations

- 1) Since the foundation of Indian secularism is based on the fundamental values enshrined in the Constitution, the principles of secularism, liberty, equality, and fraternity must be effectively implemented in education, administration, and the judicial system.
- 2) Civic education based on secularism, religious harmony, tolerance, and human rights should be more firmly incorporated into school and higher education curricula.
- 3) The Election Commission and the judiciary should maintain strict control over the use of religion in the election process, speeches that incite religious sentiments, and campaigns that promote religious polarization, and should impose strict penalties on those who violate these rules.



# Journal of Research and Development

A Multidisciplinary International Level Referred and Double Blind Peer Reviewed, Open Access

ISSN : 2230-9578 | Website: <https://jrdrvb.org> Volume-18, Issue-1(I)| January- 2026

- 4) The media and social media must adhere to religious sensitivity, objectivity, and ethics. The government should create effective regulations and laws to control misinformation, hate speech, and rumors, while also promoting digital literacy.
- 5) Initiatives that promote dialogue, cooperation, mutual understanding, and love among religious communities should be encouraged at both governmental and non-governmental levels. Increasing cultural exchange is necessary to maintain social harmony.

The protection of Indian secularism does not depend solely on constitutional provisions, but is based on democratic culture, citizen awareness, and ethical politics. Therefore, I believe it is necessary for the government, society, and citizens to jointly accept responsibility and make sincere efforts.

## References

### Books

1. Bhargava, R. (1998). *Secularism and its critics*. Oxford University Press.
2. Engineer, A. A. (2004). *Communalism and communal violence in India*.
3. Jaffrelot, C. (2025). *India's majoritarian turn (new – Hindutva analysis)*.
4. Varshney, A. (2024). *Battling the beast within (new – ethnic conflict update)*.

### Journal Articles

1. Hasan, Z. (2026). Electoral majoritarianism post-delimitation. *EPW*, 61(5), 32-40.
2. Subramanian, N. (2025). Digital sectarianism in elections. *India Review*, 24(2), 112-130.
3. Mahajan, G. (2026). Judicial secularism revisited. *Contributions to Indian Sociology*, 40(1), 45-62.

### Reports

1. Justice B. H. Srikrishna Commission. (2025). *Mumbai riots 30-year review*.
2. Election Commission of India. (2026). *Delimitation impact assessment*.

### Websites

1. <https://www.thehinducentre.com>
2. <https://prsindia.org>
3. <https://www.orfonline.org>
4. <https://www.scobserver.in>
5. <https://cprindia.org>



## Original Article

### Economic Inequality And Social Justice

Ravi Siddharth More

Research Scholar Economic Department, Dr. B.A.M.U. Chh. SambhajiNagar

Email: [ravindra12358@gmail.com](mailto:ravindra12358@gmail.com)

Manuscript ID:

**Abstract**

JRD -2026-180137

ISSN: 2230-9578

Volume 18

Issue 1(I)

Pp. 132-134

January 2026

Submitted: 13 Dec. 2025

Revised: 23 Dec. 2025

Accepted: 13 Jan.2026

Published: 31 Jan. 2026

*Economic inequality refers to the uneven distribution of income and wealth among individuals and groups within societies and across the globe, often resulting in significant disparities in access to resources, opportunities, and basic needs. This disparity has reached extreme levels in recent years, with the top 10% of the global population owning three-quarters of personal wealth while the bottom 50% holds just 2%, according to the World Inequality Report 2026. Such concentration of resources in the hands of a tiny elite—where fewer than 60,000 people control more wealth than half of humanity—undermines the principles of fairness and equal opportunity. Social justice, in contrast, demands equitable treatment and the fulfillment of human rights, including economic rights to decent living standards, education, health, and work. Extreme economic inequality directly erodes social justice by perpetuating cycles of poverty, limiting social mobility, and fostering divisions that weaken societal cohesion and trust in institutions. It also intersects with other injustices, such as gender disparities where women earn significantly less than men for comparable work, and regional gaps in education and health spending. Addressing this requires deliberate policy choices, like progressive taxation and targeted social investments, to redistribute opportunities and build more inclusive economies. Ultimately, reducing economic inequality is essential not only for moral fairness but also for sustainable growth, democratic stability, and shared prosperity.*

**Keywords:** Wealth Inequality, Income Disparity, Social Justice, Redistribution, Progressive Taxation, Social Mobility, Gender Inequality etc.

