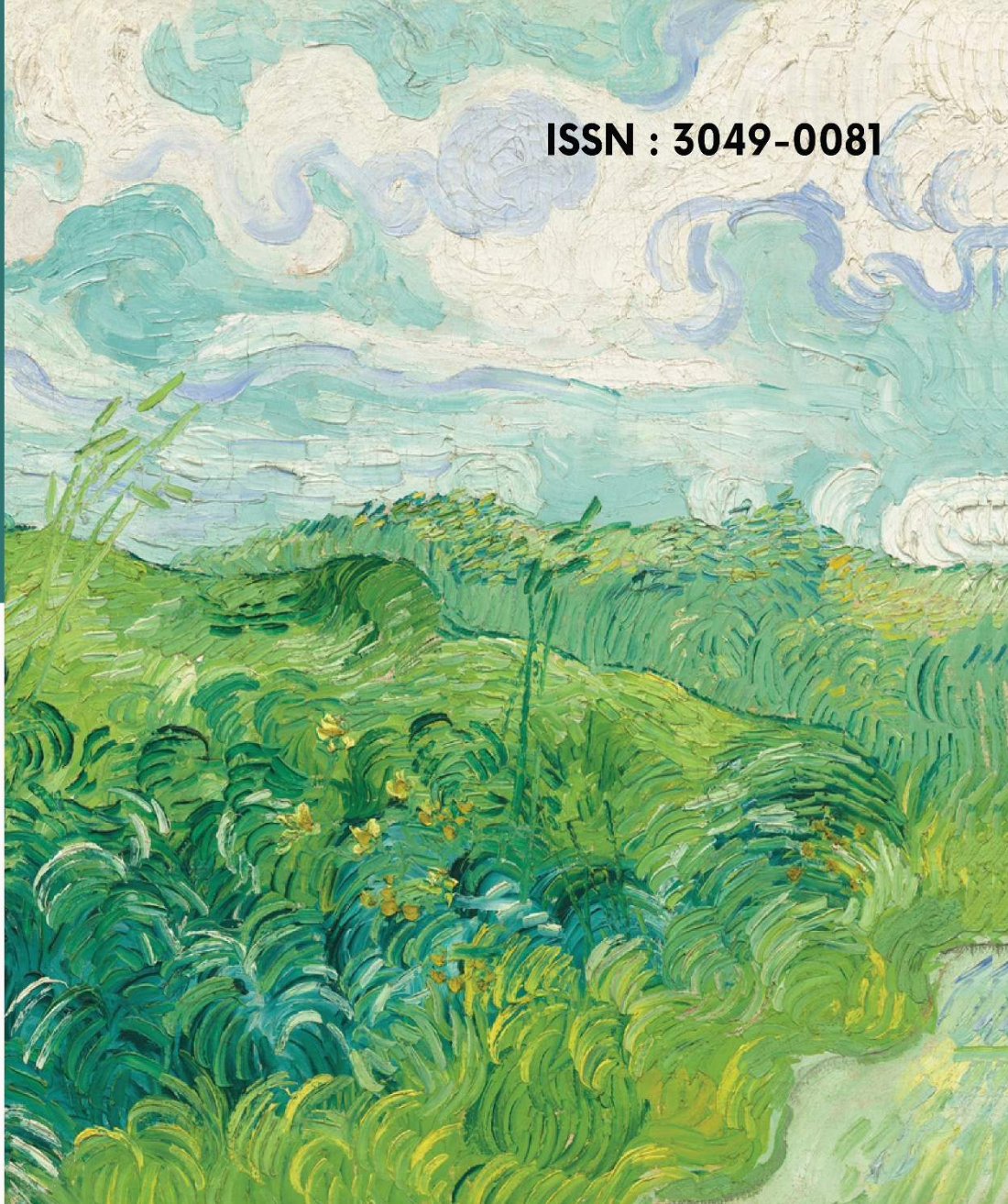




ISSN : 3049-0081



The Journal of Scientific Discourse

International, Multi-Disciplinary, Peer-Reviewed, Bilingual, Quarterly Research Journal
Vol-2, Issue-4, Oct-Dec 2025

Editor-in-Chief
Prof. Rajesh Gautam

ISSN:3049-0081

The Journal of Scientific Discourse

International, Multi-Disciplinary, Peer-Reviewed, Bilingual, Quarterly Research Journal

Vol-2, Issue-4, Oct-Dec 2025

Editor-in-Chief

Prof. Rajesh Gautam

Department of Anthropology

Dr. Hari Singh Gour University Sagar, Madhya Pradesh

Managing Editor

Dr. Ramesh Rohit

School of International Buddhist Studies

Sanchi University, Raisen, Madhya Pradesh



Publisher:

**Gaveshna Manavoutthan Paryavaran Tatha Swasthya Jagrukta
Samiti**

House No. 10 Ward Tilli, Kalpchhaya, Sagar City SO, Sagar-470002, MP, India

Editorial Board

1. **Prof. Rajesh Gautam (Editor-In-Chief)**
Professor, Dept. Of Anthropology, Dr. Hari Singh Gour Central Vishwavidyalaya
Sagar-470003, MP, India
E-mail: rkgaugam@dhsgsu.edu.in
Profile Link: -
<https://dhsgsu.irins.org/profile/48414>
2. **Dr. Ramesh Rohit (Managing Editor)**
Assistant Professor, School of International Buddhist Studies, Sanchi University,
Raisen-464651, Madhya Pradesh, India
Email- ramesh.rohit@subis.edu.in
3. **Dr. Mukhtar Iderawumi Abdulraheem**
Research Scientist, Henan International Joint Laboratory of Laser Technology in Agricultural Science, Henan Agricultural University, Zhengzhou, 450002, China
Email: - abduhraheem@stu.henau.edu.cn
4. **Dr. Adewale Mubo Omogoye**
Lecturer-II , Department of Crop and Horticultural Sciences, University of Ibadan, Ibadan North, 200005, Nigeria
Email: am.omogoye@mail.ui.edu.ng
5. **Dr. Sanjay Kumar**
Associate professor, Dept. of Psychology, University of Allahabad,
Prayagraj, 211002, UP, India
Email: - dr.sanjaykumar@allduniv.ac.in
6. **Dr. Waseem Anwar**
Assistant Professor, Dept. of Urdu,
Dr. Hari Singh Gour Vishwavidyalaya,
Sagar, 470003, Madhya Pradesh, India
Email: - wanwar@dhsgsu.edu.in
7. **Dr. Pravin Kumar**
Assistant Professor, Department of Hindi, IGNTU, Amarkantak, 484887
Madhya Pradesh, India
Email: - pravin.kumar@igntu.ac.in
8. **Dr. Sarvendra Yadav**
Associate Professor,
Department of Anthropology
H.N.B. Garhwal University
Srinagar-246171 (UK)
Email- sarvendra2u@gmail.com
9. **Dr. Rekha Garg Solanki**
Assistant Professor, Department of Physics
Dr. H. S. Gour University, Sagar
Email- sorekha49@gmail.com
10. **Dr. Ramhet Gautam**
Assistant Professor, Department Of Sanskrit
Dr. Hari Singh Gour Vishwavidyalaya, Sagar MP
Email- drhrgautam@gmail.com
11. **Dr. Sunil Sahu**
Assistant Professor, Department of Economics
Govt. Arts and Commerce College, Sagar MP
Email- sunil.sahugr@gmail.com
12. **Dr. Balwinder Singh**
Education Department,
Retired from Government SS School
Dangarh (Barnala)
Email- balwinderbarnala6@gmail.com
13. **Gaurav J. Pathania**
Assistant Professor, Professor of Sociology
And Peacebuilding At Eastern
Mennonite University
Email- gaurav.pathania@emu.edu
14. **Dr. Abhay Kumar**
Assistant Professor, Department of Hindi
BRM College Munger
poorab Sarai Road district Munger
Email- abhaybrmc@gmail.com

About the Journal

“The Journal of Scientific Discourse” is an International, Multi-Disciplinary, Peer-Reviewed, Bilingual, Quarterly Research Journal covering all types of articles (original articles, mini-reviews, systematic reviews, comprehensive reviews, case studies, reports, short communications, dissertations and opinion papers) focusing on humanities, social sciences, literature, culture, education, environment and contemporary issues.

Welcomes research articles based on philosophical, psychological, sociological, anthropological, historical, human and socio-economic aspects related to environment. ‘The Journal of Scientific Discourse’ accepts articles from researchers in academia, industry, national and international NGOs, and laboratories.

Journal Information

Title	The Journal of Scientific Discourse
Frequency	Quarterly
ISSN	3049-0081
Publisher	Gaveshna Manavoutthan Paryavaran Tatha Swasthya Jagrukta Samiti (Registration No. 06/09/01/13885/21)
Publisher Address	Gaveshna Manavoutthan Paryavaran Tatha Swasthya Jagrukta Samiti (Registration No. 06/09/01/13885/21), House No. 10 Ward Tilli, Kalpchhaya, Sagar City SO, Sagar-470002, MP, India)
Chief Editor	Prof. (Dr.) Rajesh Gautam
Copyright	Gaveshna Manavoutthan Paryavaran Tatha Swasthya Jagrukta Samiti (Registration No. 06/09/01/13885/21)
Starring Year	2024
Subject	Multidisciplinary Subjects
Language	Multiple Language (Hindi and English)
Publication Format	Print
Email Id	editor.gaveshana@gmail.com
Mobile No.	8817269203
Website	https://gaveshana.org/the-journal-of-scientific-discourse/
Address	Kalpchhaya, Tilli Ward, Sagar City S.O, Sagar, 470002, MP, India

Editor's Note

Role Of Science and Scientific Temperament in The Modern World

The human being is one of the most intelligent being on the planet. It is a self-claimed notion of modern understanding. The reason behind such claim is our scientific inventions of generations which led to tremendous progress and development. The journey from a wild creature to civilized human being has gradually made it different from other fellow creatures. Then he started controlling many significant phenomena of the planet. For example, in the contemporary era, Homo sapiens sapiens are regulating biological reproduction in other species. They are deciding the number of eggs laid by chickens, and further how many of those eggs will be incubated and allowed to hatch into chicks. Similarly, we are deciding whether a puppy (dog) will give birth to next generation or merely he will be puppet of his master. Chicken and Dog are very familiar example, basically we are deciding and controlling the number of many smalls to giant sized species not only territorial but also Blue Whales like giant and marine species. The pet and domestic animals are now completely in the hand and desire of human being. Even the wild animals like elephant, tiger, leopard, chimpanzee, crocodile etc. are being controlled.

Human control also extends to vegetation and ecosystems. We frequently decide the composition and structure of forests, determining which plant species should grow and which should be eliminated. Similarly, vast areas of land across the globe are converted into agricultural fields dominated by only one or two selected varieties of crops—such as wheat or rice. These practices demonstrate how humans have become powerful agents of ecological transformation.

Advances in biotechnology, genetics, and synthetic biology have further expanded human influence. Scientists are now exploring the possibility of “de-extinction,” the revival of extinct species through genetic reconstruction, e.g. de-extinction of Dire Wolf, Pyrenean Ibex, Quagga, Takahē, and the Vietnamese mouse-deer etc. The extinct Hominin Neanderthals can also be revived.

Human ambition and technological capacity now extend beyond the boundaries of Earth. With a permanent presence in orbital laboratories such as the International Space Station and increasing exploration of outer space, humanity is gradually preparing for the possibility of inhabiting other planets. Recently concept of “generation ships,” is proposed in which multiple generations of humans might travel across vast interstellar distances in search of habitable planets.

These developments illustrate the remarkable evolutionary trajectory of Homo sapiens sapiens. From a species once constrained by natural selection and ecological limitations, humans have become agents capable of consciously reshaping biological evolution, ecological systems, and potentially even the future of life beyond Earth.

But the big question is – whether the human civilization will be continued or destroyed by ourselves? The human history is full with individuals of destructive mindset. Recently we had witnessed many such individuals' who posed challenges of existence for the human being as a species. We had witnessed the tragic destruction of Hiroshima and Nagasaki; two towns of Japan completely destroyed by USA using atomic Bomb. The history has witnessed the brutal genocide by Hitler. Hijacking of airplanes by Osama Bin Laden followed by demolition of twin tower of New York, USA and; followed by attack on Afghanistan. Countries like USA and Russia imposing War on

different countries with their own interest e.g. Iraq War, and recently War against Iran; invasion of Russia on Ukraine; brutal attack of Hamas on Israel followed by mass killing by Israel in Palestine/Gaza.

Most of these War, Genocide and Mass Killing indicate that along with scientific progress an unscientific, irrational, illogical and self-centric attitude is also increasing along with communalism, racism, classism, varna-based discrimination, gender discrimination, color discrimination, and casteism and creating a threat for humanity as a whole. If the intellect and resource destroyed through war, may have utilized for the betterment of humanity many issues like diseases, poverty etc. may be eliminated from the world. Inculcation of scientific temperament in mass-scale will be helpful in the development of egalitarian world. Then, conflicts will be resolved by consensus instead of armed confrontation.

Prof. Rajesh Kumar Gautam

Editor-in-chief

The Journal of Scientific Discourse

Department of Anthropology

Dr. Hari Singh Gour Vishwavidyalaya

(A Central University)

आधुनिक विश्व में विज्ञान और वैज्ञानिक दृष्टिकोण की भूमिका

मनुष्य इस ग्रह पर सबसे बुद्धिमान प्राणियों में से एक है। यह आधुनिक समझ का एक स्व-घोषित विचार है। इस दावे के पीछे कारण हमारी पीढ़ियों की वैज्ञानिक खोजें और आविष्कार हैं, जिन्होंने अभूतपूर्व प्रगति और विकास को संभव बनाया। एक जंगली जीव से सभ्य मानव बनने की यात्रा ने उसे धीरे-धीरे अन्य जीवों से अलग बना दिया। इसके बाद मनुष्य ने पृथ्वी की अनेक महत्वपूर्ण घटनाओं और प्रक्रियाओं को नियंत्रित करना शुरू कर दिया।

उदाहरण के लिए, समकालीन युग में *Homo sapiens sapiens* अन्य प्रजातियों के जैविक प्रजनन को नियंत्रित कर रहे हैं। वे यह तय कर रहे हैं कि मुर्गियाँ कितने अंडे देंगी, उनमें से कितने अंडों को सेया जाएगा और कितने चूजों के रूप में विकसित होंगे। इसी प्रकार, हम यह भी निर्धारित करते हैं कि कोई पिल्ला (कुत्ता) अगली पीढ़ी उत्पन्न करेगा या केवल अपने मालिक के अधीन रहेगा। मुर्गी और कुत्ता तो केवल सामान्य उदाहरण हैं; वास्तव में हम छोटे से लेकर विशाल आकार की अनेक स्थलीय और समुद्री प्रजातियों—यहाँ तक कि ब्लू व्हेल जैसे विशाल जीवों—की संख्या और अस्तित्व को भी नियंत्रित कर रहे हैं। पालतू और घरेलू पशु अब पूरी तरह मनुष्य की इच्छा पर निर्भर हैं। यहाँ तक कि जंगली जीव जैसे हाथी, बाघ, तेंदुआ, चिंपैंजी, मगरमच्छ आदि भी किसी न किसी रूप में नियंत्रित किए जा रहे हैं।

मानव का नियंत्रण वनस्पति और पारिस्थितिक तंत्र तक भी विस्तृत हो चुका है। हम अक्सर यह तय करते हैं कि जंगलों की संरचना कैसी होगी, कौन-सी पौध प्रजातियाँ उगेंगी और किन्हें समाप्त किया जाएगा। इसी प्रकार, विश्व के विशाल भू-भागों को कृषि भूमि में परिवर्तित कर दिया गया है, जहाँ केवल एक या दो फसलों—जैसे गेहूँ या चावल—की प्रधानता होती है। ये सभी उदाहरण दर्शाते हैं कि मनुष्य पारिस्थितिक परिवर्तन का एक शक्तिशाली कारक बन चुका है।

