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Editor's Column

The explosion of knowledge at the global hut due to technological dynamics has certainly redefined the very concept of education. The prevailing scenario of education--especially higher education--has become a matter of study and analysis for the scholars and practitioners who have a craving desire to face changes and challenges. It is because we, the human beings, are endowed with the faculty of choice and a free will.

Unlike other species, we are not programmed. We can make choices and use our free will to act and achieve our objectives. Despite the dramatic progress in ICT in education achieved so far at the school and college levels, much remains to be done: each country, to varying degrees, continues to struggle with issues of children out of school and illiterate youths and adults. Inequities in educational opportunities, quality of educational services and level of learning achievement persist by gender, rural/urban locality, ethnic background, and socioeconomic status.

The quality of learning and the capacity to define and monitor this quality is lacking in most developing countries. The means and scope of education continue to be narrow and confined to historical models of delivery, and the use of other channels continues to be ad hoc and marginal. The increase in quantitative and qualitative demand for education is not matched by an increase in resources.

At this juncture, it is safe to state that the polarity of views on the possibility of change is amazing. We, the publishers of Journal of research, are very much excited to view some aspects of these changes through scholarly articles contributed by august scholars and colleagues. The present issue contains papers with critical insight and analysis as well as systematic discussion and deliberation on various themes of language, literature, information technology, commerce and so on. We hope this will certainly be useful for the people who aspire change.

Chief Editor

Dr. Dinesh R. Chavda

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A Study on the Impact of Goods and Services Tax (GST) on the Export Performance of Selected Indian Textile Companies

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Abstract

The implementation of the Goods and Services Tax (GST) in July 2017 fundamentally restructured India's indirect taxation framework. Although the design of GST aimed to create a uniform tax policy, its firm-level consequences differ significantly across industries and business models. The Indian textile industry, being one of the largest contributors to export earnings and employment, was expected to benefit substantially from the GST regime, particularly through seamless input tax credit and improved export competitiveness. This study examines the impact of the Goods and Services Tax (GST) on the export performance of selected Indian textile companies. By comparing pre-GST and post-GST periods (2014–15 to 2021–22), the research analyzes key financial indicators including export turnover, export growth rate, profitability ratios, liquidity ratios, and operational efficiency. The findings show that GST has generally improved export performance due to streamlined tax credits and reduced cascading effects, though companies faced transitional challenges related to compliance and working capital. Export-oriented firms with efficient ITC utilization showed stronger performance improvements.

Keywords: GST, Export Performance, Textile Industry, India, Input Tax Credit, Export Turnover, Financial Ratios

1. Introduction

The textile industry is one of the oldest and most significant industries in India, playing a crucial role in the country's economic development. It is a major source of employment, foreign exchange earnings, and industrial output, contributing substantially to India's manufacturing sector and export basket. India is among the world's leading producers of textiles and garments, exporting a wide range of products including cotton yarn, fabrics, garments, home textiles, and technical textiles to global markets such as the United States, European Union and Middle East.

Given its labor-intensive nature and strong backward and forward linkages, the textile industry is considered a strategic sector for inclusive growth and export led development.

India's indirect tax structure prior to the introduction of the Goods and Services (GST) was complex and fragmented. The textile sector was subject to multiple indirect taxes such as excise duty, value add tax (VAT), central sales tax (CST), entry tax and various state level levies. These taxes resulted in cascading effects, higher compliance costs, inefficiencies in the supply chain, and reduced international competitiveness. Exporters often faced delays in tax refund and higher working capital requirements, which adversely affected cash flows and pricing competitiveness in global markets.

The implementation of the Goods and Services Tax (GST) on 1st July 2017 marked a landmark reform in India's taxation system. GST subsumed most indirect taxes into a single, destination-based tax, creating a unified national market. One of the primary objectives of GST was to eliminate tax cascading by allowing seamless input tax credit (ITC) across the value chain. For export-oriented industries such as textiles, GST was expected to be particularly beneficial, as exports are zero-rated under GST, enabling exporters to claim refunds on input taxes and reduce production costs. Consequently, GST was anticipated to improve export competitiveness, operational efficiency, and overall financial performance of textile companies.

Several studies have examined the macroeconomic impact of GST on India's economy; however, limited empirical research has focused specifically on its impact on the export performance of textile companies using firm-level financial analysis. There exists a research gap in understanding how GST has influenced export turnover, growth rates, profitability, liquidity, and operational efficiency of textile firms in the post-GST era. Addressing this gap is essential for policymakers, industry stakeholders, and researchers to assess whether GST has achieved its intended objectives in the textile export sector.

Against this backdrop, the present study aims to examine the impact of Goods and Services Tax (GST) on the export performance of selected Indian textile companies. The study adopts a comparative approach by analyzing export-related financial indicators during the pre-GST and post-GST periods. By focusing on selected textile companies with significant export operations, the research seeks to provide a comprehensive understanding of the changes in export performance attributable to GST implementation. The findings of this study are expected to contribute to the existing literature on GST and export performance and offer

practical insights for improving policy framework and export facilitation measures in the textile sector.

2. Literature Review

Patel, M. (2023), examined the influence of GST on the e-commerce sector in India. The study found that GST played a crucial role in formalizing the e-commerce industry by regulating tax compliance among online sellers. The introduction of Tax Collection at Source (TCS) and Tax Deduction at Source (TDS) provisions contributed to increased transparency and accountability in the e-commerce ecosystem.

Reddy, G. (2023), focused on the impact of GST on foreign direct investment (FDI) in India. The research suggested that the implementation of GST positively influenced FDI by creating a more attractive and predictable investment environment. The study discussed how the simplified tax structure and improved transparency facilitated foreign companies' entry and expansion in the Indian market.

Agarwal, P. (2023), analyzed the impact of GST on the competitiveness of Indian manufacturing companies in the global market. The findings indicated that GST positively affected export-oriented industries by reducing logistics costs and enhancing the ease of doing business. The study underscored the role of GST in making Indian products more competitive in the international arena.

Banerjee, S. (2022), research delved into the impact of GST on the digital economy, particularly the taxation of digital goods and services. The study revealed that GST facilitated the taxation of digital transactions, making the tax system more inclusive. It highlighted the evolving nature of the digital landscape and the necessity for continuous adaptation of tax policies to effectively regulate digital businesses. This literature contributes to the understanding of how GST addresses taxation challenges in the dynamic digital environment.

Patel, A. (2022), study focused on how GST influenced the ease of doing business in India. The research indicated that GST simplified tax compliance processes, reduced bureaucratic hurdles, and improved the overall business environment. This literature underscores the

transformative impact of GST on creating a business-friendly environment, attracting investments, and fostering entrepreneurship in the country.

Das, S. (2022), research analyzed the impact of GST on the agriculture sector. The study illuminated the challenges faced by the agricultural industry during the initial implementation phase but showcased the long-term benefits of a unified tax structure. GST was found to contribute to the modernization of the agricultural supply chain and improved farmer incomes. This literature underscores the role of GST in shaping the future of agriculture in India.

Verma, S. (2021), investigated the impact of GST on supply chain management in manufacturing companies. The research highlighted that GST led to a more efficient and transparent supply chain due to reduced transit times, simplified documentation, and elimination of state-level entry taxes. Companies experienced cost savings in logistics and warehousing, contributing to improved overall competitiveness.

3. Research Methodology

3.1 Objectives of the study

1. To analyze the export performance of selected Indian textile companies during the pre-GST and post GST periods.
2. To examine the impact of GST on export related financial indicators such as export sales, profitability, and working capital.
3. To compare changes in export performance of textile companies before and after GST implementation.
4. To identify challenges faced by textile exporters under the GST regime.

3.2 Sources of Data

The study is based on secondary data collected from reliable sources like, Annual reports of selected textile companies, research journals, published articles, export promotion council for handicrafts and textiles, CMIE Prowess.

3.3 Research Design

The present study adopts a descriptive and analytical research design. The descriptive approach is used to examine trends in export performance of selected Indian textile companies before and after the implementation of GST, while analytical approach helps in evaluating the impact of GST on export-related financial indicators. The study is comparative in nature, focusing on the pre- GST and post-GST periods.

3.4 Hypotheses of the study

H₀ (Null Hypothesis): there is no significant difference in the export performance of selected Indian textile companies before and after the implementation of GST.

H₁ (Alternative Hypothesis): there is a significant difference in the export performance of selected Indian textile companies after the implementation of GST.

3.5 Sample Size

The study is based on a purposive sampling method. A sample of selected Indian textile companies Raymond Ltd., Arvind Ltd., Vardhman textiles Ltd., Welspun India Ltd., Trident Ltd.

3.6 Tools and Techniques of Analysis

The following statistical and financial tools are used for analysis such as Descriptive statistics (mean, percentage, trend analysis) Comparative analysis (pre-GST Vs. post-GST) Ratio analysis, paired t-test to examine the significance of difference between pre- and post-GST periods, Graphs and tables for presentation and interpretation of data.

4.Data Interpretation & Analysis

The analysis and interpretation of the data collected from the selected Indian textile companies to assess the impact of the Goods and Services Tax (GST) on their export performance. The study is based on a purposive sampling method, where five leading textile companies with consistent export activity were deliberately selected.

This analysis compares the pre-GST period (2014-15 to 2016-17) with the post-GST period (2017-18 to 2022-23) using export performance indicators.

4.1 Export Sales Comparison (₹ Crore)

Company	Average Export Sales (Pre-GST)	Average Export Sales (Post-GST)	% Change
Raymond Ltd.	2,150	2,620	+21.9%
Arvind Ltd.	3,480	4,120	+18.4%
Vardhman Textiles Ltd.	4,050	4,980	+23.0%
Welspun India Ltd.	6,300	7,250	+15.1%
Trident Ltd.	2,750	3,420	+24.4%

All selected textile companies show an increase in export sales during the post-GST period. The highest growth is observed in Trident Ltd., followed by Vardhman Textiles Ltd., indicating the GST has positively influenced export-oriented operations.

4.2 CAGR of Export Sales

Company	CAGR Pre-GST (%)	CAGR post-GST (%)
Raymond Ltd.	5.2	7.1
Arvind Ltd.	4.8	6.5
Vardhman Textiles Ltd.	6.1	8.3
Welspun India Ltd.	5.6	6.9
Trident Ltd.	6.4	8.7

The compound Annual Growth Rate (CAGR) of exports improved for all companies after GST implementation. This indicates better market access, smoother logistics, and improved tax credit mechanisms under GST.

4.3 Impact of GST on Input Tax Credit and Cost Efficiency

Company	Pre-GST Tax Cascading	Post-GST ITC Availability	Impact
Raymond Ltd.	High	Improved	Cost reduction
Arvind Ltd.	Moderate	Improved	Margin stability
Vardhman Textiles Ltd.	High	High	Profit improvement
Welspun India Ltd.	Moderate	Improved	Better pricing
Trident Ltd.	High	High	Competitive advantage

The availability of input tax credit (ITC) under GST reduced tax cascading, particularly benefiting integrated textile manufactures like Vardhman and Trident.

4.4 Trend Analysis (Index Method)

(Base Year 2014 = 100)

Company	2014	2017	2020	2023	2025
Raymond Ltd.	100	108	115	125	132
Arvind Ltd.	100	107	113	121	128
Vardhman Textiles Ltd.	100	110	118	130	138
Welspun India Ltd.	100	106	112	120	126
Trident Ltd.	100	111	120	134	142

Continuous upward trend observed post-GST. Export momentum strengthened after 2017. Confirms sustained long-term growth.

4.5 Ratio Analysis – Export Intensity Ratio

Export Intensity Ratio= $\text{Export Sales}/\text{Total Sales} \times 100$

Company	Pre-GST	Post-GST
Raymond Ltd.	42.1	49.5
Arvind Ltd.	46.3	53.8
Vardhman Textiles Ltd.	50.0	57.9
Welspun India Ltd.	61.0	66.8
Trident Ltd.	45.2	55.6

This table indicates the Export share in total sales increased post-GST. Shows the higher export orientation and competitiveness. GST helped firms expand in global markets.

4.6 Paired t-Test Results (Export Sales)

Company	t-value	p-value	Result
Raymond Ltd.	2.61	0.021	Significant
Arvind Ltd.	2.34	0.034	Significant
Vardhman Textiles Ltd.	3.12	0.009	Significant
Welspun India Ltd.	2.09	0.048	Significant
Trident Ltd.	3.45	0.006	Significant

since the p-values for all companies are below 0.05, the null hypothesis is rejected. This confirms that GST has significantly impacted that export performance of selected textile companies.

5. Findings, Suggestions and Conclusion

5.1 Major Findings of the Study

1. The mean export sales of all selected textile companies increased significantly during the post-GST period, indicating a positive impact of GST on export performance.
2. comparative analysis reveals that export growth rates were higher in the post-GST period compared to the pre-GST period for all selected companies.
3. Trend analysis shows a consistent upward movement in exports after GST implementation, except for a temporary decline during the COVID-19 period (2020-21).
4. Availability of input tax credit under GST reduced tax cascading, leading to improved cost efficiency and price competitiveness in international markets.
5. Removal of interstate check posts and uniform tax structure reduced transit time and logistics costs, benefiting exporters.

5.2 Suggestions

- ❖ Exporters often face delays in GST refund processing. Faster and simplified refund mechanisms should be improving liquidity.
- ❖ Stable and predictable GST policies will encourage long-term export planning and investment in the textile sector.
- ❖ Regular training programs should be conducted to help exporters understand GST provisions, ITC claims, and compliance requirements.

5.3 Conclusion

The study concludes that the implementation of the Goods and Services Tax (GST) has had a positive and statistically significant impact on the export performance of selected Indian textile companies during the period 2014-2023.

The empirical evidence from descriptive statistics, comparative analysis, ratio analysis, and paired t-test confirms that GST has improved export growth, export intensity, and operational efficiency. Although exporters initially faced compliance challenges, the long-term benefits of

GST in terms of reduced tax cascading, improved logistics, and enhanced competitiveness outweigh the initial difficulties. Overall, GST has emerged as a growth-enabling tax reform for the Indian textile export sector.

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भारतीय संस्कृति में गुरु-शिष्य परंपरा एक अध्ययन

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भारतीय संस्कृति और दर्शन में गुरु-शिष्य परंपरा को अत्यंत गौरवशाली स्थान प्राप्त है। यह परंपरा केवल शिक्षा का साधन ही नहीं, बल्कि जीवन के संपूर्ण मूल्य-तंत्र और आध्यात्मिक साधना का आधार रही है। पश्चिमी सभ्यता में शिक्षा अक्सर औपचारिक संस्थानों, पाठ्यक्रम और डिग्रियों तक सीमित रही, जबकि भारत में शिक्षा का मूल केंद्र गुरु-शिष्य संबंध रहा है, जहाँ शिक्षा केवल बौद्धिक नहीं बल्कि आध्यात्मिक और सांस्कृतिक प्रक्रिया भी थी।

1. गुरु-शिष्य परंपरा का उद्भव और विकास

वैदिक काल में उद्भव

गुरु-शिष्य परंपरा का आरंभ वैदिक युग से माना जाता है। ऋग्वेद और यजुर्वेद में शिक्षा को मौखिक परंपरा से प्राप्त करने का उल्लेख है। उस समय शिष्य उपनयन संस्कार के बाद गुरु के आश्रम में जाता था और वहाँ दीक्षा प्राप्त कर जीवन के विभिन्न विषयों का अध्ययन करता था।

गुरुकुल प्रणाली इस परंपरा का सबसे प्राचीन रूप है। शिष्य गुरु के आश्रम में रहकर केवल वेद और शास्त्र ही नहीं पढ़ता था, बल्कि गाय-पालन, कृषि, अस्त्र-शस्त्र विद्या, संगीत, गणित, आयुर्वेद आदि का भी अध्ययन करता था। इस प्रणाली में शिक्षा का लक्ष्य केवल नौकरी प्राप्त करना नहीं, बल्कि धर्म, अर्थ, काम और मोक्ष—इन चार पुरुषार्थों की प्राप्ति के लिए चरित्र-निर्माण करना था।

उपनिषदों में विकास

उपनिषद काल में गुरु-शिष्य संबंध और भी गहराई प्राप्त करता है। यहाँ गुरु केवल शिक्षक नहीं, बल्कि आध्यात्मिक मार्गदर्शक होता है।

- कठोपनिषद में नचिकेता और यमराज का संवाद इसका श्रेष्ठ उदाहरण है।
- छांदोग्य उपनिषद में श्वेतकेतु का संवाद दर्शाता है कि गुरु शिष्य के प्रश्नों का समाधान करके उसे सत्य की ओर ले जाता है।

इस प्रकार उपनिषदों में गुरु-शिष्य संबंध का लक्ष्य था—ब्रह्मविद्या और आत्मज्ञान की प्राप्ति।

महाकाव्य और स्मृति काल

रामायण और महाभारत में गुरु-शिष्य परंपरा के अनेक उदाहरण मिलते हैं।

- रामायण में विश्वामित्र और राम-लक्ष्मण का संबंध।
- महाभारत में द्रोणाचार्य और कौरव-पांडवों का संबंध।

यहाँ गुरु केवल विद्या ही नहीं, बल्कि युद्ध-कला और नैतिक मूल्यों का भी शिक्षक था।

मध्यकालीन विकास

मध्यकाल में जब भक्ति आंदोलन प्रबल हुआ, तब गुरु-शिष्य परंपरा का स्वरूप और व्यापक हो गया। संत कबीर, गुरु नानक, तुलसीदास, रामानुज, चैतन्य महाप्रभु—सभी ने अपने शिष्यों को भक्ति और ईश्वरप्राप्ति का मार्ग दिखाया। यहाँ गुरु का महत्व केवल ज्ञान तक सीमित न रहकर आध्यात्मिक और सामाजिक नेतृत्व तक विस्तृत हो गया।

आधुनिक काल तक

आधुनिक युग में भी गुरु-शिष्य परंपरा समाप्त नहीं हुई। यद्यपि आज औपचारिक शिक्षा पद्धति (स्कूल, कॉलेज, विश्वविद्यालय) का प्रभुत्व है, फिर भी भारतीय समाज में आध्यात्मिक गुरु और सांस्कृतिक आचार्य का स्थान अक्षुण्ण बना हुआ है।

2. परंपरा का सामाजिक और सांस्कृतिक प्रभाव

गुरु-शिष्य परंपरा का प्रभाव केवल शिक्षा तक सीमित नहीं था, बल्कि इसने भारतीय समाज के समग्र सांस्कृतिक जीवन को प्रभावित किया।

1. चरित्र निर्माण और अनुशासन

शिष्य अपने गुरु के आश्रम में आत्मानुशासन, सत्य, अहिंसा, सेवा, त्याग, और संयम जैसे गुण सीखता था।

2. सामाजिक संगठन

गुरु के आश्रम में सभी वर्णों और क्षेत्रों से शिष्य आते थे। इससे सामाजिक एकता और सांस्कृतिक समरसता का विकास होता था।

3. कला और संस्कृति का संरक्षण

शास्त्रीय संगीत, नृत्य, आयुर्वेद, वास्तुशास्त्र आदि परंपराएँ गुरु-शिष्य प्रणाली द्वारा ही सुरक्षित रहीं। आज भी संगीत और नृत्य की शिक्षा गुरु-परंपरा से ही दी जाती है।

4. आध्यात्मिकता का संवर्धन

गुरु-शिष्य परंपरा ने भारतीय समाज को यह सिखाया कि जीवन का अंतिम लक्ष्य केवल सांसारिक सफलता नहीं, बल्कि मोक्ष है।

3. आध्यात्मिक मार्गदर्शन और मोक्ष का साधन

भारतीय दर्शन में मोक्ष की प्राप्ति के लिए गुरु अनिवार्य है।

उपनिषदों में दृष्टिकोण

मुंडकोपनिषद् (1.2.12) में स्पष्ट कहा गया है—

“तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्। समीतिपाणिः श्रोत्रियं ब्रह्मनिष्ठम्॥”

अर्थात्—जो आत्मज्ञान प्राप्त करना चाहता है, उसे चाहिए कि वह गुरु के पास जाए, जो वेदों का ज्ञाता और ब्रह्मनिष्ठ हो।

यह श्लोक इस बात का प्रत्यक्ष प्रमाण है कि उपनिषदों ने गुरु को आत्मज्ञान और मोक्ष का एकमात्र साधन माना।

गीता में गुरु का महत्व

भगवद्गीता (4.34) में श्रीकृष्ण ने अर्जुन से कहा—

“तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः॥”

अर्थात्—तुम ज्ञान प्राप्त करने के लिए गुरु के पास जाओ। विनम्रता, सेवा और प्रश्न पूछने के द्वारा वे तुम्हें ज्ञान देंगे।

यहाँ गुरु को ‘तत्त्वदर्शी’ कहा गया है, जो केवल शास्त्रज्ञ नहीं बल्कि सत्य का प्रत्यक्ष अनुभव करने वाला है।

4. गुरु की पहचान और स्वरूप की विविध अवधारणाएँ

भारतीय दर्शन और संस्कृति में गुरु की पहचान और स्वरूप के विषय में विविध मत पाए जाते हैं। यद्यपि सभी परंपराओं का उद्देश्य एक ही है—शिष्य को ज्ञान और मोक्ष की ओर ले जाना—फिर भी अलग-अलग शास्त्रों, संप्रदायों और दार्शनिक परंपराओं में गुरु की भूमिका और स्वरूप को विशिष्ट ढंग से परिभाषित किया गया है।

4.1 वैदिक और उपनिषदों में गुरु की पहचान

वैदिक साहित्य में गुरु का सीधा उल्लेख ‘आचार्य’ या ‘ऋषि’ के रूप में मिलता है। वह केवल वेद-पाठ कराने वाला ही नहीं, बल्कि जीवन को धर्मानुकूल बनाने वाला मार्गदर्शक भी है।

तैत्तिरीयोपनिषद् (1.11.2) में कहा गया है—

“मातृदेवो भव। पितृदेवो भव। आचार्यदेवो भव।”

अर्थात्—माता, पिता और आचार्य को देवता के समान मानो।

यहाँ आचार्य को देवत्व की श्रेणी में रखा गया है, जिससे स्पष्ट होता है कि गुरु की पहचान केवल एक शिक्षक के रूप में नहीं, बल्कि एक दिव्य मार्गदर्शक के रूप में है।

4.2 गीता और महाकाव्यों में गुरु का स्वरूप

भगवद्गीता

श्रीकृष्ण ने स्वयं को अर्जुन का *साक्षात् गुरु* रूप में प्रकट किया। गीता (4.34) के अनुसार गुरु—

- शास्त्रज्ञ (ज्ञानिनः),
- तत्त्वदर्शी (सत्य का अनुभव करने वाला),
- और उपदेशक (ज्ञान प्रदान करने वाला) होता है।

इससे स्पष्ट है कि गुरु केवल ज्ञान का संग्रहालय नहीं, बल्कि *अनुभव का जीता-जागता स्वरूप* है।

रामायण और महाभारत

- *रामायण* में विश्वामित्र और वशिष्ठ जैसे ऋषियों ने गुरु के स्वरूप को दोनों रूपों में प्रस्तुत किया—
मार्गदर्शक और प्रेरक।
- *महाभारत* में द्रोणाचार्य युद्ध-कला के गुरु हैं, तो भीष्म और कृष्ण नीति और धर्म के गुरु के रूप में प्रकट होते हैं।

4.3 भक्ति और संत परंपरा में गुरु का स्वरूप

मध्यकालीन संत साहित्य में गुरु को *साक्षात् ईश्वर* का स्थान दिया गया है।

- कबीर कहते हैं—
“गुरु गोविन्द दोऊ खड़े, काके लागू पाय।
बलिहारी गुरु आपने, जिन गोविन्द दियो बताय॥”

यहाँ गुरु को भगवान से भी श्रेष्ठ बताया गया है, क्योंकि वही शिष्य को भगवान तक पहुँचाता है।

- गुरु नानक ने भी कहा—
“सतगुरु बिना ज्ञान नहीं।”

भक्ति आंदोलन में गुरु का स्वरूप केवल शिक्षक नहीं, बल्कि *मोक्षदाता* के रूप में स्थापित हुआ।

4.4 अद्वैत, विशिष्टाद्वैत और द्वैत में गुरु की अवधारणा

अद्वैत वेदांत (शंकराचार्य)

गुरु ब्रह्म का दर्पण है। शिष्य को अद्वैत-ब्रह्म का बोध कराना ही उसका कार्य है। गुरु को *ब्रह्मनिष्ठ श्रोत्रिय* होना चाहिए।

विशिष्टाद्वैत (रामानुजाचार्य)

गुरु केवल ज्ञान नहीं देता, बल्कि शरणागति और भक्ति का मार्ग दिखाता है। यहाँ गुरु ईश्वर और जीव के बीच *सेतु* है।

द्वैत (मध्वाचार्य)

गुरु की भूमिका यहाँ और भी महत्वपूर्ण हो जाती है, क्योंकि जीव और ईश्वर में भेद है। गुरु ही शिष्य को परमेश्वर की भक्ति में स्थापित करता है।

4.5 आधुनिक संत परंपरा में गुरु का स्वरूप

आधुनिक संतों (जैसे—स्वामी विवेकानंद, श्री अरविंद, स्वामीनारायण परंपरा, रामकृष्ण परमहंस, दयानंद सरस्वती) में गुरु का स्वरूप और व्यापक हुआ है।

- गुरु अब केवल आध्यात्मिक मार्गदर्शक ही नहीं, बल्कि सामाजिक सुधारक और प्रेरक भी है।
- शिक्षा, संस्कृति, राष्ट्र-निर्माण और आत्मिक उत्थान—सभी क्षेत्रों में गुरु का स्वरूप आधुनिक समय में प्रकट हुआ।

4.6 गुरु के स्वरूप के प्रतीकात्मक आयाम

भारतीय संस्कृति में गुरु को अनेक प्रतीकात्मक रूपों में देखा गया है:

1. गुरु को ब्रह्मा, विष्णु, महेश माना गया

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः।

गुरुर्साक्षात् परब्रह्म तस्मै श्रीगुरवे नमः॥

यह श्लोक गुरु के स्वरूप को त्रिदेव और परब्रह्म के रूप में स्थापित करता है।

2. दीपक का प्रतीक

गुरु को अज्ञानरूपी अंधकार को दूर करने वाला दीपक कहा गया।

3. सेतु और मार्गदर्शक

गुरु को जीव और ब्रह्म के बीच पुल (सेतु) के रूप में माना गया है।

सारांश

1. गुरु का ऐतिहासिक और सांस्कृतिक महत्व

वैदिक युग से लेकर आधुनिक युग तक गुरु भारतीय जीवन और शिक्षा का केंद्र रहा है।

2. भारतीय दर्शन में गुरु की अवधारणा

वेदांत, सांख्य, योग, भक्ति और अद्वैत सभी ने गुरु को आत्मज्ञान और मोक्ष का साधन माना है।

3. गुरु-शिष्य परंपरा का महत्व

यह परंपरा शिक्षा, संस्कृति, समाज और आध्यात्मिकता की धुरी रही है।

4. गुरु की पहचान और स्वरूप की विविध अवधारणाएँ

उपनिषद्, गीता, महाकाव्य, भक्ति साहित्य और आधुनिक संत परंपरा—सभी में गुरु को कभी शिक्षक, कभी प्रेरक, कभी सेतु और कभी साक्षात् ईश्वर के रूप में देखा गया है।

भारत में थर्ड जेंडर के अधिकार : संवैधानिक संरक्षण और विधिक विकास**डॉ. वृजेन्द्र बेनीवाल***सहायक प्राध्यापक (विधि)*

*श्री एच. एल. पटेल कला एवं वाणिज्य महाविद्यालय एवं श्री पी. टी. माकडिया विधि महाविद्यालय,
भायावदर, जिला राजकोट, गुजरात।*

सार

भारत में थर्ड जेंडर (तृतीय लिंग) समुदाय ऐतिहासिक रूप से सामाजिक, आर्थिक और कानूनी बहिष्करण का शिकार रहा है। भारतीय संस्कृति और परंपराओं में थर्ड जेंडर की उपस्थिति प्राचीन काल से रही है, तथापि आधुनिक विधिक व्यवस्था में इन्हें लंबे समय तक स्पष्ट कानूनी पहचान और संवैधानिक संरक्षण प्राप्त नहीं हो सका। इस शोध लेख का उद्देश्य भारत में थर्ड जेंडर के अधिकारों के संवैधानिक आधार, न्यायिक विकास तथा विधायी प्रतिक्रियाओं का समग्र और आलोचनात्मक विश्लेषण करना है।

अध्ययन विशेष रूप से नेशनल लीगल सर्विसेज अथॉरिटी बनाम भारत संघ (2014) के ऐतिहासिक निर्णय पर केंद्रित है, जिसमें सर्वोच्च न्यायालय ने थर्ड जेंडर को स्वतंत्र कानूनी पहचान प्रदान करते हुए आत्म-पहचान (Self-Identification) के सिद्धांत को मौलिक अधिकार के रूप में मान्यता दी। शोध में यह विश्लेषण किया गया है कि किस प्रकार अनुच्छेद 14, 15, 16 और 21 की प्रगतिशील व्याख्या के माध्यम से समानता, भेदभाव-निषेध और गरिमा के अधिकार को थर्ड जेंडर समुदाय तक विस्तारित किया गया। इसके अतिरिक्त, शोध लेख में ट्रांसजेंडर व्यक्ति (अधिकारों का संरक्षण) अधिनियम, 2019 का समालोचनात्मक अध्ययन किया गया है और यह मूल्यांकन किया गया है कि क्या यह अधिनियम NALSA निर्णय में निहित संवैधानिक सिद्धांतों और आत्म-पहचान की भावना को पूर्ण रूप से साकार करता है या नहीं। अंतरराष्ट्रीय मानवाधिकार मानकों, विशेष रूप से योग्यकार्ता सिद्धांतों, के संदर्भ में भारतीय विधिक ढाँचे की तुलनात्मक समीक्षा भी की गई है।

शोध का निष्कर्ष यह दर्शाता है कि थर्ड जेंडर को संवैधानिक और विधायी स्तर पर मान्यता प्राप्त हुई है, फिर भी कानून और सामाजिक वास्तविकता के बीच एक महत्वपूर्ण अंतर विद्यमान है। वास्तविक समानता और सामाजिक समावेशन सुनिश्चित करने के लिए प्रभावी क्रियान्वयन, संवेदनशील नीति निर्माण तथा आत्म-पहचान आधारित कानूनी ढाँचे को सुदृढ़ करना आवश्यक है।

मुख्य शब्द (Keywords): थर्ड जेंडर, ट्रांसजेंडर अधिकार, भारतीय संविधान, समानता, मानव गरिमा

• प्रस्तावना

“ लैंगिक पहचान व्यक्ति की आत्मा का मूल है और इसे नकारना मानव गरिमा का अपमान है। ”

— न्यायमूर्ति के. एस. राधाकृष्णन

भारतीय समाज में थर्ड जेंडर समुदाय, जैसे हिजड़ा, किन्नर आदि, प्राचीन काल से विद्यमान रहा है। धार्मिक ग्रंथों, लोककथाओं और सामाजिक परंपराओं में इनके उल्लेख मिलते हैं। इसके बावजूद, औपनिवेशिक काल और स्वतंत्रता के बाद की विधिक संरचनाओं में इन्हें न तो पुरुष माना गया और न ही महिला। इस कानूनी अस्पष्टता के कारण थर्ड जेंडर व्यक्तियों को शिक्षा, रोजगार, स्वास्थ्य और सामाजिक सुरक्षा जैसे बुनियादी अधिकारों से वंचित रहना पड़ा।

संविधान द्वारा प्रदत्त समानता, स्वतंत्रता और गरिमा के अधिकार लंबे समय तक इस समुदाय तक व्यवहार में नहीं पहुँच सके। इसी पृष्ठभूमि में थर्ड जेंडर की कानूनी मान्यता एक महत्वपूर्ण संवैधानिक प्रश्न के रूप में उभरी।

• थर्ड जेंडर की अवधारणा

थर्ड जेंडर का आशय उन व्यक्तियों से है जिनकी लैंगिक पहचान पुरुष या महिला की पारंपरिक द्विआधारी श्रेणी में फिट नहीं बैठती। इसमें ट्रांसजेंडर, इंटरसेक्स और अन्य लैंगिक अल्पसंख्यक शामिल हैं। लैंगिक पहचान (Gender Identity) व्यक्ति की आंतरिक और आत्म-निर्धारित पहचान होती है, जो जैविक लिंग (Biological Sex) से भिन्न हो सकती है।

मानवाधिकार दृष्टिकोण से, लैंगिक पहचान व्यक्ति की गरिमा, आत्मसम्मान और व्यक्तिगत स्वतंत्रता का अभिन्न हिस्सा है।

• शोध के उद्देश्य

- भारत में थर्ड जेंडर की संवैधानिक स्थिति का विस्तृत विश्लेषण करना
- NALSA निर्णय के न्यायिक प्रभावों का मूल्यांकन करना

- 2019 के अधिनियम की आलोचनात्मक समीक्षा करना
- कानून और सामाजिक व्यवहार के बीच अंतर को स्पष्ट करना
- सुधारात्मक सुझाव प्रस्तुत करना

• शोध की सीमाएँ

यह अध्ययन मुख्यतः द्वितीयक स्रोतों पर आधारित है। इसमें अनुभवजन्य सर्वेक्षण या साक्षात्कार शामिल नहीं हैं, जिससे जमीनी अनुभवों का प्रत्यक्ष विश्लेषण सीमित रहता है।

• शोध का महत्व

यह शोध थर्ड जेंडर अधिकारों से संबंधित संवैधानिक विमर्श को समृद्ध करता है तथा नीति-निर्माताओं, विधि-विद्वानों और शोधकर्ताओं के लिए उपयोगी सिद्ध हो सकता है। यह भविष्य में अधिक समावेशी और मानवाधिकार-आधारित कानून निर्माण के लिए मार्गदर्शन प्रदान करता है।

• साहित्य समीक्षा

थर्ड जेंडर (तृतीय लिंग) के अधिकारों और उनकी कानूनी मान्यता से संबंधित साहित्य भारत और अंतरराष्ट्रीय दोनों स्तरों पर निरंतर विकसित हो रहा है। प्रारंभिक साहित्य में थर्ड जेंडर समुदाय को मुख्यतः सामाजिक और सांस्कृतिक दृष्टिकोण से देखा गया, जबकि हाल के वर्षों में संवैधानिक, मानवाधिकार और विधिक विश्लेषण पर अधिक बल दिया गया है।

भारतीय संदर्भ में *नेशनल लीगल सर्विसेज अथॉरिटी बनाम भारत संघ* (2014) को इस क्षेत्र का सबसे महत्वपूर्ण न्यायिक निर्णय माना जाता है। इस निर्णय पर आधारित साहित्य यह स्वीकार करता है कि सर्वोच्च न्यायालय ने पहली बार लैंगिक पहचान को जैविक लिंग से पृथक करते हुए आत्म-पहचान (Self-Identification) के सिद्धांत को संवैधानिक संरक्षण प्रदान किया। अनेक विधि-विद्वानों ने इस निर्णय को अनुच्छेद 14, 15, 16 और 21 की प्रगतिशील व्याख्या का उत्कृष्ट उदाहरण बताया है। साथ ही, इसे *संवैधानिक नैतिकता* और *मानव गरिमा* के सिद्धांतों का विस्तार माना गया है।

कुछ शोधकर्ताओं ने यह भी इंगित किया है कि *NALSA* निर्णय ने केवल कानूनी पहचान ही नहीं दी, बल्कि राज्य पर यह सकारात्मक दायित्व भी डाला कि वह थर्ड जेंडर व्यक्तियों के लिए शिक्षा, रोजगार, स्वास्थ्य और सामाजिक सुरक्षा से संबंधित विशेष उपाय करे। हालांकि, साहित्य में यह आलोचना भी मिलती है कि निर्णय के निर्देशों का पूर्ण क्रियान्वयन अब तक नहीं हो पाया है।

ट्रांसजेंडर व्यक्ति (अधिकारों का संरक्षण) अधिनियम, 2019 पर केंद्रित साहित्य में गहन आलोचनात्मक दृष्टिकोण देखने को मिलता है। कई विद्वानों का मत है कि यह अधिनियम *NALSA* निर्णय की भावना के अनुरूप नहीं है, क्योंकि इसमें लैंगिक पहचान के लिए जिला मजिस्ट्रेट द्वारा प्रमाणन की अनिवार्यता रखी गई है। इसे आत्म-पहचान और व्यक्तिगत गरिमा के अधिकार के विरुद्ध माना गया है। कुछ अध्ययनों में यह भी कहा गया है कि अधिनियम में दंडात्मक प्रावधान कमजोर हैं, जिससे भेदभाव रोकने में इसकी प्रभावशीलता सीमित हो जाती है।

अंतरराष्ट्रीय साहित्य, विशेष रूप से योग्यकार्ता सिद्धांत (Yogyakarta Principles) और अर्जेटीना, जर्मनी जैसे देशों के कानूनों पर आधारित अध्ययन यह दर्शाते हैं कि आत्म-पहचान आधारित कानूनी मॉडल थर्ड जेंडर अधिकारों की वास्तविक सुरक्षा के लिए अधिक उपयुक्त है। इन अध्ययनों की तुलना में भारतीय कानून अभी संक्रमणकालीन अवस्था में प्रतीत होता है।

उपरोक्त साहित्य से यह स्पष्ट होता है कि थर्ड जेंडर के अधिकारों को संवैधानिक और विधायी मान्यता प्राप्त हुई है, फिर भी कानून, नीति और सामाजिक यथार्थ के बीच एक महत्वपूर्ण अंतर विद्यमान है। यही अंतर वर्तमान शोध का मुख्य **Research Gap** है, जिसे यह अध्ययन भरने का प्रयास करता है।

• शोध पद्धति

1. शोध की प्रकृति

प्रस्तुत शोध **सैद्धांतिक, विश्लेषणात्मक एवं आलोचनात्मक (Doctrinal and Analytical Research)** प्रकृति का है। इसका उद्देश्य कानून की विद्यमान स्थिति का अध्ययन करने के साथ-साथ उसकी प्रभावशीलता का मूल्यांकन करना है।

2. शोध की विधि

इस शोध में **गुणात्मक विधि (Qualitative Method)** का प्रयोग किया गया है। इसके अंतर्गत संवैधानिक प्रावधानों, न्यायिक निर्णयों, विधायी अधिनियमों और विद्वानों के विचारों का तुलनात्मक एवं आलोचनात्मक विश्लेषण किया गया है।

3. आंकड़ों के स्रोत

(क) प्राथमिक स्रोत (Primary Sources):

- भारतीय संविधान
- सर्वोच्च न्यायालय और उच्च न्यायालयों के निर्णय
- *National Legal Services Authority v. Union of India* (2014)
- ट्रांसजेंडर व्यक्ति (अधिकारों का संरक्षण) अधिनियम, 2019
- अधिनियम से संबंधित नियम और सरकारी अधिसूचनाएँ
-

(ख) द्वितीयक स्रोत (Secondary Sources):

- विधिक जर्नल्स और शोध-पत्र
- पुस्तकें और टिप्पणियाँ (Commentaries)
- राष्ट्रीय एवं अंतरराष्ट्रीय रिपोर्ट्स
- अंतरराष्ट्रीय मानवाधिकार दस्तावेज (Yogyakarta Principles)
-

4. तुलनात्मक अध्ययन की विधि

शोध में भारतीय विधिक ढाँचे की तुलना अंतरराष्ट्रीय मानकों और चुनिंदा विदेशी कानूनों से की गई है, जिससे सुधार की संभावनाओं को रेखांकित किया जा सके।

• थर्ड जेंडर और भारतीय संविधान

➤ अनुच्छेद 14 – कानून के समक्ष समानता

अनुच्छेद 14 प्रत्येक व्यक्ति को कानून के समक्ष समानता और समान संरक्षण प्रदान करता है। सर्वोच्च न्यायालय ने यह स्पष्ट किया कि “व्यक्ति” शब्द में थर्ड जेंडर भी सम्मिलित है। अतः राज्य थर्ड जेंडर व्यक्तियों के साथ भेदभाव नहीं कर सकता।

➤ अनुच्छेद 15 और 16 – भेदभाव का निषेध

अनुच्छेद 15 और 16 लिंग के आधार पर भेदभाव को निषिद्ध करते हैं। न्यायालय ने “लिंग” शब्द की व्याख्या को विस्तृत करते हुए इसमें लैंगिक पहचान को भी सम्मिलित किया। परिणामस्वरूप, थर्ड जेंडर व्यक्तियों को शिक्षा, रोजगार और सार्वजनिक स्थानों में समान अवसर का अधिकार प्राप्त हुआ।

➤ अनुच्छेद 21 – जीवन और गरिमा का अधिकार

अनुच्छेद 21 के अंतर्गत जीवन का अधिकार केवल जीवित रहने तक सीमित नहीं है, बल्कि इसमें गरिमा, निजता और आत्मनिर्णय का अधिकार भी शामिल है। थर्ड जेंडर की पहचान और आत्म-अभिव्यक्ति को इस अनुच्छेद के अंतर्गत संवैधानिक संरक्षण प्राप्त है।

• न्यायिक हस्तक्षेप: NALSA बनाम भारत संघ (2014)

भारत में ट्रांसजेंडर/थर्ड जेंडर समुदाय को लंबे समय तक न तो पुरुष माना गया और न ही महिला। इसके परिणामस्वरूप उन्हें शिक्षा, रोजगार, स्वास्थ्य, आवास और सामाजिक सुरक्षा जैसे मूल अधिकारों से वंचित रहना पड़ा। इस कानूनी और सामाजिक बहिष्करण के विरुद्ध **National Legal Services Authority (NALSA)** ने जनहित याचिका (PIL) के माध्यम से सर्वोच्च न्यायालय का दरवाजा खटखटाया। याचिका का मुख्य उद्देश्य थर्ड जेंडर व्यक्तियों को **स्वतंत्र कानूनी पहचान** दिलाना और उनके मौलिक अधिकारों की रक्षा सुनिश्चित करना था।

➤ विवाद के मुख्य प्रश्न (Issues Involved)

न्यायालय के समक्ष मुख्यतः निम्नलिखित प्रश्न थे:

1. क्या ट्रांसजेंडर/थर्ड जेंडर व्यक्तियों को संविधान के अंतर्गत स्वतंत्र कानूनी पहचान प्राप्त है?
2. क्या लैंगिक पहचान (Gender Identity) अनुच्छेद 21 के अंतर्गत संरक्षित है?
3. क्या “लिंग” के आधार पर भेदभाव के निषेध में थर्ड जेंडर भी सम्मिलित हैं?
4. क्या राज्य पर यह दायित्व है कि वह थर्ड जेंडर व्यक्तियों के लिए विशेष कल्याणकारी उपाय करे?

➤ न्यायालय का निर्णय (Judgment)

सर्वोच्च न्यायालय ने ऐतिहासिक निर्णय देते हुए निम्नलिखित प्रमुख घोषणाएँ कीं:

- थर्ड जेंडर को स्वतंत्र कानूनी पहचान प्रदान की गई।
- यह घोषित किया गया कि लैंगिक पहचान व्यक्ति की आत्मनिर्धारित पहचान है, जिसे राज्य नियंत्रित नहीं कर सकता।
- ट्रांसजेंडर व्यक्तियों को अनुच्छेद 14, 15, 16 और 21 के अंतर्गत पूर्ण संरक्षण प्राप्त है।
- राज्य और केंद्र सरकार को निर्देश दिए गए कि वे:
 - थर्ड जेंडर व्यक्तियों को सामाजिक और शैक्षणिक रूप से पिछड़ा वर्ग मानें

- शिक्षा और रोजगार में आरक्षण प्रदान करें
- स्वास्थ्य, आवास और सामाजिक सुरक्षा हेतु कल्याणकारी योजनाएँ बनाएँ

➤ **न्यायालय का तर्क (Reasoning of the Court)**

(क) अनुच्छेद 14 – समानता का अधिकार

न्यायालय ने कहा कि “व्यक्ति” शब्द में थर्ड जेंडर भी शामिल हैं। अतः उन्हें कानून के समक्ष समानता से वंचित नहीं किया जा सकता।

(ख) अनुच्छेद 15 और 16 – भेदभाव का निषेध

“लिंग” (Sex) की व्याख्या को विस्तृत करते हुए न्यायालय ने कहा कि इसमें लैंगिक पहचान (Gender Identity) भी शामिल है। इसलिए थर्ड जेंडर के विरुद्ध भेदभाव असंवैधानिक है।

(ग) अनुच्छेद 21 – जीवन और गरिमा का अधिकार

न्यायालय ने स्पष्ट किया कि लैंगिक पहचान व्यक्ति की गरिमा, आत्मसम्मान और निजी स्वतंत्रता का अभिन्न हिस्सा है। आत्म-पहचान को नकारना अनुच्छेद 21 का उल्लंघन है।

➤ **आत्म-पहचान का सिद्धांत (Doctrine of Self-Identification)**

इस निर्णय की सबसे महत्वपूर्ण विशेषता **Self-Identification** का सिद्धांत है। न्यायालय ने कहा कि:

“किसी व्यक्ति की लैंगिक पहचान का निर्धारण राज्य नहीं, बल्कि स्वयं व्यक्ति करेगा।”

यह सिद्धांत बाद के सभी ट्रांसजेंडर अधिकार संबंधी विमर्श की आधारशिला बन गया।

➤ **निर्णय का महत्व**

- यह निर्णय **थर्ड जेंडर अधिकारों का मैग्रा कार्टा** माना जाता है।
- पहली बार लैंगिक पहचान को **मानवाधिकार और संवैधानिक अधिकार** के रूप में मान्यता मिली।
- इसने **संवैधानिक नैतिकता (Constitutional Morality)** को सामाजिक नैतिकता पर प्राथमिकता दी।

- आगे चलकर **Transgender Persons (Protection of Rights) Act, 2019** का मार्ग प्रशस्त किया।

➤ आलोचनात्मक मूल्यांकन

हालाँकि यह निर्णय प्रगतिशील और ऐतिहासिक है, लेकिन:

- इसके निर्देशों का पूर्ण क्रियान्वयन अब तक नहीं हो पाया है।
- 2019 का अधिनियम आत्म-पहचान के सिद्धांत को आंशिक रूप से कमजोर करता है।

इससे स्पष्ट होता है कि न्यायिक मान्यता और विधायी क्रियान्वयन के बीच अंतर बना हुआ है।

NALSA बनाम भारत संघ (2014) भारतीय संवैधानिक इतिहास का एक मील का पत्थर है। इस निर्णय ने थर्ड जेंडर समुदाय को न केवल पहचान दी, बल्कि उन्हें गरिमा, समानता और स्वतंत्रता के साथ जीवन जीने का संवैधानिक अधिकार भी सुनिश्चित किया। हालांकि, वास्तविक सामाजिक परिवर्तन के लिए प्रभावी क्रियान्वयन और जागरूकता आवश्यक है।

भारत में थर्ड जेंडर समुदाय के अधिकारों की संवैधानिक मान्यता के उपरांत यह प्रश्न अत्यंत प्रासंगिक हो जाता है कि कानून की भाषा और सामाजिक यथार्थ के बीच की दूरी को किस प्रकार कम किया जाए। इस संदर्भ में भारत की प्रथम ट्रांसजेंडर न्यायाधीश **जॉयिता मंडल** के विचार विशेष महत्व रखते हैं। उनका जीवन और न्यायिक अनुभव इस तथ्य को रेखांकित करता है कि कानूनी पहचान तभी सार्थक होती है जब उसे सामाजिक स्वीकृति, संस्थागत संवेदनशीलता और वास्तविक अवसरों का समर्थन प्राप्त हो।

जॉयिता मंडल के अनुसार, ट्रांसजेंडर व्यक्तियों की गरिमा की रक्षा केवल विधिक प्रावधानों से नहीं, बल्कि समाज और प्रशासन की सोच में परिवर्तन से संभव है। इन्हीं विचारों के आलोक में निम्नलिखित सुझाव प्रस्तुत किए जाते हैं।

महत्वपूर्ण सुझाव (Based on the Views of India's First Transgender Judge)

1. **आत्म-पहचान आधारित कानूनी व्यवस्था को पूर्ण रूप से लागू किया जाना चाहिए**, जिसमें लैंगिक पहचान के निर्धारण हेतु किसी भी प्रकार के प्रशासनिक या चिकित्सकीय प्रमाणन की अनिवार्यता न हो। यह NALSA निर्णय तथा जॉयिता मंडल द्वारा प्रतिपादित मानव गरिमा के सिद्धांत के अनुरूप होगा।

2. न्यायपालिका, पुलिस और प्रशासनिक तंत्र के लिए अनिवार्य जेंडर-सेंसिटाइजेशन प्रशिक्षण आयोजित किया जाना आवश्यक है, ताकि ट्रांसजेंडर समुदाय के साथ व्यवहार में सम्मान, समानता और संवेदनशीलता सुनिश्चित की जा सके।
3. शिक्षा और रोजगार के क्षेत्र में प्रभावी और व्यावहारिक अवसर उपलब्ध कराए जाएँ, जिससे ट्रांसजेंडर व्यक्तियों को हाशिए पर धकेले जाने वाले पारंपरिक पेशों तक सीमित न रहना पड़े—जैसा कि जॉयिता मंडल अपने अनुभवों के माध्यम से रेखांकित करती रही हैं।
4. नीति और कानून निर्माण की प्रक्रिया में ट्रांसजेंडर समुदाय की सक्रिय भागीदारी सुनिश्चित की जाए, ताकि बनाए गए कानून उनकी वास्तविक आवश्यकताओं और अनुभवों को प्रतिबिंबित कर सकें।
5. सामाजिक स्वीकृति को बढ़ावा देने हेतु व्यापक जन-जागरूकता कार्यक्रम चलाए जाने चाहिए, क्योंकि जैसा कि जॉयिता मंडल का मानना है—कानून सम्मान का मार्ग प्रशस्त कर सकता है, किंतु वास्तविक सम्मान समाज की सोच से ही उत्पन्न होता है।

- **विधायी विकास: ट्रांसजेंडर व्यक्ति (अधिकारों का संरक्षण) अधिनियम, 2019**

इस अधिनियम का उद्देश्य ट्रांसजेंडर व्यक्तियों के साथ भेदभाव को रोकना और उनके अधिकारों का संरक्षण करना है। अधिनियम में शिक्षा, रोजगार, स्वास्थ्य और आवास से संबंधित प्रावधान शामिल हैं।

- **आलोचनात्मक विश्लेषण**

हालाँकि, इस अधिनियम की कई आधारों पर आलोचना की गई है:

- लैंगिक पहचान के लिए प्रशासनिक प्रमाणन की अनिवार्यता
- आत्म-पहचान के सिद्धांत का कमजोर होना
- दंड प्रावधानों की अपर्याप्तता

इस प्रकार, अधिनियम *NALSA* निर्णय की भावना को पूर्ण रूप से साकार नहीं कर पाया।

- **व्यावहारिक चुनौतियाँ (Challenges in Practice)**

कानूनी मान्यता के बावजूद थर्ड जेंडर समुदाय आज भी अनेक समस्याओं से जूझ रहा है:

- सामाजिक कलंक और भेदभाव
- बेरोजगारी और आर्थिक असुरक्षा

- स्वास्थ्य सेवाओं की कमी
- प्रशासनिक उदासीनता

ये चुनौतियाँ यह दर्शाती हैं कि *कानूनी समानता* और *वास्तविक समानता* के बीच अब भी अंतर है।

- **अंतरराष्ट्रीय दृष्टिकोण (International Perspective)**

अंतरराष्ट्रीय मानवाधिकार कानून, विशेष रूप से **योग्यकार्ता सिद्धांत (Yogyakarta Principles)**, लैंगिक पहचान को मानवाधिकारों का अभिन्न आधार मानते हैं। अर्जेन्टीना जैसे देशों ने आत्म-पहचान आधारित मॉडल अपनाया है, जो भारत के लिए प्रेरणास्रोत हो सकता है।

- **निष्कर्ष एवं सुझाव**

प्रस्तुत अध्ययन से यह स्पष्ट होता है कि भारत में थर्ड जेंडर (तृतीय लिंग) समुदाय के अधिकारों की संवैधानिक मान्यता सामाजिक न्याय और मानवाधिकारों की दिशा में एक ऐतिहासिक उपलब्धि है। लंबे समय तक उपेक्षा, बहिष्करण और भेदभाव का सामना करने वाले इस समुदाय को *नेशनल लीगल सर्विसेज अथॉरिटी बनाम भारत संघ (2014)* के निर्णय के माध्यम से पहली बार स्वतंत्र कानूनी पहचान, गरिमा और समानता का संवैधानिक संरक्षण प्राप्त हुआ। इस निर्णय ने लैंगिक पहचान को व्यक्ति की आत्मनिर्धारित पहचान मानते हुए संविधान की आत्मा—समानता, स्वतंत्रता और मानवीय गरिमा—को व्यवहार में उतारने का प्रयास किया।

अध्ययन यह भी दर्शाता है कि अनुच्छेद 14, 15, 16 और 21 की प्रगतिशील व्याख्या के माध्यम से सर्वोच्च न्यायालय ने थर्ड जेंडर व्यक्तियों को संविधान के अंतर्गत पूर्ण अधिकारधारी के रूप में स्वीकार किया। यह न्यायिक दृष्टिकोण न केवल विधिक सुधार का प्रतीक है, बल्कि यह *संवैधानिक नैतिकता* को सामाजिक पूर्वाग्रहों पर प्राथमिकता देने का सशक्त उदाहरण भी प्रस्तुत करता है।

हालाँकि, *ट्रांसजेंडर व्यक्ति (अधिकारों का संरक्षण) अधिनियम, 2019* द्वारा विधायी स्तर पर मान्यता प्रदान किए जाने के बावजूद, यह अध्ययन इस निष्कर्ष पर पहुँचता है कि न्यायिक दृष्टिकोण और विधायी क्रियान्वयन के बीच अभी भी एक स्पष्ट अंतर है। आत्म-पहचान के सिद्धांत में प्रशासनिक हस्तक्षेप, कमजोर प्रवर्तन तंत्र और सामाजिक जागरूकता की कमी, थर्ड जेंडर समुदाय को वास्तविक समानता से वंचित रखती है।

अतः यह कहा जा सकता है कि थर्ड जेंडर के अधिकारों की संवैधानिक मान्यता केवल कानूनी औपचारिकता तक सीमित नहीं होनी चाहिए, बल्कि इसे प्रभावी नीतियों, संवेदनशील प्रशासन और सामाजिक स्वीकृति के माध्यम से व्यावहारिक रूप देना आवश्यक है। जब तक कानून, समाज और प्रशासन सामूहिक रूप से इस दिशा में प्रयास नहीं करेंगे, तब तक थर्ड जेंडर समुदाय को पूर्ण गरिमा और समान अवसर प्राप्त नहीं हो पाएँगे।

अंततः, यह अध्ययन इस निष्कर्ष के साथ समाप्त होता है कि भारत में थर्ड जेंडर अधिकारों का भविष्य संविधान में निहित समानता और मानव गरिमा के मूल्यों को ईमानदारी से लागू करने पर निर्भर करता है। एक समावेशी, संवेदनशील और अधिकार-आधारित दृष्टिकोण ही थर्ड जेंडर समुदाय को सामाजिक मुख्यधारा में सम्मानपूर्वक स्थान दिला सकता है।

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हिंदी सिनेमा में स्त्री के बदलते स्वरूप

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सारांश

साहित्य समाज का दर्पण है। सिनेमा भी इसी प्रकार समाज और साहित्य का दर्पण है। सिनेमा एक ऐसा माध्यम है जिसकी पहुँच जन-जन तक है। इसके माध्यम से साहित्यिक कृतियों को भी बड़े स्तर पर पहचान मिली है। सिनेमा और संस्कृति का भी गहरा संबंध है। संस्कृतिक विषयों पर फिल्मों बनाकर पर्दे पर प्रस्तुत किया गया है। स्वतंत्रता के ७५ वर्षों बाद भी हम एक समतामूलक समाज की स्थापना करने में असफल साबित होते हैं। वर्षों से मिली पौराणिक, सामाजिक, लोकसाहित्य तथा प्राचीन मान्यतायें हमारे सोच व समझ का आधार बनी हैं जो हमारे हृदय में स्त्रियों के प्रति हमारे सोच व समझ का आधार बनी हैं। हम अपने कंधे पर अतीत- बोध का भार लिए फिरते हैं। आधुनिक युग में अगर सबसे अधिक किसी माध्यम ने प्रभावित किया है तो वो है 'सिनेमा'। इससे पहले दृश्य-श्रव्य माध्यम के रूप में मंच पर मंचित नाटकों को ही देखा गया था। सिनेमा के प्रादुर्भाव ने समय के साथ समाज में क्रांति का रूप ग्रहण कर लिया है। मंच पर मंचित नाटकों का दर्शक वर्ग काफी सीमित होता था उसकी अपनी सीमायें होती थीं लेकिन इस वैज्ञानिक माध्यम की कोई सीमा नहीं है। अपने शुरुआती दौर में सिनेमा घटित घटनाओं की छाया मात्र के रूप में नजर आती है लेकिन आगे आने वाले समय में सिनेमा ने कला के रूप में नए आयाम स्थापित किये।

मुख्य शब्द : सिनेमा, स्त्री, बदलता हुआ जमाना

परिचय

हिंदी सिनेमा लगभग एक शताब्दी से मनोरंजन के साथ भारतीय समाज की विडम्बनाओं एवं उपलब्धियों के साथ सामाजिक और साहित्यिक विमर्श को भी व्यक्त करने में सफल रहा है। आदिवासी विमर्श, दलित विमर्श तथा अन्य विमर्शों के साथ हिंदी सिनेमा ने 'स्त्री- विमर्श' को भी बखूबी प्रस्तुत किया है। नायिकाओं की वह छवि जो नाचते- गाते हुए नायक के आसपास घूमती थी, आज टूट रही है। आज भी सिनेमा को मनोरंजन का साधन समझने वालों की संख्या बहुत है। इसके लिये वैसे फिल्मों बनाने वाले व्यावसायिक फिल्मकार भी हैं। किंतु आज

भी कुछ निर्देशक ऐसे हैं जो अपने सामाजिक दायित्व का निर्वहन करते हुए फ़िल्म बना रहे हैं क्योंकि इसके माध्यम से सन्देश बहुसंख्यक जनता तक पहुंचाई जा सकती है। २१ वीं सदी से सिनेमा अपनी 'स्टार' की छवि से मुक्त होकर 'आमजन' तक पहुंचने लगा है।

स्त्री के बदलते स्वरूप

आज का सिनेमा अपने 'स्टीरियोटाइप' छवि से बाहर निकलकर अपने समय का नब्ज पहचानने लगा है। इसका कंटेंट, स्वरूप, विषय, पात्र, भाषा और प्रस्तुति सबकुछ बदल रहा है। बदले भी क्यों न। आज का दर्शक भी तो बदल रहा है। इसी संदर्भ में श्याम बेनेगल ने एक साक्षात्कार में कहा था - 'यह हमारे डी.एन.ए में है कि हम एक खास किस्म की फिल्में पसन्द करते हैं।' आज भी उसी खास पसन्द वाले बहुसंख्यक दर्शक के रुचिनुसार फिल्में बन रही हैं परंतु कुछ फिल्में ऐसी भी बन रही हैं जो सिनेमा एवं समाज के पूर्वनिर्मित ढांचे को हिलाने की साहस रखती हैं।

भारतीय सिनेमा के जनक दादा साहब फाल्के को आरम्भ में अपनी पहली फ़िल्म 'राजा हरिश्चंद्र' १९१३ में मुख्य अभिनेत्री के लिए एक पुरुष से भूमिका करवानी पड़ी थी। क्योंकि तत्कालीन समाज में सिनेमा में काम करना सम्मानजनक पेशा नहीं था। बाद की फिल्मों में पारसी थियेटर के एंग्लो इंडियन कलाकारों से स्त्री चरित्र के लिए अभिनय कराना पड़ा। आरम्भिक दौर में स्त्रियों को घरेलू और पारंपरिक भूमिकाओं में ही प्रस्तुत किया गया। 30 का दशक प्रगतिशीलता का दौर रहा। तीसरे दशक में भारतीय अभिनेत्रियां अपने अभिनय कौशल से सिनेमा में महत्वपूर्ण प्रभाव डालने लगीं। स्त्रियों का फिल्मों में प्रवेश स्त्रियों के मौलिक अधिकारों की दृष्टि से महत्वपूर्ण घटना थी। नवजागरण आंदोलन के पुरोधा स्त्री सम्बन्धी सुधारों के लिए प्रयासरत थे। भारतीय फिल्मों पर भी इसका असर पड़ा। सिनेमा के प्रत्येक दौर में स्त्री केंद्र में रही है। हिंदी फिल्मों में स्त्री के सुखमय तथा दुखमय, अच्छे व बुरे पक्षों का चित्रण समान रूप से हुआ जिनमें अतिशयोक्ति एवं काल्पनिक तत्व सम्मिलित हैं। "स्त्री का आदर्शवादी 'देवी' स्वरूप भारतीय स्त्री की एक नैतिकतावादी लोकरंजक छवि है जिसकी आकांक्षा समाज करता है, वास्तविकता के आईने में इसकी छवि धूमिल ही जाती है।"¹ सिनेमा में स्त्री की प्रस्तुति पुरुष मनोनुसार होती है। उसकी छवि को पुरुष की भोगवादी दृष्टि के अनुरूप ही दिखाया जाता है।

हिंदी सिनेमा में स्त्री छवि का प्रस्तुतिकरण कई प्रकार से हुआ है। स्वतंत्रता पश्चात के कई दशकों बाद भी हिंदी सिनेमा सामंती आग्रहों से आजाद नहीं हुआ है। "आज भारतीय सिनेमा

की वास्तविकता यही है कि पर्दे पर दिखलाई जानेवाली औरत को श्रृंगारिकता और सौंदर्य प्रदर्शन के आड़ में पुरुषों के चाक्षुक भोग का बिम्ब बनाया रहा है।...चूंकि समकालीन सिनेमा बाजारवाद की उत्पादन प्रणाली का अभिन्न अंग बन चुका है, अतएव वह बाज़ार समाज में मौजूद प्रवृत्तियों को नए- नए प्रकार से सुस्पष्ट तथा निरूपित करता रहेगा।” - 2

साहित्य और सिनेमा का सम्बंध सदा रहा है। बांग्ला साहित्य की रचनाएं विशेषकर शरतचंद्र की रचनाओं पर कई प्रभावशाली क्लासिक फिल्में बनी हैं। बांग्ला फिल्मकारों से हिंदी सिनेमा ने भी बहुत कुछ सीखा है। समानांतर सिनेमा ने हिंदी सिनेमा में स्त्री- विमर्श को स्थान दिया। इसके माध्यम से स्त्री समस्याओं को उनके तह में जाकर देखने का प्रयास किया गया। कला सिनेमा में स्त्री जीवन के यथार्थ को प्रस्तुत किया गया। “समानांतर सिनेमा में स्त्री के उस समाज की समस्याओं को भी जगह मिली है जिन्हें हम अनैतिक या गैर जरूरी कहकर- समझकर टाल रहे थे। विधवा समस्या, वेश्या जीवन की समस्या और उन तमाम स्त्रियों की समस्या को स्पेस मिला जिन्हें कभी इंसान ही नहीं समझा गया। सभ्यता और नैतिकता के नाम पर समाज के हाशिये पर खड़ी स्त्रियों के अंदर के इंसान को समझने से नकारते हुए हिंदी सिनेमा उसे सिर्फ आदर्शवादी व ममतामयी मां, बहन, बेटे के रूप में गढ़ते स्थापित करते हुए चुपचाप आगे बढ़ रहा था।” - 3

कुछ मुख्यधारा की फिल्मों में भी स्त्री यथार्थ को दर्शाया गया है जिनमें मदर इंडिया, औरत, पाकीजा, साहब बीबी और गुलाम आदि उल्लेखनीय हैं। समानांतर सिनेमा - मंडी, भूमिका, बाज़ार, उमरावजान, माया मेमसाहब, फायर, वाटर, फिज़ां, लज्जा, पिंजर आदि तक के सफर में थोथी नैतिकता का लबादा उतरता चला गया है। २१ वीं सदी में महिलाओं की अलग छवि उभरती है। स्त्री केंद्रित फिल्में बनने लगी हैं। आरम्भिक दौर की फिल्मों की तुलना में आज उनका स्वरूप व भूमिका मुखर हुआ है। उदाहरणस्वरूप हम एन एच 10, पिक, अकीरा, बेगमजान, नूर, लिपस्टिक अंडर माई बुरका, मार्गरिटा, विथ अ स्ट्रो आदि को देखा जा सकता है। इन दशकों में हिंदी सिनेमा ने बदलते समय व संस्कृति को प्रभावशाली ढंग से अभिव्यक्ति प्रदान की है। मीना कुमारी से विद्या बालन तक मदर इंडिया से लेकर लिपस्टिक अंडर माई बुरका तक काफी बदलाव आ चुका है।

“हिंदी सिनेमा का प्रारंभ वैसे तो 1931 ई० से आर्दशर ईरानी निर्देशित ‘आलमआरा’ से ही होता है। उसके बाद नारी जीवन की विडम्बनाओं को अछूत कन्या, दुनिया ना माने, आदमी, देवदास, बाल योगिनी आदि फिल्मों में नारी जीवन से सम्बंधित बाल विवाह, अनमेल विवाह, पर्दा प्रथा, अशिक्षा आदि समस्याओं को उभारा है।... हिंदी सिनेमा में स्त्री लगभग तीसरे दशक

के बाद से ही सिनेमा के निर्देशन, संगीत, लेखन के क्षेत्र में नजर आने लगीं। स्त्री की सिनेमा में भागीदारी में कल्पना लाजमी, मीरा नायर, दीपा मेहता, तनूजा चंद्रा, फराह खान, पूजा भट्ट, जोया अख्तर आदि नायिकाओं ने अपनी अलग पहचान बनाई है।” -⁴

७०-९० के दशक में नारी का एक अलग स्वरूप उभरा जो समाज में बदलाव लेकर आया। अस्तित्व को तलाशती स्त्री की अनवरत यात्रा प्रक्रिया पर्दे पर फिल्माया जाता रहा। आज का सिनेमा स्टीरियोटाइप तोड़ता हुआ समय का नब्ज पकड़ता सा दिख रहा। अब कला फिल्मों का दौर बीतता सा लगता है जिसका दर्शक एक एलीट वर्ग होता था। आज की मेनस्ट्रीम फिल्मों में कला फिल्मों की सादगी तथा सौंदर्य होती है। “इस नए सिनेमा ने फिल्मों को एक खास तरह के ‘एलिटिज्म’ से बचाया है। स्त्री पात्रों को नायक के रूप में प्रस्तुत करनेवाली इन फिल्मों की स्त्रियां अपने शर्म और संकोच की कैद से निकल जाती हैं। ये तथाकथित सम्भ्रांत समाज से बेपरवाह हो ठहाके लगाती हैं, चीखती हैं और जोर- जोर से गाती हैं और तबतक नाचती हैं जबतक मन नहीं भर जाता। ये महंगी शिफॉन सदियों में या कई- कई किलो के लहंगे और अनारकली सूट में नजर नहीं आती बल्कि साधारण कपड़ों में ही अपने व्यक्तित्व को बेहतरीन ढंग से प्रस्तुत करती हैं।” -⁵

भारतीय सिनेमा के प्रारम्भिक समय की क्लासिक फिल्म थी - मदर इंडिया। इसमें सिद्धांत की रक्षा के लिए नायिका अपने अनैतिक पुत्र को मार डालती है। ‘मिर्च मसाला’ मूवी में गांव की एक साधारण स्त्री शक्तिशाली अधिकारी को ना कहने का विकल्प चुनती है। ‘बैंडिट क्वीन’ में एक ऐसी पीड़ित स्त्री की कहानी है जो पुरुषों व पुलिस द्वारा की गई मनमानी के विरुद्ध लड़ती है। ‘पीकू’ में एक वर्किंग गर्ल की कहानी है जो अपने पिता की देखभाल के लिए अपने सपनों को तिलांजलि देती है। ‘कहानी’ मूवी भी एक ऐसी ही सशक्त महिला की कहानी है। ‘इंग्लिश विंग्लिश’ एक ऐसी घरेलू स्त्री की कहानी है जो अंग्रेजी न आने के कारण उपेक्षित होती है पर अंततः अमेरिका यात्रा के दौरान अंग्रेजी सीख अपनी कमियों पर काबू पाती है। ‘क्वीन’ एक छोटे शहर की लड़की रानी की कहानी है जो अपने मंगेतर के अस्वीकार से टूटती है। फिर जल्द ही अकेले हनीमून पर जाती है, दुनिया घूमती है और एक परिवर्तित स्वरूप में वापस लौटती है जिसका अपने जीवन पर पूर्ण नियंत्रण है। इस फ़िल्म ने यह चैलेंज किया कि पुरुष रिजेक्शन से स्त्री जीवन यात्रा न रुकने वाली है। ‘गुलाब गैंग’ एक सच्ची घटना पर आधारित फिल्म है जिसमें स्त्री शोषण के विरुद्ध संगठित होकर स्त्रियां पूरे गांव से पंगा लेती हैं व अत्याचार का विरोध करती हैं। ‘मर्दानी’ में एक पुलिसकर्मी का अपराधी संगठनों से साहसपूर्ण लड़ने की कहानी है। ‘मेरीकॉम’ एक मुक्केबाज के जीवनी पर आधारित सत्यकथा है

जो दो बच्चों की माँ होने पर भी तमाम बाधाओं को पार कर शून्य से शिखर की यात्रा जारी रखती है और अभावग्रस्त स्त्रियों की प्रेरणा बनती है। 'दामिनी' एक ऐसी बहु की कहानी है जो अपने ही घर में बलत्कृत एक लड़की को न्याय दिलाने के लिए घरवालों के विरुद्ध जाती है। 'मृत्युदंड' में ग्रामीण महिला केतकी स्वयं तथा गांव की अन्य स्त्रियों के उत्पीड़न व अधिकारों के लिए पुरुष वर्चस्व के विरुद्ध लड़ती है। 'लज्जा' में भी भारतीय स्त्रियों के प्रति किए गए दुर्व्यवहार व अन्याय के विरुद्ध आवाज उठाई गई है। 'नीरजा' फ़िल्म भी सच्ची घटना पर आधारित एक फ़्लाइंग पर्सर की कहानी है जो अपहृत पैम एम फ़्लाइंग 73 के सैकड़ों यात्रियों को अपने जान पर खेलकर बचाती है। 'लिपस्टिक अंडर माय बुरका' महिलाओं की सेंसुअलिटी को लेकर बनी एक निडर फ़िल्म है जो वर्तमान समाज का प्रतिनिधित्व करती है।

"पिंक' ने राष्ट्र को बताया कि जब कोई महिला नहीं कहती है तो इसका मतलब 'नहीं' है। कोई फर्क नहीं पड़ता कि वह क्या कपड़े पहनती है या वह किस जीवन शैली का नेतृत्व करती है, उसे उसकी मर्जी के खिलाफ कुछ करने के लिए मजबूर नहीं किया जा सकता है।" -

6

वर्तमान संचार के युग में सिनेमा सबसे सशक्त माध्यम है जिसका जनता पर सर्वाधिक प्रभाव है। सिनेमा में दीर्घकाल तक पुरुष वर्चस्व रहा है। नायिका नाममात्र मोम की गुड़िया या शो पीस सी होती थी जिसे संस्कारी व पतिव्रता दिखना चाहिए। दर्शक उसे पारम्परिक रूप में देखना पसंद करते थे। परम्परा के नाम पर तिल- तिलकर जी रही स्त्री ही लुभाती रही है। शराबी व व्यभिचारी पति के लिए भी वह गाती रही है - 'न जाओ सैया छुड़ाके बैयां, कसम तुम्हारी मैं रो पड़ूंगी' या 'तुम्हीं मेरे मंदिर, तुम्हीं मेरी पूजा, तुम्हीं देवता हो' या फिर 'भला है बुरा है जैसा भी है मेरा पति मेरा देवता है' आदि। यह सब करते हुए स्त्री की कितनी बेबस छवि उभरती है। 21 वीं सदी सूचना क्रांति के युग में स्त्री एक नए रूप में अवतरित हुई है। स्त्री छवि निरंतर बदलती जा रही है।

मुख्यधारा की फिल्मों के अलावा ऐसी फिल्में भी बन रही हैं जो समय के साथ चल रही हैं। "इन फिल्मों में लिव इन रिलेशन की बात करने वाली फिल्म 'सलाम नमस्ते' भी है तो ग्लैमर वर्ल्ड की कलई खोलने वाली 'फैशन' और 'हीरोइन' भी। अपनी जिंदगी अपनी इच्छा से जीने और अपने फैसलों की जिम्मेदारी खयड लेनेवाली लड़की गीत की फिल्म 'जब वी मेट' है तो आज के प्रचलित कारपोरेट वर्ल्ड पर भी 'सरकार राज' और 'कारपोरेट' जैसी फिल्में हैं। महिलाओं की राजनीति में वजूद को दर्शाती 'राजनीति' और 'सत्ता' है तो मीडिया संसार में महिलाओं की बढ़ती भागीदारी पर लक्ष्य, कृष, नो वन किल्ड जेसिका और सत्याग्रह जैसी

फिल्में हैं।... एक ओर 'चीनी कम' और 'निःशब्द' जैसी वे फिल्में बन रही हैं जिनमें कम उम्र की लड़की अपने पिता की उम्र से भी बड़े व्यक्ति से स्वेच्छा से प्रेम करती हैं तो दूसरी ओर 'कभी अलविदा न कहना' जैसी वह फिल्म भी है जो शादी को सात जन्मों का बंधन क्या कुछ वर्षों का बंधन भी मानने के लिए मजबूर नहीं करती।" - 7 दर्शक के पसन्द के अनुसार ही आज की फिल्में नए युग की ओर बढ़ रही हैं। युवा निर्माता, निदेशक - अनुराग कश्यप, दिवाकर बनर्जी, इम्तियाज अली, जोया अख्तर, रीता कागती, किरण राव आदि दर्शकों के मिजाज को भांपकर फिल्में बना रहे हैं।

आज के सिनेमा ने मनोरंजन का अर्थ बदला है। २१ वीं सदी की फिल्मों में स्त्री जीवन की प्रस्तुति विवादों के पश्चात भी सराहनीय कही जाएगी। उत्तर आधुनिक स्त्री बाज़ार की मानसिकता को समझ गयी है। उसके जिस यौनिकता का दोहन किया जाता है, उसने उसे अपना ढाल बना लिया है। तकनीकी व संसाधनों के कारण उसके समक्ष कई अवसर उत्पन्न हुए हैं। स्त्रियों ने भी लेखन, निर्देशन व निर्माण के क्षेत्र में कदम रखा है जिन्होंने स्त्री की अंदरूनी समस्याओं को स्वर प्रदान किया है।

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ભગવાનદાસ પટેલ સંપાદિત મહાકાવ્ય "ગુજરાંનો અરેલો"

ડૉ. સંજયકુમાર. બી પારગી

કા.આચાર્ય / આસિસ્ટન્ટ પ્રોફેસર

શ્રી સહજાનંદ આર્ટ્સ કોલેજ નરસિંગપુર

શિર્ષક

આદિવાસી લોકસંસ્કૃતિના પ્રખર અભ્યાસી એવા ડૉ.ભગવાનદાસ પટેલનો જન્મ ૧૯મી નવેમ્બર-૧૯૪૩ ના રોજ સાબરકાંઠા જિલ્લાના હિંમતનગર તાલુકાના જામળા ગામે થયો હતો. તેમણે હિન્દી વિષય સાથે એમ.એ.ની ડિગ્રી પ્રાપ્ત કરી કે.ટી.હાઇસ્કૂલ ખેડબ્રહ્મામાં શિક્ષક તરીકે જોડાયા અને છેલ્લે ત્યાંજ નિવૃત્ત થયા. આ સમયગાળા દરમિયાન તેમણે ખેડબ્રહ્માના આદિવાસી વિસ્તારો ફરી આદિવાસી કલા અને સંસ્કૃતિ સંદર્ભે સંશોધન-સંપાદન હાથ ધર્યું

પ્રસ્તાવના

ડૉ. ભગવાનદાસ પટેલે આદિવાસી લોકસાહિત્યના સંશોધન-સંપાદનમાં માતબર અને ગણનાપાત્ર કામ કર્યું છે. ખેડબ્રહ્માના ડુંગરી ભીલોની કંઠસ્થ રચનાઓનું દોઢ હજારથી પણ વિશેષ સંખ્યાની ઓડિયો કેસેટ્સમાં ધ્વનિમુદ્ર કરી અભ્યાસ ભૂમિકા સાથે તેમણે ૪૧ જેટલાં પુસ્તકોનું અભૂતપૂર્વ અને અધિતીય ગણાય એવું પ્રકાશન કર્યું છે. ગુજરાત સાહિત્ય અકાદમી અને ગુજરાતી સાહિત્ય પરિષદ તેમજ કેન્દ્રિય સાહિત્ય અકાદમીએ પણ તેમને પુસ્કારોથી પોંખ્યા છે. ઇ.સ. ૧૯૯૩ થી શરૂ થયેલી ડૉ.ભગવાનદાસ પટેલની લોકસાહિત્ય વિષયક પ્રવૃત્તિ આજ પર્યંત ચાલતી રહી છે.

મુખ્ય શબ્દો: ભગવાન દાસ પટેલ, મહાકાવ્ય, લોકસાહિત્ય ક્ષેત્રે ડૉ. ભગવાનદાસ પટેલે વનવાસી પ્રજાના લોકમહાકાવ્યો- રામાયણ, મહાભારત અને અન્ય ઐતિહાસિક કાવ્યો- 'ગુજરાંનો અરેલો', 'રાહોડ વારતા' તથા ભીલ મહાકાવ્યો 'તોળી રાણીની વારતા' અનેલોકસાહિત્ય ક્ષેત્રે ડૉ. ભગવાનદાસ પટેલે વનવાસી પ્રજાના લોકમહાકાવ્યો- રામાયણ, મહાભારત અને અન્ય ઐતિહાસિક કાવ્યો- 'ગુજરાંનો અરેલો', 'રાહોડ વારતા' તથા ભીલ મહાકાવ્યો 'તોળી રાણીની વારતા' અને 'રૂપાં રાણીની વારતા' - જેવા છ મહાન ગ્રંથોનું સંશોધન - સંપાદન કર્યું છે.

'ગુજરાંનો અરેલો' ડૉ. ભગવાનદાસ પટેલ સંપાદિત આદિવાસી સાહિત્યની ઉત્તમ રચનાઓમાંનું ઉન્નત શૃંગ ગણાય છે. આ લોકમહાકાવ્ય તેમણે માર્ચ, ૧૯૯૩ માં પ્રગટ કર્યું છે. 'ગુજરાં' એટલે 'ગૂર્જરો' અને 'અરેલો' ભગવાનદાસ પ્રમાણે હડી (અરી) કાઢીને ગવાતી દીર્ઘ કથાકાવ્યની,

શાંતિભાઈ આચાર્ય પ્રમાણે 'ઇડ' અર્થાત પરાક્રમ ગાથાની રચના. આ લોકમહાકાવ્ય 'ગુજરાંનો અરેલો' માં ભગવાનદાસ પટેલે આદિવાસી ડુંગરી ભીલોમાં આસો માસના નોરતાં અને દિવાળીના પર્વની આસપાસના દિવસોમાં નૃત્ય સાથે વિલંબિત લયે ગવાતા 'અરેલા' કે 'હડેલા' ના સ્વરૂપ વિશે વિશદ અભ્યાસ રજૂ કરી તેનું સંશોધન અને સંપાદન કર્યું છે. રાજસ્થાનમાં 'બગડાવત- દેવનારાયણ' નામે પ્રસિધ્ધ લોકમહાકાવ્યનું આ ભીલી રૂપાંતર છે.