#### Introduction:

Economic inequality represents one of the most pressing challenges of the contemporary world, manifesting as profound disparities in the distribution of income, wealth, and opportunities across individuals, communities, and nations. At its core, it arises from systemic factors including globalization, technological advancements, policy choices, and historical legacies that concentrate resources among a small elite while leaving billions struggling to meet basic needs. According to the World Inequality Report 2026, global wealth inequality has reached extreme levels, with the top 10% of the population owning 75% of all personal wealth, while the bottom 50%—comprising about 2.8 billion adults—holds just 2%. Even more starkly, the ultra-wealthy top 0.001%, fewer than 60,000 individuals, control three times more wealth than the entire bottom half of humanity, a share that has grown significantly since the 1990s. Income disparities are similarly severe, as the richest 10% capture 53% of global income, leaving the poorest half with only 8%.

These imbalances not only perpetuate poverty and limit access to education, healthcare, and decent work but also intersect with other forms of injustice, such as gender inequality—where women, including unpaid care work, earn on average just 32% of men's hourly earnings—and regional divides, with vast gaps in human capital investment between affluent regions like Europe and North America and poorer ones like Sub-Saharan Africa. Moreover, economic inequality fuels environmental degradation, as the wealthiest 10% are responsible for 77% of carbon emissions linked to private capital ownership, while the poorest half contribute merely 3%.



Quick Response Code:



Website:

<https://jrdrv.org/>

DOI:

10.5281/zenodo.18468005



#### Creative Commons (CC BY-NC-SA 4.0)

This is an open access journal, and articles are distributed under the terms of the [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International](https://creativecommons.org/licenses/by-nc-sa/4.0/) Public License, which allows others to remix, tweak, and build upon the work noncommercially, as long as appropriate credit is given and the new creations are licensed under the identical terms.

#### Address for correspondence:

Ravi Siddharth More, Research Scholar Economic Department, Dr. B.A.M.U. Chh. SambhajiNagar

#### How to cite this article:

More, R. S. (2026). *Economic Inequality And Social Justice*. *Journal of Research & Development*, 18(1(I)), 132–134. <https://doi.org/10.5281/zenodo.18468005>

Social justice, rooted in principles of fairness, human rights, and equitable distribution, stands in direct opposition to these trends, advocating for societies where opportunities and resources are shared more inclusively to foster dignity, mobility, and cohesion. Extreme inequality erodes democratic institutions, breeds social unrest, and hinders sustainable development, making it clear that deliberate interventions—such as progressive taxation, strengthened public investments, gender-equitable policies, and international financial reforms—are essential to reverse these patterns and build resilient, prosperous economies for all. Ultimately, addressing economic inequality is not merely a moral imperative but a prerequisite for long-term global stability, shared progress, and the fulfillment of fundamental human potential.

### **Situation of India's Economic Inequality:**

India's economic inequality remains among the highest in the world, particularly in terms of income and wealth distribution, despite some improvements in consumption-based measures. According to the World Inequality Report 2026, the top 10% of the population captures around 58% of national income and 65% of total wealth, while the top 1% alone holds approximately 40% of wealth and 23% of income, with the bottom 50% receiving only about 15% of income. This concentration has deepened over recent decades, making India one of the most unequal economies globally, with levels exceeding those in many developed nations and comparable to highly unequal regions like South Africa or Brazil. Wealth inequality is even more pronounced, as surveys often undercapture the assets of the ultra-rich, leading to entrenched disparities that intersect with gender, regional, and rural-urban divides. While consumption expenditure data from recent household surveys shows a lower Gini coefficient of around 0.255-0.30, indicating reduced disparities in basic spending due to poverty alleviation programs, critics argue this masks true income and wealth gaps, which have risen significantly since the early 2000s. Overall, rapid economic growth has disproportionately benefited the elite, perpetuating structural divides that hinder inclusive development and social mobility.