जैव प्रौद्योगिकी, आनुवंशिकी और सिंथेटिक बायोलॉजी में प्रगति ने मानव के प्रभाव को और भी विस्तृत कर दिया है। वैज्ञानिक अब “डी-एक्सटिक्शन” (विलुप्त प्रजातियों को पुनर्जीवित करने) की संभावना पर कार्य कर रहे हैं, जिसके अंतर्गत आनुवंशिक पुनर्निर्माण के माध्यम से विलुप्त जीवों को पुनः जीवित करने का प्रयास किया जा रहा है, जैसे डायर वुल्फ, पाइरेनियन आइबेक्स, क्वाग्गा, ताकाहे और वियतनामी माउस-डियर आदि। यहाँ तक कि विलुप्त मानव प्रजाति निएंडरथल को भी पुनर्जीवित करने की संभावनाएँ व्यक्त की जा रही हैं।

मानव की महत्वाकांक्षा और तकनीकी क्षमता अब पृथ्वी की सीमाओं से भी आगे बढ़ चुकी है। अंतरिक्ष में International Space Station जैसे कक्षीय प्रयोगशालाओं में स्थायी उपस्थिति और बाह्य अंतरिक्ष के बढ़ते अन्वेषण के माध्यम से मानव अन्य ग्रहों पर बसने की संभावना की ओर अग्रसर है। हाल ही में “जेनरेशन शिप्स” की अवधारणा भी प्रस्तुत की गई है, जिसमें मानव की कई पीढ़ियाँ अंतरतारकीय दूरी तय कर रहने योग्य ग्रहों की खोज में यात्रा कर सकती हैं।

ये सभी विकास *Homo sapiens sapiens* की अद्भुत विकास यात्रा को दर्शाते हैं। एक ऐसी प्रजाति जो कभी प्राकृतिक चयन और पारिस्थितिक सीमाओं से बंधी थी, आज वह जैविक विकास, पारिस्थितिकी तंत्र और यहाँ तक कि पृथ्वी के बाहर जीवन के भविष्य को भी सचेत रूप से आकार देने में सक्षम हो गई है।

परंतु बड़ा प्रश्न यह है—क्या मानव सभ्यता आगे भी जारी रहेगी या हम स्वयं अपने विनाश का कारण बनेंगे? मानव इतिहास ऐसे व्यक्तियों और घटनाओं से भरा पड़ा है जिनकी विनाशकारी मानसिकता ने मानव अस्तित्व को चुनौती दी। हमने Hiroshima and Nagasaki atomic bombings जैसी त्रासदी देखी, जहाँ जापान के दो शहर परमाणु बमों से नष्ट कर दिए गए। इतिहास Adolf Hitler द्वारा किए गए नरसंहार का भी साक्षी है।

Osama bin Laden द्वारा विमानों का अपहरण और World Trade Center पर हमला, उसके बाद अफगानिस्तान पर आक्रमण—ये सभी घटनाएँ मानवता के लिए गंभीर चुनौती रही हैं। इसी प्रकार United States और Russia जैसे देशों द्वारा अपने हितों के लिए युद्ध छेड़ना—जैसे Iraq War, हालिया ईरान-इजराइल-USA युद्ध, रूस का यूक्रेन पर आक्रमण, तथा Hamas द्वारा इजराइल पर हमला और उसके बाद गाज़ा/फिलिस्तीन में बड़े पैमाने पर हिंसा—ये सभी उदाहरण दर्शाते हैं कि मानव अभी भी विनाशकारी प्रवृत्तियों से मुक्त नहीं हुआ है।

इन युद्धों, नरसंहारों और व्यापक हिंसा से यह स्पष्ट होता है कि वैज्ञानिक प्रगति के साथ-साथ एक अवैज्ञानिक, अविवेकपूर्ण, अतार्किक और स्वार्थपूर्ण दृष्टिकोण भी बढ़ रहा है, और इसके साथ ही सांप्रदायिकता, नस्लवाद, वर्गवाद, वर्ण-आधारित भेदभाव, लैंगिक भेदभाव, रंगभेद तथा जातिवाद भी समस्त मानवता के लिए खतरा बनता जा रहा है। यदि युद्धों में नष्ट होने वाली बुद्धि और संसाधनों का उपयोग मानव कल्याण में किया जाए, तो बहुत से असाध्य रोगों, गरीबी और अन्य समस्याओं का समाधान संभव है।

व्यापक स्तर पर वैज्ञानिक दृष्टिकोण (scientific temperament) का विकास एक समानतावादी और न्यायपूर्ण समाज के निर्माण में सहायक हो सकता है। तब संघर्षों का समाधान सहमति के माध्यम से होगा, न कि युद्ध के द्वारा।

Prof. Rajesh Kumar Gautam

Editor-in-chief

The Journal of Scientific Discourse

Department of Anthropology

Dr. Hari Singh Gour Vishwavidyalaya

(A Central University)

Content

1. From Observer Bias to Epistemic Balance: A Synergistic Model
for Quantum Measurement Interpretation
LASISI, Wasilat Opeoluwa 1-22
2. ज्योतिबा फुले की कृति “गुलामगिरी” का
वसीम अनवर 23-28
3. Feminist Epistemology and Religion: Women's Status in
Sacred Spaces in Assam
Pritismita Patgiri 29-34
4. Analyzing The Culture of Kochi Through Sound in
The Select Malayalam Movies
Andrea Bakhita 35-40
5. Telangana’s Struggle for Recognition and Autonomy:
Politics of Separate Statehood
Mohammad Afzaal Rashid 41-54

Author Guidelines

1. The manuscript should be typed in **Times New Roman / Kruti Dev 010 / Mangal** with a font size of **12 points** and **1.5 line** spacing throughout the document. (See the template for your reference).
2. The title should be bold, and include the author's name, department, institution name with full address & PIN code, and email below it.
3. Manuscript should be either in Hindi or English language. But the abstract should be provided in both Hindi and English languages.
4. An abstract (200–300 words) and 8–10 keywords are compulsory for publication.
5. Present Scientific Temperament, conceptual and logical points in the Manuscript and put effort to explain your own thoughts.
6. Please give references/citations from the original source.
7. Avoid random citation, cite only when it supports your results and arguments.
8. Authors should follow APA 7th edition for references in research article, and the format must be accurate and properly structured.
9. Cite carefully at the appropriate place.
10. Please be simple and avoid grammatical mistakes.
11. Manuscript should be in approx. **1500-6000** words.
12. Please send the original Manuscript which has neither published nor submitted anywhere else for its publications.
13. Please follow the format provided in the template version or check our website (<https://gaveshana.org/the-journal-of-scientific-discourse/>) or recently published issue.

From Observer Bias to Epistemic Balance: A Synergistic Model for Quantum Measurement Interpretation

Wasilat Opeoluwa Lasisi

Department of philosophy Lagos University, Ojo

Wasilat.lasisi@lasu.edu.ng

Abstract: *At the frontier where physics meets philosophy, the quantum measurement problem emerges not merely as a technical anomaly but as an epistemological riddle. It unsettles the foundations of how knowledge is constituted, for it demands that we ask whether reality discloses itself independently of observation or whether it is co-constructed through the act of measurement. Far from being an isolated puzzle in theoretical physics, it is a challenge to our most basic categories of knowing, destabilizing the boundaries between subject and object; perception and reality; theory and experience; certainty and uncertainty; and possibility and actuality. This article proposes synergistic intelligence, a triadic integration of individual reasoning, empirical testing and intersubjective critique, as a conceptual framework that transcends this dichotomy. Building on Karl Popper's intersubjectivism and critical rationalism, synergistic intelligence redefines measurement as a collaborative epistemic process, wherein multiple observers contribute perspectives that are intersubjectively validated into a coherent understanding of physical reality. Unlike the extremes of classical objectivism, which neglects the interpretive role of human inquiry, or solipsistic interpretations such as Copenhagen orthodoxy and QBism, which risk dissolving reality into observer-centric constructs, this model seeks equilibrium. It does so by recognizing that the act of measurement is both technical and relational, both physical and interpretive, and demands integration rather than polarization.*

Methodologically, the paper adopts an eclectic approach, drawing from philosophy of science, quantum formalism, and systems epistemology, to construct a framework that balances subjective ideas with objective rigour. The novelty of synergistic intelligence lies in its capacity to articulate a plural yet structured epistemic balance, one that acknowledges interpretive pluralism without collapsing into epistemic relativism. The conclusion suggests that synergistic intelligence not only reframes the measurement problem but also offers a methodological path for advancing theoretical discourse in quantum foundations. It contributes to both scientific practice and philosophical reflection by demonstrating that the future of quantum interpretation may lie less in choosing between realism and subjectivism, and more in cultivating a balanced paradigm where epistemic collaboration becomes the engine of discovery.

Keywords: *Epistemic balance, Intersubjectivism, Philosophy of quantum interpretation, Quantum measurement problem, Synergistic intelligence.*

Introduction: Quantum mechanics, despite its empirical success, has long carried a conceptual burden of the measurement problem, which questions how we reconcile the



indeterminate mathematical formalism of the wave function with the determinate outcomes we observe. Traditional approaches polarize between two poles. On one side stand realist interpretations, which treat quantum states as objectively real and observer-independent. On the other side stand subjectivist perspectives, such as Copenhagen orthodoxy or QBism, which elevate the role of the observer, sometimes at the expense of an independent ontology. Both camps illuminate aspects of the puzzle, yet both also encounter limitations, either by downplaying human interpretive agency or by risking the dissolution of reality into epistemic relativism.

This paper advances synergistic intelligence as a conceptual framework capable of navigating this tension. Anchored in Karl Popper's intersubjectivism and enriched by critical rationalism, synergistic intelligence treats measurement not as a solitary act of observation, but as a collaborative epistemic process. Here, the validity of knowledge emerges from the intersubjective convergence of multiple perspectives, creating a balance between subjective input and objective consistency. This reframing aligns with the increasingly interdisciplinary character of quantum foundations, where physics, philosophy and systems epistemology converge to address questions that neither formalism nor metaphysics can answer alone.

Importantly, this model acknowledges that measurement is never merely technical. The collapse of the wave function, or the transition from quantum potentiality to classical actuality, is as much an interpretive act as it is a physical one. Instruments may achieve unprecedented precision, but without philosophical clarity regarding the concepts of measurement and reality, even the most refined experimental results risk falling into metaphysical dogmatism.

The introduction of synergistic intelligence thus signals a paradigm shift. It does not deny the importance of realist commitments nor the legitimacy of subjectivist concerns, but instead proposes a model where both are harmonized. In this sense, the paper extends Popperian insights into a transdisciplinary model designed for the interpretive challenges of quantum mechanics.

Synergistic Intelligence: Conceptual Framework and Utility

Every great philosophical inquiry begins by seeking the unseen threads that bind diverse fields of thought into a coherent scheme of understanding. In this spirit of unification, a new horizon of thought that dares to merge physics, philosophy and systems thinking into a single stream of idea emerges. The concept of synergistic intelligence, which is introduced in this paper, is an integrative intelligence that goes beyond boundaries in harnessing collaboration in quantum mechanics. Synergy intelligence lies at the intersection of quantum mechanics, systems theory and epistemology. It is a paradigm shift, a triadic integration of individual reasoning, empirical testing and intersubjective critique, that transcends traditional approaches to knowledge generation and problem-solving. This framework conceptualises intelligence not as a singular cognitive process but as the emergent property of interrelated entities, that is, human, artificial or hybrid, that interact within a structured

system. Synergistic intelligence is proposed as a new mode of inquiring about quantum mechanics that acknowledges and incorporates the observer's role in avoiding solipsism without undermining scientific rigour. In other words, it is the collective ability of disparate cognitive agents to synthesise knowledge, methodologies and produce outcomes unattainable through isolated efforts. Synergistic intelligence champions interdependence, intersubjectivism and dynamic collaboration; and unlike objectivist models, which prioritise detached measurement, or subjectivist approaches, which centralise the observer, synergistic intelligence finds equilibrium in shared epistemological constructs. While Popper's critical rationalism stresses falsifiability and open criticism as the key to scientific progress, synergistic intelligence extends this by adding intersubjective collaboration, as science is not just about testing ideas, but about communities reasoning and verifying together. Synergistic intelligence shifts the focus from isolated falsification to a collective process that produces stronger outcomes.

Practically, synergistic intelligence manifests in fields characterised by complexity and uncertainty, including quantum mechanics, where it facilitates collaboration among physicists, AI systems and experimental technologies to interpret phenomena that defy classical understanding. For instance, human creativity and intuition can guide the formulation of hypotheses, while machine learning algorithms analyse vast datasets with unparalleled precision. It addresses the critical epistemological gap by reconciling probabilistic outcomes with deterministic principles. For instance, the act of measurement, as posited by the Copenhagen interpretation, entangles the observer with the observed and raises questions about the objectivism of reality. Synergistic intelligence, however, reframes this conundrum by treating observation as a collaborative process rather than an isolated act. This approach is particularly relevant in quantum computing and entanglement experiments, where the integration of human oversight with algorithmic processing leads to more accurate interpretations of quantum states.

Collaboration between subjective observers and intersubjective realities.

From the preceding discussion, it was stated that synergistic intelligence facilitates a collaborative process through which subjective observers, scientists, theorists and philosophers, merge their perspectives to construct coherent intersubjective realities, without jettisoning subjective interpretations proposed by individuals.

Traditionally, subjectivism has been viewed with skepticism in scientific discourse and is often dismissed as a source of bias. However, within the framework of synergistic intelligence, subjectivism is reconceptualised as a vital resource, where observers bring perspectives influenced by their experiences, expertise and epistemological stances, which, when synthesised through intersubjective processes, generate a richer understanding of the world. For instance, in quantum mechanics, the act of observation directly influences the observed reality. This entanglement

challenges classical notions of objectivism and underlines the importance of integrating subjective viewpoints. The creation of these intersubjective realities then relies on structured mechanisms that facilitate collaboration while maintaining scientific rigour. For example, open discourse among observers will allow for the exchange of ideas; critiques and interpretations that will create a shared epistemological foundation; ensure that hypotheses and observations are repeatedly tested and revised in light of collective feedback; and show that independent replication and verification by different observers will minimise individual biases and reinforce the reliability of intersubjective constructs.

In the quantum realm, where phenomena like wave-particle duality and entanglement defy intuitive understanding, intersubjective collaboration becomes indispensable. Consider the Copenhagen interpretation, which posits that quantum states exist in superposition until observed. This perspective, though foundational, will rely on the collective agreement of physicists to define the parameters of measurement and interpretation. Synergistic intelligence enhances this process by integrating subjective interpretations into a cohesive structure. Invariably, the reconciliation of divergent interpretations, such as the many-worlds theory and objective collapse models, requires collaborative analysis to identify shared principles while at the same time preserving the distinctiveness of each viewpoint.

It is worthy of note that intersubjective realities are not merely aggregations of individual perspectives but are emergent properties of collaborative systems. These realities embody a coherence that arises from the intersection between subjectivism and shared validation. They are dynamic and evolve constructs that reflect the collective wisdom of the scientific community.

However, Copenhagen interpretation and Wigner's friend thought experiment highlight how observers may disagree on the nature of the system's state. Consider a situation where Tola, an observer, measures a particle's spin and find it to be up. Meanwhile, Snooky, who remains outside Tola's frame of reference, treats the system, including Tola, as part of an uncollapsed superposition. For Snooky, the system remains in a state of quantum entanglement, with no definite outcome. If Snooky and Tola attempt to collaborate to form a coherent intersubjective reality, they face an irreconcilable difference; Tola's subjective observation of a collapsed state cannot be reconciled with Snooky's subjective description of the system as a superposition. This disagreement challenges the idea that collaboration can yield a unified reality. Instead, the quantum structure suggests that subjective observations are inherently incompatible, and any attempt to create an intersubjective reality will depend on the interpretive structure adopted (e.g., Many-Worlds, Bohmian mechanics, etc.), which undermines the coherence of the shared reality.