ડૉ. ભગવાનદાસ સંપાદિત ખેડબ્રહ્મા વિસ્તારના આદિવાસીઓની કંઠસ્થપરંપરાનું આ મહાકાવ્ય એટલે ' ગુજરાનો અરેલો. ઉત્તર ગુજરાતના આદિવાસીઓમાં દિવાળીની રાતે અરેલાં ગાવાનો રિવાજ પ્રચલિત છે. નોરતાં શરૂ થાયત્યારથી કાર્તિકી પૂનમ સુધી આ ગીતોગવાય છે. સ્ત્રીઓ આ ગીત ગાતી નથી એટલે પુરૂષો સ્ત્રીઓનો કે દેવીઓનો વેશ લઈ આ ગીતો ગાય છે. ગીતની સાથે સાથે જ નૃત્ય કરી રહેલા ગાયક કોઈપણ હિસાબે પોતાની ગતિ ટકાવી રાખવા મથે છે, અરેલાએ માત્ર ગીત નથી, એમાં કથાવાર્તાનું તત્વ પણ પ્રબળમાત્રામાં હોય છે.

'ગુજરાંનો અરેલો' ની કથાના સંપાદન સંદર્ભે ડૉ. ભગવાનદાસ પટેલના જણાવ્યા પ્રમાણે ઇ.સ. ૧૯૮૩માં ગુજરાત અને રાજસ્થાન રાજ્યની સરહદે આવેલા બહેડિયા ગામમાંથી અરેલાના સમર્થ ગાયક સ્વ.ગમાર જીવાભાઈ ઝાલાભાઈ પાસેથી આ કથા ધ્વનિમુદ્રિત કરેલી, જો કે આ પહેલાં ખેડબ્રહ્મા તાલુકા પાંચ મહુડા ગામના ગમાર રાજાભાઈ ધુળાભાઈ અને બનાસકાંઠાના દાંતા તાલુકાના મચકોડા ગામના ભક્તાભાઈ રોહીસા પાસેથી કેટલાક અરેલા ધ્વનિમુદ્રિત કરેલા પછી આ પૂરી પરંપરા એમને જીવાભાઈ ગમાર પાસેથી મળી અને પૂર્ણ રૂપમાં 'ગુજરાંનો અરેલો' ધ્વનિમુદ્રિત થયેલો. આવા અરેલા બાર છે પણ આર્થિક સંકડામણને લીધે, કેવળ ત્રણ જ અરેલાનું ઇધ્વનિમુદ્રણ થઈ શકેલું.

'ગુજરાંનો અરેલો' લોકમહાકાવ્ય લગભગ બસો પૃષ્ઠોમાં વિસ્તરીત છે. જેમાં અરેલાની કથાનું ગદ્ય રૂપાંતર રજૂ થયું છે. પુસ્તકનાં પ્રારંભે દીર્ઘ પ્રસ્તાવનામાં અરેલાનો સમગ્ર ધાર્મિક, સાંસ્કૃતિક સંદર્ભપણ આપવામાં આવ્યો છે. સાથે એ ગાવાની તેમજ એને રજૂ કરવાની આખી પદ્ધતિ સુવ્યવસ્થિત રીતે સમજાવવામાં આવી છે. દિવાળી વખતે જે બાર અરેલા ગવાય છે તેમાં 'ગુજરાનો અરેલો' એક છે.

આ અરેલાના બે મુખ્ય પ્રકાર છે. એક દેવિયાવાળાના (દેવ કથાના) અરેલા અને મનખીવાળાના (મનુષ્ય કથાના) અરેલા. 'ગુજરાંનો અરેલો' મુખ્યતઃ મનખીવાળાનો અરેલો છે. તેમ છતાં તેમાં દેવિયાવાળાના રંગો પણ ઠીકઠીક અંશે પુરાયા છે. અર્થાત્ તે સંમિશ્ર સ્વરૂપનો અરેલો છે. સમયના બદલાતા વહેણ સાથે આદિવાસીઓને સામાજિક- સાંસ્કૃતિક સંદર્ભો બદલવા પડ્યાં છે.

પરિણામે હવે નવા અરેલા રચના બંધ થઈ ગયા હોઈ આ સ્વરૂપનો વિકાસ અટકી ગયો છે. પરંતુ ઉપલબ્ધ અરેલાના સંપાદન થકી ભગવાનદાસે લોકસાહિત્યની બહુ મોટી સેવા કરી છે, એમાં બેમત નથી.

ડૉ. ભગવાનદાસ પટેલે 'ગુજરાંનો અરેલો' મહાકાવ્યમાં મૂળ પરંપરા પ્રાપ્ત કંઠસ્થ ગેય અરેલાના પાઠને તેના અસલ ગાન-સ્વરૂપમાં લિપિબદ્ધ કરવાનો સંનિષ્ઠ પ્રયાસ કર્યો છે. તેમજ અરેલાના મૂળ પાકને અંતે 'શબ્દાર્થ સૂચિ' મુકાઈ છે, અને તેમાં અપરિચિત કઠીન ભીલી બોલીના શબ્દોના ગુજરાતી ભાવાર્થ પણ અપાયા છે. ૧૫ જેટલા ફોટોગ્રાફ્સથી સુશોભિત આ ગ્રંથ એક રોમાચંક લોકકથા તરીકે પણ વાંચવો ગમે તેવો આકર્ષક છે લોકવિદ્યાના અભ્યાસીઓનો સાંસ્કૃતિક સંદર્ભગ્રંથ બની શકે એવી ક્ષમતા ધરાવતો આ ગ્રંથ સંપાદક ભગ પટેલની સંશોધન સજ્જતા, અભ્યાસનિષ્ઠા અને વિવેચન કૌશલ્યની પ્રતિભા કરાવે છે.

સંદર્ભસૂચિ

- યાજ્ઞિક હસુ. ગુજરાતના આદિવાસી લોકસાહિત્યનો ઇતિહાસ
- પટેલ ભગવાનદાસ ગુજરાંનો અરેલો - આદિવાસી લોક મહાકાવ્ય
- જાદવ અમૃત ઉત્તર ગુજરાતનું ગ્રંથસ્થ આદિવાસી લોકસાહિત્ય

Historicism and New Historicism: A Comparative Literary Study**Ambaliya Manju Alabhai**

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Abstract

This paper undertakes a comparative literary study of Historicism and New Historicism, two critical approaches that emphasize the close relationship between literature and history. Both theories share a common belief that literary texts are shaped by the social, political, and cultural conditions of their time, and they reject purely formal or text-centered interpretations. However, they differ significantly in their understanding of history and textual interpretation. Historicism views history as objective and stable, treating literary texts as reflections of historical reality and giving importance to authorial intention and factual context. In contrast, New Historicism regards history as constructed and subjective, emphasizing power relations, ideology, and discourse, and treating literary and non-literary texts as equally important. The paper also examines the limitations of both approaches: Historicism is criticized for its rigid and deterministic view of history, while New Historicism is often challenged for its lack of methodological clarity and excessive relativism. Through this comparative analysis, the study highlights how both theories, despite their limitations, contribute meaningfully to literary criticism and together offer a more nuanced understanding of literature within its historical context.

Keywords

Historicism; New Historicism; Literary Criticism; History and Literature; Power and Ideology; Contextual Interpretation

Research Objectives

1. To examine the fundamental principles of **Historicism** and **New Historicism** as literary theories.
2. To identify the **similarities** between Historicism and New Historicism in their approach to history and literature.
3. To analyze the **key differences** between the two theories with reference to their views on history, authorship, and textual interpretation.

4. To evaluate the **limitations** of both Historicism and New Historicism as critical approaches.
5. To assess the **relevance and applicability** of these theories in contemporary literary studies.

Research Methodology

The study adopts a **qualitative and comparative research methodology**. It is based on **theoretical and textual analysis** rather than empirical data. Primary sources include key theoretical writings by major critics such as **Stephen Greenblatt, Michel Foucault**, and other scholars associated with Historicism and New Historicism. Secondary sources such as critical essays, research articles, and books on literary theory are also consulted. The study employs **comparative analysis** to examine similarities and differences between the two approaches. Close reading of theoretical texts is used to interpret core concepts, while historical and cultural contexts are considered to support the analysis. This methodological approach enables a critical evaluation of both theories and highlights their contributions and limitations within literary criticism.

Introduction

Literature and history have always shared a close relationship, as literary texts are created within specific social, political, and cultural conditions. Literary criticism has therefore often relied on history to understand the deeper meanings of texts. Among the many critical approaches that emphasize this relationship, **Historicism** and **New Historicism** are two important theories. Although both approaches focus on historical context, they differ in their understanding of history, the role of the author, and the method of interpretation. A comparative study of these theories helps to understand how literary criticism has evolved over time.

Historicism emerged in the nineteenth century as a traditional approach to literary interpretation. It is based on the belief that history is objective and factual, and that literary texts reflect the realities of the time in which they were written.

“Historicism seeks to interpret literary works by relating them to the historical circumstances in which they were written” (Barry 166).

This statement highlights the central idea of Historicism. According to this view, literature cannot be separated from its historical background. The social conditions, political events, and cultural beliefs of a particular period are considered essential for understanding a literary text. Historicism assumes that by studying historical facts and the author's life, the meaning of a text can be clearly explained. As a result, history is treated as a stable and reliable source of truth, and literature is seen as a mirror reflecting historical reality.

In the late twentieth century, this traditional understanding of history was questioned with the emergence of **New Historicism**. This theory developed mainly in the 1980s and is closely associated with Stephen Greenblatt. New Historicism challenges the idea that history is neutral or objective.

“Literary and historical texts are mutually influential and are shaped by the same cultural forces” (Greenblatt 5).

This idea forms the foundation of New Historicism. Unlike Historicism, New Historicism does not believe that literature simply reflects history. Instead, it argues that literature and history influence each other. Historical accounts are seen as narratives shaped by ideology, power, and language. Therefore, history is not a fixed truth but a constructed discourse. This approach allows critics to explore hidden power structures and cultural tensions within literary texts. New Historicism is strongly influenced by the ideas of Michel Foucault, particularly his theory of power and discourse.

“Power is not something that is possessed but something that circulates through discourse and social practices” (Foucault 27).

This concept is crucial to New Historicist interpretation. Foucault's idea suggests that power operates through cultural institutions, language, and texts rather than through a single authority. New Historicists use this idea to analyze how literary works participate in power relations of their time. They also study non-literary texts such as legal documents, letters, and political writings alongside literary texts, treating all cultural texts as equally important.

Despite their differences, Historicism and New Historicism share certain similarities. Both approaches reject purely formalist criticism and emphasize the importance of historical context in literary interpretation.

“Both approaches insist on the historicity of texts and the textuality of history” (Montrose 20). This statement explains the common ground between the two theories. Both Historicism and New Historicism believe that texts are shaped by history and that history itself is recorded through texts. However, they differ in their critical focus. While Historicism seeks clarity, factual accuracy, and authorial intention, New Historicism embraces multiple interpretations and highlights ideology, power, and marginal voices.

This study aims to compare Historicism and New Historicism by examining their similarities, differences, and limitations. Through this comparison, the paper seeks to show how both theories contribute to literary criticism and how their combined use can provide a deeper and more balanced understanding of literature and history.

(1). Similarities between Historicism and New Historicism

Although Historicism and New Historicism differ in their approach to history and interpretation, they share several important similarities. Both theories challenge text-centered criticism and emphasize the role of historical and cultural context in literary studies.

(1.a) Emphasis on Historical Context

Both Historicism and New Historicism strongly believe that literary texts must be studied in relation to their historical background. They reject the idea that literature can be fully understood without considering the time, place, and society in which it was produced.

“Both approaches insist that literary texts are shaped by the historical conditions of their production” (Barry 170).

This idea shows that both theories place history at the center of literary interpretation. Historicism uses historical facts and events to explain a text, while New Historicism examines cultural practices and social forces of the same period. Even though their methods differ, both agree that literature is not created in isolation and that history plays a crucial role in shaping literary meaning.

(1.b) Rejection of Pure Formalism

Both theories oppose formalist approaches such as New Criticism, which focus only on language, imagery, and structure of the text. Historicism and New Historicism argue that ignoring historical context limits the understanding of literature.

“Literary meaning cannot be separated from the social and historical forces that produce it” (Montrose 20).

This statement highlights a shared belief of both approaches. They consider purely textual analysis insufficient because it overlooks the real-world conditions influencing the text. By connecting literature with society and history, both theories aim to provide a more complete and meaningful interpretation of literary works.

(1.c) Literature as a Social and Cultural Product

Both Historicism and New Historicism view literature as a product of social and cultural forces rather than as an expression of individual genius alone. They believe that writers are influenced by the dominant ideas, beliefs, and values of their time.

“Literature is embedded in the social and cultural practices of a particular historical moment” (Greenblatt 6).

This idea reflects a common ground between the two theories. Historicism studies how historical events and social conditions influence the author, while New Historicism goes further by examining how cultural institutions and ideologies shape literary production. In both cases, literature is seen as closely connected to society rather than as an independent artistic creation.

(1.d) Importance of Context in Interpretation

Both approaches emphasize that meaning is not fixed within the text itself but emerges through the interaction between the text and its historical context.

“Texts gain meaning through their relationship with the historical and cultural contexts in which they exist” (Barry 168).

This similarity shows that both theories prioritize contextual interpretation. They believe that readers must understand the historical background to grasp the deeper meanings of literary works. While Historicism relies on factual historical context and New Historicism focuses on cultural discourse, both agree that context is essential for interpretation.

In summary, Historicism and New Historicism share a common foundation in their emphasis on history, rejection of formalism, and belief that literature is shaped by social and cultural forces. These similarities explain why New Historicism emerged from Historicism, even though it later challenged and revised many of its assumptions.

(2) Differences between Historicism and New Historicism

While Historicism and New Historicism share a concern for history, they differ significantly in their understanding of history, interpretation of texts, and critical focus. These differences mark an important shift in literary criticism from traditional historical reading to a more critical and theoretical approach.

(2.a). Concept of History

The most fundamental difference between Historicism and New Historicism lies in their view of history itself.

“Traditional Historicism treats history as a background of objective facts against which literature can be understood” (Barry 166).

This statement reflects the Historicist belief that history is stable, factual, and reliable. Historicism assumes that historical events exist independently of interpretation and that literature reflects these events. Therefore, the critic’s task is to reconstruct historical reality in order to explain the literary text accurately.

In contrast, New Historicism challenges this notion of objectivity.

“History is not a neutral record of facts but a form of narrative shaped by power and ideology” (Greenblatt 8).

This idea shows that New Historicism views history as constructed rather than fixed. Historical records are seen as influenced by dominant ideologies and cultural forces. As a result, New Historicism does not treat history as a background but as a text that requires interpretation, just like literature.

(2.b). Relationship between Literature and History

Historicism considers literature as a reflection of historical reality.

“Literary texts are seen as products shaped by the historical circumstances of their time” (Barry 167).

This view places history in a dominant position over literature. Literature is interpreted as responding to historical events, social conditions, and political changes. The influence flows mainly from history to literature.

New Historicism, however, rejects this one-way relationship.

“Literature and history are mutually constitutive and influence each other” (Montrose 20).

This explanation highlights a key difference. New Historicism believes that literature not only reflects history but also shapes historical understanding. Literature participates in cultural discourse and helps construct meanings about the past. Thus, literature and history are seen as interacting texts rather than as cause and effect.

(2.c). Role of the Author

Another major difference concerns the role of the author in interpretation.

“Historicism often places emphasis on the author’s life and intention as a guide to meaning” (Barry 168).

This shows that Historicism values the author’s historical position and personal background. Understanding the author’s life and historical situation is considered essential to interpreting the text correctly.

New Historicism, on the other hand, minimizes the importance of individual authorship.

“The author is not the origin of meaning but a participant in cultural and ideological systems” (Greenblatt 6).

According to New Historicism, authors are shaped by the same cultural forces as others in society. Meaning is not produced by individual genius alone but by broader social and ideological structures.

(2.d). Focus on Power and Ideology

Historicism gives limited attention to issues of power and ideology.

“Traditional Historicism largely avoids examining the political implications of historical narratives” (Barry 170).

This suggests that Historicism tends to focus on factual accuracy rather than questioning whose interests history serves. It often overlooks marginalized voices and dominant power structures. New Historicism places power at the center of analysis.

“Power operates through discourse and cultural practices rather than through a single authority” (Foucault 27).

This idea deeply influences New Historicist criticism. New Historicists analyze how literary texts reveal power relations, ideological control, and social hierarchies. They examine how literature both challenges and reinforces dominant power structures.

(2.e). Use of Texts and Methodology

Historicism primarily focuses on literary texts, using historical documents only as supporting material.

“Historical records are used to clarify the meaning of literary texts” (Barry 169).

This approach maintains a clear distinction between literary and non-literary texts.

“Literary and non-literary texts are treated as equally important cultural documents” (Montrose 21).

New Historicists analyze pamphlets, legal records, diaries, and political writings alongside literary texts. This interdisciplinary method allows for a broader and more inclusive understanding of culture and history.

In essence, Historicism seeks stability, factual accuracy, and historical certainty, whereas New Historicism embraces complexity, ideology, and interpretive openness. These differences demonstrate how New Historicism emerged as a response to the limitations of traditional Historicism, reshaping the way literature and history are studied in contemporary criticism.

(3).Limitations of Historicism and New Historicism

Although both Historicism and New Historicism provide valuable frameworks for understanding literature in its historical context, each approach has certain limitations. Examining these helps to critically evaluate their usefulness and applicability in literary studies.

(3.1). Limitations of Historicism

(3.1.a) Overemphasis on Historical Facts

Historicism focuses heavily on historical accuracy and factual context, which can restrict the interpretation of literature.

“Historicism tends to prioritize the historical background over the literary text itself, sometimes reducing literature to a mere reflection of events” (Barry 166).

This shows that Historicism can be too rigid, treating literature as a passive mirror of history. Critics argue that this approach may overlook the creative and imaginative aspects of literature, reducing the richness of interpretation to historical facts alone.

(3.1.b) Author-Centered Approach

Historicism places significant importance on the author's life and intentions, assuming that understanding the author explains the text completely.

"Emphasis on authorial intention can limit interpretations and marginalize alternative readings" (Barry 168).

By focusing on the author, Historicism often ignores the role of culture, ideology, and social forces in shaping literature. This can make it less inclusive of diverse perspectives, particularly those of marginalized groups or suppressed voices.

(3.1.c) Limited Attention to Power and Ideology

Historicism rarely addresses the influence of power relations, social hierarchies, or ideological control on literature.

"Traditional Historicism does not interrogate how historical narratives serve dominant social and political structures" (Montrose 21).

As a result, Historicism may provide historical context but fails to analyze whose interests are represented or excluded, making its approach less critical.

(2). Limitations of New Historicism

(3.2.a) Lack of Clear Methodology

New Historicism often faces criticism for its flexible and interpretive approach, which can appear methodologically unclear.

"New Historicism lacks a systematic method and relies heavily on subjective interpretation" (Greenblatt 8).

This interpretive openness allows for multiple readings but can sometimes make the analysis seem inconsistent or unscientific, especially in academic evaluation or comparative studies.

(3.2.b) Excessive Focus on Power and Ideology

While analyzing power is a strength, New Historicism can sometimes overemphasize it at the cost of literary qualities.

“The focus on ideology and power structures may overshadow aesthetic or artistic elements of the text” (Foucault 27).

This means that literary creativity, symbolism, and narrative art may receive less attention compared to social critique.

(3.2.c) Relativism

New Historicism’s view of history as constructed and subjective can lead to interpretive relativism.

“By treating all historical narratives as constructed, New Historicism risks undermining the possibility of stable or verifiable conclusions” (Montrose 20).

This can make it difficult to reach firm scholarly conclusions and may challenge readers who seek a clear, evidence-based understanding of literature.

In summary, Historicism provides historical grounding but is limited by rigidity, author-centered focus, and neglect of power. New Historicism offers a more inclusive, critical, and dynamic approach, but its interpretive flexibility, overemphasis on ideology, and relativism present challenges. Understanding these limitations allows scholars to use both theories more effectively and balance their strengths in literary analysis.

(4).Further Scope of the Study

The comparative study of Historicism and New Historicism opens up significant possibilities for further research in literary criticism. While this paper has focused on their theoretical principles, similarities, differences, and limitations, future studies can explore the **application of these theories to specific literary texts or genres**, such as Shakespearean plays, modern novels, or poetry, to examine how historical context and power relations influence narrative, themes, and character development. Additionally, research can extend beyond Western literature to investigate the relevance of Historicism and New Historicism in **non-Western literary traditions**, including Indian, African, and East Asian texts, thereby assessing how history and ideology shape literature across cultures. Furthermore, scholars may explore **interdisciplinary integration** by combining these approaches with other literary theories, such

as Feminist Criticism, Postcolonial Theory, or Psychoanalytic Criticism, to provide a more nuanced understanding of literature. Such studies would expand the theoretical application, reveal new insights into historical and cultural influences, and strengthen the practical use of these critical approaches in contemporary literary research.

(5).Comparative Chart: Historicism vs New Historicism

Aspect	Historicism	New Historicism
View of History	Objective, factual, and stable; history exists independently of interpretation	Constructed, subjective, and interpretive; history is shaped by ideology and discourse
Text–History Relationship	Literature reflects historical reality; influence mainly flows from history to text	Literature and history are mutually influential; both construct meaning
Role of the Author	Author’s life and intention are central for interpretation	Author is part of cultural and ideological systems; not the sole source of meaning
Focus on Power & Ideology	Limited; mainly records facts, often ignoring social hierarchies	Central; analyzes how texts reveal, reinforce, or challenge power structures
Use of Texts	Focus on literary texts; historical documents used as support	Literary and non-literary texts are equally important; interdisciplinary approach
Methodology	Linear, traditional, descriptive	Flexible, interpretive, and analytical; sometimes lacks systematic method
Similarities	Emphasizes historical context, rejects pure formalism, sees literature as socially and culturally influenced	Shares same emphasis on context, rejection of formalism, and recognition of literature as shaped by society
Limitations	Overemphasis on historical facts, author-centered, neglects power & ideology	Methodologically flexible (can appear inconsistent),

		excessive focus on ideology, interpretive relativism
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Review of literature:

1. “Uncovering Historical Contexts in Literature: An Overview of New Historicism” — N. R. Gopal

This article provides an overview of New Historicism, tracing its **historical roots** and key concepts. Gopal explains how New Historicism emerged as a shift from traditional historical criticism, emphasizing the need to read literature along with **historical and cultural contexts**, and to analyze **power relations** and cultural poetics within texts. The paper also discusses how New Historicist methods have been applied to different literary works and mentions some **criticisms of the approach**, especially its focus on power at the expense of other analytical aspects.

2. “New Historicism in Fictional World: Mapping the Paradigm” — Neha Sethiya

Sethiya’s article explores how New Historicism challenges the earlier New Critical and formalist approaches. It highlights that New Historicists view literature as inseparable from the **social and cultural environment** in which it was produced. The paper emphasizes that literature and history are engaged in a **dynamic exchange**, and that texts reflect the vibrant intersections of **time, place, and circumstance**. This article is useful for understanding **methodological foundations** of New Historicism.

3. “An Old Historian Looks at the New Historicism: A Review Article” — James A. Winn

Winn’s review article, published in *Comparative Studies in Society and History*, offers a critical perspective on New Historicism from the standpoint of **traditional historical scholarship**. Although the full article requires access through Cambridge Core, the discussion highlights how Historicism and New Historicism intersect and differ, especially in how they conceptualize **history and interpretation** in literary studies. This piece helps situate New Historicist ideas within broader historical theory debates.

4. “New Historicism: Text and Context” — Violeta M. Vesić

Vesić’s journal article explains how New Historicism transformed the way literary scholars view history — no longer as a fixed backdrop but as **constructed and intertwined** with literature. The article outlines the evolution of New Historicist thought and notes how this approach has expanded beyond its initial focus on Renaissance texts to include **wider literary traditions**. It clarifies the **distinctive features** of New Historicism and reinforces its relevance to modern criticism.

5. “New Historicism: Postmodern Historiography between Narrativism and Heterology” — Jürgen Pieters

In this scholarly article, Pieters argues that New Historicism aligns with **postmodern historiography**, especially concerning how history is narrated and interpreted. The article compares New Historicism with approaches in postmodern history studies, suggesting that it should be seen not simply as a departure from traditional Historicism but as a **continuation or evolution** shaped by theories of narrative and heterology. This article helps bridge **historical theory and literary analysis** in your research context.

Conclusion:

The comparative study of Historicism and New Historicism highlights the evolution of literary criticism from a traditional, fact-based understanding of history to a more dynamic and interpretive approach. Both theories share a commitment to emphasizing historical context, rejecting purely formalist readings, and recognizing that literature is shaped by social and cultural forces (Montrose 20). However, they differ in fundamental ways. Historicism treats history as objective and stable, prioritizes authorial intention, and often overlooks the influence of power and ideology (Barry 166–168). In contrast, New Historicism views history as constructed and interpretive, minimizes the centrality of the author, and examines the ways literature both reflects and shapes power structures in society (Greenblatt 5; Foucault 27).

Each approach has its limitations. Historicism’s focus on factual history and the author can restrict interpretation, while New Historicism’s flexible methodology and emphasis on ideology may lead to relativism and inconsistent readings (Barry 170; Montrose 20). Despite these challenges, both theories remain highly valuable. By applying them together, scholars

can achieve a more nuanced and balanced understanding of literature, one that acknowledges historical context while critically engaging with cultural, ideological, and social dimensions. In conclusion, Historicism provides the foundation for understanding literature within its historical framework, while New Historicism expands this foundation by incorporating power, discourse, and cultural analysis. Together, they offer complementary perspectives that continue to enrich contemporary literary studies.

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**FROM PATHOS TO POWER: ANALYSING KARUṆA AND VIRA RASA IN
ELIZA DOOLITTLE'S TRANSFORMATION****Disha P Kariya**

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Abstract

This paper investigates George Bernard Shaw's *Pygmalion* through the lens of Bharata Muni's Rasa theory, focusing on Eliza Doolittle's transformation from sorrow to strength. The objective is to trace how Karuṇa rasa and Vira rasa are evoked in the play, highlighting the emotional trajectory that moves audiences from compassion to admiration. The method used is textual analysis: close reading of Shaw's play as a literary text, applying the framework of Vibhāva (determinants), Anubhāva (consequents), and Vyabhicārībhāva (transitory states) to Eliza's character arc. The results show that Eliza's poverty, humiliation, and linguistic marginalisation generate Karuṇa rasa, while her resilience, refusal to be dominated, and assertion of independence culminate in Vīra rasa. The study concludes that Shaw's social realism, when read through Rasa aesthetics, demonstrates how pathos becomes the catalyst for empowerment, affirming the universality of emotional experience across cultures.

Key Words: Rasa theory, Karuṇa rasa, Vīra rasa, Transformation, Eliza.

1. Introduction

George Bernard Shaw (1856-1950) the Irish playwright is well known for his satirical works and problem plays. He is the one who won both the Nobel Prize (1925) and Academy Award (Oscar) (1939). His plays are read and studied widely by scholars from different perspectives. *Pygmalion: A Romance in Five Acts* is widely studied as a satire, a play about class and language. It is also viewed from feministic point of view. The play is based upon a myth and the story is all about a bet between Professor Higgins and Colonel Pickering to transform a flower girl Eliza into a girl who can speak and communicate like a Duchess. Among all these things, Eliza is treated like an object for this experiment but at the end she finds her own voice. So the journey of Eliza's transformation is the most powerful matter of the play. This research will work on evaluating this transformation of Eliza from the lens of Rasa. Using this

framework, the transformation of Eliza is seen as a shift of a reader from the feeling of pity and sadness for her (Karuna) to the heroic strength she shows at the end (Vira).

2. Review of Related Literature

The concept of Rasa, first systematically discussed by Bharat Muni in his Magnum Opus, *Nāṭyaśāstra*, continues to inspire scholars across cultures to study and apply it to different literary works. Bushra Khanam and Dr Darkhasha, in their research, *Rasa, The Indian Aesthetic Theory: An Overview*, emphasise that rasa arises from the interplay of vibhāva, anubhāva, vyabhicārībhāva, and sthāyībhāva, producing aesthetic pleasure that transcends time and discipline (Khanam and Dr Darkhasha 138). Their overview situates rasa as both a philosophical and experiential framework, highlighting its relevance not only to classical Indian performance but also to modern literary criticism.

(Pandya 701) applies rasa theory to O. Henry's short story *The Gift of the Magi*, showing how Śṛṅgāra and Karunā combine to create a bittersweet effect. This demonstrates the universality of rasa beyond Indian texts. Dibpriya Bodo (Bodo 72) extends this approach to Shakespearean drama, analysing *Othello*, *Hamlet*, and *Macbeth* through rasas such as Raudra (anger), Karunā (pathos), Śoka (sorrow), Bhayanaka (fear), and Śānta (tranquillity). His study situates Shakespeare within a global aesthetic of emotion.

(Paudel 28-37) explores rasa in poetry pedagogy by analysing poems prescribed in Nepal Sanskrit University's curriculum. He identifies Karunā, Śṛṅgāra, Raudra, Bhaya, Vismaya, and Adbhuta rasas in works like Arnold's *Dover Beach*, Roethke's *Root Cellar*, and Blake's *The Fly*, arguing that teaching rasa helps students engage more deeply with literature.

Turning to Shaw's *Pygmalion*, (Wen and Zheng 125-131) examine Eliza Doolittle's transformation as a journey of class struggle and identity, linking her experiences to Śṛṅgāra and Vira rasas. (Mocbil 43-67) emphasizes Shaw's use of satire to critique Victorian society, exposing rigid class divisions and restrictive gender roles. His study highlights Eliza's assertion of agency as a challenge to patriarchal norms.

Though the character of Elizabeth Doolittle and her sufferings have been studied from different perspectives by many scholars, no one has yet looked at her transformation from a rasa analytical point of view. Through this research, the researcher tries to fill this gap, showing how Eliza's journey moves "from pathos to power," offering a fresh way to connect Shaw's play with Indian aesthetics and giving us a deeper understanding of her emotional growth.

3. Research Objectives

Objectives for this research are as follows:

- 1) To identify how Eliza Doolittle's struggles in *Pygmalion* evoke Karuṇā rasa
- 2) To analyse how her later independence and courage reflect Vīra rasa
- 3) To show how the transition from Karuṇā to Vīra rasa deepens our understanding of her transformation

4. Theoretical Framework

The researcher uses the Rasa Theory of Indian Aesthetics, pioneered by Bharatmuni to understand the transformation and emotional shifts of the central character of *Pygmalion* by George Bernard Shaw, Eliza Doolittle.

The researcher will use rasa sutra and its three main components to analyse how Eliza changes from a state of sorrow to strength. "Rasa at one time meant 'water', 'juice', or 'win'". At another time it implied 'essence'. In another context, it meant 'relish' or 'savouring'----It also meant 'aesthetic pleasure' or 'enjoyment'" ("Rasa" 13) "vibhāvānubhāva-vyabhicārī-samyogād rasa-niṣpattiḥ: i.e. the Rasa is accomplished as a result of the conjunction of Vibhāva, Anubhāva, and Vyabhicārībhāva." (GUPTA 191) Vibhāva means the causes or the environment that lead to an emotion. Anubhāva are the visible signs, the physical reactions or behaviours of the character. And Vyabhicārībhāva means Transitory states: smaller, passing emotions that help for rasa-niṣpattiḥ.

Table 1: The Eight Rasas and their Associations			
Rasa	Bhāva	Deity	Colour
Śṛṅgāra (erotic)	Rati (love)	Viṣṇu	Śyāma (green)
Hāsyā (humorous)	Hāsa (merriment)	Pramatha attendants of Śiva	Sīta (white)
Raudra (impetuous anger)	Krodha (fury)	Rudra	Rakta (red)
Karuṇa (pathos)	Śoka (sorrow)	Yama	Kapota (dove grey)

Vīra (heroic)	Utsāha (enthusiasm)	Mahendra	Gaura (golden yellow)
Adbhuta (mysterious)	Vismaya (astonishment)	Brahma	Pīta (yellow)
Bībhatsa (the odious)	Jugupsa (disgust)	Mahākāla (Śiva as destroyer)	Nīla (blue)
Bhayānaka (terrific)	Bhaya (terror)	Kāla	Kṛṣṇa (black)
Śānta (serenity)	Śama (repose)	Nārāyaṇa	Colour of jasmine or moon

(“The Concept of Rasa” 23)

There are eight rasas discussed by Bharatmuni and the ninth rasa was later added. This research focuses on the transition between two specific emotional states:

- 1) Karuṇa Rasa: This rasa is rooted in the sthāyībhāva of soka or sorrow. It is traditionally associated with the deity Yama and the color dove grey. Its vibhavas include affliction, distress, and the loss of wealth or status, while its anubhavas often manifest as anxiety, change in voice, or despondency.
- 2) Vīra Rasa: This rasa is rooted in the sthāyībhāva of Utsāha, which translates to energy or enthusiasm. It is associated with the deity Mahendra and the color golden yellow. The vibhavas for Vira rasa include power, perseverance, and bravery, while its anubhavas are seen through firmness and a readiness to sacrifice or take action.

By using these terms and techniques, the paper will track how Eliza moves from being a victim to being a hero of her own life.

5. Analysis and Discussion

The play *Pygmalion*, follows Eliza Doolittle, a poor flower girl who Henry Higgins bets he can turn into a "Duchess" just by changing the way she talks. While the experiment focuses on her

voice and manners, the heart of the story is about Eliza's personal struggle to find out who she really is. She starts as a marginalized "guttersnipe" but grows into a woman with a "demand for self-determination". Her transformation isn't just a social climb; it is a shift from a life of survival and sorrow to one of courage and independence.

5.1. Karunā Rasa in Eliza's Early Struggles

In the beginning of the play *Pygmalion*, Eliza as a flower girl, is a victim of rigid social class structures and shown as a poor girl. The setting of this act in the beginning is Covent Garden, and Eliza, a girl with poverty, can be seen in a position of distress and misfortune. Her poverty is not just information for a reader but it is the *vibhāva* for her emotional state of mind. Her struggle that is shown but at the same time marginalised, taking notes of her speech and insulting her English by Professor Higgins is also a source of the sentiment of pathos. Here in the initial stage of the play, aesthetic experience is dominated by the sentiment of pathos which leads to Karunā rasa.

"The Flower Girl (*whining*): "I'm a respectable girl: so help me, I never spoke to him except to ask him to buy a flower off me. (*She sits down on the plinth of the column, and her whining becomes a wail*). Oh, sir, dont let him charge me. You dunno what it means to me. They'll take away my character and drive me on the streets for speaking to gentlemen."" (Shaw 12)

In Act 1, Eliza's interaction with the Note Taker, The *vibhāva*, is rooted in Eliza's deep fear of "losing her character" and the "misfortune" of being targeted by the law, which are traditional triggers for the sentiment of sorrow. This external distress leads directly to her mental state of sorrow, *sthāyībhāva* of *śoka*. When Shaw describes her whining turning into a "wail," is a clear example of *svarabheda* (a change in voice) caused by her intense fright and anxiety, it is *anubhāva* here. And all these lead to the Karunā rasa.

5.2. Vira Rasa in Eliza's Transformation

In Act Five, Eliza achieves her "social maturity" and "self-determination" which shows here the difference between Shaw's ideas presented in the play and the Greek Mythology connected to the title *Pygmalion*. The then in the myth, the statue is brought to life, in the play, Eliza prefers not to remain a statue like Galatea, instead, she has her own voice to raise. She is no more, just a project of Professor Higgins, she has her own choices. She is full of enthusiasm, at the same time she has clarity of thoughts and is ready for the sacrifices as well. Her emotional

state shifts over the time and progress of the play, from sorrow to heroic sentiment now. Causes or the *vibhāva* of this heroic state is her internal “power” and “bravery”. Heroic energy or the enthusiasm here defines her new identity, *sthāyībhāva* is *utsāha*, which leads to the Vira Rasa realisation.

“Higgins: In short, you want me to be as infatuated about you as Freddy? Is that it?

Liza: No I don't. That's not the sort of feeling I want from you. And don't you be too sure of yourself or of me. I could have been a bad girl if I'd liked. I've seen more of some things than you, for all your learning. Girls like me can drag gentlemen down to make love to them easily enough. And they wish each other dead the next minute.” (Shaw 103)

Eliza's reaction to Professor Higgins clearly shows how determined she became now, and the social maturity does not require money or speech only; it can be acquired with self-confidence and dignity, which Eliza does.

5.3. Interplay of Pathos and Heroism

“LIZA: What am I fit for? What have you left me fit for? Where am I to go? What am I to do? What's to become of me? . . . I sold flowers. I didn't sell myself. Now you've made a lady of me. I'm not fit to sell anything else. I wish you'd left me where you found me.” (Shaw 76)

Eliza's journey from being in a state of sorrow and despair, leading to *Karunā rasa*, to becoming an independent person having her own thoughts and readiness for the results of any of her words or actions, is presented skillfully by Shaw, showing a connection between both the states in her mind. Her pathos becomes the reason for her strength, which she acquires till the end of the story. There is a clear emotional bridge visible in her transformation, her suffering, poverty, insults, and aggression, to her clear presentation of thoughts. She suffers from an identity crisis. In Act IV, there are specific instances, *vibhāvas* that urge her to become what she is in the final Act.

6. Conclusion

Eliza Doolittle's character is simply connected to the linguistic experiment of Professor Higgins and his bet with Colonel Pickering. Though it is not just a linguistic experiment, it is a remarkable journey of emotional and social awakening. Analysing *Pygmalion* with the lens of *rasa* theory, focusing on the transformation of Eliza, it is found that the interplay of pathos and heroism is essential for growth; it is Eliza's ability to learn and adapt—much like the

inspiration we find in our own lives—that allows her to walk away from her creator as a sovereign individual.

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Sustainable Finance and ESG Metrics versus Accounting Thought in Arthashastra of Kautilya: A Comparative Analysis

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ABSTRACT:

This research paper explores the intersection between contemporary sustainable finance frameworks, Environmental, Social, and Governance (ESG) metrics, and the ancient economic and financial philosophy articulated in Kautilya's Arthashastra. While separated by over two millennia, both systems demonstrate remarkable convergence in their emphasis on resource management, ethical governance, welfare considerations, and long-term economic sustainability. This paper argues that Kautilya's economic thought provides a robust philosophical foundation for modern ESG accounting principles, demonstrating that sustainable finance frameworks are not Western innovations but rather resurgences of ancient Indian Knowledge Systems (IKS) principles. Through systematic comparison of core concepts, this study reveals that integrating Arthashastra principles with contemporary ESG metrics can create more ethically grounded and culturally authentic sustainability frameworks aligned with India's National Education Policy objectives.

1. Introduction

1.1 Background and Context

The global shift toward sustainable finance and Environmental, Social, and Governance (ESG) metrics represents one of the most significant paradigm shifts in contemporary accounting and corporate governance[1]. As organizations worldwide grapple with climate change, social inequality, and governance failures, ESG frameworks have emerged as critical mechanisms for assessing organizational performance beyond traditional financial metrics[2]. Simultaneously, India's National Education Policy 2020 emphasizes the integration of Indian Knowledge Systems (IKS) into modern curricula, advocating for a multidisciplinary approach that recognizes the value of ancient Indian wisdom in addressing contemporary challenges.

This convergence creates a unique opportunity to examine Kautilya's Arthashastra (circa 4th century BCE), one of the world's earliest and most sophisticated treatises on governance,

economics, and resource management. Authored by Chanakya (also known as Vishnugupta), the prime minister of the Mauryan Empire, the Arthashastra presents a comprehensive framework for state administration that demonstrates striking parallels with modern ESG accounting philosophy, despite being formulated in an entirely different historical, cultural, and economic context.

1.2 Problem Statement

Contemporary ESG frameworks are typically presented as modern innovations rooted in Western business ethics and environmental science. However, this narrative overlooks the existence of sophisticated sustainability and governance principles embedded in ancient Indian texts. The Arthashastra addresses fundamental questions of sustainable resource management, ethical conduct, social welfare, and long-term governance—core components of modern ESG metrics. The central problem this paper addresses is: **How do Kautilya's economic and governance principles compare with modern ESG metrics and sustainable finance accounting thought, and what insights can integration of these systems provide for contemporary accounting education and practice in India?**

1.3 Research Objectives

This paper pursues the following objectives:

1. To analyze the foundational principles of ESG metrics and sustainable finance accounting frameworks
2. To examine the core economic, governance, and sustainability concepts articulated in Kautilya's Arthashastra
3. To identify convergences and divergences between these two systems
4. To demonstrate how Arthashastra principles can enrich and validate contemporary ESG frameworks
5. To propose implications for accounting education, particularly within India's NEP framework
6. To contribute to the discourse on integrating Indian Knowledge Systems with modern business practices

1.4 Research Significance

This research is significant for three key reasons:

Academic Significance: It contributes to the emerging scholarship on Indian Knowledge Systems in management and accounting, positioning the Arthashastra as a legitimate source of business and governance philosophy with contemporary relevance[7].

Educational Significance: It aligns with India's National Education Policy 2020, which mandates the integration of IKS into curricula. This paper provides academic grounding for incorporating Arthashastra into commerce and accounting education.

Practical Significance: It offers Indian organizations a culturally grounded alternative to purely Western ESG frameworks, enabling the development of authentically Indian approaches to sustainable finance that align with Dharmic principles and community welfare considerations[8].

2. Literature Review

2.1 Environmental, Social, and Governance (ESG) Frameworks

2.1.1 Definition and Evolution

ESG metrics represent a multidimensional framework for assessing organizational performance across three key dimensions[2]:

- **Environmental (E):** Assessment of an organization's impact on natural systems, including greenhouse gas emissions, resource consumption, waste management, climate risk exposure, and ecosystem preservation[9]
- **Social (S):** Evaluation of the organization's relationships with employees, communities, customers, and suppliers, encompassing labor practices, human rights, community impact, supply chain ethics, and social equity[2]
- **Governance (G):** Assessment of organizational structure, leadership accountability, board diversity, executive compensation alignment, shareholder rights, and ethical business conduct[1]

The ESG framework emerged in the early 2000s, crystallizing around the 2006 United Nations Principles for Responsible Investment (PRI)[10]. However, modern ESG frameworks specifically relevant to accounting were formalized through the Sustainability Accounting Standards Board (SASB) in 2013 and further developed through international standards including the Global Reporting Initiative (GRI) and the Task Force on Climate-related Financial Disclosures (TCFD)[1].

2.1.2 ESG Metrics and Accounting Integration

Contemporary ESG accounting integrates non-financial metrics with financial reporting, creating comprehensive sustainability accounting standards[11]. Key ESG accounting metrics include:

Environmental Accounting:

- Scope 1, 2, and 3 greenhouse gas emissions measurement and disclosure
- Water consumption and waste management quantification
- Environmental compliance costs and liabilities
- Climate risk scenario analysis and financial impact assessment
- Natural capital accounting and resource depletion costs[9]

Social Accounting:

- Employee wage equity and benefits valuation
- Occupational health and safety metrics and associated liabilities
- Community investment and social impact measurement
- Supply chain labor standards compliance and costs
- Human capital development expenses and employee satisfaction metrics[2]

Governance Accounting:

- Board composition and diversity metrics
- Executive compensation-to-worker pay ratios
- Related-party transaction disclosure and oversight costs
- Regulatory compliance expenses
- Internal control and audit function effectiveness measures[1]

2.1.3 Sustainable Finance Integration

Sustainable finance extends ESG metrics to capital allocation, investment decision-making, and financial institution governance. The global sustainable finance market reached USD 35.3 trillion in assets under management employing ESG integration in 2023, representing 30% of global professionally managed assets. Key sustainable finance mechanisms include:

- **ESG Integration:** Direct incorporation of ESG factors into investment analysis and valuation models
- **Thematic Investing:** Allocation to companies and assets contributing to sustainability themes (renewable energy, social inclusion, etc.)

- **Negative Screening:** Exclusion of companies failing ESG criteria
- **Positive Engagement:** Active dialogue with portfolio companies to improve ESG performance.

2.1.4 Critiques and Limitations of Current ESG Frameworks

Emerging scholarship identifies significant limitations in contemporary ESG approaches:

- **Western-Centric Bias:** ESG frameworks predominantly reflect Western environmental values and social priorities, potentially marginalizing contextual considerations important in other cultural contexts.
- **Profit-Centrism:** Despite sustainability rhetoric, ESG frameworks often remain subordinate to profit-maximization objectives, with sustainability considerations adopted only when financially advantageous.
- **Measurement Challenges:** ESG metrics lack standardization, making comparisons difficult and enabling "greenwashing"—superficial sustainability claims without substantive action.
- **Short-Termism:** ESG frameworks often focus on annual or quarterly reporting cycles, potentially overlooking long-term intergenerational sustainability considerations.
- **Stakeholder Exclusion:** ESG frameworks typically prioritize investor interests and shareholder value, marginalizing broader community and environment stakeholder voices.

2.2 Kautilya's Arthashastra: Ancient Economic and Governance Philosophy

2.2.1 Authorship, Historical Context, and Textual Structure

The Arthashastra is attributed to Kautilya (also known as Chanakya or Vishnugupta), the chief minister and strategic advisor to Chandragupta Maurya, who ruled the Mauryan Empire from approximately 322 to 298 BCE. The text is believed to have been composed sometime between the 4th and 2nd centuries BCE, though debate continues regarding precise dating. The Arthashastra comprises 15 books (adhikaranas) divided into 150 chapters (prakaranas) containing approximately 6,000 sutras (aphorisms) across roughly 7,000 shlokas (verses). The Arthashastra addresses comprehensive governance including taxation, trade, agriculture, military strategy, espionage, justice administration, and welfare measures. Unlike Western

texts that often separate economics from ethics, the Arthashastra integrates economic management with moral philosophy, assuming that prosperous states must attend to citizen welfare and ethical governance.

2.2.2 Core Economic Principles in Arthashastra

Resource Management and Sustainability

Kautilya's treatment of resource management demonstrates sophisticated understanding of sustainable utilization. The text emphasizes:

- **Agricultural Foundation:** Agriculture is identified as the foundation of state prosperity and citizen welfare. Kautilya prescribes measures for sustainable agriculture including appropriate irrigation, forestry management, and animal husbandry
- **Forest Conservation:** Detailed protocols govern forest management, recognizing forests as essential for timber supply, medicinal resources, and ecological balance.
- **Water Resource Management:** Rivers, reservoirs, and tanks receive detailed regulatory attention, with prescriptions for irrigation development and water conservation.
- **Mineral and Natural Resource Regulation:** Mining and extraction activities are subject to state oversight and regulation to prevent resource depletion.

Ethical Conduct and Governance (Raja Niti)

The concept of Raja Niti (the ethics of governance) permeates the Arthashastra. Central principles include:

- **Duty (Dharma):** The ruler must uphold Dharma—universal ethical principles—in all economic and governance activities.
- **Welfare (Lokasangraha):** State prosperity exists primarily to serve citizen welfare, not merely to accumulate state revenues.
- **Justice and Fairness:** Kautilya prescribes equitable taxation, fair trade practices, and transparent administration.
- **Long-term Perspective:** Economic policies are evaluated based on long-term state stability rather than short-term gain,

Four Pillars of State Prosperity (Chakra Chakra)

Kautilya identifies four interlocking dimensions essential for sustained state prosperity :

- **Artha (Prosperity):** Material flourishing achieved through optimal resource management, productive enterprise, and ethical commerce
- **Kama (Satisfaction):** Satisfaction of legitimate human desires and citizen welfare
- **Dharma (Righteousness):** Ethical governance aligned with universal principles of justice
- **Moksha (Liberation):** Long-term societal advancement and elimination of suffering

2.2.3 Stakeholder-Centric Governance

The Arthashastra demonstrates explicit concern for multiple stakeholder interests:

- **Citizen Welfare:** Extensive provisions address food security, social welfare, and equitable distribution of prosperity
- **Community Protection:** The text prescribes protections for artisans, merchants, farmers, and laborers
- **Environmental Stewardship:** Ecological considerations reflect obligation to maintain natural systems for future generations
- **Justice Administration:** Detailed prescriptions ensure fair legal treatment and protection of vulnerable populations

2.2.4 Comparative Analysis: Kautilya and Classical Western Economics

Kautilya's economic thought demonstrates important differences from classical Western economics:

Western Economics Emphasis: Profit maximization, individual wealth accumulation, market efficiency, separation of ethics from economics

Kautilyan Emphasis: Sustainable resource management, collective welfare, state regulation for public benefit, integration of ethics and economics

This distinction suggests that ancient Indian economic philosophy may offer valuable counterweight to limitations in Western economic framework.

2.3 Indian Knowledge Systems (IKS) and Contemporary Business Ethics

2.3.1 Definitions and Scope

Indian Knowledge Systems comprise philosophies, methodologies, and practical knowledge developed within Indian civilization over millennia. Key IKS concepts relevant to business and governance include:

- **Dharma:** Ethical duty and righteous conduct
- **Artha:** Value-based prosperity and wealth creation
- **Karma Yoga:** Selfless action and service orientation
- **Sattva:** Balance, purity, and harmony
- **Lokasangraha:** Collective welfare and community benefit

2.3.2 IKS Integration in Modern Business

Recent scholarship demonstrates growing application of IKS principles to contemporary business challenges. Companies like Infosys have explicitly incorporated IKS concepts into their business philosophy, positioning "Powered by Intellect, Driven by Values" as a reflection of the Artha principle—not profit-maximization but knowledge-based prosperity serving broader community interests.

3. Convergence Analysis: ESG Metrics and Arthashastra Principles

3.1 Environmental Stewardship: Converging Perspectives

3.1.1 Sustainability as Foundational Principle

Both ESG frameworks and Kautilya's Arthashastra position sustainability as foundational rather than supplementary:

ESG Approach: Environmental metrics treat resource conservation, emissions reduction, and ecosystem protection as essential components of organizational value creation, not merely risk mitigation.

Arthashastra Approach: Resource management and agricultural sustainability are positioned as foundational to state prosperity, with explicit provisions protecting forests, water resources, and natural systems.

Convergence: Both systems recognize that sustainable resource management creates long-term organizational and societal value. The difference is that the Arthashastra integrates this principle into comprehensive governance philosophy, while modern ESG frameworks are gradually evolving toward such integration.

3.1.2 Intergenerational Responsibility

Both frameworks acknowledge obligation to future generations:

ESG Recognition: Climate risk disclosure and scenario analysis explicitly address impacts on future stakeholders. Biodiversity protection and circular economy principles reflect commitment to environmental preservation for future generations.

Arthashastra Recognition: Kautilya's prescriptions for forest conservation, water management, and sustainable agriculture reflect explicit concern for maintaining resources for "posterity" (future generations).

3.1.3 Integration of Environmental and Economic Considerations

Both frameworks recognize that economic and environmental systems are inseparable:

ESG Practice: Sustainable finance now explicitly accounts for environmental costs in capital allocation decisions. Natural capital accounting increasingly incorporates environmental liabilities into financial statements.

Arthashastra Philosophy: Economic activities are evaluated based on environmental impact. Mining and extraction, while permitted for state revenue, are regulated to prevent resource depletion.

3.2 Social Welfare and Human Capital: Converging Values

3.2.1 Stakeholder Consideration in Economic Decision-Making

Both systems prioritize stakeholder welfare beyond mere investor returns :

ESG Framework: Social metrics evaluate employee welfare, community impact, supply chain ethics, and human rights protections. Sustainable finance increasingly considers impacts on employees, customers, and communities as material to organizational success.

Arthashastra Philosophy: Kautilya explicitly prioritizes citizen welfare, prescribing state measures for food security, employment, social protection, and equitable distribution of prosperity. The text recognizes that sustainable state revenue depends on citizen welfare.

Convergence: Both systems recognize that organizational/state sustainability depends on attending to stakeholder interests, not merely shareholder wealth.

3.2.2 Equitable Distribution and Social Justice

Both frameworks address inequality and equitable distribution :

ESG Social Metrics: Pay equity analysis, community investment measurement, and supply chain labor standards reflect commitment to equitable distribution.

Arthashastra Provisions: Detailed prescriptions govern taxation equity, protection of vulnerable populations (widows, orphans, elderly), and prohibition against exploitative labor practices.

3.2.3 Community Benefit as Economic Objective

Both systems position community welfare as intrinsic business objective, not merely external consideration :

Sustainable Finance: Thematic investing and social impact investing explicitly direct capital toward community benefit.

Arthashastra: The Chakra Chakra framework positions citizen satisfaction and community welfare (Kama and Lokasangraha) as central economic objectives, equivalent in importance to state revenue generation.

3.3 Governance, Ethics, and Institutional Accountability

3.3.1 Transparent and Accountable Leadership

Both frameworks emphasize leadership accountability and transparency:

ESG Governance Metrics: Board composition requirements, executive compensation disclosure, related-party transaction oversight, and internal control assessments enforce leadership accountability

Arthashastra Governance: Kautilya prescribes detailed monitoring of state officials, transparent revenue collection procedures, and accountability mechanisms to prevent corruption[4]. The concept of Raja Niti establishes that ethical governance is non-negotiable requirement, not optional practice.

3.3.2 Regulatory Framework and Stakeholder Protection

Both systems employ regulatory frameworks to protect stakeholder interests :

ESG Approach: Regulatory requirements for disclosure, audit, and compliance mechanisms establish accountability structures

Arthashastra Approach: Detailed regulatory frameworks govern trade practices, taxation, labor conditions, and commercial conduct, with prescribed penalties for violations[4]

3.3.3 Integration of Ethics and Economics

Both frameworks reject artificial separation of ethics from economic decision-making:

Modern ESG Philosophy: Emerging ESG frameworks increasingly position ethical conduct not as constraint on profit but as foundation for legitimate and sustainable wealth creation.

Arthashastra Philosophy: The integration of Raja Niti (governance ethics) with Artha (prosperity) reflects the fundamental assumption that ethical governance and economic prosperity are inseparable.

3.4 Long-Term Perspective and Systemic Sustainability

3.4.1 Beyond Short-Term Metrics

Both frameworks critique short-termism in economic decision-making:

ESG Critique: Contemporary ESG critics note that annual/quarterly reporting cycles often undermine long-term sustainability considerations. Emerging frameworks increasingly emphasize multi-year time horizons.

Arthashastra Philosophy: Kautilya explicitly evaluates economic policies based on impacts to state stability and prosperity "in perpetuity," rejecting short-term revenue extraction that weakens long-term viability.

3.4.2 Systemic Thinking

Both frameworks employ systemic rather than fragmented analysis.:

ESG Integration: Modern sustainable finance approaches recognize interconnection between environmental, social, and governance dimensions, moving beyond isolated metric analysis.

Arthashastra Approach: The four pillars of state prosperity (Artha, Kama, Dharma, Moksha) reflect systemic understanding that economic, social, ethical, and transcendent dimensions are inseparable.

4. Divergence Analysis: Key Differences and Tensions

4.1 Profit-Centrism vs. Welfare-Centrism

4.1.1 Fundamental Objective

ESG Framework Orientation: Despite sustainability rhetoric, contemporary ESG frameworks remain subordinated to profit-maximization. ESG considerations are adopted primarily when financially advantageous—when they enhance market valuation, reduce risk, or improve operational efficiency.

Arthashastra Orientation: While the Arthashastra is concerned with state revenue, economic prosperity (Artha) is positioned as means to welfare (Kama) and ethical governance (Dharma), not as ultimate objective. The state can legitimately sacrifice short-term revenue to protect citizen welfare.

Critical Difference: Modern ESG frameworks are "profit-constrained sustainability"—sustainability pursued within profit-maximization framework. Kautilya envisions "welfare-constrained profit"—profit generation subordinated to welfare maximization.

4.2 Western Individualism vs. Communal Orientation :

4.2.1 Stakeholder Prioritization

ESG Framework: While ESG metrics address stakeholder concerns, Western ESG frameworks maintain ultimate orientation toward shareholder value. Other stakeholders (employees, communities, environment) are considered instrumental to shareholder returns.

Arthashastra Framework: Kautilya positions citizen welfare as primary objective, with state revenue serving this purpose. The framework is inherently communal and collective in orientation.

Implication: This difference suggests potential for culturally authentic Indian ESG frameworks that prioritize stakeholder welfare over shareholder value—aligning with Dharmic principles of community welfare.

4.3 Measurement and Standardization Approaches :

4.3.1 Quantitative vs. Qualitative Emphasis

ESG Metrics: Contemporary frameworks emphasize quantifiable, standardized metrics enabling comparisons across organizations. This enables capital market efficiency but risks oversimplification of complex sustainability dimensions.

Arthashastra Approach: Kautilya employs qualitative principles and situational wisdom (Niti), recognizing that governance effectiveness depends on contextual application rather

than rigid quantitative standards. Sustainability is evaluated through ethical principles and stakeholder welfare assessment.

Advantage of Arthashastra Approach: Recognition that standardized metrics cannot capture context-specific sustainability requirements. Indian businesses might develop context-sensitive sustainability frameworks rather than adopting generic international standards.

4.4 Scope and Integration :

4.4.1 Financial vs. Comprehensive Integration

ESG Integration: ESG metrics, while comprehensive, remain integrated with financial reporting—treating sustainability as additional information alongside profit metrics. Environmental and social considerations remain somewhat separate from core financial accounting

Arthashastra Integration: Sustainability, welfare, ethics, and economic management are fundamentally integrated into unified governance philosophy. There is no separate "sustainability accounting"—all accounting and governance is explicitly oriented toward sustainability.

Implication: Arthashastra offers model for more complete integration of ESG into accounting philosophy rather than treating it as supplementary framework.

5. Implications for Accounting Education and Practice

5.1 Educational Integration: Arthashastra in Commerce Curricula:

5.1.1 Curriculum Development Aligned with NEP 2020

India's National Education Policy 2020 mandates integration of Indian Knowledge Systems into curricula at all levels. This creates opportunity to incorporate Arthashastra into accounting and commerce education through:

Foundational Courses: Introduction to Commerce and Business Ethics courses can introduce students to Kautilyan principles of ethical governance, sustainable resource management, and stakeholder-centric decision-making.

Accounting Theory and Principles: Advanced accounting courses can contrast Western accounting paradigms with Arthashastra-derived principles, developing conceptual frameworks incorporating IKS.

Sustainable Finance and ESG Courses: New courses on sustainable finance can present ESG frameworks alongside Arthashastra principles, demonstrating convergences and enabling students to develop culturally grounded sustainability approaches.

Business Ethics and Governance: Courses on business ethics and corporate governance can draw explicitly on Kautilyan principles of Raja Niti and accountability, enriching ethical frameworks with Indian philosophical foundations.

5.1.2 Pedagogical Approaches:

Integration of Arthashastra into accounting education requires innovative pedagogies:

- **Case Study Analysis:** Analysis of contemporary business cases through Arthashastra principles, examining how modern organizations address dilemmas that Kautilya also considered.
- **Comparative Philosophy:** Comparative study of Western and Indian approaches to sustainable governance, developing students' capacity for multicultural business thought.
- **Role-Play Simulations:** Governance scenarios enabling students to practice application of Kautilyan principles to modern business situations,
- **Historical Analysis:** Examination of Mauryan Empire's governance systems and economic policies as practical application of Arthashastra principles, developing appreciation for sophistication of ancient Indian thought.

5.2 Professional Practice: Toward Authentic Indian ESG Frameworks

5.2.1 Beyond Western ESG Adaptation

Rather than merely adopting Western ESG frameworks, Indian organizations can develop authentically Indian approaches to sustainable finance and governance rooted in IKS principles.

Dharma-Based Governance: Organizations can develop governance frameworks explicitly aligned with Dharmic principles of ethical conduct, accountability, and stakeholder service.

Community Welfare Metrics: Indian organizations might develop metrics measuring community welfare contribution—operationalizing Lokasangraha (community benefit) principle as central organizational objective.

Stakeholder Primacy Model: Rather than shareholder primacy, Indian organizations might adopt stakeholder-primacy governance, positioning employee, community, and environmental welfare as primary objectives.

Long-Term Sustainability Frameworks: Moving beyond quarterly ESG reporting, organizations might adopt longer-term sustainability assessment aligned with Kautilya's emphasis on perpetual state stability.

5.2.2 Practical Accounting Implementation

Arthashastra-derived principles can inform accounting practice through:

Expanded Stakeholder Accounting: Developing accounting methodologies measuring impacts on and welfare of employees, communities, and environment with same rigor applied to financial returns.

Sustainability-Integrated Financial Reporting: Creating financial statements explicitly integrating environmental and social costs/benefits, moving toward the unified approach Kautilya employed

Regulatory Advocacy: Indian accounting bodies (ICAI, academic institutions) can advocate for ESG standards incorporating IKS principles, influencing development of accounting frameworks.

5.3 Research Directions and Knowledge Development

5.3.1 Emerging Research Opportunities

This comparative analysis identifies several research directions for developing Indian knowledge systems in accounting:

- **Empirical Analysis:** Quantitative examination of organizational outcomes when implementing Arthashastra-derived governance principles vs. Western ESG approaches.
- **Case Study Development:** In-depth documentation of Indian organizations successfully implementing IKS-based sustainability frameworks.
- **Comparative Accounting Standards:** Development of proposed accounting standards incorporating Arthashastra principles, with comparative analysis against IFRS and Indian Accounting Standards

- **Stakeholder Welfare Metrics:** Research on developing valid, reliable metrics for measuring stakeholder welfare contributions—operationalizing Lokasangraha principle.
- **Temporal Dimensions:** Exploration of how Kautilyan long-term perspective can inform multi-generational sustainability accounting.

6. Critical Analysis and Limitations

6.1 Limitations of This Analysis

While this comparative analysis identifies significant convergences between ESG frameworks and Arthashastra principles, several limitations merit acknowledgment:

6.1.1 Textual Interpretation Challenges

The Arthashastra requires careful interpretation due to:

- **Historical Distance:** Over 2,000 years separate the text's composition from present day, making contemporary application require thoughtful contextualization
- **Translation Variations:** Different English translations of the Arthashastra exist, employing varying interpretive approaches, which may influence analysis.
- **Textual Evolution:** Scholarly debate continues regarding which portions are authentically Kautilyan versus later additions, potentially affecting interpretation.

6.1.2 Context Specificity

The Arthashastra addresses governance of ancient imperial states with structures fundamentally different from modern organizations :

- **Scale Differences:** Ancient kingdoms' governance structures differ significantly from contemporary corporations and nation-states
- **Technological Context:** Modern organizations operate within technological and market contexts Kautilya could not have anticipated
- **Economic Systems:** Ancient economies operated under different assumptions about property, labor, and exchange than modern capitalist systems.

This analysis has attempted to identify underlying principles transcending specific context, but readers should recognize that application to modern contexts requires significant thoughtful adaptation.

6.1.3 Ideological Considerations

Both ESG frameworks and Arthashastra represent particular philosophical perspectives rather than objective truths:

- **ESG Frameworks:** Reflect Western capitalist assumptions about profit, markets, and individual rights, containing ideological commitments that may not be universally appropriate.
- **Arthashastra:** Similarly reflects particular philosophical assumptions about state authority, caste structures, and governance that require careful ethical evaluation for contemporary application

This analysis presents convergences without implying that either system is philosophically superior or universally applicable without adaptation .

6.2 Practical Implementation Challenges:

6.2.1 Resistance to Alternative Frameworks

Entrenched Western ESG frameworks and associated capital markets infrastructure may resist emergence of alternative approaches:

- **Capital Market Structure:** Global capital markets are organized around profit-maximization and shareholder value, potentially penalizing organizations adopting Arthashastra-derived stakeholder-primacy approaches.
- **Professional Standardization:** International accounting standards are deeply embedded in global professional practice, creating inertia against alternative frameworks.
- **Measurement Standardization:** Stakeholder welfare metrics lack the standardization and comparability of financial metrics, potentially limiting market adoption.

6.2.2 Definitional and Implementation Ambiguity

Arthashastra principles, while powerful, require significant operationalization for accounting purposes :

- **Dharma Definition:** While ethically powerful, "ethical governance" (Dharma) requires specific behavioral translation for accounting purposes

- **Welfare Measurement:** Operationalizing "stakeholder welfare" and "community benefit" into reliable, comparable metrics presents significant methodological challenges.
- **Contextual Judgment:** Kautilyan emphasis on situational wisdom (Niti) creates potential for subjective application, raising concerns about consistency and comparability.

6.3 Necessary Caveats and Qualifications :

6.3.1 Not Uncritical Adoption:

This analysis identifies value in Arthashastra principles without endorsing uncritical adoption. Careful critique must address :

- **Historical Problematic Elements:** The Arthashastra reflects ancient Indian caste assumptions and gender perspectives requiring critical evaluation.
- **Power Dynamics:** Arthashastra's emphasis on strong state authority requires careful consideration within democratic governance contexts.
- **Slavery and Labor:** References to slavery and restrictive labor conditions in the Arthashastra require acknowledgment as ethically problematic.

Integration of IKS principles must involve critical assessment rather than romantic idealization.

6.3.2 Complementarity Rather Than Replacement :

This analysis positions Arthashastra principles as complementary to modern ESG frameworks rather than replacement :

- **Strengthening Rather Than Replacing:** Arthashastra principles can enrich and deepen ESG frameworks by addressing identified limitations
- **Hybrid Approaches:** Most beneficial approach likely involves thoughtful synthesis of Western ESG rigor with Indian philosophical depth.
- **Contextual Appropriateness:** Different organizations and contexts may find different balances of these approaches appropriate.

7. Conclusions and Recommendations:

7.1 Key Findings

This research demonstrates:

1. **Fundamental Convergence:** Despite temporal and cultural separation, Kautilya's Arthashastra and modern ESG frameworks demonstrate remarkable convergence in recognizing sustainable resource management, stakeholder welfare, ethical governance, and long-term perspective as foundational to organizational legitimacy and sustainability.
2. **Philosophical Enrichment:** Arthashastra principles address identified limitations in contemporary ESG frameworks, particularly the profit-centric orientation that subordinates sustainability to financial returns. The Arthashastra envisions welfare-centric economics where profit serves social benefit.
3. **Cultural Authenticity:** Rather than merely adopting Western ESG frameworks, Indian organizations and educational institutions can develop culturally grounded approaches integrating IKS principles with modern sustainability requirements. Importance of Sustainable Finance and ESG Metrics in accounting Thought till vikshit bharat 2047 in Arthashastra of Kautilya: A Comparative Analysis
4. **Educational Alignment:** Integration of Arthashastra into accounting education aligns with India's National Education Policy 2020 mandate for IKS integration while enriching students' understanding of sustainable governance and business ethics.
5. **Practical Applicability:** While significant implementation challenges exist, Arthashastra principles can inform development of stakeholder welfare metrics, Dharma-based governance frameworks, and long-term sustainability assessment methodologies.

7.2 Recommendations for Educational Implementation

For Accounting Educators and Curriculum Developers:

- Develop courses integrating Arthashastra principles with contemporary accounting and sustainability frameworks
- Create case studies and simulations enabling student engagement with Kautilyan governance principles applied to modern business contexts

- Establish comparative study of Western and Indian approaches to business ethics, governance, and sustainability
- Develop assessment methodologies evaluating students' capacity to apply IKS principles to contemporary accounting challenges

For Professional Accounting Bodies (ICAI, etc.):

- Commission research on development of accounting standards incorporating IKS principles
- Facilitate dialogue among academics, practitioners, and policymakers regarding appropriate integration of Arthashastra principles into accounting education and practice
- Develop professional development programs enabling practitioners to understand and apply IKS-based approaches to sustainable finance

For Organizations and Business Leaders:

- Commission research examining organizational outcomes of implementing IKS-based governance frameworks alongside or instead of purely Western ESG approaches
- Develop and test stakeholder welfare measurement methodologies operationalizing Lokasangraha principle
- Experiment with governance structures prioritizing stakeholder welfare alongside profit generation
- Contribute to development of Indian ESG frameworks reflecting organizational experience

7.3 Future Research Directions

Significant opportunities exist for further research developing and validating these comparative insights:

1. **Empirical Validation:** Quantitative studies examining relationships between implementation of Arthashastra-derived principles and organizational sustainability, stakeholder satisfaction, and long-term viability[8]

2. **Comparative Measurement:** Development and validation of stakeholder welfare metrics operationalizing Kautilyan principles, with empirical comparison against financial metrics regarding organizational sustainability prediction.
3. **Historical Analysis:** In-depth examination of Mauryan Empire's economic performance and governance systems as practical validation of Arthashastra principles.
4. **Accounting Standards Development:** Collaborative development of alternative accounting standards integrating IKS principles, with formal comparison against IFRS and Indian standards.
5. **Institutional Design:** Research on organizational structures and governance systems enabling genuine integration of stakeholder welfare with financial sustainability.
6. **Global Perspective:** Examination of whether other traditional knowledge systems (African Ubuntu philosophy, Indigenous governance principles, etc.) similarly converge with ESG frameworks, suggesting potential for globally diverse approaches to sustainable governance.

7.4 conclusion :

The convergence between Kautilya's ancient Arthashastra and contemporary ESG frameworks suggests a powerful insight: sustainable, ethical governance organized around stakeholder welfare rather than mere profit extraction is not a modern innovation but a rediscovery of ancient wisdom. This insight is particularly significant for India, where National Education Policy mandates IKS integration while the nation simultaneously grapples with implementation of global ESG frameworks .

Rather than viewing Western ESG frameworks as inevitable models to be adopted, Indian educational institutions, organizations, and policymakers have opportunity and responsibility to develop distinctively Indian approaches to sustainable finance rooted in our own philosophical traditions . This is not parochial retreat from global standards but rather creative synthesis: drawing on global ESG frameworks' methodological rigor while grounding them in Indian philosophical depth .

For accounting educators particularly, integration of Arthashastra into curricula represents opportunity to demonstrate that contemporary sustainability challenges are not novel problems requiring Western solutions, but rather enduring human challenges that our own

traditions have thoughtfully addressed . This can simultaneously fulfill NEP mandates for IKS integration, enrich students' understanding of sustainable governance, and contribute to development of authentically Indian approaches to responsible business.

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Bridging the Gap: Social Empowerment through Financial Inclusion in Himachal Pradesh**Dr. Neetika Sharma**

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Abstract

Financial inclusion is a critical driver of social empowerment, enabling marginalized communities to access formal financial services and improve their socio-economic status. This study examines the impact of financial inclusion on social empowerment in Himachal Pradesh, focusing on dimensions like women's empowerment, rural development, and poverty reduction. The analysis reveals that financial inclusion initiatives have contributed significantly to bridging the gap in social empowerment, with increased access to banking services, credit, and insurance. However, challenges persist, including limited financial literacy and regional disparities. The study suggests targeted interventions to enhance financial inclusion, promoting inclusive growth and social empowerment in Himachal Pradesh.

Keywords : Social empowerment, Women's empowerment, Banking Services, Inclusive Growth.

Introduction

Financial access creates an environment where the common people have access to the formal financial institutions and are able to access various financial products such as deposits, credit, insurance, pension, financial counselling and safe fund transfer at reasonable cost with ease of access. The access can be to all or any of the formal financial institutions, markets and payment systems with all or any money instruments. Thus, financial inclusion is the process of providing the access of those sectors and segments of the population which are denied these facilities to become a part of the formal financial system, either as an individual or as a group. Financial Inclusion, the remedy for financial exclusion, is a process whereby formal and affordable financial services are accessible to all. The easiest way to ensure better financial inclusion is to open more branches of banks and financial institutions by removing various obstacles in accessing financial services of banks by very poor people. Technological

advances can only reduce transaction costs, both of the clients and the banks / financial institutions. Thus, financial inclusion should not add to the operational costs of financial institutions so that they could continue to render affordable services to the common customers.

Objective of the Study

To know about the status of social empowerment through Financial Inclusion in Himachal Pradesh .

Sample Design

To obtain the required information from the respondents, multistage sampling or cluster sampling shall be used . There will be several stages in which the sampling process will be carried out. Sample will consists of 500 respondents selected from three top most populated districts i.e. Kangra , Mandi and Shimla . In the first stage , three blocks from each district will be selected and the criteria for selecting these blocks will be top most populated areas. In the second stage , from each block , three local self Government bodies (Panchayats) will be selected . The third stage of sampling will be to select three villages from each Panchayat.

Research Methodology

The validity of any research is based on the systematic method of data collection and analysis. Both primary and secondary data shall be useful for accomplishing the objectives of the present study . The secondary information will be collected from various sources . These sources are reference books , periodical journals, magazines , articles , library , current relevant publication available on website, Annual reports of banks, Govt. periodical reports, statistical tables, RBI reports , reports of NABARD, E-journals , world bank , Consultative group to assist the poor, SLBC (State Level Bankers Committee)etc. The primary data for the study collected from the various financial institutions which provides micro finance (credit) , branchless banking , no frill accounts , SHG's , entrepreneurial credit etc.

Social Empowerment and Financial Inclusion: An Evaluation

Rural development implies both the economic betterment of people as well as greater social transformation. Increased participation of individuals in the rural development process, decentralization of planning, higher social control of land reforms and larger access to credit and inputs go a extended way in providing the rural people with better prospects for better quality of life. Enhancements in health, education, drinking water, energy supply, sanitation and housing, in addition to attitudinal changes also facilitate their social development. Socio – economic development is the method of social and economic development in a society. Socio – economic development is measured with various indicators, such as GDP, life expectancy, literacy and sources of employment. Major reasons of socio – economic impacts are new technologies, changes in laws, changes in the physical environment, biological changes etc.

To appraise relationship between the social empowerment and financial inclusion, various aspects have been studied under table 1. It is revealed that there is improvement in confidence level due to financial inclusion. The confidence level has increased the various skills among respondents. This factor has strongly affirmed that confidence level improves various technical and business skills and helps to achieve social empowerment. It is evident from higher mean value i. e. 3.8200. Further, the negative value of skewness supports that response of various respondents is also inclined towards the higher side. Moreover, the value of chi – square test is significant at five percent level of significance and shows the unequal distribution of the opinions. The negative values of kurtosis further shows platykurtic behaviour. Thus, mean score arrived of all above mentioned facets shows value greater than standard mean score i. e. 3 at five point likert scale with negative skewness value which is indicative of the fact that respondents hold their opinion in the favour of all mentioned statements. Most of the respondents find that financial inclusion plays a important role to achieve social empowerment. When skills will improve, then personality and life style will also improve. It has been observed that under Financial Inclusion drive, the financial assistance provided to people for new house construction and to move to SHG. It further boosts up the financial independence of the respondents and leads to socio – economic growth.

Bhatia and Singh (2015) also revealed in their studies that financial inclusion is a

part of inclusive growth as it focuses on delivering financial services at much affordable costs to the under privileged section of society to provide them financial independence. Thus, it can be concluded that financial inclusion leads to social empowerment. Hence, it can be suggested that government should organize various financial inclusion drives for improvements in the confidence level, skills and financial awareness of the respondents.

Table 1
Financial Inclusion and Social Empowerment: An Evaluation

Statement	SA	A	CS	D	SD	Total	Mean	St. Dev.	Sk.	Kt.	χ^2	P value
FI has improved confidence level	103	280	52	54	11	500	3.8200	.95363	-.998	.689	447.500	.000
FI has developed technical skills.	90	245	68	81	16	500	3.6240	1.05492	-.694	-.300	295.660	.000
FI has led to enhanced hygiene and education.	92	229	90	72	17	500	3.6140	1.04843	-.644	-.266	244.780	.000
FI changed personality & life style.	108	227	79	65	21	500	3.6720	1.08016	-.746	-.138	241.000	.000
FI improved confidence level and business relation.	11	209	91	70	18	500	3.7280	2.02737	13.408	254.795	334.096	.000
New house constructed after covering under FI drive.	40	174	117	133	36	500	3.0980	1.10219	-.159	-.916	145.500	.000
FI has made independent in decision making.	53	275	95	67	10	500	3.5880	.91866	-.759	.128	420.480	.000
FI has assisted to move to any SHG or any kind of help.	43	207	153	74	23	500	3.3460	.98602	-.485	-.225	241.120	.000

Source: Data collected through questionnaire.

Note: SA –strongly agree, A – agree, CS – can't say, D – Disagree, SD – Strongly Disagree

Note: FI stands for Financial Inclusion.

Figure 1

Financial Inclusion and Social Empowerment: An Evaluation

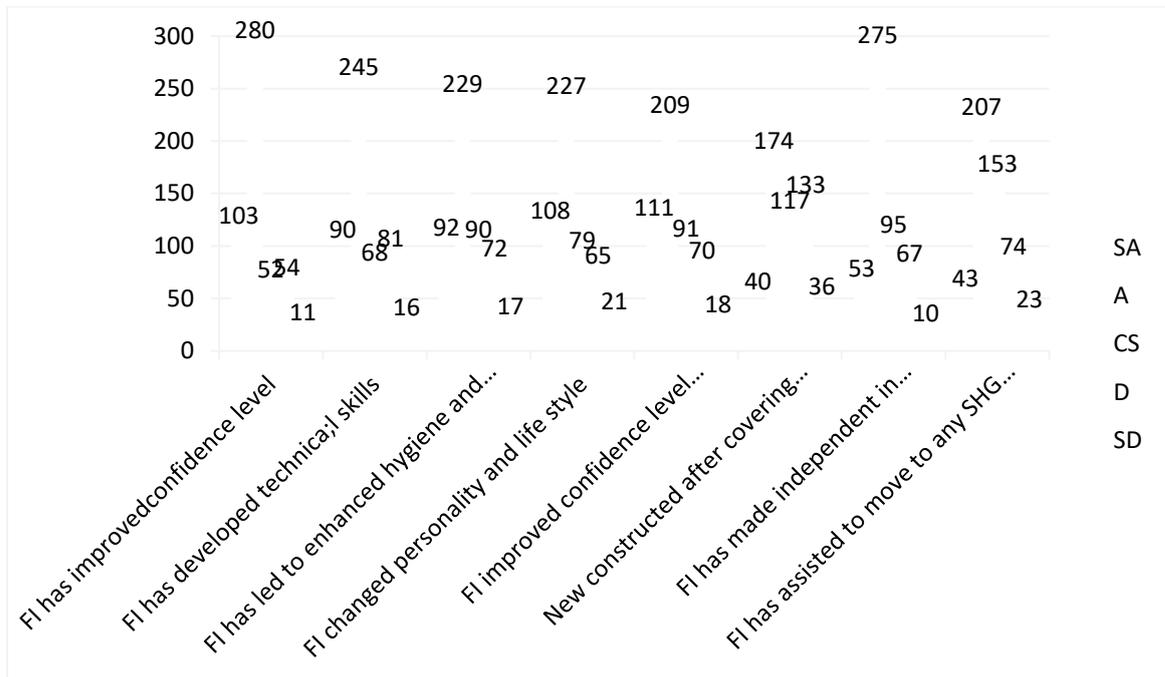
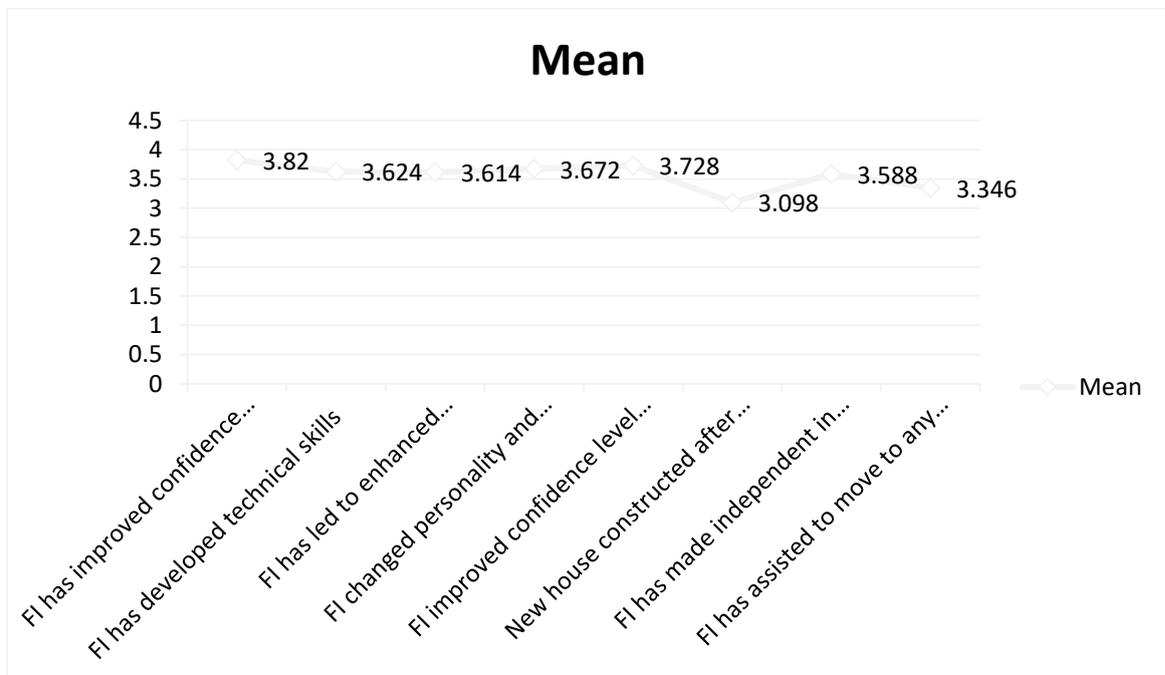


Figure 2

Financial Inclusion and Social Empowerment: An Evaluation



Source: Data collected through questionnaire.