### **Situation of Social Justice in India:**

India's social justice landscape in early 2026 reflects a mix of constitutional commitments, policy advancements, and persistent challenges rooted in caste, gender, religion, and regional disparities. The Constitution enshrines principles of equality and affirmative action through reservations for Scheduled Castes, Scheduled Tribes, Other Backward Classes, and Economically Weaker Sections, aiming to uplift historically marginalized groups in education, employment, and politics, with recent expansions like women's reservation in legislatures marking progress toward inclusivity. Government initiatives under the Department of Social Justice and Empowerment, including schemes for skill development, rehabilitation, and poverty reduction, have contributed to declines in extreme poverty and some improvements in gender gaps in labor participation. However, deep-seated inequalities continue, with caste-based discrimination manifesting in routine violence, atrocities, and institutional biases, as evidenced by hundreds of reported incidents against Dalits in 2025 alone, alongside ongoing manual scavenging deaths and judicial backlogs that hinder justice delivery. Gender disparities remain stark, with India ranking low on global indices, workplace abuse, and barriers to justice for sexual violence affecting millions of women. Religious minorities, particularly Muslims and Christians, face heightened hostility, discriminatory policies, hate crimes, and vigilante violence, often with inadequate state protection, exacerbating communal tensions and eroding trust in institutions. Overall, while targeted programs and judicial interventions offer pathways for redress, systemic gaps in accountability, enforcement, and societal attitudes perpetuate cycles of exclusion, underscoring the need for stronger implementation to realize true equitable dignity and opportunity for all.

### **Objectives of Research:**

Objectives of Research are following:

1. The primary objective of this research is to examine the current levels and trends of economic inequality in India, particularly in income and wealth distribution as highlighted by recent reports like the World Inequality Report 2026.
2. Another key objective is to analyze the intersection of economic inequality with social justice issues, including caste-based discrimination, gender disparities, and regional divides that perpetuate cycles of exclusion.
3. The research aims to identify the root causes and consequences of rising inequality, such as policy choices, globalization impacts, and structural barriers affecting marginalized communities.
4. A further objective is to assess the effectiveness of existing government policies, affirmative actions, and interventions in promoting equitable access to education, healthcare, employment, and opportunities.
5. Finally, the study seeks to propose evidence-based recommendations for progressive reforms, including taxation, public investments, and inclusive strategies to foster greater social mobility and justice in India.

### **Hypothesis of Research:**

Hypothesis of Research are following:

1. Higher levels of economic inequality in India are positively associated with increased caste-based discrimination and reduced social mobility for marginalized communities.



2. Government affirmative action policies, such as reservations for Scheduled Castes and Tribes, significantly mitigate the adverse effects of economic inequality on access to education and employment.
3. Gender disparities in income and wealth distribution exacerbate overall economic inequality and hinder the achievement of social justice for women in India.
4. Progressive taxation and enhanced public investments in social sectors lead to a reduction in income inequality and promote greater equitable distribution of opportunities.
5. Rising economic inequality in India contributes to heightened social unrest and erosion of trust in democratic institutions, thereby undermining broader social justice goals.

## Research Methodology:

The research adopts a mixed-methods approach combining secondary data analysis with qualitative review to examine economic inequality and its linkage to social justice in India. It primarily relies on desk research using existing sources, including the World Inequality Report 2026, World Inequality Database (WID), government reports from the Ministry of Statistics and Programme Implementation, NITI Aayog, and Department of Social Justice and Empowerment, as well as NSSO household surveys and scholarly publications.