Quantum entanglement introduces another layer of complexity to the idea of intersubjective reality. It is not just a physical phenomenon, but a conceptual riddle that

unsettles the idea of what it means for different minds to share a common world. When two particles are entangled, they cease to be independent entities, they become aspects of a single, indivisible system. A measurement on one fixes the state of the other, no matter the gulf of space that lies between them. This is no speculation, as Bell test experiments have repeatedly shown that the correlations between entangled particles defy any explanation based on local hidden variables. Now, imagine two observers, Snooky and Tobi, standing at opposite ends of the cosmos. Snooky measures the spin of particle A along the x-axis, while Tobi probes particle B along the y-axis. Each measurement, taken alone, is steeped in uncertainty because the result looks random, unpredictable, as though the universe were rolling dice in secret. However, when Snooky and Tobi later compare their data, the randomness dissolves into pattern. Their outcomes, once isolated outcomes, suddenly harmonize into a perfect statistical correlation.

Here lies the paradox, neither Snooky nor Tobi can claim to hold the real story of the particles by themselves. The truth only emerges in the act of bringing their experiences together, in the interconnection of perspectives into a shared narrative. Entanglement thus dramatizes the intersubjective nature of reality. It is as if the universe itself insists that no observer stands alone, that meaning crystallizes only in the dialogue between minds and measurements. What seems chaotic in solitude reveals coherence in communion.

In this way, entanglement is not just a puzzle for physicists but a metaphor for the human condition. Our perceptions may be fragmented, partial or contradictory, but it is in the sharing of viewpoints, that reality takes form. If both Snooky and Tobi attempt to collaborate to construct a coherent intersubjective reality, they must reconcile the non-local correlations. However, interpretations diverge. In the Many-Worlds interpretation, both outcomes exist simultaneously in separate branches of reality; in Bohmian mechanics, a hidden variable determines the outcomes non-locally; in the Copenhagen interpretation, the act of measurement itself determines reality and leaves open the question of whose measurement defines it.

Distinguishing synergistic intelligence from classical objectivism

The discussion now moves from shared meaning to clear contrast, where drawing distinctions becomes as important as finding connections. Having discussed the underpinning of synergistic intelligence and how possible it is for subjective observers to create intersubjective realities; this paper turns to distinguish it from classical objectivism. The concept of objectivism in science serves as a fundamental pillar that underlies the epistemic legitimacy and dependability of many scientific practices. It stands in contrast to subjectivism and relativism and often functions as a benchmark for evaluating the credibility and trustworthiness of scientific knowledge. Colombo et al., (2017) note however, that objectivism is not a monolithic concept, but is multidimensional and encompasses aspects such as theoretical frameworks, empirical

measurements and the social mechanisms that facilitate the production of knowledge (Stewart, 2001). It is conventionally understood as the adherence to universal and impartial standards that transcend temporal and spatial contexts. This interpretation is deeply entrenched in the epistemological tradition of positivism, which elevates the scientific method as the ultimate arbiter of objectivism (Tunde, 2020). However, this positivist view has been interrogated by philosophers like Thomas Kuhn, who posits that scientific paradigms are, to a significant degree, socially constructed and subject to paradigm shifts (Tunde, 2020; Diesing, 1966; Kuhn 1962). Kuhn's paradigm theory challenges the notion of objectivism as an absolute quality. This perspective is further elaborated by Margolis (1998), who highlights the relationship between sociocultural influences and the development of scientific knowledge.

The intellectual traditions of classical objectivism and synergistic intelligence represent contrasting paradigms in scientific inquiry. Classical objectivism champions detachment, reductionism and the pursuit of universal truths through unbiased observation. Synergistic intelligence, by contrast, focuses on collaboration, interdependence and the co-construction of knowledge through diverse perspectives (Thomas 2012, p. 28).

Classical objectivism rests on the premise that reality exists independently of human perception and maintains that scientific inquiry must eliminate subjectivism and strive for impartiality through controlled experimentation and reproducibility. This approach has influenced disciplines like Newtonian mechanics, where universal laws are seen as invariant across observers. Thus, the notion that the observer is a neutral entity, detached from the phenomena under investigation is central to objectivism. Classical mechanics views measurement as a passive act that merely uncovers states already fixed in reality, while quantum mechanics makes the observer integral to the process, with measurement actively defining what becomes real (Deumens 2019; Rosenblum & Kuttner 2006; Bohr 1935). For instance, the deterministic principles of classical physics epitomize this paradigm and present a worldview governed by predictable and measurable interactions. However, while classical objectivism has been instrumental in advancing science, its limitations became evident in quantum mechanics. Here, the act of measurement influences the observed system and blurs the boundary between the observer and the observed. The Heisenberg uncertainty principle, which highlights the impossibility of simultaneously determining a particle's position and momentum with arbitrary precision, underpins the inadequacy of objectivism in capturing the relational nature of quantum phenomena.

It is often argued that the scientific method is often heralded as the operational manifestation of objectivism, as it offers a structured methodology that is aimed at minimizing subjective bias and produce reliable knowledge, nevertheless, the connection between objectivism and the scientific method is far from straightforward. While the scientific method aspires to yield objective explanations, it is not often regarded as inherently influenced by the socio-cultural environment in which it is

applied, which sometimes lead to relativism, (Saarikoski, 2007), hence the debates regarding the feasibility of achieving objective knowledge and whether it should remain the definitive goal of scientific inquiry (Colombo et al., 2017).

Similarly, classical objectivism struggles to address the epistemological challenges posed by multi-dimensional and emergent systems. Reductionist methodologies, like objectivism, which isolate variables to simplify analysis, often fail to account for the interconnections inherent in complex phenomena. This limitation necessitates a paradigm that embraces interdependence and contextuality (Margolis, 1998). Synergistic intelligence then emerges as an alternative framework that transcends the rigidity of classical objectivism. It integrates subjective interpretations with intersubjective validation, redefines the role of the observer as an active participant in knowledge creation and acknowledges that understanding arises from the interplay of diverse perspectives (Davis et al., 1993). This paradigm promotes interdisciplinary dialogue that incorporate perspectives from physics, philosophy and computational modelling in resolving the wave-function collapse problem.

From the discussions above, it is evident that the epistemological divergence between objectivism and synergistic intelligence lies in their treatment of subjectivism and collaboration. Classical objectivism views subjectivism as a hindrance to be eliminated, while synergistic intelligence harnesses it as a resource for innovation. Thus, in reconciling the strengths of objectivism and subjectivism, a unified epistemology emerges, one that values both empirical rigour and collaborative creativity. This synthesis reimagines science as a systemic intersection of reductionist precision and holistic integration and paves the way for new methodologies.

However, quantum key distribution (QKD) (Sasaki 2018, p. 42), such as in the BB84 protocol, relies on superposition and measurement-induced state collapse, to ensure secure communication. The process assumes that any external eavesdropper introduces disturbances detectable by legitimate users. In this context, synergistic intelligence would imply that the security and functioning of the system depend on the collaborative interactions of the participants, e.g., sender, receiver and the quantum channel, and the interpretive flexibility of quantum mechanics. The system operates under a probabilistic and context-sensitive framework, where security emerges dynamically. Classical objectivism, which assumes the observer's independence and a deterministic understanding of quantum states, often clashes with this synergistic approach. In QKD, the act of observation itself creates reality, such as collapsing the state of a photon. If synergistic intelligence is central, it becomes impossible to reconcile this observer-dependence with classical objectivism's rigid notion of pre-existing, observer-independent states. A third-party observer, eavesdropper, challenges the idea that synergistic intelligence provides a new way of understanding quantum mechanics. The system's sensitivity to context means that distinguishing collaborative intelligence, participants acting within the system, from external observation, eavesdropper interference, is non-trivial, as both are inherently linked to the same

quantum principles. This scenario critiques the practicality of separating synergistic intelligence from classical objectivism because the principles underlying quantum mechanics blur the line between cooperative interaction and independent observation.

Observation as participation: examining the subjective dimensions and solipsistic constraints in quantum measurement

The segment above reveals that the act of observation influences the outcomes of quantum systems and also shows that the possibility of subjectivism in quantum mechanics is undeniable as it challenges classical notions of detached observation by demonstrating that the act of measurement is inseparably intertwined with the observed system. This represents a clear departure, as the observer is no longer seen as a neutral recorder but as part of the process itself. The contrast between this active role in quantum mechanics and the assumed detachment in classical physics makes the difference especially clear. In classical Newtonian physics of objectivism, measurements are regarded as passive processes, where attributes like velocity or position are recorded without influencing the system. Quantum mechanics, however, dismantles this assumption. The Heisenberg uncertainty principle reveals an intrinsic limit to the precision with which certain pairs of properties can be simultaneously measured and stresses that the measurement does not merely unveil reality; it shapes it. The Copenhagen interpretation epitomizes this view by asserting that a quantum system exists in a superposition of states until measured, as the wave function collapses upon observation and yield a single outcome. Importantly, this collapse is not an inherent property of the system but a result of its interaction with the observer and the measurement apparatus.

As explained earlier, particles such as electrons and photons exhibit both wave-like and particle-like behaviour, depending on the experimental setup. In the famous double-slit experiment, particles form an interference pattern when not observed and reveal their wave-like nature. This implies that subjective nature of quantum measurement stems from the integral role of the observer in determining the outcome of an observation. Unlike classical systems, where a particle's state exists independently of measurement, quantum systems exist in superposition, simultaneous probabilities of multiple states. Measurement collapses this superposition into a single, definitive outcome, and this process is inherently influenced by the observer's interaction with the quantum system. For example, the von Neumann measurement analysis illustrates how objective results arise from subjective interactions when the measuring apparatus operates at a macroscopic level, with sufficient time for quantum coherence to decay into classical-like behaviour (Korbicz et al., 2016). To ground this in a relatable context, consider a coin hidden under a cup. While the coin's state (heads or tails) feels determined before you peek, quantum mechanics suggests that until you lift the cup, the coin exists in a probabilistic blend of both possibilities. Measurement transforms this uncertainty into a concrete result, yet the process of peeking is integral to the outcome itself. This demonstrates that the act of measurement not only unveils the

quantum world but actively shapes it. However, critics have argued that overreliance on subjectivism in quantum analysis may lead to solipsism, a philosophical stance that regards subjective experience as the sole basis of reality. In quantum mechanics, solipsism manifests in interpretations that overemphasize observer dependency and suggests that different observers might inhabit distinct realities.

Several interpretations of quantum mechanics suggest solipsistic implications. For instance, the Copenhagen interpretation asserts that the wave function collapses upon measurement, a process intrinsically tied to the observer. This raises the possibility of observer-relative realities, as famously illustrated by Schrödinger's cat paradox and Wigner's friend scenario. In the latter, one observer may see a wave function collapse, while another, unaware of this observation, continues to perceive a superposition. Quantum Bayesianism (QBism) further amplifies solipsistic tendencies by positing that the wave function represents an observer's subjective belief about a system rather than an objective property. While QBism successfully reframes probabilities as expressions of personal knowledge, critics argue that it reduces quantum mechanics to a framework of individual epistemology that sidelines the search for objective truth.

The Wigner's Friend thought experiment demonstrates how different observers can have incompatible accounts of a quantum system's state which directly invoking solipsism in quantum measurement analysis. Imagine an electric bulb inside a sealed room connected to a quantum system in superposition, both on and off. Inside the room, a friend, (an observer inside the room) observes the bulb, collapsing the superposition for themselves into a definite state, say, off. However, from the perspective of Wigner, who is outside the room and unaware of the friend's observation, the entire room, including the friend and the bulb, remains in a superposition of both states, such that while the friend sees a definite reality, Wigner considers the system as unresolved until he observes it. This thought experiment highlights questions about reality and observation whether reality depends on the observer or it is universally objective. For the friend, the bulb has a definite state, while for Wigner, the friend and the bulb exist in superposition until measured. It challenges the notion of observer-independent reality and raises questions about the collapse of the quantum wave function, when and for whom it occurs.

These constraints are further experienced in the peculiar features of quantum contextuality and nonlocality. Contextuality implies that the result of a measurement is inseparable from the conditions under which it is performed; an outcome cannot be defined independent of the chosen measurement structure (Guhne *et al.*, 2013). Nonlocality, meanwhile, defies classical mechanics by revealing that particles separated by vast distances can exhibit correlations that no signal traveling at light speed could explain (Donohue & Wolfe, 2015). Imagine two entangled dice thrown on opposite sides of the globe, yet mysteriously showing perfectly correlated numbers whenever observed. The outcome of either die depends not only on the roll but on the

experimental conditions governing how the roll is measured. These phenomena illustrates that the observer's limitations, akin to trying to predict the dice rolls while blindfolded, are woven into the structure of quantum mechanics. Such constraints are not obstacles but rather windows into a more counterintuitive structure of reality that quantum theory seeks to unravel.

These realities are mutually exclusive, and there is no objective view from nowhere to resolve the contradiction. Solipsism persists because each observer's subjective experience defines reality in their own frame. Any attempt to reconcile these two views, for instance, through decoherence or many-worlds interpretations still depends on interpretive assumptions rather than eliminating the solipsistic nature of the observer's role. Thus, solipsism cannot be eliminated because quantum measurement inherently ties the collapse of the wave function to the subjective experience of the observer.

These solipsistic appeal encounters empirical challenges that range from undermining the realist assumption that an objective reality exists independently of observation; incompatibility with multi-observer scenarios that involve entangled systems, such as Bell's inequality tests, which consistently align across independent observers; and epistemological fragmentation that risks fragmenting scientific inquiry into isolated epistemologies that erode the collaborative nature of scientific progress.

Eliminating solipsism in quantum mechanics: Popper's realist critique of observer-dependency

Amid the challenges to solipsistic reasoning, a strong counterargument emerges, stressing that science cannot rest on realities confined to private observation. It is within this debate between subjective interpretation and the demand for objective truth that Karl Popper's critique becomes most significant. Popper fundamentally critiqued the notion of observer-dependency in scientific inquiry which asserts that a system's state is influenced by measurement or observation. Popper rejects this radical solipsism as antithetical to scientific realism, which maintains that reality exists independently of human perception. Through his philosophy of critical rationalism underscoring falsifiability, he argued that science must focus on objective knowledge that challenges the observer-dependent interpretations of quantum mechanics proposed by physicists like Niels Bohr and Werner Heisenberg.

The roots of observer-dependency lie in the Copenhagen interpretation of quantum mechanics which asserts that a quantum system exists in superposition, that is, a combination of all possible states, until it is observed, at which point the wave function collapses into a definite state (Heisenberg, 1958). Popper criticizes this perspective as being dangerously idealist and anti-realist. For Popper, objective reality is not contingent on human interaction or consciousness but is an independent entity that scientific inquiry strives to describe (Popper, 1959).

Popper's critique is embedded within his principle of falsifiability, which argues that scientific theories must be empirically testable and capable of being proven false (Popper, 1963). This means that the reduction of reality to observer-dependency undermines falsifiability, as the act of observation becomes inherently subjective. According to Popper, this interpretation risks conflating epistemology (what we know about the world) with ontology (what exists in the world). For instance, if reality is observer-dependent, scientific claims about objective truths lose their coherence, as the nature of the physical world becomes inseparable from human perception.

To challenge observer-dependency in quantum mechanics, Popper proposes a thought experiment and argues that the uncertainty principle, which suggests a fundamental limit to measuring both the position and momentum of a particle, can be tested independently of subjective measurement (Popper, 1982). He contends that the observer-dependency inherent in the Copenhagen interpretation mirrors positivist tendencies to prioritize human experience over objective truths (Popper, 1963), a position that ends in solipsism and wallows in psychologism, the tendency to inject subjective human perception or consciousness into the formalism of measurement. In contrast, Popper advocates for a realist approach and asserts that the physical universe exists and evolves according to laws that are discoverable through rigorous scientific inquiry, not through subjective intervention.