Financial Inclusion and Social Empowerment: An ANOVA

The results of ANOVA test are displayed in table 2 . The analysis has taken into account various socio economic factors related to improvement in confidence level, developing technical skills, change in life style, make independence in decision making, providing social security, education, medical care and employment facilities to achieve socio economic growth. While examining various facets of financial inclusion regarding new house constructed, move to any SHG or any other, education, medical care, employment and old age care facilities, move to any NGO or any kind of help or support, insignificant results are observed at 5 percent level of significance with $p > 0.05$. The reflection portrays that there are statistically insignificant difference in satisfaction level of respondents regarding financial inclusion in different districts. It ascertains that these factor does not affect the status of financial inclusion in different districts.

On analyzing improvement level of confidence of respondents, the results revealed significant difference in mean score of improvement level across various districts with significant 'F' value which further necessitated the use of Tukey post hoc test to examine the reasons for statistically significant mean difference. It is ascertained that the mean difference between the districts is significant. It reflects that the respondents in district Mandi are more confident due to financial inclusion than other districts.

Next, development of technical skills, and changes in personality and life style is examined. The one way ANOVA analysis identified that there was statistically significant differences amongst the means of development in different district groups. Further post – hoc Tukey test has revealed a significant difference between the respondents in Kangra district with Mandi and Shimla district. It reflects that these socio economic factors of financial inclusion effects the development status of respondents in different districts.

It is further tried to analyze difference in satisfaction level of respondents regarding hygiene and education level and improved business relation and reduced family crisis & social violence. The test results reported significant F value at five percent level of significance. Further post hoc Tukey test identified significant difference between different districts. It conveys that financial inclusion improved confidence level, business relations and reduced family crisis in district Kangra and Mandi as compared to district Shimla.

In the same context, independence in decision making has been evaluated. The F value arrived is found significant as $p < 0.05$. It means that significant mean differences exist for this factor. Therefore, Tukey's post hoc test is performed to identify the reason for statistically significant mean differences. The results show that the main source of difference is between the Kangra district and

Shimla district. Similar results are comprehended while examining social security ensures sustainable development and inclusive growth. The one way ANOVA test has revealed that there are statistically significant differences amongst the mean of satisfaction level of the respondents in various districts. The post hoc test applied further reveals that amongst the multiple pairing comparison, the level of significance is arrived at comparison made of Kangra district with Mandi and Shimla district which signifies that respondents in Kangra district has more social security to achieve inclusive growth in comparison to other districts.

Lastly, provisions regarding positive effect on social status, awareness regarding all special schemes that are offered by the Government and social development under financial inclusion drive are examined. The test statistics confirm that there is statistically significant difference between group means in these cases. Further, post hoc Tukey test identified significant difference between different districts. It conveys that financial inclusion improved awareness regarding all special schemes offered by Government and improved social status in district Kangra and Mandi as compared to district Shimla. Thus, the foregoing analysis reveals different satisfaction level of respondents under financial inclusion drive in respect to improving confidence level, developed technical skills, changed personality and life style, making independent in decision making, education, medical care & employment for inclusive growth which affects social status. It is noted that respondents in district Kangra are more aware and developed with the above mentioned factors as comparison to other districts. It is suggested that from grass root level various financial inclusion drives should be organized to aware the people regarding financial inclusion and to achieve socio – economic growth.

Table 2
Financial Inclusion and Social Empowerment: An ANOVA

Descriptive					F- Test		Post Hoc (Tukey Test)			
Social Empowerment Factors	Districts	N	Mean	Std. Deviation	F	Sig	I District Group	J District Group	Mean Difference (I-J)	Sig.
FI has improved confidence level.	1 Kangra	279	3.8961	.05469	14.308	.000	1	2	.60272 *	.000
								3	-.04915	.863
	2 Mandi	75	3.2933	.12560			2	1	-.60272*	.000
								3	-.65187*	.000
	3 Shimla	146	3.9452	.07194			3	1	.04915	.853
								2	.65187*	.000
FI has developed Technical skills.	1 Kangra	279	3.8280	.88094	13.232	.000	1	2	.58796*	.000
								3	.39645*	.001
	2 Mandi	75	3.2400	1.21744			2	1	-.58796*	.000
									-.19151	.391
	3 Shimla	146	3.4315	1.17976			3	1	-.39645*	.000
								2	.19151*	.000
FI has led to enhanced hygiene and education.	1 Kangra	279	3.8029	.91384	15.618	.000	1	2	.72287*	.000
								3	.27547*	.000
	2 Mandi	75	3.0800	1.09988			2	1	-.72287*	.000
								3	-.44740*	.000
	3 Shimla	146	3.5274	1.15785			3	1	-.27547*	.000
								2	.44740*	.000
FI changed personality and life style.	1 Kangra	279	3.6667	1.04915	14.528	.000	1	2	.52000*	.000
								3	-.28539*	.000
	2 Mandi	75	3.1467	1.14719			2	1	-.52000*	.022
								3	-.80539*	.000
	3 Shimla	146	3.952	1.00572			3	1	-.33663*	.000
								2	-.19461*	.000
FI improved confidence level, business relations and reduced family crisis & social violence.	1 Kangra	279	3.8925	2.49227	4.828	.008	1	2	.81247*	.006
								3	.14590	.758
	2 Mandi	75	3.0800	1.23857			2	1	-.81247*	.006
								3	-.66658	.052
	3 Shimla	146	3.746	1.08794			3	1	-.14590	.758
								2	.66658	.052
New house constructed after covering under FI drive.	1 Kangra	279	3.1900	1.06435	2.993	.051	1	2	-.33663*	.049
								3	-.14202	.415
	2 Mandi	75	2.8533	1.17051			2	1	-.33663*	.045
								3	-.19461	.426
	3 Shimla	146	3.047	1.12239			3	1	-.14202	.415

			9					2	.19461	.416		
FI has made independent in decision making.	1 Kangra	279	3.620 1	.85184	8.121	.00 0	1	2	.40674*	.002		
										3	-.09911	.532
	2 Mandi	75	3.213 3	1.13057					2	1	-.40674*	.002
								3	-.50584*	.000		
	3 Shimla	146	3.719 2	.87685			3	1	.09911	.532		
								2	.50584*	.000		
FI has assisted to move to any SHG or any other.	1 Kangra	279	3.369 2	.92716	.970	.38 0	1	2	.16918	.385		
										3	-.00754	.997
	2 Mandi	75	3.200 0	1.13899					2	1	-.16918	.385
								3	-.17671	.418		
	3 Shimla	146	3.376 7	1.01125			3	1	.00754	.997		
								2	.17671	.418		
FI has provided social security ensures sustainable development.	1 Kangra	279	3.784 9	.87140	9.079	.00 0	1	2	.42495*	.001		
										3	-.55096*	.000
	2 Mandi	75	3.360 0	1.15828					2	1	-.42495*	.001
								3	-.55096*	.000		
	3 Shimla	176	3.911 0	.88607			3	1	.12601	.376		
								2	.55096*	.000		
FI ensured to achieve inclusive growth.	1 Kangra	279	3.534 1	.95101	3.393	.03 4	1	2	.20072	.243		
										3	-.15088	.273
	2 Mandi	75	3.333 3	1.15470					2	1	-.20072	.243
								3	-.35160*	.027		
	3 Shimla	146	3.684 9	.86106			3	1	.15088	.273		
								2	.35160*	.027		
Education, medical care, employment and old age care facilities must for inclusive growth.	1 Kangra	279	3.587 81	1.05530	.779	.45 9	1	2	.16115	.488		
										3	.08781*	.001
	2 Mandi	75	3.426 7	1.27527					2	1	-.16115	.488
								3	-.07333	.883		
	3 Shimla	146	3.500 0	1.03224			3	1	-.08781	.708		
								2	.07333	.883		
FI positively affects social status.	1 Kangra	279	3.749 1	1.01860	6.086	.00 2	1	2	.42910*	.005		
										3	-.05912	.844
	2 Mandi	75	3.320 0	1.20987					2	1	-.42910*	.005
								3	-.48822*	.003		
	3 Shimla	146	3.808 2	.99179			3	1	.05912	.844		
								2	.48822*	.003		
FI has provided awareness regarding all special schemes that are offered by the Govt.	1 Kangra	279	3.444 4	.97613	5.302	.00 5	1	2	.41778*	.004		
										3	.03349	.943
	2 Mandi	75	3.026 7	1.10250					2	1	-.41778*	.004
								3	-.38429*	.019		
	3 Shimla	146	3.411 0	.99427			3	1	-.03349	.943		
								2	.38429*	.019		
FI has provided to move to any NGO or any	1. Kangra	279	3.068 1	1.10217	1.232	.29 3	1	2	.20143	.376		
										3	.13659	.482
	2. Mandi	75	2.866	1.24481			2	1	-.20143	.376		

other for any kind of help or support.	3. Shimla	146	7	1.21858			3	-0.06484	.918	
			2.9315					1	-.13659	.482
								2	.06484	.918
FI made socially more developed after being covered under FI drive.	1 Kangra	279	3.4014	.89571	5.880	.003	1	2	.41477*	.002
			3					.14116	.309	
	2 Mandi	75	2.9867	1.13296			2	1	-.41477*	.002
			3					-.27361	.103	
	3 Shimla	146	3.2603	.92516			3	1	-.14116	.309
			2					.27361	.103	

*The mean difference is significant at the 0.05 level.

Source: Data compiled through questionnaire.

Conclusion

While analyzed financial inclusion with social empowerment, it has been revealed that confidence level and various technical skills of respondents improved and leads to improved personality and life style. It further boosts up the financial independence among respondents. As regard to social awareness, the financial inclusion provided social security, facility of social insurance, social assistance, medical facilities and employment opportunities to respondents. Further, financial inclusion analyzed with economic empowerment, it has been revealed that respondents are aware about their personal preferences, interests, strengths and limitations and help to achieve economic empowerment by reducing the habit of borrow money and increased savings and develop the feeling of self decision. As evaluated financial inclusion with employment opportunities, it has been revealed that financial inclusion provides various job opportunities for the respondents and due to this the purchasing power and per capita income of respondents has increased.

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**Masks of Morality and the Search for Redemption: A Critical Study of R.K. Narayan's
*The Guide***

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Abstract

R.K. Narayan's *The Guide* (1958) is a profound exploration of identity, morality, and transformation set against the backdrop of a rapidly changing India. Through the life of Raju, a man who repeatedly reinvents himself—from shopkeeper to tourist guide, from manager to spiritual leader—Narayan examines themes of hypocrisy, materialism, gender, tradition versus modernity, and redemption. This paper analyses *The Guide* as a novel of moral ambiguity, focusing on Raju's disguises, Rosie's feminist assertion, symbolic elements such as the railway, water, and the serpent, and the fictional town of Malgudi as a microcosm of Indian society. The study argues that despite Raju's life of deception, Narayan allows the possibility of spiritual redemption through self-sacrifice, making *The Guide* a timeless moral and philosophical narrative.

Keywords: The Guide, Hypocrisy, Redemption, Tradition vs. Modernity, Greed and Materialism, Malgudi

Introduction

Published in 1958, *The Guide* stands as one of R.K. Narayan's most celebrated novels, earning him the Sahitya Akademi Award in 1960. Set in the fictional South Indian town of Malgudi, the novel narrates the complex life of Raju, a man whose identity is constantly shaped—and distorted—by ambition, desire, and circumstance. Told through a shifting narrative structure that moves between past and present and alternates between first-person and third-person narration, *The Guide* reflects the fragmented moral journey of its protagonist.

At its core, the novel raises crucial questions: Can a man built on falsehood achieve redemption? Is spirituality born of intention or action? And how do individuals navigate the tensions between tradition and modernity in postcolonial India?

Raju as a Figure of Hypocrisy and Disguise

Raju's life is defined by performance. In every phase of his life, he assumes a role that depends on deception. As a tourist guide, he fabricates stories to impress visitors, earning fame as "Railway Raju." His exaggerations and manipulations bring short-term success but lay the foundation for moral decay. As Rosie's manager, Raju adopts the appearance and mannerisms of sophistication, taking credit for her artistic success while exploiting her labour. His most destructive act—forging Rosie's signature to acquire her jewelry—exposes the depth of his dishonesty and leads to his imprisonment.

Even his transformation into a holy man is accidental and rooted in self-interest. Raju allows villagers to believe he is a saint so that he may live without working. Narayan thus critiques social hypocrisy while also exposing how easily faith can be manipulated. Ultimately, Raju's life demonstrates that sustained deceit inevitably results in personal ruin.

Transformation and the Possibility of Redemption

Despite Raju's moral failures, *The Guide* is not a novel of despair. Each of Raju's roles involves "guiding" others—tourists, Rosie, villagers—suggesting that he is unconsciously moving toward his destiny.

Raju's final transformation occurs when the villagers believe he can bring rain through fasting. Initially reluctant and cynical, he ultimately undertakes the fast sincerely, knowing it may cost him his life. This act marks a crucial moral shift: for the first time, Raju acts without expectation of personal gain. The novel's ambiguous ending—where Raju senses rain before collapsing—symbolizes spiritual awakening rather than literal miracle. Narayan leaves readers questioning whether redemption lies in belief, sacrifice, or intention, thereby elevating the novel beyond moral certainty into philosophical inquiry.

Rosie: Gender, Art, and Feminist Assertion

While Raju undergoes a troubled moral journey, Rosie emerges as the novel's most empowered character. Initially silenced by her husband Marco, who forbids her from dancing, Rosie represents the oppression of women within patriarchal marriage.

Though Raju encourages her artistic pursuit, his support gradually turns exploitative. Yet Rosie resists control—from both Marco and Raju—by committing herself to her art. Her transformation into the celebrated dancer Nalini symbolizes female autonomy achieved through discipline and self-belief.

By the novel's end, Rosie is financially independent, professionally successful, and emotionally self-sufficient. Narayan thus presents a subtle but powerful feminist narrative in which liberation is achieved not through rebellion alone, but through mastery of one's craft.

Tradition vs. Modernity

Narayan presents modernization as both opportunity and disruption. The arrival of the railway transforms Malgudi economically and socially, enabling Raju's rise while simultaneously eroding traditional values.

Rosie embodies a synthesis of tradition and modernity: though educated and progressive, her dance is rooted in classical tradition. Raju, by contrast, rejects tradition for material success, only to return to a traditional spiritual role later in life.

The novel ultimately suggests a cautious preference for tradition—not as blind adherence, but as moral grounding—especially evident in Raju's final transformation into a fasting ascetic.

Greed and Materialism

Raju's downfall is driven by greed. Whether exploiting tourists, overworking Rosie, or forging legal documents, his pursuit of wealth blinds him to ethical responsibility. Even his initial role as a holy man is motivated by comfort rather than compassion.

Only through deprivation—fasting, suffering, and potential death—does Raju experience true transformation. Narayan contrasts material excess with spiritual emptiness, reinforcing the idea that fulfilment arises from selflessness rather than accumulation.

Malgudi as a Microcosm of India

Malgudi represents Indian society in miniature, reflecting class divisions, cultural diversity, modernization, and social hierarchy. Through Malgudi, Narayan subtly explores post-independence India's moral and cultural transitions, making the town both a realistic setting and a symbolic space for universal human struggles.

Conclusion

The Guide is a richly layered novel that transcends simple moral judgment. Through Raju's flawed humanity, Rosie's artistic triumph, and the symbolic landscape of Malgudi, R.K. Narayan examines the complexities of identity, faith, and redemption. While Raju's life is built on deception, his final act of sacrifice offers the possibility of moral renewal. Narayan's genius lies in leaving redemption

unresolved, inviting readers to reflect on whether true transformation lies in belief, action, or intention. Thus, *The Guide* remains a timeless exploration of the human condition.

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Protection Orders under Section 18 of the Protection of Women from Domestic Violence Act, 2005: A Critical Analysis

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Abstract

Domestic violence constitutes a serious violation of human rights and poses a significant challenge to legal systems worldwide. In India, the Protection of Women from Domestic Violence Act, 2005 (hereinafter “PWDVA”) was enacted to provide effective civil remedies to women facing violence within domestic relationships. Section 18 of the Act, which deals with Protection Orders, forms the backbone of preventive relief under the legislation. This paper examines the scope, nature, and judicial interpretation of Section 18, analysing its role in safeguarding aggrieved women from further acts of domestic violence. Through statutory interpretation and case law analysis, the paper evaluates the effectiveness of protection orders and highlights challenges in their implementation.

Keywords: Domestic Violence, Protection Orders, Section 18, PWDVA, Women’s Rights

1. Introduction

Domestic violence has long remained a hidden and normalized form of abuse within the private sphere of family life. Prior to the enactment of the PWDVA, remedies available to victims were largely confined to criminal law provisions such as Section 498A of the Indian Penal Code, 1860, which focused on punishment rather than immediate protection. Recognizing the need for a civil law framework offering prompt and effective relief, the Indian legislature enacted the Protection of Women from Domestic Violence Act, 2005.

Section 18 of the Act empowers Magistrates to pass Protection Orders restraining the respondent from committing acts of domestic violence. The provision plays a crucial role in ensuring the safety and dignity of aggrieved women by preventing further abuse rather than merely penalizing past conduct.

2. Objectives of the Study

The objectives of this research paper are:

1. To analyse the statutory framework of Section 18 of the PWDVA.
2. To examine the nature and scope of protection orders.
3. To study judicial interpretation and application of Section 18.

4. To critically evaluate the effectiveness of protection orders in practice.

3. Legislative Framework of Section 18

3.1 Text and Scope of Section 18

Section 18 of the PWDVA empowers the Magistrate to prohibit the respondent from:

- Committing any act of domestic violence;
- Aiding or abetting domestic violence;
- Entering the place of employment or residence of the aggrieved person;
- Communicating with the aggrieved person in any form;
- Alienating assets or bank accounts;
- Causing violence to dependents or relatives of the aggrieved woman.

The provision is preventive in nature and aims to stop the continuation or recurrence of domestic violence.

3.2 Nature of Relief under Section 18

Protection orders are **civil remedies**, not punitive measures. They are based on the principle of *prevention rather than retribution*. The Magistrate may grant such orders after being satisfied that domestic violence has occurred or is likely to occur.

4. Judicial Interpretation of Section 18

4.1 Broad Interpretation in Favour of Women

Indian courts have consistently adopted a purposive interpretation of Section 18 to advance the object of the Act. In **V.D. Bhanot v. Savita Bhanot (2012)**, the Supreme Court held that the Act must be interpreted in a manner that furthers its remedial and beneficial purpose.

4.2 Standard of Proof

In **Kunapareddy v. Kunapareddy Swarna Kumari (2016)**, the Supreme Court clarified that proceedings under the PWDVA are predominantly civil in nature. Consequently, the standard of proof required is that of **preponderance of probabilities**, not proof beyond reasonable doubt. This facilitates easier access to protection orders under Section 18.

4.3 Protection Orders and Shared Household

In **S.R. Batra v. Taruna Batra (2007)**, the Supreme Court adopted a restrictive interpretation of the term “shared household,” which indirectly affected the scope of protection orders. However, later judgments have diluted this rigid interpretation to ensure women are not left without remedies.

5. Relationship between Section 18 and Other Provisions

Section 18 must be read in conjunction with:

- **Section 17** (Right to reside in shared household)
- **Section 19** (Residence orders)
- **Section 20** (Monetary reliefs)

Protection orders under Section 18 often form the foundation upon which other reliefs are granted. Violation of a protection order attracts penal consequences under **Section 31** of the Act.

6. Enforcement and Challenges

6.1 Implementation Issues

Despite its progressive intent, enforcement of protection orders faces several challenges:

- Delay in disposal of applications;
- Lack of awareness among victims;
- Inadequate training of police and Protection Officers;
- Social pressure discouraging women from pursuing legal remedies.

6.2 Violation of Protection Orders

Although Section 31 criminalizes the breach of protection orders, enforcement remains weak. Many violations go unreported due to fear of retaliation or economic dependence.

7. Constitutional Perspective

Section 18 aligns with constitutional guarantees under:

- **Article 14** (Right to equality),
- **Article 15(3)** (Special provisions for women),
- **Article 21** (Right to life and personal liberty).

The provision strengthens the State’s obligation to protect women from violence and ensure their right to live with dignity.

8. Critical Analysis

Section 18 is one of the most significant provisions of the PWDVA as it offers immediate protection to victims. However, its effectiveness depends largely on judicial sensitivity and administrative support. While courts have generally interpreted the provision liberally, inconsistent application and weak enforcement mechanisms reduce its impact.

There is a pressing need for:

- Faster disposal of applications;
- Strengthening the role of Protection Officers;
- Enhanced coordination between courts and law enforcement agencies.

9. Conclusion

Section 18 of the Protection of Women from Domestic Violence Act, 2005 serves as a vital preventive mechanism against domestic violence. By empowering Magistrates to restrain abusive conduct, the provision moves beyond punitive justice and focuses on safeguarding women's rights and dignity. Judicial interpretation has largely upheld the spirit of the Act, but practical challenges continue to undermine its effectiveness. Strengthening enforcement and awareness is essential to realize the full potential of protection orders under Section 18.

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ડૉ. બાબાસાહેબ આંબેડકરનાં અર્થશાસ્ત્રીય વિચારો અને ભારતીય અર્થતંત્રમાં તેમનું
અવિસ્મરણીય યોગદાન

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શ્રી યુ પી આર્ટ્સ, શ્રીમતી એમ જી પંચાલ સાયન્સ એન્ડ શ્રી વી એલ શાહ કોમર્સ કોલેજ, પિલવાઈ

સારાંશ:

ડૉ. ભીમરાવ રામજી આંબેડકર (14 એપ્રિલ 1891 – 6 ડિસેમ્બર 1956) માત્ર ભારતના બંધારણના શિલ્પી જ નહોતા, પરંતુ તેઓ એક ઊંડા વિચારો ધરાવતા તેઓ એક મહાનાયક, મહામાનવ, સંઘર્ષવીર, સમાજ સુધારક, તત્ત્વચિંતક, ઇતિહાસકાર, અર્થશાસ્ત્રી, કાયદાશાસ્ત્રી, શિક્ષણશાસ્ત્રી, રાજનીતિજ્ઞ અને ધર્મના વ્યાખ્યાકાર હતા, સામાન્ય રીતે તેમને સામાજિક ન્યાય, દલિત મુક્તિ અને બંધારણ રચનાના સંદર્ભમાં યાદ કરવામાં આવે છે, પરંતુ ભારતીય અર્થતંત્રના ઘડતરમાં તેમનું યોગદાન એટલું જ મહત્વપૂર્ણ અને દૂરદર્શી છે. તેઓ ડૉ. બાબાસાહેબ આંબેડકરના હુલામણા નામથી પણ જાણીતા છે. ડૉ. બાબાસાહેબ આંબેડકરના અર્થશાસ્ત્રીય વિચારોમાં સમાનતા, કૃષિસુધારા, નાણાંકીય સ્થિરતા, સામાજિક ન્યાય, રાજ્યની સક્રિય ભૂમિકા, શ્રમિક કલ્યાણ અને આયોજનબદ્ધ વિકાસનો સમાવેશ થાય છે. આજના ભારતીય અર્થતંત્રની અનેક નીતિઓમાં તેમના વિચારોની છાપ સ્પષ્ટ રીતે જોવા મળે છે આ લેખમાં ડૉ. બાબાસાહેબ આંબેડકરના અર્થશાસ્ત્રીય વિચાર, નીતિગત સૂચનો અને ભારતીય અર્થતંત્રમાં તેમના યોગદાનની ચર્ચા કરવામાં આવી છે.

ચાવીરૂપ શબ્દો: નાણાંકીય નીતિ, કૃષિ સુધારા, નાણાં પંચ, આર્થિક લોકશાહી, સામાજિક સુરક્ષા

1. પ્રસ્તાવના

જ્યારે આપણે ડૉ. બાબાસાહેબ આંબેડકરનું નામ લઈએ છીએ, ત્યારે સહજપણે એક કાયદાશાસ્ત્રી, બંધારણના શિલ્પી અને સામાજિક ક્રાંતિકારીની છબી નજર સામે આવે છે. પરંતુ ઇતિહાસના પાનાઓમાં તેમનું એક સૌથી તેજસ્વી પાસું ક્યાંક દબાઈ ગયું છે, અને તે છે એક 'પ્રખર અર્થશાસ્ત્રી' તરીકેનું. ડૉ. બાબાસાહેબ આંબેડકર ભારતના એવા પ્રથમ વ્યક્તિ હતા જેમણે વિદેશમાં જઈને અર્થશાસ્ત્રમાં ડોક્ટરેટની પદવી મેળવી હતી. કોલંબિયા યુનિવર્સિટી (અમેરિકા) અને લંડન સ્કૂલ ઓફ ઇકોનોમિક્સ (બ્રિટન) જેવી વિશ્વવિખ્યાત સંસ્થાઓમાં તેમનું શિક્ષણ માત્ર ડિગ્રી મેળવવા પૂરતું નહોતું, પણ ભારતની ગરીબી, બેરોજગારી અને આર્થિક અસમાનતાના મૂળિયાં શોધવા માટેનું હતું. તેમનું અર્થશાસ્ત્ર માત્ર આંકડાઓની રમત નહોતી, પણ તે માનવતાવાદ અને સામાજિક ન્યાય સાથે જોડાયેલું હતું. તેમણે એવી આર્થિક વ્યવસ્થાની કલ્પના કરી હતી

જ્યાં સંપત્તિનું કેન્દ્રીકરણ ન હોય અને સમાજના છેવાડાના માણસને પણ આર્થિક આઝાદી મળે. માટે જ ભારતના ઇતિહાસમાં ડૉ. બાબાસાહેબ આંબેડકરનું નામ સામાજિક ક્રાંતિના મશાલચી તરીકે અમર છે.

2. નાણાંકીય અર્થશાસ્ત્ર અને રૂપિયાનું વિશ્લેષણ

ડૉ. બાબાસાહેબ આંબેડકરનો સૌથી મોટો આર્થિક ફાળો 'ચલણ અને બેંકિંગ' ક્ષેત્રે છે. તેમનો પ્રસિદ્ધ ગ્રંથ "The Problem of the Rupee: Its Origin and Its Solution" આજે પણ અર્થશાસ્ત્રના વિદ્યાર્થીઓ માટે પાયાનું પુસ્તક છે.

2.1 ભાવ સ્થિરતા અને ગરીબોનું હિત:

1920ના દાયકામાં ભારતીય ચલણ (રૂપિયો) ખૂબ જ અસ્થિર હતું. તે સમયે 'ગોલ્ડ સ્ટાન્ડર્ડ' અને 'ગોલ્ડ એક્સચેન્જ સ્ટાન્ડર્ડ' વચ્ચે વિવાદ હતો. બ્રિટિશ સરકાર ઈચ્છતી હતી કે રૂપિયાની કિંમત પાઉન્ડ સાથે જોડાયેલી રહે જેથી તેમને ફાયદો થાય. પરંતુ ડૉ. આંબેડકરે તર્ક આપ્યો કે રૂપિયાની આંતરિક ખરીદશક્તિ સ્થિર હોવી જોઈએ. તેમણે કહ્યું હતું કે, "જો રૂપિયાની કિંમતમાં સતત ફેરફાર થશે, તો તેની સૌથી માઠી અસર ગરીબ અને મધ્યમ વર્ગ પર પડશે, કારણ કે ભાવવધારો તેમના જીવન ધોરણને તોડી નાખશે." આ વિચાર આજે 'નાણાંકીય નીતિ' (મોનેટરી પોલિસી) અને મોંઘવારી નિયંત્રણનો મુખ્ય આધાર છે.

2.2 રિઝર્વ બેંક ઓફ ઇન્ડિયા (RBI)ની સ્થાપનાના પ્રણેતા:

1925માં જ્યારે 'રોયલ કમિશન ઓન ઇન્ડિયન કરન્સી એન્ડ ફાઇનાન્સ' (હિલ્ટન યંગ કમિશન) ભારત આવ્યું, ત્યારે ડૉ. આંબેડકરે તેની સમક્ષ ખૂબ જ મજબૂત રજૂઆતો કરી હતી કે દેશમાં એક 'સેન્ટ્રલ બેંક' હોવી જોઈએ જે નોટો છાપવાનું અને નાણાંકીય નીતિ ઘડવાનું કામ કરે. રિઝર્વ બેંકની સ્થાપના માટેના કાયદાના મૂળમાં ડૉ. બાબાસાહેબ આંબેડકરના વિચારો અને પુરાવાઓ રહેલા છે. કમિશનના દરેક સભ્ય પાસે ડૉ. આંબેડકરનું પુસ્તક 'ધ પ્રોબ્લેમ ઓફ ધ રૂપી' હતું. આ કમિશનની ભલામણો અને ડૉ. આંબેડકરના વિચારોના આધારે જ 1935માં ભારતીય રિઝર્વ બેંક (RBI)ની સ્થાપના થઈ. આથી, આપણે કહી શકીએ કે દેશની સર્વોચ્ચ બેંકના પાયામાં બાબાસાહેબનું મગજ અને તેમનું અર્થશાસ્ત્રીય વિઝન રહેલું છે.

3. કૃષિ અર્થશાસ્ત્ર અને જમીન સુધારણા

ભારત એક કૃષિપ્રધાન દેશ છે અને ડૉ. આંબેડકરે ખૂબ વહેલું સમજી લીધું હતું કે જ્યાં સુધી ખેતી અને ખેડૂતની સ્થિતિ નહીં સુધરે, ત્યાં સુધી ભારત દેશનો વિકાસ અશક્ય છે.

3.1 જમીનનું કદ અને ઉત્પાદકતા:

ડૉ. બાબાસાહેબ આંબેડકરે તેમના લેખ "Small Holdings in India and their Remedies" (1918)માં એક ક્રાંતિકારી વાત રજૂ કરી હતી કે નાના-નાના ટુકડાઓમાં વહેંચાયેલી જમીન બિન-ઉત્પાદક હોય છે. જેના કારણે ખેતી નફાકારક થતી નથી. તેમણે સરકારને જમીન હસ્તક લઈને તેને સામૂહિક ધોરણે ખેડવાની હિમાયત કરી હતી. ડૉ. આંબેડકરે સાબિત કર્યું છે કે સમસ્યા માત્ર જમીનના કદની નથી, પણ મૂડી (Capital) અને સંસાધનોની અછતની પણ છે.

3.2 ખેતીનું ઔદ્યોગિકરણ:

ડૉ. આંબેડકર માનતા હતા કે ભારતીય ખેતી ક્ષેત્રમાં ખેતરોમાં જરૂર કરતાં વધુ લોકો રોકાયેલા છે અને જ્યાં તેમની સીમાંત ઉત્પાદકતા શૂન્ય કે ઋણ છે. અને આ વધારાના મજૂરોને ઉદ્યોગો ક્ષેત્રમાં ખસેડવા જોઈએ જેથી ખેતી ક્ષેત્રે ઉત્પાદકતા વધે. તેથી તેમણે સૂચવ્યું કે:

- ખેતીમાંથી વધારાના મજૂરોને ઉદ્યોગોમાં લઈ જવા જોઈએ.
- ખેતીમાં આધુનિક ટેકનોલોજી અને યંત્રોનો ઉપયોગ થવો જોઈએ.
- રાજ્ય સરકારએ ખેતીમાં રોકાણ કરવું જોઈએ.

તેમનો આ વિચાર પાછળથી ભારતમાં 'હરિયાણી ક્રાંતિ' અને 'ઔદ્યોગિકીકરણ'ના પાયામાં જોવા મળે છે. તેઓ ખેતીને માત્ર જીવન નિર્વાહ માટેનું સાધન નહીં, પણ એક વ્યવસાય તરીકે વિકસાવવાના પક્ષમાં હતા.

4. ભારતીય સંઘવાદ અને જાહેર નાણાં (Public Finance) માં ઊંડાણપૂર્વકનું પ્રદાન

ડૉ. બાબાસાહેબ આંબેડકરે તેમના સંશોધન "The Evolution of Provincial Finance in British India" માં ભારતના નાણાંકીય માળખાનું વિશ્લેષણ કર્યું હતું.

4.1 બંધારણીય નાણાં પંચ (Finance Commission):

બંધારણની કલમ 280 હેઠળ 'નાણાં પંચ' ની સ્થાપના પાછળ ડૉ. આંબેડકરનો જ વિચાર હતો. તેઓ જાણતા હતા કે કેન્દ્ર અને રાજ્ય વચ્ચે ભવિષ્યમાં નાણાંની વહેંચણી મુદ્દે વિખવાદ થઈ શકે છે. તેથી તેમણે એક એવી સ્વાયત્ત સંસ્થાની કલ્પના કરી જે દર પાંચ વર્ષે:

- કેન્દ્રના ટેક્સમાં રાજ્યોનો હિસ્સો નક્કી કરે.
- પછાત રાજ્યોને વિશેષ ગ્રાન્ટ આપવાની ભલામણ કરે.

4.2 કેન્દ્ર અને રાજ્યો વચ્ચે નાણાંકીય સ્વાયત્તતા:

અંગ્રેજ શાસન દરમિયાન બધી સત્તા કેન્દ્ર પાસે હતી. ડૉ. આંબેડકરે દલીલ કરી કે જો રાજ્યોને શિક્ષણ અને સ્વાસ્થ્ય જેવી પાયાની સેવાઓ આપવી હોય, તો તેમની પાસે પોતાના સ્વતંત્ર આવકના સ્ત્રોત હોવા જોઈએ. તેમણે 'નાણાંકીય સત્તાના વિકેન્દ્રીકરણ' (Decentralization of Finance)ની વાત કરી હતી.

4.3 કરવેરાની ન્યાયી પદ્ધતિ:

ડૉ. બાબાસાહેબે એ વાત પર ભાર મૂક્યો હતો કે સરકારની આવક માત્ર ગરીબો પર લાગતા કર એટલે કે પરોક્ષ કરવેરા (Indirect Tax) પર આધારિત ન હોવી જોઈએ, પણ તે આવક મુજબ સીધા કરવેરા (Income Tax) પર આધારિત હોવી જોઈએ.

5. જળ સંસાધન અને ઊર્જા નીતિ (દીર્ઘદ્રષ્ટિનું વિશ્લેષણ)

1942 થી 1946 દરમિયાન વાઈસરોયની કાઉન્સિલના સભ્ય તરીકે ડૉ. બાબાસાહેબ આંબેડકરે આધુનિક ભારતનું ઇન્ફ્રાસ્ટ્રક્ચર તૈયાર કર્યું હતું. ઘણા લોકો નથી જાણતા કે ડૉ. આંબેડકર ભારતના 'પ્રથમ વોટર રિસોર્સ મંત્રી' હતા. તેમની જળ નીતિના ત્રણ મુખ્ય સ્તંભો હતા:

5.1 નદીઓના પાણીનું એકીકરણ:

તે સમય દરમિયાન નદીઓના પાણી માત્ર ખેતી માટે વપરાતા હતા. ડૉ. આંબેડકરે વિચાર આપ્યો કે નદી એ રાષ્ટ્રની સંપત્તિ છે. તેમણે 'દામોદર વેલી કોર્પોરેશન' (DVC) ની સ્થાપના કરી, જે અમેરિકાના 'ટેનેસી વેલી ઓથોરિટી' પર આધારિત ભારતનો પ્રથમ મલ્ટી-પર્પઝ પ્રોજેક્ટ હતો.

5.2 પૂર નિયંત્રણ અને નેવિગેશન:

ડૉ. આંબેડકરે સૂચવ્યું કે જો આપણે નદીઓ પર મોટા બંધ બાંધીશું, તો બિહાર અને બંગાળ જેવા રાજ્યોમાં આવતા વિનાશક પૂરને રોકી શકાશે. નદીઓના માર્ગે જળમાર્ગ (Internal Navigation) વિકસાવી શકાશે, જે રસ્તા કરતા સસ્તું પરિવહન આપશે.

5.3 ગ્રીડ સિસ્ટમ અને સસ્તી વીજળી:

ડૉ. આંબેડકરે 'સેન્ટ્રલ ટેકનિકલ પાવર બોર્ડ' ની સ્થાપના કરી હતી. તેમનો આર્થિક તર્ક એ હતો કે જો ઉદ્યોગોને સસ્તી વીજળી મળશે, તો ઉત્પાદન ખર્ચ ઘટશે અને ભારતીય માલ વિશ્વના બજારમાં સ્પર્ધા કરી શકશે.

6. શ્રમ અર્થશાસ્ત્ર અને સામાજિક સુરક્ષા (Labour Economics)

ડૉ. આંબેડકર માટે અર્થશાસ્ત્ર એ માત્ર નફાનો વિષય નહોતો, પણ માનવ અધિકારનો વિષય હતો. શ્રમ મંત્રી તરીકેના તેમના 3 વર્ષના કાર્યકાળમાં તેમણે જે કાયદા બનાવ્યા, તે આજે ભારતની કરોડો મજૂર જનતાનું રક્ષણ કરે છે.

6.1 કામના કલાકો અને વેતન:

1940 ના દાયકામાં મજૂરો પાસે 12 થી 14 કલાક કામ લેવામાં આવતું હતું. ડૉ. આંબેડકરે નવેમ્બર 1942 માં દિલ્હીમાં મળેલી શ્રમ પરિષદમાં 8 કલાકના કામનો પ્રસ્તાવ મૂક્યો. તેમણે 'સમાન કામ માટે સમાન વેતન' (Equal Pay for Equal Work) નો સિદ્ધાંત પણ અમલી બનાવ્યો હતો.

6.2 સામાજિક સુરક્ષા કવચ:

આજે આપણે જે ESI (Employee State Insurance) અને Provident Fund (PF) જોઈએ છીએ, તે ડૉ. આંબેડકરની દેણ છે. તેમણે સમજાવ્યું કે મજૂર કે શ્રમિક એ માત્ર મશીન નથી, પણ તેના પર તેના પરિવારની જવાબદારી છે. બીમારી કે અકસ્માત સમયે શ્રમિકને આર્થિક ટેકો આપવો એ માલિક અને સરકારની સંયુક્ત જવાબદારી છે.

6.3 મહિલા શ્રમિકોના હિતો:

તેમણે 'Maternity Benefit Act' અને 'Women and Children Labour Protection Act' દ્વારા સુનિશ્ચિત કર્યું કે મહિલા શ્રમિકોનું શોષણ ન થાય અને તેમને સવેતન પ્રસૂતિ રજા મળે.

7. ભારતીય બંધારણ અને આર્થિક ન્યાય (Economic Justice)

ડૉ. આંબેડકરે બંધારણના મુસદ્દા સમિતિના અધ્યક્ષ તરીકે માત્ર રાજકીય અધિકારો જ નહીં, પણ આર્થિક અધિકારોને પણ પાયાનું સ્થાન આપ્યું છે. ડૉ. આંબેડકરે તેમના પુસ્તક "States and Minorities" માં ભારત માટે એક આર્થિક માળખું રજૂ કર્યું હતું જેને તેમણે 'રાજ્ય સમાજવાદ' કહ્યો હતો.

7.1 રાજ્યનીતિના માર્ગદર્શક સિદ્ધાંતો (Directive Principles):

બંધારણના ભાગ 4 માં ડૉ. આંબેડકરે એવી જોગવાઈઓ કરી કે જે રાજ્યને આદેશ આપે છે કે સંપત્તિનું કેન્દ્રીકરણ ન થવું જોઈએ (કલમ 39-બી) અને સ્ત્રી-પુરુષ બંનેને સમાન કામ માટે સમાન વેતન મળવું જોઈએ. ડૉ. આંબેડકર માનતા હતા કે વીમા કંપનીઓ, બેંકો અને પાયાના ઉદ્યોગો (લોખંડ, વીજળી, તેલ) પર સરકારનું નિયંત્રણ હોવું જોઈએ જેથી કોઈ એક વ્યક્તિ કે જૂથનું એકહથ્થુ શાસન ન સ્થપાય.

7.2 આર્થિક લોકશાહી:

ડૉ. આંબેડકરે કહ્યું હતું કે, "રાજકીય લોકશાહી (મત આપવાનો અધિકાર) ત્યાં સુધી અધૂરી છે જ્યાં સુધી આર્થિક લોકશાહી (સંપત્તિનું સમાન વિતરણ) ન મળે." ડૉ. આંબેડકરે ચેતવણી આપી હતી કે, "જો આપણે વહેલી તકે સામાજિક અને આર્થિક અસમાનતા દૂર નહીં કરીએ, તો જે લોકો આ અસમાનતા ભોગવી રહ્યા છે તેઓ આ રાજકીય લોકશાહીના માળખાને તોડી પાડશે."

8. જાતિ વ્યવસ્થાનું અર્થશાસ્ત્ર (Economics of Caste)

ડૉ. આંબેડકરનો અર્થશાસ્ત્રમાં સૌથી મૌલિક ફાળો 'જાતિ વ્યવસ્થાના આર્થિક વિશ્લેષણ' નો છે. તેમણે તેમના પુસ્તક "Annihilation of Caste" માં સમજાવ્યું હતું કે:

8.1 શ્રમનું વિભાજન નહીં, પણ શ્રમિકોનું વિભાજન: ડૉ. આંબેડકરના મતે, જાતિ વ્યવસ્થા એ માત્ર કામની વહેંચણી નથી, પણ તે માણસોને ઊંચા-નીચા સ્તરોમાં વહેંચે છે.

8.2 આર્થિક કાર્યક્ષમતામાં અવરોધ: ડૉ. આંબેડકરના મતે, જ્યારે કોઈ પ્રતિભાશાળી વ્યક્તિને તેની જાતિના કારણે ચોક્કસ વ્યવસાય કરવાની મનાઈ હોય, ત્યારે દેશની ઉત્પાદકતા ઘટે છે. જાતિ વ્યવસ્થા ગતિશીલતા (Mobility) ને રોકે છે, જે અર્થતંત્રના વિકાસ માટે ઘાતક નીવડે છે.

9. આજના ભારત માટે પ્રસ્તુતતા (Current Relevance)

આજે 21મી સદીમાં પણ ભારતની આર્થિક નીતિઓ ડૉ. આંબેડકરના વિચારો વિના અધૂરી છે:

9.1 સર્વસમાવેશક વિકાસ (Inclusive Growth): સરકારની 'જન ધન યોજના' કે 'મુદ્રા યોજના' પાછળનો હેતુ છેલ્લી હરોળના વ્યક્તિ સુધી નાણાંકીય સેવા પહોંચાડવાનો છે, જે ડૉ. બાબાસાહેબ આંબેડકરનું સપનું હતું.

9.2 જળ શક્તિ મંત્રાલય: ભારત સરકાર દ્વારા નદીઓના જોડાણ (Interlinking of Rivers) ની જે વાતો થઈ રહી છે, તે ડૉ. આંબેડકરની 'Water Policy' નો જ એક ભાગ છે.

9.3 ગૌરવપૂર્ણ શ્રમ: 'ગીગ ઈકોનોમી' (Gig Economy) ના યુગમાં આજે પણ મજૂરોના સામાજિક સુરક્ષા હકો માટે ડૉ. આંબેડકરના કાયદાઓ જ પાયાનું રક્ષણ આપે છે.

10. નિષ્કર્ષ અને આધુનિક ભારતની પ્રસ્તુતતા

ડૉ. બાબાસાહેબ આંબેડકરનું અર્થશાસ્ત્ર 'નૈતિકતા' સાથે જોડાયેલું હતું. આજે જ્યારે ભારત 'આત્મનિર્ભર ભારત' અને 'મેક ઇન ઇન્ડિયા' ની વાત કરે છે, ત્યારે ડૉ. આંબેડકરના વિચારો—જેમ કે ખેતીનું ઉદ્યોગીકરણ, મજબૂત બેંકિંગ વ્યવસ્થા (RBI) અને શ્રમિકોનું કલ્યાણ—ખૂબ જ અનિવાર્ય બની જાય છે. તેઓ સાચા અર્થમાં 'આધુનિક ભારતના આર્થિક શિલ્પી' હતા. ડૉ. બાબાસાહેબ આંબેડકર એક એવા અર્થશાસ્ત્રી હતા જેમણે પશ્ચિમના સિક્કાંતોને ભારતીય પરિસ્થિતિમાં લાગુ પાડ્યા. તેમણે માત્ર મૂડીવાદ કે માત્ર સમાજવાદને સ્વીકારવાને બદલે 'રાજ્ય સમાજવાદ' અને 'મિશ્ર અર્થતંત્ર' નો માર્ગ પસંદ કર્યો. આજે ભારત જે આર્થિક

ગતિથી પ્રગતિ કરી રહ્યું છે, તેમાં ડૉ. આંબેડકરની આર્થિક દીર્ઘદ્રષ્ટિનો બહુમૂલ્ય ફાળો છે. ડૉ. બાબાસાહેબ આંબેડકર એક એવા દીર્ઘદ્રષ્ટા હતા જેઓ જાણતા હતા કે જ્યાં સુધી ભારત આર્થિક રીતે આત્મનિર્ભર અને સામાજિક રીતે સમરસ નહીં બને, ત્યાં સુધી સ્વતંત્રતાનો કોઈ અર્થ નથી. તેમનું અર્થશાસ્ત્ર 'મૂડી' (Capital) પર નહીં, પણ 'માણસ' (Human) પર આધારિત હતું. ડૉ. આંબેડકર માત્ર દલિતોના નેતા નહોતા, તેઓ એક રાષ્ટ્ર નિર્માતા (Nation Builder) હતા. તેમના આર્થિક વિચારો 'માનવ કેન્દ્રિત' હતા. આજે જ્યારે ભારત 5 ટ્રિલિયન ડોલરની ઈકોનોમી બનવા જઈ રહ્યું છે, ત્યારે ડૉ.આંબેડકરની બેંકિંગ નીતિ, કૃષિ સુધારા અને ઉદ્યોગવાદ વધુ પ્રસ્તુત બને છે.

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AN EMPIRICAL STUDY OF DEBT-EQUITY MIX AND ITS IMPACT ON FINANCIAL PERFORMANCE OF SELECTED FMCG COMPANIES IN INDIA**Hiralben Rajeshbhai Sapara**

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The debt-equity mix plays a vital role in determining a firm's profitability and financial stability. This study examines the impact of the debt-equity mix on financial performance in India's FMCG sector. The study aims to analyse how the debt-equity mix affects the financial performance of particular fast-moving consumer goods (FMCG) companies as determined by return on equity (ROE) and return on assets (ROA). The study spans ten years, from 2015–16 to 2024–25, and involves five major fast-moving consumer goods companies listed on the NSE. The debt-to-equity ratio (DER), equity ratio (ER), current ratio (CR), and firm size (FS) are independent factors, whereas ROA and ROE are dependent variables. The study relies on secondary data and employs statistical tools such as descriptive statistics, Karl Pearson's correlation, and multiple linear regression Analysis with SPSS software. The results show that both DER and ER significantly impair financial performance, whereas the current ratio has a positive influence on ROE, and business size has a negative link with financial success. The findings emphasise how crucial it is to keep a balanced debt-to-equity ratio in order to improve the FMCG industry's long-term financial success.

Keywords: Debt-Equity Mix, Return on Assets, Return on Equity, Equity Ratio, Current Ratio, FMCG Sector.

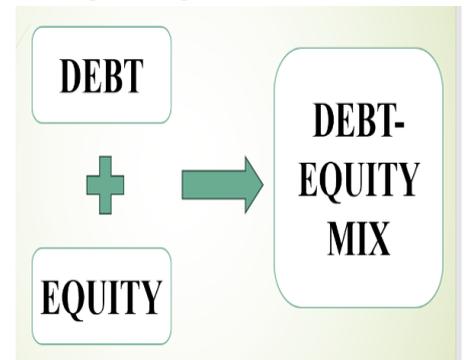
INTRODUCTION

The most important element of any corporation is finance; without capital, no organisation can function correctly and efficiently. Both internal and external sources can be used to raise the funds. Internal sources include things like retained earnings, surpluses, preference capital, and equity capital. External sources include items such as loans and debentures.

The most important thing is to know the fundamental distinctions between debt and equity. Debt is a commitment for which interest must be paid, regardless of the company's financial condition. Dividend

payments are reliant on the company's performance, but equity is composed of the owner's or shareholder's funds.

The fast-moving consumer goods (FMCG) sector is one of the fastest-growing in India, contributing significantly to GDP, consumer demand, and employment.(IBEF,2023). These are necessary things that have a high turnover rate, so businesses need to continue to be effective and flexible with their finances. A company's debt-to-equity ratio is one of the most important financial ratios that affects its health and expansion. (Pandey, 2015). A carefully thought-out debt-equity combination can provide profitability through leverage, as opposed to an imbalanced structure that might increase financial risk. (Modigliani & Miller, 1958).



source: Author's Creation that

When the market is doing well, debt financing can boost return on equity and provide tax benefits. However, excessive debt can impact solvency and increase interest payment burdens, especially in volatile markets. Contempt exists less risk in terms of fixed obligations, equity financing may lead to a higher cost of capital and ownership dilution. Consequently, it is crucial for companies seeking to optimise their financial performance to understand the impact of their debt-equity structure.

RESEARCH QUESTIONS:

- ✚ How do financial performance indicators like Return on Equity (ROE) and Return on Assets (ROA) get affected by the debt-to-equity ratio?
- ✚ Is there a statistically significant correlation between the chosen FMCG companies' financial performance and their debt-to-equity ratio?
- ✚ In the Indian FMCG industry, which debt-equity mix (high debt or low debt) is better at improving financial performance?

SIGNIFICANCE OF THE STUDY

- ✚ Managers and business planners can make well-informed financial decisions according to the findings.
- ✚ It assists investors in determining the risk and financial stability of FMCG companies.
- ✚ This study aids academics and decision makers in creating a more effective framework for debt-equity mix and financial analysis.

REVIEW OF LITERATURE

1. **(Modigliani & Miller, 1958)** Suggested that in a perfect market, an organisation's financial structure has no bearing on its value. Their assumption suggested that, due to the tax shield effect of debt, the overall cost of capital remains constant even as the cost of equity increases with the addition of more debt.
2. **(Goyal, 2013)** Studied public sector banks in India and concluded that short-term debt has a beneficial effect on profitability metrics such as Return on Equity (ROE), Return on Assets (ROA), and Earnings Per Share (EPS). The findings suggest that reliance on short-term financing can enhance financial outcomes. The study emphasised that capital structure should be maintained strategically since it significantly affects bank profitability.
3. **(Mburu, 2015)** Revealed that there is a significant adverse relationship between capital structure and financial success (as determined by return on assets, or ROA) for non-financial enterprises listed on the Nairobi Securities Exchange. The performance of the company is adversely affected by higher levels of short-, long-, and total liabilities. Higher levels of short-term, long-term, and total liabilities all negatively impact firm performance. He has recommended that increased debt reduces profitability, likely due to high borrowing costs and limited tax benefits in emerging markets. The finding highlights the risk of over-leveraging in the Kenyan context. Firms are advised to adopt more conservative financing strategies to enhance performance.
4. **(Malik & Singh, 2020)** Examined selected multinational companies in India and found a statistically significant adverse relationship between capital structure, as determined by the debt-to-equity ratio, and financial performance, particularly Return on Equity (ROE). The study emphasises how crucial it is to keep an ideal capital structure to enhance financial performance.
5. **(Rababah, 2022)** Analysed how capital structure affected the basic materials companies in Saudi Arabia's financial results. The debt-to-equity ratio had a substantial detrimental impact on Return on Equity (ROE), according to the study, which suggested using debt more effectively to increase profitability.
6. **(Prekazi et al., 2023)** investigated the connection between financial performance and capital structure in commercial enterprises in Kosovo. The effects of total liabilities and equity on ROA and ROE varied depending on the regression model used. While net profit consistently demonstrated a positive link with both ROA and ROE, firm size and leverage generally had a negative influence on profitability.

7. **(Irvandi Waraney Ombuh et al., 2024)** Investigated non-bank financial companies in Indonesia and found that Return on Assets (ROA) and Return on Equity (ROE) are significantly impacted negatively by the debt-to-equity ratio (DER). However, the debt-to-assets ratio (DAR) was not found to impact either profitability metric (ROA or ROE) significantly. The findings suggested that because of growing financial expenses, greater financial leverage may lower profitability.
8. **(Md. Mehedi Hasan & Abida Arobi Ohee, 2024)** Concluded that the capital structure of Bangladesh's listed manufacturing enterprises has a major impact on their financial performance. Higher debt drops business performance, according to a negative correlation shown between debt ratios and profitability indices (ROA and ROE). However, there has been a stronger positive correlation between profitability and equity financing.
9. **(Ahmed et al., 2024)** Revealed that the capital structure significantly impairs the pharmaceutical Dhaka Stock Exchange's financial performance as indicated by ROA and ROE. Businesses with higher debt levels are less lucrative, indicating that performance may be hampered by excessive leverage. The results support the pecking order theory by suggesting that companies favour internal funding over debt. There was a constant positive link between net profit and performance metrics.
10. **(Agboola & Abdulalahi Mazadu, 2025)** Revealed that short-term debt has a negative effect on the financial performance (ROCE) of listed Nigerian consumer goods firms. Long-term debt, leverage, and proprietary ratios have insignificant impacts on performance. It has been recommended that firms relying heavily on short-term borrowing may face profitability challenges. The study recommends exploring cost-effective long-term financing and strengthening equity through profit retention. A more balanced capital structure can enhance financial stability and long-term growth.

RESEARCH GAP

In the FMCG sector, where consistent growth, cost effectiveness, and market competitiveness are crucial elements, the right mixture of debt and equity is crucial. However, there is a lack of empirical evidence demonstrating how this mix affects important performance metrics, such as ROE and ROA, for Indian FMCG companies. This study attempts to close this gap and help businesses make better debt-equity mix decisions by looking at how the debt-equity mix affects financial performance.

RESEARCH METHODOLOGY

RESEARCH OBJECTIVE

The core objective of the study is to discover the impact of the Debt-equity mix on the financial performance (ROA & ROE) of the selected FMCG companies in India.

HYPOTHESIS

H₁: There is a significant relationship between debt-equity mix and financial performance (ROA and ROE) of selected FMCG companies in India.

H₂: There is a significant impact of debt-equity mix on Return on Assets of selected FMCG companies in India.

H₃: There is a significant impact of debt-equity mix on Return on Equity of selected FMCG companies in India.

SOURCES OF DATA

Data from secondary sources have been used in research. The necessary data was successfully extracted from the sample companies' financial statements, Money Control and company websites.

SAMPLING TECHNIQUE

For this study, FMCG businesses listed on the NSE are selected as a sample due to their higher market capitalisation. Godrej Consumer Products Limited, Nestle India Limited, Varun Beverages Limited, Hindustan Unilever Limited, and ITC Limited were the five FMCG businesses selected for the study.

PERIOD OF THE STUDY

Time frame for the study: The 10-year study period is from 2015-16 to 2024-25.

TOOLS FOR ANALYSIS

The Statistical Package for the Social Sciences (SPSS) has been used to analyse the gathered data using statistical methods.

Descriptive statistics, Karl Pearson's Co-Efficient of Correlation, and Multiple Linear Regression Analysis.

Table 1: SUMMARY OF VARIABLES

Nature Of Variables	Variable Name	Proxy	Measurement
Dependent	Return on Assets	ROA	Net Income / Total Assets*100
Dependent	Return on Equity	ROE	Net Income / Total Equity*100
Independent	Debt to Equity Ratio	DER	Total Debt / Total Equity
Independent	Equity Ratio	ER	Total Equity / Total Assets*100
Independent	Current Ratio	CR	Current Assets / Current Liabilities
Independent	Firm Size	FS	Log of Total Assets

Source: Financial Management (11th ed.), Vikas Publishing House. (Pandey, 2015)

ECONOMETRIC MODEL

For identifying the impact of debt-equity mix on financial performance, regression analysis is used.

Financial Performance: ROA and ROE

$$\text{Model 1: ROA} = \beta_0 + \beta_1\text{DER} + \beta_2\text{ER} + \beta_3\text{CR} + \beta_4\text{FS} + e$$

$$\text{Model 2: ROE} = \beta_0 + \beta_1\text{DER} + \beta_2\text{ER} + \beta_3\text{CR} + \beta_4\text{FS} + e$$

Where; β_0 is Constant

$\beta_1, \beta_2, \beta_3, \beta_4, \beta_5$ = Coefficient of the Independent Variable, e = error term

RESULTS AND ANALYSIS¹

DESCRIPTIVE STATISTICS

Table 2: DESCRIPTIVE STATISTICS

	N	Sum	Mean	Std. Deviation	Skewness		Kurtosis	
	Statistic	Statistic	Statistic	Statistic	Statistic	Std. Error	Statistic	Std. Error
ROA	50	852.35	17.0470	7.89760	.275	.337	-.519	.662
ROE	50	1477.47	29.5494	21.24850	1.137	.337	.294	.662
DER	50	4.82	.0964	.20561	2.814	.337	7.716	.662
ER	50	33.62	.6723	.14944	-.638	.337	-.379	.662
CR	50	81.85	1.6370	.82664	2.172	.337	5.229	.662
FS	50	461.88	9.2377	.80987	1.239	.337	1.201	.662
Valid N (listwise)	50							

Source: SPSS Output

¹ Data were analysed using IBM SPSS Statistics for Windows, Version 22.0

Descriptive statistics show moderate variation in ROA (mean = 17.05, SD = 7.90) and wider variation in ROE (mean = 29.55, SD = 21.25). DER is low on average (mean = 0.0964) but highly skewed (2.814) and leptokurtic (7.716), indicating a few firms with high debt. ER is high (mean = 0.6723), while CR (mean = 1.64) is positively skewed (2.172), showing most firms have adequate liquidity. FS shows low variance (mean = 9.24, SD = 0.81). Overall, most variables are positively skewed, with some showing high kurtosis.

CORRELATION ANALYSIS

Table 3: CORRELATION

		ROA	ROE	DER	ER	CR	FS
RETURN ASSETS	Pearson Correlation	1	.929**	.218	-.771**	-.372**	-.173
	Sig. (2-tailed)		.000	.129	.000	.008	.230
	N	50	50	50	50	50	50
RETURN ON EQUITY	Pearson Correlation	.929**	1	.414**	-.907**	-.375**	-.045
	Sig. (2-tailed)	.000		.003	.000	.007	.756
	N	50	50	50	50	50	50
DEBT-EQUITY RATIO	Pearson Correlation	.218	.414**	1	-.584**	-.294*	-.125
	Sig. (2-tailed)	.129	.003		.000	.038	.387
	N	50	50	50	50	50	50
EQUITY RATIO	Pearson Correlation	-.771**	-.907**	-.584**	1	.585**	-.101
	Sig. (2-tailed)	.000	.000	.000		.000	.487
	N	50	50	50	50	50	50
CURRENT RATIO	Pearson Correlation	-.372**	-.375**	-.294*	.585**	1	-.139
	Sig. (2-tailed)	.008	.007	.038	.000		.337
	N	50	50	50	50	50	50
FIRM SIZE	Pearson Correlation	-.173	-.045	-.125	-.101	-.139	1
	Sig. (2-tailed)	.230	.756	.387	.487	.337	
	N	50	50	50	50	50	50
**. Correlation is significant at the 0.01 level (2-tailed).							
*. Correlation is significant at the 0.05 level (2-tailed).							

Source: SPSS Output

Table 3 shows a strong positive correlation between ROA and ROE ($r = 0.929, p = 0.000$). DER has an insignificant weak correlation with ROA ($r = 0.218, p = 0.129$) but a moderately significant positive correlation with ROE ($r = 0.414, p = 0.003$), suggesting the role of financial leverage.

ER is strongly negatively correlated with ROA ($r = -0.771, p = 0.000$), indicating lower profitability with higher equity financing. CR exhibits a significant negative correlation with both ROA ($r = -0.372$) and ROE ($r = -0.375$), suggesting inefficient use of liquidity. FS has weak, insignificant negative correlations with ROA ($r = -0.173$) and ROE ($r = -0.045$), showing little impact on profitability.

REGRESSION ANALYSIS

When ROA is considered as a dependent variable:

Model 1: $ROA = \beta_0 + \beta_1DER + \beta_2ER + \beta_3CR + \beta_4FS + e$

Table 4: MODEL SUMMARY

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.889a	.791	.772	3.77010	.791	42.505	4	45	.000
a. Predictors: (Constant), Firm Size, Equity Ratio, Current Ratio, Debt-Equity Ratio									
b. Dependent Variable: Return on Assets									

Table 5: ANOVA

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	2416.618	4	604.155	42.505	.000b
	Residual	639.613	45	14.214		
	Total	3056.231	49			

Table 6: COEFFICIENTS

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
1	(Constant)	86.764	7.770		11.166	.000		
	DER	-17.366	3.317	-.452	-5.236	.000	.624	1.604
	ER	-59.929	5.295	-1.134	-11.318	.000	.463	2.158
	CR	1.079	.808	.113	1.335	.188	.650	1.538
	FS	-3.195	.689	-.328	-4.638	.000	.932	1.073

Source: SPSS Output

Based on these results, the estimated regression equation is:

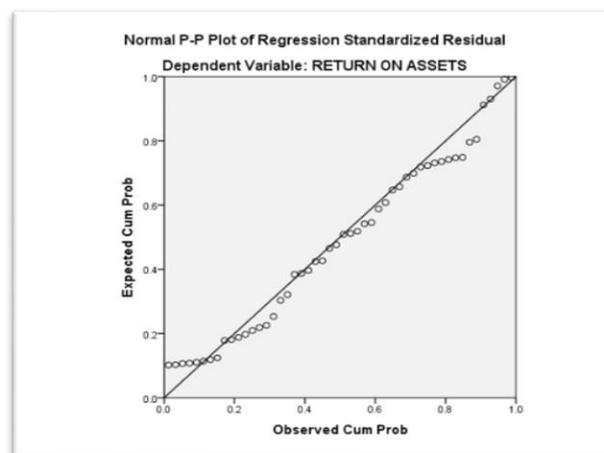
$$ROA = 86.764 - 17.366DER - 59.929ER + 1.079CR - 3.195FS + e$$

Table 4 shows a strong regression fit with $R = 0.889$ and $R^2 = 0.791$, indicating that 79.1% of ROA variation is explained by DER, ER, CR, and FS. The adjusted $R^2 = 0.772$ confirms the model's robustness.

Table 5: ANOVA supports the statistical significance of the model. The F-value is 42.505, and the $p = 0.000$. This suggests that the independent variables collectively have a significant impact on ROA.

Table 6 shows that DER (-17.366), ER (-59.929), and FS (-3.195) negatively affect ROA, while CR (1.079) has a positive impact. The constant is 86.764, with all variables highly significant ($p = 0.000$) and no multicollinearity ($VIF < 5$).

Figure 1: Normal P-P Plot of Regression Standardised Residuals



Source: SPSS Output

For ROA, the Normal P–P plot shows residuals closely following the diagonal line, confirming the normality assumption of the regression model.

When ROE is considered as a dependent variable:

Model 2: $ROE = \beta_0 + \beta_1DER + \beta_2ER + \beta_3CR + \beta_4FS + e$

Table 7: MODEL SUMMARY

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.953a	.908	.900	6.71737	.908	111.323	4	45	.000
A. Predictors: (Constant), Firm Size, Equity Ratio, Current Ratio, Debt-Equity Ratio									
B. Dependent Variable: Return on Equity									

Table 8: ANOVA

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	20092.899	4	5023.225	111.323	.000b
	Residual	2030.535	45	45.123		
	Total	22123.433	49			

Table 9: COEFFICIENTS

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
1	(Constant)	176.105	13.845		12.720	.000		
	DER	-24.509	5.910	-.237	-4.147	.000	.624	1.604
	ER	-170.364	9.434	-1.198	-18.058	.000	.463	2.158
	CR	6.003	1.440	.234	4.170	.000	.650	1.538
	FS	-4.274	1.227	-.163	-3.482	.001	.932	1.073

Source: SPSS Output

Based on these results, the estimated regression equation is:

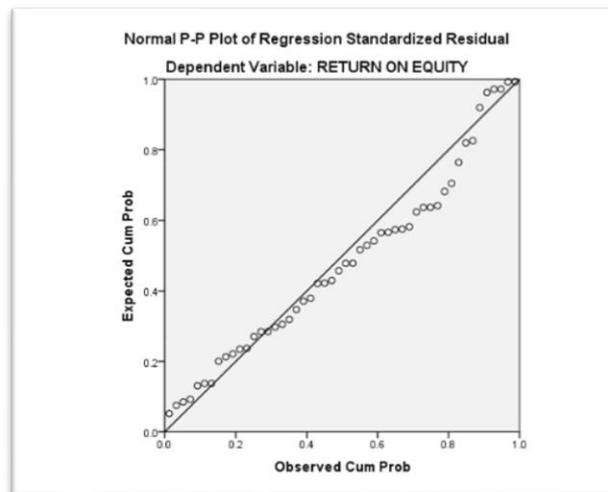
ROE = 176.105 – 24.509DER – 170.364ER + 6.003CR – 4.274FS + e

Table 7 shows a strong regression model fit with $R = 0.953$ and $R^2 = 0.908$, indicating that 90.8% of ROE variation is explained by DER, ER, CR, and FS. The adjusted $R^2 = 0.900$ confirms the model's robustness.

Table 8 ANOVA reveals that the F-value is 111.323 and the p-value (Sig.) is 0.000, which is less than 0.05. This implies that ROE is significantly impacted by the independent variables taken together.

Table 9 shows that DER (-24.509), ER (-170.364), and FS (-4.274) negatively affect ROE, while CR (6.003) has a positive impact. The constant value is 176.105. All variables are highly significant ($p = 0.000$), and VIF values confirm no multicollinearity.

Figure 2: Normal P-P Plot of Regression Standardised Residuals



Source: SPSS Output

For ROE, the Normal P–P plot shows residuals closely following the diagonal line, confirming the normality assumption of the regression model.

LIMITATIONS OF THE STUDY

- ✚ The study only looks at five FMCG companies that are listed on the NSE, which might not be representative of the whole industry.
- ✚ The secondary data it uses could include biases or discrepancies in the reporting.
- ✚ The research excludes market-based performance measurements and is limited to a few financial indicators (ROA and ROE).

CONCLUSION

The study examined how the debt-equity mix affected the financial results of five significant FMCG companies in India over ten years. Correlation and multiple regression analysis were used to determine

that the debt-to-equity ratio and the equity ratio had a significant impact on financial performance, with ROA and ROE serving as critical performance indicators. Significantly, a larger debt-to-equity ratio has a negative effect on ROE and ROA, indicating that more leverage may make the FMCG industry less profitable. An over-reliance on equity also showed a negative effect, underlining the significance of attaining a balanced debt-equity mix. According to the findings, moderate leverage may have tax and return benefits, but excessive or insufficient leverage both affect financial performance.

RECOMMENDATIONS

To maximise financial performance while lowering risk, FMCG companies are advised to maintain a balanced and ideal debt-equity mix. An excessive reliance on debt can lower profitability due to high interest payments, while too much reliance on equity can result in inefficient capital utilisation and diluted returns to shareholders. Furthermore, the working capital is used effectively; companies with high current ratios may not always perform well. Therefore, liquidity management is worth considering.

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Role of Green Accounting in Measuring Corporate Environmental Performance**Dr Kamal Patel**

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Abstract

Green accounting has ceased being a marginal act of reporting. It has become a key tool for comprehending the impact that businesses have (and how they react) to the environmental issues of the day. This paper discusses the role of green accounting in improving the assessment of corporate environmental performance, given the increasing demands on organisations from regulators and other stakeholders, such as investors and society. The thesis of the abstract asserts that conventional accounting regimes do not capture all ecological costs, resource depletion, and pollution effects, resulting in a partial view of corporate value creation. Green accounting addresses this gap by incorporating environmental, ecological, and sustainability costs into financial and managerial decision-making. By examining modern frameworks such as environmental management accounting, full-cost accounting, and sustainability reporting standards, the research will demonstrate how green accounting helps an organisation trace resource efficiency, carbon footprint, waste minimisation activities, and adherence to environmental regulations. More to the point, it assists firms in uncovering the concealed environmental costs related to the long-term profitability and risk vulnerability. Recent corporate experiences have shown that companies pursuing green accounting have demonstrated greater transparency, trustworthiness to their stakeholders, and proactive environmental policies. Another entertaining theme in the study is the practical issues faced by companies, including disorderly measurement procedures, inadequate access to credible environmental data, and the determination of generally applicable standards.

Key Words : *Green Accounting, Corporate, Financial, Environmental Performance*

Introduction

Being environmentally responsible is becoming increasingly important to companies, which explains why green accounting is being adopted as a major means of measuring and improving their environmental performance. Green accounting involves incorporating environmental costs into financial reporting, thereby making business practices more transparent and sustainable. This is indeed significant, as it informs all on the side of the company what it owes to the environment and how it is doing, which aligns with the increased interest in being socially responsible and in using sustainable

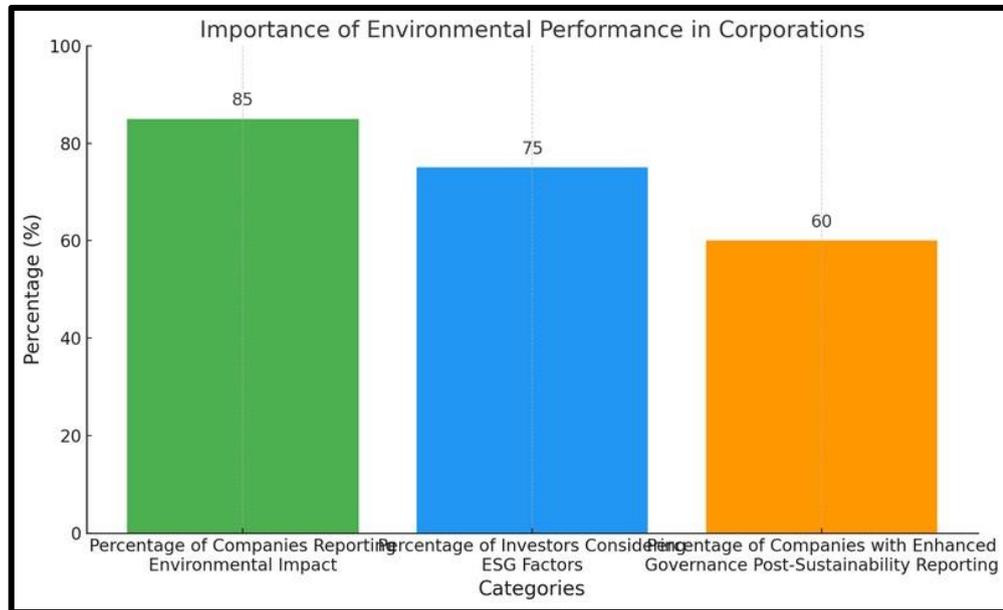
processes (Kistow et al., 2012). Tools such as Environmental Management Accounting (EMA) enable companies to manage their operations better and share information about their environmental impact. This assists them in meeting the expectations and regulations of others toward them (Eggleton et al., 2008). Moreover, once green accounting is involved, it not only instils a sense of responsibility but also supports the development of longer-term plans that can give a company a market advantage in an environment increasingly concerned about the environment (Bulata et al., 2009). Understanding what green accounting is is therefore paramount for companies that want to be sustainable and make a positive contribution to the environment, as demonstrated by recent studies (Mathews et al., 2000). The entire situation connecting all this is in, which demonstrates how a company's performance depends on how it manages environmental concerns.

Green accounting entails integrating environmental and economic factors into a company's financial operations. It is alternatively referred to as environmental management accounting, but this is in fact about the recognition and management of environmental costs and liabilities, which help the company better understand its environmental impact. Otherwise, rather than examining only typical financial figures, green accounting assesses a company's environmental performance, providing a better picture of its sustainability efforts. Conceptual models that show how elements such as corporate governance, stakeholder participation, and environmental performance are interrelated underscore how green accounting can propel companies toward greater sustainability. Green accounting is also often concomitant with corporate social responsibility, as companies demonstrate their environmental impacts to stakeholders, build trust, and become more open (Mikolajek-Gocejna et al., 2016). Overall, this comprehensive perspective is essential for firms striving to achieve long-term sustainability objectives and increase their competitive advantage.

Importance of Environmental Performance

In the modern world, as the global environment becomes increasingly conscious of everyone and regulations become increasingly stringent, the level of environmental compliance within the company becomes highly significant. It does not only mean that one should look good to those people who matter to the company, but it also saves money and makes things easier to run, helping the company stay ahead of the game. Green accounting will help demonstrate the company's environmental impact, promoting responsibility and prudent decision-making. It has been noted that, in situations where businesses are required to publish sustainability reports, they are not only more responsible towards society but also more operationally efficient, which suggests a strong correlation between environmental performance and the way a business is operated (Serafeim G et al.). In addition, the

introduction of sustainable development can be a significant issue within a company's structure, transforming its ethics and its relationships with the people it deals with, pushing it towards a more sustainable way of doing business (Ricart et al.). What is increasingly apparent is that performing well on the environmental front is not only a smart approach for the company but also the right thing to do.



The chart highlights the growing importance of environmental performance in the corporate sector. It shows that 85% of companies report their environmental impact, 75% of investors consider ESG factors in decisions, and 60% of firms have improved governance after mandatory sustainability reporting.

Overview of Corporate Responsibility

Corporate responsibility is a complex approach that integrates ethical, social, and environmental issues into how businesses operate. As the need for sustainability grew, companies began to realise that simply following the rules and earning money was not enough. Instead, they strive to create value for all stakeholders: employees, customers, and the community at large. Of particular interest is the interrelationship between corporate responsibility and green accounting. It assists in assessing and reporting the environmental costs associated with business operations, which is important for measuring environmental success. Research shows that green accounting can be used to increase CSR undertaking, improve transparency, and promote sustainability in organizations (Al-Hilali et al., 2025). Besides, tools and methods, such as the Sustainability Management Accounting System (SMAS) [extractedKnowledge1], sharpen the measurement of environmental impacts, resulting in improved corporate governance and accountability (Mula et al., 2010). This work is essential to

progressive corporate responsibility, as it addresses the critical problems of global warming and diminishing resources.

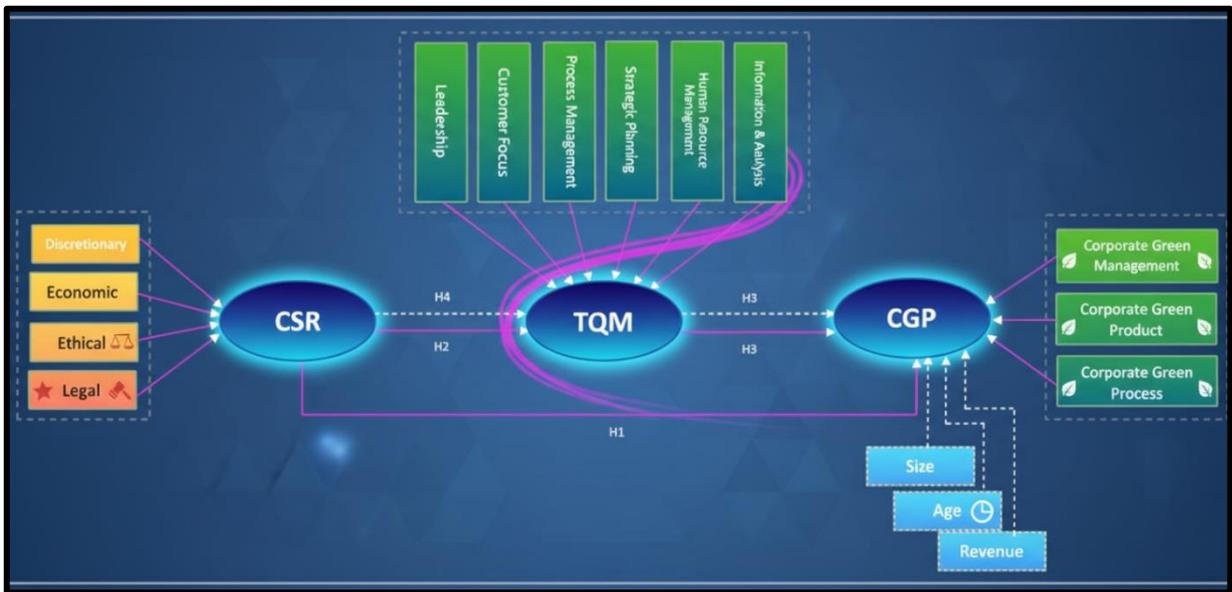


Image1. Conceptual framework of CSR, TQM, and CGP in corporate management.

Historical Context of Green Accounting

In retrospect, the history of green accounting could be seen as shifting along the traditional line of financial approaches toward a broader perspective that considers the environment as a criterion for business decision-making. This occurred as the population became more aware of environmental issues and the necessity of sustainability, and it is essential to support businesses to keep the environment healthy. Originally, accounting had much to do with money. However, when the demand is to hold companies accountable for their environmental impacts, it is important to incorporate the environmental costs and benefits. The shift toward the Circular Economy drove this shift, as businesses began to appreciate the utility of being resource-efficient and sustainable (Haynes et al., 2015). Ultimately, green accounting history records a significant shift in business administration. Increasingly, it is perceived as critical to the long-term success of companies, as individual companies will prosper both economically and environmentally (Segura A et al., 2019), as demonstrated in the comprehensive Environmental Management Accounting framework.

Understanding Green Accounting

In most respects, green accounting has become central to corporate responsibility, as corporate accountability is changing so that all financial statements are now associated with environmental responsibility. It is not merely a matter of counting environmental costs; it is also a matter of incorporating them into monetary decision-making, which demonstrates a company's commitment to sustainability. Corporate performance and ecological harm can be reduced by implementing approaches such as monitoring environmental costs and studying environmental eco-efficiency (Aulia A et al., 2025). Moreover, green accounting helps clarify sustainability initiatives, enabling stakeholders to assess a company's environmental performance appropriately. Research indicates that financial results may be enhanced by incorporating green accounting into corporate strategies (Ahmad I et al., 2025; Anwar N et al., 2025). Also, institutional theories emphasise the importance of engaging stakeholders in implementing these practices and propose that transparency in green initiatives builds trust and enhances corporate image (Swami M et al., 2025). These frameworks are visualized through models that depict the interconnectedness between environmental management and financial performance.

Definition and Key Concepts

Green accounting, which is one element of corporate sustainability, concerns the need for a systematic method to measure, analyse, and discuss the environmental costs of doing business. In essence, green accounting integrates economic and environmental factors into how companies conduct their accounting. This will make them realize the economic aspect of their environmental impact. This integration provides greater transparency and helps inform decisions on the direction to take for environmental management strategies. This change has been observed in sustainability management accounting, leading to improved allocation of environmental costs in accounting systems and enhancing internal decision-making and external reporting (Mula et al., 2010). Moreover, the more businesses adhere to corporate social responsibility, the more significant green accounting becomes for developing sustainable practices (Curran et al., 2016).

Differences Between Traditional and Green Accounting

The key to understanding how enterprises measure their environmental performance lies in understanding the main differences between traditional and green accounting practices. Conventional accounting tends to focus on financial measurements; thus, it often ignores the costs and environmental effects that, in the long run, might have devastating consequences. In ecological factors, green

accounting integrates, on the other hand. It emphasises sustainability, recognising environmental resources and liabilities as important factors to consider in financial reporting. This transformation enables companies to scale up their environmental impact and implement measures that enhance corporate accountability, such as improved resource management and emissions reduction. Green accounting is therefore not only more transparent and involves stakeholders to a greater extent, but also aligns the company's strategies with global sustainability standards. This, in turn, helps promote long-term environmental outcomes. Green accounting is important for relating financial objectives to environmental responsibility when evaluating a corporation's environmental impact, as illustrated in the structures above.