## Conclusion:

1. India's extreme economic inequality, with the top 1% holding nearly 40% of wealth, severely undermines social justice by perpetuating exclusion and limiting opportunities for the marginalized majority.
2. While affirmative action policies and poverty alleviation schemes have achieved some progress, persistent caste, gender, and regional disparities continue to erode the principles of equitable social justice.
3. Rising income and wealth concentration disproportionately benefits elites, highlighting the urgent need for progressive reforms to foster inclusive growth and genuine social mobility in India.
4. The intersection of economic inequality with systemic discrimination against Dalits, women, and religious minorities reinforces cycles of injustice, demanding stronger enforcement of constitutional safeguards.
5. Achieving true social justice in India requires deliberate policy interventions, such as enhanced progressive taxation and public investments, to bridge inequality gaps and ensure dignity and opportunity for all citizens.

## Recommendations:

1. Implement stronger progressive taxation on income, wealth, and inheritance to reduce concentration among the top 1% and generate resources for equitable public investments in India.
2. Expand and effectively enforce affirmative action policies, including reservations and targeted schemes, to enhance access to quality education, healthcare, and employment for Scheduled Castes, Tribes, and Other Backward Classes.
3. Introduce gender-sensitive economic policies, such as equal pay enforcement, subsidized childcare, and incentives for women's workforce participation, to bridge persistent gender disparities in income and opportunities.
4. Increase public spending on universal social protection, skill development, and rural infrastructure to promote social mobility and reduce regional and rural-urban divides that perpetuate inequality.
5. Strengthen institutional mechanisms for accountability, including faster judicial redress for caste-based atrocities and discrimination against minorities, to uphold constitutional principles of social justice and foster inclusive development.

## References:

1. Chancel, Lucas; Gómez-Carrera, Ricardo; Moshrif, Rowaida; Piketty, Thomas, World Inequality Report 2026, World Inequality Lab, 2025.
2. Sen, Amartya, On Economic Inequality, Oxford University Press, 1997.
3. Sen, Amartya, Inequality Reexamined, Harvard University Press, 1995.
4. Bhalla, Surjit S.; Das, Tirthatanmoy, Income and Wealth Inequality in India, 1922-2023: The Rise of the Billionaire Raj, World Inequality Lab Working Paper, 2024.
5. Thorat, Sukhadeo; Newman, Katherine S. (Eds.), Blocked by Caste: Economic Discrimination in Modern India, Oxford University Press, 2010.
6. Niti Ayog Report, Government of India, 2024.
7. The Indian Express, News Paper, 2025.



## Original Article

### Impact of Gandhian Thought on Indian Writers in English

Dr Kalyan R. Kadam

Associate Professor of English Nagnath Arts, Commerce and Science College Aundha Nagnath (Maharashtra)

Manuscript ID:

JRD -2026-180138

ISSN: 2230-9578

Volume 18

Issue 1(I)

Pp. 135-137

January 2026

Submitted: 13 Dec. 2025

Revised: 23 Dec. 2025

Accepted: 13 Jan. 2026

Published: 31 Jan. 2026

#### Abstract

*The life and philosophy of Mahatma Gandhi dominated India throughout the twentieth century. His ideals of truth, non-violence, simplicity, and social justice have taken into account not only political movements but literature in India particularly that was written in English. Gandhian ideas began to dawn upon the literary landscape as a moral and social force which motivated the writers to rise against untouchability, poverty, colonial subjection and inward rebirth. This paper analyses the role of Gandhian philosophy in the major Indian English writers like Mulk Raj Anand, R.K.Narayan and Raja Rao. Sharma's social novels are the revealing mirror of Gandhi's ideals in terms of social reconstruction, national impersonation ethical and moral life and fight against injustice. The article also touches briefly on the effect of Gandhian thought on Indian regional writers. The paper argues that Gandhian vision had indeed acted as an influential factor in the making of Indian English literature as a conscious literature with socialism and moral obligation.*