However, experimental results from quantum mechanics challenge this realist view. For example, in the case of the delayed-choice quantum eraser experiment, the outcomes of photon behaviour are seemingly retroactively influenced by the presence or absence of which-path information, as determined by later measurement choices. In this experiment, entangled photon pairs are generated, with one photon sent through a double-slit apparatus and the other sent to a detector that either preserves or erases path information. The results show that whether the interference pattern emerges depends on whether path information is erased or retained, even after the photon has traversed the double-slit. This suggests an observer-dependent quality to quantum phenomena, wherein the act of measurement affects not only present but seemingly past states, a result that cannot be reconciled with Popper's insistence on a reality independent of observation.

To explain this further, imagine you are baking cookies in your kitchen. You place a tray of dough in the oven and walk away. Now, let us add a strange twist, the type of cookies that bake depends on a decision you make later. After the cookies are done, you can choose to either look at the recipe card you used, which specifies chocolate chip or oatmeal raisin, or shred it without ever reading it. Strangely, if you shred the recipe card without peeking, the cookies on the tray will appear as a mix of both types. But if you decide to look at the recipe card, suddenly all the cookies will turn into only the type you baked, chocolate chip or oatmeal raisin. This bizarre scenario mirrors the delayed-choice quantum eraser experiment. The cookies represent the photons, the oven is like the double-slit apparatus, and your decision about the recipe

card represents the later measurement of path information. Just like the cookies appears to change based on your choice after baking, the photon interference pattern changes depending on whether you later preserve or erase the path information. It is as if the cookies, or photons, know what you are going to do in the future and adjust themselves accordingly. This challenges the idea that reality exists independently of your observation.

Addressing psychologism in quantum measurement: toward a purely physicalist interpretation.

The issue of measurement stands out as the point where physics and philosophy converge, where attention is drawn to how the observer participates in defining outcomes. In this light, information is not passively recorded but actively conditioned by intention and setting the stage for a richer account of synergistic intelligence. As elaborated in the third section of this paper, the process of quantum measurement can be interpreted as a pragmatic mechanism of information transfer, wherein the observer's intentionality exerts a significant influence on the resultant outcomes (Maier et al., 2022). This perspective forms the basis of the proposition concerning the concept of synergistic intelligence, a systemic concept that bridges the domains of subjectivism and objectivism. Within this framework, the degree of objectivism inherent in measurement processes strongly impacts the ontological construction of reality and suggests that both physicalist paradigms and intentional creationist worldviews are intrinsically contingent upon the observer's role and the epistemological underpinning of the measurement process.

One will agree that the tension between ontological reality and epistemic frameworks has led to the subtle but persistent problem of psychologism, hence the need to avoid any form of psychologism in quantum mechanics. It is crucial because it risks conflating the epistemic role of observers with the ontological structure of physical reality. This conflation manifests in interpretations that attribute physical processes, such as wave function collapse, to the act of human observation. Early interpretations of quantum theory, such as those suggested by Niels Bohr and the Copenhagen interpretation, implicitly engaged with elements of psychologism. In Bohr's epistemic structure, the act of measurement was inseparably linked to the observer. The wavefunction, in this context, becomes a representation not of physical reality itself but of an observer's knowledge about a system. John von Neumann's extension of quantum mechanics, which includes the observer's consciousness as part of the measurement chain, further deepens this psychological inclination. In von Neumann's interpretation, physical processes appear to transition from quantum superposition to definite states only upon being registered by a conscious observer. Such views were championed, albeit controversially, by later thinkers like Wigner, who argues that consciousness plays an active role in collapsing the wave function. This conflation between human cognition and quantum ontology is philosophically tenuous

because it fails to differentiate between the structure of physical reality and our means of accessing or describing it.

This challenge of psychologism in quantum mechanics persists partly because the measurement problem remains unresolved within the formalism itself. Schrödinger's wave equation describes the evolution of quantum states as a deterministic and linear process. However, during measurement, the system appears to collapse into a definite state, an irreversible and non-linear process not explicitly contained within the mathematical formalism. This collapse is problematic because it relies implicitly on the presence of an observer, whose epistemic role becomes difficult to disentangle from the physical reality of the system being measured.

Here, psychologism enters through an epistemic loophole, as the observer's knowledge or awareness seems to define the post-measurement state of the system. Such an interpretation risks anthropomorphizing the act of measurement and privileges subjective human consciousness in a domain that ought to be governed by objective physical laws, and contradicts the foundational aspiration of physics to describe nature independently of human perception.

Attempts to circumvent psychologism have focused on reconciling the measurement problem with an objective ontology. The many-worlds interpretation is one prominent example that proposes a purely physicalist account of measurement. In Everett's view, there is no collapse of the wave function; instead, all outcomes of a quantum measurement coexist in separate branches of the universe. The observer's subjective experience is thus incidental and emergent, rather than fundamental to quantum dynamics.

Similarly, approaches such as Bohmian mechanics (or pilot-wave theory) offer a deterministic and observer-independent ontology, where particles follow definite trajectories guided by a pilot wave and where measurement outcomes arise not because of the observer's epistemic intervention but due to the pre-existing structure of quantum reality. In Bohmian mechanics, psychologism is avoided because the theory operates without reference to subjective observation or consciousness.

Even with these objective interpretations, avoiding psychologism remains a challenge because it requires philosophical clarity about the nature of observation, measurement and reality. This is inevitable because quantum mechanics sits at the intersection of epistemology and ontology, where distinctions between what we know and what is become blurred. Even interpretations that reject observer-centric formulations must understand the fact that quantum formalism intrinsically involves probabilities and observations. For instance, in the Copenhagen interpretation, probabilities are tied to the observer's knowledge about measurement outcomes, not to objective properties of the system. By contrast, realist interpretations like Bohmian mechanics and Popperian thought experiment posit that probabilities reflect ignorance

of hidden variables and can only be explained in terms of propensity respectively. Resolving these tensions without falling into psychologism demands that one carefully distinguish between epistemic constructs, how we describe quantum systems; and the underlying ontological reality they purportedly represent.

A purely physicalist interpretation of quantum measurement faces challenges in explaining certain quantum phenomena, as the measurement problem itself exemplifies this difficulty. In Schrödinger's cat thought experiment, the quantum system, e.g., a radioactive atom, exists in a superposition of decayed and undecayed states, which leads to the cat being simultaneously alive and dead. A physicalist interpretation struggles to explain how or why the superposition collapses into a single outcome of alive or dead upon observation. This collapse cannot be fully described within the framework of physical interactions alone, as the formalism of quantum mechanics does not account for a mechanism to transition from superposition to definite states. This suggests that measurement involves more than just physical processes, potentially invoking concepts like consciousness or observer-related phenomena, which resist reduction to purely physical terms.

Another compelling challenge arises from the Wigner's friend paradox explained in the previous section. For the external observer, the entire system, including the friend, can still be described as a superposition of possible states, which creates a paradox. From the physicalist perspective, both the friend's observation and Wigner's description should align, but they do not without introducing observer-relative realities. Such discrepancies reveal that a purely physicalist account struggles to reconcile the subjective experience of measurement with the objective description of quantum systems. Instead, these examples hint at non-physical components, such as the role of information, consciousness or the irreducibly relational nature of quantum states, that resist being fully subsumed under physicalist interpretations. Imagine you are listening to a song on a streaming platform that uses an algorithm to recommend music based on your listening history. The algorithm, while seemingly objective, only collapses into a recommendation once you interact with it, by playing a specific song, liking it or skipping it. Before your interaction, the algorithm exists in a superposition of potential recommendations, much like a quantum system. If a friend were observing your potential choices from the outside, they might describe your decision-making process as being in a state of uncertainty or superposition. However, once you interact with the platform and select a song, the wave function collapses into a single outcome and creates a definite playlist tailored to you. This process reflects the paradoxes in quantum measurement, the playlist (or reality) does not fully materialize until your conscious decision interacts with the system and reveals how physical processes alone cannot account for the subjective experience and relational tendencies involved.

Synergistic intelligence in ensuring equitable measurement outcomes beyond observer bias.

Attempts to present quantum mechanics within a purely physicalist framework often leave important questions unresolved. These unresolved issues create the need for an alternative approach that addresses observer bias through the framework of synergistic intelligence. In contemporary epistemology and collaborative methodologies in the field of quantum mechanics, the concept of synergistic intelligence seeks to formalize intersubjective agreements with a balance of rigour and inclusivity, especially in multi-observer quantum entanglement.

Quantum entanglement, wherein particles exhibit correlations across spatial separations, becomes particularly complex when multiple observers independently interact with the system. The interdependence of measurement outcomes, influenced by contextual factors such as observer choice and entanglement decoherence, questions the nature of agreement in such scenarios. Inter-subjectivism, as a philosophical approach, emphasizes the collective validation of observed phenomena by multiple participants and moves beyond the biases and limitations of individual observers. This collective lens ensures that quantum correlations are not perceived through the distortion of a singular perspective but preserves the integrity of measurement outcomes while reconciling the probabilistic nature of quantum mechanics with empirical consistency. By way of example, consider a group of friends attempting to solve a puzzle where each holds a portion of the instructions. If one friend interprets their part of the instructions in isolation, their perspective might lead to a partial or flawed solution. However, if all the friends collaboratively share their findings, cross-checking each other's understanding, they can synthesize a cohesive solution to complete the puzzle. Also, consider a school science fair, where a group of students decides to explore renewable energy. One suggests building a solar panel model, another proposes a wind turbine, and a third student is interested in combining both. Through transparent validation protocols, such as testing each idea for feasibility and efficiency, the group arrives at a hybrid solution, e.g., creating a mini off-grid system that combines solar and wind energy. This approach ensures that the final project is resilient and avoids biases like favouring the simplest or most popular idea without rigorous scrutiny.

These examples mirror the concept of inter-subjectivism in multi-observer quantum experiments, where individual measurements of entangled particles might yield incomplete or biased results. While working together and validating each other's findings, the group then ensures that the final interpretation transcends any single person's perspective, much like how quantum scientists mitigate biases through cross-verification.

To mitigate observer bias in these scenarios, experimental designs must adhere to rigorous, egalitarian protocols that uphold the principles of transparency and inclusivity. For example, the freedom of choice loophole in Bell test experiments



highlights the risks of unexamined correlations between observer decisions and hidden variables, which could compromise the validity of conclusions. Instead, multi-observer setups create a collaborative system where independent observers corroborate findings through redundant measurements and cross-verification. This is particularly relevant in complex entangled states, such as Greenberger-Horne-Zeilinger (GHZ) states, where contextuality adds layers of intricacy to outcome interpretation. Thus, the integration of inter-subjectivism into multi-observer quantum systems not only advances experimental reliability but also strengthens the philosophical foundation of measurement in a probabilistic framework. Imagine a group of philosophy of science students tasked with recreating the double-slit experiment. Each student independently sets up the apparatus, but they notice variations in their results due to differences in their equipment. To resolve this, they collaboratively develop a shared experimental design that controls variables like light intensity and slit size and ensure consistent results. A more technical yet relatable example is evident in team-based quality control at a coffee factory. Imagine that three quality inspectors independently taste the same batch of coffee beans to ensure consistency in flavour. If one inspector's palate is overly sensitive to bitterness, their assessment might skew the evaluation. However, by collectively comparing notes and reaching a consensus, the team balances individual biases and produces a more accurate and reliable judgement of quality. Similarly, in multi-observer quantum scenarios, measurements by individual observers, each with their own experimental conditions, can introduce variances. Through this, scientists ensure that the collective outcome reflects the objective properties of the entangled system and is free from the distortions of individual measurement biases.

Although operationalizing synergistic intelligence is theoretically appealing, it becomes challenging when applied in navigating power dynamics and cultural diversity. In any collaborative effort, power asymmetries can skew the deliberative process and lead to the amplification of certain voices that silence others. This unequal distribution of influence often distorts decision-making, as the more powerful voices dominate and drown out those with less economic, political or social capital. Cultural diversity, too, can complicate the collaboration, as differing communication styles, values and worldviews may create barriers to mutual understanding. For example, imagine a team of scientists from different cultural backgrounds, say Occidental and African, working on a new quantum systems design. If the former group tends to communicate more assertively, while the latter prefers a more reserved, consensus-driven approach, due to their cultural orientation, the team may struggle to come to a unified decision that may risk frustration and missed opportunities for innovative solutions. This mirrors the concept of symbolic capital as outlined by Pierre Bourdieu, which suggests that pre-existing hierarchies, be they cultural, economic or social, play a crucial role in determining who gets to speak, whose ideas are valued and whose contributions are overlooked in any collective endeavour (Bourdieu, 1990). A concrete example of this can be seen in international climate negotiations, where developing nations often struggle to assert their perspectives. Although they bear the brunt of

environmental impacts, they are frequently marginalized by the economic and political power of wealthier, more industrialized countries. In such negotiations, the wealthier nations hold greater sway, both in terms of their technological advancements and their capacity to invest in solutions, thus influencing the global discourse in their favour.

This phenomenon is also evident in academia, where African scholars are often evaluated through the narrow lens of their visibility in prestigious international journals, which are typically dominated by Western perspectives, while their local publications, those that may contain deeply insightful analyses pertinent to African development, are overlooked or undervalued. The implicit hierarchy in this system privileges publications that align with global norms and disregard for the local knowledge systems that might offer invaluable contributions to sustainable growth and development within the African context. Moreover, the academic works of non-African scholars addressing African issues are often regarded as more credible or authoritative, largely because they are perceived to carry a higher academic rigour. In contrast, the voices of African scholars themselves are frequently marginalized or dismissed, as their work is sometimes deemed less scholarly or less methodologically resilient, despite being grounded in lived experience and understanding of local realities.

To avoid such inequities, systems based on synergistic intelligence must implement mechanisms that promote inclusivity and reflexivity that ensure that every participant, regardless of their power, has a meaningful opportunity to contribute. This could involve structured turn-taking, transparent decision-making processes and deliberate efforts to amplify marginalized voices. Reinforcing reflexivity within the group ensures that participants are constantly evaluating their own biases and assumptions and creates a collaborative environment where contributions are valued on their merit rather than their source.

5.5 Bridging quantum measurement subjectivism and realism via synergistic intelligence.

As one continues to study the principles of quantum mechanics, the tension between subjectivism, which emphasizes the observer's unavoidable role in shaping the measurement process; and realism, which posits the existence of an objective reality that is independent of the observer's influence, a dichotomy that creates a significant epistemological challenge where the act of observation appears to be inextricably linked to the nature of reality persists. The quantum measurement problem, with its paradoxical implications, forces one to confront the question of how subjective experience and objective reality coexist, if indeed they do. In navigating these complexities, the pitfalls of solipsism and psychologism have previously been examined, and the research maintained the necessity for developing measurement models that transcend the biases inherent in individual perspectives. The research argues for a framework that ensures measurement outcomes remain impartial and universally applicable, unaffected by the specific vantage points of any single observer.



This evaluation highlights the urgent need for an integrative approach that can mitigate the distortions introduced by personal bias and, yet, honours the contributions that individual observers can make. In this context, synergistic intelligence is viewed as a natural and potent extension of Karl Popper's philosophy that offers a path to resolving the measurement gap in quantum mechanics. Through collaborative engagement, this synergistic intelligence allows for the synthesis of subjective observations and divergent quantum interpretations into models that respect both the probabilistic nature of quantum phenomena and the necessity of objective consistency. Synergistic intelligence, through the confluence of human and machine collaboration, is a principle that can transcend individual cognitive limitations and advance our understanding of quantum mechanics in ways that neither individual perspective alone nor purely observer-independent ideology can achieve.