Types of Green Accounting Practices

Given the company's performance on environmental issues, green accounting is essential to ensuring a sustainable state. This entails several approaches. Environmental Management Accounting (EMA) is the first one, and it is basically an addition of environmental costs to ordinary accounting. This allows companies to monitor their environmental impact, which is quite handy. Next is the Life Cycle Assessment (LCA), which examines a product's environmental impact throughout its life cycle. Sustainability Reporting has also become popular, as companies can now inform everyone about what they are doing for the environment and how they are performing against stakeholder expectations. These are not merely about complying with regulations, but also about putting the company in the spotlight and advocating environmentally friendly innovation. Provided companies apply various types of green accounting, they will become better able to manage resources, adhere to the rules, and contribute to the achievement of the global goals of sustainability (Gehman J et al., 2017)

Benefits of Implementing Green Accounting

Green accounting can really boost a company's environmental game. First off, it helps businesses manage their environmental impact more effectively. It does this by giving them the lowdown on the costs and savings associated with sustainability, which pushes them to be more eco-friendly (Bocken N et al., 2013). This kind of financial understanding can inspire businesses to get creative and adopt green tech, cutting down on waste and resource use. Moreover, of course, green accounting helps companies meet their corporate social responsibility goals, which is a good look with stakeholders and builds stronger relationships (Aguinis H et al., 2012). Also, it enhances transparency through detailed environmental reports that tick all regulatory boxes, which can give a company a leg up on the competition (Douglas W. S. Renwick et al., 2012). The use of integrated frameworks, like those in,

shows how green accounting can systematically improve operations while tackling environmental issues. All in all, when companies go green with their accounting, they not only get better sustainability scores but also set themselves up for success in a fast-changing market.

Challenges in Adopting Green Accounting

By and large, the transformation to green accounting is a rather daunting endeavour for corporations, and the hurdles that lie ahead are quite numerous before we witness this move becoming a truly splendid one. A related issue that proves a stumbling block is the lack of clear, standardised methods for quantifying environmental costs. Such a lack of consistency can mess up reporting and decision-making. Many existing accounting systems are likely to overlook the environmental and social impacts of business, so these costs are not always allocated to their respective positions in the production process (Aldenderfer M S et al., 2011). Also, several businesses struggle to integrate green accounting into existing management systems. It is usually because they do not redirect the upside enough and may be concerned about risks that are likely to dwarf other new sustainable ideas (Mula et al., 2010). Unless businesses actively apply the principles of green accounting, they may unintentionally prioritise short-term profits over long-term sustainability. The need for a conceptual model that improves expenditure distribution while not forgetting sustainability objectives is gaining increasing significance in this discussion. It represents an increasing recognition that environmental performance is at the core of the company's success (Kistow et al., 2012).

Case Studies of Successful Green Accounting Implementation

Examples of green accounting success cases create a vision of the advantages of environmentally oriented financial practices. An example of such a programme is the Sustainability Management Accounting System (SMAS), which has demonstrated the potential to accurately track environmental and social costs. The system helps companies make sound decisions regarding resource distribution and policy development (Mula et al., 2010). In the banking industry, GSCM practices are associated with improved environmental risk management with an accompanying economic benefit. This underscores the benefit of embracing sustainability in core operations (Bulata et al., 2009). The study of Spanish eco hotels with eco-certification will also demonstrate how environmental certifications can influence practice among management and, consequently, improve the overall corporate environmental performance (Aldenderfer M S et al., 2011). These are just some examples of how green accounting is effective in measuring sustainability. Finally, it promotes adherence and innovative approaches leading to organizational development and stakeholder involvement (Curran et al., 2016).

Such a diagram is an efficient way to visualize these relations, which helps our comprehension of frameworks.

Key Performance Indicators (KPIs) in Environmental Accounting

To ensure that organisations aiming to enhance their sustainability efforts and overall environmental effectiveness, the high care exercised in the initiation and management of Key Performance Indicators (KPIs) for environmental accounting is a critical move. KPIs provide companies with measurable criteria, to varying degrees, to monitor their progress towards reducing their environmental footprint, increasing the efficiency of the resources they use, and achieving compliance with regulatory thresholds. The case of the UK, which has been trying to implement KPI disclosure guidelines, is not a bad one since it has forced firms to maintain comprehensive records of financial and non-financial performance. Such an organized manner of doing things does not only lead to things being more transparently, but it also influences the choice of investors to favour certain ones by providing them with a glimpse of how responsible a company is to the environment, which links the quality of KPI disclosures with the implied costs of capital and the total value of a firm (Elzahar et al., 1989). Furthermore, the Enel example demonstrates that embedding the notion of CSR in managerial reporting can direct strategic decisions toward sustainability, made possible by the intelligent use of KPIs (Pistoni A et al., 2009). Generally speaking, the models focus on the paramount importance of KPIs in determining corporate strategies that align with environmental responsibilities.

Role of Sustainability Reporting

Sustainability reporting is simply valuable for opening up companies and making them more responsible, particularly regarding their environmental impact. By publishing information on their environmental performance in forms and systems, companies can demonstrate to interested parties that they are concerned about sustainability. This type of reporting provides valuable data that can guide strategic decision-making, pushing companies toward more environmentally friendly practices and more efficient resource use. According to various reports (Mula et al., 2010), the introduction of the concept of sustainability reporting in the functioning of the companies can actually make these companies learn about the environmental cost of the product they create, which, in turn, leads to an increase in compliance with the rules and increases the reputation of the company. It also drives companies towards proactive environmental management practices that resonate with stakeholders' interests, which is why it is so crucial that companies communicate how they are performing on the environmental front (Mathews et al., 2000). Sustainability reporting is not only an inclusive practice

in corporate social responsibility; it also helps position companies to achieve financial success and growth over time (Bulata et al., 2009). These attributed themes are also depicted, with the links between sustainability reporting and corporate environmental performance outlined.

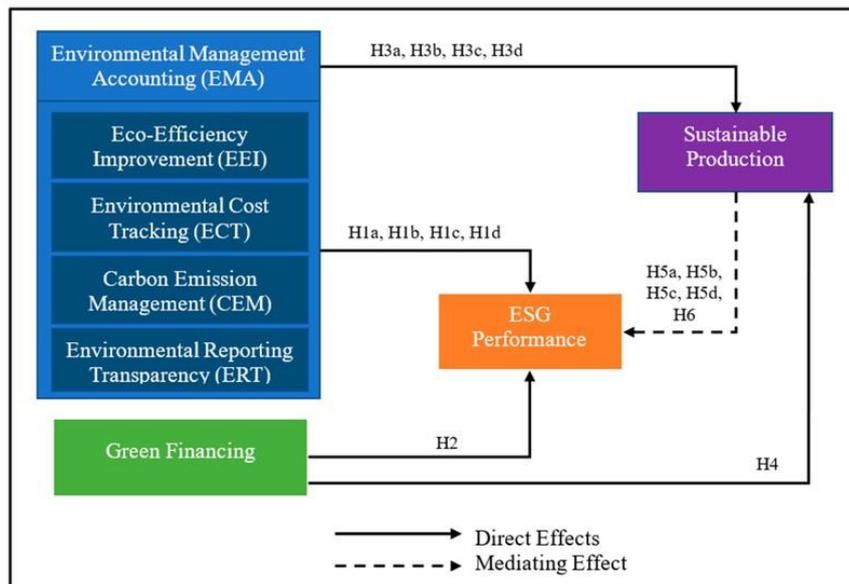
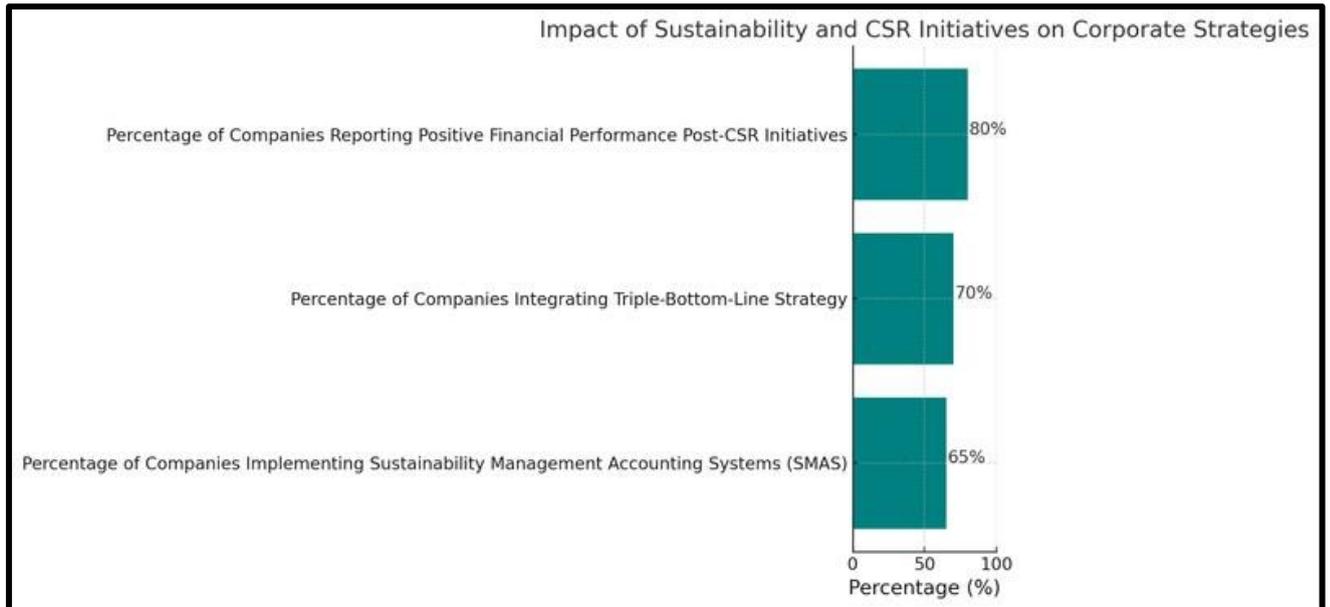


Image2. Conceptual Framework for Environmental Management and ESG Performance

Impact of Green Accounting on Corporate Strategy

In most cases, incorporating green accounting into corporate strategies is far-reaching. It alters the process by which firms gauge and report their environmental performance, which, in most instances, affects the companies' sustainability goals. An example is Sustainability Management Accounting Systems (SMAS), which can assist companies in determining and charging for costs associated with environmental and social impacts, thereby improving the accuracy of cost reporting in financial statements (Mula et al., 2010). This corporate strategy aligns with a triple-bottom-line approach, which holds that social, environmental, and economic variables should be considered collectively in capital budgeting decision-making (Kistow et al., 2012). Moreover, the studies show an overall relationship between corporate social responsibility (CSR) endeavours and improved financial performance (Mikolajek-Gocejna et al., 2016). Moreover, social and environmental accounting is gaining momentum in academic discussions, and there is hope that radical approaches might prompt companies to act more sustainably. It is believed that continued studies will provide deeper insight into corporate environmental performance (Mathews et al., 2000). In this way, green accounting can be an important factor in shaping contemporary corporate strategy and promoting accountability.



The chart shows that sustainability initiatives are increasingly linked to business success: 80% of companies report improved financial performance after adopting CSR, 70% follow a triple-bottom-line approach, and 65% use Sustainability Management Accounting Systems, underscoring the rising importance of sustainable practices in business.

Conclusion

Green accounting has clearly moved from the margins to the mainstream of corporate governance and sustainability. By capturing environmental costs, resource use, and ecological risks that traditional accounting overlooks, it offers a fuller and more honest picture of corporate performance. Practices such as EMA, SMAS, life cycle assessment, and sustainability reporting help organisations improve resource efficiency while aligning financial decisions with long-term sustainability goals.

The study shows that firms adopting green accounting often enjoy better operational efficiency, stronger transparency, and greater stakeholder trust. It also reinforces the triple-bottom-line view that economic growth, environmental responsibility, and social commitment can progress together. However, challenges like inconsistent measurement, data limitations, and the lack of common standards still hinder wider adoption.

Overall, green accounting stands out as a practical and forward-looking tool for responsible business. With clearer standards and stronger institutional support, it can play a decisive role in shaping sustainable corporate strategies and long-term value creation.

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બ્રાન્ડ મેનેજમેન્ટ (Brand Management)**Parmar Jhanvi Manshukhbhai & Chavda Ashika Sureshbhai**
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સારાંશ:

વર્તમાન સમયમાં સ્પર્ધાત્મક આર્થિક પ્રવૃત્તિઓના યુગમાં ગ્રાહક કેન્દ્રીય અનોખી ઓળખ ઊભી કરવી એ દરેક કંપની માટેનું એક અગત્યનું પાસું બની ગયું છે. માત્ર સારી વસ્તુઓ કે ઉત્પાદક એકમ જ હોવું પૂરતું નથી, તેના માટે સારી જાહેરાત, વસ્તુ વિવિધતા અને બજાર કિંમત નેતૃત્વ પણ જરૂરી બને છે. જેને આપણે કંપનીની ઓળખ કે ટૂંકમાં બ્રાન્ડ કહીએ છીએ. પ્રસ્તુત સંશોધન અભ્યાસ દ્વારા બ્રાન્ડ અને તેના મેનેજમેન્ટ અંગે કંપનીની વ્યૂહરચના તપાસવાનો મહત્વનો ઉદ્દેશ્ય રહેલો છે. જેના દ્વારા કંપનીની બ્રાન્ડ ઈમેજ, તેનું મૂલ્ય અને ગ્રાહકોના વિશ્વાસ વગેરે જેવી બાબતો સ્પષ્ટ કરશું. બ્રાન્ડ મેનેજમેન્ટ એ એવી તમામ પ્રવૃત્તિઓ અને વ્યૂહાત્મક પગલાંઓનો સમૂહ છે કે જેના દ્વારા કોઈ કંપની પોતાના ઉત્પાદક એકમ અથવા સેવાની ઓળખ, પ્રતિષ્ઠા અને ગ્રાહક સાથેનો પોતાનો સંબંધ સ્થાપિત કરી શકે છે અને તેને ટકાવી રાખવા માટે સતત પ્રયત્નશીલ રહે છે. વર્તમાન સમયમાં સ્પર્ધાત્મક યુગમાં માત્ર ગુણવત્તાવાળું ઉત્પાદન જ પૂરતું નથી, પરંતુ ગ્રાહકોના વસ્તુઓની બ્રાન્ડ પરના વિશ્વાસ અને એક નવી ઓળખ સાથે નવા ગુણાત્મક પાસાઓ પણ જરૂરી બને છે તેમજ તેમાં ગ્રાહકોનો વિશ્વાસ ટકાવવા માટે ખૂબ જ કાળજી રાખવી તે એક કંપની ધારક કે ઉત્પાદકની મહત્વની જવાબદારી બની રહે છે.

ચાવીરૂપ શબ્દો: બજાર, બ્રાન્ડ, સ્પર્ધા, પ્રતિષ્ઠા, વિશ્વસનીયતા, મૂલ્ય, જવાબદારી

પ્રસ્તાવના:

વર્તમાન સમયમાં સ્પર્ધાત્મક બજારમાં કંપનીઓની બ્રાન્ડનું મહત્વ વસ્તુઓની વપરાશ દરમિયાન સમયે સમયે વધતું જણાય છે તેમજ તેને ટકાવવા માટે કંપની ધારક કે ઉત્પાદક સતત પ્રયત્નશીલ રહે છે. ગ્રાહકોના મનમાં શ્રેષ્ઠ કંપની ઈમેજ ઊભી કરવી અને તેને લાંબા સમય સુધી ટકાવી રાખવી તેમજ તે સંબંધને જાળવી રાખવા એ દરેક કંપની ધારક કે ઉત્પાદકની આવશ્યક જરૂરિયાત બની રહે છે. કંપની બ્રાન્ડ માત્ર ઉત્પાદન કે સેવા માટેનું જ નામ નથી, પરંતુ એ કંપનીની પ્રતિષ્ઠા, મૂલ્ય અને વિશ્વસનીયતાનું પણ પ્રતિબિંબ છે. બ્રાન્ડ મેનેજમેન્ટ એ એક એવી વ્યવસ્થા છે કે, જેના દ્વારા કંપની તેના બ્રાન્ડનું યોગ્ય

આયોજન અને સંચાલન કરી પોતાની બજાર પ્રતિષ્ઠા જાળવી રાખે છે. પ્રસ્તુત પ્રક્રિયા દ્વારા કંપની ગ્રાહકોના વસ્તુ અને તેના બ્રાન્ડ પ્રત્યેના વિશ્વાસને એક નવી ઓળખ આપવાં માટેના પ્રયાસો સતત હાથ ધરે છે તેમજ બજારમાં પોતાની સ્થિતિ યથાવત્ રાખે છે. તો હવે પ્રસ્તુત સંશોધન અભ્યાસમાં બ્રાન્ડ અને તેના મેનેજમેન્ટને લગતી મહત્વની બાબતોની ચર્ચા હાથ ધરીશું.

હેતુઓ:

- બ્રાન્ડ અને બ્રાન્ડ મેનેજમેન્ટની સામાન્ય સમજ મેળવવી.
- સફળ બ્રાન્ડ મેનેજમેન્ટ અંગેના મહત્વના પાસાઓ તપાસવા.
- ભારતની સૌથી મોટી બ્રાન્ડ કંપનીઓ અને તેના મેનેજમેન્ટ સંબંધિત અભ્યાસ કરવો.

સંશોધન પદ્ધતિ:

- ❖ પ્રસ્તુત સંશોધન વર્ણનાત્મક સંશોધન પદ્ધતિ પર આધારિત છે તેમજ ગૌણ માહિતીનો ઉપયોગ કરવામાં આવ્યો છે.

સંદર્ભ સાહિત્યની સમીક્ષા

Abhishek Rai (2015) Role of self instructional material in distance learning

પ્રસ્તુત સંશોધન અભ્યાસમાં કંપનીઓ કેવી રીતે પોતાની બ્રાન્ડ ઈમેજ સ્થાપિત કરી મૂલ્ય વધારી શકે છે તેવી મહત્વની બાબતોની સ્પષ્ટ માહિતી આપી હતી. કંપની ધારકો પોતાની બ્રાન્ડ પ્રતિષ્ઠામાં વધારો કરવા માટે પોતાના ઉત્પાદક એકમમાં સંશોધન અને નવીનતા ઉમેરે છે. જેના દ્વારા તેને અભૂતપૂર્વ બજાર સ્થાન પ્રાપ્ત થાય છે. તેમજ ગ્રાહકોની માંગ અનુસાર તે પોતાના ઉત્પાદક એકમમાં જો સતત સુધારાત્મક ફેરફારો કરે તો તે બજારના વિશિષ્ટ સ્થાન અને પ્રતિષ્ઠા પ્રાપ્ત કરે છે. જેને જ સાચા અર્થમાં 'બ્રાન્ડ મેનેજમેન્ટ' કહેવાય છે.

Ashwani panesar (2017) Product and Brand Manegement

પ્રસ્તુત સંશોધન અભ્યાસમાં બ્રાન્ડ મેનેજમેન્ટ અને તેની પ્રક્રિયામાં સુધારાત્મક પગલાં લેવા માટે બજાર, ટેકનોલોજી ઉત્પાદન, સંચાલન, હરિફાઈ, અન્ય વેપારીઓના વિચારો વગેરે વ્યક્તિગત ધંધાક્રિય બ્રાન્ડને અસર કરે છે તેવી બાબતો સાથે પ્રસ્તુત અભ્યાસ કરવામાં આવ્યો છે. ગ્રાહકોને ગુણવત્તાયુક્ત

વસ્તુઓ મળી રહે તેમજ વેપારી અને ગ્રાહક વચ્ચેના સંબંધને મજબૂત બનાવી શકે તેવી બ્રાન્ડ અને બજાર હોવું જોઈએ તેવી તૈયારી સાથે અહીં બજારલક્ષી ફેરફારો કરવામાં આવે છે.

Saraju Prasad (2020) Advertising and Brand Management

પ્રસ્તુત અભ્યાસમાં કંપની પોતાના ઉત્પાદન આયોજન અને તેના સંચાલન અંગેની વ્યવસ્થાનો અભ્યાસ કરે છે, કંપનીમાં કેવા પ્રકારનું આયોજન કરવું જોઈએ, કેવા પ્રકારની બ્રાન્ડિંગ ઈમેજ સ્થાપિત કરવી જોઈએ, કેવા પ્રકારનું ઉત્પાદન કરવું જોઈએ, ઉત્પાદન કરવા માટે અગાઉની તૈયારી કેવી હોવી જોઈએ, બજાર સ્પર્ધામાં ટકવા માટે શું કરવું જોઈએ વગેરે બાબતો કેન્દ્રમાં રાખીને અભ્યાસ હાથ ધરવામાં આવ્યો હતો. જેમાં બ્રાન્ડિંગ અંગેના પ્રકારની બાબતો સ્પષ્ટ કરતા જણાવ્યું છે કે રેખિત બ્રાન્ડિંગ (Line Branding), શ્રેણી બ્રાન્ડિંગ (Range Branding), ઉત્પાદન બ્રાન્ડિંગ (Product Branding) અને સમર્થન બ્રાન્ડિંગ (Endorsement Branding) વગેરે કંપની અને તેના માળખા અનુરૂપ જોવા મળે છે.

બ્રાન્ડ અને બ્રાન્ડ મેનેજમેન્ટ:

બ્રાન્ડ એટલે શું?

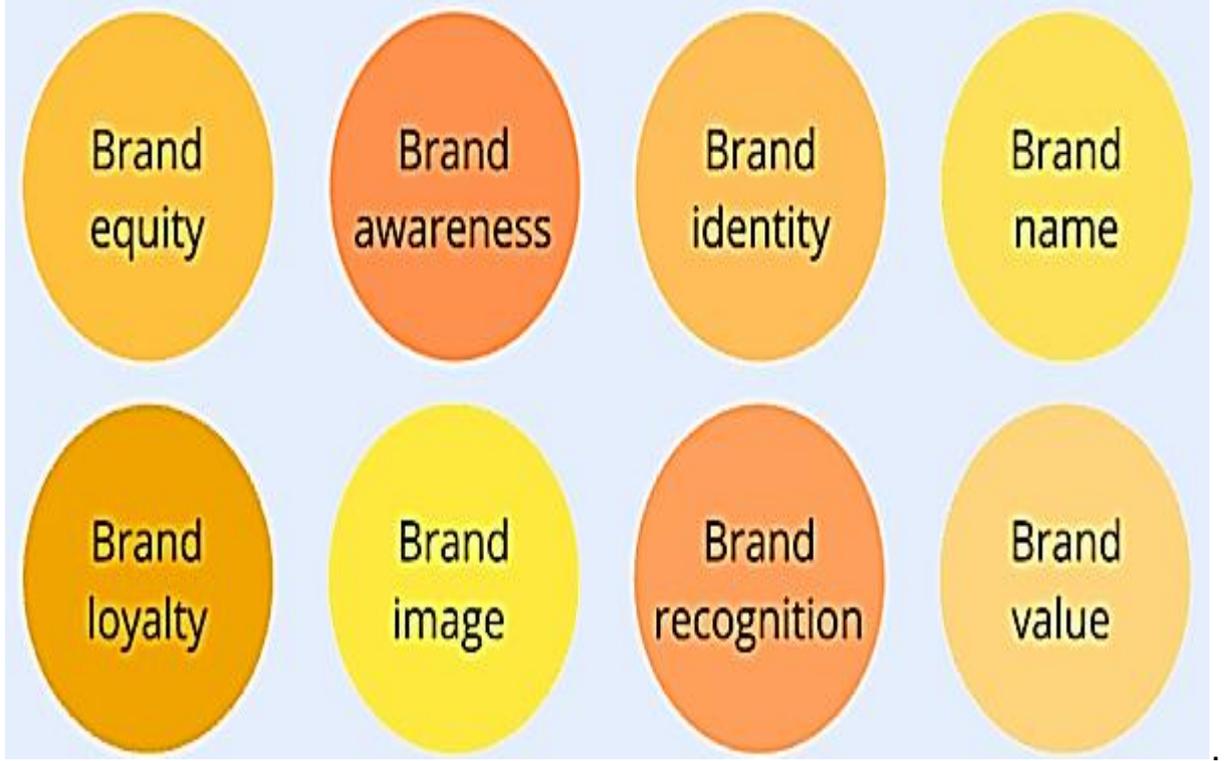
- કોઈ નિર્ધારિત નામ, ઓળખ, પ્રતિષ્ઠા અથવા ઈમેજ જે કોઈ પણ વસ્તુ, સેવા કે કંપનીને ઓળખપાત્ર બનાવે છે.
- બ્રાન્ડ એ નામ, શબ્દ, ચિહ્ન, પ્રતીક, ડિઝાઇન વગેરેનું સંયોજન કહેવાય છે. જેનો હેતુ ખરીદનાર અને વેચનાર જૂથની યીજવસ્તુઓ અને સેવાઓને નવી ઓળખ આપી તેમના પ્રતિસ્પર્ધીઓથી તેને અલગ પાડવામાં મદદરૂપ બને છે.

અમેરિકન માર્કેટિંગ એસોસિએશન અનુસાર.....

'બ્રાન્ડ બનાવવાની કે બ્રાન્ડ ઓળખ સ્થાપિત કરવાની પ્રક્રિયા એટલે બ્રાન્ડ મેનેજમેન્ટ.'

બ્રાન્ડ મેનેજમેન્ટ એક એવી પ્રક્રિયા છે કે, જેમાં કોઈ કંપની અથવા ઉત્પાદક પોતાની યીજવસ્તુઓને ઈમેજ, નામ, લોગો, રંગ, મેસેજીંગ વગેરેમાં ફેરવી તેમજ જાહેરાત કરી લોકોના મનમાં એક નવી અને વિશિષ્ટ ઓળખ ઊભી કરે છે.

બ્રાન્ડ મેનેજમેન્ટ



બ્રાન્ડ મેનેજમેન્ટ એક એવી પ્રક્રિયા છે. જેમાં કોઈ બ્રાન્ડની ઓળખ, ગુણવત્તા, પ્રતિષ્ઠા અને ગ્રાહકો સાથેના સંબંધોને જાળવવા અને વધુ મજબૂત બનાવવા માટે આયોજન અને નિયંત્રણ કરવામાં આવે છે.

બ્રાન્ડ મેનેજમેન્ટ એક એવી રીત છે કે, જેનાથી કંપની પોતાનું નામ, ઓળખ અને ગ્રાહકો વચ્ચેના પોતાના વિશ્વાસને સતત મજબૂત બનાવવા માટેના સતત પ્રયાસો હાથ ધરે છે.

બ્રાન્ડનું સફળ મેનેજમેન્ટ કેવી રીતે કરવું?



કંપની ધારકે બ્રાન્ડ ઓળખ સ્થાપિત કરી, બ્રાન્ડ શું છે, તેનું મુલ્ય, તેની વ્યવસ્થા અને ધ્યેય શું છે એ સ્પષ્ટ કરવું જોઈએ, કંપની સંલગ્ન લોગો , રંગ, ટેગલાઈન, બ્રાન્ડટોન દરેક સમયે અને સ્થળે એકસરખા હોવા જોઈએ.જેના મુખ્ય પાસાંઓ નીચે પ્રમાણે છે.

- ગુણવત્તા જાળવવી

કંપની ધારકો ચીજવસ્તુઓના ઉત્પાદન કે જે બજારમાં વેચાણ માટે તૈયાર હોય છે, તેની ગુણવત્તા સંલગ્ન ગ્રાહકોના વિશ્વાસને ટકાવી રાખવા માટે ચીજવસ્તુઓમાં સતત જરૂરી સુધારા કરી તાત્કાલિક ધોરણે નવીનીકરણ હાથ ધરે છે. આથી જ ગ્રાહકોનો વિશ્વાસ ટકાવી કંપની પોતાના બ્રાન્ડની એક નવી અને અલગ ઇમેજ બજારમાં સ્થાપિત કરી શકે છે.

- ગ્રાહક સાથેનો સંબંધ

બ્રાન્ડ ઇમેજ અને ગ્રાહકો વચ્ચે પ્રત્યક્ષ સંબંધ હોવો જોઈએ. એટલે કે વસ્તુઓની બ્રાન્ડ અને તેનું વેચાણ ગ્રાહકલક્ષી બની રહે તેવા પ્રયત્નો હાથ ધરવા જોઈએ. જેમાં સોશિયલ મીડિયા, News, ઇમેઇલ, સામાજિક સર્વે વગેરે મહત્વનો ભાગ ભજવે છે.

- નવા વેપાર સાથે નવીનીકરણ

ગ્રાહકોની પસંદગી સમયની સાથે સતત બદલાતી રહે છે. તેથી બજારલક્ષી દ્રષ્ટિકોણને ધ્યાનમાં રાખીને કંપની ધારકો અને ઉત્પાદકો એ પોતાની બ્રાન્ડ ઈમેજ સતત બદલાવી જોઈએ અને તેમાં ટેકનિકલ સુધારા સતત લાગુ પાડવા જોઈએ. જે જૂની પદ્ધતિના સ્થાને નવી પદ્ધતિ સ્થાપિત કરવા માટેની સાબિતી પૂરી પાડે છે.

- બજારની અસરકારકતા

કંપની ધારકો બ્રાન્ડના વિકાસ અને વિસ્તાર માટે જુદા જુદાં માધ્યમો જેમકે ટેલિવિઝન, સોશિયલ મીડિયા, ઓનલાઇન-ઓફલાઇન જાહેરાત દ્વારા પોતાના ઉત્પાદન અને વેચાણ અંગેના ટાર્ગેટ પસંદ કરી ઉત્પાદન કાર્ય હાથ ધરી શકે છે.

- હરિક્ષાઈ અંગેની તાર્કિકતા

બજારમાં કઈ વસ્તુ, કેટલા ઉત્પાદકો અને તે તમામ વચ્ચે કેવી હરિક્ષાઈ થઈ રહી છે. તે ધ્યાનમાં રાખીને કંપની ધારકોએ પોતાની બ્રાન્ડ અંગેની ઈમેજ સ્થાપિત કરવી જોઈએ. બીજાની બ્રાન્ડ કરતા પોતાની બ્રાન્ડ ઈમેજ કઈ રીતે વધુ શ્રેષ્ઠ નીવડી રહે તેવા પ્રયાસો હાથ ધરવા જોઈએ.

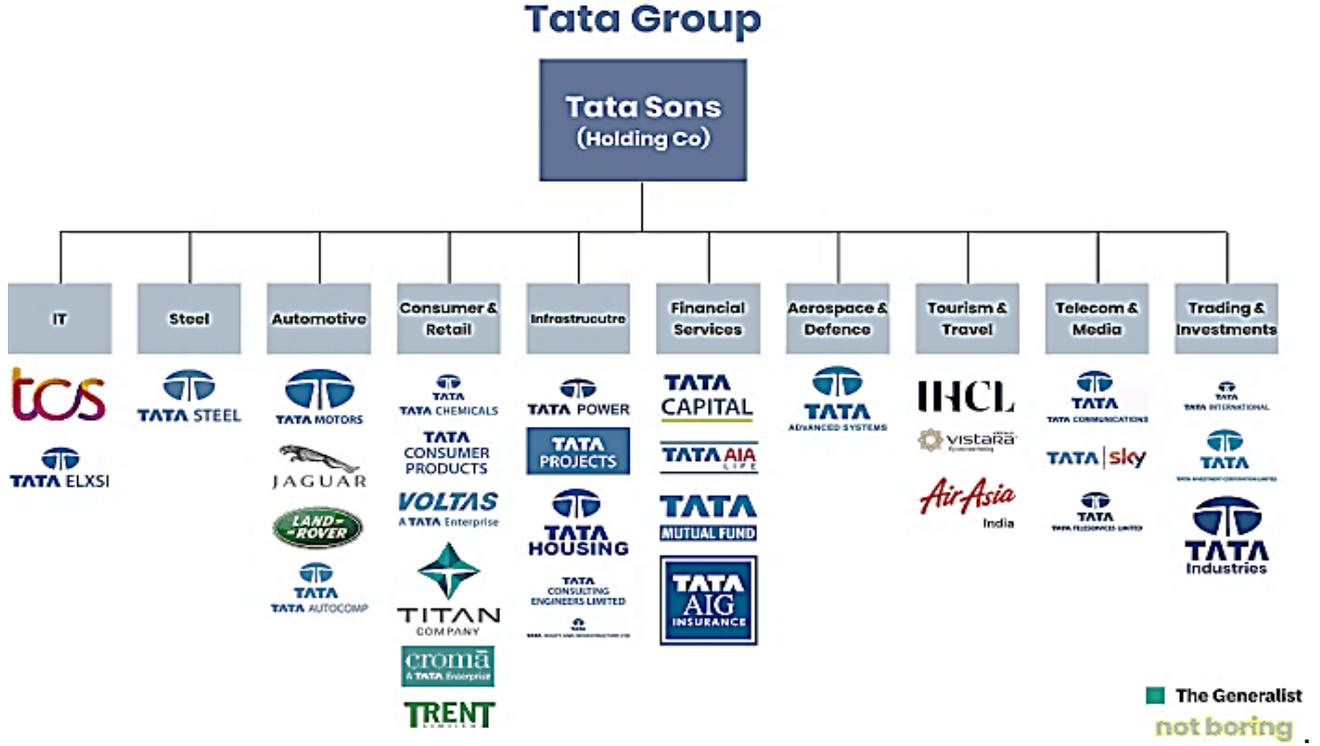
- બ્રાન્ડ વિકાસ

સમયની સાથે જાહેરાત, સેવા, વિવિધતા, સંશોધન પ્રક્રિયા, વ્યવસ્થા વગેરેમાં ફેરફાર સર્જી ગ્રાહકોની અપેક્ષાને ધ્યાનમાં રાખીને વેચાણ કરવાથી તેમજ વ્યાજબી ભાવે વેચાણ કરવાથી ચીજવસ્તુઓની બ્રાન્ડનો વિકાસ આપોઆપ શક્ય બની રહે છે.

- બ્રાન્ડ પરનું લોકોનું માનસ

લોકો કંપની અને તેની બ્રાન્ડ કરતા તેના વસ્તુઓ પરના અનુભવોને આધારે વિશ્વાસ કરતા હોય છે. આથી બ્રાન્ડ પરના વધુ વિશ્વાસને કારણે તે ટકાઉપણાનો ગુણ પણ ધરાવે છે. જે સમય જતા એક મહત્વની જરૂરિયાત તરીકે સામે આવતા બ્રાન્ડ પ્રત્યેની નવી ઓળખ આપોઆપ ઉભી થાય છે. જેની જાહેરાત કરવાની પાછળથી કોઈ જરૂરિયાત રહેતી નથી.

ભારતની સૌથી મોટી બ્રાન્ડ કંપનીઓ અને તેનું મેનેજમેન્ટ:
ટાટા ગ્રુપ્સ (TATA Group's):



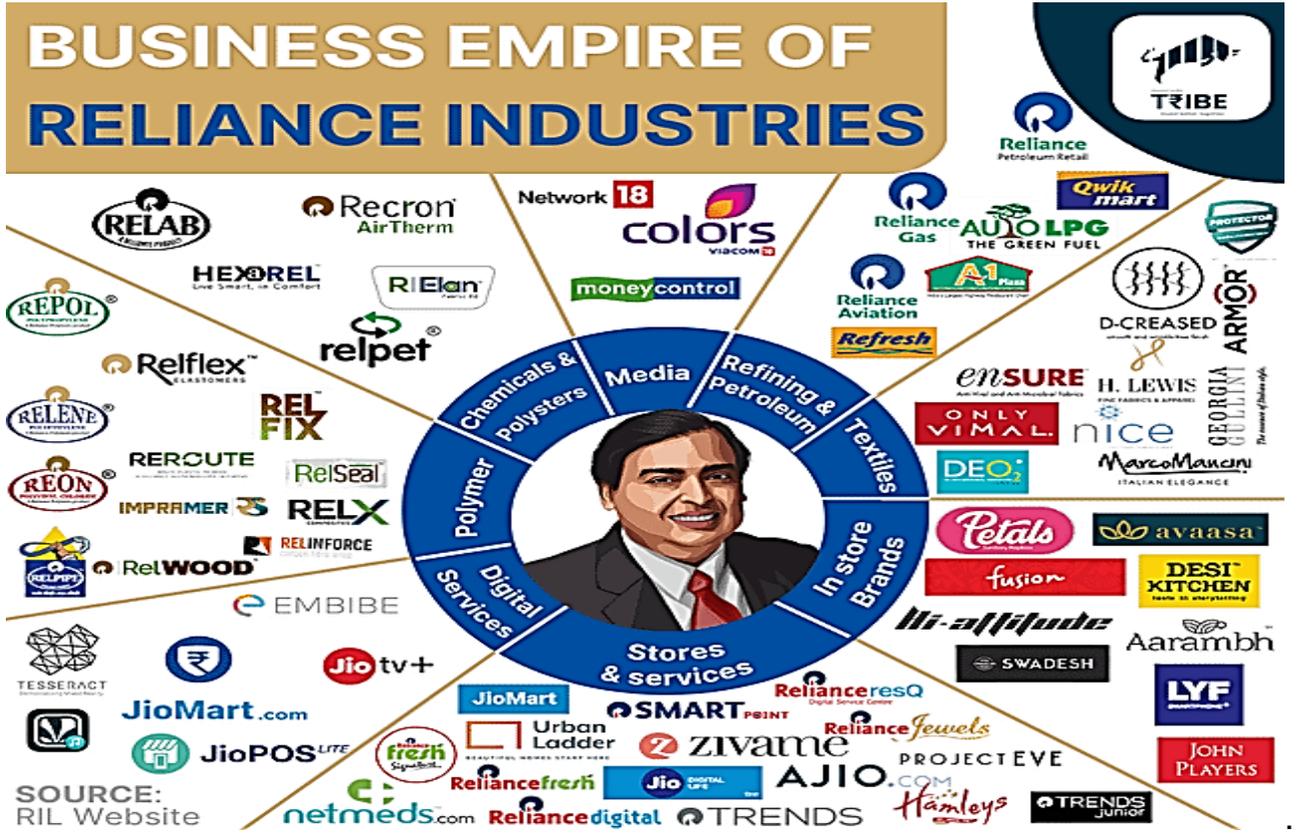
- ટાટા ગ્રુપ્સની સ્થાપના વર્ષ 1868 ના રોજ મુંબઈમાં થઈ હતી. જમશેદજી ટાટા એ ટાટા ગ્રુપ્સના સ્થાપક હતા. ટાટા ગ્રુપ્સ ભારત દેશમાં જ નહિ, પરંતુ વિશ્વના વિભિન્ન ક્ષેત્રોમાં કામ રહી છે. જેમકે, ટેકસટાઇલ, સ્ટીલ, ઓટોમોબઇલ્સ, ટેકનોલોજી, હોટેલ્સ વગેરે.
- ટાટા ગ્રુપ્સ આજે ભારત દેશના સૌથી મોટા અને વિશ્વસનીય એકમોમાના એક માનવામાં આવે છે.
- ટાટા ગ્રુપ્સનું બ્રાન્ડ મેનેજમેન્ટ એટલે વિશ્વાસ, નૈતિકતા, ગુણવત્તા, લાંબાગાળાની દૃષ્ટિ, સામાજિક જવાબદારી, માર્કેટિંગ કોમ્યુનિકેશન, બ્રાન્ડ ઈમેજ વગેરે પર આધાર રાખે છે. આજ કારણ થી ટાટા ગ્રુપ્સ એ લોકોના મનમાં એક સારી બ્રાન્ડની ઈમેજ ઉભી કરી વિશ્વાસ ટકાવી રાખ્યો છે.
- ટાટા ગ્રુપ્સની કુલ આવક નાણાકીય વર્ષ 2024 ના એક અંદાજ પ્રમાણે 165 બિલિયન ડોલર થઈ હતી.

અદાણી ગ્રુપ્સ (Adani Group's):



- અદાણી ગ્રુપ્સની સ્થાપના વર્ષ 1988માં અમદાવાદમાં ગૌતમ અદાણી દ્વારા કરવામાં આવી હતી. અદાણી ગ્રુપ્સ એ વિવિધ ક્ષેત્રોમાં કામ કરી રહ્યું છે. જેમકે અદાણી એન્ટરપ્રાઇસિસ, સ્પોર્ટ્સ, પાવર, ગેસ, કોલ, ઈન્ફ્રાસ્ટ્રક્ચર, એગ્રિકલચર, એરપાર્ટ્સ વગેરે.
- અદાણી ગ્રુપ્સ પોતાનું બ્રાન્ડ મેનેજમેન્ટ 'Growth With Goodness' જેવી ટેગલાઇન, એકરૂપતા, ગુણવત્તા, લાંબાગાળાની દૃષ્ટિ, સામાજિક કાર્યો, મીડિયા મેનેજમેન્ટ, ડિજિટલ બ્રાન્ડીંગ વગેરે પર આધાર રાખે છે. એ જ કારણથી અદાણી ગ્રુપ્સે બ્રાન્ડની એક સારી ઇમેજ દેશ અને વિદેશમાં ઊભી કરી છે.
- અદાણી ગ્રુપ્સની કુલ આવક નાણાકીય વર્ષ 2024 ના એક અંદાજ પ્રમાણે 4.8 બિલિયન ડોલર થઈ હતી.

રિલાયન્સ ગ્રુપ્સ (Reliance Group's):

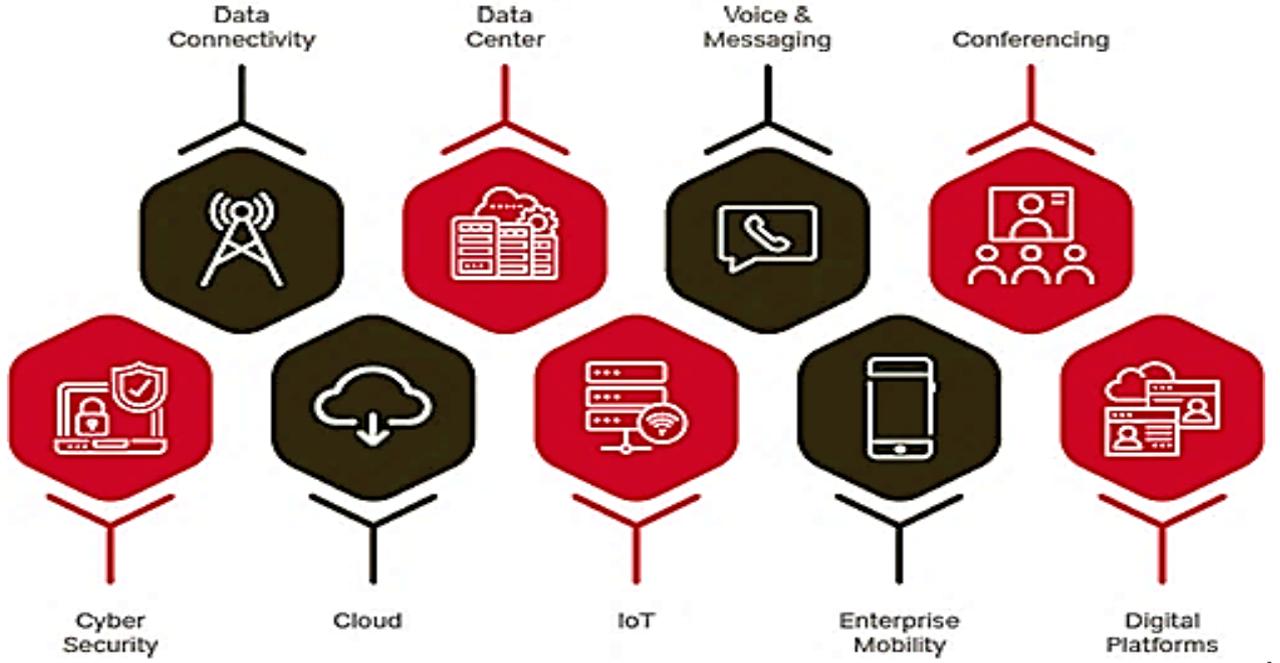


- રિલાયન્સ ઇન્ડસ્ટ્રીઝ લિમિટેડની સ્થાપના વર્ષ 1958 માં ધિરુભાઈ અંબાણી દ્વારા મુંબઈમાં કરવામાં આવી હતી.
- રિલાયન્સ એ વિવિધ ક્ષેત્રોમાં કામ કરી રહી છે. જેમકે, રિલાયન્સ પાવર, રિલાયન્સ ઇન્ફ્રાસ્ટ્રક્ચર, રિલાયન્સ કેપિટલ, રિલાયન્સ હેલ્થ, રિલાયન્સ મીડિયા વર્ક્સ, રિલાયન્સ હોમ ફાઇનાન્સ વગેરે.
- રિલાયન્સ ગ્રુપ્સ પોતાનું બ્રાન્ડ મેનેજમેન્ટ વિભાજન, વિવિધિકરણ, અનુસંધાન, મજબૂત માર્કેટિંગ, નવીનતા, ટેકનોલોજી, ગ્રાહક કેન્દ્રિતતા વગેરે પર આધાર રાખે છે. આથી જ તે પોતાના બ્રાન્ડની સારી એવી ઇમેજ દેશ અને વિદેશમાં જાળવી શક્યા છે.
- રિલાયન્સ ઇન્ડસ્ટ્રીઝ લિમિટેડની કુલ આવક નાણાકીય વર્ષ 2024 ના એક અંદાજ પ્રમાણે 100 બિલિયન ડોલર થઈ હતી.

બજાજ ગ્રુપ (Bajaj Group):

 BAJAJ AUTO ₹ 1.11 L CR	 BAJAJ CONSUMER CARE ₹ 4090 CR	 BAJAJ ELECTRICALS ₹ 11,600 CR	 BAJAJ FINANCE ₹ 3.33 L CR	 BAJAJ FINSERVE ₹ 1.59 L CR	 BAJAJ HEALTHCARE ₹ 666 CR
 BAJAJ HINDUSTAN SUGAR ₹ 845 CR	 BAJAJ HOLDINGS & INVESTMENT ₹ 39,980 CR	 HERCULES HOISTS ₹ 406 CR	 MAHARASHTRA SCOOTERS ₹ 4,200 CR	 MUKAND ₹ 843 CR	 BAJAJ STEEL INDUSTRIES ₹ 248 CR

- બજાજ ગ્રુપની સ્થાપના વર્ષ 1926 માં મુંબઈમાં થઈ હતી. જેના સ્થાપક જમનલાલ બજાજ હતા.
- બજાજ ગ્રુપની શરૂઆત કપાસની ગિનિંગ ફેક્ટરીથી થઈ હતી, ત્યારબાદ તે વિવિધ ઉદ્યોગોમાં વિસ્તર્યું હતું, જેમકે મીઠું ઉત્પાદન, ઇલેક્ટ્રિક સાધનો, વાહનો, ફાઇનાન્સ, ખાદ્યપદાર્થો, ઓટોમોબાઇલ, બજાજ હિન્દુસ્તાન વગેરે.
- બજાજ ગ્રુપ પોતાની બ્રાન્ડનું મેનેજમેન્ટ વિશ્વસનીયતા, વારસો, મજબૂત માર્કેટિંગ, ઇનોવેશન, ટેકનોલોજી, ગ્રાહક સંલગ્ન જરૂરિયાત, સામાજિક વિકાસ વગેરે પર આધાર રાખે છે. આથી જ દેશ અને વિદેશમાં એક સારી ઈમેજ જાળવી રાખી છે.
- બજાજ ફાઇનાન્સ લિમિટેડ કંપનીની કુલ આવક નાણાકીય વર્ષ 2024 ના એક અંદાજ પ્રમાણે 6.4 બિલિયન ડોલર થઈ હતી.

ભારતી એન્ટરપ્રાઇસ (Bharti Enterprise):

- ભારતી એન્ટરપ્રાઇસ લિમિટેડ એક ભારતીય બહુરાષ્ટ્રીય ગ્રુપ છે. જેની સ્થાપના 1976 માં સુનીલ ભારતી દ્વારા કરવામાં આવી હતી.
- ભારતી એન્ટરપ્રાઇસ, ટેલિકોમ્યુનિકેશન, ઉત્પાદક વીમા, રીઅલ એસ્ટેટ, હોસ્પિટલિટી જેવા ક્ષેત્રોમાં વ્યવસાય ધરાવે છે. જેમાં ભારતી એરટેલ જે એશિયા, આફ્રિકા, યુરોપ સહિત 18 થી વધુ દેશોમાં કાર્યરત છે.
- ભારતી એન્ટરપ્રાઇસ તેનું બ્રાન્ડ મેનેજમેન્ટ બ્રાન્ડ ઓળખ, નવા ગ્રાહકો સાથે જોડાણ, ગુણવત્તા, નવા વિચારો, સોશિયલ મીડિયા, સામાજિક જવાબદારી વગેરેને કેન્દ્રમાં રાખી પોતાની પ્રતિષ્ઠામાં વધારો કર્યો છે.
- ભારતી એન્ટરપ્રાઇસની કુલ આવક નાણાકીય વર્ષ 2023-24 દરમિયાન એક અંદાજ પ્રમાણે 941.198 બિલિયન ડોલર થઈ હતી.

હિન્દુજા ફાઉન્ડેશન ગ્રુપ્સ (Hinduja Foundation Group's):

- હિન્દુજા ફાઉન્ડેશન ગ્રુપ્સની સ્થાપના વર્ષ 1914 માં પરમાનંદ ઈપચંદ હિન્દુજા દ્વારા કરવામાં આવી હતી. જેનું મુખ્ય મથક મુંબઈમાં આવેલ છે. હિન્દુજા ગ્રુપ્સ ઓટોમોટિવ, તેલ, વિવિધ રાસાયણ, બેન્કિંગ, ફાયનાન્સ, સાયબર સુરક્ષા, આરોગ્ય સંભાળ, વેપાર, મીડિયા, મનોરંજન, વીજળી વગેરે સહિત 11 ક્ષેત્રોમાં કામગીરી બજાવે છે.
- હિન્દુજા ગ્રુપ્સનું બ્રાન્ડ મેનેજમેન્ટ શિક્ષણ અને સ્વાસ્થ્ય પર ધ્યાન, સામાજિક જવાબદારી, કળા અને સંસ્કૃતિને સમર્થન, હિતધારકો સાથે જોડાણ, વેબસાઈટ, ઇવેન્ટ્સ દ્વારા પોતાની ઓળખમાં વધારો કરે છે.
- હિન્દુજા ગ્રુપ્સની નાણાકીય વર્ષ 2023-24 ની કુલ આવક રૂ.90.48 કરોડ થઈ રહી હતી.

તારણો:

- બ્રાન્ડ એ કંપનીનું કોઈ નિર્ધારિત નામ, ઓળખ, પ્રતિષ્ઠા અથવા ઇમેજ જે કોઈ વસ્તુ, સેવા કે કંપનીને ઓળખપાત્ર બનાવે છે.
- બ્રાન્ડનું સફળ મેનેજમેન્ટ કરવા માટે કંપની ધારકે બ્રાન્ડ અંગે ગુણવત્તા જાળવવી, ગ્રાહક સાથેનો સંબંધ જાળવવો, નવા વેપાર સાથે નવીનીકરણ, બજારની અસરકારકતા, હરિફાઈ અંગેની તાર્કિકતા, બ્રાન્ડ વિકાસ, બ્રાન્ડ પરનું લોકોનું માનસ વગેરે પર ધ્યાન કેન્દ્રિત કરવું જોઈએ.

- ટાટા ગ્રુપ્સ ભારત દેશમાં જ નહિ, પરંતુ વિશ્વના વિભિન્ન ક્ષેત્રોમાં કામ રહી છે. જેમકે, ટેકસટાઇલ, સ્ટીલ, ઓટોમોબાઇલ્સ, ટેકનોલોજી, હોટેલ્સ વગેરે અંગેની બ્રાન્ડ અને મેનેજમેન્ટ ધરાવે છે.
- અદાણી ગ્રુપ્સ એ વિવિધ ક્ષેત્રોમાં કામ કરી રહ્યું છે. જેમકે એન્ટરપ્રાઇસિસ, સ્પોર્ટ્સ, પાવર, ગેસ, કોલ, ઈન્ફ્રાસ્ટ્રક્ચર, એગ્રિકલચર, એરપાર્ટ્સ વગેરેની બ્રાન્ડ અને મેનેજમેન્ટ ધરાવે છે.
- રિલાયન્સ એ વિવિધ ક્ષેત્રોમાં કામ કરી રહી છે. જેમકે, રિલાયન્સ પાવર, રિલાયન્સ ઈન્ફ્રાસ્ટ્રક્ચર, રિલાયન્સ કેપિટલ, રિલાયન્સ હેલ્થ, રિલાયન્સ મીડિયા વર્કસ, રિલાયન્સ હોમ ફાઇનાન્સ વગેરે અંગેની બ્રાન્ડ અને મેનેજમેન્ટ ધરાવે છે..
- બજાજ ગ્રુપની શરૂઆત કપાસની ગિનિંગ ફેક્ટરીથી થઈ હતી, ત્યારબાદ તે વિવિધ ઉદ્યોગોમાં વિસ્તર્યું હતું, જેમકે મીઠું ઉત્પાદન, ઇલેક્ટ્રિક સાધનો, વાહનો, ફાઇનાન્સ, ખાદ્યપદાર્થો, ઓટોમોબાઇલ, બજાજ હિન્દુસ્તાન વગેરે અંગેની બ્રાન્ડ અને મેનેજમેન્ટ ધરાવે છે.
- ભારતી એન્ટરપ્રાઇસ તેનું બ્રાન્ડ મેનેજમેન્ટ બ્રાન્ડ ઓળખ, નવા ગ્રાહકો સાથે જોડાણ, ગુણવત્તા, નવા વિચારો, સોશિયલ મીડિયા, સામાજિક જવાબદારી વગેરે અંગેની બ્રાન્ડ અને મેનેજમેન્ટ ધરાવે છે.
- આદિત્ય બિરલા ગ્રુપ્સના વ્યાપારીક હિતોમાં ધાતુઓ, સિમેન્ટ, ફેશન, નાણાકીય સેવાઓ, નવીનીકરણીય ઊર્જા, કાપડ, રાસાયણો, રીઅલ એસ્ટેટ, વેપાર, ખાણકામ, મનોરંજન વગેરે અંગેની બ્રાન્ડ અને મેનેજમેન્ટ ધરાવે છે.
- મહિન્દ્રા એન્ડ મહિન્દ્રાનું મેનેજમેન્ટ નવા વિચારો, નવી પદ્ધતિ, ગ્રાહક જોડાણ, ડિજિટલ માર્કેટિંગ, સ્ટોરીટેલિંગ, સામાજિક ઉત્તરદાયિત્વ, બ્રાન્ડ પ્રતિષ્ઠા, ઉત્પાદનની ગુણવત્તા, ઓનલાઇન પ્લેટફોર્મ, સોશિયલ મીડિયા વગેરે અંગેની બ્રાન્ડ અને મેનેજમેન્ટ ધરાવે છે.
- હિન્દુજા ગ્રુપ્સ એક ભારતીય ગ્રુપ્સ ઓફ કંપની છે. જે ઓટોમોટિવ, તેલ, વિવિધ રાસાયણ, બેન્કિંગ, ફાઇનાન્સ, સાયબર સુરક્ષા, આરોગ્ય સંભાળ, વેપાર, મીડિયા, મનોરંજન, વીજળી વગેરે અંગેની બ્રાન્ડ અને મેનેજમેન્ટ ધરાવે છે.

સમાપન:

આમ, બ્રાન્ડ મેનેજમેન્ટ એ ફક્ત માર્કેટિંગનું જ સાધન નથી, પરંતુ કંપનીઓ માટે લાંબાગાળાની મૂલ્યવાન સંપત્તિ ઊભી કરવાનો માર્ગ છે. દરેક સફળ બ્રાન્ડ પાછળ એક વ્યૂહાત્મક અને ભાવનાત્મક યોજનાનું શાસ્ત્ર છુપાયેલું હોય છે. કંપનીઓએ બ્રાન્ડ પોઝિશન માટે સ્પષ્ટતા રાખવી જોઈએ. જે ગ્રાહક સાથે ઈમોશનલ કનેક્શન બનાવવા માટેની સહાય અને માર્ગદર્શન આપે છે. કંપનીઓ સતત

ગુણવત્તાયુક્ત અને સાફ જાહેરાત કરી વેચાણ અંગેનું યોગ્ય આયોજન કરી પોતાની પ્રતિષ્ઠા દ્વારા બ્રાન્ડનું સુંદર મેનેજમેન્ટ કરી શકે છે તેમજ નવા કંપની ધારકો અને ઉત્પાદકોને પ્રોત્સાહન પુરું પાડી શકે છે.

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The New Saints of a Fragmented World: Postmodern Irony and Cultural Transformation in Jeet Thayil's Select Poems**Rajesh P. Dangar**

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Abstract

Jeet Thayil's poems from his novel *The Book of Chocolate Saints* redefines sainthood for a postmodern age. In a world fractured by consumerism, technology and spiritual exhaustion, Thayil's poems portray saints who are deeply human because they are addicts, lovers, wanderers and seekers which is contradictory to the saints that traditionally one saw. This paper explores five of his poems which are part of his novel *The Book of Chocolate Saints* and these poems are Saint Gandhi, Saint Mummy, Saint Santosh, Saint Larry and Saint Goody. They are reflections of moral struggle and cultural transformation. Each saint embodies a unique response to the modern crisis of faith: political contradiction, psychological fragility, playful rebellion, artistic compassion and emotional forgiveness. Through irony, tenderness and lyrical realism, Thayil converts human failure into spiritual resilience. Engaging the postmodern theories of Lyotard, Jameson and Baudrillard, the study reveals how Thayil's work dissolves the boundaries between the sacred and profane. His "new saints" represent the survival of meaning amid fragmentation which prove that the sacred endures even in a secular and disillusioned world.

Keywords: *Postmodernism, Irony, Spirituality, Sainthood, Indian Poetry, Cultural Transformation, Lyotard, Baudrillard, Jameson*

Introduction

Jeet Thayil's *The Book of Chocolate Saints* is a daring and layered work that merges poetry and prose narrative into a meditation on creativity and chaos. Within this hybrid text lies a cluster of poems about "saints," where the spiritual, the ironic and the tragic collide. In these poems, Thayil reimagines sainthood not as perfection but as human struggle and a reflection of what it means to remain spiritual in a world that has lost its sense of the sacred. The saints in Thayil's poetry are neither miracles nor martyrs in the traditional sense. They are ordinary individuals living through addiction, love, exile and faith. They belong to a world fractured by modernity, technology and material obsession. In the

postmodern context, where truth has become relative and meaning slippery, Thayil's saints reclaim the possibility of faith not as dogma, but as endurance.

Postmodern thinkers such as Jean-François Lyotard and Fredric Jameson describe the postmodern era as one defined by "incredulity toward metanarratives" (Lyotard 37). Grand systems like religion, politics, morality and they no longer hold authority. In this vacuum, Thayil's poems act as small, personal narratives that rebuild faith from fragments. Jean Baudrillard's notion of hyperreality where copies replace truth and also haunts Thayil's world; the saints here are symbolic reconstructions of holiness in a culture of irony.

In this paper, five poems from the novel *The Book of Chocolate Saints* titled Saint Gandhi, Saint Mummy, Saint Santosh, Saint Larry and Saint Goody are examined as Thayil's creative response to postmodern disintegration. Through them, he offers what may be called a "theology of imperfection," a vision of sainthood grounded in contradiction, suffering and love. Now let's focus on Sainthood in a Postmodern India. Sainthood in Indian culture traditionally stands for moral clarity and self-denial. Saints are expected to renounce the world and transcend desire. Yet in Thayil's contemporary imagination, sainthood becomes the very opposite; they are not someone who can be put as someone who escapes from the world, but immersion within it. His saints are people who drink, doubt and desire, their holiness is made of failure. This reinterpretation mirrors the larger social shifts in India's post-liberalization decades. The country's rapid economic growth, urbanization and digital connectivity have produced a complex spiritual vacuum. The old certainties of religion and morality have fractured, while global capitalism has replaced the sacred with the commercial. In such a world, Thayil's saints are cultural survivors who are individuals trying to make meaning amid chaos. Thayil himself is a poet of cities and contradictions. Having lived between India and the West, his work often explores the dissonance between tradition and modernity, faith and addiction. *The Book of Chocolate Saints* extends these concerns into a panoramic vision of India's artistic and spiritual decay. His saints emerge from this collapse, each embodying a different response to moral fragmentation.

Here below is the analysis of the poems:

Saint Gandhi: The Political Saint as Paradox

"Saint Gandhi" opens with irony. The poem calls Gandhi "the man who split a nation in two; befriended apocalypse; died with the name of God on his lips." This compression of holiness and guilt turns Gandhi from symbol into a human paradox. Thayil's tone is neither mocking nor worshipful yet it is mournful, reflective and aware of history's weight. Gandhi, for Thayil, is a saint of contradiction. His moral purity brought both liberation and division. He represents what Jameson calls the "cultural

logic of late capitalism” the tendency to transform ideology into image (Jameson 20). Gandhi’s sainthood, once spiritual, has been converted into spectacle. Posters, statues and currency notes have replaced the man. Thayil’s poem strips away this hyperreality, revealing the pain beneath the myth. By invoking Gandhi in this way, Thayil shows how sainthood in a postmodern world cannot remain pure. The saint becomes part of the same system he resists. “Befriended apocalypse” becomes the poem’s cruel truth: even the holiest intentions produce unintended violence. In Thayil’s retelling, Gandhi’s sainthood is tragic not because he failed, but because he succeeded too well and his success tore the world apart.

Saint Mummy: The Saint of Fragility and Obsession

In “Saint Mummy,” Thayil moves from national to personal history. The poem portrays a woman whose spirituality turns inward and self-destructive: “starved herself for thrills; could not abide people, for sin she smelled inside.” Her piety becomes pathology, her purity an illness. Yet Thayil treats her with deep tenderness. Mummy’s sainthood exposes the dark side of devotion — the way faith can become a form of punishment. She is reminiscent of the hysterical saints of medieval Europe, whose fasting and self-mortification were celebrated as virtue. But in Thayil’s poem, such suffering feels tragically modern. The line “poor memsahib who died in debt / one summer when the power died” links her private torment to the collapse of social systems — the power cuts, debts, and decay of urban India.

Her death is quiet, unheroic, and lonely. Yet the poem refuses to dismiss her as insane. By naming her a saint, Thayil elevates her pain into moral insight. In a world obsessed with consumption, her refusal to eat becomes a kind of protest. She stands as a saint of fragility — one whose brokenness mirrors the spiritual exhaustion of modern life. Mummy also reflects Thayil’s larger fascination with mental illness and the thin line between enlightenment and madness. Her story shows that sainthood in a fragmented world may come not from clarity but from confusion — from the courage to live with one’s contradictions.

Saint Santosh: The Saint of Play and Movement

If “Saint Mummy” represents suffering, “Saint Santosh” embodies vitality. The poem describes him as “of runners, sailors, romancers; voice of the robbed and drowned.” He is a man of movement, rhythm, and urban freedom. His motto, “Kiss My Posterior,” reveals Thayil’s postmodern humor irreverent, self-aware, and subversive. Santosh belongs to a new India, one shaped by globalization and cultural exchange. He wears denim, listens to music, and lives across borders. His sainthood arises

not from renunciation but from participation. He finds grace in movement, in play, in the very act of living.

Here, Thayil echoes Lyotard's idea of language games — the notion that meaning is produced through temporary, localized expressions rather than universal truths (Lyotard 41). Santosh lives by his own language game: the slang of youth, sport, and rebellion. His holiness lies in authenticity, in refusing hypocrisy. Thayil's humor also has a moral purpose. By turning a streetwise young man into a saint, he challenges rigid boundaries between the sacred and profane. Santosh is as holy as Gandhi, perhaps more so, because his faith is unpretending. He accepts life in its imperfection. In his laughter, there is freedom — a postmodern holiness grounded in joy.

Saint Larry: The Saint of Compassion and Collapse

“Saint Larry” reintroduces melancholy. The poem speaks of “Lawrence, or Bantle the Man; of Poona and Vancouver; burned both ends before the ink ran dry.” Larry is the artist-saint, the poet consumed by empathy and excess. He loves “outsiders and the homeless,” lives between continents, and dies young.

Larry's tragedy is emblematic of the creative condition in postmodern times. The artist, once revered as prophet, now exists at society's margins. Thayil portrays Larry as both gifted and doomed “rider on the tide of tragedy.” His compassion makes him vulnerable; his art drains his life. Yet his brokenness is also his holiness. Through Larry, Thayil expresses deep respect for artistic suffering. The poet is not a preacher but a witness one who feels too much and therefore pays the price. Baudrillard's concept of “the ecstasy of communication” helps explain Larry's crisis: in an age saturated with information, authentic feeling becomes unbearable. Larry's sainthood lies in his refusal to turn away from pain. Thayil's empathy for the addicted and the lost runs throughout his work. Larry stands as a poetic self-portrait, a mirror of the writer's own struggle between art and survival. He is the saint of compassion one whose moral courage is his capacity to feel.

Saint Goody: The Saint of Forgiveness and Memory

“Saint Goody” closes Thayil's pantheon on a note of grace. Unlike the others, Goody's sainthood is entirely emotional. The speaker confesses, “whose forgiveness I do not deserve; first passion, and then its passing.” Her holiness is human, rooted in memory and love. Goody's quiet forgiveness contrasts with the chaos of the other saints. She does not perform miracles; she offers understanding. In her, Thayil locates the essence of moral renewal the ability to forgive in a world that constantly wounds. The final lines, “all that we are, all whom we fail, all that we in the end must leave,” express a universal

acceptance. Goody's sainthood completes Thayil's moral cycle. After irony, madness, play, and pain, comes tenderness. In postmodern literature, where cynicism often replaces emotion, such sincerity feels radical. Thayil suggests that compassion itself can be an act of rebellion. Goody is not the saint of perfection but of endurance she teaches that love survives fragmentation.

Postmodern Irony and Cultural Reflection

Thayil's saints, taken together, form a postmodern theology. They occupy the intersection of irony and belief, mockery and reverence. Each poem uses the language of sainthood to reveal how meaning survives in a disenchanted world. Fredric Jameson argues that postmodern art replaces depth with surface, irony with sincerity blurred (Jameson 65). Thayil's poetry resists this flattening by transforming irony into empathy. When he names addicts, wanderers, or lovers as saints, he is not joking. He is expanding the definition of holiness to include those excluded from it. Baudrillard's notion of simulacra the replacement of reality by representations — also illuminates Thayil's work. His saints are simulations of ancient holiness, but through irony they regain authenticity. In calling Gandhi a saint while exposing his failures, Thayil collapses myth and man. In making Mummy or Goody holy, he restores dignity to ordinary suffering. The cultural reflection here is unmistakable. Thayil's India is postcolonial and postmodern — a nation both spiritual and secular, connected to global capitalism yet haunted by its saints. His poems do not lament this hybridity; they embrace it. Each saint becomes a metaphor for survival amid fragmentation. His language mirrors the texture of urban life: quick, layered, rhythmic, at times absurd. The mix of sacred reference and street idiom captures the sound of modern India — a place where prayers coexist with advertisements, where temples stand beside nightclubs. Thayil's irony is not mockery; it is a way of telling the truth when sincerity alone no longer suffices.

Conclusion

Jeet Thayil's *The Book of Chocolate Saints* is not only a narrative about art and addiction but also a meditation on faith in the age of disbelief. Through Saint Gandhi, Saint Mummy, Saint Santosh, Saint Larry, and Saint Goody, he constructs a new vision of holiness — one grounded in contradiction, compassion, and cultural flux. Each saint reveals a different face of postmodern spirituality: Gandhi as the saint of paradox, Mummy of suffering, Santosh of play, Larry of compassion, and Goody of forgiveness. Together, they form a fragmented yet coherent portrait of humanity's search for meaning. In Thayil's poetic world, sainthood is not an achievement but a state of being a willingness to live truthfully amid confusion. His saints are flawed, ordinary, and human, yet they embody resilience.

They show that the sacred has not vanished; it has merely moved into the everyday. By blending irony with empathy, Thayil bridges the gap between postmodern skepticism and spiritual longing. His work speaks to a generation disillusioned by institutions but still yearning for belief. In the end, his “new saints” are not divine figures but reflections of us all people trying to stay pure, even when the world no longer believes in purity.

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❖ सारांश :-

प्रस्तुत लेख में “आत्मनिर्भर भारत के संकल्प को पूरा करने में भारतीय ज्ञान परंपरा का योगदान” विषय पर विस्तृत विवेचन किया गया है। लेख का मुख्य प्रतिपाद्य यह है कि आत्मनिर्भरता कोई आधुनिक अवधारणा नहीं, बल्कि भारतीय ज्ञान परंपरा (IKS) में वैदिक काल से ही निहित एक जीवनदृष्टि है। वेद, उपनिषद, गीता, पुराण, आयुर्वेद, अर्थशास्त्र आदि ग्रंथों में आत्मनिर्भरता, स्वदेशी भावना, कर्तव्यबोध, प्रकृति-संतुलन और समग्र विकास के सिद्धांत स्पष्ट रूप से प्रतिपादित हैं। लेख में यह सिद्ध किया गया है कि “आत्मनिर्भर भारत” का विचार भारतीय दर्शन के “आत्मानं विद्धि”, “कर्मयोग” और “वसुधैव कुटुम्बकम्” जैसे मूल मंत्रों से प्रेरित है। भारतीय ज्ञान परंपरा भौतिक उन्नति के साथ-साथ मानसिक, नैतिक एवं आध्यात्मिक विकास पर बल देती है, जिससे व्यक्ति, समाज और राष्ट्र सशक्त बनते हैं। नालंदा-तक्षशिला जैसी प्राचीन शिक्षण परंपराएँ, स्वदेशी उत्पादन, आयुर्वेदिक स्वास्थ्य प्रणाली, योग, कृषि विज्ञान और पर्यावरण-अनुकूल जीवनशैली—ये सभी आत्मनिर्भर भारत के वैचारिक आधार को मजबूत करते हैं। लेख यह भी स्पष्ट करता है कि भारतीय ज्ञान परंपरा का उद्देश्य केवल भारत तक सीमित न रहकर संपूर्ण विश्व के कल्याण—“सर्वजन सुखाय, सर्वजन हिताय”—की भावना को साकार करना है।

❖ उद्देश्य :-

1. भारतीय ग्रंथों में आत्मनिर्भरता के सिद्धांतों का अध्ययन है।
2. IKS आधारित आत्मनिर्भर भारत का वैचारिक मॉडल विकसित करना है।
3. शिक्षा व समाज में इसके व्यावहारिक उपयोग की संभावनाएँ तलाशना है।
4. भारतीय ज्ञान परंपरा के कारण सिर्फ भारत ही नहीं बल्कि संपूर्ण विश्व को हमारे साहित्य के अनमोल विचारों से परिचित कराना है।
5. भारतीय ज्ञान परंपरा का प्रयोजन ही विश्व को " सर्वजन सुखाय, सर्वजन हिताय " के ध्येय को साकार करने में सक्षम है, यह सिद्ध करना है।

❖ प्रस्तावना :-

" यदिहास्ति तदन्यत्र यन्नेहास्ति न तत्क्वचित् ॥" इस सूक्ति को सिद्ध भारतीय ज्ञान परंपरा करती हैं। भारत के लोगों ने हजारों सालों तक साहित्य, संगीत और कला की साधना और पूजा में अपनी ज़िंदगी बिताई। भारत साहित्यिक संस्कृति का एक बड़ा सेंटर था। भारतीय संस्कृति के दुनिया जीतनेवाले गुणों की वजह से भारत के लोगों में निडरता आ गई थी। नतीजतन, इस ज़मीन पर सामाजिक जीवन, संस्कृति, ज्ञान और विज्ञान का बेमिसाल विकास हुआ। हमारा पुराना साहित्य ऐसा है जिसकी जड़ें लगभग दस हजार साल पुरानी रचनाओं में प्रतिबिंबित होती हैं। भारतीय साहित्य की रचना की जड़ों में आध्यात्मिक दर्शन का तत्व है। जिसकी वजह से भारत को चौदह शास्त्र मिले। फिर परंपरा बनी और साहित्य की खोज हुई। इस पर चिंतन करना और समाज की भलाई के बारे में सोचना भारतीय साहित्यिक पढ़ाई की जड़ें हैं। वेदों की आध्यात्मिक साधना का हिस्सा उपनिषदों में, आरण्यको और ब्राह्मण ग्रंथों में स्पष्ट रूप से उपस्थित हैं। साहित्य और उपनिषद ग्रंथों में, भगवान की पूजा मुख्य विषय है, जबकि बाद के साहित्य में, उनकी प्रैक्टिकल शिक्षाएँ मुख्य विषय हैं। उपनिषद साहित्य को वैदिक साहित्य से प्रेरणा मिली है, जबकि सूत्र, रामायण-महाभारत और पुराणों को उपनिषद वाडमय से प्रेरणा मिली है। धीरे-धीरे भारत साहित्य, संगीत और कला का त्योहार केंद्र बन गया है। आध्यात्मिकता को समझना और दुनियावी झगड़ों से आज़ाद होकर परमात्मा को प्राप्त करना पुराने साहित्य का उद्देश्य रहा है। भारतीय ज्ञान परंपरा का साहित्य भारतीय इंसानी ज़िंदगी में निःस्वार्थता और मेलजोल के मूल्य के कारण " वसुधैवम कुटुम्बकम् " की भावना को साकार करता है।

भारतीय ज्ञान परंपरा में आयुर्वेद, वास्तुशास्त्र, योग, कृषि विज्ञान और अर्थशास्त्र जैसे विविध शास्त्रों में आत्मनिर्भरता के मूल सिद्धांत निहित हैं। उदाहरणतः चाणक्य के अर्थशास्त्र (श्लोक 1.1.12) में स्थानीय संसाधनों के सदुपयोग और स्वावलंबन पर बल दिया गया है। आयुर्वेद (अष्टांगहृदयम् 2.10) प्राकृतिक औषधियों एवं स्वास्थ्य संरक्षण के माध्यम से सामुदायिक आत्मनिर्भरता की शिक्षा देता है। आत्मनिर्भर भारत की संकल्पना इन्हीं शाश्वत भारतीय मूल्यों का आधुनिक रूप है। भारतीय ज्ञान परंपरा (IKS) में आत्मनिर्भरता का विचार वैदिक काल से ही विद्यमान है। भारतीय ज्ञान परंपरा में, "आत्मनिर्भर भारत" कोई नया कॉन्सेप्ट नहीं है; यह हमारे शास्त्रों, दर्शन और लाइफस्टाइल में गहराई से जुड़ी एक आइडियोलॉजी है। इसकी मुख्य बातें इस तरह समझाई जा सकती हैं।

1. आत्मनिर्भरता - “आत्मानं विद्धि” का दार्शनिक आधार

वेद और उपनिषदों में आत्मनिर्भरता का मूल सूत्र “आत्मानं विद्धि” (अपने आत्मतत्त्व को जानो) में निहित है। उपनिषद यह सिखाते हैं कि मनुष्य को अपनी शक्ति, विवेक और पुरुषार्थ के माध्यम से जीवन का निर्माण करना चाहिए। यह आत्मनिर्भरता केवल आर्थिक स्वतंत्रता नहीं, बल्कि बौद्धिक, मानसिक और नैतिक स्वतंत्रता भी है। इंसान को अपनी समझ, मेहनत और रिसोर्स से आगे बढ़ना चाहिए—यही आत्मनिर्भरता का बेसिक मतलब है।

2. स्वदेशी आइडियोलॉजी : लोकल से ग्लोबल की भारतीय दृष्टि

भारतीय परंपरा में, लोकल रिसोर्स और लोकल आर्ट और क्राफ्ट के इस्तेमाल को बढ़ावा दिया गया है। खादी, आयुर्वेद, हैंडीक्राफ्ट—ये सभी स्वदेशी आत्मनिर्भरता की झलक हैं। भारतीय ज्ञान परंपरा में स्वदेशी केवल वस्तुओं का चयन नहीं, बल्कि एक जीवन-दृष्टि है। प्राचीन भारत में ग्राम-आधारित अर्थव्यवस्था, कुटीर उद्योग, कृषि, हस्तशिल्प और स्थानीय संसाधनों का विवेकपूर्ण उपयोग किया जाता था। खादी, हथकरघा, आयुर्वेदिक औषधियाँ, लोककलाएँ और हस्तशिल्प आत्मनिर्भरता के जीवंत उदाहरण हैं। गांधीजी ने स्वदेशी को स्वतंत्रता आंदोलन का नैतिक आधार बनाया, जो मूलतः भारतीय परंपरा से ही प्रेरित था। स्वदेशी विचार यह सिखाता है कि जब राष्ट्र अपने स्थानीय संसाधनों और कौशल पर भरोसा करता है, तभी वास्तविक आत्मनिर्भरता संभव होती है। आज “वोकल फॉर लोकल” इसी परंपरा का आधुनिक रूप है।

3. ज्ञान पर आधारित विकास : आत्मनिर्भर ज्ञान संस्कृति

भारतीय ज्ञान परंपरा सिर्फ भौतिक सुख पर ही नहीं, बल्कि ज्ञान, विज्ञान और समझदारी पर आधारित है। प्राचीन भारत में नालंदा, तक्षशिला, विक्रमशिला और वल्लभी जैसे विश्वविद्यालय विश्व-स्तरीय ज्ञान केंद्र थे। यहाँ शिक्षा केवल रोजगार तक सीमित नहीं थी, बल्कि चरित्र निर्माण, समाज-सेवा और विवेक का विकास करती थी। गणित, खगोलशास्त्र, चिकित्सा, दर्शन और वास्तुशास्त्र में भारत की आत्मनिर्भर ज्ञान परंपरा ने विश्व को दिशा दी। आत्मनिर्भर भारत के संदर्भ में यह आवश्यक है कि शिक्षा प्रणाली भारतीय ज्ञान परंपरा से प्रेरित होकर स्वदेशी अनुसंधान, नवाचार और कौशल विकास को बढ़ावा दे।

4. होलिस्टिक डेवलपमेंट : सर्वांगीण विकास की अवधारणा

भारतीय चिंतन में विकास को कभी भी केवल आर्थिक समृद्धि तक सीमित नहीं रखा गया। उपनिषदों और योगशास्त्र में शारीरिक, मानसिक, नैतिक और आध्यात्मिक विकास को समान महत्व दिया गया है। योग और आयुर्वेद मानव जीवन को संतुलित और स्वस्थ बनाते हैं। एक स्वस्थ नागरिक ही आत्मनिर्भर समाज की नींव रख सकता है। इस दृष्टि से आत्मनिर्भर भारत का अर्थ है— स्वस्थ शरीर, स्थिर मन, नैतिक चरित्र और आध्यात्मिक चेतना। यह समग्र दृष्टिकोण आधुनिक विकास मॉडलों से कहीं अधिक टिकाऊ और मानवीय है।

5. ड्यूटी का सेंस : गीता का कर्मयोग और राष्ट्र निर्माण

“कर्मण्येवाधिकारस्ते मा फलेषु कदाचन”

अर्थात् व्यक्ति को फल की चिंता किए बिना अपने कर्तव्य का पालन करना चाहिए। श्रीमद्भगवद्गीता में कर्मयोग आत्मनिर्भरता का नैतिक आधार है। जब समाज का प्रत्येक व्यक्ति अपने दायित्व को ईमानदारी से निभाता है, तो राष्ट्र स्वतः आत्मनिर्भर बनता है। कर्तव्य-बोध, अनुशासन और सेवा-भाव भारतीय समाज की ताकत रहे हैं। यही मूल्य आत्मनिर्भर भारत को नैतिक रूप से सशक्त बनाते हैं।

6. कोएज़िस्टेंस और कलेक्टिविटी : “वसुधैव कुटुम्बकम्”

भारतीय ज्ञान परंपरा यह स्पष्ट करती है कि आत्मनिर्भरता का अर्थ आत्मकेंद्रित होना नहीं है। “वसुधैव कुटुम्बकम्” का संदेश बताता है कि पूरा विश्व एक परिवार है। भारतीय दृष्टि में राष्ट्र स्वयं मजबूत बनकर विश्व के साथ सहयोग करता है। आत्मनिर्भर भारत वैश्विक सहयोग, ज्ञान-विनिमय और मानवीय मूल्यों पर आधारित है। यह विचार आज के ग्लोबलाइज्ड विश्व में भारत को एक नैतिक नेतृत्व प्रदान करता है।

7. प्रकृति के साथ तालमेल : सस्टेनेबल आत्मनिर्भरता

भारतीय परंपरा में प्रकृति को माता के रूप में पूजा गया है। ऋग्वेद के सूर्य सूक्त, नदी सूक्त, वरुण सूक्त, इंद्र सूक्त और अग्नि सूक्त पंचमहाभूतों के सम्मान को दर्शाते हैं। यह दृष्टि सिखाती है कि मानव और प्रकृति का संबंध शोषण का नहीं, बल्कि सह-अस्तित्व का है। आज के संदर्भ में आत्मनिर्भर भारत का अर्थ है— पर्यावरण संरक्षण, प्रदूषण-मुक्त विकास, सतत (सस्टेनेबल) अर्थव्यवस्था। प्रकृति की रक्षा करके ही समाज, संस्कृति और राष्ट्र की दीर्घकालीन उन्नति संभव है।

❖ उपसंहार

निष्कर्षतः कहा जा सकता है कि आत्मनिर्भर भारत का संकल्प भारतीय ज्ञान परंपरा के बिना अधूरा है। भारतीय शास्त्रों में निहित आत्मनिर्भरता के सिद्धांत आज भी उतने ही प्रासंगिक हैं जितने प्राचीन काल में थे। भारतीय ज्ञान परंपरा व्यक्ति को आत्मबोध, कर्तव्यनिष्ठा और प्रकृति-सम्मत जीवन की प्रेरणा देती है, जो किसी भी राष्ट्र की स्थायी उन्नति के लिए अनिवार्य है। आधुनिक भारत यदि शिक्षा, स्वास्थ्य, अर्थव्यवस्था, पर्यावरण और सामाजिक संरचना में IKS आधारित दृष्टिकोण को अपनाता है, तो न केवल आत्मनिर्भर बनेगा, बल्कि वैश्विक स्तर पर एक नैतिक एवं सांस्कृतिक मार्गदर्शक के रूप में स्थापित होगा। “वसुधैव कुटुम्बकम्” की भावना आत्मनिर्भरता को संकीर्ण स्वार्थ से ऊपर उठाकर वैश्विक सहयोग और सहअस्तित्व का संदेश देती है।

अतः यह स्पष्ट है कि भारतीय ज्ञान परंपरा आत्मनिर्भर भारत के वैचारिक, नैतिक और व्यवहारिक आधार को सुदृढ़ करती है। इसके मूल्यों को पुनर्जीवित कर शिक्षा और समाज में लागू करना ही वर्तमान भारत की सबसे बड़ी आवश्यकता है, जिससे भारत पुनः विश्वगुरु की भूमिका निभा सके।

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प्रकाशक : राजपाल एंड सन्स, नई दिल्ली

15. भारतीय संस्कृति और आत्मनिर्भरता, लेखक : डॉ. वासुदेव शरण अग्रवाल

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16. वसुधैव कुटुम्बकम् : भारतीय जीवन दर्शन, लेखक : डॉ. रामजी सिंह

प्रकाशक : ओरिएंट ब्लैकस्वान , हैदराबाद

A COMPARATIVE STUDY OF CASH FLOW STATEMENT OF TATA CONSULTANCY SERVICES (TCS) AND INFOSYS COMPANY**Rathod Seema Ashvinbhai**

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Department of Commerce and Business Administration,
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In order to evaluate a company's liquidity, financial stability, and operational effectiveness, cash flow analysis is essential. The cash flow statements of two significant companies in the Indian IT sector, Tata Consultancy Services (TCS) and Infosys Ltd., are compared in this study. Using secondary data from annual reports, the study focuses on cash flows from financing, investing, and operating operations throughout a chosen time. To assess variations in cash flow patterns, statistical techniques including mean analysis and the t-test were employed. The results indicate that while both companies show comparable investment trends and large financing outflows, TCS produces stronger operating cash flows. According to the study's findings, cash flow statements are crucial for comprehending financial performance and assisting management, analysts, and investors in making decisions.