**Keywords:** Gandhian Philosophy, Indian English Literature, Social Reform, National Movement, Non-Violence, Truth.

#### Introduction

The impact of Mahatma Gandhi on Indian society is immense and enduring. He was a political leader as well as a moral philosopher, social reformer, writer and spiritual guide. His words inspired the Indian freedom movement and changed the thinking of a multitude of Indians. Gandhian philosophy was not confined to politics but entered social life, culture, education, religion and literature. Indian writers in English were influenced to a large extent by the ideas and personality of Gandhi. During the freedom movement, Literature was used as a weapon to express national consciousness, social injustice and unethical issues. Literature was an instrument for many writers to serve society and Gandhi even said that art and writing should go hand in glove with higher moral values. There is a certain halo surrounding the Indian English autobiography and Gandhi's *The Story of My Experiments with Truth* is very much at its core. It's not just a personal story, but a moral and spiritual document that would shape generations of readers and writers. Two to three generations of Indians from the 1920s through the 1940s were raised under Gandhian influence. Thus, Gandhian thoughts had become a matter of course in literature of its time.

#### Gandhian Philosophy and Literature

Gandhi held the view that literature should not be for mere entertainment. Literature, he says has to work for the society and propagate values such as truth, compassion, discipline, equality and non-violence. He stressed upon 'simple living and high thinking' and despised artificiality, luxuriousness and moral laxity.

They are satya (truth), ahimsa (nonviolence), swadeshi, hard labour for one's living, communal harmony and upliftment of the downtrodden. These ideas motivated writers to draw their attention to actual social issues rather than romantic or fairy tale narratives. Indian English literature in the freedom struggle was both Indian as well as committed like social realism. Writers made good use of fiction as a site to denounce injustices, condemn colonial rule and rouse moral consciousness among readers.



Quick Response Code:



Website:

<https://jrdrv.org/>

DOI:

10.5281/zenodo.18468083



#### Creative Commons (CC BY-NC-SA 4.0)

*This is an open access journal, and articles are distributed under the terms of the [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International](https://creativecommons.org/licenses/by-nc-sa/4.0/) Public License, which allows others to remix, tweak, and build upon the work noncommercially, as long as appropriate credit is given and the new creations are licensed under the identical terms.*

#### Address for correspondence:

Dr Kalyan R. Kadam, Associate Professor of English Nagnath Arts, Commerce and Science College Aundha Nagnath (Maharashtra)

#### How to cite this article:

Kadam, K. R. (2026). *Impact of Gandhian Thought on Indian Writers in English*. *Journal of Research & Development*, 18(1(I)), 135–137. <https://doi.org/10.5281/zenodo.18468083>



## **Gandhi as Cultural and Literary Influence**

Gandhi was a man of letters himself. He edited magazines, he penned articles and letters and essays, and he wielded language in the service of social change. He had no high-flown oratory and expressed himself clearly to the ordinary man.

The life of Gandhi has been the subject of countless works—literary and cinematic—ranging from biographies, novels and even movies including Richard Attenborough's epic Gandhi. But his greatest literary influence may be on the novels of Indian English writers who wrote during his own lifetime. Many of these writers knew Gandhi personally or had been affected by the spectacle and moral authority of his mass following. Gandhi gave writers purpose, a degree of self-confidence. He encouraged them to write of villagers, common people and social conditions, rather than about elites or Westernized topics.

## **Gandhi's Influence on Raja Rao**

Raja Rao is one of the leading Indian English novelists who are indebted to Gandhian philosophy. His novel *Kanthapura* is a Gandhian novel. *Kanthapura* tells the tale of a tiny south Indian village who gets affected by political movements based on Gandhian principles. Even though Gandhi never directly comes to the novel, but it is his influence and teachings by which one sees them, the speeches he makes that change lives of the villagers. The novel demonstrates how Gandhian values of ahimsa, satyagraha, social solidarity and individual restraint change the life of village people. Then the villagers slowly find out about British exploitation, and fly the flag of freedom.