Popperian inter-subjectivism, when extended through the lens of synergistic intelligence, holds the key to reconciling the tension between quantum subjectivism and realism. This synthesis provides a balanced approach to the measurement problem and offers a way forward that accommodates both the observer-dependent features of quantum phenomena and the objective consistency required for scientific inquiry. While Popper's critical rationalism emphasizes the importance of inter-subjectivism in scientific discourse, synergistic intelligence builds on this by focusing on the emergent properties that arise from collaborative engagement, both among human minds and between humans and machines, in contrast to traditional individualism, which often neglects the potential of collective intellectual effort. The principles underlying synergistic intelligence resonate with the intersubjective nature of human experience as articulated by Edmund Husserl (1970) and align with the ideas of Pierre Lévy (1997), who envisions knowledge as a network of interrelated relationships, rather than a mere aggregation of discrete, isolated facts.

A critical criterion suggested by synergistic intelligence for ensuring the integrity of scientific measurement, especially in quantum mechanics, is the capacity for measurements to be interpreted consistently by all observers, regardless of their individual contexts, personal biases or the instruments they employ. In this sense, quantum measurements must transcend subjective variability and exhibit intersubjective consistency. Such consistency is foundational to the very concept of objectivism in scientific inquiry, as it ensures that measurement outcomes are not contingent upon the subjective idiosyncrasies of the observer alone.

While subjectivism, shaped by the observer's background, preferences or previous knowledge is an inevitable feature of human perception, the ultimate goal of scientific inquiry is to produce knowledge that is as independent as possible from individual biases. Thus, incorporating multiple independent observers and employing rigorous methods to validate findings help the scientific community to safeguard the integrity of its results. This process ensures that measurements are reproducible, verifiable and reflective of a reality that is accessible to all observers, irrespective of

their personal experiences or perspectives. This principle underpins much of the scientific method, where hypotheses are tested, refined and verified through iterative processes of independent examination. For example, in astronomical observations, the measurements of a distant galaxy by one observatory must be corroborated by other observatories using different equipment and methods to confirm that the findings are not artefacts of a particular instrument or observer's perception.

In this framework, truth becomes an ideal we strive for, even if we can never fully achieve it. This leads directly to the role of synergistic intelligence, the idea that rational criticism is a communal process, involving the interaction of multiple subjects, all engaged in the shared enterprise of testing and improving theories.

Traditionally, subjectivism has been viewed with scepticism in scientific discourse and is often dismissed as a source of bias. However, within the framework of synergistic intelligence, This paper reconceptualised subjectivism as a vital resource, where observers bring perspectives influenced by their experiences, expertise and epistemological stances, which, when synthesized through intersubjective processes, generate a richer understanding of the world. For instance, in quantum mechanics, the act of observation directly influences the observed reality. This entanglement challenges classical notions of objectivism and underlines the importance of integrating subjective viewpoints. The creation of these intersubjective realities then relies on structured mechanisms that facilitate collaboration while maintaining scientific rigour. For example, open discourse among observers will allow for the exchange of ideas; critiques and interpretations that will create a shared epistemological foundation; ensure that hypotheses and observations are repeatedly tested and revised in light of collective feedback; and show that independent replication and verification by different observers will minimize individual biases and reinforce the reliability of intersubjective constructs.

In the quantum realm, where phenomena like wave-particle duality and entanglement defy intuitive understanding, intersubjective collaboration becomes indispensable. Consider the Copenhagen interpretation, which posits that quantum states exist in superposition until observed. This perspective, though foundational, will rely on the collective agreement of physicists to define the parameters of measurement and interpretation. Synergistic intelligence, based on the foundation of intersubjectivism, enhances this process by integrating subjective interpretations into a cohesive structure. Invariably, the reconciliation of divergent interpretations, such as the many-worlds theory and objective collapse models, requires collaborative analysis to identify shared principles while at the same time preserving the distinctiveness of each viewpoint.

It is worthy of note that intersubjective realities are not merely aggregations of individual perspectives but are emergent properties of collaborative systems. These realities embody a coherence that arises from the intersection between subjectivism and

shared validation. They are dynamic and evolve constructs that reflect the collective wisdom of the scientific community.

Conclusion: In this paper, the concept of synergistic intelligence, which is proposed as a means to address the longstanding measurement problem in quantum mechanics is outlined. To lay a strong foundation for this argument, intersubjectivism is distinguished from objectivism and their fundamental differences and implications are elucidated. This differentiation sets the stage for a re-evaluation of Karl Popper's idea of intersubjectivism.

Though Popper approaches quantum mechanics through the propensity interpretation of probability and insists on the independence of observers from the phenomena they observe, it is argued in this paper that his intersubjectivism, perhaps unperceived by him, provides an innovative avenue for resolving the measurement problem, were he to hinge it on the collaborative interaction of multiple observers, their respective measurement apparatuses and the synthesis of their individual observations. Through an integration of perspectives, including those from objective collapse theories, many world interpretation and quantum Bayesianism, this collective scrutiny will rigorously test and refine measurements and will then result in a sophisticated and resilient framework for understanding quantum phenomena.

Moreover, this approach challenges the overreliance on purely objective interpretations of reality, a stance that remains deeply problematic. The notion of achieving a wholly objective explanation of reality, devoid of any subjective influence, is not only questionable but arguably unattainable. Popper's method of falsification, while revolutionary, does not adequately account for how objectivism can be fully realized in practice. Synergistic intelligence, therefore, emphasizes the necessity of intersubjective engagement, where the interplay of perspectives can lead to provisional consensus and a deeper understanding.

Admittedly, the concept of synergistic intelligence is not without its criticisms. Sceptics might question whether consensus among a community of inquirers can ever yield indubitable knowledge or whether all voices, regardless of power dynamics, will be equitably heard. The spectre of authority overpowering reason within scientific discourse is a legitimate concern. Nevertheless, the argument here is that to transcend solipsism, eliminate subjective biases and guard against authoritarian tendencies, scientists must confront the measurement gap through a framework grounded in synergistic intelligence. This framework, critically filtered through Popper's intersubjective critical rationalism, offers a tentative methodology for navigating the inherent uncertainties of quantum systems.

Critics may argue, that the concept of synergistic intelligence is too abstract to have practical impact on quantum mechanics. However, synergistic intelligence is not merely theoretical; it operationalizes intersubjective verification, collaborative reasoning, and empirical testing, which are three processes central to scientific work.

Synergistic intelligence reframes them as an integrated methodology for interpreting quantum phenomena, which addresses the measurement problem's epistemic dimensions rather than just its technical side.

One might want to question how synergistic approach, which depends on intersubjectivism, can account for experimental objectivity in situations where human observers are not directly involved e.g., automated measurements, but automated measurements do not replace intersubjectivism, they extend it. Even the most sophisticated automated detector, whether it is in a particle accelerator or in astrophysics, is designed, calibrated and validated by human communities. Its results are only given scientific weight once they are interpreted, cross-checked and critiqued within that community. An automated detector may record a particle track, but that record does not become knowledge until multiple independent researchers verify it, until other labs reproduce it and until the wider community critiques the assumptions built into the apparatus. In that sense, experimental objectivity is never the achievement of a single device or a lone observer, but it is the emergent property of a community that disciplines both its instruments and its interpretations. That is exactly what synergistic intelligence seeks to highlight, the integration of technology, theory and human critique into a genuinely collective epistemology.

While this idea of synergy intelligence awaits further refinement, it holds the potential to elevate the epistemological integrity of scientific inquiry. As we embrace this collaborative approach, we can inch closer to resolving the profound challenges of measurement in quantum mechanics, while remaining open to the evolving nature of knowledge.

References:

1. Barnes, B. (1982). *T. S. Kuhn and Social Science*. Columbia University Press.
2. Bloor, D. (1976). *Knowledge and Social Imagery*. University of Chicago Press
3. Colombo, M., Gervais, R., & Sprenger, J. (2017). Introduction: objectivity in science. *Synthese*, 194, 4641-4642. <https://doi.org/10.1007/s11229-017-1582-x>
4. Davis, N., McCarty, B., Shaw, K., & Sidani-Tabbaa, A. (1993). Transitions from objectivism to constructivism in science education. *International Journal of Science Education*, 15, 627-636. <https://doi.org/10.1080/0950069930150601>
5. Diesing, P. (1966). Objectivism vs. Subjectivism in the Social Sciences. *Philosophy of Science*, 33, 124 – 133. <https://doi.org/10.1086/288081>
6. Donohue, J., & Wolfe, E. (2015). Identifying nonconvexity in the sets of limited-dimension quantum correlations. *Physical Review A*, 92, 062120. <https://doi.org/10.1103/PhysRevA.92.062120>
7. Fleck, L. (1979). *Genesis and Development of a Scientific Fact*. University of Chicago Press
8. Guhne, O., Budroni, C., Cabello, A., Kleinmann, M., & Larsson, J. (2013). Bounding the quantum dimension with contextuality. *Physical Review A*, 89. <https://doi.org/10.1103/PhysRevA.89.062107>



9. Husserl, E. (1970). *The crisis of European sciences and transcendental phenomenology* (D. Carr, Trans.). Northwestern University Press.
10. Korbicz, J., Aguilar, E., Ćwikliński, P., & Horodecki, P. (2016). Generic appearance of objective results in quantum measurements. *Physical Review A*, 96, 032124.
11. Koskinen, I. (2020). Defending a risk account of scientific objectivity. *The British Journal for the Philosophy of Science*, 71(4), 1167–1185
12. Lévy, P. (1997). *Collective intelligence: Mankind's emerging world in cyberspace* (R. Bononno, Trans.). Plenum Press.
13. Longino, H. (1990). *Science as Social Knowledge: Values and Objectivity in Scientific Inquiry*. Princeton University Press
14. Margolis, J. (1998). Objectivity as a Problem: An Attempt at an Overview. *The ANNALS of the American Academy of Political and Social Science*, 560, 55 – 68.
<https://doi.org/10.1177/0002716298560001005>
15. Maier, M., Dechamps, M., & Rabeyron, T. (2022). Quantum Measurement as Pragmatic Information Transfer. *Journal of Anomalous Experience and Cognition*.
<https://doi.org/10.31156/jaex.23535>.
16. Popper, K. (1959/2002). *The Logic of Scientific Discovery*. Routledge.
17. Popper, K. (1963). *Conjectures and Refutations: The Growth of Scientific Knowledge*. Routledge & Kegan Paul.
18. Popper, K. (1982). *Quantum Theory and the Schism in Physics*. London: Routledge.
19. Reiss, J., & Sprenger, J. (2020). Scientific Objectivity. In E. N. Zalta (Ed.), *The Stanford Encyclopedia of Philosophy* (Fall 2020 Edition). Metaphysics Research Lab, Stanford University
20. Rolin, K. H. (2021) Objectivity, trust and social responsibility. *Synthese* 199, 513–533.
<https://doi.org/10.1007/s11229-020-02669-1>
21. Sasaki, M. (2018) Quantum Key Distribution and Its Applications. *IEEE Security and Privacy Magazine* 16(5), 42-48 DOI:10.1109/MSP.2018.3761713
22. Stewart, J. (2001). Radical Constructivism in Biology and Cognitive Science. *Foundations of Science*, 6, 99-124. <https://doi.org/10.1023/A:1011313532109>
23. Thomas, G. (2012) Changing our landscape of inquiry for a new science of education, *Harvard Educational Review*, 82(1), 26–51.
24. Tunde, O. (2020). Beyond Objectivism and Relativism: Kuhn's Deconstruction of the Scientific Method as a Roadmap to Social Epistemology. *Philosophy International Journal*.
<https://doi.org/10.23880/PHIJ-16000153>
25. Yu-Lin, S. (2009). The Science, the Objectivism and the Environment. *Gansu Theory Research*.

Disclaimer/Publisher's Note: The statements, opinions, and data contained in all publications are solely those of the individual author(s) and contributor(s) and not of TJSD and/or the editor(s). The Journal of Scientific Discourse (TJSD) and/or the editor(s) disclaim responsibility for any injury to people or property resulting from any ideas, methods, instructions or products referred to in the content.

ज्योतिबा फुले की कृति “गुलामगिरी” का परिचय

वसीम अनवर

उर्दू विभाग, डॉ. हरीसिंह गौर विश्वविद्यालय सागर-470003, म.प्र., भारत

Email: wsmnwr@gmail.com

सारांश : ज्योतिबा फुले की प्रसिद्ध कृति “गुलामगिरी” (1873) भारतीय समाज में व्याप्त जातिगत असमानता, ब्राह्मणवादी वर्चस्व और धार्मिक पाखंड के विरुद्ध लिखी गई एक क्रांतिकारी रचना है। यह पुस्तक सामाजिक अन्याय और शोषण के खिलाफ एक सशक्त विचारधारा प्रस्तुत करती है। फुले ने इसमें बताया कि भारत की जातिगत गुलामी किसी विदेशी शासन की देन नहीं, बल्कि स्वयं भारतीय समाज की बनाई हुई व्यवस्था है, जिसमें ऊँची जातियों ने धर्म और पुराणों का सहारा लेकर निम्न वर्गों को दास बनाया और शोषण किया। फुले ने “गुलामगिरी” को अमेरिकी दासप्रथा-विरोधी आंदोलन से प्रेरित होकर लिखा और इसे अमेरिका के गुलामी-विरोधी नेताओं को समर्पित किया। यह समर्पण दर्शाता है कि समानता और स्वतंत्रता का संघर्ष सार्वभौमिक है। इस कृति में संवादात्मक शैली अपनाई गई है, जिसमें दो पात्र- स्वयं ज्योतिबा फुले और दूसरा धोंडीराव—के बीच वार्तालाप के माध्यम से सामाजिक प्रश्नों पर गहन चर्चा होती है। फुले ने इस पुस्तक में शिक्षा, स्त्री-मुक्ति, सामाजिक समानता और धर्म की पुनर्व्याख्या को समाज सुधार का आधार माना। उनका मानना था कि सच्ची मुक्ति केवल शिक्षा और विवेक से संभव है।

“गुलामगिरी” ने भारत में सामाजिक चेतना और आत्मसम्मान की भावना को नई दिशा दी। इस पुस्तक ने डॉ. भीमराव अंबेडकर जैसे बड़े विचारकों को भी गहराई से प्रभावित किया। संक्षेप में, यह कृति मानव स्वतंत्रता, समानता और न्याय की उद्घोषणा है, जिसने भारतीय समाज में सामाजिक परिवर्तन की नींव रखी और आज भी प्रासंगिक बनी हुई है।

प्रस्तावना: ज्योतिराव गोविंदराव फुले (1827–1890) भारतीय समाज के ऐसे महान समाज सुधारक थे जिन्होंने समानता, न्याय और मानवता के सिद्धांतों की स्थापना के लिए अपना जीवन समर्पित किया। वे स्त्री-शिक्षा के प्रवर्तक, दलितों के मुक्तिदाता और ब्राह्मणवादी सामाजिक व्यवस्था के कट्टर आलोचक थे। उनकी प्रसिद्ध कृति “गुलामगिरी” भारतीय समाज की गहरी वर्णवादी जातिगत असमानताओं और धार्मिक पाखंड पर एक तीखा प्रहार है। यह पुस्तक मूलतः मराठी भाषा में 1873 ईस्वी में प्रकाशित हुई, आज इस को अनेक भाषाओं में अनुवाद किया जा चुका है। हिन्दी भाषा में भी इस के अनेक संस्करण मौजूद हैं। इस कृति को भारत की सामाजिक जागृति का आधार माना जाता है।