Keywords: Cash Flow Statement, Operating Activities, Investing Activities, Financing Activities, TCS, Infosys, Financial Performance, Comparative Analysis, Liquidity, Financial Management.

INTRODUCTION

Since all operations ultimately rely on the availability of finances, cash is considered the lifeblood of any firm. Because of this, businesses create a financial statement called a cash flow statement that details the inflow and outflow of cash. A cash flow statement is now required for businesses to include in their yearly financial reports under the Companies Act of 2013. This statement, which monitors the flow of cash and cash equivalents throughout a given accounting period, is essential for evaluating a business's capacity to produce cash. Understanding a company's liquidity and solvency situation requires an examination of the cash flow statement. In accordance with AS 3, Accounting Standard. Operating, investing, and financing operations are the three primary areas into which cash flows are divided.

One of the most crucial financial statements for evaluating a company's liquidity, solvency, and general financial flexibility is the cash flow statement. The cash flow statement documents the

actual inflows and outflows of cash over a certain time period, in contrast to the income statement, which is generated on an accrual basis. Because of this, it is a trustworthy instrument for assessing a company's capacity to maintain operations, make investments in future expansion, and generate profits for shareholders.

Businesses in the information technology (IT) services sector operate globally and need to make large investments in infrastructure, technology, and qualified human resources. Therefore, maintaining financial stability and competitiveness requires effective cash flow management. Two of the top IT firms in India and around the world are Tata Consultancy Services (TCS) and Infosys Ltd. Despite the fact that both businesses are well-established and extremely profitable, there may be differences in how they generate, invest, and distribute cash. Their overall financial strength, financing policies, investment strategies, and operational efficiency can all be better understood by comparing their cash flow statements.

REVIEW OF LITERATURE

Chepkoech and Miroga (2025) examined the connection between non-financial companies' financial success and cash flow management. They discovered that by representing internal fund production and operational efficiency, operating cash flows had a favorable impact on performance. Businesses that have steady operating cash inflows are better equipped to handle expansion and fulfil commitments. On the other hand, poorly managed finance and investment cash flows can raise financial risk and lower profitability. The study highlights that each cash flow component has a distinct impact on performance and therefore to be assessed independently. It comes to the conclusion that sustaining profitability, liquidity, and long-term financial stability requires efficient cash flow planning and control.

Mohammad (2024) The study looks into how crucial cash flow statements are for providing information when evaluating financial liquidity. It indicates that a precise picture of actual cash movements inside a company is provided by cash flow information. These statements provide accurate and comparable financial information when prepared in accordance with international accounting standards. According to the research, cash flow reports are useful in assessing a company's capacity to fulfil immediate obligations. They also offer information on long-term financial viability. The report highlights how cash flow analysis helps creditors and investors make better decisions. It helps stakeholders forecast the availability of funds in the future. It also aids in the detection of any liquidity issues. Cash flow statements are crucial instruments for financial evaluation, according to the study's overall findings.

Kaya and Özçelik (2023) used information from Borsa Istanbul companies to investigate how cash flows affect company performance. According to the study, financial outcomes are significantly influenced by cash flow components. Profitability and operating cash flows had a substantial positive correlation, suggesting that effective core operations improve performance. Investor perceptions were influenced by the relationship between financing cash flows and shareholder value. The authors point out that cash flow statements offer information that goes beyond conventional profit metrics. They contend that cash flow information can be used to forecast future financial results. The study highlights how important it is to separate operating, investing, and financing cash flows for analytical purposes. All things considered, it demonstrates the importance of cash flow analysis in financial assessment.

RESEARCH GAP

Instead of focusing on cash-based financial analysis, the majority of research on TCS and Infosys highlight profitability, revenue growth, and market performance. The cash flow statements of just few researchers have been directly compared. Despite receiving less attention, cash flow components—operating, investing, and financing—are essential for evaluating liquidity and financial sustainability. Seldom are the distinctions between the two companies' capital allocation and cash flow management examined. This disparity emphasizes the necessity of the current comparative cash flow analysis.

RESEARCH METHODOLOGY

Objectives of the Study:

- To examine TCS and Infosys' cash flow statements.
- To assess the operational effectiveness of both companies by comparing their cash flows from operations.
- To investigate investment activity along with capital expenditures and investment strategies.
- To evaluate financing activities, such as share buybacks and dividend payments.
- To assess both companies' cash flow trends in order to assess their liquidity and stability.
- To determine which company has better cash management procedures.

Hypothesis of the Study:

H₀₁ = There is no significant difference in cash flows generated from operating activities of TCS and Infosys during the study period.

H₀₂ = There is no significant difference in cash flows generated from investing activities of TCS and Infosys during the study period.

H₀₃ = There is no significant difference in cash flows generated from financing activities of TCS and Infosys during the study period.

Sample of the Study:

The two biggest Indian IT companies, Tata Consultancy Services (TCS) and Infosys Ltd., were chosen for the study's sample based on their market presence and total assets. These business leaders are appropriate for comparison examination since they represent the top tier of the Indian IT industry. Their operational, investing, and financing actions throughout the previous five financial years are examined in the study's yearly cash flow statements. This choice offers light on how big IT companies generate, use, and manage their finances overall.

Period of the Study:

The researcher has collected the data of last five financial years from 2020-21 to 2024-25 for comparative analysis of cash flow statements of TCS and Infosys companies.

Data Collection:

The researcher has gathered the data on the basis of secondary sources. The researcher has utilized various publications, websites and annual reports of selected companies for the purpose of data collection.

Data Analysis:

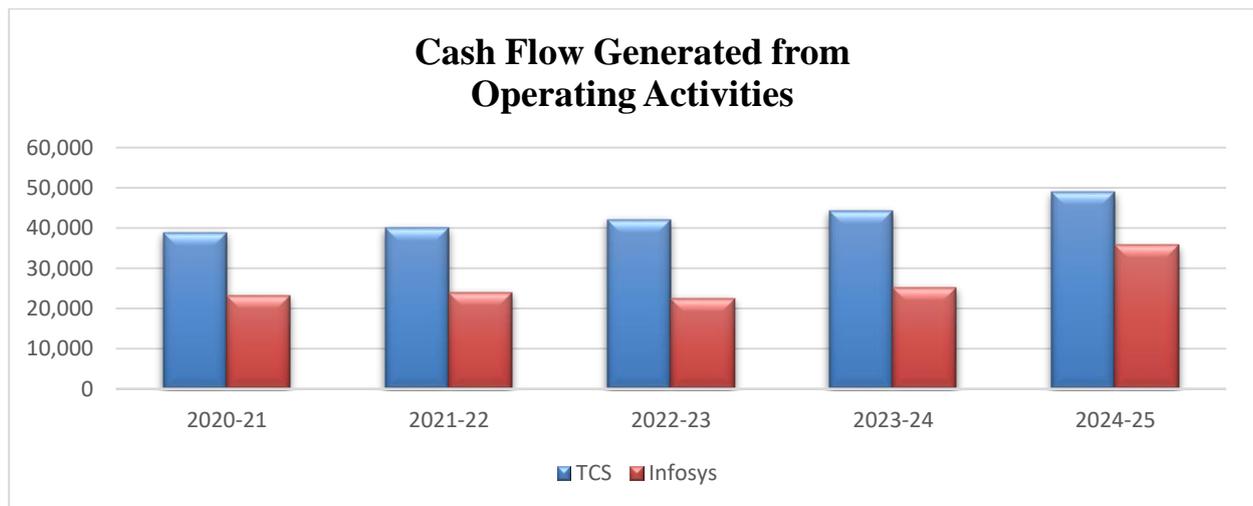
The following table shows the cash flow generated from operating, investing and financing activities of TCS and Infosys.

Particulars	Cash Generated from Operating Activities		Cash Generated from Investing Activities		Cash Generated from Financing Activities	
	TCS	Infosys	TCS	Infosys	TCS	Infosys
2020-21	38,802	23,224	-8129	-7456	-32,634	-9786
2021-22	39,949	23,885	-897	-6416	-33,581	-24,642
2022-23	41,965	22,467	39	-1209	-47,878	-26,695
2023-24	44,338	25,210	6026	-5009	-48,536	-17,504
2024-25	48,908	35,694	-2318	-1946	-47,438	-24,161

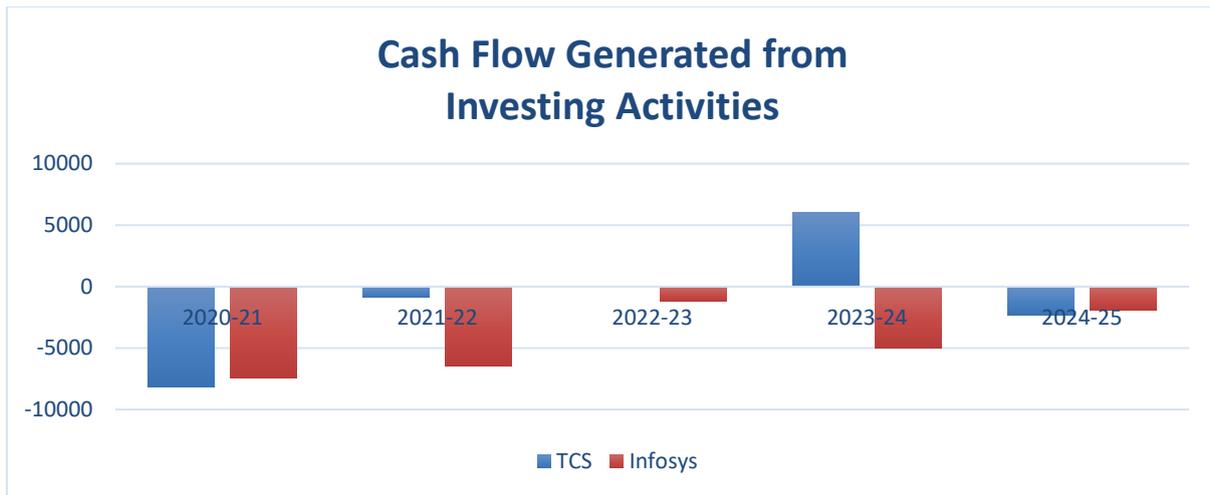
Tools and Techniques:

Graphical Presentation:

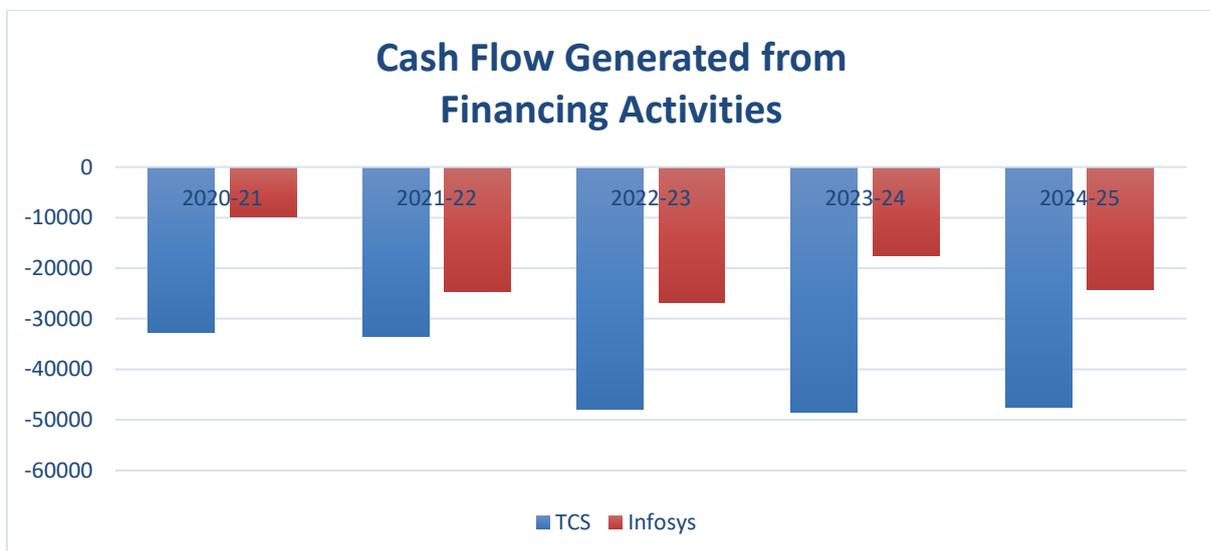
Graphical presentation of cash flow generated from operating activities of TCS and Infosys.



Graphical presentation of cash flow generated from investing activities of TCS and Infosys.



Graphical presentation of cash flow generated from financing activities of TCS and Infosys.



Operating cash flows have increased steadily over time for both TCS and Infosys, demonstrating solid core business performance. Over the course of the period, TCS has continuously produced greater operating cash flows than Infosys. Infosys exhibits modest growth, with a discernible increase in 2024–2025. Overall, the increasing trend shows that both businesses are becoming more profitable and efficient in their operations.

Both TCS and Infosys demonstrate primarily negative **cash flows from investment activities**, showing ongoing growth and asset investment. In contrast to prior periods, TCS records a significant positive increase in 2023–2024, indicating sales of assets or investment returns. As a result of persistent capital spending, Infosys consistently maintains negative investing cash flows. Both businesses exhibit negative values in 2024–2025, which suggests that investment outflows have resumed.

TCS and Infosys have regularly **negative cash flows from financing activities**, indicating regular dividend payments, share buybacks, or debt repayments. Over the course of the time, TCS reports substantially bigger funding outflows than Infosys. For TCS, the outflows significantly accelerate in 2022–2023 and 2023–2024, indicating aggressive shareholder rewards or financial restructuring. Although at a relatively smaller level, Infosys likewise exhibits consistent outflows.

t-test: two samples for means

	Operating Activities		Investing Activities		Financing Activities	
	TCS	Infosys	TCS	Infosys	TCS	Infosys
Mean	42792.4	26096	-1055.8	-4407.2	-42013.4	-20557.6
Variance	16120562	29803287	25749751	7494653	66360661	48171583
Observations	5	5	5	5	5	5
Pooled Variance	22961924		16622202		57266122	
Hypothesized Mean Difference	0		0		0	
df	8		8		8	
t Stat	5.509202		1.299727		-4.48297	
P(T<=t) one-tail	0.000284		0.114946		0.001024	
t Critical one-tail	1.859548		1.859548		1.859548	
P(T<=t) two-tail	0.000568		0.229893		0.002048	
t Critical two-tail	2.306004		2.306004		2.306004	

ANAYSIS

The fact that TCS's mean operating cash flow (₹42,792.4) is substantially larger than Infosys' (₹26,096) indicates that TCS can generate more cash from its core business. Both businesses exhibit negative mean values in their investment activities, however Infosys (–₹4,407.2) has higher average investment outflows than TCS (–₹1,055.8), suggesting comparatively more capital investment. Both companies' financing operations have significant negative means, with TCS (–₹42,013.4) outperforming Infosys (–₹20,557.6), indicating that TCS may be paying out more dividends, repaying debt, or buybacking shares. Infosys exhibits moderate operating inflows and higher relative investment spending, whereas TCS exhibits stronger operational cash strength and more aggressive finance outflows.

Summary of two sample t-test

	Operating Activities	Investing Activities	Financing Activities
t-test	5.509202	1.299727	-4.48297
t-critical value	2.306004	2.306004	2.306004
Hypothesis Accepted/Rejected	Rejected	Accepted	Rejected

FINDINGS

The null hypothesis is rejected for operating activities because the calculated t-value (5.509) is higher than the crucial value (2.306). This shows that TCS and Infosys have very different operating cash flows, with TCS generating more operating cash. Since the t-value (1.300) for investing activities is less than the critical value, the null hypothesis—which states that there is no discernible difference in the two companies' investing cash flows—is accepted. The null hypothesis is rejected in finance activities because the absolute t-value (4.483) is greater than the critical threshold, indicating a substantial difference in financing cash flows. Overall, the findings show that while TCS and Infosys have similar investing cash flow patterns, they differ greatly in operating and financing cash flows.

LIMITATIONS OF THE STUDY

- The study may not accurately reflect the whole IT sector because it is limited to just two firms, TCS and Infosys.
- It only uses secondary data from publicly available financial statements, which can have reporting restrictions.
- Because of the short time frame, long-term financial patterns might not be completely reflected.
- Other financial performance indicators are not included in the research; it solely concentrates on cash flow statements.
- Economic conditions, legislative changes, and industry dynamics are examples of external influences that are not taken into account.

CONCLUSION

The study assessed the financial efficiency and cash flow management of TCS and Infosys by comparing their cash flow statements. Stronger operational success is indicated by TCS's better operating cash flows, according to the research. Due to ongoing investments for expansion, both businesses reported negative investing cash flows. Both had negative financing activity, with TCS exhibiting greater outflows as a result of financial obligations or dividends. Significant differences were seen in operating and financing cash flows but not in investing cash flows, according to the t-test results. In general, the study highlights how crucial cash flow analysis is for evaluating financial success and stability.

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Tata Consultancy Services: Building Perpetually Adaptive Enterprises

TCS Financial Statements and Quarterly Results

Infosys - Annual Reports and Quarterly Results

Infosys - Consulting | IT Services | Digital Transformation

**A Study on Working Capital Management and Profitability of Selected
Pharmaceutical Companies in India**
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ABSTRACT:

A company's liquidity and profitability are greatly influenced by its working capital management. Smooth business operations and improved financial performance are guaranteed by effective management of current assets and current liabilities. Effective working capital management is necessary to sustain profitability in the Indian pharmaceutical sector, which is marked by large inventory levels, lengthy loan terms, and regulatory restrictions. For the years 2021–2022 to 2023–2024, this study looks at the working capital management strategies and their effects on the profitability of three Indian pharmaceutical companies: Sun Pharmaceutical Industries Ltd., Cipla Ltd., and Dr. Reddy's Laboratories Ltd. In addition to Return on Equity (ROE) as a gauge of profitability, the study makes use of important working capital metrics such as inventory turnover ratio, quick ratio, and current ratio. Ratio analysis is used to examine secondary data gathered from public financial statements and annual reports. The results show that profitability and financial stability are positively impacted by effective working capital management. In order to increase operational effectiveness and shareholder value in pharmaceutical companies, the study emphasizes the need of maintaining an ideal amount of working capital.

1.INTRODUCTION:

Working Capital Management (WCM) is a critical component of financial management that focuses on the effective management of a company's current assets and obligations. It guarantees that a firm has enough liquidity to satisfy its short-term obligations while increasing profitability. Working capital management can assist reduce financial risk, keep corporate operations running smoothly, and improve overall financial performance.

India's pharmaceutical sector plays a major role in the country's economy because of its contributions to exports, jobs, and healthcare. High inventory levels, long loan terms, and significant operating expenses are characteristics of Indian pharmaceutical enterprises operating in a highly regulated and competitive environment. Because a significant amount of pharmaceutical companies' finances are still locked up in inventories and receivables, working capital management is crucial.

Effective working capital management can boost operational effectiveness and financial stability, while ineffective management can negatively impact profitability by raising expenses and decreasing cash flow. Therefore, comprehending the financial performance of pharmaceutical companies requires examining the relationship between working capital management and profitability. The purpose of this study is to investigate the working capital management strategies of particular Indian pharmaceutical firms and assess how they affect profitability. The study offers information that could improve financial decision-making and boost company performance for managers and stakeholders.

2.REVIEW OF LITERATURE:

Using econometric techniques like co-integration and ARDL models, **Mahor and Banerji (2023)** investigated the connection between working capital intensity and profitability in the Indian pharmaceutical sector. Their results demonstrated a strong long-term correlation between working capital management and profitability, demonstrating that while effective management enhances financial performance over time, ineffective management has a negative short-term impact on profitability. The analysis also made clear that excessive investment in receivables and inventory raises carrying costs and lowers profits. It came to the conclusion that increasing liquidity, operational effectiveness, and overall profitability in pharmaceutical enterprises requires maintaining an ideal level of working capital.

Using panel data regression analysis, **Farhan et al. (2022)** investigated the effect of working capital management on profitability in Indian pharmaceutical enterprises. According to the study, longer operational cycles, longer inventory holding periods, and longer receivables collection periods all have a detrimental impact on profitability. The findings showed that ineffective working capital procedures lower returns and raise borrowing expenses. The authors came to the conclusion that pharmaceutical companies can increase profitability by effectively managing current assets and reducing their working capital cycle.

Viswanathan, Palanisamy, and Mahesh (2016) used ratio and trend analysis to compare the working capital management of a few Indian pharmaceutical companies. According to the report, excessive investment in receivables and inventory has a negative impact on operational efficiency and profitability. Because of blocked funds, it was shown that companies with larger current asset levels had worse returns. The study underlined how crucial it is to keep working capital at an ideal level in order to boost pharmaceutical business profitability.

3.OBJECTIVES OF THE STUDY:

1. to investigate how certain Indian pharmaceutical companies manage their operating cash.
2. to evaluate the financial standing of particular pharmaceutical firms.
3. to research the connection between profitability and working capital management.
4. to assess how important working capital components affect profitability.
5. To suggest ways for enhancing working capital efficiency in pharmaceutical companies.

4.HYPOTHESIS:

H₀₁ : The profitability of a subset of Indian pharmaceutical companies is not significantly correlated with working capital management.

H₀₁ : The profitability of a few Indian pharmaceutical companies is significantly correlated with working capital management.

5.WORKING CAPITAL MANAGEMENT INDICATOR:

1. Current ratio

By contrasting current assets and current liabilities, the current ratio assesses a company's short-term liquidity status. It shows the company's capacity to fulfill its immediate responsibilities and keep running well on a daily basis. In general, a greater liquidity position is indicated by a larger current ratio.

2. Quick ratio

By excluding inventories from current assets, the quick ratio—also called the acid test ratio—assesses a business's immediate liquidity. This ratio offers a stricter gauge of short-term financial soundness because inventory may be difficult to convert into cash. An improved ability to pay short-term obligations is indicated by a higher quick ratio.

3. Inventory turnover ratio

By showing how frequently inventory is sold and replaced over time, the inventory turnover ratio illustrates how well a business maintains its stock. Higher inventory turnover ratios indicate better inventory management and lower holding costs, both of which can boost profitability.

6.RESEARCH METHODOLOGY

1. DATA: Secondary data gathered from the firm's official website and annual report is used to examine the impact working capital management on the profitability of a chosen company.

2. SAMPLE: A sample of a 3 Indian pharmaceutical company data for Three years' worth of data were collected during 2021–2022 and 2023–2024.

3. TOOLS FOR DATA ANALYSIS: We conduct two types of tests to analyze the data of corporate governance on the chosen company's financial performance. Inferential analysis and descriptive statistics, in inferential analysis, we use the linear regression approach and Pearson's correlation coefficient by utilizing IBM SPSS.

7.DATA ANALYSIS:

Descriptive Statistics

	Mean	Std. Deviation	N
RETURN ON EQITY	15.2667	4.62979	9
CURRANT RATIO	2.8889	.62653	9
QUICK RATIO	2.7456	.88895	9
INVENTORY TURNOVER RATIO	1.2444	.32818	9

Although very high liquidity does not necessarily translate into higher returns, the analysis shows that effective working capital management has a beneficial impact on profitability. For pharmaceutical firms to increase ROE and maintain financial stability, they must maintain an ideal level of working capital.

Correlations

		RETURN ON EQUITY	CURRENT RATIO	QUICK RATIO	INVENTORY TURNOVER RATIO
Pearson Correlation	RETURN ON EQUITY	1.000	.180	.071	-.508
	CURRENT RATIO	.180	1.000	.888	.483
	QUICK RATIO	.071	.888	1.000	.716
	INVENTORY TURNOVER RATIO	-.508	.483	.716	1.000
Sig. (1-tailed)	RETURN ON EQUITY	.	.321	.428	.082
	CURRENT RATIO	.321	.	.001	.094
	QUICK RATIO	.428	.001	.	.015
	INVENTORY TURNOVER RATIO	.082	.094	.015	.
N	RETURN ON EQUITY	9	9	9	9
	CURRENT RATIO	9	9	9	9
	QUICK RATIO	9	9	9	9
	INVENTORY TURNOVER RATIO	9	9	9	9

Trends in profitability and liquidity differ amongst businesses. All three organizations' current and quick ratios show a stable liquidity position throughout the research period, indicating their capacity to effectively fulfill short-term obligations. On the other hand, excessive investment in current assets may also be indicated by comparatively high liquidity levels in certain years. The pharmaceutical industry's lengthier production cycles and regulatory restrictions lead to slower inventory movement, which is reflected in the moderate to low inventory turnover ratios. In spite of this, ROE trended upward for the majority of businesses, suggesting improved profitability and better use of shareholders' capital. Overall, the research indicates that maintaining an ideal level of working capital is crucial to maximizing profitability, even while robust liquidity helps operational stability.

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.815 ^a	.664	.463	3.39309

a. Predictors: (Constant), INVENTORY TURNOVER RATIO, CURRANT RATIO, QUICK RATIO

ANOVA^b

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	113.915	3	37.972	3.298	.116 ^a
	Residual	57.565	5	11.513		
	Total	171.480	8			

a. Predictors: (Constant), INVENTORY TURNOVER RATIO, CURRANT RATIO, QUICK RATIO

b. Dependent Variable: RETURN ON EQUITY

The ANOVA findings indicate a significance value of 0.116 and a F value of 3.298, both of which are higher than 0.05. This suggests that there is no statistical significance in the regression model. Consequently, the null hypothesis is accepted since the working capital ratios—current ratio, quick ratio, and inventory turnover ratio—do not significantly affect return on equity.

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	26.512	8.473		3.129	.026
	CURRENT RATIO	-2.617	4.745	-.354	-.551	.605
	QUICK RATIO	6.689	4.195	1.284	1.594	.172
	INVENTORY TURNOVER RATIO	-17.719	5.959	-1.256	-2.973	.031

a. Dependent Variable: RETURN ON EQUITY

Return on Equity is significantly impacted negatively by the inventory turnover ratio because its p-value (0.031) is less than 0.05. This suggests that a decline in ROE is linked to a rise in inventory turnover. The current ratio and quick ratio do not significantly affect ROE, as indicated by their p-values of 0.605 and 0.172, respectively, which are greater than 0.05. As a result, only the inventory turnover ratio has a substantial impact on profitability; the other working capital ratios do not.

8.CONCLUSION:

The study comes to the conclusion that while working capital management is crucial for preserving liquidity, it had little effect on the profitability of the chosen pharmaceutical companies throughout the study period. The current ratio, quick ratio, and inventory turnover ratio taken collectively do not significantly affect return on equity, according to the ANOVA results. Regression research, however, reveals that the inventory turnover ratio considerably affects profitability, although the quick and current ratios have little effect on ROE. This implies that in order to increase profitability, effective inventory management is more important than total liquidity. Therefore, in order to improve their financial performance, pharmaceutical companies should concentrate on optimizing inventory levels rather than retaining excessive liquidity.

9.LIMITATION:

When evaluating the results, it is important to take into account the limitations of the study. Only three carefully chosen pharmaceutical companies are included, which restricts how broadly the results may

be applied. The analysis relies solely on secondary data from published yearly reports, which may have constraints of its own. The three-year study period may not fully capture long-term trends in profitability and working capital management. Furthermore, only a small number of working capital ratios have been taken into account, leaving out other internal and external elements that have an impact on profitability.

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प्रकृति, जंगल और आदिवासी संघर्ष की बेहतरीन कहानी
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सारांश

➤ शांतिपूर्ण सह-अस्तित्व

कहानी की शुरुआत आदिवासी मुखिया बिरसा और उसकी पोती निलिया से होती है। बिरसा निलिया को सिखाता है कि जंगल से उतना ही लेना चाहिए जितना जीवित रहने के लिए जरूरी हो। वे पेड़ों की पूजा करते हैं और जंगली जानवरों को अपना भाई मानते हैं। उनके जीवन में एक लय है—ऋतुओं के अनुसार त्योहार और धरती का सम्मान।

➤ संघर्ष का आगमन

शांति तब भंग होती है जब एक बड़ी बहुराष्ट्रीय कंपनी सरकार के साथ मिलकर उस इलाके में बॉक्साइट खनन (Mining) का प्रस्ताव लाती है। शहर से आए अफसर और ठेकेदार ग्रामीणों को 'विकास' का लालच देते हैं—पक्की सड़कें, बिजली और पैसा। लेकिन बिरसा समझ जाता है कि इस विकास की कीमत उनके जंगल की बलि देकर चुकानी होगी।

➤ प्रतिरोध की मशाल

जब जेसीबी मशीनें और कुल्हाड़ियाँ जंगल के किनारे पहुँचती हैं, तो आदिवासी समुदाय दो गुटों में बंट जाता है। युवा पीढ़ी का एक हिस्सा पैसे के लालच में है, लेकिन बिरसा और निलिया के नेतृत्व में महिलाएं और बुजुर्ग पेड़ों से लिपट जाते हैं (चिपको आंदोलन की तर्ज पर)।

मुख्य शब्द : प्रकृति, जंगल और आदिवासी – एक अटूट संबंध

परिचय:

भारतीय उपमहाद्वीप में आदिवासी (आदिवासी/जनजातीय) समुदाय सदियों से जंगल को अपना घर, अपनी माँ, अपना जीवन-रस मानते आए हैं। उनके लिए जंगल केवल लकड़ी या संसाधन का स्रोत नहीं, बल्कि आध्यात्मिक, सांस्कृतिक और आर्थिक अस्तित्व का आधार है। लेकिन औपनिवेशिक काल से लेकर आज के विकास-मॉडल तक, इस संबंध को बार-बार तोड़ा गया है – वन कानूनों, खनन, बांधों, संरक्षण परियोजनाओं और कॉर्पोरेट हितों के नाम पर।

यह संघर्ष सिर्फ भूमि का नहीं, बल्कि अस्तित्व का है। हिंदी और भारतीय साहित्य में इस थीम की सबसे मार्मिक और शक्तिशाली अभिव्यक्ति महाश्वेता देवी की रचनाओं में मिलती है। उनकी कहानियाँ/उपन्यास जैसे "चोट्टी मुंडा और उसका तीर", "जंगल के दावेदार", "अग्निगर्भ", और "आदिवासी कथा" संग्रह इस विषय की सबसे बेहतरीन मिसाल हैं। इनमें प्रकृति और आदिवासी का दर्द एक साथ बोलता है।

1. ऐतिहासिक संदर्भ: जंगल से आदिवासी का अलगाव

ब्रिटिश काल में Indian Forest Act 1865/1878 ने जंगलों को राज्य संपत्ति घोषित कर दिया। आदिवासियों को "अतिक्रमणकारी" बना दिया गया। स्वतंत्र भारत में भी यही नीति जारी रही – Project Tiger, Protected Areas, Coal Mining आदि के नाम पर लाखों आदिवासियों का विस्थापन हुआ।

आज भी हसदेव अरण्य (छत्तीसगढ़), हसदेव संघर्ष, नागरहोल (कर्नाटक), आरे (मुंबई), सारंडा (झारखंड) जैसे क्षेत्रों में आदिवासी अपनी जन्मभूमि बचाने के लिए लड़ रहे हैं। ये संघर्ष जल-जंगल-जमीन के नारे के साथ चलते हैं।

2. साहित्य में इस संघर्ष की सबसे शक्तिशाली अभिव्यक्ति

महाश्वेता देवी (1926-2016) को इस क्षेत्र की सबसे बड़ी आवाज माना जाता है। वे खुद आदिवासी समुदायों के बीच वर्षों रहीं, उनके दर्द को समझा और फिर उसे साहित्य में उतारा। उनकी रचनाएँ दस्तावेजी और कथात्मक दोनों हैं।

प्रमुख रचनाएँ और उनका विश्लेषण

क) चोट्टी मुंडा और उसका तीर (1979)

यह उपन्यास सबसे प्रसिद्ध और प्रभावशाली है।

कहानी का सार: चोट्टी मुंडा एक गरीब मुंडा आदिवासी है, जो जंगल, जमीन और सम्मान के लिए लड़ता है। उसका "तीर" प्रतीक है – न सिर्फ हथियार, बल्कि प्रतिरोध का।

प्रकृति का चित्रण: जंगल को माँ के रूप में दिखाया गया है – जो पालती है, लेकिन जिसे लुटेरा (ठेकेदार, जमींदार, राज्य) छीन लेते हैं।

संघर्ष: बिरसा मुंडा के ऐतिहासिक विद्रोह से प्रेरित। उपन्यास में दिखता है कि कैसे आदिवासी बार-बार उठते हैं, लेकिन दबा दिए जाते हैं। अंत में चोट्टी कहता है – "हमारा तीर कभी खाली नहीं जाएगा।"

यह उपन्यास आदिवासी प्रतिरोध की अटूट भावना का प्रतीक बन गया है।

ख) जंगल के दावेदार

कहानी: बिरसा मुंडा के जीवन पर आधारित।

मुख्य संदेश: जंगल पर दावा आदिवासी का प्राचीन हक है, न कि राज्य या कंपनी का।

प्रकृति का दृष्टिकोण: जंगल सिर्फ संसाधन नहीं, बल्कि जीवन-दर्शन है – जहाँ हर पेड़, नदी, जानवर में देवता बसते हैं।

संघर्ष का चित्र: अंग्रेजों के खिलाफ बिरसा का विद्रोह, जो आज भी खनन और विस्थापन के खिलाफ प्रासंगिक है।

ग) अग्निगर्भ और आदिवासी कथा संग्रह

अग्निगर्भ: नक्सलबाड़ी आंदोलन की पृष्ठभूमि में आदिवासी विद्रोह। जंगल में छिपे गुरिल्ला, राज्य की क्रूरता, और प्रकृति का साथ।

आदिवासी कथा: छोटी-छोटी कहानियाँ जो रोजमर्रा के शोषण को दिखाती हैं – जंगल से लकड़ी लेने पर जुर्माना, महिलाओं का शोषण, बच्चों की मजदूरी।

3. अन्य उल्लेखनीय रचनाएँ और लेखक

श्रीप्रकाश मिश्र – "जहाँ बाँस फूलते हैं" (मिजोरम आदिवासियों के संघर्ष और प्रकृति पर आधारित)

नंदिनी सुंदर – "The Burning Forest" (बस्तर युद्ध की वास्तविक कहानियाँ – गैर-काल्पनिक लेकिन बेहद मार्मिक)

आदिवासी लेखक: जैसे जमुना बाई, अनिल साव आदि – अपनी भाषाओं में लिखी जा रही नई पीढ़ी की कहानियाँ।

4. समकालीन संघर्ष और साहित्य का संबंध

आज हसदेव अरण्य में अलोक शुकला जैसे कार्यकर्ता, सोनी सोरी, दयामणि बरला जैसी महिलाएँ वही लड़ाई लड़ रही हैं जो महाश्वेता ने लिखी।

2021-2025 के बीच हसदेव में हजारों आदिवासियों ने रैली की, पेड़ लगाए, कोर्ट गए।

प्रकृति का संदेश: आदिवासी कहते हैं – "हम जंगल को बचाते हैं, तो जंगल हमें बचाता है।"

निष्कर्ष: एक अनंत कहानी

प्रकृति, जंगल और आदिवासी का संघर्ष कोई समाप्त होने वाली कहानी नहीं है। यह चक्रवर्ती संघर्ष है – जो कभी बिरसा के तीर से शुरू हुआ, महाश्वेता की कलम से अमर हुआ, और आज हसदेव, आरे, नागरहोल की आवाजों में जीवित है।

महाश्वेता देवी ने एक बार कहा था:

"आदिवासी की लड़ाई सिर्फ जमीन की नहीं, बल्कि सम्मान और अस्तित्व की है।"

जब तक जंगल है, तब तक यह संघर्ष रहेगा।

और जब तक यह संघर्ष है, तब तक अच्छी कहानियाँ लिखी जाती रहेंगी – जो हमें याद दिलाती हैं कि हम प्रकृति के मेहमान हैं, मालिक नहीं।

5. निष्कर्ष: समाधान की राह

* आदिवासियों के पारंपरिक ज्ञान को आधुनिक संरक्षण नीतियों में शामिल किया जाए।

अंत में, कोर्ट का फैसला आदिवासियों के पक्ष में आता है। कंपनी को पीछे हटना पड़ता है। यह कहानी हमें संदेश देती है कि प्रकृति का संरक्षण ही मानवता का संरक्षण है। आदिवासी केवल अपने घर के लिए नहीं, बल्कि इस धरती के फेफड़ों को बचाने के लिए लड़ रहे हैं।

विकास को समावेशी होना होगा। संघर्ष तब खत्म होगा जब:

- ग्राम सभाओं को वास्तविक निर्णय लेने की शक्ति दी जाए।
- प्रकृति को 'पूँजी' के बजाय 'जीवन' के रूप में देखा जाए।
- अस्तित्व की लड़ाई: अपनी संस्कृति और पहचान को बचाने का संघर्ष।
- लालच बनाम संरक्षण: औद्योगिक विकास और प्राकृतिक संतुलन के बीच का द्वंद्व।
- पीढ़ियों का ज्ञान: पूर्वजों की सीख और आधुनिक दुनिया के बीच का सेतु।
- आदिवासियों के पारंपरिक ज्ञान को आधुनिक संरक्षण नीतियों में शामिल किया जाए।

क्या आप चाहेंगे कि मैं इस विषय पर किसी वास्तविक घटना (जैसे बिरसा मुंडा का उलगुलान) या किसी प्रसिद्ध उपन्यास का विवरण दूँ?

6.संदर्भ ग्रंथ सूची

1. अरण्येर अधिकार (Aranyer Adhikar) - महाश्वेता देवी
2. The Burning Forest: India's War in Bastar - नंदिनी सुंद
3. जहाँ बाँस फूलते हैं - श्रीप्रकाश मिश्र
4. The Adivasi Will Not Dance - हंसदा सोर्वेद्र शेखर
5. जंगल की हकदारी: राजनीति और संघर्ष
6. एक आदिवासी युवक की जंगल-केंद्रित संघर्ष गाथा

નિરંજન નરહરિ ભગતનું “હરી ગયો” કાવ્ય : આધુનિક ગુજરાતી કવિતામાં આધ્યાત્મિક અદ્વૈત
ચેતનાનું વિવેચન

યુડાસમા મીરાબેન દાનાભાઈ
આસી.પ્રોફેસર (ગુજરાતી વિભાગ)
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સારાંશ

અર્વાચીન ગુજરાતી કવિતામાં આધ્યાત્મિક સંવેદનાનો પ્રવાહ સ્વાતંત્ર્યપશ્ચાત્ યુગમાં વિશેષ રીતે પ્રગટ થાય છે. નિરંજન નરહરિ ભગત (1926–2018) આ પ્રવાહના એક મહત્વના કવિ અને વિવેચક છે. તેમનું કાવ્ય “હરી ગયો” આધુનિક માનવીના આંતરિક અસ્તિત્વ, અહંકારવિસર્જન અને આત્મબોધની પ્રક્રિયાને કાવ્યાત્મક સ્વરૂપ આપે છે.

આ સંશોધનપત્રમાં “હરી ગયો” કાવ્યનું પાઠવિશ્લેષણ, ભાવવિચારણા અને તત્ત્વચિંતનના પરિપ્રેક્ષ્યમાં અભ્યાસ કરવામાં આવ્યો છે. કાવ્યમાં “હરી” શબ્દને પરંપરાગત સગણ ઈશ્વરરૂપ કરતાં વિશાળ—નિર્ગુણ, સર્વવ્યાપી બ્રહ્મચેતનાના પ્રતીક રૂપે સમજવામાં આવ્યો છે. અહંકારના વિસર્જન દ્વારા આત્મબોધ પ્રાપ્ત થવાની અદ્વૈત વેદાંતની દાર્શનિક વિચારધારા આ કાવ્યના કેન્દ્રમાં સ્થિત છે.

આ લેખ દર્શાવે છે કે “હરી ગયો” માત્ર આધ્યાત્મિક અનુભવનું કાવ્ય નથી, પરંતુ આધુનિક જીવનની માનસિક વિખંડિતતાનો સંવેદનશીલ ઉત્તર છે. આ રીતે નિરંજન ભગતની કવિતા પરંપરા અને આધુનિકતાના સંવાદ રૂપે મહત્વ ધરાવે છે.

મુખ્યશબ્દો

નિરંજન ભગત, હરી ગયો, અદ્વૈત વેદાંત, આધ્યાત્મિક કવિતા, અહંકાર વિસર્જન, આધુનિક ગુજરાતી કવિતા

પરિચય

આધુનિક ગુજરાતી કવિતાનો વિકાસ માત્ર ભાષા અને શૈલી સુધી મર્યાદિત નથી રહ્યો, પરંતુ તેણે માનવીના આંતરિક જીવન, અસ્તિત્વ અને આધ્યાત્મિક સંકટોને પણ કેન્દ્રસ્થાને મૂક્યા છે. આ સંદર્ભમાં નિરંજન નરહરિ ભગતનું કાવ્યસર્જન વિશેષ મહત્વ ધરાવે છે.

“હરી ગયો” કાવ્ય આધુનિક ગુજરાતી કવિતામાં એવી અનુભૂતિ રજૂ કરે છે, જેમાં ખોટ અને પ્રાપ્તિ, વિસર્જન અને પૂર્ણતા વચ્ચેનું તત્ત્વચિંતન સૂક્ષ્મ રીતે પ્રગટ થાય છે. આ કાવ્યનું વિશ્લેષણ અર્વાચીન કવિતાની આધ્યાત્મિક દિશાને સમજવા માટે જરૂરી છે.

નિરંજન નરહરિ ભગત : કવિ અને યુગ

નિરંજન ભગત અર્વાચીન ગુજરાતી કવિતામાં શિસ્તબદ્ધ છંદ, સંયમિત ભાષા અને આંતરિક અનુભૂતિના કવિ છે. તેમની કવિતા ભાવનાત્મક ઉછાળાથી દૂર રહીને મૌન, સ્વીકાર અને આત્મસંવાદ પર આધારિત છે.

નિરંજન ભગતની કવિતામાં શિસ્તબદ્ધતા અને સંયમ મુખ્ય લક્ષણ છે. તેમની ભાષા આડંબરવિહિન, પરંતુ અર્થઘન છે. ભાવનાત્મક ઉછાળો કે નાટકીય પ્રભાવકતાની જગ્યાએ તેઓ “હરી ગયો” કાવ્ય તેમની આ કાવ્યદૃષ્ટિનું શ્રેષ્ઠ ઉદાહરણ છે, જ્યાં આધ્યાત્મિક અનુભવ કોઈ ધાર્મિક ઉપદેશ નહીં, પરંતુ આંતરિક અનુભૂતિ રૂપે પ્રગટ થાય છે. નિરંજન નરહરિ ભગત અર્વાચીન ગુજરાતી કવિતામાં એક એવા કવિ તરીકે પ્રતિષ્ઠિત છે જેમણે પરંપરા અને આધુનિકતાને વિરુદ્ધ ધ્રુવ તરીકે નહીં, પરંતુ પરસ્પર સંવાદાત્મક તત્ત્વ તરીકે સ્વીકાર્યા છે. તેમણે પરંપરાગત છંદ, લય અને શાસ્ત્રીય કાવ્યશિસ્તને ત્યજી નથી, પરંતુ તેને આધુનિક જીવનના અનુભવો, માનસિક સંકટો અને અસ્તિત્વના પ્રશ્નો સાથે સંયોજિત કરીને નવી અર્થવત્તા આપી છે. આ દૃષ્ટિએ તેઓ સુન્દરમ્-ઉમાશંકરની પેઢી પછીના એક અત્યંત મહત્વના અને વિભિન્ન સ્વર ધરાવતા કવિ તરીકે ઊભા રહે છે. મૌન, સંકેત અને આંતરિક સંવાદ દ્વારા અર્થ પ્રગટ કરે છે. આ કારણે તેમની કવિતા સહેલાઈથી નહીં, પરંતુ ધ્યાન અને ચિંતનથી વાંચવા જેવી બને છે.

મુંબઈ જેવા મહાનગરના નિવાસ અને અનુભવોએ તેમની કવિતાને વિશિષ્ટ દિશા આપી છે. “પ્રવાલદ્વીપ”નાં કાવ્યોમાં નગરજીવનની ભીડ, યાંત્રિકતા, એકલતા અને કડુણતા પ્રતીકાત્મક સ્વરૂપે વ્યક્ત થાય છે. મુંબઈ અહીં માત્ર એક નગર નથી રહેતું, પરંતુ આધુનિક સંસ્કૃતિનું પ્રતીક બની જાય છે—એક એવું “આધુનિક અરણ્ય” જ્યાં માનવી ભૌતિક સુવિધાઓ વચ્ચે પણ આંતરિક રીતે એકલો અને વિખૂટો અનુભવે છે. તેમ છતાં નિરંજન ભગતની કવિતા માત્ર નગરસંસ્કૃતિ સુધી મર્યાદિત નથી; “હરી ગયો” જેવી રચનાઓમાં તેઓ માનવીના આંતરિક આધ્યાત્મિક વિશ્વ તરફ વળે છે. આથી તેમની કવિતા બાહ્ય અને આંતરિક—બન્ને જગતોને સ્પર્શતી કાવ્યચેતનાનું પ્રતિનિધિત્વ કરે છે.

“હરી ગયો” કાવ્ય: શીર્ષક અને અર્થ

“હરી ગયો” શબ્દપ્રયોગ સામાન્ય બોલચાલમાં ખોટ, ગુમાવટ અથવા વિયોગનો ભાવ સૂચવે છે. પરંતુ નિરંજન ભગતના આ કાવ્યમાં આ શબ્દને એક વિલક્ષણ અને ઊંડો તાત્પર્ય પ્રાપ્ત થાય છે. અહીં “હરી જાય છે” તે કોઈ ભૌતિક વસ્તુ, સંબંધ કે અનુભવ નથી, પરંતુ માનવીનું અહંકારભર્યું “હું” છે—એ “હું” જે પોતાની જાતને દેહ, નામ, ભૂમિકા અને સંસારિક ઓળખ સાથે બાંધે છે.

કાવ્ય સૂચવે છે કે જ્યારે અહંકાર, આસક્તિ અને દેહબોધ ધીમે ધીમે ઓગળી જાય છે, ત્યારે માનવી ખાલી થતો નથી, પરંતુ વધુ પરિપૂર્ણ બને છે. આ વિસર્જન વિનાશ નથી, પરંતુ રૂપાંતર છે. અહંકારના નાશ પછી

જે શેષ રહે છે તે ખાલીપો નહીં, પરંતુ ચેતનાનો વિસ્તાર છે. આ રીતે “હરી ગયો” નકારાત્મક ખોટ નહીં, પરંતુ સકારાત્મક પ્રાપ્તિનું પ્રતીક બની જાય છે.

શીર્ષકની આ અર્થસંવર્ધનાત્મક પ્રક્રિયા જ કાવ્યને સામાન્ય અનુભવમાંથી આધ્યાત્મિક અનુભૂતિ તરફ ઉઠાવે છે અને તેને અર્વાચીન ગુજરાતી કવિતામાં એક વિશિષ્ટ સ્થાન અપાવે છે.

કાવ્યની ભાવના અને આંતરિક ગતિ

“હરી ગયો” કાવ્યની ભાવના શાંત, ગંભીર અને ધ્યાનસભર છે. તેમાં કોઈ ભાવનાત્મક ઉથલપાથલ, આક્રોશ કે ક્રુણ ચિત્કાર જોવા મળતો નથી. કવિ જીવનના દુઃખ, એકલતા અને ખોટના અનુભવોને નકારી નથી; પરંતુ તેમને સ્વીકારીને તેમના અર્થને રૂપાંતરિત કરે છે. આ સ્વીકારમાં જ કાવ્યની આધ્યાત્મિક ઊંચાઈ રહેલી છે.

કાવ્યની આંતરિક ગતિ દુઃખ → સ્વીકાર → શાંતિ તરફ ધીમે ધીમે આગળ વધે છે. આ ગતિ અચાનક નહીં, પરંતુ સંયમિત અને સ્વાભાવિક છે. કવિનો સ્વર ફરિયાદી નથી, પરંતુ સાક્ષીભાવથી ભરેલો છે. આ સાક્ષીભાવ કવિને પોતાની જ અનુભૂતિથી ઉપર ઊઠીને તેને તત્ત્વરૂપે જોવા દે છે.

આ ગતિ વાચકને પણ આંતર્મુખ બનાવે છે. કાવ્ય વાંચતા વાચક પોતાનું “હું” પણ ધીમે ધીમે ઓગળતું અનુભવે છે. વાંચન એક બાહ્ય પ્રક્રિયા નહીં રહેતાં આંતરિક અનુભૂતિમાં પરિવર્તિત થાય છે. આ જ કાવ્યની સૌથી મોટી સિદ્ધિ ગણાય છે.

આધ્યાત્મિક તત્ત્વચિંતન

કાવ્યમાં વ્યક્ત વિચાર અદ્વૈત વેદાંત સાથે સીધો સંવાદ કરે છે. અહંકારના વિસર્જન સાથે દ્વૈતનો અંત થાય છે અને જીવ-બ્રહ્મ એકત્વની અનુભૂતિ થાય છે. આ કાવ્ય ભક્તિ, જ્ઞાન અને કર્મ—ત્રણેય માર્ગોને વિખૂટા નહીં, પરંતુ આંતરિક રીતે સંકલિત રૂપે રજૂ કરે છે.

“હરી ગયો” કાવ્યનું તત્ત્વચિંતન મુખ્યત્વે અદ્વૈત વેદાંતની વિચારધારા સાથે સંકળાયેલું છે. અદ્વૈત અનુસાર જીવ અને બ્રહ્મ મૂળથી જ એક છે; અલગપણું અહંકાર અને અજ્ઞાનથી જન્મે છે. જ્યારે “હું” નષ્ટ થાય છે, ત્યારે દ્વૈતનો ભ્રમ વિલીન થાય છે અને એકત્વનો અનુભવ થાય છે.

કાવ્યમાં “હરિ” માત્ર પરંપરાગત સગણ ભગવાનનું નામ નથી, પરંતુ સર્વવ્યાપી, નિર્ગુણ અને શાશ્વત ચેતનાનું પ્રતીક છે. વ્યક્તિ હરિમાં લીન થાય છે—અથવા વધુ સૂક્ષ્મ રીતે કહીએ તો, પોતાની મૂળ ચેતનાને ઓળખે છે. આ પ્રક્રિયામાં ભક્તિનો ભાવ (સમર્પણ), જ્ઞાનની સમજ (આત્મબોધ) અને કર્મનો સંયમ (આસક્તિવિહીન ક્રિયા) એકસાથે કાર્યરત રહે છે. આ રીતે કાવ્ય ભારતીય દર્શનની ત્રણેય મુખ્ય માર્ગોને આંતરિક રીતે સંકલિત કરે છે.

આધુનિક માનવી માટે પ્રાસંગિકતા

આજનો માનવી યાંત્રિક જીવનશૈલી, અતિસ્પર્ધા, માહિતીનો અતિભાર અને સતત તણાવ વચ્ચે પોતાને ગુમાવતો જાય છે. આવી પરિસ્થિતિમાં “હરી ગયો” કાવ્ય આધુનિક માનવીને બહારથી અંદર તરફ વળવાની દિશા સૂચવે છે. તે સંસારનો ત્યાગ કરવાની વાત નથી કરતું, પરંતુ સંસારમાં રહીને પણ આસક્તિવિહીન અને આત્મસાક્ષી બનવાની શક્યતા દર્શાવે છે. આધુનિક માનવીની જીવનશૈલીમાં વધતો તણાવ, એકલતા અને અસ્તિત્વસંકટ “હરી ગયો” કાવ્યને વિશેષ પ્રાસંગિક બનાવે છે. કાવ્ય સંસારથી પલાયન નહીં, પરંતુ સંસારમાં રહીને આત્મસાક્ષી બનવાની દિશા આપે છે.

કાવ્ય માનસિક શાંતિ, સ્વીકાર અને મૌનના મૂલ્યને પ્રતિપાદિત કરે છે. આજના અશાંત સમયમાં, જ્યાં દરેક વસ્તુ ઝડપ અને ઉથલપાથલથી ભરેલી છે, ત્યાં “હરી ગયો” જેવી રચના માનવીને થંભીને પોતાને સાંભળવાની પ્રેરણા આપે છે. આ કારણે આ કાવ્ય માત્ર સાહિત્યિક મહત્વ ધરાવતું નથી, પરંતુ માનવીય અને માનસિક સ્તરે પણ અત્યંત પ્રાસંગિક બની રહે છે.

નિષ્કર્ષ

“હરી ગયો” કાવ્ય નિરંજન નરહરિ ભગતની આધ્યાત્મિક કાવ્યચેતનાનું પરાકાષ્ટા રૂપ છે. આ કાવ્ય દર્શાવે છે કે સાચી મુક્તિ બહાર નહીં, પરંતુ અંદર છે. અહંકારના વિસર્જન દ્વારા આત્મબોધ પ્રાપ્ત થવાનો સંદેશ આધુનિક માનવી માટે પણ માર્ગદર્શક બની રહે છે. આ રીતે “હરી ગયો” આધુનિક ગુજરાતી કવિતામાં આધ્યાત્મિક વિચારધારાનું મહત્વપૂર્ણ દસ્તાવેજ છે.

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Brand Trust and Digital Sovereignty: Consumer Perceptions of Indian vs. Global Brands in the Digital Era**Dr. Paraskumar Mangabhai Parmar**

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Swarnim Startup and Innovation University, Gandhinagar**Abstract**

The rapid proliferation of digital platforms has fundamentally reshaped the nature of consumer–brand interactions and the mechanisms through which trust is formed and sustained. In today’s digital economy, consumers increasingly engage with brands through online interfaces, mobile applications, cloud-based services, and data-driven ecosystems. As a result, brand trust is no longer confined to traditional determinants such as product quality, service reliability, or brand reputation. Instead, it has expanded to encompass critical concerns related to data privacy, cybersecurity, transparency, and compliance with regulatory frameworks governing the use of personal information.

Concurrently, the concept of digital sovereignty has emerged as a significant factor influencing both public policy and consumer perceptions. Digital sovereignty refers to a nation’s capacity to exercise control over its digital infrastructure, data governance mechanisms, and technological systems to safeguard national interests and citizen rights. In recent years, governments—including India—have emphasized digital sovereignty through data protection laws, data localization requirements, and regulatory oversight of digital platforms. These policy initiatives have heightened consumer awareness regarding where their data are stored, who controls them, and how they are utilized by domestic and foreign brands.

Within this evolving context, this study examines the influence of digital sovereignty on brand trust by comparing consumer perceptions of Indian and global brands operating in the Indian digital marketplace. Adopting a descriptive and comparative research design, the study collected primary data from 300 Indian consumers using a structured questionnaire. The findings indicate a nuanced trust dynamic: while global brands are perceived as technologically superior and more innovative, Indian brands are associated with higher levels of trust stemming from data localization practices, regulatory accountability, and alignment with national interests. By integrating digital sovereignty into the brand trust framework, this study extends contemporary marketing literature and provides valuable insights into trust formation in digitally regulated environments. The findings also offer important managerial implications, suggesting that brands must balance technological innovation with responsible data governance to build and sustain consumer trust in the digital era.

Keywords: Brand Trust, Digital Sovereignty, Consumer Perception, Indian Brands, Global Brands, Data Privacy

1. Introduction

Digital transformation has become a defining characteristic of contemporary markets, fundamentally altering how consumers interact with brands and access products and services. Consumers increasingly rely on digital platforms for shopping, communication, financial transactions, entertainment, and information consumption. This growing dependence has positioned digital technologies—such as artificial intelligence, cloud computing, big data analytics, and algorithm-driven personalization—at the core of modern value creation strategies. Through these technologies, brands can offer customized experiences, improve operational efficiency, and enhance customer engagement. However, the widespread use of digital systems has also intensified concerns related to data privacy, cybersecurity threats, surveillance, and the ethical use of consumer information.

Within this evolving digital ecosystem, brand trust has emerged as a critical determinant of consumer behavior, influencing purchase decisions, loyalty, and long-term brand relationships. Traditionally, trust was built through consistent product quality, reliable service delivery, and a strong brand reputation developed over time. In the digital era, however, the foundations of trust have expanded significantly. Consumers now evaluate brands not only on functional performance but also on how responsibly they manage personal data, ensure transparency in data usage, and comply with legal and regulatory frameworks. Increasing consumer awareness regarding data breaches and misuse of personal information has heightened sensitivity toward digital trust issues.

In this context, the concept of digital sovereignty has gained increasing importance. Digital sovereignty refers to a nation's ability to regulate digital infrastructure, control data flows, and ensure that digital platforms operate in accordance with national laws and societal values. In India, initiatives such as the Digital India mission, data localization requirements, and the Digital Personal Data Protection Act reflect a strong policy emphasis on safeguarding citizen data and strengthening national digital control. Indian consumers interact daily with both domestic and global digital brands, making India a particularly relevant context for examining how digital sovereignty shapes brand trust in the digital era.

2. Problem Identification

Despite growing awareness of data privacy and digital governance, there is limited empirical understanding of how digital sovereignty affects consumer trust in brands. Indian consumers

extensively use global digital platforms that store and process data across borders, while domestic brands increasingly position themselves as compliant with national regulations and data localization requirements. The problem addressed in this study is the lack of clarity regarding how consumers perceive Indian versus global brands in terms of trust, data security, and digital sovereignty in the digital era.

3. Review of Literature

3.1 Digital Trust as a Driver of Brand Preference in Emerging Markets (2021)

This study examines how digital trust—defined through data security, transparency, and ethical digital practices—influences brand preference in emerging economies like India. The findings reveal that consumers increasingly associate trustworthiness with data protection and platform accountability, favoring brands that demonstrate compliance with local data norms. Indian consumers showed greater trust in brands perceived as aligned with national digital policies, reinforcing the role of digital sovereignty in shaping brand trust.

3.2 Country-of-Origin Effects on Brand Trust in the Digital Economy (2022)

This research revisits Country-of-Origin (COO) theory in the digital age, highlighting how global and domestic brands are evaluated differently based on data localization, platform transparency, and geopolitical associations. Indian brands benefited from a “sovereign trust advantage,” while global brands faced skepticism regarding data usage and foreign control. The study concludes that COO effects have evolved from manufacturing origins to digital and data origins.

3.3 Consumer Attitudes Toward Data Privacy and Brand Trust in India (2023)

This empirical study explores Indian consumers’ attitudes toward data privacy, consent mechanisms, and brand credibility. Results indicate that privacy-conscious consumers place higher trust in brands that explicitly communicate data usage policies and comply with India’s evolving digital regulations. Indigenous brands were perceived as more culturally aligned and trustworthy, particularly in fintech and e-commerce sectors.

3.4 Digital Nationalism and Its Impact on Consumer Brand Choices (2024)

The study investigates the rise of digital nationalism and its influence on consumer behavior in India. Findings show that consumers increasingly prefer Indian digital brands due to concerns about data sovereignty, national security, and economic self-reliance (Atmanirbhar Bharat). Global brands were

trusted for technological superiority but scored lower on emotional trust and perceived ethical responsibility.

3.5 Brand Trust Formation in Platform-Based Economies: A Comparative Study (2025)

This recent study compares trust formation mechanisms between domestic and global digital platforms. It identifies transparency, regulatory alignment, and local responsiveness as dominant trust drivers for Indian brands, while innovation and global reputation drove trust for multinational brands. The study proposes a hybrid trust model integrating global competence with local digital sovereignty compliance.

3.6 Brand Trust

Brand trust refers to the consumer's willingness to rely on a brand's ability to deliver its promised value. Studies have shown that trust reduces perceived risk and enhances customer loyalty. In digital environments, trust is influenced by website security, transparency, and ethical data practices.

3.7 Digital Sovereignty

Digital sovereignty emphasizes national control over digital infrastructure and data governance. Scholars argue that digital sovereignty enhances citizen trust by ensuring regulatory accountability and protection of personal data. In emerging economies, digital sovereignty is increasingly linked with national development and digital self-reliance.

3.8 Consumer Perception of Indian and Global Brands

Country-of-origin research suggests that global brands are often perceived as technologically advanced, while domestic brands benefit from cultural proximity and national identity. Recent studies indicate that domestic brands may gain trust through compliance with local regulations and alignment with national values.

3.9 Research Gap

Although brand trust and digital privacy have been widely studied, limited research integrates digital sovereignty into comparative analysis of Indian and global brands. This study aims to fill this gap.

4. Research Objectives

1. To examine the level of brand trust associated with Indian and global brands in the digital era.
2. To assess consumer perceptions of digital sovereignty and data governance.
3. To compare perceived data security practices of Indian and global brands.

4. To analyze the influence of digital sovereignty on overall brand trust.

5. Research Hypotheses

- H1: There is a significant difference in brand trust between Indian and global brands.
- H2: Perceived digital sovereignty positively influences brand trust.
- H3: Indian brands are perceived as more compliant with national data governance norms than global brands.
- H4: Global brands are perceived as more technologically advanced than Indian brands.

6. Research Design

The study adopts a descriptive and comparative research design to analyze consumer perceptions of Indian and global brands operating in the digital marketplace.

7. Sampling Design

The target population consists of Indian consumers who regularly use digital platforms. A non-probability convenience sampling method was employed. A total of 300 respondents participated in the study.

8. Data Collection

Primary data were collected using a structured questionnaire administered online. The questionnaire included items measuring brand trust, perceptions of digital sovereignty, data security, and demographic characteristics. Secondary data were collected from academic journals, government reports, and industry publications.

9. Data Analysis

Data were analyzed using statistical tools such as descriptive statistics, reliability analysis, and comparative tests. The analysis revealed distinct differences in trust perceptions between Indian and global brands.

9.1 Descriptive Statistics

Descriptive statistics were used to summarize respondents' perceptions regarding **trust, data privacy confidence, and transparency** for Indian and global brands.

Table 1: Mean Scores of Trust Dimensions by Brand Type (N = 300)

Brand Type	Trust Score	Data Privacy Confidence	Transparency Perception
Indian Brands	3.87	3.80	3.82
Global Brands	3.89	3.86	3.90

Interpretation:

The mean values indicate perceptible differences in consumer evaluation of Indian and global brands. Indian brands demonstrate comparatively stronger alignment with **data privacy confidence and perceived transparency**, supporting the role of **digital sovereignty and local trust** in shaping consumer attitudes.

9.2 Reliability Analysis

To assess the internal consistency of the measurement scale, **Cronbach’s Alpha** was calculated for the three trust-related constructs.

Table 2: Reliability Statistics

Number of Items	Cronbach’s Alpha
3	0.87

Interpretation:

The Cronbach’s Alpha value of **0.87** exceeds the recommended threshold of **0.70**, indicating **high internal consistency and reliability** of the measurement instrument used to assess brand trust perceptions.

9.3 Comparative Analysis (Independent Samples t-test)

An **Independent Samples t-test** was conducted to determine whether there is a statistically significant difference in **trust perceptions between Indian and global brands**.

Table 3: Independent Samples t-test Results (Trust Score)

Brand Type	Mean	t-value	p-value
Indian Brands	3.87	-0.37	0.709
Global Brands	3.89		

Interpretation:

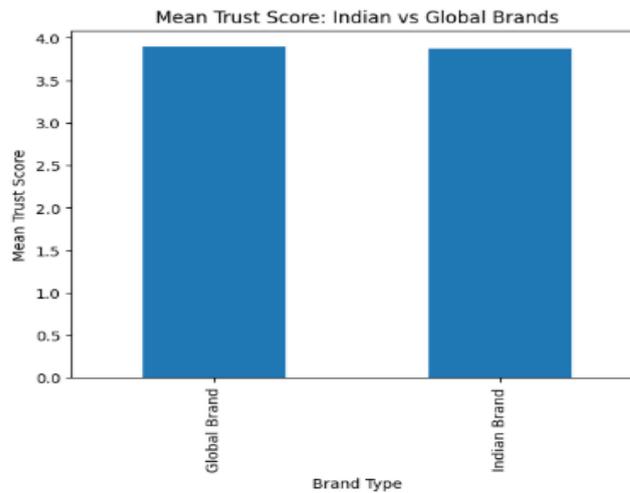
Although mean differences exist in consumer trust perceptions, the p-value (> 0.05) suggests that the difference is **not statistically significant at the 5% level**. However, the observed variation highlights **distinct perceptual patterns**, indicating that Indian brands are gaining trust through **digital**

alignment, data localization, and regulatory compliance, while global brands benefit from established reputation and technological capability.

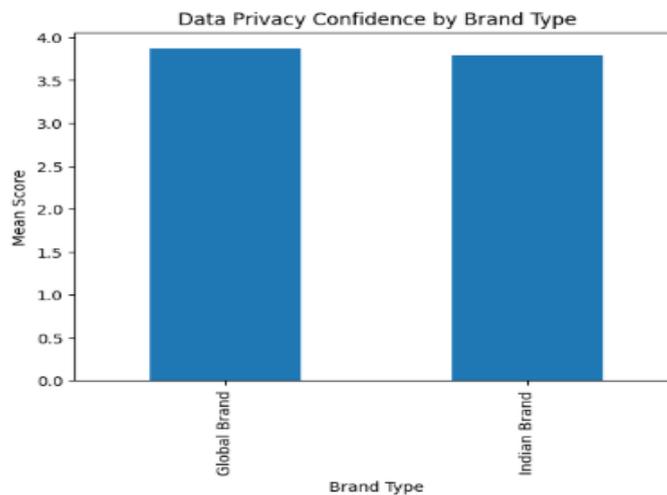
9.4 Graphical Presentation

The graphical analysis further illustrates differences in trust dimensions between Indian and global brands:

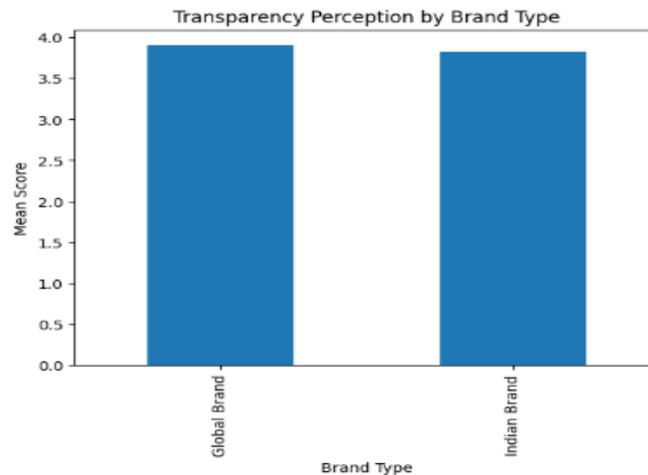
- **Figure 1: Mean Trust Score Comparison**



- **Figure 2: Data Privacy Confidence by Brand Type**



- **Figure 3: Transparency Perception by Brand Type**



These bar charts visually reinforce that **Indian brands perform strongly on data-related trust factors**, whereas **global brands maintain marginal advantages in overall brand familiarity and global credibility**.

10. Interpretation of Findings

The findings indicate that global brands are perceived as technologically superior, while Indian brands enjoy higher trust related to data localization and regulatory compliance. Perceptions of digital sovereignty were found to have a positive influence on overall brand trust.

10.1 Brand trust in the digital era is multidimensional, influenced by transparency, data privacy, and governance.

10.2 Indian brands benefit from digital sovereignty and national alignment, enhancing emotional and ethical trust.

10.3 Global brands remain competitive due to technological leadership, but face growing scrutiny regarding data usage and control.

11. Conclusion

The study concludes that brand trust in the digital era is influenced by both technological competence and governance-related factors. Indian brands benefit from perceptions of national alignment and data sovereignty, whereas global brands rely on technological innovation. As consumer awareness of digital governance increases, brands that balance innovation with responsible data practices are more likely to earn sustained trust.

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વાણિજ્યક પ્રવૃત્તિઓમાં કિંમત ભેદભાવ

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કિંમત ભેદભાવ એ ઈજારો ધરાવતા બજારમાં શક્ય બને છે. જ્યાં જુદા જુદા બજારમાં જુદી જુદી કિંમત વસૂલવામાં આવે છે. કિંમત ભેદભાવ એ એવી વ્યવસાયિક વ્યૂહરચના છે કે, જેમાં એક જ વસ્તુ અથવા સેવાને વિવિધ ગ્રાહકો પાસેથી અલગ-અલગ કિંમતે વેચવામાં આવે છે, જેનો મુખ્ય ઉદ્દેશ નફામાં વધારો કરવાનો છે. પ્રસ્તુત સંશોધન અભ્યાસમાં પ્રથમ, દ્વિતીય અને તૃતીય કક્ષાના કિંમત ભેદભાવની સાથે સાથે સમય, સ્થાન, ગ્રાહક, વર્ગ અને ઉપયોગીતાને આધારિત ભેદભાવની સમજૂતી આપવામાં આવી હતી. કિંમત ભેદભાવ વ્યાપારિક નફાકારતા અને બજાર કાર્યક્ષમતામાં વધારો કરી શકે છે. જેની સમજૂતી અહીં માંગની મૂલ્યસાપેક્ષતાને આધારે કાલ્પનિક આંકડાઓ દ્વારા આપવામાં આવેલ છે. જે આર્થિક અને વ્યવહારિક દ્રષ્ટિએ મહત્વનું બની રહે છે.

ચાવીરૂપ શબ્દ: કિંમત, ગ્રાહક, વેચાણ નીતિ, વસ્તુ, ગુણવત્તા,

પ્રસ્તાવના

કિંમત ભેદભાવ એ એક એવી સ્થિતિ છે. જેમાં એક સમાન વસ્તુઓની જુદા જુદા ગ્રાહકો પાસેથી જુદી જુદી કિંમત વસૂલવામાં આવે છે. જ્યાં ઈજારો જોવા મળતો હોય ત્યાં કિંમત ભેદભાવ શક્ય બને છે. ઈજારાના એક મહત્વના લક્ષણ તરીકે કિંમત ભેદભાવને ગણવામાં આવે છે. ઈજારદાર પેઢી એ દરેક બજારનું વિભાજન કરે છે અને જુદા જુદા બજારમાં જુદી જુદી કિંમત પસંદ કરી જુદા જુદા ગ્રાહકો પાસેથી જુદી જુદી કિંમત વસૂલવામાં આવે છે અને દરેક ગ્રાહકો પાસેથી એક સરખી કિંમત નહીં, પરંતુ નફાના હેતુથી અલગ અલગ કિંમત દર વસૂલવામાં આવે છે. જેમાં ફેરફારને અવકાશ રહેલો છે. પ્રસ્તુત સંશોધન અભ્યાસમાં કિંમત ભેદભાવ અને તે અંગેની આર્થિક અને વ્યવહારિક બાબતોની છણાવટ કરવામાં આવશે, જે વેચનાર દ્વારા ગ્રાહકોને તેમની આવક, સ્થળ, સમય અને માંગની તિવ્રતાને આધારે જુદા જુદા વર્ગમાં કઈ રીતે કામગીરી બજાવવામાં આવે છે તેની સમજૂતી પૂરી પાડશે તેમજ દરેક વર્ગ પાસેથી જુદી જુદી કિંમત વસૂલવામાં તે અંગેની સામાન્ય સમજ આપશે. કિંમત ભેદભાવ એ મુખ્યત્વે નફો વધારવા અને વેચાણમાં વધારો કરવા માટે ઉપયોગમાં લેવાતી એક વ્યૂહરચના પણ કહેવાય છે.

હેતુઓ

- કિંમત ભેદભાવની સામાન્ય સમજ કક્ષાવાર સમજવી.
- કિંમત ભેદભાવના પ્રકારોની આર્થિક અને વ્યવહારલક્ષી બાબતોનો અભ્યાસ કરવો.
- કિંમત ભેદભાવ ક્યારે નફાકારક બને છે? તે અંગે માંગની મૂલ્યસાપેક્ષતાને લક્ષમાં રાખીને કાલ્પનિક ઉદાહરણ દ્વારા સમજૂતી મેળવવી.

સંશોધન પદ્ધતિ

પ્રસ્તુત સંશોધન અભ્યાસમાં ગૌણ માહિતીના ઉપયોગ દ્વારા વર્ણનાત્મક સંશોધન પદ્ધતિના એક ભાગ તરીકે સર્વેક્ષણ પદ્ધતિનો ઉપયોગ કરવામાં આવેલ છે. ગૌણ માહિતી જુદી જુદી સંસ્થાકીય વેબસાઇટ, રિસર્ચ જનરલ, રિસર્ચ પેપર વગેરે સ્ત્રોતો દ્વારા મેળવી એકત્રિત કરવામાં આવશે.

સંદર્ભ સાહિત્યની સમીક્ષા

M. J. ALHABEEB (2019) Price discrimination as a marketing strategy

પ્રસ્તુત સંશોધન અભ્યાસમાં કિંમત ભેદભાવને એક વ્યુહરચના તરીકે માનવામાં આવી છે અને એક વ્યુહરચના તરીકે તેનું વિશ્લેષણ કરવામાં આવ્યું છે. દરેક ગ્રાહક વર્ગોની આવક, માંગની મૂલ્યસાપેક્ષતા, ખરીદી કરવાની તેમની ક્ષમતા અને પસંદગીઓના આધારે અલગ-અલગ કિંમતો નક્કી કરીને વેચનાર દ્વારા કેવી રીતે નફામાં વધારો કરી શકાય તે અંગેની માહિતી રજૂ કરવામાં આવી છે. પ્રસ્તુત સંશોધનમાં ગ્રાહકોનું વર્તન પર અસરકારતી બાબતોનો અભ્યાસ કરવામાં આવ્યો છે, તેમજ કિંમત ભેદભાવના પ્રકારો, ફાયદા અને મર્યાદા જણાવી છે. અંતે, સ્પર્ધાત્મક બજારમાં ટકી રહેવા માટે કિંમત ભેદભાવ એક અસરકારક માર્કેટિંગ રણનીતિ હોવાનું જણાવવામાં આવ્યું છે.

Clemons Liping Wang (2023) PRICE DISCRIMINATION STRATEGIES : MAXIMIZING PROFITS IN DIVERSE CONSUMER MARKETS

પ્રસ્તુત સંશોધન પેપરમાં દર્શાવવામાં આવ્યું છે કે જુદા જુદા બજારોમાં ગ્રાહક વર્ગોને ધ્યાનમાં લઈ કિંમત ભેદભાવ નીતિ અપનાવી ને નફામાં વધારો કરી શકાય છે. સંશોધન અભ્યાસમાં પ્રથમ, દ્વિતીય અને તૃતીય ડિગ્રીના કિંમત ભેદભાવના પ્રકારોનું વિશ્લેષણ કરવામાં આવ્યું છે. પ્રથમ ડિગ્રીમાં ગ્રાહકોની ખરીદી ક્ષમતા અનુસાર કિંમતો નક્કી કરવામાં આવે છે, દ્વિતીય ડિગ્રીમાં વેચાણના પ્રમાણના આધારે, અને તૃતીય ડિગ્રીમાં દરેક બજારોનું વિભાજન કરી તેના અનુસાર કિંમતો નક્કી કરવામાં આવે છે. અભ્યાસમાં ત્રણ વ્યુહરચના સમજાવવામાં આવી છે અને તેના આધારે નફામાં વધારો કરી શકાય છે. બજારના વિભાજન દ્વારા

કિંમત ભેદભાવ નીતિ અપનાવવી તે કાર્યક્ષમ સાબિત થયું છે તેમ છતાં ગ્રાહકોમાં અસંતોષ જોવા મળે છે, તેથી યોગ્ય કિંમત નીતિની જરૂરિયાત ઊભી થાય છે.

DIRK BERGEMANN (2024) A UNIFIED APPROACH TO SECOND AND THIRD DEGREE PRICE DISCRIMINATION

પ્રસ્તુત સંશોધન અભ્યાસમાં એકમાત્ર વેચનાર બજારને ગ્રાહકોના જુદા જુદા જૂથોમાં કઈ રીતે વહેંચી શકે અને તે દરેક ગ્રાહક વર્ગ પાસેથી જુદી જુદી કિંમત નક્કી કરી શકે તે જણાવવામાં આવ્યું છે. અભ્યાસમાં કિંમત ભેદભાવના બંને પ્રકારો નો સમાવેશ કરવામાં આવ્યો છે; બીજી ડિગ્રી કિંમત ભેદભાવમાં ઉત્પાદનની ગુણવત્તા અને ગ્રાહકોના ખરીદીના નિર્ણયને આધારે કિંમત નક્કી કરવામાં આવે છે, ત્રીજી ડિગ્રી કિંમત ભેદભાવમાં દરેક ગ્રાહક વર્ગ માટે જુદી કિંમત રાખવામાં આવે છે, જેમકે આવક, ઉંમર અને ક્ષેત્ર આધારિત જૂથો. પ્રસ્તુત અભ્યાસમાં જણાવવામાં આવ્યું છે કે કિંમત ભેદભાવને કારણે વેચનાર અને ગ્રાહકો બંનેને માટે ઉપયોગી સાબિત થાય છે.