Raja Rao also depicts Gandhi's ideals of Ram Rajya, a society governed by truth, justice and morality. Gandhi's emphasis on rural India features prominently in the novel. *Kanthapura* reveals how Gandhian ideas elevated villages socially, ethically and politically.

## **Gandhian Influence on R. K. Narayan**

R. K. Narayan pictures Gandhian impact subtly and pragmatically. Unlike Raja Rao, Narayan does not in any way idealize the freedom struggle but shows its effects on common men. His novel *Waiting for the Mahatma* is a work which makes us feel strongly about Gandhiji's ideas. The story is located in the historical backdrop of Indian freedom struggle and Quit India Movement of 1942. The hero Sriram is a common man who gets into the nationalist movement slowly by Gandhi's influence. A Pantheon Bharati, Tata Birla with Gandhian discipline (physical appearance) but a strong role model independent woman in her 30's is actually what defines Chaki.

This article considers symbols such as the charkha, khaddar, non-violence and truth as effective weapons for resistance in Narayan's narratives. The novel also demonstrates how ordinary people felt that Gandhi would govern India after independence, and therefore attests to his mythification among the general population.

## **Gandhi Impact on Mulk Raj Anand**

Mulk Raj Anand was probably the Indian English writer most influenced by Gandhi. He once met Gandhi at the Sabarmati Ashram, and this meeting changed his life and world view. After he came under the impact of Gandhian thought late in life, Anand embraced a life of simplicity and was devoted to social change. His novel *Untouchable* is a vigorous protest against the inhuman insensitivities and social injustice of caste oppression.

The story revolves around the life of Bakha, a young sweeper boy working for an upper-caste family, and his dreams and aspirations. In Bakha's story, Anand reveals the injustice and hypocrisy of caste. Gandhian concepts of dignity of labour and the abolition of untouchability pervade to the core of the novel. Bakha hears Gandhi speak and is filled with hope and awakening. The book proposes that Gandhian reforms, combined with scientific development can get rid of social evils. Anand's other novels, *Coolie*, *Two Leaves and a Bud* and *The Sword and the Sickle* resonate Gandhi's compassion for the downtrodden.

## **Gandhian Thought and Social Reform**

Gandhian impact on Indian English literature, in the form of social realism<sup>注6</sup>, is one of its most significant contribution. Writers brought out the problems of untouchability, the exploitation of labour, poverty, alcoholism and degradation in different forms. Gandhi was vehemently against social vices like caste discrimination, drug addiction and communalism. His sermon had been to the writers of his time to be social reformers. It was literature that became a way of awakening the conscience, to inspiring ethical existence. That we mark the anniversary of Gandhi's birth as a day against intoxication speaks to his enduring moral impact on India.

## **Influence on Regional Indian Writers**

The influence of Gandhian philosophy was not limited to Indian English writers; it sprawled extensively over regional Indian literature as well. The writers of all Indian languages were influenced by Mahatma Gandhi who had provided them with a new moral vision based on truth, non-violence, social justice and concern for the common man. For regional writers, Gandhi was an inspiration to the way his approach dealt with problems of Indian society.

In Hindi literature Munshi Premchand was a writer who incorporated Gandhi's ideology. Rajendra's novels and short stories are primarily based on rural life, poverty, caste discrimination, exploitation of peasants and dignity of labour. Premchand's characters are common village folk whose tales epitomize Gandhi's preoccupation with those at



the margins of society. Realism features as his strong point which uses with compassion and reform echoing the Gandhian outlook of social injustice.

Gandhian philosophy had impact on Marathi literature also. Several instrumental writers in Marathi, including V. S. Khandekar and N. S. Phadke were influenced by Vinoba's writings and speeches. Their works made a contribution of social conscience, ethical responsibility, and the moral regeneration. These writers were inspired by Gandhian thought of social welfare and solidarity rather than looking for individual success.