ज्योतिबा फुले ने लगभग बारह पुस्तकों की रचना की, जिनकी भाषा और शैली सरल, लोकप्रचलित और जनसुलभ है ताकि दलित-बहुजन वर्ग और श्रमिक स्त्री-पुरुष भी उन्हें आसानी से समझ सकें। इसी उद्देश्य से उन्होंने “गुलामगिरी” को संवादात्मक रूप में लिखा, जिससे विचार सीधे पाठकों तक पहुँच सकें। यह पुस्तक छोटे-छोटे सोलह परिच्छेदों में विभाजित है, जो विषय की स्पष्टता और प्रवाह बनाए रखते हैं। इसके अतिरिक्त, फुले ने इसमें एक विस्तृत पंवाड़ा (लोककाव्य शैली) और बहुजन संत तुकाराम की परंपरा में रचे गए तीन अभंग भी

शामिल किए हैं, जिससे यह कृति सामाजिक चेतना, साहित्यिक प्रभाव और लोकभाषा की शक्ति का उत्कृष्ट संगम बन जाती है।

“गुलामगिरी” में फुले ने यह विचार प्रस्तुत किया कि भारत के मूल निवासी शूद्र-अतिशूद्र वर्ग हैं, जिन्हें आर्यों ने छलपूर्वक धर्म और जाति व्यवस्था के माध्यम से दास बना लिया। उन्होंने ब्राह्मणवादी ग्रंथों की आलोचना करते हुए कहा कि धर्म को शोषण का औजार बना दिया गया है। फुले ने इस पुस्तक में शिक्षा को मुक्ति का सबसे बड़ा साधन बताया और कहा कि जब तक समाज का हर व्यक्ति शिक्षित नहीं होगा, तब तक समानता और न्याय की स्थापना संभव नहीं है।

यह कृति बेहद सहज, तर्कपूर्ण और बातचीत की शैली में लिखी गई है, जिसके कारण इसे सामान्य पाठक भी आसानी से समझ सकते हैं। “गुलामगिरी” केवल एक साहित्यिक रचना नहीं, बल्कि सामाजिक क्रांति का घोषणापत्र है जिसने दलितों और वंचितों में आत्मसम्मान की भावना जगाई। इस पुस्तक का प्रभाव आगे चलकर डॉ. भीमराव अंबेडकर जैसे महान विचारकों पर भी पड़ा। इस प्रकार, “गुलामगिरी” भारतीय समाज के परिवर्तन और नवजागरण की दिशा में एक ऐतिहासिक दस्तावेज है।

लेखन की पृष्ठभूमि: ज्योतिबा फुले की प्रसिद्ध कृति “गुलामगिरी” भारतीय समाज में फैले जातिगत भेदभाव और असमानता के विरोध में लिखी गई एक महत्वपूर्ण पुस्तक है। यह उस दौर की देन है जब ब्राह्मणवादी सामाजिक ढांचा पूरी मजबूती से प्रभावी था और निचली जातियों के लोगों को शिक्षा, मंदिरों में प्रवेश और सामाजिक बराबरी जैसे मूल अधिकारों से दूर रखा जाता था। इसी अन्याय के प्रतिकार में फुले ने अपनी कलम उठाई और इस ग्रंथ के माध्यम से यह दिखाया कि भारत में जातिगत दासता किसी बाहरी शासन की थोपन नहीं, बल्कि भारतीय समाज द्वारा ही निर्मित एक गहरी सामाजिक संरचना है। उस समय समाज जातिगत उत्पीड़न, अंधविश्वास और धार्मिक ढोंग से बुरी तरह प्रभावित था। निचली जातियों को न केवल शिक्षा और संपत्ति के अधिकारों से वंचित किया गया था, बल्कि धार्मिक स्वतंत्रता भी उनसे छीनी गई थी। ऐसे वातावरण में फुले ने साहसपूर्वक इस शोषण के खिलाफ आवाज उठाई और अपने तर्कपूर्ण तथा मानवतावादी विचारों से समाज के सामने एक नई चेतना रखी।

उन्होंने “गुलामगिरी” को अमेरिका के गुलामी-विरोधी आंदोलन (Anti-Slavery Movement) से प्रेरणा लेकर लिखा और इसे अमेरिकी “Negro Emancipation Movement” के नेताओं को समर्पित किया। इस समर्पण के माध्यम से उन्होंने यह संदेश दिया कि स्वतंत्रता और समानता का संघर्ष किसी एक देश या जाति तक सीमित नहीं है। फुले ने भारत की जाति-व्यवस्था को एक प्रकार की सामाजिक दासता (Social Slavery) बताया। यह रचना मानव मुक्ति, शिक्षा और समानता की दिशा में भारतीय समाज के लिए एक ऐतिहासिक कदम सिद्ध हुई।¹ यह कृति तर्क, अनुभव और मानवतावाद पर आधारित है, जिसमें फुले ने शिक्षा को सामाजिक मुक्ति का प्रमुख साधन बताया। “गुलामगिरी” केवल एक पुस्तक नहीं, बल्कि एक सामाजिक क्रांति का दस्तावेज है, जिसने भारतीय समाज में आत्मसम्मान, समानता और न्याय की नई चेतना को जन्म दिया।

विषयवस्तु और उद्देश्य: ज्योतिबा फुले की असाधारण कृति “गुलामगिरी” भारतीय समाज में व्याप्त जातिगत अन्याय, ब्राह्मणवादी वर्चस्व और धार्मिक पाखंड के विरुद्ध लिखी गई एक क्रांतिकारी रचना है। इस पुस्तक का मूल उद्देश्य उस सामाजिक व्यवस्था को उजागर करना है, जिसमें ऊँची जातियों ने धर्म, पुराणों और मिथकीय

कथाओं का सहारा लेकर निम्न जातियों को मानसिक, सामाजिक और आर्थिक रूप से दास बना लिया। फुले का मत था कि आर्य विदेशी थे, जिन्होंने भारत आकर यहाँ के मूलनिवासियों—अर्थात् शूद्र और अतिशूद्रों—को अपने अधीन कर लिया और उन्हें धर्म के नाम पर शोषण का शिकार बनाया।

फुले ने इस ग्रंथ में एक वैकल्पिक इतिहास दृष्टि प्रस्तुत की, जिसमें उन्होंने पारंपरिक आर्य-दृष्टि को चुनौती दी। उनके अनुसार, शूद्र-अतिशूद्र ही भारत के वास्तविक मूल निवासी और सभ्यता के निर्माता थे, जबकि ब्राह्मणों ने धार्मिक ग्रंथों का उपयोग सत्ता और विशेषाधिकार बनाए रखने के लिए किया। उन्होंने यह भी कहा कि धर्म का उद्देश्य मानवता की सेवा होना चाहिए, न कि किसी विशेष वर्ग के वर्चस्व को स्थायी बनाना।

“गुलामगिरी” की सबसे विशिष्ट बात इसकी संवादात्मक शैली है। इसमें दो पात्र- स्वयं ज्योतिबा फुले और दूसरा धोंडीराव—आपस में बातचीत के माध्यम से सामाजिक और धार्मिक प्रश्नों पर विचार-विमर्श करते हैं। यह शैली न केवल रचना को जीवंत बनाती है, बल्कि पाठकों को सोचने और आत्ममंथन करने के लिए प्रेरित भी करती है। फुले की भाषा सरल, तार्किक और प्रखर है। उन्होंने तर्क और प्रमाण के आधार पर सामाजिक कुरीतियों की जड़ पर प्रहार किया। “गुलामगिरी” केवल एक साहित्यिक कृति नहीं, बल्कि सामाजिक न्याय का घोषणापत्र है, जिसने भारतीय समाज को आत्मसम्मान, समानता और स्वतंत्रता के मूल्यों की ओर अग्रसर किया।

‘इस किताब को लिखने का एकमात्र उद्देश्य सभी उत्पीड़ित लोगों को उनकी गुलामी का अहसास दिलाना, उनको इस योग्य बनाना कि वे अपनी इस हालात के कारणों को पूरी तरह समझ सकें और अपने आप को ब्राह्मणों की गुलामी, उत्पीड़न एवं अन्याय से मुक्त करने के लिए सक्षम बना सकें।’²

ब्राह्मणवादी वर्चस्व के विरुद्ध लिखी गई यह पुस्तक सोलह परिच्छेदों में विभाजित है, जिनमें फुले ने प्राचीन काल से लेकर आधुनिक काल तक के सामाजिक संघर्षों को प्रस्तुत किया है। उन्होंने महाराष्ट्र की सामाजिक, राजनीतिक और आर्थिक संरचना के संदर्भ में यह रचना की, जहाँ समाज का विभाजन मूल रूप से दो वर्गों में था—एक ओर शोषक ब्राह्मण और दूसरी ओर शोषित शूद्र-अतिशूद्र। फुले का मानना था कि ब्राह्मणों के आगमन से पहले इस क्षेत्र में समानता आधारित व्यवस्था थी, जिसका प्रतीक बलिराज का राज्य था। उस समय सभी लोग कृषक और योद्धा थे, यानी सभी क्षत्रिय माने जाते थे। लेकिन जब ब्राह्मणों ने सत्ता और धर्म पर नियंत्रण पाया, तो उन्होंने शूद्रों-अतिशूद्रों को शिक्षा से वंचित कर दिया, उन्हें सैकड़ों जातियों में बाँट दिया और अपने वर्चस्व को स्थायी बना लिया। फुले ने इस षड्यंत्र को विस्तार से समझाते हुए लिखा कि ब्राह्मणों ने आपसी नफरत और जातिगत भेदभाव के बीज बोकर शूद्रों-अतिशूद्रों को आपस में लड़ाया, जिससे वे हमेशा गुलाम बने रहे।

गुलामगिरी के प्रारंभिक परिच्छेदों में फुले ने आर्यों के भारत आगमन और ब्राह्मणों के सत्ता हथियाने की प्रक्रिया को दर्शाया है। उन्होंने दिखाया कि कैसे आर्य-ब्राह्मणों ने छल और हिंसा के माध्यम से मूल निवासियों के राजाओं—हिरण्यकश्यप, हिरण्यगर्भ और बलिराज—को नष्ट किया। फुले के अनुसार, पुराणों में वर्णित परशुराम द्वारा क्षत्रियों के विनाश की कथा दरअसल मूल निवासियों के संहार का प्रतीक है।

आधुनिक युग के परिच्छेदों में फुले अंग्रेजों के शासन को एक परिवर्तनकारी अवसर के रूप में देखते हैं। उनके अनुसार, अंग्रेजी राज ने शूद्रों-अतिशूद्रों को शिक्षा और आत्मसम्मान का अवसर दिया, हालांकि ब्राह्मणों ने इस व्यवस्था में भी अपने प्रभुत्व को बनाए रखा। उन्होंने लिखा-

“मनु जलकर खाक हो गया, जब अंग्रेज आया,

ज्ञान रूपी मां ने हमको दूध पिलाया।”³

यह पंक्ति शिक्षा की परिवर्तनकारी शक्ति को दर्शाती है।

अंतिम परिच्छेद में फुले ने मुक्ति का मार्ग बताया। उन्होंने शूद्रों-अतिशूद्रों से तीन प्रतिज्ञाएँ करने का आह्वान किया—

26. ब्राह्मणों द्वारा रचे उन ग्रंथों को अस्वीकार करना, जो उनकी गुलामी का समर्थन करते हैं।

27. किसी भी व्यक्ति को नीचा समझने वाले व्यवहार का विरोध करना।

28. सब मनुष्यों को समान भाव से भाई मानना, चाहे वे किसी भी देश या जाति के हों।

पुस्तक का समापन इन प्रेरक पंक्तियों से होता है —

“हम शिक्षा पाते ही, पाएंगे वह सुख,

पढ़ लो मेरा लेख, ज्योतिराव कहे।”⁴

संक्षेप में, “गुलामगिरी” केवल एक पुस्तक नहीं, बल्कि सामाजिक क्रांति का घोषणापत्र है। इसमें फुले ने शिक्षा, समानता और आत्मसम्मान को मुक्ति का मार्ग बताया। यह कृति आज भी भारतीय समाज के लिए एक दर्पण है, जो यह सिखाती है कि असली स्वतंत्रता तभी संभव है, जब हर व्यक्ति जाति और अंधविश्वास की बेड़ियों से मुक्त होकर सोचने और जीने का अधिकार पाए।

मुख्य विचार और सामाजिक दृष्टि: फुले का मुख्य विचार मूल उद्देश्य समाज में समानता, शिक्षा और स्वतंत्रता की स्थापना करना था। उन्होंने लिखा — “जो मनुष्य दूसरों को अंधकार में रखकर स्वयं प्रकाश में रहना चाहता है, वह मनुष्य नहीं, शोषक है।” (Phule, *Gulamgiri*, p. 45) ज्योतिबा फुले ने अपनी क्रांतिकारी रचना “गुलामगिरी” में भारतीय समाज की जड़ में बैठी जातिगत असमानता, धार्मिक पाखंड और सामाजिक अन्याय की तीखी आलोचना की। उन्होंने कहा कि जिस समाज में मनुष्य का मूल्य जन्म से तय किया जाता है, वह समाज कभी भी प्रगति नहीं कर सकता। फुले ने ब्राह्मणवादी धर्मग्रंथों की तार्किक समीक्षा करते हुए स्पष्ट किया कि ये ग्रंथ ऊँची जातियों के स्वार्थ की रक्षा और निम्न वर्गों के शोषण को स्थायी बनाने के उद्देश्य से रचे गए थे। फुले के विचारों का मूल केंद्र **मानव समानता और सामाजिक न्याय** है। उन्होंने चार प्रमुख बिंदुओं पर विशेष बल दिया—

1. **शिक्षा का अधिकार:** फुले का मानना था कि शिक्षा समाज को अंधविश्वास और गुलामी से मुक्त करती है। उन्होंने शूद्रों, अतिशूद्रों और स्त्रियों के लिए विद्यालय स्थापित कर शिक्षा को मुक्ति का सबसे बड़ा साधन बताया।
2. **महिलाओं की मुक्ति:** फुले और उनकी पत्नी सावित्रीबाई फुले ने स्त्री-शिक्षा के क्षेत्र में क्रांतिकारी कार्य किए। वे मानते थे कि समाज की उन्नति तभी संभव है जब महिलाएँ शिक्षित और स्वतंत्र हों।
3. **सामाजिक समानता:** उन्होंने जाति, धर्म और लिंग के आधार पर होने वाले भेदभाव को अन्यायपूर्ण बताया और सभी मनुष्यों के समान अधिकारों की वकालत की।
4. **धार्मिक पुनर्व्याख्या:** फुले ने कहा कि धर्म का उद्देश्य मानवता की सेवा होना चाहिए, न कि किसी विशेष वर्ग का वर्चस्व बनाए रखना।

“गुलामगिरी” केवल एक पुस्तक नहीं, बल्कि एक सामाजिक क्रांति का घोषणापत्र है। इसने भारत में समानता, शिक्षा और न्याय के नए युग की शुरुआत की और आने वाले सुधार आंदोलनों को दिशा प्रदान की।

महत्व और प्रभाव: ज्योतिबा फुले की कृति “गुलामगिरी” भारतीय समाज में सामाजिक न्याय और आत्मसम्मान के आंदोलन की मजबूत नींव बनी। इस पुस्तक ने दलित, पिछड़े और शोषित वर्गों में आत्मचेतना और अधिकारों की भावना को जागृत किया। फुले ने शिक्षा, समानता और मानवता को सामाजिक परिवर्तन का आधार माना। उनकी इस विचारधारा ने आगे चलकर डॉ. भीमराव अंबेडकर सहित अनेक सामाजिक विचारकों और आंदोलनों को प्रेरित किया। “गुलामगिरी” ने यह सिद्ध किया कि समाज में सच्ची प्रगति तभी संभव है जब हर व्यक्ति को समान अवसर और सम्मान मिले। इस रचना ने जाति, लिंग और धर्म के भेदभाव के विरुद्ध संघर्ष का मार्ग प्रशस्त किया। वास्तव में, यह पुस्तक केवल एक साहित्यिक कृति नहीं, बल्कि सामाजिक क्रांति का घोषणापत्र है, जिसने भारत में समानता, न्याय और मानवाधिकार की चेतना को नई दिशा प्रदान की।