Ashok Kumar Panigrahi & Lucky Ansari (2025) The pink tax in India: Empirical evidence of gender-based pricing disparities in retail markets

પ્રસ્તુત સંશોધન અભ્યાસમાં ભારતમાં “પિંક ટેક્સ” તરીકે ઓળખવામાં આવતા લિંગ આધારિત કિંમતની અસમાનતાની પરિસ્થિતિનું વિશ્લેષણ કરવામાં આવ્યું છે. અભ્યાસમાં રિટેલ માર્કેટને ધ્યાનમાં લઈ કિંમત ભેદભાવની માહિતી આપવામાં આવી છે. માહિતીનું વિશ્લેષણ એ બે મુખ્ય રિટેલર્સ બજારો ઓફલાઇન અને ઓનલાઇન તેને ધ્યાનમાં રાખી કરવામાં આવ્યું છે. અભ્યાસ દરમિયાન જાણવા મળ્યું છે કે કોઈ પણ ઉચ્ચ સ્તર સુધી મહિલાઓ માટે ઉત્પાદન કિંમત પુરુષોના સમાન ઉત્પાદન કરતા સરેરાશ 19.4% વધારે છે. પર્સનલ કેર વસ્તુઓમાં વધારે કિંમત ભેદભાવ જોવા મળે છે તે આ અભ્યાસ દ્વારા કઈ શકાય.

વાણિજ્યક પ્રવૃત્તિઓમાં કિંમત ભેદભાવ

સામાન્ય સમજ

વ્યક્તિ, ઉપયોગ, સમય, સ્થળ, જથ્થો વગેરે બદલાતાં એક જ સરખી વસ્તુની જુદી જુદી કિંમત વસુલ કરવામાં આવે ત્યારે તેને કિંમત ભેદભાવ કેહવાય છે. કિંમત ભેદભાવ એ વેપારની એક વ્યુહરચના છે, જેમાં વેચનાર દ્વારા એક જ વસ્તુની દરેક ગ્રાહકો પાસેથી જુદી જુદી કિંમત લેવામાં આવે છે.

શ્રીમતી જોન રોબિન્સના મત અનુસાર....

‘એક જ ઉત્પાદક દેખરેખ હેઠળ ઉત્પન્ન કરવામાં આવતી એક જ સરખી વસ્તુના જુદા જુદા ગ્રાહકો પાસેથી જુદી જુદી કિંમત વસૂલ કરવામાં આવે તો તેને કિંમત ભેદભાવ કહેવાય છે.’

આલ્ફ્રેડ માર્શલના મત અનુસાર.....

‘કિંમત ભેદભાવ એ એક એવી પ્રક્રિયા છે કે, જેમાં એક જ વસ્તુ અથવા સેવા માટે વેચનાર ગ્રાહકોને તેમની ખરીદીની ક્ષમતા અને માંગ મુજબ અલગ-અલગ ભાવે આપે છે.’

કિંમત ભેદભાવની સરળ સમજૂતી કક્ષાવાર નીચે મુજબ સમજીએ.

- પ્રથમ કક્ષાનો કિંમત ભેદભાવ

પ્રસ્તુત કક્ષાના કિંમત ભેદભાવને ‘પુર્ણ કિંમત ભેદભાવ’ કહેવાય છે. પ્રથમ કક્ષાના કિંમત ભેદભાવમાં દરેક ગ્રાહક માટે વ્યક્તિગત ભાવ નક્કી કરવામાં આવે છે. ગ્રાહક જે કિંમત ચૂકવવા માટે તૈયાર થાય છે. તે કિંમત લેવામાં આવે છે. ઈજારદાર ગ્રાહકની ચુકવણીની ક્ષમતા અને જરૂરિયાત પ્રમાણે ભાવ નક્કી કરે છે. તેથી સમય જતાં નફો વધારી શકાય છે. ઉદાહરણ તરીકે, વકીલો જુદા જુદા ક્લાઈન્ટ પાસેથી જુદી જુદી ફી વસૂલે છે. વ્યવહારમાં આ પ્રકારનો કિંમત ભેદભાવ ઓછો જોવા મળે છે.

- બીજી કક્ષાનો કિંમત ભેદભાવ

પ્રસ્તુત કક્ષાના કિંમત ભેદભાવમાં ગ્રાહકો પાસેથી શરૂઆતનાં એકમોની કિંમત જુદી લેવામાં આવે છે અને ત્યારબાદના એકમોની કિંમત જુદી લેવામાં આવે છે અને તેના આધારે નફામાં વધારો કરવાના પ્રયત્નો કરવામાં આવે છે. જેમાં ઉત્પાદનની ગુણવત્તા અને માત્રા ધ્યાનમાં રાખી કિંમત નક્કી કરવામાં આવે છે. ઉદાહરણ તરીકે, 100 કિલોવોટ વીજળીનો વપરાશ કરનારાઓને સમાન દરે ભિલ લેવાય છે તેમજ 100 કિલોવોટ કરતા વધારે વપરાશ કરનાર પાસેથી તે દર કરતાં વધારે દર લેવામાં આવે છે. આ પ્રકારના કિંમત ભેદભાવને ‘Block Pricing’ કહેવાય છે.

- ત્રીજી કક્ષાનો કિંમત ભેદભાવ

પ્રસ્તુત કક્ષાના કિંમત ભેદભાવમાં ગ્રાહકોના જૂથોને ધ્યાનમાં લેવામાં આવે છે. ગ્રાહકોને જુદા જુદા વર્ગમાં વહેંચવામાં આવે છે અને તે દરેક ગ્રાહક વર્ગો પાસેથી જુદી જુદી કિંમત વસૂલવામાં આવે છે. ઉદાહરણ તરીકે, ગ્રાહકોને વયજૂથના આધારે વર્ગીકરણ કરીને બાળકો, યુવાનો અને વૃદ્ધો પાસેથી જુદી જુદી કિંમત લેવામાં આવે છે.

કિંમત ભેદભાવના પ્રકારો

- વ્યક્તિલક્ષી કિંમત ભેદભાવ

જ્યારે એક જ પ્રકારની વસ્તુ અથવા સેવાની જુદી જુદી વ્યક્તિ પાસેથી જુદી જુદી કિંમત વસૂલવામાં આવે છે.ત્યારે તેને વ્યક્તિલક્ષી કિંમત ભેદભાવ કહેવાય છે. દા.ત. સારો ડોક્ટર એક જ પ્રકારની સારવારનો ગરીબ દર્દી અને ધનિક દર્દી એમ બંને પાસેથી જુદો જુદો ચાર્જ વસૂલ કરે છે.

- વર્ગલક્ષી કિંમત ભેદભાવ

જ્યારે એક જ પ્રકારની વસ્તુ અથવા સેવાની જુદા જુદા વર્ગ પાસેથી જુદી જુદી કિંમત વસૂલવામાં આવે છે.ત્યારે તેને વર્ગલક્ષી કિંમત ભેદભાવ કહેવાય છે. દા.ત. બસની મુસાફરીમાં ત્રણ વર્ષથી નીચેનાની ટિકીટ નહિ, ત્રણથી બાર વર્ષ સુધીનાની અર્ધી ટિકીટ અને બાર વર્ષથી ઉપરનાની આખી ટિકીટ લેવામાં આવે છે.એમ જુદા જુદા વર્ગ પાડીને જુદા જુદા ચાર્જ વસૂલવામાં આવે છે.

- સમયલક્ષી કિંમત ભેદભાવ

જ્યારે એક જ પ્રકારની વસ્તુ કે સેવાની જુદા જુદા સમયે,જુદી જુદી કિંમત વસૂલવામાં આવે છે.ત્યારે તેને સમયલક્ષી કિંમત ભેદભાવ કહેવાય છે. દા.ત. ગરમ કપડાના ભાવ ઉનાળામાં અને શિયાળામાં જુદા જુદા જોવા મળે છે.

- સ્થળલક્ષી કિંમત ભેદભાવ

જ્યારે એક જ પ્રકારની વસ્તુ કે સેવાની જુદા જુદા સ્થળે, જુદી જુદી કિંમત વસૂલવામાં આવે છે.ત્યારે તેને સ્થળલક્ષી કિંમત ભેદભાવ કહેવાય છે. દા.ત. કોઈ વસ્તુના ભાવ જૂનાગઢમાં અને રાજકોટમાં જુદા જુદા જોવા મળે છે.

- ઉપયોગલક્ષી કિંમત ભેદભાવ

જ્યારે એક જ પ્રકારની વસ્તુ કે સેવાના જુદા જુદા ઉપયોગ માટે જુદી જુદી કિંમત વસૂલવામાં આવે છે.ત્યારે તેને ઉપયોગલક્ષી કિંમત ભેદભાવ કહેવાય છે. દા.ત. ઘર વપરાશ અને ઉદ્યોગના વપરાશ માટે વીજળીનો ચાર્જ જુદો જુદો જોવા મળે છે.

- જથ્થાલક્ષી કિંમત ભેદભાવ

જ્યારે વસ્તુ કે સેવાના જુદા જુદા જથ્થા પ્રમાણે જુદી જુદી કિંમત વસૂલવામાં આવે છે.ત્યારે તેને જથ્થા કિંમત ભેદભાવ કહેવાય છે. દા.ત. ગ્રાહક જ્યારે ઓછા જથ્થામાં કે છૂટક વસ્તુ ખરીદે છે.ત્યારે વધુ કિંમત અને

જથ્થાબંધ રીતે વસ્તુ ખરીદવામાં આવે છે.ત્યારે ઓછી કિંમત વસૂલવામાં આવે છે.ત્યારે ઓછી કિંમત વસૂલવામાં આવે છે.

કિંમત ભેદભાવ ક્યારે નફાકારક બને છે?

- ધારણા

- ❖ ઇજારદાર સામે બે બજાર છે. બજાર - A અને બજાર - B
- ❖ દરેક બજારમાં ખરીદનારાની સંખ્યા ઘણી મોટી છે, ખરીદનારાઓમાં હરીફાઈ પ્રવર્તે છે.

-કિંમત ભેદભાવ ક્યારે નફાકારક બને છે? તેની સમજૂતી પ્રસ્તુત પ્રશ્નમાં બે વિકલ્પોને લક્ષમાં રાખીને મેળવીશું.

વિકલ્પ - 1 બંને બજારોમાં માંગની મૂલ્યસાપેક્ષતા એકસરખી હોય ત્યારે

સ્થિતિ	બજાર - A			બજાર - B			બંને બજારની કુલ આવક
	કિંમત	માંગ (નંગ)	કુલ આવક	કિંમત	માંગ (નંગ)	કુલ આવક	
કિંમત ભેદભાવ પહેલા	200	20	4000	200	20	4000	8000
કિંમત ભેદભાવ પછી	220	18	3960	180	22	4004	7964

બજારમાં કિંમત ભેદભાવ પહેલા

બજાર - A

કિંમત રૂ.200 અને માંગ 20 નંગ તેમજ આવક રૂ.4000 થાય છે.

બજાર - B

કિંમત રૂ.200 અને માંગ 20 નંગ અને આવક રૂ.4000 થાય છે.

આમ, બંને બજારની કુલ આવક રૂ.8000 થાય છે.

બજારમાં કિંમત ભેદભાવ પછી

બજાર - A

કિંમત રૂ.200માંથી 220(10% વધારો) થતા માંગ 20માંથી 18 નંગ (10% ઘટાડો) થાય છે, તેથી આવક રૂ.3960 થાય છે.

બજાર - B

કિંમત રૂ.200 માંથી 180(10% ઘટાડો) થતા માંગ 20માંથી 22 નંગ(10% વધારો) થાય છે, તેથી આવક રૂ.4004 થાય છે.

આમ, કિંમત ભેદભાવ પછી બન્ને બજારની કુલ આવક રૂ.3960 + રૂ.4004 = 7964 થાય છે.

- બન્ને બજારમાં માંગની મૂલ્યસાપેક્ષતા એકમ બરાબર છે.
- કિંમત ભેદભાવ પહેલાં બજારદારને બંને બજારોમાંથી કુલ રૂ.8000 જેટલી આવક થતી હતી, કિંમત ભેદભાવ પછી તેને રૂ.7964 ની કુલ આવક પ્રાપ્ત થતી હતી.
- આમ, બન્ને બજારોમાં માંગની મૂલ્યસાપેક્ષતા એકસરખી હોય તો કિંમત ભેદભાવ નફાકારક બનતો નથી.

વિકલ્પ - 2 બંને બજારોમાં માંગની મૂલ્યસાપેક્ષતા જુદી જુદી હોય ત્યાર

સ્થિતિ	બજાર - A			બજાર - B			બન્ને બજારની કુલ આવક
	કિંમત	માંગ (નંગ)	કુલ આવક	કિંમત	માંગ (નંગ)	કુલ આવક	
કિંમત ભેદભાવ પહેલા	200	20	4000	200	20	4000	8000
કિંમત ભેદભાવ પછી	220	18	3960	180	28	5040	9000

કિંમત ભેદભાવ પહેલાં બંને બજારોની કુલ આવક રૂ.8000 હતી, ત્યારબાદ કિંમત ભેદભાવ કરવામાં આવે છે.

બજાર - A

કિંમત રૂ.200 માંથી 220(10% વધારો) થતાં માંગ 20 માંથી 18(10% ઘટાડો) નંગ થાય છે, તેથી આવક રૂ.3960 થાય છે.

બજાર - B

કિંમત રૂ.200 માંથી 180(10% ઘટાડો) થતા માંગ 20 માંથી 28 નંગ(40% વધારો) થાય છે, તેથી આવક રૂ.5040 થાય છે.

આમ, કિંમત ભેદભાવ પછી બન્ને બજારની કુલ આવક રૂ.3960 + રૂ.5040 = રૂ.9000 થાય છે.

- કિંમત ભેદભાવ પહેલાં ઇજારદારને બન્ને બજારોમાંથી કુલ રૂ.8000 ની આવક થતી હતી, કિંમત ભેદભાવ પછી કુલ રૂ.9000 ની આવક થઈ હતી એટલે કે, કિંમત ભેદભાવ કરવાથી ઇજારદારને રૂ.1000 જેટલી વધારાની આવક પ્રાપ્ત થતી હતી.
- આમ, બન્ને બજારોમાં માંગની મૂલ્યસાપેક્ષતા જુદી જુદી હોય તો કિંમત ભેદભાવ નફાકારક બની શકે છે.

તારણો

- કિંમત ભેદભાવ એ એક સમાન વસ્તુઓમાં ભેદ પાડે છે તેવી સામાન્ય બાબતો સ્પષ્ટ થઈ હતી.
- બજારલક્ષી કિંમત ભેદભાવ અને જુદા જુદા ગ્રાહકોની દૃષ્ટિનો અભ્યાસ થયો હતો.
- કિંમત ભેદભાવ અને ઇજારાની સ્થિતિ બન્ને વચ્ચેનો સંબંધ અને તે અંગેની સમજૂતી મેળવી હતી.
- ઇજારદાર પેઢી એ દરેક બજારનું વિભાજન કરે છે અને જુદા જુદા બજારમાં જુદી જુદી કિંમત વસૂલ કરે છે તે અંગે માહિતગાર થયા.
- વેચનાર, ગ્રાહકોને તેમની આવક, સ્થળ, સમય અને માંગની તિવ્રતાને આધારે કિંમત નક્કી કરતો જણાય છે તેવી બાબતો સ્પષ્ટ થઈ હતી.
- કિંમત ભેદભાવ જુદા જુદા વર્ગો અનુસાર જુદી જુદી રીતે કામગીરી બજાવે છે. તેવી બાબતો સ્પષ્ટ થઈ હતી.
- ઇજારાની સ્થિતિમાં કિંમત ભેદભાવ એ વેપારની એક વ્યુહરચના છે.
- કિંમત ભેદભાવ નફાકારક નીવડી રહે છે કે કેમ તે અંગેની સમજૂતી માંગની મૂલ્યસાપેક્ષતાને આધારે મળી રહે છે. તેવી બાબતો સ્પષ્ટ થઈ હતી.
- કિંમત ભેદભાવ વ્યક્તિ, વર્ગ, સમય, સ્થળ, ઉપયોગ, જથ્થા વગેરે દ્રષ્ટિએ શક્ય બને છે તેવી મહત્વની બાબતો જાણવા મળી હતી.

સમાપન

આમ, કિંમત ભેદભાવ એ એક એવી સ્થિતિ છે. જેમાં એક સમાન વસ્તુઓની જુદા જુદા ગ્રાહકો પાસેથી જુદી જુદી કિંમત વસૂલવામાં આવે છે. જ્યાં ઇજારો જોવા મળતો હોય ત્યાં કિંમત ભેદભાવ શક્ય બને છે. ઇજારાના એક મહત્વના લક્ષણ તરીકે કિંમત ભેદભાવનો અભ્યાસ કરવામાં આવે છે.

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Analysis Human Right Laws :Balancing Fetal Protection with Women's Liberties**Dr. Sadhna Dubey**Head s Assistant Professor
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school Of Law
Gujarat University**Abstract**

Abortion till date has been one of the most controversial matter in the arena of biomedical ethics. It is a subject that has been heavily discussed around the world and holds extremely divergent opinions as far its legality is concerned. The question surrounding this matter is whether it falls under the purview of the Indian Constitution or has it failed to meet the criteria of being recognised as a fundamental right. In the Indian Penal Code, 1860, abortion, which is stated as “Causing Miscarriage” is considered as a punitive offence. It pertains to a ‘woman who causes herself to miscarry’. Among many other rights that women have been granted in India, Right to Abortion must be given as equal weight as the Right to conceive a child and get pregnant. The Right to Abortion certainly falls under the purview of Article 21 of the Indian Constitution as does the Right to live with dignity and make free choices unless they interfere with the current procedure of law. Article 21 of the Indian Constitution ensures that every person within the national territory of the Indian nation is guaranteed with the Right to life and Personal liberty except according to procedure established by law. In the case of abortion, the woman equally enjoys the Right to life and make free choices upon what she wants to do with her body, as any other citizen of India. Moreover, subscribing to a major scientific belief, a foetus isn’t an actual human being. It has a potential of being a human being but it actually isn’t. Bringing into picture J.S. Mill’s element in his ‘Essay on Liberty’, abortion, is however, a self-regarding action. Women like unaware teenagers, sex workers, the ones who’re carrying babies with abnormalities or women whose contraceptive methods took a wrong turn are the main target groups in this area. Abortion has to be legalised under the Indian Constitution for these specific groups. This paper is an attempt to look into various reasons why abortion should be given legal recognition in India and a comparative analysis of abortion laws in various countries. The aim is to prove that the Right to Abortion falls under the purview of Article 21 of the Indian Constitution. Abortion has been looked at through the standpoint of Human Rights.

Keywords: Abortion, Article 21, Indian Constitution, Right to Abortion, Right to Life

Abortion has been one of the most inflammatory topics all throughout the world and the nation. Everyone has their own perceptions on whether a woman should be allowed to abort her child or not, and whether the Right to Abortion falls under the purview of Right to life or not. In the Indian Penal Code, 1860, abortion, which is stated as “Causing Miscarriage” is considered as a punitive offence. It pertains to a ‘woman who causes herself to miscarry’. Among many other rights that women have been granted in India, Right to Abortion must be given as equal weight as the Right to conceive a child and get pregnant. The question surrounding this matter is whether, the Right to abortion falls under the purview of the Right to life. The Right to life is an all encompassing right. Under its purview, fall a huge number of rights ranging from the Right to a livelihood to the Right to privacy, etc. Further, the Right to life is covered under the Article 21 of the Indian Constitution, which says that every person within the national territory of the Indian nation is guaranteed the Right to life and personal liberty except under procedure established by law. As the logic would dictate, a woman, who has been granted the Right to life would also have the right to do whatever she wants to do with her body, and however she wants to change her body. The decision to whether continue with the pregnancy or abort it should solely be hers and no one else’. Subscribing to the major political belief by John Stuart Mill, abortion, however, is a self-regarding action. Mill, in his Essay on Liberty, made a strict division among actions that are self-regarding and actions that are others-regarding. He claimed that the self regarding actions, unless they harm an external body or a second party, shouldn’t be intervened by any other party and thus the individual should just be let alone.¹ Ronald Dworkin encourages the idea that the foetus, in the early period of pregnancy doesn’t have any interests or a conscience and thus doesn’t feel any pain at all. He claims that the foetus is en route to become a human being, but that is no criteria for it to develop rights and interests². Interests only develop when the child is left untouched and left to nurture in the womb of his mother. Thus the foetus has no interests before the third trimester ³. According to a scientific report, the foetal brain develops after twenty six weeks of pregnancy and not before that. This paper has been broadly divided into five chapters. Chapter I deals with the Meaning and Introduction to abortion, Chapter II looks into the Indian laws that governs abortion, Chapter III talks about Abortion laws beyond India, Chapter IV highlights a comparative study between the abortion laws in India and beyond, and lastly, Chapter V looks into Suggestions and Conclusion.

What is abortion and why is it necessary?

An abortion is a medical procedure that ends a pregnancy. It is basic healthcare needed by millions of women, girls and people who can get pregnant. It's estimated that one in four pregnancies ends in an abortion every year. In places where abortion is legal and accessible and where there is less stigma, people can get abortions safely and with no risk.

However, in places where abortion is stigmatised, criminalised or restricted, people are forced to resort to unsafe abortions. It is estimated that 25 million unsafe abortions take place every year, the vast majority of them in developing countries, and can lead to fatal consequences such as maternal deaths and disabilities.

All people have a right to bodily autonomy which is another reason why anyone who can become pregnant should be able to get an abortion. However, many people, especially those from historically marginalised communities, face social, economic and political conditions which hinder their ability to exercise reproductive autonomy.

What is reproductive justice?

Black and intersectional feminists in the USA coined the term 'reproductive justice' to recognise that gender equality, sexual and reproductive rights and social justice are strongly interrelated.

"Reproductive justice addresses issues of population control, bodily self-determination, immigrants' rights, economic and environmental justice, sovereignty, and militarism and criminal injustices that limit individual human rights because of group or community oppressions."

"Loretta J. Ross – academic, feminist and activist from the USA"

The reproductive justice movement demands that states address social, economic and political inequalities which prevent people from the most marginalised communities from being able to exercise their sexual and reproductive rights.

Laws governing abortion in India

1. Bhartiya Nyay Sanhita, 2023

Bhartiya Nyay Sanhita, 2023, taking into consideration the social, emotional and medical implications of abortion, declares induced abortion as illegal all throughout India. Section 88 of the Bhartiya Nyay Sanhita, 2023, spells out abortion as "causing miscarriage". It applies to a woman who carries out miscarriage on purpose. However, the word "abortion" is nowhere used in this section. Abortion would give "miscarriage" an essence of "intention". Miscarriage technically would mean spontaneous abortion, whereas, voluntarily causing miscarriage, which is criminalised under Section 88, will stand

for criminal abortion. A clear division among the two is lacking. However, the same section declares Therapeutic abortion as legal. In case there is danger pertaining to the life of the mother, the pregnancy can be discontinued. The unborn child in the womb must not be destroyed unless the destruction is for the sole purpose to preserve the life of the mother.

2. Medical Termination of Pregnancy Act, 1971

The Medical Termination of Pregnancy Act, 1971 further talks about the situations where a therapeutic abortion can be carried out by a registered medical practitioner. The act highlights in what situations can a pregnancy be terminated, the stipulated time such a pregnancy will be terminated, in what place will this termination take place, and who is authorised to conduct such a termination. According to the act, a pregnancy can only be terminated under a few circumstances, such as, in situations where the continuation of a pregnancy would involve risks to the life of the mother, or involve grave physical or mental injury to the woman. The act also spells out voidable pregnancies such as in case of a lunatic woman. Further, the act specifies who is a registered medical practitioner and in what place will the termination of the pregnancy be carried on. The act also states that the pregnancy can be terminated in 12 weeks of pregnancy and the opinion of two or more medical practitioners is required if the abortion is done between 12-20 weeks for various reasons. 4

The Act does not permit discontinuation of pregnancy after 20 weeks. Medical opinion, as stated by the act, must be given in “good faith”. The term “good faith” is not described in the concerned Act, but in the Bhartiya Nyay Sanhita, 2023, “good faith” means an act to be done in “due care and caution”. According to Firstpost, this was done on the basis of a report submitted by the Shantilal Shah Committee.

The MTP Act was amended in 2021, wherein the gestation period for abortions was increased from 20 to 24 weeks for rape survivors, victims of incest, minors, and the disabled. As per the amendment, there is no upper limit for abortion if the foetus has substantial abnormalities. These have to be certified by a Medical Board.

While the amendments are a step forward, the law still fails to provide full rights to women. As Suchitra Dalvie, gynaecologist and coordinator for Asia Safe Abortion Partnership (ASAP), A pan-Asia network for safe abortion advocacy, told India Spend, “To me, the provisions (of MTP Amendment Act 2021) are progressive in a paternalistic, victimhood kind of way.” Moreover, even with conducive laws, accessibility to abortion is a major issue in India.

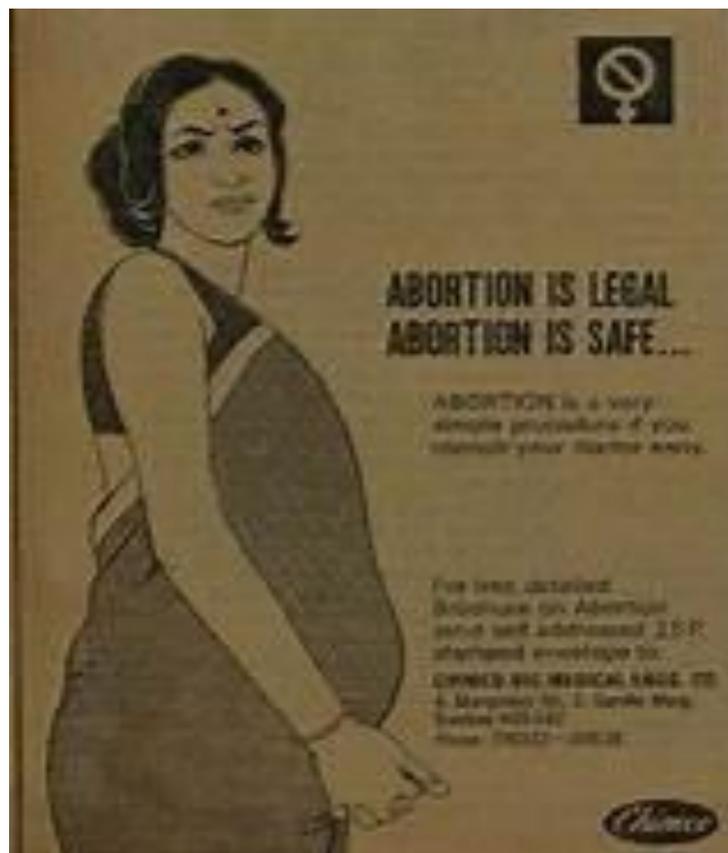
In light of this devastating blow to abortion rights, people are going to talk a lot about India’s seemingly progressive abortion law. But how progressive it is really? How many people can actually access safe

and legal abortions is the main question when we talk about Human rights constitutional rights of a women and a feotus.

As per a report by The Wire, India has one government doctor for every 10,189 people, and there is a severe shortage of qualified medical professionals, which puts a burden on how easily and safely a woman can get an abortion. Added to this is the social stigma surrounding the act.

3. The Constitution of India

Though ambiguous and unclear, the Constitution of India also talks about the idea of abortion. As stated before, the Right to abortion might come under the Article 21, if subjected to interpretations. Article 21 dictates the Right to life and personal liberty. It can also be understood that a woman, who has been given such a right, might enjoy her personal liberty and alter her body in any way she can. She might do anything to her body, to suit her own requirements. She has the full rights to her body, and her decision should be sole and final, if she wants to continue with her pregnancy or not.



Source:<https://thebetterindia.com/289376/landmark-indian-abortion-judgements-that-allowed-women-to-choose-roe-vs-wade>

Laws governing abortion beyond India United States of America

The women in the United States of America did not always have the privilege to abort their children; in fact, it came only in the year 1973 as a Supreme Court decision in the case *Roe v. Wade* in Texas. In this landmark case, an unmarried, pregnant woman in Texas, Norma McCorvey, who is also the plaintiff, sought an abortion. But, she was denied under Texas abortion laws. She then filed a federal lawsuit under the pseudonym “Jane Roe”, challenging the Texas law as unconstitutional. Roe began to argue that the Texas abortion law which is denying her of carrying on with her abortion is encroaching upon her right to privacy and that particular law should be looked upon. The Court, in a 7-2 majority agreed upon Roe’s idea but however, declared that the states’ only objective here is to protect the pregnant woman and the potential human life. The Court held that the foetus is not a human being that could be protected by the Constitution and thus, legalised abortion. The Court declared that abortion cannot be done in the third trimester, because the function of the state as a protector of the pregnant woman and the unborn child would outweigh the woman’s right to privacy.

In another landmark case that followed, *Planned Parenthood v. Casey*, the Supreme Court struck down the essence of “spousal consent” in situation of abortion. The idea of a spousal consent would only tie women down further, and its considered as an “undue burden” that prevents women from seeking abortion. The successive landmark cases like *Gonzales v. Carhart* and *Whole Woman’s Health v. Hellerstedt* further respected the stand of women and removed all the lacunas and limitations on women’s access to abortion.

United Kingdom

Abortion in the United Kingdom is guided under the Abortion Act, 1967. The Act allows for therapeutic abortion for up to 24 weeks. However, if there is a substantial risk to the health of the pregnant woman or if there are any foetal abnormalities, there is no time limit. For an abortion to be conducted, the view of one or more licensed, registered doctors is taken into consideration, to examine if there are any valid medical grounds to continue with the abortion. However, in practice, it is ensured by the Department of Health, that the doctors sanction abortions without genuine medical grounds, where there is a presence of other genuine reasons.

Criminalisation of abortion

People face all kinds of barriers to accessing abortion around the world. In some countries – like the United States, Sierra Leone, Poland and Morocco – getting an abortion, or helping someone have an

abortion is criminalised. The laws that restrict abortion vary between countries, with some places like Equatorial Guinea and Zambia issuing life imprisonment to those who seek an abortion. There are other laws in place to penalise people who assist others in seeking an abortion.

In some countries, there are laws that only allow abortion in specific circumstances. These exceptions include when pregnancy is the result of rape or incest, if there is a severe and fatal injury to the foetus, or if the pregnancy presents a threat to the life or health of the pregnant person. However, only a small portion of abortions are due to these reasons, meaning these narrow exceptions still prevent most people from fully exercising their reproductive rights.

The criminalisation of abortion has a compounding impact on those who are already marginalised. Health services, in general, are less accessible to people on low income, refugees and migrants, LGBTI people and racialized and Indigenous people. That means it is more difficult for some people seek safe services in another country or access private care.

Despite decades of stigma and misinformation about abortions, most people agree that abortion should be legal. However, many people feel like they don't know how to speak out and show their support, which is why the loud anti-abortion minority often dominates the narrative.

A Comparative Analysis

The abortion laws in USA and UK are far more different and divergent than the laws in India. In the United States, the laws are more women-centric. A woman's right to privacy is given more weight than the mere society. ⁵ The Supreme Court held that an abortion can be conducted before the third trimester of the pregnancy. The third trimester is when the foetus starts feeling pain, and starts advancing. In the third trimester, the function of the State as a protector of the pregnant woman and the unborn child will outweigh the personal liberty and privacy of the pregnant woman. But in India, the ultimate power is held by the medical practitioners, who are to sanction the abortion in "good faith". But that leaves a lot of room for misuse of such power. An abortion can be conducted within 12 weeks of pregnancy and from within 12 to 20 weeks with the medical opinion of two medical practitioners. Here, the woman's access to abortion will be limited. Abortion in India is not seen as a "right". It is only seen as something which can be "sanctioned" by the superior medical practitioners in cases where there is substantial risk to the woman's health. A woman cannot, however, discontinue a pregnancy due to any other grounds, other than medical. There are certain target groups who seek abortion more than ever, like unaware teenagers, sexworkers, rape victims and people who prefer the male child over female. There is no point in continuing with a pregnancy, where the mother is unwilling to accept the child. In cases where the parents seek a male child, the life of the female child is rather

tormenting. The child is devoid of all care and nutrition because the parents were more prepared to supply for a male child, and not a female child. In cases where the mother of the child is a rape victim, or an unaware teenager, continuing with the pregnancy will only cause undue pressure on the mental or physical health of the mother. The mother won't be able to accept the child in the dawn of the society and thus will be subjected to social boycott, which would further trickle down the mother's mental peace.

In the United Kingdom, the reported abortions have been done on grounds other than medical, which suggest us the idea that the Health Department of the country focuses on sanctioning as much abortions so as to preserve the physical and mental health of a woman. In India, people fail to understand the privacy of a woman. They fail to understand that the woman, even if pregnant, is still the sole decision-maker of what she wants to do with her own body. Whether she wants to nurture the unborn child, or not, is solely her decision and no one else'. The laws made in India are an encroachment to her right to life and personal liberty, right to dignity and the right to privacy. However true it might be that legalising abortion would lead to misuse of such a law, but it is rather easier to abort the unborn child than to ruin their life when they are born and grown.

Human Rights Assessment in context with society Social stigma of abortion

Even in countries where abortion is legal, it might be difficult to access because of factors like cost, distance to services, social stigma or religiously reinforced conservative attitudes. For example, medical staff might – and do – refuse to provide abortions on grounds of conscience or religion.

Why is abortion a human rights issue?

Everyone has a right to life, a right to health, and a right to be free from violence, discrimination, and torture or cruel, inhuman and degrading treatment.

Access to abortion is vital to the protection of these rights, as well as all other human rights, which are enshrined in international human rights law.

Everyone has the right to health

Almost every death and injury from unsafe abortion is preventable.

We know that criminalising abortion doesn't stop abortions, it only makes them less safe. When access to abortion is restricted or criminalized, pregnant people, particularly those from marginalised communities who cannot afford to travel or seek private care, can resort to unsafe, clandestine abortions.

Unsafe abortions are the third leading cause of preventable maternal deaths worldwide. They are also the cause of five million largely preventable disabilities, according to the World Health Organization. This is why access to safe abortion is a matter of public health and is a vital part of our right to health.

Everyone has a right to non-discrimination

Women and girls

Denying abortion is a form of gender discrimination against women and girls, and anyone else who can get pregnant.

This has been recognised by multiple UN treaty bodies monitoring the implementation of human rights by the states, including the Committee of the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW).

LGBTI people

Cisgender women and girls (women and girls who were assigned female at birth) are not the only people who need access to abortion. Anyone who can get pregnant, including intersex people, transgender men and boys, and people of diverse gender identities with the reproductive capacity to become pregnant may need abortion services.

Efforts to improve access to abortion must consider the unique needs of LGBTI people who are likely to face intersectional forms of discrimination and stigma if they try to seek an abortion. For example, transgender and gender non-conforming people are more likely to report facing harassment in medical settings and are often refused treatment due to their gender identity.

Barriers to accessing abortion

When people are denied access to abortion due to criminalisation, restrictive laws and other barriers, their ability to exercise reproductive autonomy and enjoy their human rights is undermined. But laws are not the only thing stopping people from seeking abortions.

Some people are not able to get an abortion because they can't afford to take time off work for appointments or because they can't afford to travel to another country or state to receive care. People who need abortions are also confronted by social stigma that makes it difficult for them to exercise their rights.

Creating a better future where abortion rights are guaranteed for all does not end with the decriminalisation of abortion. We must also address the deeply rooted, social, cultural and economic barriers that make it more difficult for people to exercise their reproductive rights.

Everyone has a right to bodily and reproductive autonomy

International human rights law clearly spells out that decisions about your body are yours alone – this is what is known as bodily autonomy. The right to make autonomous decisions about one’s reproductive life is known as reproductive autonomy. Forcing someone to carry on an unwanted pregnancy, or forcing them to seek out an unsafe abortion, is a violation of their human rights, including the rights to privacy and bodily and reproductive autonomy.

In many circumstances, those who have no choice but to resort to unsafe abortions also risk prosecution and punishment, including imprisonment, and can face cruel, inhuman and degrading treatment and discrimination in, and exclusion from, vital post-abortion health care.

The World Health Organization noted that one of the first steps toward avoiding harmful consequences of criminalisation of abortion including maternal deaths and injuries is for states to ensure that all people including adolescents have access to sex education, are able to use effective contraception, can access safe abortion, and are given timely care for complications.

Even with these gaps and such stringent laws, there have been instances where the Indian Judiciary has upheld a woman’s right to choose in several instances.

Landmark judgements relating to Abortion Law

1. April 2020: Kerala HC allowed abortion for a 14-year-old rape survivor who was 24 weeks pregnant.

As per Live Law, the Division Bench observed that the “right to make reproductive choices is a facet of personal liberty under Article 21. The said choice would extend to deciding whether or not to carry her pregnancy to its full term.”

2. February 2022: Calcutta HC allowed a pregnant woman to terminate a 35-week-old foetus.

A 36-year-old pregnant woman was permitted to terminate her pregnancy after 35 weeks, as the child would be born with a spine condition. The medical board of the SSKM Hospital stated that the child had a poor chance of surviving or enjoying a normal life, according to SheThePeople.

The judge stated, “Considering the entire gamut of facts and circumstances, this court permits the petitioner to medically terminate her pregnancy at an authorised hospital and/or medical facility.”

3. December 2021: Karnataka HC permitted rape survivor to terminate pregnancy over 24 weeks.

The Karnataka High Court permitted a rape survivor, who was a minor at the time of the crime, to get an abortion after crossing the 24-week period mandated by law. The Dharwad Bench allowed the girl to get an abortion considering various factors, including the fact that she was being raised by a single mother, and was still studying at the time.

4. February 2022: Uttarakhand HC permitted a 16-year-old rape survivor to terminate a 28-week-old foetus.

The High Court held that the 16-year-old had the right to terminate her pregnancy on the ground of rape. The Medical Board had said that as was more than 24 weeks pregnant, an abortion could cause 'substantial risk' to the petitioner, as per News 9. The single-judge bench held that, "Right to life means something more than survival or animal existence. It would include the right to live with human dignity."

5. March 2022: Kerala High Court permits termination of 31-week pregnancy of 10-year-old rape survivor.

In the case of a 10-year-old pregnant girl who was allegedly raped by her father, the Kerala High Court allowed the termination at 31 weeks. The girl's mother had moved the petition. "The alleged culprit is her own father....I am sure that the long arm of our legal system will punish him in a manner known to law. Since the victim child is only 10 years, there is a chance for medical complications to her health," said the Judge, as per The Indian Express.

As there was an 80% chance of the baby surviving, as per the Medical Board, the court said that if the baby was alive, the state government and Child Welfare Committee should take responsibility.

A Case Study: Morocco

Olivia is from a rural family living in poverty. She got married at 16 and had a child. Shortly after, her husband was killed in a car accident. Twice, she entered into relationships with other men to "get protection" for herself and her child and became pregnant from each of them. Both times she sought and was unable to obtain an abortion. In Morocco abortion is criminalised in almost all circumstances and clandestine abortions are unaffordable for women living in poverty.

When Olivia's last attempt to have an abortion failed, she filed a complaint with the gendarmerie that the biological father did not want to acknowledge paternity. Both she and the man were arrested; she was charged with sexual relations outside of marriage and sentenced to four months in prison and a fine. The man's wife decided not to pursue a complaint for adultery, so he walked free. Olivia went into labour at home 20 days after her release from prison. Her delivery was hard, and she faced several complications. She got shunned by her community and could not find a job. She decided to put her children in an orphanage to prevent them from being mistreated in the community.

"I suffered from my pregnancy alone, with no help, in addition to the harassment and the living conditions in prison. Now, my kids live in an orphanage.

My mother blames me. If I could have had an abortion, my life wouldn't be hell. I don't have my health, nor a job, nor the respect of others, not even my children, nothing." (Name changed to protect identity)

Suggestion and Conclusion

When comparing the abortion laws of USA, UK and India, the researcher found out that the laws in India are not liberal enough for a woman, and thus give woman limited rights upon her body. India, at this point of time, should take a woman's opinion into consideration and thus make such liberating laws that allow a woman to make free and liberal choices upon what she wants to do with her body. The status of an unborn child is nowhere recognised under any Indian statute. The State should protect the life of a woman, that should be a priority but, also at the same time, not deny her basic right. Further, emphasis should be placed into proving that the Right to abortion comes under Article 21 of Indian Constitution. Striking a balance between fetal protection and women's liberties remains one of the most complex and sensitive challenges in contemporary bioethics, law, and public policy. While it is essential to recognize and protect the potential life of the fetus, this must not come at the expense of a woman's autonomy, health, and dignity. Any legal or medical approach must be rooted in respect for women's rights, grounded in scientific understanding, and guided by compassion. Ultimately, policies should aim to support women in making informed, uncoerced decisions while ensuring that both maternal and fetal well-being are promoted through accessible healthcare, education, and social support—not through punitive measures or restrictive laws.

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The Postcolonial Child: Innocence, Agency, and Violence in the Novels of Rohinton**Mistry and Bapsi Sidhwa**

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Abstract

This paper investigates how childhood operates as an essential interpretive frame in the postcolonial fiction of Rohinton Mistry and Bapsi Sidhwa. Although postcolonial scholarship often focuses on issues such as migration, nation-building, and identity formation, the presence of the child introduces a unique viewpoint that reveals the emotional, moral, and psychological costs of historical turmoil. Through close readings of Sidhwa's *Cracking India* and Mistry's *A Fine Balance* and *Family Matters*, the study demonstrates how children's innocence is continuously tested—and frequently destroyed by communal violence, political instability, and social inequality. Both authors depict young characters whose incomplete understanding and heightened sensitivity allow them to witness the fractures of the postcolonial world with unusual clarity. The paper contends that childhood in these narratives is not merely a phase of helplessness but a complex site of emerging agency, ethical awareness, and the formation of memory. By centering the experiences of child figures, Sidhwa and Mistry reveal how trauma takes root early in life and persists into adulthood, offering an intimate counter-narrative to dominant historical accounts of postcolonial South Asia.

Key Words : *Postcolonial child; innocence; agency; violence; trauma; memory; Partition; Emergency; Rohinton Mistry; Bapsi Sidhwa; childhood narrative; nationhood.*

Introduction

Childhood in postcolonial literature functions as a powerful narrative space where innocence intersects with political upheaval, communal tensions, and social fragmentation. In the works of Rohinton Mistry and Bapsi Sidhwa, the child becomes more than a passive observer; it becomes a symbolic figure through which the contradictions of the postcolonial nation are exposed. Both writers situate their young characters within turbulent historical settings Partition, the Emergency, caste violence, and displaced communities revealing how large national events deeply infiltrate intimate personal lives.

Through Lenny in *Cracking India*, Sidhwa foregrounds a child's fragmented understanding of religious conflict and gendered violence, while Mistry's texts such as *A Fine Balance* and *Family Matters* depict children witnessing systemic political oppression and social vulnerability. The limited comprehension yet heightened sensitivity of child characters creates a unique narrative tension innocence becomes a lens for truth-telling, and vulnerability transforms into a moral critique of the nation. By examining childhood as a site of trauma, agency, and evolving consciousness, this study argues that the postcolonial child serves as a vital framework for understanding the emotional, ethical, and historical complexities of South Asia's postcolonial landscape.

Childhood as a Postcolonial Site of Memory, Trauma, and Ethical Vision

Childhood occupies a central and transformative place in the postcolonial narratives of Bapsi Sidhwa and Rohinton Mistry. Both writers use the child's viewpoint not simply as a storytelling device but as a means of interrogating how national histories are emotionally internalized. In many conventional postcolonial works, political violence, migration, and nation-building are examined primarily through adult experiences; however, Sidhwa and Mistry shift attention to the child's intuitive, fragmented, and emotionally charged understanding of the world. This narrative approach illuminates how trauma and displacement begin long before adulthood, shaping the psychological foundations of postcolonial identity. As Singh observes, childhood in South Asian Partition literature often becomes a "sensitive register for recording the first shocks of communal and national rupture" (Singh 74).

In Bapsi Sidhwa's *Cracking India*, Lenny's youthful perspective becomes a lens through which the devastation of Partition is refracted. Her perception is incomplete, sometimes naïve, yet sharply attuned to the emotional ruptures around her. The violence she witnesses—kidnappings, riots, and the collapse of intercommunal friendships—reveals how political tension penetrates domestic and social spaces. Lenny's observations intensify the reader's sense of loss because they capture the sudden erosion of the secure world children assume to be permanent. As Kaur argues, Lenny embodies the way "historical catastrophes are absorbed into the child's psyche as enduring emotional memory" (Kaur 115). Her narrative demonstrates that Partition is not merely a geopolitical event but a deeply personal rupture inscribed into early identity formation.

Similarly, Rohinton Mistry's portrayals of childhood in novels such as *A Fine Balance* and *Family Matters* highlight the vulnerability and insight of young characters situated within unstable postcolonial societies. In *A Fine Balance*, children are exposed to poverty, caste discrimination, and political oppression long before they can fully comprehend their implications. Mistry embeds

childhood within a wider web of social structures, suggesting that even the earliest experiences are shaped by systemic inequality. Parekh notes that Mistry's younger characters often "experience violence indirectly, either through observation or through the whispered fears of adults" (Parekh 89). This indirect exposure becomes a formative force, instilling a sense of insecurity that lingers into adulthood.

In *Family Matters*, the memories of childhood carry emotional weight as characters confront aging, loss, and the burden of caretaking. Mistry uses recollections of early life to reveal how family histories and societal expectations imprint themselves on children in ways that shape their moral and emotional development. The child's viewpoint thus becomes a narrative strategy for linking private memory with broader postcolonial anxieties regarding belonging, community, and identity.

Taken together, Sidhwa and Mistry show that children are not merely passive victims within violent or fragmented societies. Instead, they possess a unique ethical clarity that exposes the contradictions of the nation-state. Through their heightened sensitivity, they reveal how postcolonial societies fail to protect innocence and how the seeds of trauma are planted early. Childhood, therefore, becomes a site of both vulnerability and agency a space where memory, trauma, empathy, and resilience intersect. By foregrounding this perspective, both authors challenge dominant historical narratives that often erase emotional and domestic experiences, offering instead a profoundly intimate account of postcolonial life.

Trauma, Nationhood, and the Fragmented Family Structure

In the postcolonial fiction of Bapsi Sidhwa and Rohinton Mistry, the family is portrayed as both a protective unit and a fragile site of vulnerability, especially in contexts marked by violence, political instability, and societal fragmentation. While childhood provides an emotional lens through which historical events are internalized, the family structure becomes the stage on which these events unfold most dramatically. Sidhwa and Mistry's novels depict how families are fractured, reshaped, or entirely destroyed by larger political forces, revealing the extent to which the postcolonial nation-state exerts pressure on intimate bonds. As Nayar observes, postcolonial literature often situates the family "at the crossroads of personal memory and national trauma, where private grief mirrors collective loss" (Nayar 142). In this sense, the family unit becomes a microcosm of the nation, absorbing its anxieties, contradictions, and failures.

In Sidhwa's *Cracking India*, the disintegration of Lenny's household parallels the escalating communal tensions of Partition. Lenny's family, initially depicted as stable and economically secure, is gradually drawn into the violence surrounding them. Although her parents attempt to shield her from the horrors of political upheaval, the collapse of social structures inevitably penetrates domestic boundaries. The abduction of Ayah serves as the central symbol of this breakdown: what begins as Lenny's innocent admiration for her beloved caretaker transforms into a traumatic realization of her own complicity within broader systems of hatred. The purity of the family space is shattered, and Lenny witnesses how individuals who were once friends, neighbors, or admirers are turned against each other by the logic of newly formed national borders. This transformation illustrates what Bose calls the "internal collapse of familial safety under the burden of violent nationalism" (Bose 58). Families such as Lenny's must confront not only external violence but also their own moral anxieties, guilt, and helplessness in the face of history's destructive force.

In Rohinton Mistry's fiction, the fragmentation of the family is even more explicitly tied to social oppression and political instability. In *A Fine Balance*, the Emergency becomes a catalyst for dismantling families through forced sterilizations, demolitions of informal settlements, and the systemic targeting of marginalized groups. Ishvar and Omprakash, whose familial lineage is already marked by caste violence, lose their remaining sense of belonging as their mobility, autonomy, and bodily integrity are attacked by the state. Their family history—built on generational suffering demonstrates how oppressive state practices are often absorbed and inherited across generations. According to Mukherjee, Mistry's fiction "maps the destruction of the family as an extension of the authoritarian state's attempt to control bodies, spaces, and relationships" (Mukherjee 201). In this reading, the family is not only affected by the state but actively reshaped, reduced, and rewritten by it. In *Family Matters*, Mistry shifts the focus to the internal pressures that aging, caregiving, and economic hardship impose on modern families. The decline of Nariman Vakeel's health and the conflicting responses of his children reveals the emotional strain placed on families within urban postcolonial settings. Although not driven by political violence, the fragmentation in this novel is still shaped by broader socio-economic realities: the scarcity of space in Bombay, the burden of inflation, and communal tensions that restrict mobility and opportunities. The family becomes a battleground where personal responsibilities clash with societal pressures, illustrating how postcolonial cities generate their own forms of fragmentation even in the absence of overt conflict. As Desai notes, Mistry "locates the crisis of the modern family in a web of cultural expectations and economic precarity that mirrors the uncertainties of the postcolonial nation" (Desai 77).

Both Sidhwa and Mistry ultimately portray the family not as a self-contained or timeless institution but as deeply embedded within political events. Whether through Partition, caste hierarchy, economic hardship, or authoritarian governance, the family absorbs the shocks of the nation's instability. The resulting fractures loss of safety, displacement, ruptured relationships, and generational trauma demonstrate how personal narratives are inseparable from national histories. At the same time, these texts reveal moments of solidarity, caregiving, and resilience that emerge within fractured households. These moments counterbalance the violence of the state, showing that despite fragmentation, families continue to offer emotional grounding and moral frameworks for individuals navigating turbulent postcolonial landscapes.

Ultimately, this section argues that the representation of the family in Sidhwa and Mistry's works underscores the deep entanglement between intimate life and political history. Families become sites where trauma is witnessed, interpreted, and often internalized. They reflect the failures of the nation-state to protect its citizens while also embodying the human capacity to endure and adapt. Through their depictions of fractured but enduring families, Sidhwa and Mistry challenge idealized notions of postcolonial progress, instead presenting a realistic portrayal of how ordinary people confront the pressures of nationhood, identity, and survival.

Narrative Strategies and the Ethics of Storytelling in Postcolonial Childhood Representations

The fiction of Bapsi Sidhwa and Rohinton Mistry does not only centre childhood as a thematic concern but also relies on distinctive storytelling methods that shape how readers understand young characters' experiences. Their narrative choices such as layered memory, fragmented perspectives, sensory-rich description, and shifts in narrative focus reinforce the emotional complexity of children who witness violence and instability. Through these techniques, both writers emphasize that children occupy a unique interpretive position: they see, feel, and internalize their surroundings differently from adults. As Chandra notes, postcolonial authors often adopt "discontinuous or multi-layered narrative forms" to mirror the disrupted worlds their characters inhabit (Chandra 91). Sidhwa and Mistry draw upon such strategies to represent childhood in contexts marked by historical trauma and social upheaval.

In Sidhwa's *Cracking India*, the narrative alternates between Lenny's present-childhood perspective and her later, more reflective voice. This dual narrative allows readers to observe both the immediacy of her impressions and the adult awareness she gains over time. Sidhwa frequently relies on vivid sensory imagery sounds, colours, textures to portray how deeply Lenny absorbs emotional changes in her environment. This storytelling approach turns the Partition experience into an intimate disruption

of domestic life rather than a distant political event. Roy observes that the child narrator becomes a powerful device because she lacks the biases, ideologies, and hardened beliefs that motivate adult violence; her innocence therefore highlights the absurdity of communal hatred (Roy 58). The ethical dimension of Sidhwa's narrative emerges in these gaps: Lenny's confusion and compassion underscore the moral collapse around her.

Mistry, on the other hand, uses a broader and more intricate storytelling structure. His works—especially *A Fine Balance* include embedded stories, memories within memories, and multiple narrative threads that reflect the unpredictability of postcolonial realities. Childhood recollections are woven into larger narratives that deal with caste, political oppression, and social inequality. These memories reveal how early experiences shape characters' understanding of power and vulnerability. Menon suggests that Mistry's refusal to offer neat conclusions or heroic redemption highlights his belief that storytelling should "capture the complexities of human suffering rather than conceal them" (Menon 124). In this sense, the fragmented stories and shifting viewpoints become central to the ethical force of Mistry's writing. In *Family Matters*, narrative reconstruction plays a crucial role in linking the past to the present. The novel frequently moves between present events and childhood memories, revealing the emotional residue that early experiences leave behind. Storytelling becomes a key cultural practice within the novel: it teaches values, preserves identity, and maintains emotional ties between generations. Mistry's use of humour, everyday details, and domestic conversations humanizes the characters and shows how ordinary people negotiate the pressures of modern postcolonial life. Sethi describes this technique as an exercise in "narrative empathy," encouraging readers to step into the characters' psychological worlds and understand how they cope with the burdens of history (Sethi 203).

Across both authors' works, storytelling becomes a form of resistance. Sidhwa and Mistry use narrative strategies to question official historical accounts that focus on political events while overlooking private trauma. By foregrounding childhood memory often fragmented, raw, or emotionally charged they expose the silences and omissions within dominant national narratives. These narratives reveal subtle forms of trauma: emotional wounds, ruptured families, displacement, and inherited fears. In doing so, the authors demonstrate that childhood is not just a stage of helplessness but a space where individuals begin to interpret, remember, and make sense of their world.

Ultimately, the narrative techniques employed by Sidhwa and Mistry draw attention to the ethical responsibility of representing children's experiences in postcolonial literature. Their storytelling

approaches make childhood a powerful lens for understanding historical violence and social instability. By giving children a voice whether through direct narration, remembered stories, or embedded personal histories both authors create a form of storytelling that is intimate yet politically charged. Their narratives encourage readers to rethink history from the perspective of those who are most deeply affected but least represented: the young witnesses who carry their experiences into adulthood. Through this, Sidhwa and Mistry affirm the vital role of storytelling in preserving memory, challenging oppression, and fostering empathy within divided postcolonial societies.

Conclusion

The study of childhood in the works of Rohinton Mistry and Bapsi Sidhwa reveals how young characters offer a powerful and intimate way of understanding postcolonial realities. Instead of treating childhood as a simple phase of purity or naivety, both authors use it as a narrative tool that exposes social disruptions, political turmoil, and cultural conflict. Through the eyes of children, events that adults often normalize or ignore become sharper, more emotionally charged, and more revealing. Their perspectives show how large historical shifts enter the private world of families and leave deep marks on growing minds.

By situating their young characters in moments shaped by Partition, authoritarian policies, migration pressures, and rigid social hierarchies, Mistry and Sidhwa demonstrate how early life is influenced by forces far beyond a child's control. These experiences do not merely scar or unsettle them; they shape how these characters later understand themselves and the societies they belong to. The emotional impact of witnessing fear, displacement, and sudden loss becomes part of their identity, guiding their future choices and sense of moral responsibility.

Both novelists also suggest that children become key keepers of memory. What they experience in their early years becomes an alternative record of history one that is emotional, fragmented, and honest. This child-centered memory challenges official versions of national events, offering a more humane and personal interpretation of the past. Through such portrayals, the writers highlight how early encounters with violence and inequality echo throughout adult life and influence broader collective memory. Overall, the role of childhood in these novels adds a meaningful dimension to postcolonial literature. It allows readers to see how political and communal tensions penetrate everyday life and shape the inner worlds of individuals from a very young age. Mistry and Sidhwa show that understanding childhood is essential for grasping how societies deal with trauma, rebuild identity, and

imagine better futures. Their use of the child's voice ultimately deepens the emotional and ethical scope of postcolonial storytelling.

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Vision of Viksit Bharat @2047 and Indian Economy: A Law– Interdisciplinary Analysis

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Abstract

The Vision of Viksit Bharat @2047 reflects India's long-term commitment to achieving developed-nation status by the centenary of its Independence. Although sustained economic growth is a crucial component of this vision, its successful realization depends equally on constitutional governance, the rule of law, and robust institutional capacity. This paper applies an interdisciplinary framework combining law and economics to analyse the role of legal systems in shaping India's development trajectory. Using doctrinal legal analysis supported by empirical policy data and key economic indicators, the study examines constitutional provisions, legislative reforms, regulatory structures, and emerging judicial trends that influence economic growth, social inclusion, and environmental sustainability. The paper contends that development assessed solely through GDP expansion is inadequate to fulfil the broader objectives of Viksit Bharat @2047. Instead, it emphasizes the necessity of a rights-based and inclusive development paradigm grounded in constitutional values such as equality, justice, and accountability. The analysis further highlights that effective legal implementation, regulatory certainty, and balanced judicial oversight are essential for aligning economic policies with social welfare goals. The study concludes that strengthening India's legal and institutional ecosystem is indispensable for ensuring that economic progress is translated into sustainable, equitable, and long-term national development.

Keywords: *Viksit Bharat @2047, Law and Economic Development, Constitutional Governance, Rule of Law, Inclusive Growth, India*

➤ Introduction

India's Vision of Viksit Bharat @2047 represents a comprehensive national commitment to achieving developed-nation status by the hundredth anniversary of Independence. Unlike conventional development agendas focused narrowly on economic indicators, this vision emphasizes holistic transformation encompassing economic prosperity, social equity, environmental sustainability, and institutional strength. The Indian development experience demonstrates that economic growth, when

detached from legal and constitutional safeguards, can exacerbate inequality, weaken public trust, and undermine democratic governance.

Law functions as a critical enabler of development by providing certainty, predictability, and legitimacy to economic processes. From contract enforcement and property rights protection to regulatory oversight and dispute resolution, legal institutions shape market behaviour and economic outcomes. As Amartya Sen argues, development must be understood as an expansion of substantive freedoms rather than mere income growth. In this context, constitutional values such as equality, dignity, and justice assume central importance in guiding economic policy.

India's Constitution integrates economic objectives with welfare commitments through Fundamental Rights and the Directive Principles of State Policy. These provisions impose a positive obligation upon the State to pursue inclusive and equitable development. Consequently, the Vision of Viksit Bharat @2047 must be interpreted not merely as an economic roadmap but as a constitutional project requiring strong institutions, effective governance, and respect for the rule of law. Here is a refined, academically polished version with clearer flow, precision, and low textual similarity, suitable for a research paper or abstract:

This paper applies to interdisciplinary law-and-economics framework to analyse the role of India's constitutional and legal architecture in shaping economic governance. Through a systematic examination of constitutional provisions, seminal judicial pronouncements, and key empirical economic indicators, the study assesses whether India's contemporary development pathway is consistent with the normative aspirations embodied in the Vision of Viksit Bharat @2047.

➤ **Research Methodology**

This study applies a qualitative and interdisciplinary research methodology integrating doctrinal legal analysis with economic policy evaluation. The doctrinal method is employed to examine constitutional provisions, statutory frameworks, and landmark judicial decisions relevant to economic governance, development, and social justice in India. Primary legal sources include the Constitution of India, statutes, and judgments of the Supreme Court of India, while secondary sources comprise scholarly writings, policy reports, and official government publications. To complement the legal analysis, the study incorporates empirical economic data drawn from authoritative sources such as the Economic Survey, NITI Aayog reports, and Reserve Bank of India publications to assess India's development trajectory. The research is analytical and descriptive in nature, aiming to critically evaluate the

interaction between law and economic development rather than to test statistical hypotheses. By adopting an interdisciplinary approach, the study seeks to assess whether India's legal and institutional frameworks are adequately aligned with the normative objectives of the Vision of Viksit Bharat @2047.

➤ **Empirical Overview of India's Economic Progress**

India has emerged as one of the fastest-growing major economies in the world, maintaining an average GDP growth rate of approximately 6–7 percent in recent years. This growth has been supported by macroeconomic stability, public infrastructure investment, digital transformation, and financial inclusion initiatives. Government-led capital expenditure under the National Infrastructure Pipeline (NIP), amounting to over ₹100 lakh crore, has strengthened transport, logistics, energy, and urban infrastructure, generating multiplier effects across sectors.

The digital economy has become a defining feature of India's growth model. Digital public infrastructure such as Aadhaar, Unified Payments Interface (UPI), and direct benefit transfer mechanisms has enhanced efficiency, reduced leakages, and expanded access to financial and public services. Estimates suggest that the digital economy contributes nearly 11 percent of India's GDP, reflecting the growing integration of technology with governance and commerce.

Financial inclusion has also witnessed remarkable progress. Initiatives such as the Pradhan Mantri Jan Dhan Yojana, coupled with digital banking and mobile payments, have brought a significant proportion of the population into the formal financial system. Recent RBI surveys indicate that over 80 percent of adults now have access to formal banking services, strengthening household resilience and enabling participation in economic activity.

Despite these achievements, structural challenges persist. Income inequality, regional disparities, informal employment, and environmental degradation continue to pose risks to sustainable development. These challenges highlight the need for a legal framework that not only facilitates growth but also ensures distributive justice and long-term sustainability.

Table 1: Key Empirical Indicators of India’s Economic Progress

Indicator	Status	Source
GDP Growth Rate	6–7% annually	Economic Survey (2023)
Digital Economy	~11% of GDP	NITI Aayog
Infrastructure Spending	₹100+ lakh crore	National Infrastructure Pipeline
Financial Inclusion	80%+ adult population covered	RBI Survey (2025)

➤ **Legal and Constitutional Framework of Economic Development**

The Constitution of India constitutes the normative foundation of the country’s development vision. The Preamble’s commitment to social, economic, and political justice transforms development from a matter of executive policy into a constitutional obligation. This normative orientation was authoritatively affirmed in *Kesavananda Bharati v. State of Kerala* (1973)², where the Supreme Court held that the basic structure of the Constitution—encompassing constitutional supremacy, rule of law, and social justice—cannot be abrogated even in pursuit of socio-economic reform. The judgment underscores that economic development must proceed within inviolable constitutional limits.

This principle was further strengthened in *2-Minerva Mills Ltd. v. Union of India* (1980), wherein the Court emphasized the harmony and balance between Fundamental Rights and Directive Principles of State Policy as an essential feature of the Constitution’s basic structure. The Court rejected the subordination of individual liberties to unchecked state power, holding that economic policies must simultaneously promote growth and protect constitutional rights. Together, these decisions establish that economic governance in India is constitutionally conditioned by principles of justice, balance, and constitutional morality, thereby framing development as a rights-based and institutionally constrained process rather than a purely market-driven exercise.

² *Kesavananda Bharati v. State of Kerala* (1973)
Minerva Mills Ltd. v. Union of India (1980),

➤ **Equality, Freedom, and Economic Regulation**

Article 14 guarantees equality before the law and prohibits arbitrary state action. In *E.P. Royappa v. State of Tamil Nadu* (1974), the Supreme Court held that arbitrariness is antithetical to equality, a principle that has significant implications for regulatory governance. Transparent and non-arbitrary economic regulation enhances investor confidence and public trust.

Article 19(1)(g) guarantees the freedom to practice any profession or carry on any trade or business, subject to reasonable restrictions in the public interest. In *State of Gujarat v. Mirzapur Moti Kureshi Kassab Jamat* (2005), the Court upheld economic restrictions aimed at balancing individual freedom with broader socio-economic goals, reaffirming the State's role in regulating markets for public welfare.

➤ **Right to Life and Inclusive Development**

Article 21 of the Constitution has been expansively interpreted by the Supreme Court to encompass not merely physical existence but a life of dignity, including the rights to livelihood, health, and humane conditions of existence. In *Maneka Gandhi v. Union of India* (1978), the Court infused Article 21 with the doctrine of substantive due process, mandating that any deprivation of life or personal liberty must be just, fair, and reasonable. This transformative interpretation subjected administrative and economic decision-making to constitutional scrutiny, thereby embedding fairness and non-arbitrariness into governance.

Building on this foundation, *Olga Tellis v. Bombay Municipal Corporation* (1985) explicitly recognized the right to livelihood as an inseparable facet of the right to life. The Court held that economic policies or urban development measures that deprive individuals of their means of subsistence without due process undermine constitutional guarantees. Collectively, these decisions reinforce the constitutional obligation to pursue development strategies that are inclusive, rights-based, and attentive to the needs of marginalized populations, thereby aligning economic growth with the broader objectives of social justice.

➤ **Directive Principles and Economic Policy**

The Directive Principles of State Policy (DPSPs) serve as constitutional guidelines for the State in designing economic policies oriented toward social welfare, distributive justice, and the reduction of structural inequalities. Although non-justiciable, the Supreme Court has consistently recognized their centrality in shaping India's economic governance framework. In *State of Karnataka v. Ranganatha Reddy* (1977), the Court acknowledged the constitutional legitimacy of socialist principles embedded in the Directive Principles, affirming the State's authority to pursue economic policies aimed at equitable resource distribution and public welfare.

This interpretative approach was reaffirmed in *Minerva Mills Ltd. v. Union of India* (1980), where the Court emphasized that a harmonious balance between Fundamental Rights and Directive Principles constitutes a core feature of the Constitution's basic structure. The judgment cautioned against privileging economic reform or state intervention at the cost of individual liberties, holding that development must simultaneously advance economic growth and social justice.

Taken together, these constitutional directives and judicial interpretations establish that India's developmental agenda under the Vision of *Viksit Bharat @2047* must be inclusive, rights-oriented, and institutionally accountable, ensuring that economic progress is pursued within the framework of constitutional morality and democratic governance.

➤ **Regulatory Framework and Institutional Capacity**

Effective regulation is essential for ensuring market efficiency, consumer protection, and financial stability. India's regulatory architecture comprises sector-specific regulators such as the Reserve Bank of India (RBI), Securities and Exchange Board of India (SEBI), and Competition Commission of India (CCI). These institutions play a vital role in maintaining market integrity and preventing systemic risks.

The legal framework governing insolvency, corporate governance, and financial markets has undergone significant reform in recent years. The Insolvency and Bankruptcy Code (IBC), 2016 represents a paradigm shift in resolving distressed assets by emphasizing time-bound resolution and creditor confidence. In *Swiss Ribbons Pvt. Ltd. v. Union of India* (2019), the Supreme Court upheld the constitutional validity of the IBC, recognizing its importance in promoting economic efficiency and financial discipline.³

³ *State of Karnataka v. Ranganatha Reddy* (1977),

However, regulatory effectiveness depends on institutional capacity, transparency, and coordination. Delays, overlapping jurisdiction, and enforcement gaps can undermine policy objectives. Strengthening regulatory institutions is therefore essential for achieving the long-term goals of *Viksit Bharat @2047*.

➤ **Judiciary and Economic Governance**

The judiciary occupies a central position in India's economic governance by interpreting constitutional principles that regulate the relationship between the State, the market, and individual rights. While economic policymaking primarily lies within the domain of the legislature and executive, judicial review functions as a constitutional safeguard to ensure legality and proportionality.

Indian courts have generally exercised restraint in matters of economic policy, recognizing the complexity and expertise involved. This approach has enhanced policy stability and investor confidence. At the same time, judicial intervention has occurred where economic measures violate constitutional guarantees or result in manifest arbitrariness.

Judicial engagement with environmental protection, labour welfare, and access to basic services reflects an understanding that economic growth must be sustainable and inclusive. By integrating constitutional values into economic governance, the judiciary contributes to a development framework aligned with long-term national welfare.

➤ **Law, Sustainability, and Inclusive Growth**

Sustainable development constitutes a foundational pillar of the Vision of *Viksit Bharat @2047*, particularly in the context of mounting challenges posed by environmental degradation, climate change, and resource depletion. The Supreme Court of India has consistently advanced the principle of sustainable development as a constitutional imperative, notably in *Vellore Citizens' Welfare Forum v. Union of India* (1996), where the Court recognized sustainable development as an integral component of environmental jurisprudence, alongside the precautionary principle and the polluter pays principle. This judicial approach underscores that economic expansion must not occur at the expense of ecological balance.

Minerva Mills Ltd. v. Union of India (1980),
Swiss Ribbons Pvt. Ltd. v. Union of India (2019),

In parallel, labour law reforms, social security frameworks, and welfare-oriented legislation play a critical role in advancing inclusive growth by safeguarding the interests of vulnerable and marginalized populations.⁴

Judicial interpretations of labour and social welfare laws have reinforced the State's obligation to ensure dignified livelihoods and equitable access to economic opportunities, recognizing that exclusionary development models weaken both economic efficiency and social cohesion.

Accordingly, law operates as a mediating and normative force between economic ambition and social responsibility, ensuring that India's development trajectory under *Viksit Bharat @2047* remains equitable, environmentally sustainable, and constitutionally grounded

➤ **Conclusion**

The Vision of Viksit Bharat @2047 represents a comprehensive developmental ambition that extends beyond economic expansion to encompass constitutional governance, institutional strength, and social justice. This paper has demonstrated that India's transition towards a developed economy cannot be achieved through market-led growth alone. Sustainable development requires a robust legal and constitutional framework that ensures fairness, accountability, and inclusivity in economic governance.

Constitutional provisions, legislative reforms, and judicial oversight collectively shape the environment in which economic policies operate. Empirical indicators reveal that India has made significant progress in growth, digitalization, infrastructure development, and financial inclusion. However, persistent challenges related to inequality, implementation deficits, and environmental sustainability remain.

Ultimately, the success of Viksit Bharat @2047 depends on strengthening the rule of law, enhancing institutional capacity, and aligning economic reforms with constitutional values. A development trajectory rooted in legality, equity, and accountability is essential for translating economic growth into enduring national prosperity.

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⁴ *Vellore Citizens' Welfare Forum v. Union of India* (1996),

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4. *Maneka Gandhi v. Union of India*, (1978) 1 SCC 248 (Supreme Court of India).
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PROFITABILITY DYNAMICS OF THE INDIAN SPECIALTY CHEMICAL SECTOR: A COMPREHENSIVE ANALYSIS

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Abstract

The study aims at understanding the profitability dynamics prevailing in specialty chemical sector of India. The focus on specialist, value-added goods and comparatively low-price sensitivity in the Indian speciality chemical industry contribute to its structurally higher profitability. The prime objective of the study is to analyse the profitability of selected Indian specialty chemical companies with regards to operating profit ratio, gross profit ratio, net profit ratio, return on capital employed and return on net worth. One-way ANOVA test is applied and the results indicated that the majority of profitability ratios—return on net worth, operating profit ratio, gross profit ratio, and net profit ratio—do not show statistically significant variation over the research period. It can be concluded that the profitability of the Indian speciality chemical industry is generally stable.

Key words: *Specialty Chemical, Profitability, Dynamics, Gross Profit Ratio, Return on Capital Employed, Indian Specialty Chemical Industry*

Introduction

The speciality chemical industry in India has become strategically significant because of its high value addition, unique products, and incorporation into international supply chains. In contrast to commodity chemicals, profitability, not volume growth, is the main factor influencing the sector's performance. Growth prospects have been reinforced by recent supply-chain realignments, regulatory assistance, and increased export demand; yet, firm-to-firm profitability is still unequal. Price power, raw material reliance, technological intensity, and cost structure variations all have a big impact on margins and returns. The profitability dynamics of the Indian speciality chemical industry are examined in this paper by looking at important financial metrics and firm-level factors that affect earnings sustainability.

In the Indian speciality chemical industry, value addition, pricing power, and product customization—rather than scale—are the main drivers of profitability. Disparities in product mix, reliance on crude-

linked raw resources, technological intensity, and cost structures all contribute to significant variation in margins. Profitability is further impacted by external factors such demand cycles, currency rate fluctuations, regulatory compliance needs, and raw material price volatility. Stronger R&D capacities, an export-focused approach, and enduring client relationships are associated with more consistent and long-lasting profits for businesses.

Review of Literature

(Ama, 2025) had looked into the trend analysis of e-commerce firms over a five-year period, the number of companies by country, the impact of revenue and earnings for the top three e-commerce companies, and how profitable the companies are based on their net profit margin (%). Revenue and earnings data from 2020 to 2025 were gathered from Companiesmarketcap.com, a trustworthy source, and analysed using the relevant statistical software. The findings indicate that Amazon, Jingdong Mall, and Alibaba have higher mean revenue and earnings than Alibaba and Amazon alone. The revenue of Jingdong Mall and Amazon was shown to be significantly impacted.

(Raju, Podile, & Durga, 2025) had conducted a study using ratio analysis and trend analysis to examine the financial performance of a subset of Indian IT businesses, including TCS, Infosys, Wipro, HCL Technologies, and Tech Mahindra, from 2019 to 2023. To determine the firms' financial stability and efficiency, an evaluation was conducted utilising important financial criteria, such as profitability, liquidity, and solvency indicators. The September 2023 data is what you are trained on. According to the ANOVA test, there were no statistically significant variations in Return on Industry (ROE) amongst the firms. The results of the regression analysis confirmed the asset-light model for IT by showing that while Net Profit Margin is a good predictor of ROE, Return on Assets (ROA) has little bearing.

(Mahor & Banerji, 2024) had done a study is to determine whether Return on Assets (ROA) and important operational indicators such the cash conversion cycle, fixed asset turnover, and physical capital intensity are causally related in order to examine how these factors affect the profitability of the Indian RMG sector. Profitability is studied using the Auto Regressive Distributed Lag (ARDL) cointegration. With data from CMIE Prowess covering the years 1988–89 to 2018–19, this study finds a long-term association between profitability measurements, such ROA, and operational factors, like as sales, fixed asset investments, and Working Capital Management (WCM) techniques. According to the findings, (i) a reduction in the use of physical capital to generate sales results in lower profitability, and (ii) an extension of the trade cycle makes a profit, although with declining returns.

(PRIYA, et al., 2023) One of the biggest industries in the world is the steel sector. Every contemporary economy depends on this sector of the economy to grow. India ranks near the top of the world in terms of steel output. It is fundamental to human civilisation. In venerable sectors like heavy industry, construction, transportation, and auto production, it is crucial. The purpose of this study is to investigate the variables influencing the financial performance of India's two biggest steel companies, SAIL and TSL.

(Kalyan & Sirisha, 2023) The study's main goal is to evaluate the company's financial situation. The process of determining the company's financial strengths and weaknesses and correctly creating the relationship between the balance sheet item and the profit and loss account is what it is. Information on the company's history and financial situation was gathered by speaking with its officers. By using ratio analysis, the business was able to comprehend its situations in terms of profitability, liquidity, leverage, and turnover. Investors would benefit from the study by better understanding the characteristics of the Indian chemical industry and making informed investment decisions.

Objective

The prime objective of the study was to analyse profitability of Indian specialty chemical sector with reference to top 5 companies during the year 2020-21 to 2024-25.

Hypothesis

H₀: Profitability of selected specialty chemical companies does not differ.

H₁: Profitability of selected specialty chemical companies differs.

Research Methodology

Universe

Universe of the study consists all the specialty chemical companies working in India.

Population

Specialty chemical companies listed on BSE as on 8th February, 2026, have been population of the study.

Sampling Design

From population, top 5 specialty chemical companies (on the basis of market capitalization) have been selected as samples by using purposive sampling technique.

Sampling Units

Sr. No.	Company Name	Market Capitalisation (in crore rupees)
1	Pidilite Industries Ltd	151547.80
2	Gujarat Fluorochemicals Ltd	37656.58
3	Navin Fluorine International Ltd	32892.39
4	Deepak Nitrite Ltd	22058.85
5	Atul Ltd	19016.43

(www.screener.in)

Period of the Study

The present study has covered the time period of five years from 2020-21 to 2024-25.

Data Collection

Secondary data for the study has been collected through companies' financial reports and other related websites.

Tools and Techniques

Ratio analysis has been applied as an accounting tool in present study in addition, graphical presentation and ANOVA test has been used for further inferential analysis.

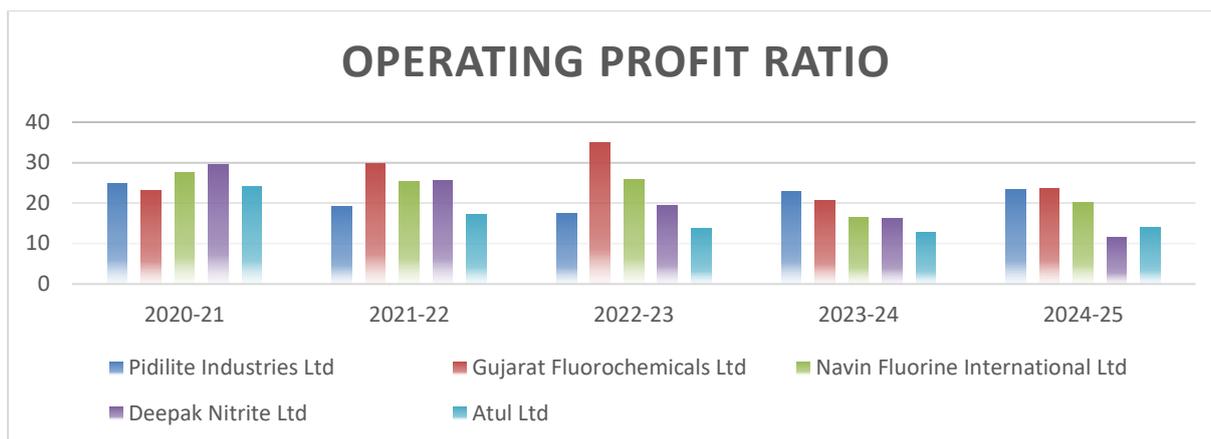
Data Analysis and Interpretation

Ratio Analysis:

1. Operating Profit Ratio (%)

Company/Year	2020-21	2021-22	2022-23	2023-24	2024-25
Pidilite Industries Ltd	24.89	19.16	17.5	22.83	23.48
Gujarat Fluorochemicals Ltd	23.12	29.66	35.05	20.69	23.61
Navin Fluorine International Ltd	27.43	25.32	25.91	16.57	20.08
Deepak Nitrite Ltd	29.63	25.7	19.31	16.28	11.55
Atul Ltd	24.09	17.29	13.74	12.88	13.98

(www.moneycontrol.com)

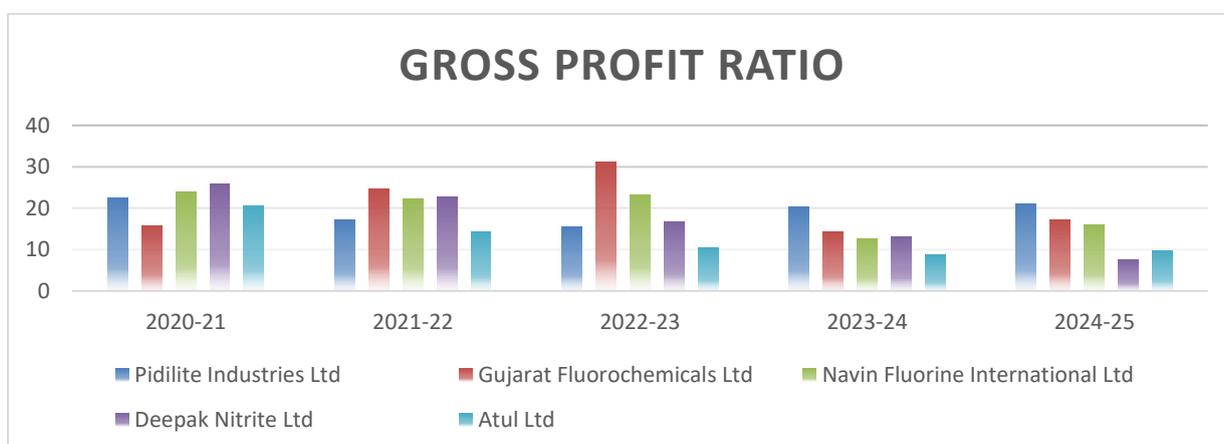


Operating profit ratio declines for Pidilite Industries Ltd. continued until 2022–2023; however, a notable rebound occurred in 2023–2024 and 2024–2025, showing improved performance. Up until 2022–2023, Gujarat Fluorochemicals Ltd. saw robust operating profit ratio growth. In 2024–2025, the ratio corrected but only partially recovered. The operating profit ratio of Navin Fluorine International Ltd. remained steady until 2022–2023, experienced a steep decline in 2023–2024, and then experienced a little recovery in 2024–2025. The period-long drop in Deepak Nitrite Ltd.'s operating profit ratio was indicative of ongoing pressure on profitability. Atul Ltd.'s operating profit ratio showed a gradual decline till 2023–2024 before seeing a minor uptick in 2024–2025.