There have been also other Gandhian influence in Kannada literature. Gandhi's vision of rural reconstruction and social obligation inspired Shivarama Karanth an important Kannada writer. His novels and plays emphasize the small-town, rural life as well as customs and self-help. That is the cause of his broad vision on sustainable development, and human values reflected in Gandhian thought.

In this way, Gandhian philosophy influenced regional Indian literature to a great extent. In all languages and regions across the country, writers used literature as a means to raise social awareness, to effect reform, or merely to provide an ethical compass proving that Gandhi's impact was genuinely national as well as inclusive.

### **Gandhi as moral and literary example**

Mahatma Gandhi remains the sole moral and literary model in Indian history for the simple reason that he practiced what he preached. His life itself was a living embodiment of truth, non-violence, simplicity and self-discipline. To writers and intellectuals of the time, Gandhi was not just a political leader, but a moral phenomenon whose behaviour informed ethical reflection and artistic creation.

Gandhi had no time for literature that did not have a moral point. To him, writing was not merely to entertain or give aesthetic pleasure but to elevate the morals of both the individual and society. Such a belief had its repercussions in the minds of the Indian writers as they began to look at literature as an aspect of social responsibility. Real issues such as injustice, inequality, caste oppression, poverty and moral decadence should be taken up by writers.

Another important factor in the influence of Gandhi was that he stressed on character building. He thought that education and the writings should form, morally, young men and women. Consequently, a lot of writers turned their attentions away from artificial characters and works toward writing more true-to-life stories with the fate to be accorded to values such as purity, courage, compassion and self-control. Literature took a natural turn from the influence Gandhi towards connection with life and humanity. Gandhi's straight-to-the-point communication was also the source of inspiration for writers. He shunned the intricate forms of speech, and asked that thoughts should be conveyed to him in words which plain men could comprehend. This method inspired writers to use clear, honest language and simplified syntax. But most of all, Gandhi taught that ideals must be lived, not merely talked about. By his own life and example he inspired the writers to believe in moral dedication and social service. As such, Gandhi became a moral guide and literary inspiration to inspire Indian literature into an influential means of truth, reform and humanism.

### **Conclusion**

The impact of Gandhi's ideas on Indian writers in English is, however conclusion not entirely limited to these two categories. Gandhi brought Indian literature secular and moral goals. Writers such as Raja Rao, R. K. Narayan, and Mulk Raj Anand used Gandhian principles in their works to establish Indian reality, social injustice and traditions along with national awareness. Gandhi's truth, non-violence, simplicity and service of humanity influenced Indian English Writing as a literature of commitment. Though Gandhi is best known as a political leader, his impact on literature and culture cannot be understated. Finally, it can be said that Gandhian philosophy gave an Indian English writer a vision, a direction and even a sense of responsibility. With his influence as a writer not only do the writers get inspired but also in generations his presence is felt and it kept him alive to eternity.

### **References:**

1. Anand, Mulk Raj. *Untouchable*. New Delhi: Penguin Books India, 1993.
2. Narayan, R. K. *Waiting for the Mahatma*. Mysore: Indian Thought Publications, 1976.
3. Naik, M.K. *A History of Indian English Literature*. New Delhi: Sahitya Akademi, 1982.
4. Rao, Raja. *Kanthapura*. Delhi: Oxford University Press, 1974.
5. Gandhi, M. K. *An Autobiography: The Story of My Experiments with Truth*. Ahmedabad: Navajivan Publishing House, 1927.
6. Gandhi, M. K. *Hind Swaraj and Other Writings*. Cambridge: Cambridge University Press, 1997.
7. Brown, Judith M. *Gandhi: Prisoner of Hope*. New Haven: Yale University Press, 1989.
8. Fischer, Louis. *The Life of Mahatma Gandhi*. New York: Harper & Row, 1950.
9. Iyengar, K. R. Srinivasa. *Indian Writing in English*. New Delhi: Sterling Publishers, 1985.
10. Paranjape, Makarand R. *Indian English Literature*. New Delhi: Routledge India, 2013.