“गुलामगिरी” ने भारतीय समाज में चेतना का संचार किया और शूद्र-अतिशूद्र वर्गों में आत्मसम्मान की भावना जगाई। यह पुस्तक आगे चलकर डॉ. भीमराव अंबेडकर, पेरियार ई. वी. रामासामी और अन्य दलित-बहुजन नेताओं के लिए प्रेरणास्रोत बनी। डॉ. अंबेडकर ने फुले को “भारत का प्रथम आधुनिक समाज सुधारक” कहा। वे ज्योतिराव फुले को अपना गुरु कहते थे: “उन्होंने (आम्बेडकर) जिन तीन महान व्यक्तियों को अपना गुरु माना, उसमें उनके पहले गुरु थे तथागत गौतम बुद्ध, दूसरे थे संत कबीर और तीसरे गुरु थे महात्मा ज्योतिराव फुले थे।”⁵

निष्कर्ष: ज्योतिबा फुले की महान कृति “गुलामगिरी” (1873) भारतीय समाज के इतिहास में सामाजिक चेतना, समानता और न्याय की दृष्टि से एक युगांतरकारी रचना है। यह पुस्तक केवल एक साहित्यिक कृति नहीं, बल्कि मानव स्वतंत्रता और समानता का घोषणापत्र है। फुले ने इसमें उस सामाजिक ढाँचे को चुनौती दी, जो जन्म आधारित ऊँच-नीच और धार्मिक पाखंड पर टिका हुआ था। उन्होंने यह स्पष्ट किया कि समाज की वास्तविक प्रगति तब तक संभव नहीं जब तक शिक्षा, विवेक और समानता हर व्यक्ति तक नहीं पहुँचती।

फुले के अनुसार, अंधविश्वास, जातिगत विभाजन और महिलाओं की दासता किसी भी सभ्य समाज के लिए कलंक हैं। उन्होंने शिक्षा को सामाजिक क्रांति का सबसे शक्तिशाली माध्यम माना और कहा कि ज्ञान ही वह प्रकाश है जो गुलामी के अंधकार को मिटा सकता है। इसीलिए उन्होंने स्त्री-शिक्षा, निम्न वर्गों की शिक्षा और सामाजिक सुधार के लिए अपना पूरा जीवन समर्पित किया। “गुलामगिरी” का महत्व केवल अपने समय तक सीमित नहीं रहा; यह आज भी भारतीय समाज के लिए एक दर्पण की भाँति है, जो हमें हमारी सामाजिक वास्तविकताओं और जिम्मेदारियों से रूबरू कराती है। यह रचना हमें यह सोचने पर विवश करती है कि असली आजादी केवल राजनीतिक स्वतंत्रता नहीं, बल्कि मानसिक, सामाजिक और आर्थिक बंधनों से मुक्ति में निहित है।

इस प्रकार, “गुलामगिरी” भारतीय समाज को एक नई चेतना, आत्मसम्मान और समानता की दिशा प्रदान करती है। फुले का यह संदेश आज भी उतना ही प्रासंगिक है—जब तक समाज का हर व्यक्ति शिक्षित, स्वतंत्र और समान अधिकारों से संपन्न नहीं होता, तब तक मुक्ति अधूरी है। अनित्य बौद्ध लिखते हैं कि “हमारे



लोगों को ब्राह्मण धर्म से मुक्ति चाहिए तो गुलामगिरी पढ़ना आवश्यक है वरना जो गुलामगिरी आज भी कर रहे हैं उन से मुक्ति नहीं मिलेगी।”⁶

संदर्भ (References):

1. प्रस्तावना: गुलामगिरी-ज्योति राव गोविंद राव फुले (पुणे 1873)
<https://drambedkarbooks.com/wp-content/uploads/2015/04/gulamgiri-in-hindi.pdf>
2. जयंती विशेष: ज्योतिबा राव फुले और गुलामगिरी - डॉ. सिद्धार्थ, दलित दस्तक, April 11, 2023
https://www.dalitdastak.com/jyotiba-fule-and-gulamgiri/#google_vignette
3. जयंती विशेष: ज्योतिबा राव फुले और गुलामगिरी - डॉ. सिद्धार्थ, दलित दस्तक, April 11, 2023,
https://www.dalitdastak.com/jyotiba-fule-and-gulamgiri/#google_vignette
4. जयंती विशेष: ज्योतिबा राव फुले और गुलामगिरी - डॉ. सिद्धार्थ, दलित दस्तक, April 11, 2023,
https://www.dalitdastak.com/jyotiba-fule-and-gulamgiri/#google_vignette
5. विकिपीडिया:भीमराव,आम्बेडकर:
https://hi.wikipedia.org/wiki/%E0%A4%AD%E0%A5%80%E0%A4%AE%E0%A4%B0%E0%A4%BE%E0%A4%B5_%E0%A4%86%E0%A4%AE%E0%A5%8D%E0%A4%AC%E0%A5%87%E0%A4%A1%E0%A4%95%E0%A4%B0
6. "गुलामगिरी" पुस्तक पढ़े बिना सामाजिक परिवर्तन की लड़ाई का योद्धा अधूरा है!
<https://thesymbolofknowledge.blogspot.com/2018/06/blog-post.html>

Disclaimer/Publisher's Note: The statements, opinions, and data contained in all publications are solely those of the individual author(s) and contributor(s) and not of TJSD and/or the editor(s). The Journal of Scientific Discourse (TJSD) and/or the editor(s) disclaim responsibility for any injury to people or property resulting from any ideas, methods, instructions or products referred to in the content.

Feminist Epistemology and Religion: Women's Status in Sacred Spaces in Assam

Pritismita Patgiri

Independent Researcher (Philosophy), Guwahati, Assam, India

pritismita.patgiri@gmail.com

Abstract: *This paper examines the connection between feminist epistemology and religion in Assam, exploring how women's roles in sacred spaces reflect the historical, social, and epistemic dimensions of gender inequality. This paper analyzes how religious institutions, particularly Vaishnavite sattras and temple traditions, shape women's access to spiritual and epistemic participation. It argues that Assamese women's exclusion from sacred spaces represents not only a form of patriarchal religious control but also an epistemic marginalization that feminist philosophy seeks to question. By examining how feminist ideas have evolved from global to Assamese contexts, this study demonstrates how feminist perspectives on knowledge can help to recognize women's religious experiences as valuable sources of knowledge and strength.*

The study also explores how Assamese women adapt to faith, culture, and identity within patriarchal religious systems. Through an analysis of rituals, oral traditions, and reform movements, it highlights how women can create alternative spaces of spiritual authority outside formal institutions. It connects global feminist ideas with Assamese realities, showing how feminist perspectives can help recognize women's religious experiences as valid and significant sources of knowledge. This paper suggests that feminist epistemology can help transform religious practices into more inclusive spaces that promote equality, dignity, and participation for all.

Key Words: *Feminism, Patriarchal, Vaishnavite, Sattras, Gender, Empowerment.*

1. Introduction: Feminism is the expression of women's struggle against oppression through social, political, and intellectual emancipation (Jenainati and Groves, 2007). It arises from the recognition that gendered power structures -social, cultural, and religious that have historically limited women's freedom and voice. In Assam, these power structures extend into sacred institutions where women's participation remains restricted. Religious spaces such as *Satras*, *Namghars*, and *temples* have long reflected patriarchal interpretations of purity and devotion, marginalizing women to secondary or symbolic roles. This paper aims to examine how *feminist epistemology* investigates the gendered construction of knowledge, showing how religious practices either maintain or challenge gender inequality in Assam. It analyzes how religious beliefs, social customs, and feminist movements relate in shaping women's epistemic and spiritual agency.

2. Feminist Epistemology and Gendered Knowledge

Feminist epistemology emerged as a critique of the masculine bias in traditional knowledge systems. Feminist theory challenges the traditional exclusion of women from intellectual, moral, and spiritual discourse (Laurot, 2016; Adichie, 2012). Thinkers such as Simone de Beauvoir and Judith Butler explained that gender is shaped by society, not fixed by biology, while Indian feminist scholars focused on the social and cultural dimensions of gender.

Beauvoir's *The Second Sex* defines woman as the "Other," a social position shaped by male-dominated society (Beauvoir, 1949). According to Butler (1990), gender is 'performative,' an identity continuously shaped through social expectation. Feminist epistemology claims that the production of knowledge, including religious knowledge, is not natural but gendered.

In the Assamese context, the exclusion of women from religious spaces is based on purity, celibacy, or cultural conventions. It demonstrates how patriarchal systems control not only women's bodies but also their epistemic participation. Therefore, Feminist epistemology provides a philosophical tool to reinterpret women's religious experiences as valid forms of knowledge.

3. Feminism and Religion in India

The relationship between feminism and religion in India is complicated. Indian feminism differs from Western feminism, being rooted in social reform movements and practices such as *sati*, *child marriage*, and restrictions on *widowhood* (Ahmed, 2009; Pande, 2018). Ancient Hindu texts and traditions prescribed women's roles through moral duties, such as *stridharma*, which defined an ideal woman as one who serves her husband and family.

During the 19th and 20th centuries, social reformers such as Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar, and Chandraprava Saikiani challenged religious and cultural structures that restricted women. Feminism in India grew not only as a political movement but also as a spiritual and moral challenge to male-dominated religious traditions. In India, religious exclusion remains visible in cases such as women's entry bans in the Shani Shingnapur and Sabarimala temples (Chari 2016 and Indian Express, 2018). These incidents show how religious practices support gender-based discrimination. Nevertheless, the feminist movement supported by activists like Trupti Desai has begun to reinterpret religion through the perspective of equality and human rights (Chaudhury 2018 and Tieri 2019)

4. Women and Sacred Spaces in Assam

Assam's religious landscape, particularly within the *Vaishnavite Sattr* tradition, presents a significant role for studying gendered spiritual practices. Srimanta Sankardeva's '*Ek Saran Naam Dharma*' supports open and equal spiritual devotion.

But over time, the ‘*Sattrā*’, the main institution of Assamese Vaishnavism, excluded women from leadership roles and religious activities. (Kakati & Mahanta, 2012).

In many *Sattras*, women are denied entry to the main prayer halls and are instead assigned separate spaces or times for worship. The reason is linked to ideas of purity, where menstruation is seen as unclean. Earlier, Kamalabari *Sattrā* practiced such restrictions, while in Barpeta *Sattrā*, these practices continue (Rehman, 2020). This reflects epistemic exclusion, the denial of women’s authority as knowers and interpreters of sacred experience.

Despite these barriers, Assamese women continue to engage with spirituality through informal and domestic rituals such as *Ainam*, *Sare-Barat*, and *Devi Puja*, performed by women for the well-being of family and community. These practices create alternative ways of women’s religious knowledge, where they generate and share sacred understanding outside the control of formal institutions.

5. Feminism in Assam and Religious Empowerment

The feminist movement led by Chandraprava Saikiani in Assam developed not only as a social but also as a spiritual challenge against gendered restrictions. Saikiani’s campaign to open the Hayagriva Madhav Temple at Hajo to all devotees, regardless of caste or gender, stands as one of the best examples of feminist empowerment within sacred spaces (Phukan, 2015). Her activism represents an epistemic restoration of women’s spiritual authority, who were traditionally silenced.

Assamese literature also reflects this inequality of religion. Feminist authors like Mamoni Raisom Goswami and Nirupama Borgohain (Abhiyatri) expose how religious morality and social customs confine women’s identities. In “*The Moth-Eaten Howdah of the Tusker*,” Goswami portrays widowhood within the *Sattrā* system as a form of spiritual imprisonment. This institution denies women autonomy, even in their devotion. Such narratives reveal the psychological and epistemic aspects of women’s oppression in religious life (Deka 2013 and Nath, 2020). By reinterpreting these stories through feminist epistemology, we can understand Assamese women’s spiritual expressions as forms of alternative knowledge that challenge patriarchal structures through lived faith and ritual practices.

6. Feminist Epistemology in Religious Practices

Feminist epistemology examines how systems of knowledge privilege certain voices while marginalizing others. In Assam’s religious traditions, men generally control the interpretation of sacred knowledge. This situation reflects what Miranda Fricker (2007) called the “*epistemic injustice*.” When women are not allowed to be priests, take part in decisions, or perform rituals in *Sattras* and temples, they are treated as “*non-knowers*.” Nevertheless, Assamese women create their own systems of knowledge through oral traditions, folk songs (*Biyanam* and *Jeng Bihu*), and weaving rituals. These are not cultural practices but sources of indigenous religious philosophy, where women

express their understanding of life, ethics, and spirituality. For instance, in Jeng Bihu, women form their own sacred spaces to perform songs and rituals, symbolically redefining their power within a male-dominated society (Das, 2016).

Thus, feminist epistemology reinterprets these practices as '*embodied knowledge*,' a mode of understanding that is rooted in lived experience rather than institutional authority (Anderson, 2020). This perspective highlights how patriarchy turns sacred spaces into areas of exclusion, while women reinterpret them as places of strength and resilience.

7. Interconnection of Epistemology, Purity, and Power

In religious sites in Assam, the concept of purity has often been used as a philosophical justification to exclude women. The Vaishnavite ideal of celibacy (*kevaliya*) considers women as potential sources of impurity, which restricts their access to ritual spaces. Feminist theory challenges this, showing it as a form of hierarchy that separates reason from emotion, spirit from body, and men from women (Kakati and Mahanta, 2012)

Feminist Philosophers Beauvoir, Butler, and Irigaray's perspectives challenge these rigid differences. Beauvoir's (1949) famous statement "*one is not born, but rather becomes, a woman*" aligns with the Assamese context, where religious customs shape women into subordinate devotees rather than equal participants. Feminist epistemology demands a rethink of religious purity as a social construct rather than a spiritual truth.

8. Reinterpreting Feminist Theology of Assam

This study shows that by exploring Assamese women's rituals, literature, and struggles, we can see a new interpretation of a feminist theology in Assam that connects epistemic justice with spiritual equality.

1. Women as producers of sacred knowledge that is reflected in their domestic rituals and oral traditions.
2. Religious institutions as epistemic structures that need to be reinterpreted through feminist critique.
3. The spiritual body is a source of women's agency that challenges patriarchal ideas of impurity.

This supports the broader feminist goal of promoting women's dignity and participation in all spheres of life- political, cultural, and religious (Ferguson, 1999). It does not seek to reject religion but to revise it as an inclusive epistemic space for all.

9. Conclusion: This study explores feminist epistemology and religion in Assam, showing a continuous struggle between patriarchal control and women's epistemic agency. The exclusion of women from leadership roles in temples and *sattras* represents not only social inequality but also a denial of women's status as knowers and believers. Nevertheless, Assamese women's rituals, songs, and activism demonstrate their ongoing efforts to redefine spirituality in their own ways.

The study also examines how religion can serve as both a source of oppression and empowerment. Feminist epistemology offers a way to understand women's sacred experiences as valid forms of knowledge. By creating equal space within religious and sacred life, Assamese women can assert their right not only to worship but also to know, interpret, and reshape the world around them.