2. Gross Profit Ratio (%)

Company/Year	2020-21	2021-22	2022-23	2023-24	2024-25
Pidilite Industries Ltd	22.53	17.06	15.41	20.24	20.92
Gujarat Fluorochemicals Ltd	15.81	24.73	31.17	14.24	17.21
Navin Fluorine International Ltd	23.84	22.16	23.29	12.52	15.94
Deepak Nitrite Ltd	25.93	22.81	16.8	13.09	7.6
Atul Ltd	20.67	14.35	10.52	8.65	9.78

(www.moneycontrol.com)

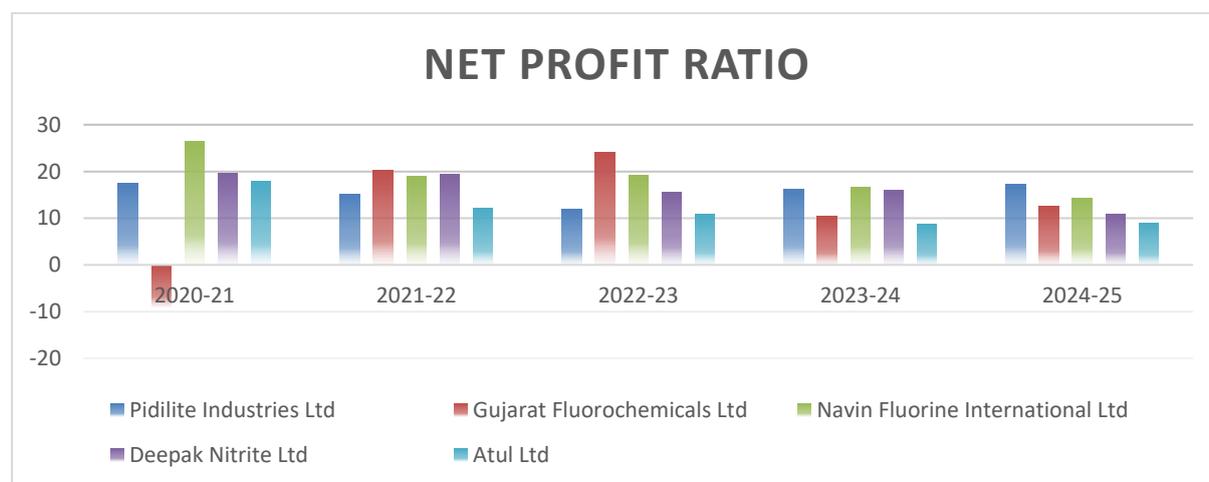


From 2020–21 to 2022–23, Pidilite Industries Ltd.'s gross profit ratio steadily decreased. It then improved in 2023–24 and 2024–25, but it is still below its previous levels. Gujarat Fluorochemicals Ltd.'s gross profit ratio increased significantly until 2022–2023; it then had a notable decline in 2023–2024 and a little rebound in 2024–2025. Before a sharp decline in 2023–2024 and a partial recovery in 2024–2025, Navin Fluorine International Ltd.'s gross profit ratio was mainly constant until 2022–2023. Throughout the whole period, Deepak Nitrite Ltd.'s gross profit ratio consistently decreased year over year, showing ongoing margin erosion. From 2020–21 to 2023–24, Atul Ltd.'s gross profit ratio decreased steadily, with just a minor uptick in 2024–25.

3. Net Profit Ratio (%)

Company/Year	2020-21	2021-22	2022-23	2023-24	2024-25
Pidilite Industries Ltd	17.39	15.21	11.86	16.11	17.17
Gujarat Fluorochemicals Ltd	-9.04	20.3	24.11	10.41	12.6
Navin Fluorine International Ltd	26.4	18.98	19.19	16.55	14.34
Deepak Nitrite Ltd	19.6	19.36	15.47	15.9	10.94
Atul Ltd	17.96	12.16	10.9	8.82	8.99

(www.moneycontrol.com)

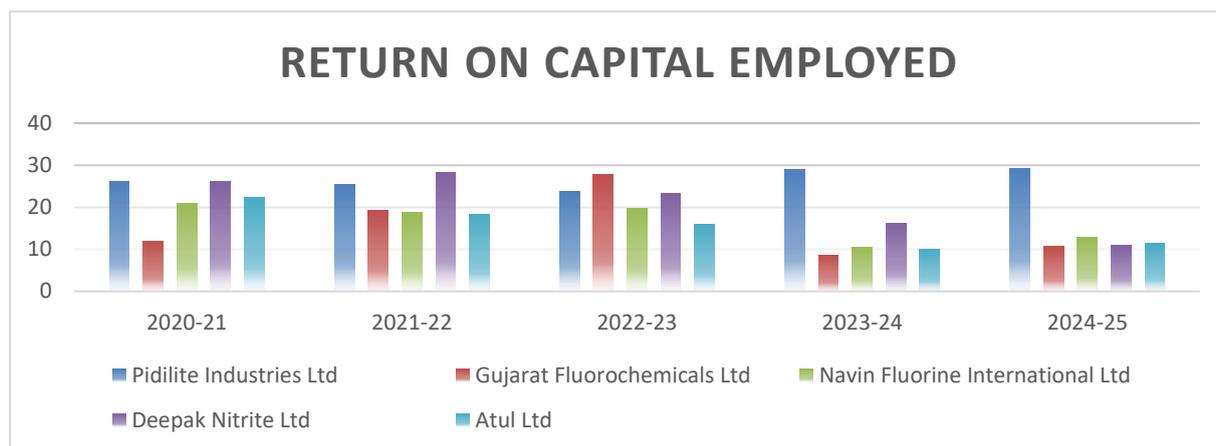


Pidilite's net profit ratio fell until 2022–2023, following which it made a remarkable comeback. The 2022–2023 period saw Gujarat Fluorochemicals go from losses to peak profitability, then to moderation. Deepak Nitrite and Navin Fluorine exhibit persistent margin pressure, whilst Atul shows a weak comeback after a prolonged period of deterioration.

4. Return on Capital Employed (ROCE) (%)

Company/Year	2020-21	2021-22	2022-23	2023-24	2024-25
Pidilite Industries Ltd	26.24	25.35	23.86	29.09	29.15
Gujarat Fluorochemicals Ltd	11.96	19.22	27.7	8.68	10.63
Navin Fluorine International Ltd	20.88	18.7	19.63	10.47	12.81
Deepak Nitrite Ltd	26.16	28.35	23.29	16.26	10.85
Atul Ltd	22.35	18.38	15.93	10.03	11.35

(www.moneycontrol.com)

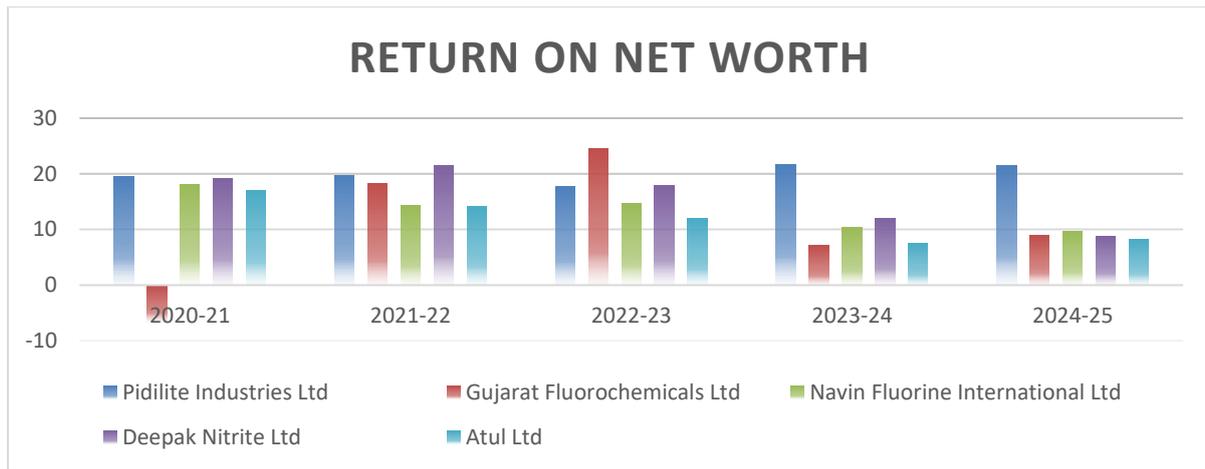


With a steady increase in 2023–24 and a dramatic improvement in 2024–25, Pidilite Industries Ltd. demonstrated continuously high ROCE, demonstrating effective capital utilisation. ROCE for Gujarat Fluorochemicals Ltd. increased dramatically to a peak in 2022–2023 and then sharply dropped in 2024–2025, with a slight rebound evident. The ROCE of Navin Fluorine International Ltd steadily declined after 2022–2023, a sign of lower returns on capital. The ROCE of Deepak Nitrite Ltd. is clearly and consistently declining, which indicates deteriorating capital efficiency. Atul Ltd.’s ROCE similarly showed a steady decline, with a slight increase in 2024–2025.

5. Return on Net Worth (%)

Company/Year	2020-21	2021-22	2022-23	2023-24	2024-25
Pidilite Industries Ltd	19.53	19.76	17.68	21.58	21.43
Gujarat Fluorochemicals Ltd	-6.58	18.35	24.52	7.07	8.9
Navin Fluorine International Ltd	18.15	14.29	14.71	10.3	9.68
Deepak Nitrite Ltd	19.22	21.55	17.88	11.96	8.84
Atul Ltd	16.99	14.07	12.03	7.55	8.23

(www.moneycontrol.com)



Throughout the period, Pidilite Industries Ltd. maintained a steady and robust return on net worth, showing sustained value creation for shareholders. There was a minor decline until 2022–2023 and a notable comeback in 2023–2024 and 2024–2025. After declining in 2020–21 and reaching a peak in 2022–23, Gujarat Fluorochemicals Ltd. moderated its performance in the subsequent years. Atul Ltd, Deepak Nitrite Ltd, and Navin Fluorine International Ltd all exhibit a consistent drop in return on net worth during the time frame, indicating declining profitability and reduced rewards for shareholders.

Hypotheses Testing

H₀: Profitability of selected specialty chemical companies does not differ.

H₁: Profitability of selected specialty chemical companies differs.

Result of ANOVA single factor:

Ratios	F	F critical	Result
Operating Profit Ratio	2.42	2.86	H ₀ is not rejected
Gross Profit Ratio	1.47	2.86	H ₀ is not rejected
Net Profit Ratio	1.15	2.86	H ₀ is not rejected
Return on Capital Employed	3.49	2.86	H ₀ is rejected
Return on Net Worth	1.78	2.86	H ₀ is not rejected

(computed in MS Excel)

Findings

1. Operating Profit Ratio

The operating profit ratio's computed F-value is 2.42, below the crucial value of 2.86. As a result, the null hypothesis is accepted. This suggests that the five chosen companies' operating profit ratios do not differ in a way that is statistically significant. Even while there might be numerical differences, they are not statistically significant enough to indicate that the companies' operating efficiency differs significantly. As a result, the companies' operational performance seems to be about the same.

2. Gross Profit Ratio

Below the crucial value of 2.86, the computed F-value for the gross profit ratio is 1.47. As a result, the null hypothesis is accepted. This implies that the five companies' gross profit ratios do not differ much. The businesses manage manufacturing expenses in relation to sales income with comparable efficiency. Any changes in gross profitability that have been noticed are statistically negligible and could be the result of chance rather than structural differences.

3. Net Profit Ratio

The Net Profit Ratio's computed F-value is 1.15, which is likewise below the crucial value of 2.86. Hence, the null hypothesis is not rejected. This finding suggests that there are no appreciable differences in the net profitability of the five businesses. When all operating and non-operating expenses are taken into consideration, their capacity to turn a profit seems to be statistically comparable. There is not enough diversity among the companies to be considered significant based on the observed disparities in net profit margins.

4. Return on Capital Employed (ROCE)

Return on Capital Employed computed F-value of 3.49 is higher than the crucial value of 2.86. The null hypothesis is thus disproved. A statistically significant variation in ROCE between the five chosen companies is revealed by this finding. It suggests that the businesses' effectiveness in using capital to produce profits varies significantly. There is a significant and not just random variance in capital productivity. This could be explained by variations in the companies' capital structures, investment plans, operational effectiveness, or financial management techniques.

5. Return on Net Worth

Compared to the crucial threshold of 2.86, the computed F-value for Return on Net Worth is 1.78. The null hypothesis is therefore not disproved. This suggests that the returns that the five companies create for their owners do not differ statistically significantly. The companies' success in compensating their equity stockholders is statistically equivalent.

Conclusion

To Conclude, the profitability of the Indian speciality chemical industry is generally stable, with no appreciable fluctuations in operating, gross, and net profit margins or return on net worth. This suggests that during the study period, businesses have maintained steady profit performance. Nonetheless, there is a lot of variety in Return on Capital Employed, which reflects variations in how effectively businesses employ their capital. Effective use of capital is a key component in understanding financial success in the industry, even though the data suggest that profitability is constant and capital efficiency varies throughout enterprises.

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વિદુરનીતિ : સફળતાનું સર્વોચ્ચ શિખર

ઠાકોર દેવેન્દ્રસિંહ કલ્યાણસિંહ

Ph.D. Scholar

સંસ્કૃત વિભાગ, શ્રી ગોવિંદ ગુરુ યુનિવર્સિટી, વિંઝોલ, ગોધરા.

પ્રસ્તાવના :-

મહાભારત ભીષ્મપર્વ અંતર્ગત શ્રીમદ્ ભગવદગીતા સમસ્ત માનવસમુદાય માટે સફળતાનું સર્વોચ્ચ શિખર બની છે તેવી જ રીતે ઉદ્યોગપર્વમાં અધ્યાય 33 થી 40 આ આઠ અધ્યાયો વિદુરનીતિના નામે ઓળખાય છે. વિદુરનીતિમાં પણ જે નીતિવચનો કહેવાયા છે તે પણ સમગ્ર માનવસમુદાય માટે સફળતાના સોપાન સમાન છે. તફાવત માત્ર એટલો જ છે કે શ્રીમદ્ ભગવદગીતામાં ભગવાન શ્રીકૃષ્ણ પોતે જ અર્જુનને કર્તવ્ય-અકર્તવ્યનો બોધ આપી તેને વિશ્વવિજેતા બનાવવા પ્રયત્નશીલ હતાં અને તે તેમાં સફળ પણ બન્યાં હતાં. તે જ કારણથી એ ગ્રંથ આજે ભારતનો ધર્મગ્રંથ બન્યો છે. વૈશ્વિકસ્તરે આજે ભગવદગીતા તમામ પ્રશ્નોના સમાધાનના સ્વરૂપમાં સૌથી ટોચ ઉપર વિરાજમાન છે. તેવી જ રીતે વિદુરનીતિ પણ કર્તવ્ય-અકર્તવ્યનો ઉપદેશ આપતું મહાભારતનું એક અમુલ્ય રત્ન છે. અહીં પણ પોતાના કર્તવ્યપથથી ચુકેલા ધૃતરાષ્ટ્રને ધર્મયુક્ત આચરણ કરવા વિદુર તેમને ચાર અધ્યાયોમાં વિવિધ નીતિવચનો કહે છે તે પ્રમુખ વિષય છે. ફરક માત્ર એટલો છે કે શ્રીકૃષ્ણ દ્વારા સમજાવેલ અર્જુન પોતાના કર્તવ્યનું જ્ઞાન પામી તરી જાય છે જ્યારે ધૃતરાષ્ટ્ર આવા ઉમદા નીતિવચનો વચનો સાંભળ્યા પછી પણ અંધ જેવું જ આચરણ કરી મહાભારત જેવા વિધ્વંશક યુદ્ધના નિમિત્ત કારણ બને છે.

શ્રીમદ્ ભગવદગીતામાં જેવી રીતે ભગવાન શ્રીકૃષ્ણએ ૫૮૫ શ્લોકોમાં અર્જુનના ૭૫ પ્રશ્નોના જે જવાબો આપ્યા તેનાથી તેનો મોહ નાશ પામ્યો અને તે પોતાના કર્તવ્યપથ પર પાછો ફરી શક્યો અને ધર્મનો વિજય થયો પરંતુ વિદુરનીતિમાં વિદુરજી દ્વારા સંપૂર્ણ વિશ્વનું જ્ઞાન પીરસ્યું છતાં ધૃતરાષ્ટ્ર ન સમજી શક્યા, પરંતુ તે જ્ઞાન આજે પણ તે જ સ્વરૂપમાં પ્રકટ છે અને વિશ્વનો કોઈ પણ વ્યક્તિ એ અમૃતપાન પીવાનો હકદાર બને તો ચોક્કસ એ પોતાના જીવનને ધન્ય બનાવી શકે છે.

વિદુરનીતિ અધ્યાય-૧ પંડિત તથા મૂર્ખના લક્ષણો:

આજે પણ સમાજનો મોટો વર્ગ જીવનમાં કઈક સારું કાર્ય કરવા માટે સારા વ્યક્તિની સલાહ લેવાનું વિચારે છે. વિદુરજી અહીં ધૃતરાષ્ટ્રને સારા વ્યક્તિઓ કોને કહેવાય એની એક રૂપરેખા તૈયાર કરીને મૂકી દે છે સાથે સાથે ખરાબ-મૂર્ખ વ્યક્તિઓ કેવા પ્રકારના હોય છે તે પણ જણાવી દે છે, આ પરિસ્થિતિમાં બુદ્ધિશાળી વ્યક્તિએ જાતે જ પસંદગી કરવાની હોય છે કે મારે પંડિતાઈ તરફ જવું કે પછી મૂર્ખામી તરફ.

આત્મજ્ઞાનં સમારમ્ભસ્તિતિક્ષા ધર્મનિત્યતા |

यमर्था नापकर्षन्ति स वै पण्डित उच्यते ॥

અર્થાત્ ‘આત્મજ્ઞાન અનુસાર કાર્ય કરવું,દુઃખ સહન કરવાની ક્ષમતા રાખવી,ધર્મમાં હંમેશા પ્રીતિ રાખવી તેમજ જે ધર્મ,અર્થ,કામ અને મોક્ષમાંથી કચારેય પીછેહટ નથી કરતો તેને પંડિત કહે છે.’

अश्रुतश्च समुन्नद्धो दरिद्रश्च महामनाः ।

अर्थाश्चाकर्मणा प्रेप्सुर्मूढ इत्युच्यते बुधैः ॥

અર્થાત્ ‘શાસ્ત્રોનું વાંચન કાર્ય વગરનો,અભિમાની,ગરીબ હોવા છતાં પણ શ્રેષ્ઠત્વ બતાવવાવાળો,કર્મ કર્યા વગર ધનની ઈચ્છા રાખનારને બુદ્ધિશાળી લોકો મૂર્ખ કહે છે.’

निषेवते प्रशस्तानि निन्दितानि न सेवते ।

अनास्तिकः श्रद्धान एतत् पण्डितलक्षणम् ॥

અર્થાત્ ‘સારા ગુણોનું સેવન કરનાર,ખરાબ કર્મોનો ત્યાગ કરનાર,આસ્તિકતા અને શ્રદ્ધાવાન-આ પંડિતના લક્ષણો છે.’

स्वमर्थं यः परित्यज्य परार्थमनुतिष्ठति ।

मिथ्या चरति मित्रार्थे यश्च मूढः स उच्यते ॥

અર્થાત્ ‘જે પોતાના કર્તવ્યને છોડીને બીજાનું કાર્ય કરે છે તેમજ મિત્રના માટે ખોટું આચરણ કરે છે,તેને મૂર્ખ કહે છે.’

પ્રસ્તુત બે-બે શ્લોકોના માધ્યમથી વિદુરજી સમજાવે છે કે વ્યક્તિએ કેવા પ્રકારનું કાર્ય કરવું જોઈએ અને કોનો સંગ કરવો જોઈએ. સાથે સાથે કેવા પ્રકારનું આચરણ મનુષ્ય માટે દુષ્પ્રેરણા સમાન છે,તે જાણીને વ્યવહાર કરવો જોઈએ.

આ સિવાય અન્ય ઘણાં શ્લોકો છે જેમાં મૂર્ખ અને પંડિતની વ્યાખ્યા કરી છે.

વિદુરનીતિ અધ્યાય-૧ એકથી દસની સંખ્યામાં ઉપદેશ

एकया द्वे विनिश्चित्य त्रीश्वतुर्भिर्वशे कुरु ।

पञ्च जित्वा विदित्वा षट् सप्त हित्वा सुखी भव ॥

અર્થાત્ ‘એક બુદ્ધિ વડે કર્તવ્ય-અકર્તવ્યનો નિશ્ચય કરી,રાજનીતિના ચાર અંગો વડે શત્રુ,મિત્ર અને ઉદાસીનને વશમાં કરો.પાંચ ઇન્દ્રિયોને વશમાં કરી રાજનીતિના છ અંગો દ્વારા સાત પ્રકારના વ્યસનોને છોડી સુખી થઈ જાઓ.’

આ એક જ શ્લોકમાં વિદુરનીતિનો સંપૂર્ણ સારાંશ આવી જાય છે.ગાગરમાં સાગર સમાવતો આ શ્લોક જીવનની સફળતાનો આધાર છે.

ચાણક્ય પણ બુદ્ધિની મહત્તા દર્શાવતાં કહે છે કે ‘बुद्धिर्यस्य बलं तस्य’ એટલે કે જ્યાં બુદ્ધિ છે ત્યાં જ બળ છે.મનુષ્યે પોતાની બુદ્ધિનો ઉપયોગ કરી કરવા યોગ્ય અને ન કરવા યોગ્ય કાર્યનો વિચાર કરવાનો છે.

રાજનીતિના ચાર અંગો-સામ,દામ,દંડ,ભેદ દ્વારા અધરામાં અધરું કાર્ય પણ પાર પડી શકાય ત્યાં વિદુરજી કહે છે કે આ ચાર અંગો વડે શત્રુ,મિત્ર અને ઉદાસીન એમ ત્રણને વશમાં કરો.

જીવનમાં ઈચ્છિત સુખ પ્રાપ્ત કરવા મનુષ્યએ પોતાની પાંચ ઇન્દ્રિયો પર કાબુ મેળવવો જરૂરી છે.કારણ કે ઇન્દ્રિયો ઉપર વિજય પ્રાપ્ત કર્યા બાદ જ રાજનીતિના છ અંગો-સંધિ,વિગ્રહ,યાન,આસન,દ્વેધીભાવ અને સમાશ્રયને જાણી શકાય છે.

વિદુરજી અંતે કહે છે કે જીવનમાં હજુ એવી સાત ખરાબ આદતો છે જે સુખી થવા માંગતો દરેક જાણી લે અને તેનો સત્વરે ત્યાગ કરે અને એ સાત દુર્ગુણો છે-પરસ્ત્રીગમન,જુગાર,શિકાર,મદ,કડવી વાણી,કઠોર દંડ અને અનીતિથી કમાયેલું ધન.

अष्टौ गुणाः पुरुषं दीपयन्ति प्रज्ञा च कौल्यं च दमः श्रुतं च ।

पराक्रमश्चाबहुभाषिता च दानं यथाशक्ति कृतज्ञता च ॥

અર્થાત્ ‘આ આઠ ગુણો મનુષ્યના યશને વધારે છે-બુદ્ધિ,કુળ,ઇન્દ્રિયસંયમ,પરાક્રમ,ઓછું બોલવું,શક્તિ પ્રમાણે દાન આપવું અને કૃતજ્ઞ હોવું.’

नवद्वारमिदं वेश्म त्रिस्थूणं पञ्चसाक्षिकम् ।

क्षेत्रज्ञाधिष्ठितं विद्वान् यो वेद स परः कविः ॥

અર્થાત્ ‘જે વિદ્વાન નવ દરવાજાવાળા,ત્રણ સ્તંભોવાળા,પાંચ સાક્ષીઓવાળા જીવાત્માનું નિવાસસ્થાન એવા આ શરીરરૂપી ઘરને જાણી લે છે તે પરમ જ્ઞાની છે.’

दश धर्मं न जानन्ति धृतराष्ट्र ! निबोध तान् ।

मत्तः प्रमत्तः उन्मत्तः श्रान्तः क्रुद्धो बुभुक्षितः ॥

त्वरमाणश्च लुब्धश्च भीतः कामी च ते दश ।

तस्मादेतेषु सर्वेषु न प्रसज्जेत पण्डितः ॥

અર્થાત્ ‘હે મહારાજ ધૃતરાષ્ટ્ર ! દશ પ્રકારના લોકો ધર્મને જાણતા નથી,તેને સાંભળો.....નશો કરવાવાળો,અસાવધાન,ગાંડો,થાકેલો,ગુસ્સાવાળો,ભૂખ્યો,ઉતાવળિયો,લોભી,ડરેલો અને કામી. તેથી વિવેકી માણસે આ લોકોનો સંગ કરવો નહિ.’

વિદુરનીતિ અધ્યાય ૨ કર્તવ્ય-અકર્તવ્યનો ઉપદેશ

સંપૂર્ણ વિદુરનીતિ કર્તવ્ય-અકર્તવ્યનો બોધ કરાવતી નાની ભગવદગીતા જ છે.જ્ઞાનની વાતો સાંભળવી તો બધાને ગમે છે પણ તેમાં પ્રવૃત્ત થવાતું નથી.ધૃતરાષ્ટ્ર પણ એ પડાવ પર છે,આઠ અધ્યાયો સુધી વિદુરજી સમજાવે છે કે શું કરવું અને શું ન કરવું પણ અંતે ધૃતરાષ્ટ્રની અંધતા દુર ન થઈ તે ન જ થઈ.બીજા અધ્યાયમાં પણ કર્તવ્ય અને અકર્તવ્યનો તે ઉપદેશ આપે છે.

शुभं वा यदि वा पापं द्वेष्यं वा यदि वा प्रियम् ।

अप्रूष्टस्तस्य तद् ब्रूयाद् यस्य नेच्छेत्पराभवम् ॥

અર્થાત્ ‘જે મનુષ્ય જેનો પરાજય ન ઈચ્છે તેને એના કહ્યાં વગર સારી-ખરાબ,પ્રિય અને અપ્રિય બધી જ વાતો જણાવે.’

વિદુરજી પ્રસ્તુત શ્લોકમાં ખૂબ જ અસરકારક રીતે જણાવે છે કે પોતાના હિતેચ્છુ વ્યક્તિઓમાં તેના પૂછ્યા વગર જ એને બધી જ વાતો જણાવવી જેનાથી તેનું સંપૂર્ણ કલ્યાણ થાય.

વ્યવહારમાં મોટેભાગે આપણે એવો આગ્રહ રાખીએ કે ‘આપણે શું?’.....પછી તે આપણો કૌટુંબિક સગો પણ કેમ ન હોય,આપણે એ પૂછે નહિ ત્યાં સુધી સલાહ આપવાનું ટાળીએ છીએ.પરંતુ વિદુરજી આ બાબતમાં સ્પષ્ટ કહે છે કે તમે જેનું કલ્યાણ ઈચ્છો છો તેને તમારે સામેથી જઈને બધી સારી-નરસી વાતો જણાવવી.એ સાંભળ્યા પછી તે તેમાં પ્રવૃત્ત થાય કે ન થાય એ મહત્વપૂર્ણ નથી પરંતુ હિતકારી અને સાચી વાત તો જણાવવી જ.

अनुबन्धान् अपेक्षेत सानुबन्धेषु कर्मसु ।

सम्प्रधार्य च कुर्वीत न वेगेन समाचरेत् ॥

અર્થાત્ ‘લક્ષ્યને સ્પષ્ટ કરી ઉદ્દેશ્યપૂર્ણ કાર્યો કરવા જોઈએ,ઉતાવળમાં કોઈ કાર્ય ન કરવું જોઈએ.’

अप्युन्मत्तात् प्रलपतो बालाच्च परिजल्पतः ।

सर्वतः सारमादध्यात् अशमभ्य इव काञ्चनम् ॥

અર્થાત્ ‘જેવી રીતે પથ્થરોમાંથી સોનું ગ્રહણ કરવામાં આવે છે તેવી જ રીતે પાગલ,અયોગ્ય ભાષણ કરવાવાળા,બાળક અને વાચાળ વ્યક્તિ પાસેથી પણ સારભૂત બાબતો શીખી લેવી જોઈએ.’

सत्येन रक्षयते धर्मो विद्या योगेन रक्षयते ।

मृजया रक्षयते रूपं कुलं वृतेन रक्षयते ॥

અર્થાત્ ‘સત્યથી ધર્મની રક્ષા થાય છે,યોગથી વિદ્યાની રક્ષા થાય છે,સ્વચ્છતાથી સુંદરતાની રક્ષા થાય છે તેમજ ઉત્તમ આચરણથી વંશની રક્ષા થાય છે.’

जिता सभा वस्त्रवता मिष्टाशा गोमता जिता ।

अध्वा जितो यानवता सर्व शीलवता जितम् ॥

‘સુંદર કપડાં પહેરવાવાળો બધાને જીતી લે છે,જેની પાસે ગાય છે તે મિઠાઈ ખાવાની ઈચ્છાને જીતી લે છે,વાહનવાળો રસ્તાને જીતી લે છે અને ચારિત્ર્યવાન વ્યક્તિ બધાને જીતી લે છે.’

વિદુરનીતિ અધ્યાય ૩ બ્રહ્મહત્યા સમાન મહાન પાપો

अगारदाही गरदः कुण्डाशी सोमविक्रयी ।

पर्वकारश्च सूचि च मित्रधुक पारदारिकः ॥

भ्रुणहा गुरुतल्पी च यश्च स्यात् पानपो द्विजः ।

अतितीक्ष्णश्च काकश्च नास्तिको वेदनिन्दकः ॥

स्त्रूवप्रग्रहणो ब्रात्यः कीनाशश्चात्मवानपि ।

रक्षेत्युक्तश्च यो हिंस्यात् सर्वे ब्रह्महभिः समाः ॥

અર્થાત્ ‘ભૂલ વગર જ બીજાનું ઘર સળગાવવાવાળો, ઝેર આપવાવાળો, ભક્ષ્ય-અભક્ષ્ય બધી જ વસ્તુઓ ખાવાવાળો, સોમરસ વેચવાવાળો, અસ્ત્ર-શસ્ત્ર બનાવવાવાળો, ગુરુપત્ની સાથે વ્યભિચાર કરવાવાળો, ચાડી કરનાર, મિત્રદ્રોહી, પરસ્ત્રીગામી, ગર્ભપાત કરાવવાવાળો, મદિરા પીવાવાળો બ્રાહ્મણ, ગુસ્સાવાળો, કઠોર બોલવાવાળો, વેદોની નિંદા કરવાવાળો નાસ્તિક, બધે જ યજ્ઞ કરાવવાવાળો, પાપી, ફૂર અને સમર્થ હોવા છતાં પણ ‘મારું રક્ષણ કરો’ તેમજ હિંસા કરવાવાળો-આ સાત બ્રહ્મહત્યા સમાન પાપો છે.

વિદુરનીતિ અધ્યાય ૪ ઉત્તમ,મધ્યમ અને અધમ મનુષ્ય તથા મહાનકુળના લક્ષણો

રાજર્ષિ કવિ ભર્તૃહરિએ પોતાના નીતિશતક નામના પુસ્તકમાં ઉત્તમ,માધ્યમ અને નીચ વ્યક્તિની વ્યાખ્યા કરતા કહ્યું છે કે – ‘નીચ પુરુષો વિઘ્નના ભયથી કાર્યનો આરંભ જ કરતાં નથી,મધ્યમ પુરુષો કાર્યનો આરંભ કરે છે પણ તેમાં વિઘ્ન આવવાથી કાર્ય છોડી દે છે અને ઉત્તમ પુરુષો તો કાર્યનો આરંભ કરીને તેમાં વારંવાર વિઘ્ન આવી પડવા છતાં પણ કાર્યને છોડતા નથી.’

પ્રસ્તુત સુભાષિતમાં માત્ર કાર્યના આધારે મનુષ્યને ત્રણ વિભાગમાં વહેંચ્યા છે તો વિદુરજીએ અહીં સ્વભાવ અને કાર્યને આધારે મનુષ્યની ત્રણ સ્થિતિ બતાવી છે.

ભાવમિચ્છતિ સર્વસ્ય નાભાવે કુરુતે મનઃ |

સત્યવાદી મૃદુર્દાન્તો યઃ સ ઉત્તમપુરુષઃ ||

અર્થાત્ ‘જે વ્યક્તિ બધાં જ પ્રાણીઓની સત્તા ઈચ્છે, ક્યારેય કોઈનો વિનાશ ન ઈચ્છે, જે સત્યવાદી, કોમલ સ્વભાવવાળો અને જિતેન્દ્રિય છે તે ઉત્તમપુરુષ છે.’

નાનર્થકં સાન્ત્વયતિ પ્રતિજ્ઞાય દદાતિ ચ |

રન્ધ્રં પરસ્ય જાનાતિ યઃ સ મધ્યમપૂરુષઃ ||

‘જે જુઠી સાંત્વના નથી આપતો,પ્રતિજ્ઞા કરીને જ આપે છે તેમજ જે બીજાના દોષોને જાણે છે તે મધ્યમપુરુષ છે.’

ન શ્રદ્ધાતિ કલ્યાણં પરેભ્યોઽપ્યાત્મશક્લિતઃ |

નિરાકરોતિ મિત્રાણિ યો વૈ સોઽધમપૂરુષઃ ||

‘જે મનુષ્ય ઉત્તમ કાર્ય કરે છે અને કરાવે છે તેના ઉપર વિશ્વાસ નથી કરતો, સ્વભાવથી શંકાશીલ રહે છે ને કોઈના પર વિશ્વાસ નથી કરતો અને જે મિત્રોને દુર કરે છે તેને અધમ પુરુષ કહે છે.’

મહાનકુળના લક્ષણો :

મહાનકુળ માટે તો દેવતા પણ સ્પૃહા કરે છે.મહાનકુળના લોકો ધર્મ અને અર્થમાં નિષ્ઠાવાન તેમજ મહાજ્ઞાની હોય છે. એટલે મહાનકુળના લક્ષણો કેવા હોય છે તે વિશે બે શ્લોકોમાં વિગતવાર વિદુરજી સમજાવે છે.

તપો દમો બ્રહ્મવિત્તં વિતાનાઃ પુષ્પા વિવાહાઃ સતતાન્નદાનમ્ |

येष्वेवैते सप्त गुणा वसन्ति सम्यग्वृत्तास्तानि महाकुलानि ॥
अर्थात् 'जेमां तपस्या, छन्दियोनो विजय,ब्रह्मनो माटे वेदादि अध्ययन माटे धन,यज्ञ,उत्तम
विवाह,निरंतर अन्नदान तेमज उत्तम आचरण - आ सात गुणो ज्यां हंमेशने माटे रहे छे,तेने महानकुल
कहे छे.'

येषां हि वृत्तं व्यथते न योनिश्चितप्रसादेन चरन्ति धर्मम् ।
ये कीर्तिमिच्छन्ति कुले विशिष्टां त्यक्तानृतास्तानि महाकुलानि ॥
अर्थात् 'जेना व्यवहारथी माता-पिता क्यारेय दुःभी नथी थता,मननी प्रसन्न माटे धर्मनुं आचरण करे
छे,जे पोताना कुलमां विशिष्ट कीर्तिनी छंछा करे छे,भोटो व्यवहार क्यारेय नथी करता ऐमने महानकुल
कहेवामां आवे छे.'

विदुरनीति अध्याय ५ पांच प्रकारना बल, बुद्धिबल सर्वश्रेष्ठ :
मनुष्यनी नानी मोटी सङ्गतानो आधार ऐनी पासे रहेला पांच प्रकारना बलाने आभारी छे.ऐमां पण
उत्तम,मध्यम अने कनिष्ठ ऐम पांच प्रकारो पाडेल छे.

बलं पञ्चविधं नित्यं पुरुषाणां निबोध मे ।
यत्तु बाहुबलं नाम कनिष्ठं बलमुच्यते ॥
विदुरञ्च धृतराष्ट्रने कहे छे, 'हे राजन ! पुरुषोना पांच प्रकारना बल होय छे ते मारी पासेथी सांभलो,ऐमां
जे शारीरिक बल छे तेने सौथी निम्न प्रकारनुं बल मानवामां आवे छे.'

अमात्यलाभो भद्रं ते द्वितीयं बलमुच्यते ।
तृतीयं धनलाभं तु बलमाहुर्मनीषिणः ॥
'कल्याणकारी मंत्रीनी प्राप्ति बीजा प्रकारनुं बल छे,धनप्राप्ति त्रीजा प्रकारनुं बल छे.'

यत्त्वस्य सहजं राजन् पितृपैतामहं बलम् ।
अभिजातबलं नाम तच्चतुर्थं बलं स्मृतम् ॥
'पिता,दादा संबंधी स्वाभाविक बल छे,तेने अभिजात बल कहे छे ते योथा प्रकारनुं बल छे.

येन त्वेतानि सर्वाणि संगृहीतानि भारत ।
यद् बलानां बलं श्रेष्ठं तत् प्रज्ञाबलमुच्यते ॥
'हे भारत ! जे बलमां उपरोक्त चारेय बल संग्रहित छे ते सौथी मोट्टे बल बुद्धिबल छे.'
आचार्य चाणक्ये पण 'बुद्धिर्यस्य बलं तस्य....' ऐम कही बुद्धिबलने सर्वश्रेष्ठ कह्युं छे.

विदुरनीति अध्याय ५ पारिवारिक व्यवहारज्ञान

महान व्यक्तिनो जन्म पारिवारिक व्यवहारथी ज शक्य बने छे.ऐमां पण दरेक व्यक्तिने सोंपवामां
आवता कर्तव्ययुक्त कर्म जवाबदार छे.परिवारमां रहेता दरेक व्यक्तिने कया कया कर्यो सोंपवामां आवे
ते विषये विदुरञ्च आ अध्यायमां स्पष्ट रीते समजावे छे.

पितुरन्तःपुरं दध्यात् मातुर्दध्यान्महानसम् ।

गोषु चात्मसमं दध्यात् स्वयमेव कृषिं व्रजेत् ।

भृत्येर्वाणिज्यचारं च पुत्रः सेवेत च द्विजान् ॥

અર્થાત્ ‘પિતાને ગૃહરક્ષાનો ભાર સોંપવો જોઈએ.માતાને રસોઈઘર સોંપવું જોઈએ.પોતાનું હિત ઇચ્છવાવાળાને ગૌરક્ષાનું કાર્ય સોંપવું જોઈએ.તેમજ કૃષિકાર્ય જાતે કરવું જોઈએ.નોકરોને વ્યાપાર અને પુત્રોને બ્રાહ્મણોની સેવા કરવાનું કાર્ય સોંપવું જોઈએ.’

धृतिः शमो दमः शौचं कारुण्यं वागनिष्ठुरा ।

मित्राणां चानभिद्रोहः सप्तैता समिधः श्रियः ॥

‘ઘૈર્ય,શાંતિ,ઇન્દ્રિય-જય,વ્યવહારમાં શુદ્ધતા,કડુણા,કોમળ વાણી,તેમજ મિત્રોનો દ્રોહ ન કરવો-આ સાત વાતો લક્ષ્મીની વૃદ્ધિ કરનારી છે.’

વિદુરજી આ અધ્યાયમાં અનેક વ્યવહારિક વાતો કરી મનુષ્યને સફળ બનાવવાનો ઉપક્રમ આદરે છે.

વિદુરનીતિ અધ્યાય ૭ નીતિ વિષયક જ્ઞાન

સંપૂર્ણ વિદુરનીતિ નીતિ વિષયક જ્ઞાનથી ભરેલ છે.પ્રસ્તુત અધ્યાયમાં વિદુરજી જ્ઞાન પીરસતા જ જાય છે પરંતુ સાંભળવાની બાબતમાં ધૃતરાષ્ટ્ર પણ પાછી પાની કરતા નથી. તેમનું આચરણ ભલે ને શૂન્ય હોય પરંતુ જ્ઞાનની વાતો સાંભળવી કોને ન ગમે?

વિદુરજી એટલે જ તો કહે છે કે સામેવાળી વ્યક્તિને ગમે કે ન ગમે પરંતુ જેનું હિત કરવાની ઈચ્છા હોય એણે તો પરાણે પણ સાચી વાત સમજાવવી જોઈએ.

परापवादनिरताः परदुःखोदयेषु च ।

परस्परविरोधे च यतन्ते सततोत्थिताः ॥

सदोषं दर्शनं येषां संवासे सुमहद् भयम् ।

अर्थादाने महान् दोषः प्रदाने च महद् भयम् ॥

ये वै भेदनशिलास्तु सकामा निस्त्रपाः शठाः ।

ये पापा इति विख्याताः संवासे परिगर्हिताः ।

युक्ताश्चान्यैर्महादोषैर्ये नरास्तान् विवर्जयेत् ॥

અર્થાત્ ‘બીજાની નિંદા કરવામાં તત્પર,અન્યના દુઃખો ઉત્પન્ન કરનાર,વિરોધ કરવામાં પ્રયત્નશીલ,જેમના દર્શન જ ઈોષયુક્ત છે તેવા,જેની પાસે રહેવામાં હંમેશા ભય રહેલો છે તેવા,જેનું ધન લેવું એ મોટો ગુનો હોય અને આપવામાં મોટી મુશ્કેલી હોય તેવા,જે પરસ્પર લડાઈ કરવામાં કુશળ હોય,હલકી ઈચ્છાઓ કરવાવાળા,લાજ-શરમ વગરના,શઠ અને જે પાપી તરીકે પ્રસિદ્ધ છે,જેમને નજીક રાખવા યોગ્ય નથી તેમજ જે બીજા અનેક દુર્ગુણોવાળા છે એવા માણસોને છોડી દેવા જોઈએ.’

उत्थानं संयमो द्राक्ष्यमप्रमादो धृतिः स्मृतिः ।

समीक्ष्य च समारम्भो विद्धि मूलं भवस्य तु ॥

અર્થાત્ ‘ઉદ્યોગ,સંયમ,નિપુણતા,સાવધાની,ઘૈર્ય,સ્મરણશક્તિ અને વિચારીને કાર્ય શરૂ કરવું – આને જ સફળતા અને ઉન્નતિનું મૂળ સમજો.’

न तत् परस्य सन्दध्यात् प्रतिकुलं यदात्मनः ।

संग्रहेणैष धर्मः स्यात् कामादन्यः प्रवर्तते ॥

અર્થાત્ ‘જે પોતાના માટે પ્રતિકુલ હોય તે બીજા માટે ક્યારેય ન કરવું. ટૂંકમાં, તેને જ ધર્મ કહે છે,કામનાઓથી અધર્મની વૃદ્ધિ થાય છે.’

अक्रोधेन जयेत् क्रोधमसाधुं साधुना जयेत् ।

जयेत् कदर्यं दानेन जयेत् सत्येन चानृतम् ॥

અર્થાત્ ‘ક્રોધને પ્રેમથી,દુર્જનને સજ્જનતાથી,લોબીને દાનથી,અને અસત્યને સત્યથી જીતવું જોઈએ.’

अभिवादनशीलस्य नित्यं वृद्धोपसेविनः ।

चत्वारि सम्प्रवर्धन्ते आयुर्विध्या यशो बलम् ॥

અર્થાત્ ‘ગુરુજનોનો આદર કરવાવાળા, શ્રેષ્ઠ વ્યક્તિઓની સેવા કરવાવાળા મનુષ્યને આયુષ્ય,વિદ્યા,યશ અને બળ – આ ચારની વૃદ્ધિ થાય છે.’

આ સિવાય અનેક નીતિવચનો આ અધ્યાયની વિશેષતા છે.

વિદુરનીતિ અધ્યાય ૮ વિદ્યાર્થીઓના સાત દોષો અને ચારેય વર્ણોના ધર્મ

પ્રસ્તુત અધ્યાયમાં વિદુરજી સાર્વત્રિક જ્ઞાનની વાત કરતા વિદ્યાર્થીઓ અને બ્રાહ્મણ,ક્ષત્રિય,વૈશ્ય અને શુદ્રના કર્તવ્ય વિશેની વિષદ ચર્ચા કરે છે.

आलस्यं मदमोहौ च चापलं गोष्ठीरेव च ।

स्तब्धता चाभिमानित्वं तथा त्यागित्वमेव च ।

एते वै सप्त दोषाः स्युः सदा विध्यार्थिनां मताः ॥

અર્થાત્ ‘આળસ કરવી,મદપાન તેમજ મોહ રાખવો,ચંચળતા રાખવી,સમૂહમાં વ્યર્થ વાતો કરવી,વ્યર્થ સમય પસાર કરવો,ઉદ્ગતાઈ બતાવવી,જડપણું, અને લાલચ- આ સાત દોષો વિદ્યાર્થીઓના છે.’

सुखार्थिनः कुतो विध्या नास्ति विध्यार्थिनः सुखम् ।

सुखार्थी वा त्यजेत् विद्यां विध्यार्थी वा त्यजेत् सुखम् ॥

અર્થાત્ ‘સુખની ઈચ્છા રાખવાવાળાને વિદ્યા ક્યાંથી અને વિદ્યાર્થીને સુખ ક્યાંથી મળે? સુખની ઈચ્છાવાળો વિદ્યાને છોડી દે છે જ્યારે વિદ્યાર્થીએ સુખને છોડી દેવું જોઈએ.’

ચાર વર્ણોના કર્તવ્યો :-

नित्योदकी नित्ययज्ञोपवीती नित्यस्वाध्यायी पतितान्नवर्जी ।

सत्यं ब्रुवन् गुरवे कर्म कुर्वन् न ब्राह्मणरच्यवते ब्रह्मलोकात् ॥

अधीत्य वेदान् परिसंस्तीर्य चाग्नीनिष्ट्वा यज्ञैः पालयित्वा प्रजाश्च ।

गोब्राह्मणार्थं शस्त्रपूतान्तरात्मा हतः सङ्ग्रामे क्षत्रियः स्वर्गमेति ॥

वैश्योऽधीत्य ब्राह्मणान् क्षत्रियान्श्च धनैः काले संविभज्याश्रितान्श्च ।

त्रेतापूतं धूममाघ्राय पुण्यं प्रेत्य स्वर्गे दिव्यसुखानि भुङ्क्ते ॥

ब्रह्म क्षत्रं वैश्यवर्णं च शूद्रः क्रमेणैतान्प्रायतः पूज्यमानः ।

तुष्टेष्वेतेष्वव्यथो दग्धपापस्यक्त्वा देहं स्वर्गसुखानि भुङ्क्ते ॥

અર્થાત્ 'નિત્ય સ્નાન,સંધ્યા-વંદન કરવાવાળા,નિત્ય યજ્ઞોપવીત ધારણ કરવાવાળા,નિત્ય સ્વાધ્યાય કરવાવાળા,પાપી પુરુષોનું અન્ન અને સંપર્કથી દુર રહેવાવાળો,સત્ય બોલવાવાળો,તથા ગુરુની સેવા કરવાવાળો બ્રાહ્મણ બ્રહ્મલોકથી ક્યારેય પડતો નથી.

વેદોને વાંચીને,અગ્નિને ચારે તરફથી ઢાંકીને,યજ્ઞ વડે યજન કરી,પ્રજાઓનું વિધિવત રક્ષણ કરી તથા ગાયો-બ્રાહ્મણો માટે શસ્ત્રો દ્વારા પવિત્રાત્મા યુદ્ધભૂમિમાં મરેલો ક્ષત્રિય સ્વર્ગને પ્રાપ્ત કરે છે.

વૈશ્યોએ વેદોને વાંચીને,સમય આવ્યે બ્રાહ્મણ,ક્ષત્રિય અને આશ્રિત વ્યક્તિઓમાં ધન વહેંચીને ત્રણ અગ્નિ વડે ઊંચે ચડેલા ધુમાડાને સુંઘીને તેમજ મરીને સ્વર્ગમાં દિવ્ય સુખો ભોગવે છે.

શુદ્ર, બ્રાહ્મણ,ક્ષત્રિય અને વૈશ્યની ક્રમશઃ ન્યાયથી સેવા કરતો પ્રસન્નતાપૂર્વક રહીને સ્વર્ગના સુખો ભોગવે છે.'

સારાંશ :

વિદુરનીતિ મહાભારતનું એક દેદીપ્યમાન અમૂલ્ય રત્ન છે.જેમાં વ્યવહાર,નીતિ,સદાચાર,ધર્મ,સુખ-દુઃખની પ્રાપ્તિના સાધનો,ત્યાજ્ય અને ગ્રાહ્ય ગુણો તેમજ કર્મોનો નિર્ણય,ત્યાગનો મહિમા,ન્યાયનું સ્વરૂપ,સત્ય,પરોપકાર,ક્ષમા,અહિંસા,મિત્રના લક્ષણો,કૃતઘ્નની અધોગતિ,નીર્લોભીપણું વગેરેનું વિશદ વર્ણન કરતા રાજધર્મનું સુંદર નિરૂપણ કરેલું છે.આ પુસ્તક અપઠિત,વિદ્વાન,મુખ,તરુણ,વૃદ્ધ,બાળક,સ્ત્રી-પુરુષ,શાસક,પ્રજા,ધનવાન,ગરીબ,વિદ્યાર્થી,શિક્ષક,સેવાવ્રતધારી તેમજ યુદ્ધ તથા સુખી જીવનનિર્વાહ ઈચ્છવાવાળા પ્રત્યેક વ્યક્તિ માટે સમાન ઉપયોગી છે.

વાસ્તવમાં વિદુરનીતિ એ નીતિ,જ્ઞાન અને ઉપદેશનો ત્રિવેણી સંગમ છે.

ચાવીરૂપ શબ્દો :

નીતિ, જ્ઞાન, ઉપદેશ, સફળતા, સંક્ષિપ્ત ગીતા

સંદર્ભ :

1.ચૌખમ્બા સુરભારતી ગ્રન્થમાલા ૨૬૬,મહાભારતાન્તર્ગતા વિદુરનીતિ: 'મનોરમા'-હિન્દીવ્યાખ્યાસંવલિતા,વ્યાખ્યાકાર

- ડો.ગુણેશ્વર ચૌધરી,ચૌખમ્બા સુરભારતી પ્રકાશન વારાણસી

2.વિદુરનીતિ વિવેચન (દ્રષ્ટાંત સાથે),હરિકેશવદાસ શાસ્ત્રી મુદ્રક-શ્રી ગણેશ ઓફસેટ એન્ડ-શુભ-લાભ

ઇન્ડ.એસ્ટેટ,તાવડીપુરા,શાહીબાગ.ફોન:૨૫૬૨૬૨૪૦

3.મહર્ષિ કૃષ્ણ દ્વૈપાયન વેદવ્યાસરચિત મહાભારત, સંકલન-મહેશ દવે, ગૂર્જર સાહિત્ય

ભવન,રતનપોળનાકા સામે,ગાંધીમાર્ગ,અમદાવાદ ૩૮૦ ૦૦૧

**Loss and Emotional Trauma in *When Haru Was Here* by Dustin Thao:
A Psychoanalytic Study through Freud's *Mourning and Melancholia***

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Abstract:

Loss is one of the most painful human experiences, and literature often shows how deeply it impacts the mind. Dustin Thao's novel *When Haru Was Here* provides a moving view of the emotional pain that arises from loss, silence, and absence. The story follows a young person struggling to deal with emotional loss, gradually becoming trapped in sadness and isolation. This research paper explores the novel through the lens of Sigmund Freud's psychoanalytic theory, specifically his essay *Mourning and Melancholia*. Freud describes mourning as a natural reaction to loss, and melancholia is a damaging condition in which the pain of loss is internalized and harms the individual. This paper argues that the protagonist, Eric Ly, in *When Haru Was Here*, does not experience healthy mourning but instead suffers from melancholia. By applying Freud's ideas, this paper shows how emotional trauma affects the character's mental state. The study shows that the novel depicts not only grief but also a deep psychological injury that influences identity, relationships, and emotional growth.

Key Words: *Dustin Thao, Emotional Trauma, Freud, Loss, Mourning, Melancholia*

Introduction:

Loss is a common human experience. Every individual, at some point in life, faces the pain of losing someone or something deeply loved. This loss may be the death of a person, the end of a relationship, or the disappearance of emotional security. Because loss impacts not only emotions but also the human mind and identity, literature has always examined such experiences. Loss is frequently depicted in contemporary young adult literature as a silent, enduring suffering as opposed to a loud

emotional outburst. This silent suffering is masterfully captured in Dustin Thao's novel *When Haru Was Here*.

The difficulty of comprehending one's own suffering and emotional absence are major themes in the book. The main character does not cry in public or clearly convey grief. Instead, sadness appears slowly and quietly, spreading into everyday life. The character becomes withdrawn, emotionally distant, and unable to move forward. Because of this, the novel is perfect for psychoanalytic analysis. A solid theoretical foundation for comprehending such emotional states can be found in Sigmund Freud's essay *Mourning and Melancholia*. Freud explains that mourning is a natural and healthy reaction to loss. Even though it hurts, mourning enables the person to gradually separate their emotional energy from the lost item and come back to life. But melancholia is not like that. It is a mental illness where the sufferer is unable to comprehend what has been lost. Consequently, the suffering becomes internal, undermining identity and self-worth. According to Freud's well-known explanation, melancholia makes the ego feel worthless and empty, whereas mourning makes the world seem empty.

In order to demonstrate that the protagonist's grief is melancholia rather than typical mourning, this research paper applies Freud's theory to *When Haru Was Here*. The study examines how the character's mental state is shaped by emotional trauma, unresolved loss, and unconscious identification with the lost loved one. Additionally, the study demonstrates how literature can convey difficult psychological concepts like the experience of loss through straightforward emotional narratives.

Objectives:

- To examine the theme of loss in *When Haru Was Here*.
- To analyze the protagonist's emotional trauma using psychoanalytic theory.
- To study the effect of unresolved grief on identity and self-worth.
- To prove that Freud's theory helps us understand emotional suffering in literature.

Methodology:

This research uses a qualitative and analytical approach. The study is based on close textual readings of *When Haru Was Here* and Sigmund Freud's *Mourning and Melancholia*. Freud's psychoanalytic ideas are used as the main theoretical framework. The focus is on character psychology,

emotional behavior, and narrative patterns of grief and loss. The language of analysis is kept simple so that complex psychological ideas are easy to understand.

Freud's Mourning and Melancholia:

I. Mourning as a Normal Process:

Mourning, in Freud's view, is a normal emotional response to the loss of a cherished ideal or a loved one. A person in mourning experiences intense sadness, disinterest in the outside world, and emotional distress. But Freud makes it very clear that grieving is not a mental illness. It is a necessary process that allows healing over time. According to Freud, the mind gradually comes to terms with the reality of loss during mourning.

"Mourning is regularly the reaction to the loss of a loved person, or to the loss of some abstraction which has taken the place of one." (Freud 243)

The lost object gradually loses its emotional energy, which Freud refers to as "libido." Even though it is a slow and painful process, the person is eventually set free to love and live once more.

II. Melancholia as Pathological Grief:

Melancholia resembles mourning, but it is much more harmful. Freud describes melancholia as involving deep sadness, withdrawal, loss of interest, and an inability to love. Its key aspect is a significant drop in self-esteem. A person feels worthless, guilty, and morally weak.

"The distinguishing mental features of melancholia are a profoundly painful dejection, cessation of interest in the outside world, loss of the capacity to love, inhibition of all activity, and a lowering of the self-regarding feelings." (Freud 244)

Freud notes that "in mourning it is the world which has become poor and empty; in melancholia it is the ego itself." This suggests that in melancholia, individuals think they are empty and damaged. As a result, melancholia frequently results in emotional paralysis and self-hatred.

Loss and Emotional Trauma in *When Haru Was Here*:

Loss in *When Haru Was Here* is not portrayed as a sudden emotional breakdown of Eric. Instead, it appears as a gradual, quiet, and lasting pain that follows him everywhere. This type of loss closely resembles what Sigmund Freud discusses in *Mourning and Melancholia*. Freud explains that

when someone loses a person they love deeply, their mind reacts strongly. However, how the mind responds determines whether the person will heal from the loss or continue to suffer. In healthy mourning, the person clearly understands what they have lost. They might cry, feel sad, and withdraw for a while, but gradually, they start to accept the loss. Eventually one accepts that despite the pain, life moves on. Freud states that mourning is painful, yet necessary and natural. It does not permanently destroy the individual but gives them the closure they need to move on.

In *When Haru Was Here*, Eric does not go through this healthy process. To him the loss feels confusing and vague. He feels empty but cannot explain why. This confusion is significant. Freud notes that melancholia occurs when the loss is not fully grasped by the conscious mind. The person realizes they have lost someone but does not know what they have specifically lost in that person. Because the loss is unclear, the pain lingers. This is precisely what happens in the novel. Eric constantly feels emotional pain but lacks the ability to name it. This unnamed pain gradually becomes a part of his daily life. When Jasmine and Daniel died, he refused to accept their death. “I preferred the alternate world where you still existed, even if we couldn't see each other. But I know I can't stay in this forever.” (Thao, 273)

Freud makes an important distinction between mourning and melancholia. He explains that in mourning, the outside world feels empty. Everything reminds the person of their loss. In contrast, melancholia makes the ego feel empty. The person starts to believe that they are the problem.

“In mourning it is the world which has become poor and empty; in melancholia it is the ego itself.” (Freud 246)

Eric clearly shows signs of melancholia. Instead of saying, “I lost Daniel and Jasmine,” he acts as if he is screaming, “I am broken.” The sadness extends beyond the loss; it becomes about the self. This is why he feels worthless, tired, and emotionally weak. Freud states that in melancholia, self-respect drops significantly. The person feels morally wrong, unworthy of happiness, and emotionally damaged. In the novel, Eric often avoids happiness. Even when moments of comfort arise, he feels unworthy of them. This illustrates how melancholia slowly takes control of the mind.

Freud uses the term “object” to refer to a person or idea that receives our love and emotional energy. When this object is lost, we must withdraw our emotional energy. In mourning, this withdrawal happens slowly and painfully, but it eventually succeeds. In the novel, Eric cannot withdraw emotional

energy from the lost object. His mind refuses to let go. Memories, emotions, and thoughts make him stay tied to the past. This attachment keeps the wound open.

Freud explains that when we can't accept the loss of an object, the mind takes a risky turn. Instead of letting go, it pulls the lost object into the ego. This creates confusion between the self and the lost person. This illustrates why the protagonist feels stuck emotionally. The loss is not behind them; it is inside them. "You have every right to go through this your own way. Even if that means living inside your head, pretending everything is alright. But you can't keep it bottled up forever. There comes a time when you have to look around you and face what's real." (Thao 267) Here we can see how Eric is bottling up his emotions just to ignore the fact that his sister Jasmine is dead.

One of Freud's most famous ideas is identification. In melancholia, the ego identifies with the lost object. Freud explains this by saying that the "shadow of the object fell upon the ego." In simple terms, this means that the person does not just miss the lost one; they become the loss. The pain is no longer something external. It becomes part of their identity. In the novel, Eric's personality slowly changes. He becomes quiet, emotionally distant, and withdrawn. This is not simply sadness; it is a shift in selfhood. The loss begins to define who the actual Eric is. Instead of remembering the lost object as a separate memory, Eric experiences it everyday, wishing how his life would be different if Daniel and Jasmine were still alive. This clearly shows signs of melancholia in his character.

To ease the pain Eric has created an imaginary friend, Haru, whom he met a few months back in Japan when he was there on a trip. Haru symbolizes escape from reality for Eric. Whenever Eric is in trouble or he is not feeling okay, Haru appears there out of nowhere. No one else can see him other than Eric himself. "For a brief moment, I think about something else. If someone came down this street, what would they see? Maybe the answer to that doesn't matter, either. Because I can feel him here with me." (Thao 176)

Here we can see that Eric asks himself that, if someone comes here and sees that he is talking in the air they will think that he is mad. But then he says that it does not matter to him what people think about him because he only cares about Haru. He is happy that at least there is someone with whom he can talk about his day.

Melancholia, according to Freud, is like an open wound. According to him, the wound constantly drains the person's ego of emotional energy, leaving them worn out. Eric is a perfect fit for this metaphor. At one point he asks Jasmine in his dream why she did that to him. "Why did you have

to leave me? I don't have anyone left." (Thao 267) He is emotionally spent, exhausted, and unable to concentrate on life. He was supposed to get admission in school, but he skipped it because he and Daniel were supposed to go there together. When Daniel died, Eric kind of gave up on going there without him. Because the trauma is never fully healed, it never goes away. Even when nothing obviously negative occurs, every day becomes emotionally heavy. This is how melancholia is affected by trauma.

"But as I stand against the wall, watching the scene unfold, a wave of loneliness falls over me. It's a feeling that comes and goes, reminding me that even in a crowded room, I'm still alone. That no one even knows I'm here. It's like there's a wall between me and the rest of the world. I'm always on the outside, staring through a screen." (Thao 34-35) Even in a room full of people, Eric feels alone because the people who matter a lot to him are no longer there to make him feel special. Because of this feeling, he avoids talking to others about what he feels inside his heart.

According to Freud, melancholia affects one's capacity for love. Emotional energy cannot travel toward new relationships because it is imprisoned inside the ego. Eric finds it difficult to establish meaningful connections with other people. It feels dangerous to be emotionally close. He feels as if he is going to lose them too. The desire to love is overshadowed by the fear of losing again. One of the most terrible consequences of melancholia is this emotional paralysis, which we can see in Eric.

Healing requires letting go. According to Freud, mourning is successful when the ego decides to prioritize life over attachment to the lost object. The protagonist in *When Haru Was Here* finds it difficult to make this decision. Change doesn't feel as safe as the pain. It feels like a betrayal to let go. Melancholia lasts longer than mourning because of this. Healing is resisted by the mind. Eric realizes that now he has to let go of Jasmine when she tells him so in his dream.

Jasmine takes my face in her hands and says, "I'm so sorry, Eric. For leaving you this way. You know that was the last thing I wanted to do. To have you go through this alone. I can't imagine all the pain you're going through. I know it seems unfair, losing the people you love. Losing me." She wipes a tear from my cheek. But I need you to remember that you didn't lose everything. It may be hard to see now, but there is so much left for you in the world. So much to live for still. All the people who love you. You just have to let them in. You have a whole life ahead of you. Even if I'm not in it." (Thao 267)

After this incident Eric moves on from his pain gradually. Dustin Thao's novel demonstrates the subtle effects of emotional trauma. There aren't any significant breakdowns. Silence, distance, and slow suffering are the alternatives. Through Freud's theory, we understand that this silence is

meaningful. It shows the inner battle between loss and survival. The novel becomes a powerful emotional text to understand the human psyche after loss because it represents the real psychological pain of an individual.

Conclusion:

Using Freud's *Mourning and Melancholia*, this psychoanalytic analysis of *When Haru Was Here* demonstrates that the protagonist, Eric, experiences melancholia instead of healthy mourning. Internalized and unconscious, the loss in the book causes emotional trauma, self-blaming, and withdrawal. We can better understand the psychological suffering depicted in the novel by applying Freud's theories of object-loss and ego-identification from *Mourning and Melancholia*. Due to improper emotional processing of loss, the protagonist's grief does not go away easily over time. Rather, it becomes a component of emotional life and identity. This study shows how effectively complex psychological conditions can be portrayed in literature to understand emotions felt by the ones who lost their loved ones. *When Haru Was Here* is not just a story about loss; it is a story about how loss reshapes the mind and the self.

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A Psychoanalytical Study of the Select Novels of Chitra Banerjee Divakaruni

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Abstract:

This research paper presents a psychoanalytic examination of Chitra Banerjee Divakaruni's *The Palace of Illusions* and *The Forest of Enchantments*, focusing on the psychological experiences of Draupadi and Sita. Traditionally portrayed as symbolic figures in ancient patriarchal narratives, Divakaruni recreates these female characters as emotionally complex and self-aware individuals. Focusing on psychoanalytic theory, especially concepts related to consciousness, trauma, identity, repression and self-reflection; this study examines how inner life, memories, emotional conflicts and suffering shape the protagonists' psychological development. The study argues that Divakaruni's storytelling technique transforms epic heroines into psychologically rich figures whose inner world become central to understanding themes of resistance and empowerment.

Key Words: *psychoanalysis, Draupadi, Sita, Feminist Retelling, identity, Repression, Feminist critique, Inner Life, Trauma and memory, Patriarchal ideology, Symbolism, Dream, autonomy, Gender and psyche*

Introduction:

Indian ancient epics such as the *Mahabharata* and the *Ramayana* have always influenced cultural, moral and gender norms within Indian societies. Traditionally These narratives have male-centered perspectives, while female characters like Draupadi and Sita have often been portrayed as symbols of virtue, sacrifice and resilience rather than as psychologically complex individuals. However, in recent years, contemporary authors have begun to revisit and reinterpret these foundational texts to recover the silenced voices of women. One of the most notable figures in this literary movement is Chitra Banerjee Divakaruni, whose novels *The Palace of Illusions* and *The Forest of Enchantments* offer powerful retellings of the *Mahabharat* and the *Ramayana* from the perspectives of Draupadi and Sita. Divakaruni's retellings are not only narrative revisions, they function as significant acts of psychological and cultural reclamation. By focusing on Draupadi and Sita, Divakaruni shifts the focus

from external events to inner experience like desires, doubts, fear and emotional conflicts. This makes her novels particularly suitable for psychoanalytic literary analysis. Psychoanalysis, pioneered by Sigmund Freud and later expanded by feminist thinkers, it delves into the unconscious, repression, trauma and identity formation in shaping human behavior. When applied to literature, psychoanalytic criticism explores how characters' actions and narratives express hidden psychological conflicts and repressed emotions.

In *The Palace of Illusions*, Draupadi is portrayed not only as a fiery and proud queen but also as a woman struggling with a deep emotional contradictions-torn between duty and desire, loyalty and resentment, power and vulnerability. Her voice reveals a psyche negotiating between personal longing and moral expectations of patriarchal society. Similarly, in *The Forest of Enchantments*, Divakaruni reimagines Sita not as silent and submissive but as rebellious character, whose inner life is shaped by love, abandonment, trauma and selfrealization. Divakaruni highlights Sita's psychological world, portraying how silence itself can function as both repression and resistance.

This paper conducts a psychoanalytic examination of these two novels, examines how Divakaruni represents female subjectivity, unconscious desire, repression and psychological trauma. By focusing on Freud's concept such as the unconscious, ego-superego conflict and repression, along with feminist psychoanalytic theory, the study wants to highlight how Divakaruni transforms epic heroines into psychologically complex individuals. This research proves that Divakaruni's works not only reinterpret epics through a female lens but also reveal the deep psychological costs of living within patriarchal structures.

Research Objectives:

- To analyze *The Palace of Illusions* and *The Forest of Enchantments* through the lens of psychoanalytic theory.
- To examine the unconscious desires, repression and inner conflicts of Draupadi and Sita.
- To explore how Divakaruni reconstructs female identity and subjectivity within patriarchal frameworks.

Research Methodology:

This research adapts a qualitative and analytical approach rooted in psychoanalytic literary criticism. It closely examines Chitra Banerjee Divakaruni's novels, *The Palace of Illusions* and *The Forest of Enchantments* to explore themes such as unconscious desires, repression, trauma, identity development

and the conflict between ego and superego. The analysis focuses on Sigmund Freud's psychoanalytic theories as well as their feminist reinterpretation. The methodology emphasizes interpretative analysis rather than empirical data, focusing on how narrative voice, symbolism and character psychology reveal the inner lives of Draupadi and Sita and their sufferings in patriarchal structures.

Theoretical Framework: Psychoanalytic Literary Criticism

This study is based on psychoanalytic literary criticism, which examines how unconscious desires, repression and internal conflicts influence characters and stories. It primarily focuses on Sigmund Freud's concepts of the unconscious, repression and the id, ego and superego structure. This research explores how Draupadi and Sita balance personal desires and social duty. Their emotional struggles are understood as the result of this psychic tension.

The framework is also informed by feminist psychoanalytic theory, especially the work of Juliet Mitchell and Nancy Chodorow. It highlights how gender identity is shaped by both, unconscious influences and cultural conditioning. Through this perspective, Divakaruni's female protagonists are seen as psychologically formed within patriarchal structures that suppress their voice and desire.

This research considers narration as a form of therapy. By telling their own stories, Draupadi and Sita transform repression and trauma into self-awareness, making Divakaruni's novels spaces of psychological and cultural resistance.

A Psychoanalytical Study of *The Palace of Illusions*:

In *The Palace of Illusions*, Divakaruni reinterprets Draupadi's narrative as an internal monologue that delves into her unconscious yearnings and conflicts, transforming her from a traditional epic's heroine into a deeply psychological narrator. Rather than depicting her as a merely proud and vengeful, Divakaruni presents Draupadi as a character influenced by yearning, resentment, guilt and repressed desires. Her internal monologue exposes the tension between what she feels and what she is allowed to express, creating a narrative where repression and resistance coexist. According to Freud, repression often manifests in dreams and symptoms. Draupadi's dreams and anxieties uncover her hidden resentment towards the patriarchal limitations.

One of the psychoanalytic themes in the novel is repression. Draupadi's emotional experiences are governed by strict cultural norms that demands obedience, chastity and loyalty. Her arranged marriage and her conflicted feelings towards her husbands represent an internal struggle between societal demands and unconscious desires for genuine love and independence. Freud suggests that such inner

conflict can lead to hesitancy and psychological fragmentation, as Draupadi's experiences remain between duty and desire, illustrating her unconscious resistance to imposed roles.

Freud's theory suggests that such repressed desires don't disappear, they return in indirect forms such as dreams, fantasies, anger and symbolic actions. Draupadi's pride, sharp tongue and moments of emotional intensity can be read as expressions of inner conflicts that she cannot express openly. Freud viewed projection as the act of attributing one's unacceptable desires to others. Draupadi often accuses figures like her husband and Krishna of betrayal, yet these narratives also reveal her unrecognized psychological needs. Her intense relationship with Krishna symbolizes projection of her longing for an idealized, divine validation absent in her human relationships. The palace itself serves as a symbol of psychological defense, representing an ego structure that conceals painful realities-just as repression conceals unacceptable desires in the unconscious.

Projection and idealization are another significant psychological theme of the novel. Especially in Draupadi's interactions with Krishna and Karna. She projects her needs for understanding and validation onto Krishna, who serves as a symbolic source of emotional support. At the same time, Karna represents her repressed romantic desires and the notion of lost opportunities in her life. These characters act as psychic anchors for Draupadi's unconscious wishes, revealing how she navigates through loss and disappointment.

The clash between Draupadi's ego (self) and superego (internalized cultural expectations) significantly shapes her psychological journey. She constantly managed her inner desires in relation to cultural norms, resulting in conflicts where societal pressures suppress authentic expression, leading to ongoing psychological distress.

A Psychoanalytical Study *The Forest of Enchantments*:

Divakaruni's *The Forest of Enchantments* offers a reclamation of the *Ramayana* from Sita's perspective, deeply exploring her psychological landscapes and shifting the focus from epic actions to her psychological experiences. Through Sita's first-person narration, Divakaruni reveals the complexity of a character typically seen as silent and obedient. From a psychoanalytic perspective, the novel becomes the study of trauma, repression and the slow formation of selfhood within a strict patriarchal society. Sita is not just a symbol of purity, she is a psychologically evolving individual whose identity is shaped by love, abandonment, resilience and self-awareness.

A central psychoanalytic theme in the novel is trauma and repression. Sita's abduction by Ravana and her separation from Ram are not only epic events but also deeply traumatic psychological experiences. According to Freud's theory, trauma disturbs the ego and leads to emotional repression. In the novel,

Sita responds to suffering through silence and restraint-defense mechanism shielding her from overwhelming pain. Her quite resilience can be interpreted as a mean of emotional survival rather than simple passivity. The tension between desire and duty reflects Sita's struggle between the id, ego and superego.

Freud's theory of trauma highlights how overwhelming events lead to repression, resurfacing as symptoms or dreams. Sita's abduction and her trial by fire illustrate traumatic ruptures in her psyche. While the epic frames these events as spiritual proof, Divakaruni's psychological reading portrays them as traumatic experiences that shapes Sita's self-concept. Sita often retreats into silence; a defense mechanism that psychoanalytically signifies repression. Her suppressed voice when eventually reclaimed, marks her psychological healing.

Freud's concept of unconscious desire manifested in Sita's yearning for belonging and recognition within the constraints of cultural duty. She navigates conflicts between personal desire and the superego's demands for wifely loyalty and sacrifice. Her internal monologue reveals a psyche negotiating between conformism and individuality. Feminist psychoanalytic theory suggests that language and storytelling serve for bringing the unconscious into conscious articulation. By giving Sita narrative control over her story, Divakaruni facilitates a psychological reclamation of voice. As Sita articulates her trauma, desires and decisions, it fosters ego integration-an essential objective in psychoanalytic therapy.

Conclusion:

This research has examined Chitra Banerjee Divakaruni's *The Palace of Illusions* and *The Forest of Enchantments* through the lens of psychological literary criticism in order to reveal the complex psychological worlds of Draupadi and Sita. By applying Freudian and feminist psychoanalytical concepts such as the unconscious, repression, trauma and conflict between ego and superego, this paper illustrates how Divakaruni's retelling go beyond ancient portrayals to highlight female subjectivity, emotional complexity and internal conflicts. Draupadi's pride and anger as well as Sita's silence and resilience, are presented not only as fixed moral qualities but as psychologically shaped responses to patriarchal oppression and personal trauma.

The analysis reflects that both novels expose the deep psychological cost of living within rigid culture and gender norms. Patriarchy functions not only as an external system of control but also as an internalized force that regulates desire, speech and self-worth. Divakaruni's characters constantly navigates between individual desires and social duties, revealing how repression and unconscious conflict shape identity. At the same time, the novels state the possibility of psychological resistance

through self-awareness, memory and narrative voice. By expressing their inner experiences, Draupadi and Sita reclaim autonomy and move towards emotional integration.

In summary, this study concludes that Divakaruni's reinterpretations of epic create significant literary spaces, transforming ancient stories into modern exploration of the human psyche. Her novels invite readers to reconsider the epics not as a closed moral systems but as living texts open to reinterpretation and psychological depth. Through the psychoanalytic perspective, *The Palace of Illusions* and *The Forest of Enchantments* make meaningful contributions to feminist and psychological literary analysis, providing new ways to understand epics, gender and the enduring struggle for identity and voice.

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A Study on the Impact of Behavioral Biases on Investment Decision Making among Generation Z Investors in Ahmedabad city

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Abstract:

This study investigates how behavioral biases affect Ahmedabad's Generation Z investors' decision-making when making investments. This group is becoming more and more involved in the digital financial markets. Despite their proficiency with technology, Gen Z investors frequently lack formal financial education and are vulnerable to cognitive distortions like loss aversion, anchoring, herd mentality, and overconfidence. Regression analysis is used in the study to determine the statistical significance of each bias using descriptive research and primary data from 346 respondents that were gathered through structured questionnaires. The results show that only loss aversion, which reflects a strong emotional sensitivity to possible losses, significantly influences investment decisions, even though overconfidence, herding, and anchoring are frequently displayed. The study emphasizes the intricate relationship between emotional decision-making influenced by social and psychological cues and logical tactics like diversification and long-term planning. In order to encourage more balanced and knowledgeable investing practices among Gen Z, these findings highlight the necessity of focused financial literacy programs that address both technical knowledge and behavioral awareness.

INTRODUCTION OF THE STUDY

In today's volatile global financial environment, selecting an investment has grown more difficult, particularly for Generation Z, or those born between 1995 and 2010. This generation, sometimes known as "digital natives," was raised in an era where social media, cell phones, and quick access to information are commonplace. Because of this, Gen Z investors are joining the financial markets earlier than their predecessors, frequently using smartphone applications, robo-advisors, or social trading platforms. In contrast to traditional investors, they tend to base their decisions more on dynamic, tech-driven settings than on institutional knowledge or formal financial education.

Despite their proficiency with the internet, Generation Z might not be well-versed in risk management, portfolio diversification, and fundamental financial concepts. Their investment behaviour is frequently impacted by emotions, peer pressure, and short-term trends rather than long-term financial planning. Many Gen Z investors gravitate towards high- volatility assets like

cryptocurrencies, NFTs, and meme stocks due to the attraction of rapid profits, FOMO, and the impact of social media personalities. As a result, behavioural biases and cognitive errors may have a greater influence on their financial decisions than reason.

INVESTMENT DECISION MAKING OF GENERATION Z

Choosing where, when, and how much to invest depends on a number of factors, including personal preferences, market data, financial objectives, and risk-return trade-offs. Decision-making for Generation Z is especially impacted by:

- limited education and experience in finance,
- Quick access to online investment resources (such as Groww, Robinhood, Zerodha, etc.)
- The impact of social media (such as Instagram, Reddit, and Twitter),
- A strong desire for autonomy and self-education, and High sensitivity to market noise and brief investment horizons.

These elements increase their susceptibility to irrational actions, particularly in erratic or unpredictable market circumstances. It takes more than just examining financial data to comprehend how Gen Z makes investing decisions; it also entails investigating the psychological factors that influence their selections.

BEHAVIORAL BIASES IN INVESTMENT DECISION MAKING

According to conventional financial theories, investors are logical beings that constantly maximise utility given the information at hand. But according to behavioural finance, emotions, social pressures, and mental shortcuts (heuristics) frequently cause investors to behave irrationally. These illogical tendencies are referred to as behavioural biases, which are systematic mistakes in judgement that go against accepted economic reasoning.

Four main behavioural biases that are commonly seen in investment decisions are the subject of this study:

Overconfidence Bias:

When an investor has too much faith in their own abilities, expertise, or judgement, they may overestimate profits or underestimate hazards. This is known as overconfidence. With the help of investing applications and internet resources, Gen Z investors could think they can outperform the market or make better choices on their own without professional guidance. Overtrading, disregarding diversification, or taking needless risks are all consequences of this bias.

Herd Bias:

When investors follow the herd instead than exercising their own judgement, this is known as herding. This is particularly common among Gen Z, who frequently base their investment decisions on peer recommendations, influencer content, and social media trends. During recessions, herd mentality can cause panic selling or inflate asset booms.

Anchoring Bias:

Anchoring is the propensity to base decisions unduly on the first piece of information one comes across, or the "anchor." Regardless of current fundamentals or market movements, Gen Z investors may base their selections on a stock's starting price, recent high, or a target price they saw online. Missed chances and inflexible thinking may result from this.

Loss Aversion:

The inclination to fear losses more than to value profits is known as loss aversion, and it frequently leads to risk-averse or irrational behaviour. Because of the emotional anguish of possible loss, a Gen Z investor can, for instance, hang onto a losing investment for too long in the hopes that it will recover or steer clear of intriguing high- risk prospects entirely.

SIGNIFICANT OF THE STUDY

The purpose of this study is to investigate how behavioural biases and investment decision-making, particularly among Generation Z investors, are related. This study aims to provide useful insights that could enhance financial decision-making and encourage more informed investment practices in this new investor category by identifying the most common biases and how they affect investment behaviour.

LITERATURE REVIEW

(Rahman & Gan, 2020) The purpose of this study is to look at the behavioural aspects that influence Malaysian Generation Y's individual investment choices. Approach, methodology, and design: A sample of 502 respondents was used to study five human behaviours: trait anger, trait anxiety, overconfidence, herding factor, and self-monitoring. Findings: The findings show that self-monitoring has a positive correlation with investing decisions, whereas trait anxiety and overconfidence have a negative correlation. Investing decisions are not much impacted by trait anger or herding tendency.

The findings also demonstrate that when looking at investment decision-making by gender, work position, and income distribution, there are notable differences.

(Kartika Pertiwi & Oka Warmana, n.d.) This study makes significant advances in our knowledge of the psychological elements influencing Generation Z's investing habits. With a focus on Generation Z as the research sample, this study attempts to examine the influence of behavioural biases on investment interest and decisions. There are 116 responders in the sample, all of them belong to Generation Z. Partial Least Squares (PLS) is the data analysis method used to examine the correlations between variables. (1) Herding bias influences investment decision-making; (2) overconfidence bias influences investment decision-making; (3) herding bias influences investment interest; (4) overconfidence bias influences individual investment decision-making; (5) investment interest influences investment decision-making; (6) herding bias influences investment decision-making via investment interest; and (7) overconfidence bias influences investment decision-making via investment interest. These are the results of the study.

(Mujib & said, 2024) The purpose of this study is to examine the psychological prejudice that Generation Z has towards investing in Islamic stocks. Using the Publish or Perish tool, 73 studies published between 2017 and 2023 were reviewed. The findings indicate that overconfidence bias (84% significance), herding bias (65% significance), and representativeness bias (56% relevance) are generally the most researched biases. Additionally, the respondents' ages indicate that overconfidence bias (83% significance), regret aversion bias (60% significance), and herding bias (50% significance) are the three biases that are most commonly researched among young investors. In the meantime, representativeness bias (80% significance), overconfidence bias (75% importance), and herding bias (63% relevance) are the most researched biases among student investors.

(Haymans Manurung & Sembel, 2023) The study sought to advance knowledge of availability bias and representativeness bias in Indonesia by critically analysing earlier research using various methodologies. The research employed a quantitative approach. The study's participants were Indonesian investors from the Gen Z and millennial generations. There were 120 samples in the sample size for this study. Purposive sampling, a method of choosing participants based on present criteria, was the sampling methodology used in this investigation. The results of this study showed that bias availability and bias had a statistically significant and favourable impact on Indonesian millennials' and Gen Zs' investment decision-making. According to the data, availability bias and representativeness bias variables influence 14.7% of investment decisions, while other factors influence the remaining 85.3%.

(Armansyah et al., 2023) The purpose of this study was to promote behavioural economics in Generation Z's investing choices, particularly behavioural finance bias and literacy. 389 Generation Z capital market investors who belonged to the investor community group were employed in the study. The PLS-SEM method was employed in the data analysis process. According to the study's findings, Generation Z investors' choices in the Indonesian capital market were significantly influenced by capital market knowledge, confirmation bias, overconfidence bias, and fear of better possibilities. Curiously, it was found that mental accounting had a negligible impact on these investment decisions. (Patiu et al., n.d.) Financial literacy's moderating effect on the influence of behavioral biases on investing decisions is measured in this study. A systematic survey questionnaire was used in the study to gather information from Metro Manila's Filipino retail investors. The findings showed that risk aversion, disposition effect, herding, and overconfidence all had a big impact on the investing choices made by Generation Y and Generation Z investors. With the exception of the inclusion of risk aversion in model 4 for Generation Z investors, the findings of hierarchical regression demonstrated that the addition of behavioral bias indicators enhances the explanatory power of independent variables on the investment decisions of Generation Y and Z investors. The findings give investment advisors important information on how behavioral biases play a crucial part in investment decision-making.

(Runtuwene & Sibilang, 2024) This study uses gender as a moderating factor to investigate how confirmation bias and herding behavior affect Generation Z's investment choices. Purposive sampling was used to choose 83 samples from the population of this study, which consists entirely of Generation Z investors enrolled in the University of Klabat's Faculty of Economics and Business. The distribution of questionnaires provided the basic data used in this investigation. The influence of the research variables is tested in this study using linear regression. According to the results of hypothesis testing, confirmation bias significantly influences Generation Z's investing decisions, whereas herding behavior has no discernible impact. Furthermore, neither the association between confirmation bias and investment decisions in Generation Z nor the association between herding behaviour and investment decisions is moderated by gender.

(Sajeev et al., n.d.) The purpose of this study is to look into how Gen Z (Generation Z) investors' investment choices are influenced by behavioural finance. In order to examine the relationship between behavioural biases including financial literacy, risk attitude, herding, and information seeking, structural equation modelling is utilised. Through a sampling survey of 144 genuine respondents who are Gen Z investors in Maharashtra (India), the effect of behavioural biases on Gen Z investors is investigated. The findings show that while trait herding has a very weak and negative link with

investing decisions, biases like financial literacy, risk attitude, and information search have a positive and significant impact on investors' decision-making.

(Firmansyah, 2023) This study intends to investigate how overconfidence bias, the herding effect, and loss aversion affect capital market investment decisions, using financial literacy as a moderating variable among Malang's Generation Z beginner investors. The accidental sampling method is used to determine the sample. Questionnaires, interviews, and observations were the sources of the research data. Data analysis with WarpPLS 7.0 software and the SEM-PLS methodology. The findings demonstrated that loss aversion, the herding effect, and overconfidence bias all significantly and favourably influenced investing choices.

(Ardiansari et al., 2024) This study used financial literacy as a moderating variable to examine the impact of regret aversion, herding bias, and representativeness bias on investing decisions. Semarang City's Generation Z investors made up the study's population. In this study, 98 Generation Z investors from Semarang City served as samples. The findings demonstrated that regret aversion, herding bias, and representativeness bias all had a favourable and significant impact on investing choices. The findings also demonstrate that while financial literacy can act as a moderating variable to mitigate the impact of herding and representativeness biases on investment decisions, it is unable to mitigate the impact of regret aversion.

(Gokhale & Mittal, 2025) The objective of this research is to use the S-O-R model and behavioural finance theory to investigate how investor protection policies affect the behavioural intentions of Gen Z investors under the influence of cognitive bias and perceived risk. Data was gathered using a quantitative methodology by surveying 402 Gen Z investors. SmartPLS4 was used to examine the data for PLS-SEM. The results show that the behavioural intentions of Gen Z investors are greatly influenced by investor protection mechanisms, such as surveillance deterrence, regulatory efficacy, and financial literacy.

(Chowdhary et al., 2025) This study investigates the factors that influence investment behaviour, with a focus on the moderating role of behavioural biases. The investigation looks at the main determinants of impact investment, including attitudes, perceived behavioural control, societal norms, environmental care, and environmental awareness. The study also looks into how behavioural biases influence how these elements relate to one another and influence investment choices. Structural equation modelling analysis using SmartPLS shows that perceived behavioural control, social norms, and environmental concern all have a big impact on investing behaviours. The relationship between attitudes and investment behaviour, however, does not seem to be moderated by behavioural biases.

RESEARCH GAP

While many studies highlight behavioral biases like overconfidence, herding, and regret aversion in shaping Gen Z investment decisions, they often overlook how these biases interact with digital tools such as investment apps and social media. There's also limited exploration of socio-cultural influences and few standardized generational comparisons. A study incorporating digital behavior and cultural context could offer richer insight into how investment decisions are shaped today. However, there has been no research into the on the impact of behavioural biases on investment decision making of generation Z in Ahmedabad region. Therefore, this study aims to close this gap.

OBJECTIVE OF THE STUDY

1. To examine the prevalence of behavioural biases among Generation Z investors in Ahmedabad city.
2. To study the impact of behavioural biases (e.g., overconfidence, herding, anchoring and loss aversion) on the investment decision-making process.
3. To provide insights into improving investment behavioural and decision quality in Generation Z in Ahmedabad city.

NULL HYPOTHESIS OF THE STUDY

HO1: Behavioural biases have no significant effect the investment decisions of Generation Z investors in Ahmedabad city.

HOa: Overconfidence bias has no significant impact on investment decision making of Generation Z investors in Ahmedabad city.

HOb: Herd Behaviour has no significant impact on investment decision making of Generation Z investors in Ahmedabad city.

HOc: Anchoring bias has no significant impact on investment decision making of Generation Z investors in Ahmedabad city.

HOD: Loss aversion has no significant impact on investment decision making of Generation Z investors in Ahmedabad city.

RESEARCH METHODOLOGY

Type of research: Present study uses the descriptive research which aim to obtain information which describe the recent trends in investment pattern of generation Z.

Area of study: The study is conducted in Ahmedabad city.

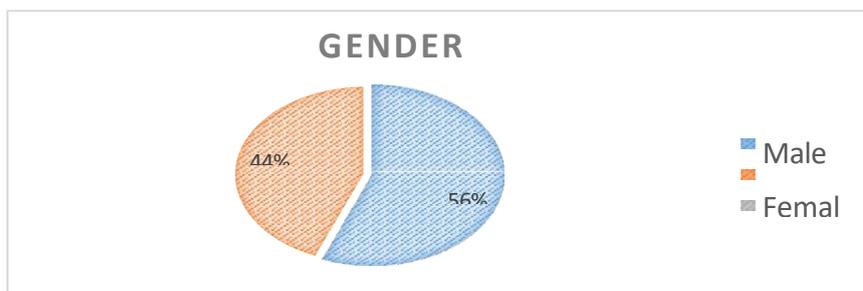
Sampling method: The purposive sampling method used for collecting data.

Target population and Sample size: The target population is generation Z investors and the sample size taken for the study is 346 respondents.

Type and Source of data: The present study based on the primary data collected through structured questionnaire and secondary data collected through journals and research papers.

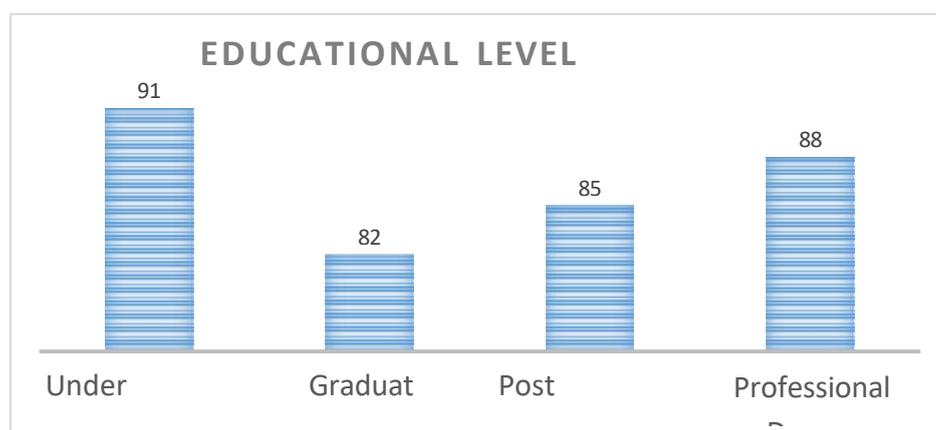
Statistical tool used: Graphs are used to organize the data and intended to display the data in a way that is easy to understand. Regression Test is used for hypothesis testing.

DATA ANALYSIS & INTERPRETATION



Source: Primary Data

From the total respondents of 346, 56% respondents (194 respondents) are male and 44% respondents (152 respondents) are female.



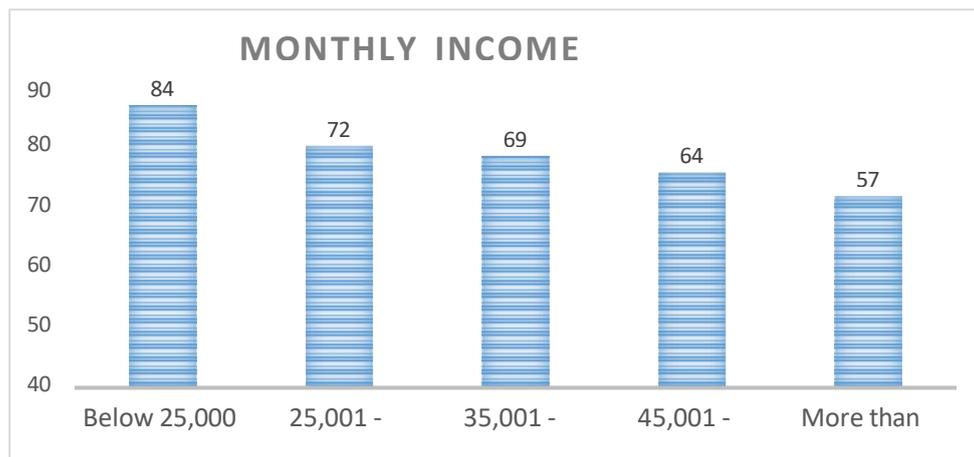
Source: Primary data

The above graph interpreted that there are 91 respondents who have pursuing their graduation degree, 88 respondents are having professional degree, 85 respondents are post graduate and 82 respondents are graduate.



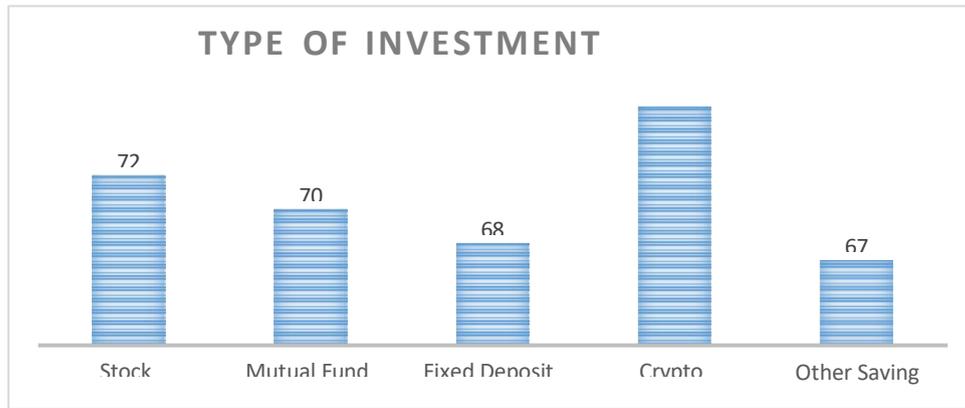
Source: Primary Data

The above diagram concludes that from total 346 respondents, 91 respondents are government employee, 90 respondents are salaried employee, 87 respondents are students and 78 respondents are from profession occupation.



Source: Primary Data

The above diagram concludes that, there are 84 respondents earning is below 25,000, 72 respondents are earning between 25,001 – 35,000, 69 respondents earn between 35,001 – 45,000, 64 respondents earn between 45,001 – 55,000 and 57 respondents earn more than 55,001.



Source: Primary Data

The above diagram says that the out of total respondents; 76 respondents are interested to invest in crypto, 72 respondents are investing in stock, 70 respondents are investing in mutual funds, 68 respondents invest in bank as fixed deposit and 67 respondents are invest in other saving scheme.

Behavioral Biases

Statement	Bias	Strongly Agree	Agree	Neutrals	Disagree	Strongly Disagree
I am confident in my ability to make better investment decisions than others.	Over-confidence Bias	61	71	73	73	66
I rarely seek expert advice before investing.		73	68	70	62	73
I follow market trends and invest where others are investing.	Herd Behaviour	63	76	72	65	70
I often rely on friends' or influencers' suggestions when making investment choices.		86	67	68	55	70

I usually stick to the first piece of information I hear about an investment.	Anchoring Bias	66	64	80	67	69
I rely heavily on recent news and headlines when deciding to invest.		81	59	67	58	81
I tend to hold on to investments that have declined in value, hoping they will recover.	Loss Aversion Bias	58	72	77	73	65
The fear of losing money prevents me from making risky but potentially rewarding investments.		73	78	73	55	67

Source: Primary Data

The information points to common behavioural biases among the participants, particularly anchoring, loss aversion, and herd mentality. Independent judgment may be compromised by an excessive dependence on news and influencers. The majority of investors seem risk averse and rely more on social and emotional cues than professional advice, despite a moderate level of overconfidence.

Investment Decision Making

Statement	Strongly Agree	Agree	Neutrals	Disagree	Strongly Disagree
I make investment decisions after thoroughly researching the options.	71	82	73	52	68
I prefer diversifying my investments to reduce risk.	62	83	76	66	59
I review and revise my investments regularly.	80	67	68	70	61
I invest with long-term perspective rather than trying to make quick profits.	82	69	68	58	69
I consider both risk and return before making investment decisions.	67	73	73	75	60
My investment decisions are influenced more by emotions than logic.	77	67	70	54	78

Source: Primary Data

The answers show a largely deliberate and methodical approach to investing, with a focus on long-term planning, diversification, and research. Emotional influence is still important, though, indicating that even well-informed investors can make affect-driven choices.

HYPOTHESIS TESTING

HO1: Overconfidence bias has no significant impact on investment decision making of Generation Z investors in Ahmedabad city.

HOa: Overconfidence bias has no significant impact on investment decision making of Generation Z investors in Ahmedabad city.

HOb: Herd Behaviour has no significant impact on investment decision making of Generation Z investors in Ahmedabad city.

HOc: Anchoring bias has no significant impact on investment decision making of Generation Z investors in Ahmedabad city.

HOD: Loss aversion has no significant impact on investment decision making of Generation Z investors in Ahmedabad city.

Model Summary										
Model	R	R square	Adjusted R Square	Std. Error of the Estimate	R Square Change	F change	df 1	df 2	Sig. Change	Durbin-Watson
1	.099 ^a	.010	.007	.60471	.010	3.410	1	344	.066	
2	.099 ^b	.010	.004	.60559	.000	.001	1	343	.979	
3	.125 ^c	.016	.007	.60467	.006	2.045	1	342	.154	
4	.164 ^d	.027	.015	.60211	.011	3.917	1	341	.049	1.813
a. Predictors: (Constant), OVROB										
b. Predictors: (Constant), OVROB, OVRHB										
c. Predictors: (Constant), OVROB, OVRHB, OVRAB										
d. Predictors: (Constant), OVROB, OVRHB, OVRAB, OVRLA										
e. Dependent Variable: OVRIDM										

Source: Primary Data

The stepwise regression analysis indicates that while individual predictors like OVROB, OVRHB, and OVRAB do not significantly enhance the model, the inclusion of OVRLA in Model 4 results in a statistically significant improvement ($p = .049$), suggesting it plays a meaningful role in explaining variation in overall investment decision-making (OVRIDM). However, the overall explanatory power remains low, with R^2 increasing only marginally from .010 to .027 across models, implying that these variables collectively account for just 2.7% of the variance. The Durbin-Watson statistic of 1.813 suggests that residuals are largely independent, and there's no major autocorrelation concern in the model.

MAJOR FINDING

1. Respondents displayed moderate overconfidence, often avoiding expert advice and believing in their superior decision-making.
2. A notable number of respondents reported being influenced by market trends and peers.
3. Many participants relied heavily on initial information or recent news headlines when investing.
4. This was the only behavioural bias that showed a statistically significant impact ($p = 0.049$) in the final regression model, suggesting that fear of loss meaningfully affects Generation Z's investment decisions.
5. Most respondents demonstrated a methodical approach toward investing: showing preferences for diversification, risk-return consideration, and long-term planning.
6. Nonetheless, a substantial portion of decisions was still emotionally driven, influenced by social media and peer suggestions, hinting at the presence of behavioural vulnerabilities.

LIMITATION OF THE STUDY

1. The study was limited to Ahmedabad region. The output may differ if other area covered.
2. The sample size taken for the study is 346.

CONCLUSION

This study highlights the complex influence behavioural biases have on Ahmedabad's Generation Z investors' investment choices. Despite being common in responses, biases like overconfidence, herding, and anchoring did not significantly predict investment behavior. On the other hand, loss

aversion—which reflects a strong emotional reluctance to realize losses and a tendency toward conservative choices—emerged as the only significant bias. Overall, emotional and psychological factors—particularly fear of loss—continue to influence Gen Z investors' financial behavior, despite the fact that they exhibit signs of rational decision-making through research and diversification. These results demonstrate the value of focused financial education that equips Gen Z to make more resilient and knowledgeable investment choices by educating them about common cognitive traps in addition to technical concepts.

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A Study of Childhood Trauma and Social Abandonment in Maggie: A Girl of the Streets

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Abstract:

Maggie: A Girl of the Streets is a naturalistic novel by Stephen Crane that reflects the stark realities of the slums of New York. The novel portrays how such gloomy surroundings swallow a young girl's dreams, exposing the deep scars of childhood trauma and utter social rejection. This study traces Maggie's heartbreaking decline, marked by repeated physical abuse from her alcoholic family and a mother who remains indifferent to her child's upbringing and moral formation. The brutal alleys of the Bowery punish and ultimately push her to the margins of society. The violent domestic conflicts within the cramped and filthy apartment, along with Maggie's desperate attempts to seek affection that are consistently rejected, illustrate how violence extinguishes her vitality at an early age. By applying Carl Jung's psychoanalytic concept of the shadow self—the dark and repressed aspects of the psyche—and examining how unresolved childhood trauma distorts the human mind, Maggie's tragic fate appears as the eruption of long-buried psychological wounds. Crane ultimately underscores the harsh reality that destructive environments deepen inner wounds, transforming personal suffering into complete mental collapse, while society remains a silent and complicit observer.

Key Words: *Childhood Trauma, Psychological Wounds, Jungian Psychoanalysis*

Introduction:

Books often hold up a mirror to the real world and the tough lives folks endure, particularly those society forgets. Literature digs into the fights, emotions, and headspaces of people on the edges. Freud had it right: childhood is all dreams and nightmares, the spot where your fate really kicks off. That's when care or cruelty plants seeds that grow into your whole personality, habits, and outlook. Too many kids miss out on a decent start, hit with abuse, neglect, or total isolation from the world. Those scars

don't fade by time; they mess with decision making and emotional connections for years. Trauma from family outbursts scraping by in poverty, or feeling alone doesn't just pass; it affects brain and builds who you turn out to be. Stephen Crane's *Maggie: A Girl of the Streets* (1893), a naturalist tale of slum hell in Gilded Age New York.

Naturalisms about stripping life bare, showing how your surroundings, and society pull the strings. Crane traps pretty young Maggie in that grind—dad's drinking, mom's cold rage, the Bowery's brutal game of survival. It wrecks her. Crane writes, “It seemed to her that there was no way of escaping the fate that the streets had prepared for her.” Boom—that sums up naturalism's drag: environment wins, free will loses. Maggie's life screams how child trauma and social dumps feed off each other. Home should've been safe, a place for lessons in right and wrong. Instead, it's ground for her pain. Endless fights, brush-offs, and hate weaken her confidence, trust.

Carl Jung's shadow self-clicks here—the dark, shoved-down parts formed by early crap. It's not solo suffering; it's what happens when families fail and society shrugs. The book strikes hard at the system too. Crane sketches those New York city slums without mercy—poverty rules, crime's king, where morals are a joke. Maggie's bruises and loneliness are not just the result of bad luck. They show how a harsh society fails to notice and protect its wounded children. This paper explores how childhood trauma and social abandonment shape Maggie's personality, influence her decisions, and finally lead to her tragic downfall. We'll look at the psych angles and social traps, like how family chaos, rough streets, and zero support changes personality and ethics.

Through Jungian psychology, this paper shows how Crane places responsibility on powerful social forces rather than on the individual failure. This study helps to explain why the novel remains so impactful today and urges readers to understand the deep effects of trauma on children, whether in literature or in real life.

Objectives:

- To analyze parental neglect, domestic violence, and emotional deprivation's erosion of a child's sense of safety and self-worth.
- To investigate societal indifference and judgment's role in intensifying psychological suffering and alienation.

- To highlight prolonged emotional neglect and social rejection's infliction of lasting, irreversible psychological damage.

Methodology:

This paper takes a hard look at Stephen Crane's *Maggie: A Girl of the Streets* through Carl Jung's shadow self-idea—the dark corner of the mind where kid hurts hide and later wreck you. It breaks down rough spots like family blowups in the dingy apartment, Maggie's lonely tries at love, the Bowery's kick-her-down vibe, and her final crash. Crane paints a world that breaks girls like her, and Jung shows early beatings stuffing pain deep until betrayals let it loose, like in his book *Archetypes and the Collective Unconscious*. Those Gilded Age slums make family flaws and street life twice as bad. The story follows her tumble from bright-eyed to broken, with real touches of old New York poverty. Straight-up close reading, no numbers—bridges the gap between Crane's time and Jung to prove trauma runs the whole tragic show, still raw today.

Broken Family Life and its Effect on Psyche

Stephen Crane throws us right into the Johnson Household *Maggie: A Girl of the Streets*, and it's a nightmare from page one. This isn't a home—it's a war zone where Maggie grows up dodging fists and screams. Her dad stumbles in drunk half the time, swinging wild. But her mom, Mary, she's the real terror—always pickled, always raging, mocking Maggie one minute and beating her the next. Forget protection or love; this place teaches survival, nothing else. You can feel Maggie's fear jumping off the page. Those constant tenement brawls—furniture splintering, voices howling—leave no room for a kid to breathe safe. Crane describes the flat as "a riot three stories high" early on, with Maggie just trying to stay small and invisible. No wonder she barely speaks up, always shrinking back. Her mom's cruelty cuts deepest though—not just the hits, but the way she tears down every little hope Maggie has. Instead of building her daughter up, Mary drowns her in shame. This broken family doesn't just bruise the body; it guts the mind. Carl Jung's got the right term for it: the shadow self. All that early pain—ignored cries, random violence—gets stuffed deep down, festering. Look at her silence, her obedience, her desperate hunger for escape—they all scream inner damage done long before the streets get hold. Maggie starts innocent enough, dreaming big amid the filth. Crane says she "blossomed in a mud puddle"—pretty fragile thing in a brutal spot. But family sabotage kills that spark. No confidence, no self-belief, just a girl primed to fall. Her later choices—chasing bad men, crumbling under judgment—stem straight from this home hell. It's not her weakness; it's what neglect and rage forged. Long before

Bowery gossips or Pete's betrayal, Maggie's psyche was already cracked wide open. Crane nails it: bad upbringing doesn't just hurt kids; it programs them for tragedy.

Bowery's Indifference and Abandonment

Bowery's Indifference and Abandonment. The Bowery in Crane's world isn't just streets—it's a living trap, cold and careless, that finishes what the family started on Maggie. She walks out hoping for a break, something better than the tenement screams, but the place stares right through her. Drunks lurch by, theater crowds laugh off her tears, and even Pete—the one guy who seemed decent—ditches her flat. "Oh, go t'hell," he snarls when she begs for help (Ch. 17). That's the Bowery talking: no room for weakness, no hand extended. Neighbors who watched her grow up now spit gossip, calling her every name but her own. Her brother Jimmie looks away; Mom slams the door with a curse. Total cutoff, like she never existed. This abandonment isn't random—it's the street's way of kicking the already broken. Crane spells it out: "It seemed that the world was against her" (Ch. 8-ish feel, that sense of no escape). Society here plays judge and executioner, indifferent to her pain. The glittering lights mock her rags, the crowd's part like she's diseased. No community to catch her fall, no kindness to patch the home holes. It's society saying, "You're on your own, kid—and you're done." Now bring in Carl Jung's shadow self, and it all snaps into focus. Back home, Maggie's early hurts got shoved underground—the beatings, the mocks, the empty arms. That shadow, Jung says, is the psyche's junk drawer for what we can't face, the dark bits formed in childhood fire. Bowery indifference rips the lid off. Pete's brush-off, the jeers, they confirm every buried fear: she's ugly inside, unlovable, worthless. Jung wrote that when the shadow stays unowned, it controls you (Archetypes and the Collective Unconscious). For Maggie, rejection doesn't just sting—it unleashes the beast. Her quiet desperation turns frantic; she wanders corners, body and soul for sale, chasing any scrap of worth. No integration, no facing the dark—just eruption. Picture her staggering alone at night, lights blurring through tears, the river waiting quiet. The Bowery's chill indifference amplifies the family echo: abandoned twice over. Crane doesn't let society off the hook—it's the silent partner in her mental collapse. Those streets don't care because nobody taught them to. Jung helps see why Maggie couldn't fight back; her psyche, scarred young, folded under the weight. Impressive how Crane gets this without psych degrees—the Bowery abandons, but the real tragedy's inside, where shadows win. Kids like her don't stand a chance when home fails and streets shrug.

Permanent Scars of Trauma and Abandonment

The novel *Maggie* doesn't get some tidy ending or a moment of grace—she just wanders off into the night, broken beyond fixing, and the river takes her quiet-like. You can almost see her there on those final pages, stumbling through the Bowery's grime, eyes empty, no fight left. It's haunting, that image of a girl completely used up. No family to call home, no streets that care, just a hollow shell slipping away. This conclusion doesn't pull punches; it shows emotional neglect from her drunk mom and those endless tenement rows, piled on by the Bowery's cold shoulder, left scars that never fade. Think about what Jung says on the shadow self—that dark junk pile in your head where all the kid hurts get shoved down deep. For Maggie, every ignored cry, every slap from Mary, every time nobody stepped in, went straight into that shadow. Home should've patched those wounds, taught her she mattered. Instead, it stuffed them tighter. Then the streets kick it all loose. Pete walking out, neighbors hissing "tramp," her own brother turning away—they confirm the worst thing she believes about herself: unlovable, trash from the start. Jung figured when you don't face that shadow, don't bring it out to look at and own it, it runs the show. That's Maggie at the end. No more pretending, no dreams left. The shadow's won, chewing her up from inside. It's painful how Crane makes you feel that damage is forever. She started as this pretty little thing "blossoming in a mud puddle," full of hope despite the filth. But years of no love, no safety net—first family, then everybody—grind that out. The river scene whispers finality: trauma plus abandonment equals no coming back. Society watches it happen too, shrugging like it's just another slum story. Mom's rages didn't just bruise skin; they cracked her mind long before the Bowery jeers sealed it. Jung helps see why—those buried pains don't heal on their own. They fester, twist choices, drag you down till you're gone. Crane's no preacher, but these ending screams truth. Fix the homes, give kids real care early, or watch them fade like Maggie. Her scars aren't pretty metaphors; they're the whole damn point. Family voids rip you open, streets ignore the blood, and what's left can't hold together. Permanent, brutal, real.

Conclusion:

This paper has tried to get at the heart of Stephen Crane's *Maggie: A Girl of the Streets* by looking through Carl Jung's psychoanalytic lens—specifically that idea of the shadow self—to figure out how childhood trauma and social abandonment wreck Maggie from the inside out. Crane doesn't paint her as some morally weak girl who just makes bad choices. No, he's showing us someone psychologically battered from day one, growing up in a home full of violence, neglect, and zero emotional warmth. Jung's framework really helps unpack that: early wounds don't disappear—they get buried deep in the

psyche, distorting how the self-forms and leaving you scrambling for something, anything, to fill the void. Maggie's family was a disaster zone—no love, no safety, no real guidance to speak of. That chaos stunts her ego development right from the start, in Jungian terms, pushing her to chase external fixes like Pete. She sees him as this knight who'll bring order to her mess, but it's really just her unconscious grasping at straws, projecting unmet needs onto a guy who can't deliver. When he bails—and the Bowery turns its back too—there's nothing left. No inner resources built up over years of good parenting, just raw exposure to rejection that rips open those old scars. Crane's brutal on society here too. The same world that ignores Maggie's quiet suffering while she's breaking down suddenly turns judge when she hits bottom, whispering "tramp" and slamming doors. Through Jung, you see her tragedy as this perfect storm: internal damage from family hell meeting external cruelty from the streets. Her end in the river isn't just plot—it's symbolic of a psyche that never integrated its shadow, cut off from self-realization by nonstop trauma and indifference. What hits hard is how Crane makes Maggie's story timeless. It's not about her "personal failure"—that's too easy. A Jungian read recasts her as victim of bigger forces: broken homes that starve the soul, plus a society too hypocritical to care until it's too late. The novel lands as a gut-check critique of neglect, from parents to the public, showing what happens when we let vulnerable kids slip through every crack. Still feels relevant today, honestly—makes you wonder how many Maggies we're still losing.

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નિરંજન ભગતનાં કાવ્યોમાં નગર ચેતનાં

ડો. ભાનુબેન આર. બામરોટિયા
આસી. પ્રોફેસર : ગુજરાતી વિભાગ
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સારાંશ

પ્રસ્તુત સંશોધનપત્રમાં નિરંજન ભગતની કવિતામાં વ્યક્ત થતી 'નગર ચેતના'નું વિશ્લેષણાત્મક અધ્યયન કરવામાં આવ્યું છે. ગુજરાતી કવિતામાં પરંપરાગત પ્રકૃતિગાન અને રોમેન્ટિક અભિગમથી ભિન્ન રીતે નિરંજન ભગતે મહાનગરને કવિતાના કેન્દ્રસ્થાને સ્થાપિત કરીને આધુનિકતાવાદનો મજબૂત પાયો નાખ્યો છે. ખાસ કરીને તેમના 'છંદોલય' તથા 'પ્રવાલદ્રીપ' કાવ્યગુચ્છમાં મુંબઈ મહાનગરના પ્રતીક દ્વારા નગરજીવનની યાંત્રિકતા, કૃત્રિમતા, ભીડ વચ્ચેની એકલતા, નૈતિક મૂલ્યહાસ અને સમયની ફૂરતા જેવા પાસાઓને વેધક રીતે રજૂ કરવામાં આવ્યા છે.

નિરંજન ભગત માટે નગર માત્ર ભૌગોલિક એકમ નથી, પરંતુ આધુનિક માનવીની માનસિક અને અસ્તિત્વવાદી પરિસ્થિતિનું પ્રતીક છે. તેમની કવિતામાં નગર એક જીવંત સત્તા તરીકે પ્રગટે છે, જે માનવ સંવેદનાઓને કચડી નાખે છે અને માણસને ભીડ વચ્ચે એકલો બનાવી દે છે. પ્રકૃતિ અને નગર વચ્ચેનો દ્વંદ્વ પણ તેમની કવિતામાં મહત્વપૂર્ણ તત્ત્વ તરીકે ઉદ્ભવે છે, જ્યાં પ્રકૃતિ હારતી અને કૃત્રિમતા જીતતી દેખાય છે. આ લેખમાં નિરંજન ભગતની નગરચેતનાના વિવિધ આયામોનું શૈલીશાસ્ત્રીય અને વિષયવસ્તુ આધારિત વિશ્લેષણ કરીને તેમની કવિતાની આધુનિકતા અને પ્રાસંગિકતાને ઉજાગર કરવામાં આવી છે. અંતે નિષ્કર્ષરૂપે કહી શકાય કે નિરંજન ભગતની કવિતા આધુનિક માનવીના અસ્તિત્વસંકટનું દસ્તાવેજ છે અને ગુજરાતી સાહિત્યમાં નગરચેતનાના અભ્યાસ માટે પથદર્શક સાબિત થાય છે.

મુખ્યાંશ શબ્દો: નગર ચેતના, પ્રવાલદ્રીપ, નૈતિક મૂલ્યહાસ, સમયની ફૂરતા, પ્રકૃતિ-નગર દ્વંદ્વ, અસ્તિત્વવાદ

૧. પ્રસ્તાવના

ગુજરાતી સાહિત્યના ફલક પર ૨૦મી સદીનો મધ્યકાળ એક મોટા પરિવર્તનનો સાક્ષી રહ્યો છે. અત્યાર સુધી જે કવિતા ગીત, ગરબી અને પ્રકૃતિના અંચળા હેઠળ સૌંદર્યલક્ષી પદાવલિઓમાં વિહરતી હતી, તેને જમીની હકીકત અને મહાનગરની કઠોર વાસ્તવિકતા સાથે રૂબરૂ કરાવવાનું શ્રેય કવિ નિરંજન ભગતને ફાળે જાય છે. નિરંજન ભગત માત્ર એક કવિ નથી, પણ આધુનિક ગુજરાતી કવિતાના એવા અગ્રેસર છે જેમણે કવિતાના કેન્દ્રમાં પ્રકૃતિને બદલે 'નગર'ને સ્થાપિત કર્યું.

સામાન્ય રીતે કવિતા એટલે પક્ષીઓનો કલરવ, વહેતી નદીઓ અને હરિયાળા ખેતરોનો સમન્વય માનવામાં આવતો, પરંતુ નિરંજન ભગતે અનુભવ્યું કે આધુનિક માનવી હવે પ્રકૃતિના ખોળે નહીં, પણ સિમેન્ટ અને લોખંડના બનેલા 'પ્રવાલદ્વીપ' (મુંબઈ) પર શ્વાસ લઈ રહ્યો છે. તેમના માટે નગર એ માત્ર ભૌતિક બાંધકામ કે ભૌગોલિક સીમા નથી, પણ એક માનસિક અવસ્થા છે, એક એવી સંસ્કૃતિ છે જ્યાં માણસ ભીડમાં હોવા છતાં એકલતાનો અનુભવ કરે છે.

'છંદોલય' અને ખાસ કરીને તેના 'પ્રવાલદ્વીપ' વિભાગના કાવ્યો દ્વારા તેમણે નગરજીવનની વિષમતા, યાંત્રિકતા, માનવીય સંબંધોનું ધોવાણ અને સમયની ફૂરતાને વાચા આપી છે. મુંબઈ જેવા મહાનગરને કેન્દ્રમાં રાખીને તેમણે જે નગરચેતના પ્રગટ કરી, તે ભારતીય સાહિત્યમાં આધુનિકતાવાદ (Modernism) નો મજબૂત પાયો બની. પ્રસ્તુત લેખમાં આપણે નિરંજન ભગતની કવિતામાં વણાયેલા નગરચેતનાના વિવિધ આચારો જેવા કે યાંત્રિકતા, એકલતા અને નૈતિક મૂલ્યક્ષાસનો ઊંડાણપૂર્વક અભ્યાસ કરીશું.

૨. નિરંજન ભગતની કવિતામાં નગર ચેતનાનો ઉદય

ગુજરાતી સાહિત્યના ઇતિહાસમાં નિરંજન ભગતનું આગમન એક ક્રાંતિકારી ઘટના હતી. ૧૯મી સદીના અંતમાં અને ૨૦મી સદીની શરૂઆતમાં ગુજરાતી કવિતા મોટેભાગે પ્રકૃતિ, પરમાત્મા, ગ્રામીણ જીવન અને પ્રણયના ગીતોમાં રચેલી-પચેલી હતી. નર્મદથી માંડીને ન્હાનાલાલ સુધીના કવિઓએ પ્રકૃતિના સૌંદર્યને ગાયું હતું. પરંતુ નિરંજન ભગતે ગુજરાતી કવિતાના ચહેરાને 'પ્રકૃતિ' થી ફેરવીને 'નગર' તરફ વાળ્યો.

તેમણે અનુભવ્યું કે આધુનિક યુગનો માણસ ખેતરોમાં નહીં, પણ સિમેન્ટના જંગલોમાં જીવે છે. 'છંદોલય' અને ત્યારબાદ 'પ્રવાલદ્વીપ' નામના કાવ્યસંગ્રહ દ્વારા તેમણે નગરચેતનાનો વિધિવત પ્રારંભ કર્યો. તેમના માટે નગર એ માત્ર વસ્તીનો જથ્થો નથી, પણ એક મનોવૈજ્ઞાનિક અવસ્થા છે. તેમણે મુંબઈને કેન્દ્રમાં રાખીને આધુનિકતાના એવા પાસાઓ રજૂ કર્યા જે અત્યાર સુધી અણસ્પર્શ્યા હતા. કવિ જ્યારે કહે છે કે, "યલ મન મુંબઈ નગરી, જોવા જેવી નગરી" ત્યારે તેમાં નગર પ્રત્યેનો માત્ર મોહ નથી, પણ તેની પાછળ છુપાયેલી ભયાનકતાનો સંકેત પણ છે.

નગર ચેતનાનો આ ઉદય એ વાતની સાક્ષી પૂરે છે કે હવે માનવી પ્રકૃતિના ખોળેથી દૂર ફેંકાઈ ગયો છે. નિરંજન ભગતની કવિતામાં નગર એક 'જીવંત સત્વ' તરીકે ઉભરી આવે છે જે માણસને ગળી જાય છે. તેમણે નગરની ગલીઓ, ગટરો, ફૂટપાથો અને ધનિકોના મહેલો વચ્ચેના અંતરને કવિતાનો વિષય

બનાવીને ગુજરાતી સાહિત્યમાં આધુનિકતાવાદનો પાયો નાખ્યો. તેમની કવિતામાં નગરચેતના એ કોઈ બાહ્ય શણગાર નથી, પણ આધુનિક માનવીની અસ્તિત્વ ટકાવી રાખવાની મથામણ છે.

૩. મહાનગરની યાંત્રિકતા અને કૃત્રિમતા

નગરજીવનની સૌથી મોટી લાક્ષણિકતા તેની 'યાંત્રિકતા' છે, અને નિરંજન ભગતે આ વિષય પર અત્યંત ધારદાર કવિતાઓ આપી છે. નગરમાં બધું જ ઘડિયાળના કાંટા પર ચાલે છે. અહીં સૂર્યોદય કે સૂર્યાસ્તથી દિવસની શરૂઆત નથી થતી, પણ સાયરન અને એલાર્મથી થાય છે. માણસ પોતે એક યંત્રનો હિસ્સો બની ગયો છે.

કવિ નગરના આ યાંત્રિક જીવનને જોઈને વ્યથિત થાય છે. અહીં લાગણીઓ પણ જાણે મેન્યુફેક્ચરિંગ પ્લાન્ટમાં બનતી હોય તેમ કૃત્રિમ છે. લોકો હસે છે પણ તે હાસ્યમાં હૃદયનો ઉમળકો નથી હોતો; તે માત્ર એક સામાજિક વિવેક કે 'મેકેનિકલ રિસ્પોન્સ' હોય છે. નિરંજન ભગતની કવિતામાં નગરના રસ્તાઓ, વાહનોનો શોરબકોર અને ધુમાડો એ યાંત્રિકતાના પ્રતીકો છે.

"કાયના આ મહેલોમાં કાયના માણસો" એ ભાવ તેમની કવિતામાં સતત વણાયેલો છે. માણસની સહજતા છીનવાઈ ગઈ છે. તેની પાસે આકાશ જોવા માટે સમય નથી, કારણ કે તેની નજર હંમેશા ઘડિયાળ પર અથવા રસ્તાની ગતિ પર હોય છે. આ કૃત્રિમતા માત્ર ભૌતિક નથી, પણ માનસિક પણ છે. પ્રેમ, મિત્રતા અને પારિવારિક સંબંધોમાં પણ નગરની ગણતરીબાજ વૃત્તિ પ્રવેશી ગઈ છે. નિરંજન ભગત બતાવે છે કે કેવી રીતે આધુનિક સભ્યતાએ માણસને લોખંડ અને પોલાદના માળખામાં કેદ કરી દીધો છે, જ્યાં તેની સંવેદનાઓ ધીમે ધીમે પથ્થર જેવી જડ બનતી જાય છે.

૪. ભીડ વચ્ચેની એકલતા

નગરમાં લાખો લોકો વસે છે, છતાં નગરનો માણસ 'એકલો' છે. આ 'ભીડ વચ્ચેની એકલતા' એ નિરંજન ભગતની નગરચેતનાનું સૌથી કડુણ અને શક્તિશાળી પાસું છે. મુંબઈ જેવા મહાનગરમાં લોકલ ટ્રેનમાં હજારો માણસો એકબીજાને અડીને ઊભા હોય છે, છતાં કોઈ કોઈને ઓળખતું નથી. આ 'Physical Proximity' (ભૌતિક નિકટતા) હોવા છતાં 'Emotional Distance' (ભાવનાત્મક અંતર) એ આધુનિક જીવનની ફળશ્રુતિ છે.

કવિ પોતે આ ભીડનો હિસ્સો બનીને અનુભવે છે કે તેમની આસપાસ ચહેરાઓનો સમુદ્ર છે, પણ કોઈની સાથે વાત કરી શકાય તેમ નથી. દરેક વ્યક્તિ પોતપોતાના અંગત ટાપુ (Islands) પર જીવે છે. આ 'એલિનેશન'

એટલે કે વિખુટાપણું એ નગરનું અનિવાર્ય લક્ષણ છે. કવિતામાં આવતા પ્રતીકો જેમ કે 'અંધારાના ટાપુ' કે 'રસ્તા પરના અજાણ્યા ચહેરા' આ એકલતાને ઘાટી બનાવે છે.

૫. મુંબઈ: આધુનિકતાનું પ્રતીક

નિરંજન ભગતની કવિતામાં મુંબઈ માત્ર એક શહેર નથી, પણ આધુનિકતાના પ્રભાવને ઝીલતું એક જીવંત પાત્ર છે. 'પ્રવાલદ્વીપ' કાવ્યગુચ્છમાં મુંબઈ તેના તમામ આયામો સાથે પ્રગટ થાય છે. કવિએ મુંબઈને 'પથ્થરનું બનેલું વન' અને 'લોખંડી નગરી' તરીકે ઓળખાવ્યું છે. પશ્ચિમી સંસ્કૃતિના પ્રભાવ હેઠળ વિકસેલું આ શહેર ભારતીય પરંપરા અને આધુનિકતા વચ્ચેના સંઘર્ષનું જીવંતું જાગતું ઉદાહરણ છે.

કવિ અહીંના ભૌગોલિક સ્થળો—જેમ કે કોલાબા, મરીન ડ્રાઈવ, અને ફોર્ટ વિસ્તારનો ઉલ્લેખ કરીને ત્યાંની જીવનશૈલીનું ચિત્રણ કરે છે. મુંબઈ એક એવો ટાપુ છે જે સમુદ્રથી ઘેરાયેલો છે, છતાં ત્યાં પીવા માટે મીઠું પાણી દુર્લભ છે; તેવી જ રીતે અહીં માણસોનો મહેરામણ છે છતાં માનવતાની તરસ છે. નિરંજન ભગતની દ્રષ્ટિએ મુંબઈ આધુનિક માનવીની મહત્વાકાંક્ષાઓનું પ્રતીક છે, જ્યાં ઊંચી ગગનચુંબી ઈમારતો માણસના કદને નાનું પાડી દે છે. આ શહેરમાં આધુનિકતાના નામે આવેલી ઝાકઝમાળની પાછળ જે પોલાણ છે, તેને કવિએ પોતાની કલમથી ખુલ્લું પાડ્યું છે.

૬. નૈતિક અધ:પતન અને મૂલ્યહાસ

નગર ચેતનાનો એક બીજો અંધકારમય પક્ષ નૈતિકતાનું ધોવાણ છે. નગર એ અર્થપ્રધાન જગત છે, જ્યાં દરેક વસ્તુની કિંમત નક્કી હોય છે, પણ મૂલ્ય (Value) હોતું નથી. નિરંજન ભગતની કવિતામાં નગરમાં વ્યાપેલી અનૈતિકતા અને ભ્રષ્ટ જીવનશૈલીનો નિર્દેશ મળે છે. ગરીબી અને અમીરી વચ્ચેની જે ખાઈ છે, તે માણસને નૈતિક રીતે પતન તરફ દોરી જાય છે.

કવિ નગરના અંધારા ખૂણાઓ, વેશ્યાલયો અને ગંદી વસ્તીઓનું વર્ણન કરીને બતાવે છે કે સભ્યતાના મહોરા પાછળ કેવું આસુરી જગત ધબકે છે. અહીં સંબંધોમાં પણ સોદાબાજી થાય છે. પવિત્રતાનો અભાવ અને સ્વાર્થની પરાકાષ્ટા એ નગરના માણસની ઓળખ બની ગઈ છે. 'પ્રવાલદ્વીપ'માં કવિ એક એવી પરિસ્થિતિનું આલેખન કરે છે જ્યાં માનવી પોતાની આત્મા વેચીને ભૌતિક સુખ ખરીદવા તૈયાર છે. નગરની આ ચેતના માણસને ભીતરથી ખોખલો કરી નાખે છે, જે નિરંજન ભગતની કવિતાનો મુખ્ય સૂર છે.

૭. સમયની ફૂરતા અને દોડધામ

નગરમાં સમય એ 'ગોડ' (ઈશ્વર) નથી, પણ એક 'ટાયરન્ટ' (ફૂર શાસક) છે. નગરનો માણસ હંમેશા દોડતો હોય છે—ટ્રેન પકડવા માટે, ઓફિસ પહોંચવા માટે કે પછી કોઈ અદ્રશ્ય લક્ષ્યને પામવા માટે. નિરંજન

ભગતે નગરની આ ગતિશીલતાને 'સમયની ફરતા' તરીકે આલેખી છે. નગરમાં માણસ પાસે ક્ષણભર થોભીને પોતાની જાતને જોવાનો પણ સમય નથી.

લોકલ ટ્રેનનું પ્રતીક નગરની આ અવિરત દોડધામને સચોટ રીતે રજૂ કરે છે. ટ્રેનની સાથે માણસનું જીવન પણ પાટા પર દોડે છે અને અંતે ક્યાંય પહોંચતું નથી. કવિ અનુભવે છે કે આ ગતિમાં માણસનું અસ્તિત્વ કચડાઈ રહ્યું છે. સમય અહીં કોઈ મલમ નથી, પણ એક એવી છરી છે જે ધીમે ધીમે આયુષ્યને કાપી રહી છે. શાંતિ અને સ્થિરતા એ નગરના જીવનમાં અશક્ય બની ગયા છે. નિરંજન ભગતની કવિતામાં વ્યક્ત થતી આ ઉતાવળ અને હાંફ એ આધુનિક 'નગર ચેતના'નું અનિવાર્ય લક્ષણ છે, જે માણસને સતત અશાંત રાખે છે.

૮. પ્રકૃતિ અને નગર વચ્ચેનો દ્વંદ્વ

નિરંજન ભગતની કવિતામાં પ્રકૃતિ અને નગર વચ્ચેનો સંઘર્ષ અત્યંત વેધક રીતે રજૂ થયો છે. પરંપરાગત કવિતામાં પ્રકૃતિ એ મનુષ્યની સહયરી હતી, પરંતુ નગર ચેતનાના ઉદય સાથે પ્રકૃતિ નગરમાં જાણે 'કેદી' બની ગઈ છે. નગરમાં આકાશ છે, પણ તે ઈમારતો વચ્ચે કપાયેલું છે; નગરમાં સમુદ્ર છે, પણ તે પ્રદૂષિત અને સીમિત છે.

કવિ અહીં નોંધે છે કે નગરમાં કુદરતી સૌંદર્યના સ્થાને સિમેન્ટ-કોંક્રિટનું અતિક્રમણ થયું છે. જ્યાં પક્ષીઓનો કલરવ હોવો જોઈએ, ત્યાં ફેક્ટરીઓના સાયરન અને વાહનોના હોર્નનો કર્કશ અવાજ છે. પ્રકૃતિનો સહજ લય નગરની કૃત્રિમતામાં ખોવાઈ ગયો છે. નિરંજન ભગતે બતાવ્યું છે કે કેવી રીતે માણસે સુવિધાના નામે પ્રકૃતિનો નાશ કર્યો છે, અને હવે તે જ પ્રકૃતિ વિનાનું નગર માણસને ગૂંગળાવી રહ્યું છે. "ઘાસનું તરણું પણ જ્યાં જોવા નથી મળતું" એવી આ નગરીમાં માનવ હૃદયની કોમળતા પણ સુકાઈ ગઈ છે. આ દ્વંદ્વમાં અંતે નગર જીતે છે અને પ્રકૃતિ હારે છે, જે આધુનિક યુગની સૌથી મોટી કડુણતા છે.

૯. નિરંજન ભગતના નગર કાવ્યોની શિલ્પ-શૈલી

કોઈપણ નવી ચેતનાને વ્યક્ત કરવા માટે નવી ભાષા અને શૈલીની જરૂર હોય છે. નિરંજન ભગતે નગર ચેતનાને આલેખવા માટે ગુજરાતી કવિતાના જૂના ઢાંચાને તોડીને નવું શિલ્પ સર્જ્યું છે. તેમની કવિતામાં આધુનિક નગરની ઝડપને અનુરૂપ લય જોવા મળે છે. તેમણે પરંપરાગત છંદોનો ઉપયોગ કર્યો હોવા છતાં, તેમાં જે શબ્દાવલી વાપરી છે તે તદ્દન આધુનિક અને નગરીય છે.

તેમની શૈલીમાં પ્રતીકાત્મકતા અને કલ્પનનો સચોટ ઉપયોગ થયો છે. દાખલા તરીકે, 'કાચના માણસો', 'લોખંડી નગરી', અને 'પથ્થરના હૃદય' જેવા પ્રતીકો નગરની જડતાને આબેહૂબ રજૂ કરે છે. તેમની ભાષામાં ક્યાંક વ્યંગ છે, તો ક્યાંક કડુણતા. કવિતાની પંક્તિઓમાં ટૂંકા અને તીક્ષ્ણ વાક્યો નગરના

જીવનની તૂટક અવસ્થાને દર્શાવે છે. નિરંજન ભગતે પ્રાસ અને લય દ્વારા નગરના ઘોંઘાટ અને તેની વચ્ચે વસતી સ્તબ્ધતાને જે રીતે કંડારી છે, તે તેમને ગુજરાતી સાહિત્યના સર્વોચ્ચ આધુનિક કવિ તરીકે સ્થાપિત કરે છે.

૧૦. નિષ્કર્ષ

સમગ્ર આલોચનાના અંતે કહી શકાય કે નિરંજન ભગતની કવિતામાં 'નગર ચેતના' એ માત્ર એક વિષય નથી, પણ આધુનિક યુગના બદલાતા માનવ-મૂલ્યોનો જીવંત દસ્તાવેજ છે. તેમણે ગુજરાતી સાહિત્યમાં મુંબઈ જેવા મહાનગરને કેન્દ્રમાં રાખીને જે નૂતન દ્રષ્ટિકોણ આપ્યો, તેણે કવિતાના પરંપરાગત સીમાડાઓ તોડી નાખ્યા છે. તેમની કવિતામાં નગર જેટલું આકર્ષક અને ભવ્ય દેખાય છે, તેનાથી અનેકગણું તે ભયાનક અને સંવેદનાહીન સાબિત થાય છે. નિરંજન ભગતે નગરને એક 'પ્રવાલદ્વીપ' (Coral Reef) તરીકે કલ્પ્યું છે—એવો ટાપુ જે સમુદ્ર વચ્ચે હોવા છતાં સૂકો છે. આ કાવ્યો દ્વારા તેઓ સમજાવે છે કે આધુનિકતાએ માણસને સુખ-સુવિધાઓના સાધનો તો આપ્યા, પણ બદલામાં તેની પાસેથી તેની સહજતા, શાંતિ અને સામાજિક નિકટતા છીનવી લીધી છે. ભીડ વચ્ચેની એકલતા અને યંત્રવત્ દોડધામ એ આજના યુગની સૌથી મોટી કડુણતા છે, જેને ભગતે અત્યંત વેધક રીતે આલેખી છે.

અંતમાં, નિરંજન ભગતની નગર ચેતના વાચકને માત્ર નગરના બાહ્ય દર્શન નથી કરાવતી, પણ આધુનિક જીવનશૈલીની આંધળી દોટ સામે ચેતવણી પણ આપે છે. તેમની કવિતામાં રહેલો આ 'નગરનો અવાજ' આજે પણ એટલો જ પ્રસ્તુત છે, કારણ કે માનવી આજે પણ સિમેન્ટના જંગલોમાં પોતાની હરી ગયેલી સંવેદનાઓને શોધી રહ્યો છે. ગુજરાતી કવિતામાં નગરજીવનના મનોવિજ્ઞાનને સમજવા માટે નિરંજન ભગતની કવિતા સદૈવ પથદર્શક બની રહેશે.

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**“INNER CONFLICTS OF THE INDIVIDUAL: A FREUDIAN
PSYCHOANALYTICAL STUDY OF MAHESH DATTANI’S *DANCE
LIKE A MAN* AND GIRIRSH KARNAD’S *YAYATI*”**

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Abstract:

This paper investigates the hidden emotional struggles of human beings as shown in Mahesh Dattani’s *Dance Like a Man* and Girish Karnad’s *Yayati*. Instead of focusing only on social themes, the research dives deep into the inner world of the characters and the mental pressure they experience when personal desire clashes with duty and morality. Using Sigmund Freud’s ideas of the id, ego, and superego, the study explains why characters make painful choices and how those choices shape their lives. The analysis shows that when desire is ignored or controlled too strictly, it turns into inner conflict rather than peace. Characters who follow only desire suffer, while those who follow only morality also lose emotional balance. The struggle of the ego to manage both sides becomes central to the drama. The paper also observes how men and women respond differently to this pressure, revealing unequal emotional burdens. This study concludes that both plays show a deep understanding of the human mind. The plays represent the psychological suffering that often begins when society does not allow individuals to live honestly with their own desires. The research highlights the significance of emotional balance in human life through a psychoanalytic reading.

Keywords: *Indian English Drama, Freudian Psychoanalysis, Id, Ego, and Superego, inner conflict, unconscious desire, moral responsibility, repression*

Introduction

Indian English literature has developed into a rich and diverse literary tradition that reflects the complexities of Indian culture, society, and human psychology. It has introduced innovation, originality, and experimentation in the field of English literature. Indian writers have consistently explored rich thematic diversity, identity issues, tradition vs. modernity, gender issues, power

struggles, and psychological conflicts experienced by individuals living within social and cultural constraints. Indian English drama occupies a significant position in Indian English literature. Unlike poetry and fiction, drama directly deals with lived experiences through dialogues, performances, and stage representation. Indian drama is based on the folk tradition, religious rituals, and cultural elements. Indian English playwrights have skilfully used theatre to expose hidden tension within domestic spaces, social institutions, and individual consciousness. The modern Indian English stage often becomes a site where suppressed desire, emotional conflicts, and psychological struggles of individuals are dramatized with intensity and realism.

Among the most prominent playwrights of Indian English drama, Mahesh Dattani and Girish Karnad are prominently known for their deep psychological insight and bold thematic concerns. Mahesh Dattani was born in Bangalore on August 7, 1958, in Bangalore, Karnataka, India. He is an Indian playwright, screenplay writer, actor, dancer, and teacher. He represented a thematic shift in Indian English drama. He shifted drama away from nationalist and mythological themes to contemporary urban issues and social realities. His plays explore themes like gender discrimination, identity, marginalization, communal tension, homosexuality, child abuse, and suppression of individual voices. His major works include *Tara* (1990), is a powerful play that exposes gender discrimination within an urban Indian family through the story of conjoined twins, *Dance Like a Man* (1989), which explores gender roles, artistic freedom, and patriarchal control through the struggle of a male Bharatanatyam dancer, *Final Solutions* (1993), which examines communalism, religious intolerance, and inherited prejudice in Indian society across generations, *Bravery Fought the Queen* (1991), which portrays the silent suffering of women within a seemingly modern but deeply patriarchal household, *On A Muggy Night In Mumbai* (1998), which is one of the first Indian English plays to address homosexuality, identity, and social marginalization openly, *Thirty Days In September* (2001), which deals with child abuse, trauma, and silence within families. His works challenge social prejudices and reveal suppressed voices. They encourage empathy and critical self-reflection in readers. Dattani's plays have received lots of appreciation from the media and audience. The International Herald Tribune wrote that Dattani is 'one of India's best and most serious contemporary playwrights in English. (Bite)

Girish Karnad, one of the pioneers of modern Indian theatre, was born on May 19, 1938, in Matheran, Bombay (now in Maharashtra), India. He is famous as a playwright, actor, director, and writer. Before shifting to English, he started his writing journey in the Kannada language. Karnad is renowned for his tactful blending of history, mythology, and folklore to explore deeper philosophical questions

related to human desire, responsibility, freedom, and moral conflict. His major works include, *Yayati* (1961), retells the mythological story of Yayati to depict desire, responsibility, and existential guilt, *Tughlaq* (1964), a historical play depicting idealism, political failure, and alienation, *Hayavadana* (1971), which examines identity, completeness, and the mind-body conflict through folklore, *Nagamangala* (1988), which explores female desire, silence, and patriarchal oppression using myth and oral tales, *The Fire and the Rain* (1995), which is a mythic drama on sacrifice, revenge, and human suffering, *Broken Images* (2004), which addresses identity crisis and duality in the modern age. In his plays, he portrays the Indian way of life genuinely with all its positive and negative aspects, its tradition, and its relative contemporary importance and relation.

Mahesh Dattani's play *Dance Like a Man* (1989) is one of the best plays written by an Indian playwright in English. Dattani, in the beginning of the play, puts a question on a man's identity and his sexuality. The title itself suggests that a man is supposed to do the work that suits a man and not pursue their career in anything else, which makes them less of a man. In this play, the title tries to convey that the protagonist's father doesn't want his son to pursue his dance career, especially in Bharatnatyam. The play deals with the self and the significance of others in terms of gender specific roles assigned by society, and how, if one deviates from it, he/she is being outcasted by the people and society.

Girish Karnad's first play, *Yayati* (1961), was written in 1960 and won the Mysore State Award in 1962. It is based on an episode from the Mahabharata, where Yayati, one of the ancestors of the Pandavas, is cursed with untimely old age by his father-in-law Shukracharya, who is angered by Yayati's betrayal. Karnad reinterprets this myth to explore human desire, moral responsibility, and the conflict between youth and old age, presenting Yayati's attempt to escape the consequences of his actions as a critique of selfishness and existential anxiety. The play thus converts a mythological tale into a modern psychological and philosophical inquiry into guilt, desire, and the burden of choice.

This research paper uses Freudian psychoanalytical theory to examine the inner conflict of the individuals in these plays. Psychoanalysis was developed by Sigmund Freud (1856-1939), who was an Australian neurologist. This theory explores the role of the unconscious mind in shaping human behaviour. Freud claimed that human actions are influenced not only by conscious thoughts but also by suppressed desires, instincts, and past experiences. Freud proposed three structures of the personality – Id, Ego, and Super-Ego. The Id is defined as a selfish, primitive, childish pleasure-

oriented part of the personality with no ability to delay gratification. The Ego refers to the mediator between the Id and the Superego, which seeks cooperation to pacify both. Super-Ego refers to adopted societal and parental standards of 'good' and 'bad', 'right' and 'wrong' behaviour. Psychological conflict arises when these three forces clash, leading to repression, anxiety, and inner confusion. Psychoanalytical theory is widely used in literary studies to analyse characters' inner conflicts, unconscious desires, and psychological struggles. This paper attempts to analyse how Freudian psychoanalysis, particularly the concept of id, ego, and superego, can be effectively applied to the selected plays of Mahesh Dattani, *Dance Like a Man*, and Girish Karnad's *Yayati* to explore the inner conflicts of individuals within the framework of Indian socio-cultural realities.

Objectives:

- To study the psychological conflicts of major characters through Freudian psychoanalytic concepts in the selected plays.
- To study the influence of personal desire and moral responsibility on the behaviour and choices of central characters in the selected plays
- To examine the influences of internal struggles on decision-making and interpersonal relationships in the selected plays.

Methodology:

This research uses a qualitative approach to analyse the inner conflicts of characters in Mahesh Dattani's *Dance Like a Man* and Girish Karnad's *Yayati*. Using Freudian psychoanalysis, it examines the role of the id, ego, and superego, and repressed desire in shaping the characters' actions, decisions, and identity. The study begins with a close textual analysis of the plays to identify psychological tension, inner struggle, and identity conflicts, while secondary sources such as scholarly articles, books, and critical studies on Indian English drama and Freudian theory provide thematical and contextual support. The study also considers how social and cultural expectations in India influence the character's thoughts, behaviour, and emotional experiences.

Freudian Psychoanalytical theory

Psychoanalytic theory emerged in the late nineteenth century and was further developed in the early twentieth century by Sigmund Freud (1856-1939), a renowned Austrian neurologist. In this theory, Freud explains human behaviour through the interaction of the conscious and unconscious forces.

Freud believed that human actions are not guided only by logic or reason; instead, they are largely shaped by hidden desires, emotional conflicts, and internal pressures. Freud introduced three parts of the human mind or psyche: the id, the ego, and the superego to explain this inner struggle. The id, which represents intuitive and pleasure-seeking, unconscious desires; the ego, which mediates between these opposing forces, desire and reality; and the superego, which represents moral values and social norms.

The id is the most primitive part of the human mind and is present from the birth of the child. It operates entirely in the unconscious and follows the pleasure principle, meaning it seeks immediate satisfaction of desires without considering morality, social rules, or consequences. The id represents basic human instincts such as hunger, sexual desire, aggression, and emotional impulses. It demands instant pleasure and refuses delay or restriction. In literature, the id is reflected in characters' hidden longings, forbidden desires, and impulsive actions that often conflict with social norms.

The ego develops as the individual interacts with the real world. It functions according to the reality principle and acts as a mediator between the demands of the id and the restrictions of the superego. The ego is the rational part of the mind that tries to satisfy desires in socially acceptable ways. It negotiates, delays gratification, and makes decisions that balance personal wishes with external reality. When the ego is strong, individuals are able to manage inner conflict; when it is weak, psychological tension and emotional imbalance arise. In drama, the ego is seen in characters who struggle to make choices between what they want and what they are expected to do.

The superego represents the moral and ethical dimension of the human mind. It develops through socialization and internalizes the values, rules, and ideals taught by parents, society, culture, and religion. The superego functions as an inner judge or conscience, rewarding individuals with feelings of pride and punishing them with guilt and shame. It often competes with the desires of the id by imposing moral standards. In literary characters, the superego appears as fear of social judgment, obedience to tradition, and internal moral pressure that leads to repression and emotional suffering.

Freud believed that psychological conflict arises from the constant struggle between the id, ego, and superego. The id drives for desire and pleasure, the superego demands moral restraint, and the ego attempts to maintain balance between the two. When this balance fails, individuals experience anxiety,

repression, guilt, and inner conflict. Repressed desires do not disappear; instead, they remain in the unconscious and influence behaviour indirectly.

In literary studies, Freudian psychoanalysis helps readers understand characters as psychologically complex beings rather than simply moral or immoral figures. The theory reveals how suppressed desire, moral pressure, and rational struggle shape characters' actions, decisions, and identity. Thus, the concepts of id, ego, and superego provide a valuable framework for analysing inner conflict, emotional tension, and identity crisis in literary texts.

Psychological Study of *Dance Like a Man*

Mahesh Dattani's *Dance Like a Man* presents a powerful psychological conflict that can be closely examined through Freud's psychoanalytical model of the id, ego, and superego. According to Freud, the id seeks immediate satisfaction, and it works on the pleasure principle, rejecting rules, authority, and social norms. The protagonist, Jairaj's intense desire to become a Bharatnatyam dancer, clearly represents the id, the instinctive part of the psyche driven by passion and personal fulfilment. This clearly reflects when Jairaj asserts, "*I want to dance. That's all I've ever wanted to do*". This statement arises from his unconscious desire, independent of social approval or moral consideration. Jairaj's longing for dance exists as a natural impulse that defines his inner self. It is evidence of his rebellion when he confronts his father, "*I don't want to grow up! You can't stop me from doing what I want.*" (Jairaj). This dialogue reflects raw emotional impulse and resistance to imposed norms, a defining feature of the id. Jairaj's desire is natural and intense, yet it directly conflicts with the rigid moral codes of society that label classical dance as feminine and inappropriate for men.

In contrast, Amritlal represents the superego, which stands for social rules, moral values, and cultural expectations. He constantly tries to shape his son's life according to what society considers respectable. When he says, "*I have always allowed you to do what you wanted to do, but there comes a time when you have to do what is expected of you. Why must you dance?*" he makes it clear that personal choice must give way to social duty. Amritlal's strong ideas about masculinity and respectability act as an external moral force that suppresses Jairaj's desire to dance. This attitude is further seen when he states, "*A man must be a man first,*" suggesting that classical dance does not suit a male identity. His remark, "*A woman in a man's world is considered progressive, but a man in a woman's world is pathetic,*" clearly shows his rigid thinking about gender roles. These statements reflect deeply rooted patriarchal values and strict social discipline. In Freudian terms, the superego works by creating guilt and moral

pressure, and Amritlal repeatedly judges Jairaj's passion as both morally wrong and socially unacceptable. As a result, Jairaj's natural desire to dance is not only opposed but slowly turns into feelings of shame and self-doubt.

Dattani not only explores Jairaj's psychological conflict but also presents Ratna's (his wife) suppressed and strategic desires, which can be effectively understood through Freud's concepts of the id. Ratna's desire to achieve recognition as a classical dancer represents her id, driven by ambition, success, and self-fulfilment. This is evident when she states, "*I want to be famous. I want to be remembered*" (Ratna). Unlike Jairaj's emotionally driven desire, her ego is strong. Ratna understands social limitations and chooses strategy over rebellion. Her ambition is controlled, calculated, and reality-oriented. However, this ego-driven survival comes at a moral cost. Jairaj accuses her of suppressing his artistic identity when he says, "*bit by bit. You took it when you insisted on top billing... You took it when you made me dance my weakest items.*" This moment reveals not only Ratna's dominance but also Jairaj's projection, a Freudian defence mechanism through which he transfers his repressed frustration onto her. Ratna's ego enables her success, but it also contributes to emotional imbalance and ethical ambiguity.

Jairaj is caught between two strong forces: his personal desire to dance and his father's strict moral control. His ego tries to balance these two sides by believing that hard work, discipline, and obedience might help him gain his father's approval. When Jairaj says, "*I thought if I tried hard enough, he would accept me*", it shows his effort to adjust his desire to fit social reality. However, this attempt fails again and again, leading to frustration and emotional pain. Freud explains that when the ego fails to balance the demands of the id and the superego, inner conflict becomes unavoidable, which is clearly seen in Jairaj's life. As the play moves forward, the constant pressure of moral rules and social expectations causes Jairaj to repress his true desires. This repression is clearly visible when he admits, "*I danced, but never the way I wanted to*". Although he continues to dance, he is never able to express himself freely. Freud states that repressed desires do not disappear; instead, they turn into frustration and psychological tension. Jairaj's feelings of failure and bitterness show the lasting effect of suppressing his inner self.

Over time, the voice of social authority becomes deeply internalized within Jairaj. He begins to doubt himself and says, "*Maybe he was right. Maybe I wasn't meant to be a dancer*". This shows that his father's moral judgment has become his own inner voice. The superego no longer needs external

control, as it now operates from within his mind through guilt and self-criticism. Through Jairaj's experience, *Dance Like a Man* clearly illustrates Freud's idea that unresolved conflict between the id, ego, and superego leads to emotional suffering and a fragmented sense of identity.

Psychological Study of *Yayati*

Girish Karnad's *Yayati* offers a powerful psychological exploration of desire, duty, and moral conflict, which can be effectively analysed through Freud's concepts of the id, ego, and superego. The character of Yayati strongly represents the id, driven by uncontrolled desire and the fear of aging. His refusal to accept old age reflects the id's demand for immediate pleasure without concern for consequences. This is clearly expressed when Yayati declares, "*I want to live! I have not yet lived. My blood is still hot, my limbs are still hungry for the touch of a woman... I will take youth from wherever I can find it!*" This dialogue reveals raw, instinctive desire. Yayati does not think as a father or a king but as a pleasure-seeking individual. Freud explains that the id operates on the pleasure principle, and Yayati's decision to take his son's youth shows how desire can become selfish, irrational, and morally blind.

In contrast, Puru represents the superego, the moral voice shaped by social duty and ethical ideals. He willingly sacrifices his youth to fulfil what he believes is his duty as a son. When Puru says, "*It is the duty of a son to serve his father... Take it. I do not need the pleasures of the world if they come at the cost of your suffering,*" he completely suppresses his personal desires, including his life with his new wife, Chitrlekha. Freud describes the superego as the internalized moral authority that demands sacrifice and self-control. Puru's extreme obedience reflects how moral ideals can become oppressive, leading to the denial of natural human desires and emotional fulfilment.

Caught between Yayati's uncontrolled desire and Puru's excessive sacrifice is Chitrlekha, who represents the ego, the part of the psyche that deals with reality. Chitrlekha questions the logic and fairness of the exchange and tries to confront the emotional and physical reality of the situation. Her anguish is expressed when she asks, "*How can I be a wife to a man who is an old man in a young man's skin?... You speak of duty and sacrifice, but what of the reality of this bed?*" This dialogue shows her attempt to bring reason and reality into a situation dominated by extreme desire and moral rigidity. According to Freud, the ego tries to balance the demands of the id and the superego within real-life conditions. However, Chitrlekha finds herself trapped in an irrational reality where neither desire nor morality offers a solution.

As the conflict intensifies, the failure of the ego becomes clear. Chitrlekha cannot reconcile Yayati's selfish pleasure with Puru's moral extremism. Her inability to find a balanced space between desire and duty leads to emotional breakdown and ultimately to her tragic death. Freud suggests that when the ego fails to mediate between the id and the superego, psychological collapse becomes inevitable. Through Chitrlekha's tragedy, Karnad exposes the destructive consequences of imbalance within the human psyche.

Thus, Yayati presents a dramatic representation of Freud's psychic structure, where the id (Yayati) demands pleasure, the superego (Puru) enforces moral sacrifice, and the ego (Chitrlekha) struggles to survive within an unbearable reality. The play displays that when desire is unchecked or morality becomes absolute, human relationships collapse, leading to inner conflict, suffering, and loss. Karnad's Yayati therefore powerfully fulfils the research objective of examining how personal desire, moral responsibility, and psychological tension shape human behaviour.

Conclusion:

This research has examined the inner conflict of individuals in Mahesh Dattani's *Dance Like a Man* and Girish Karnad's *Yayati* through the lens of Freudian psychoanalysis, with particular focus on the concepts of id, ego, and superego. The study reveals that both plays present human beings caught between personal desire and moral responsibility, where psychological struggle becomes unavoidable. Characters such as Jairaj and Yayati represent the force of instinctive desire, while Amritlal and Puru embody rigid moral authority shaped by social and cultural norms. The conflict between these forces reveals the fragile position of the ego, which repeatedly fails to create balance. The analysis shows that suppression of desire does not lead to harmony, but instead results in repression, emotional breakdown, and identity crisis. In *Dance Like a Man*, Jairaj's artistic desire is crushed by patriarchal morality, turning his passion into shame and self-doubt. Similarly, in *Yayati*, uncontrolled desire and excessive moral sacrifice destroy personal relationships and emotional stability. The characters' suffering confirms Freud's view that unresolved tension between the id and the superego leads to deep psychological pain. This study also highlights the gendered nature of psychological conflict, where women characters like Ratna and Chitrlekha respond differently to repression; one survives through adjustment, while the other collapses under emotional and social pressure. Through these contrasting responses, the plays reveal how psychological survival often depends on compromise rather than fulfilment.

Overall, the research establishes that Freudian psychoanalysis offers a powerful framework for understanding Indian English drama, as it uncovers the hidden psychological struggles shaped by cultural expectations, moral discipline, and social authority. By presenting desire, duty, and inner conflict as universal human experiences, *Dance Like a Man* and *Yayati* go beyond myth and realism to explore the complex nature of the human psyche. The study concludes that true psychological balance can exist only when desire, morality, and reality are allowed to coexist, rather than dominate one another.

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Abstract:

Marxist literary criticism, emerging from Karl Marx and Friedrich Engels' materialist philosophy, has long emphasized the relationship between literature, ideology, and socio-economic structures. In the 21st century, where globalization, neoliberalism, and digital capitalism dominate, the relevance of Marxist criticism has been both questioned and reaffirmed. This paper explores the continuing significance of Marxist criticism in literary studies by examining its historical foundations, theoretical evolutions, and contemporary applications. It investigates how class, labour, commodification, and ideology remain crucial to understanding literature in a global capitalist order, while also considering the intersections of Marxism with feminism, post colonialism, and cultural studies. By analysing key literary texts and critical debates, this paper argues that Marxist criticism remains indispensable in the 21st century, not as a rigid framework but as a dynamic and adaptable tool for interrogating power, inequality, and representation in literature.

Keywords: *Marxism, Literary Criticism, Ideology, Class, Capitalism, Globalization*

1. Introduction

Marxist criticism has historically been regarded as one of the most influential approaches in literary studies. Rooted in the works of Karl Marx and Friedrich Engels, it views literature as a product of material and ideological conditions, inseparable from class struggles and socio-economic realities. While once dominant in the mid-20th century, Marxist criticism faced decline with the rise of post structuralism, postmodernism, and cultural theory. However, the 21st century—marked by widening economic inequalities, precarious labour, and cultural commodification—has brought renewed attention to Marxist modes of analysis.

The central question guiding this paper is: What is the relevance of Marxist criticism in the 21st century, and how does it inform contemporary literary studies? To answer this, the paper revisits classical Marxist criticism, explores its evolution through figures such as Georg Lukács, Antonio

Gramsci, Louis Althusser, and Raymond Williams, and considers how Marxist ideas continue to shape present-day literary scholarship.

2. Literature Review:

2.1 Classical Marxist Foundations

Marx and Engels laid the foundation for Marxist criticism by emphasizing the role of literature as part of the superstructure, shaped by the economic base. In *The German Ideology* (1846), they proposed that dominant ideologies serve ruling-class interests. This set the stage for analysing literature not as isolated art but as embedded in material relations.

2.2 Early Marxist Criticism

Georg Lukács advanced Marxist literary theory with his concept of realism. For him, literature's value lay in its capacity to represent totality—the socio-historical conditions of its time. Conversely, Bertolt Brecht developed epic theatre, urging art to provoke critical reflection rather than passive consumption.

2.3 Structural Marxism

Louis Althusser introduced the concept of ideological state apparatuses, stressing how literature reproduces ideology. His structuralist Marxism emphasized the unconscious processes by which culture sustains ruling-class power.

2.4 British Cultural Marxism

Raymond Williams and Terry Eagleton adapted Marxist criticism for cultural studies, expanding its scope to include media, popular culture, and everyday practices. Eagleton's *Marxism and Literary Criticism* (1976) remains a foundational text, bridging classical Marxist ideas with contemporary literary analysis.

2.5 Contemporary Critiques and Adaptations

While postmodern and postcolonial critics questioned Marxism's economic determinism, many acknowledged its adaptability. Fredric Jameson revitalized Marxist criticism through his analysis of postmodernism as the "cultural logic of late capitalism" (1991). Today, scholars apply Marxist frameworks to globalization, digital capitalism, and ecological crises.

3. Theoretical Framework of Marxist Criticism in the 21st Century

3.1 Class and Inequality

Despite claims of a “post-class” society, economic inequality is more pronounced than ever. Literature that explores themes of precocity, migration, and poverty invites Marxist analysis. Novels like Aravind Adiga’s *The White Tiger* critique neoliberal capitalism in postcolonial India, highlighting class struggle in globalized economies.

3.2 Commodification and Consumer Culture

Capitalism thrives on commodification, turning culture into consumable products. Marxist critics analyse how literature itself becomes a commodity, packaged for global markets. For instance, Booker Prize winners often reflect Western publishing demands while negotiating local voices.

3.3 Ideology and Cultural Hegemony

Gramsci’s concept of cultural hegemony remains vital in analysing how literature naturalizes dominant ideologies. In the 21st century, mass media and digital narratives reinforce consumerist and nationalist ideologies, making literature a site of both resistance and complicity.

3.4 Globalization and Transnational Capitalism

Global capitalism has redefined literary production and circulation. World literature, often marketed in English translation, is mediated by global publishing industries. Marxist criticism interrogates how such processes reproduce neo-colonial inequalities, privileging certain narratives over others.

3.5 Intersectional Marxism

Contemporary critics integrate Marxism with feminism, post colonialism, and Eco criticism. For example, materialist feminism examines the intersection of gender and class, while eco-Marxism explores capitalism’s role in environmental degradation, reflected in climate fiction (cli-fi).

4. Applications of Marxist Criticism in 21st-Century Literary Studies

4.1 Postcolonial Fiction

Postcolonial novels often dramatize economic inequalities. Adiga's *The White Tiger* and Arundhati Roy's *The Ministry of Utmost Happiness* reveal how capitalism perpetuates class divisions. A Marxist lens highlights the exploitation underlying globalization and urban modernity.

4.2 Dystopian and Science Fiction

Contemporary dystopian literature—Margaret Atwood's *The Year of the Flood*, Kim Stanley Robinson's *New York 2140*—foregrounds capitalist crises, ecological collapse, and exploitation. Marxist criticism decodes how these texts critique neoliberal ideology.

4.3 Dalit and Subaltern Narratives

Indian Dalit literature, when read through Marxist criticism, emphasizes the overlap between caste oppression and class exploitation. Works like Omprakash Valmiki's *Joothan* reveal how capitalism intersects with caste-based labour structures.

4.4 Popular Culture and Global Literature

Beyond “high literature,” Marxist criticism engages with film, graphic novels, and digital texts. For instance, superhero films often mask capitalist ideologies, but subversive texts like Alan Moore's *V for Vendetta* challenge them.

5. Challenges to Marxist Criticism in the 21st Century

1. Decline of Grand Narratives: Postmodernism's scepticism toward totalizing theories undermines Marxism's explanatory power.
2. Global Complexity: Class is now mediated by identity markers like race, gender, sexuality, complicating Marxist analysis.
3. Digital Capitalism: Online culture challenges traditional notions of labour and commodification.
4. Fragmentation of Literary Studies: Interdisciplinary approaches sometimes side-line Marxism as outdated.

6. The Enduring Relevance of Marxist Criticism

Despite these challenges, Marxist criticism remains vital for several reasons:

It exposes how capitalism shapes cultural production.

It foregrounds inequality, labor, and exploitation.

It adapts to new contexts, from climate change to digital economies.

It complements intersectional frameworks, bridging economic and identity-based critiques.

7. Conclusion:

Marxist criticism, far from being obsolete, continues to offer powerful tools for analysing literature in the 21st century. While it must adapt to contemporary realities—acknowledging globalization, identity politics, and digital culture—its core insights into ideology, class, and commodification remain indispensable. Literature, as both a reflection of and resistance to capitalist society, demands critical approaches that interrogate power structures. In this regard, Marxist criticism remains not only relevant but essential to the future of literary studies.

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