References:

1. Adichie, C. N. (2012). *We Should All Be Feminists*. New York: Anchor Books.
2. Ahmed, L. (2009). *Women and Gender in Islam: Historical Roots of a Modern Debate*. New Haven: Yale University Press.
3. Anderson, E. (2020), Edward N. Zalta (ed.), *Feminist Epistemology and Philosophy of Science*, The Stanford Encyclopedia of Philosophy, <<https://plato.stanford.edu/archives/spr2020/entries/feminism-epistemology/>>.
4. Beauvoir, S. de. (1949). *The Second Sex*. Paris: Gallimard.
5. Butler, J. (1990). *Gender Trouble: Feminism and the Subversion of Identity*. New York: Routledge.
6. Chari, M. (Jan 30, 2016). *Meet Trupti Desai, the woman who wanted to storm a Shani temple in a helicopter*.
<https://scroll.in/article/802721/meet-trupti-desai-the-woman-who-wanted-to-storm-a-shani-temple-in-a-helicopter>
7. Chaudhary, S. (2018). *The Sabarimala Verdict in the conflict of customs and law, which one should prevail?* International Journal of Law Management & Humanities (IJLMH), Volume 2, Issue 1, ISSN: 2581-5369, pp. 1-7.
8. Das, J. (2016). *Women and Folk Culture of Assam*. Guwahati: DVS Publishers.
9. Deka, J. (2013). *Rebellious singers: Mamoni Raisom Goswami's Women Characters*.
10. Galaxy: International Multidisciplinary Research Journal, Vol. II, Issue IV, pp. 1-5.
11. Ferguson, A. (1999). *Resisting the Veil of Privilege: Building Inclusive Feminism*. *Hypatia*, 14(3), 119–132.
12. Fricker, M (2007). *Epistemic Injustice: Power and the Ethics of Knowing*. UK: Clarendon Press.
13. Irigaray, L. (1985). *This Sex Which Is Not One*. Ithaca, NY: Cornell University Press.
14. Jenainati, C., and Groves, J. (2007). *Introducing Feminism*. Cambridge: Icon Books.
15. Kakati, B., and Mahanta, P. (2012). *The Neo-Vaishnavite Movement and Women in Assam*. Guwahati: Assam Book Depot.
16. Lauro, M. (2016). *Understanding Feminism: Philosophical Foundations and Social Implications*. London: Palgrave Macmillan.
17. Nath, D, S. (March 2020), *Women life in Nirupama Borgohain's "Nari Dosokot Akon"*. Journal of Emerging Technologies and Innovative Research (JETIR). Volume 7, Issue 3, pp. 433-437, ISSN-2349-5162.
18. Pande, R. (2018). *Feminism in India*. London: Routledge.



19. Phukan, M. (March 7, 2015). *Remembering Chandraprabha Saikiani*. The Thumb Print – A magazine from the East. Accessed June 04, 2021, <http://www.thethumbprintmag.com/remembering-chandraprabha-saikiani/>
20. Rehman, T (20 May, 2010). *Prayers answered: women enter Vaishnavite monastery*, India go together, <https://indiatogether.org/vaishnav-women>
21. Tieri, S. and Flatt, E. (March 2019). *Sabarimala: Controversy over Women's Access to the Temple*. Institute of South Asian Studies insights, National University of Singapore, no. 554, pp. 1-7
22. *Who is Trupti Desai?* (November 17, 2018). Indian Express, url: <https://indianexpress.com/article/who-is/who-is-trupti-desai-5449263>
23. Wollstonecraft, M. (1792). *A Vindication of the Rights of Woman*. London: J. Johnson.

Disclaimer/Publisher's Note: The statements, opinions, and data contained in all publications are solely those of the individual author(s) and contributor(s) and not of TJSD and/or the editor(s). The Journal of Scientific Discourse (TJSD) and/or the editor(s) disclaim responsibility for any injury to people or property resulting from any ideas, methods, instructions or products referred to in the content.

Analysing The Culture of Kochi Through Sound in The Select Malayalam Movies

Andrea Bakhita

Department of English, Sree Sankaracharya University of Sanskrit, 683574

Email id: andreabakhita0801@gmail.com

Abstract: *Sound Studies is one of the emerging and developing field in the area of Cultural Studies that acknowledge the crucial role of sound in shaping one's experiences and understanding of the world around. One of the cultural hotspots of the world, Kochi has been a centre of attraction for the tourists, historians as well as filmmakers. Invaded and influenced by various Western and Eastern nations, this region has a rich cultural heritage. Many movies had been released with its background as Kochi. Few of the most significant Mollywood movies of the past decade which has its basis on Kochi are Annayum Rasoolum (2013), Ezra (2017), Parava (2017), Kumbalangi Nights (2019) and Bheeshma Parvam (2022). Through all of these movies and the analysis of its auditory sensation, one could study and understand the culture of Kochi in depth.*

Keywords: *Sound studies, Kochi, movies, music, culture*

An adaptation of *Romeo and Juliet* written by William Shakespeare, *Annayum Rasoolum* is a romantic movie set in the local cultural milieu of Kochi. It narrates the story of the titular heroes Anna and Rasool. Like *Romeo and Juliet* who belongs to two different social communities, Anna is a Christian while Rasool is a Muslim. The strong religious barriers prevent these lovers from uniting together. The movie ends with the tragic death of Anna. Directed by Rajeev Ravi and written by Santhosh Echikkanam, this movie is starred by Fahad Faasil and Andrea Jeremiah. This movie has also won the National Film Award and three Kerala State Film Awards. A supernatural thriller Mollywood movie, *Ezra* was released in the year 2017. The movie is directed by Jay K. with Prithviraj Sukumaran, Priya Anand and Tovino Thomas in its leading roles. This movie is also central to the analysis of Kochi as the movie unveils the rich Jewish historical and cultural heritage of Kochi. Directorial debut of the Mollywood actor Saubin Shahir, *Parava* (translation. Bird) was released on 21st September 2017. The movie tells the stories of the youngsters in the street of Mattancherry (2.3 kilometres away from Fort Kochi), their art of pigeon flying and the camaraderie they share. The seminal event of the movie is when they meet the mischievous group of drug addicts which consists of Saubin Shahir, Sreenath Bhasi and Jacob Gregory. The movie also celebrates the themes of love, friendship and marriage. Released in the year 2019, *Kumbalangi Nights* is considered one of the best Malayalam films of the decade. Set in a fishing village of Kumbalangi (14 kilometres away from Fort Kochi), the movie portrays the beautiful landscape and the lifestyle of the people in that land. The movie is written by Syam Pushkaran and directed by Madhu C. Narayanan. This movie is about the attempts of Bobby (starring Shane Nigam) to win the hands of Baby (starring

Anna Ben) through marriage. One of the recent movies which has its basis in Kochi is *Bheeshma Parvam* (translated. The Chapter of Bheeshma). This action thriller movie was released in the year 2022, featuring Mammooty, Saubin Shahir, Nadhiya Moidu, Sreenath Bhasi and Anagha. Directed and produced by Amal Neerad, it has an outstanding array of actors and actresses. It was written by Amal Neeradh, Devadath Shaji and Ravisankar. The movie revolves around the prestigious family of Michael (starring Mammooty) and the community of Anjootty. The movie begins with the narration of the origin of the community of Anjootty that is, the Christian converts under the Portuguese in the fifteenth century.

This paper attempts to present how the culture of Kochi can be analysed and studied through the auditory perceptions, presented by these Bollywood movies. As David Howes said, “it treats the senses and sensations as both objects of study and means of inquiry” (Howes 3). These sensory perceptions are hence central to the analysis of the movie as it unveils the culture of Kochi, its identity along with its historical and traditional beliefs and practices. It would also help the audience from different walks of life to reconfigure and reconstruct the cultural identity of Kochi.

Trevor Pinch and Karin Bijsterveld defined Sound Studies in a journal *Social Studies in Science* as “an emerging interdisciplinary area that studies the material production and consumption of music, sound, noise and silence and how these have changed throughout history and within different societies” (qtd. in Bull 17). Sound has the ability to transform the relationship between the receiver and the source of information. Sound studies can even be described as an interdisciplinary field that includes other disciplines such as acoustic ecology, anthropology of the senses, events in everyday life, history of environment, auditory culture, art studies, musicology and even anthropology of medicine. Auditory elements are equally important as visual cues in the analysis of movies. They also enhance the overall experience of a movie and serve as a means of linking the audience with the cultural context of the movie. It enables them to perceive and interpret sounds, providing more information about the region and the community. Hence it focuses on the physicality of the sound and also considers its cultural valence.

Music plays a crucial role in establishing an emotional link between the audience and the culture. It transcends the barriers of language and evokes deep emotional responses. It would also enrich the experience and overall sensory experience of the movie. It may also present the cultural themes, traditions, historical events and places. Bull enlarged his idea on acoustic perceptions based on Adorno’s theory of music and established “the role of the auditory in the creation of the states of We-ness” (Bull 123). Bull also states how it fills the gap left by the absence of a meaningful experience of the social. Music for Bull then became “a substitute for community, warmth and social contact” (Bull 129). It also “encouraged forms of emotional proximity” (Bull 124). However, in the present times, it is also important to be aware of how the communal and utopian elements of musical perceptions are fetishized and

commercialized. Consider the introductory songs of the movies *Annayum Rasoolum* and *Parava*. Besides rendering the audience an overall idea of the cultural significance of Kochi it also has a music which is typical of Kochi's folklore and culture. The song titled "Kayalinarike Kochi Kayalinarike" of the movie *Annayum Rasoolum* narrates the story of Kochi with its development and expansion of port, manufacturing industries and trade and commerce. References to Peirce Leslie Company- a British owned company now an Indian owned, Aspin wall- an important centre of trade in the nineteenth century, Bombay company and Madura Company which were all leading centres of trade finds a space in the song. It also narrates how the precious and expensive spices such as pepper, black cardamom, cloves and other products such as rubber, coir, tea were exported with less profits, resulting in poverty, unemployment and hunger. This song with its rustic flavour was initially a part of Kochi's culture and was made a hit with its incorporation in this movie. According to Liji Jinaraj in a blogpost titled *A Song and the Past*, "it was penned by someone who was close to Kochi and was able to capture the city's essence" (Jinaraj). Another song of significance which portrays typical Kochi is the title song "Vadakkele Pathune" of the movie *Parava*. The song reflects the traditional song of Muslims sang during their marital function. It was a celebratory song sung during the marital ceremonial functions by the Muslim community in Fort Kochi. Incorporating songs of such specific communities of Fort Kochi, filmmakers are trying to shift the audience to the rich cultural context of Kochi. By producing music and sound such as these, links the audience not only to its cultural context but also gives a glimpse about the region and ethnographical constitution of the region. Just like Adorno's concept of the role of auditory, it also fosters the feeling of "We-ness" (Bull 123) and becomes to what Bull calls, "the substitute for community, warmth and social contact" (Bull 129).

One of the major aspects of the select movies is the presentation of its language and dialect. A means of communication, language also serve as a carrier of cultural identity. It evokes a sense of authenticity and gives a more genuine portrayal of the culture especially with the dialect and its accent. It enriches both the narrative and the analysis. An authentic representation of Kochi slang of Malayalam could be noticed in these select movies. The movie *Annayum Rasoolum* is successful in presenting the creole used by Anglo-Indian community in Kochi which is a mixture of both English and Malayalam. This is spoken by Rasool's friend Colin and his mother. The movie *Parava* presents the Kochi slang, spoken by the Muslim community. It adds a special flavour to the movie and also makes it better for the audience to experience Kochi with all its audacity. It also evokes deep emotional responses and enriches the overall sensory experience of the movie.

Twentieth century even marked an emergence of personal stereo users. The music from public spaces and movie theatres became a part of personal and private spaces. This type of personal stereo users are exemplars of forms of what Bull calls "mobile privatization" (Bull 173). They also started using it as an escape mechanism while walking in a highly crowded street, to prevent unnecessary intrusions and also to

prevent loneliness in a deserted street. An aesthetic experience is also rendered while using personal music. These individually chosen music also seems to recreate a new environment for them and be a constant, invisible companion. They are often called the mood managers and equips the individual with the right mood for the day. It has also commenced as a “form of mediation between anxiety and reassurance” (Bull 178). This is clearly exemplified through Bobby in the movie *Kumbalangi Nights* who carries a personal stereo wherever he goes. It not only helps him as an escape mechanism but also relaxes him. It is also presented as a mechanism to prevent his loneliness and also to experience peace. This could be most understood in the song titled “Lagoon Chill”, played in the personal stereo by Bobby. Hence Bull’s idea of personal stereo music acts as “form of mediation between anxiety and reassurance” (Bull 178) is better portrayed here. This also represents the modern generation who finds consolation in music and who carries it as their invisible companion. Music also sparks off a flow of memories. It has the power to conjure certain feelings and sensations which no other senses can induce.

Sound effects is yet another fact that contribute to the cultural significance of the movies. For instance, the bustling sound of the market along with the sound of the rickshaw wallahs, temple bells and the yells of the shop vendors are inserted to present a typical Indian street. Similarly, the use of silence is yet another auditory element employed for triggering the feelings of fear and contemplation or to portray something mysterious. Silence is one of the most powerful sound used by filmmakers to enhance the audience’s understanding and appreciation of the cultural nuances within the film. For instance, the movie *Annayum Rasoolum* uses the sound of the streets, the sound of the ferry boat service in order to present the place in its authenticity. It also plays the Islamic Malayalam chants of love during the stay of Rasool with his father at Ponnani. It is these chants that provokes him and intensifies his love for Anna. Similarly, each movie employs specific kinds of sound effects to present its theme wholly. The movie *Ezra* has a background music which is always mysterious and moments of silence that is incorporated to intensify its theme of horror and supernatural. It also presents the background strain of Jewish chants and prayers especially during the ritual of exorcism of Ranjan and funeral of the Jew, giving a glimpse about the Jewish ritualistic and cultural practice. On the other hand, *Bheeshma Parvam* has a noteworthy strain of music which indicates the past time of Kochi and also a music that stars the fierceness of Michael, the hero. The musical strain that portrays the backwaters in *Kumbalangi Nights* has stolen the hearts of audience and took them to the serenity offered by it. Now, every social media posts that presents an individual who enjoy the serenity near the backwaters, plays the song in this movie as its background. This shows the crucial role of auditory perception in creating the image of the place more profoundly and deeply. The tone, pitch, accent and even laughter and sighs are also crucial in comprehending the culture and its richness. An essential part of auditory perception is its link with memory and learning. The movies help in preserving the accent and the dialect profoundly through retention and recalling.

Sounds play a significant role in every celebratory event and rituals. The beating of drums or any such musical instruments are found in every distinct community and social groups. Most of the celebrations in Kochi like the church feasts exemplifies it. The movie *Annayum Rasoolum* presents how a musical band is considered as an essential component of the church feasts and processions (0:22:32-0:22:44). The sound producing factors such as firecrackers during the feasts and new year celebrations, the sound of bells in temples and churches, especially during wedding ceremonies and other rituals are some of the examples that shows how sound plays a significant part of every major events in a society. In the present times, sound and light producing objects such as party poppers are used to produce sound and colour in small, closed group functions such as birthday celebrations.

Sound is intangible and does not focus on subjects unlike vision. “Auditive experience is described as being more decentred or despatialised than visual experience” (Bull 118). However, according to Bull, the sound “becomes a medium for the production of forms of centeredness through the reconstruction of narrative and place” (Bull 118). Bull even quotes the cultural scientist Adorno for highlighting the “auratic quality of music together with its integrative and utopian function” (qtd in Bull 123). Adorno also described the subjective desire to transcend the everyday through music and its desire to remain linked to specific cultural products. He presents acoustic perception as an embodiment of memory and anticipation of a collective state. The manufactured aura created by these auditory elements in the movies re-inscribed space and time with permanence, monumentalizing it. It also transformed the void or oppressiveness of the historical time and space. The mood and tone of these movies were controlled and maintained by the choice of sounds and its presentation. It also directed and managed the flow of thoughts and emotions.

A multidisciplinary field of inquiry, Sound studies thus seek to comprehend and explain human perceptions and experience through auditory perceptions. It contributes to the field of psychology by exploring how auditory stimuli shape cognitive processes, emotion and memory. It also provides novel insights into the complexities of human consciousness and challenges the preconceived notions of perception and cognition. Directors, movie makers, camera operators had also shifted their lenses in such a way that a cinema adheres and captures the senses of the audience. Through the narrative, films present the cultural world of that specific region and community. The specific practices they perform, the regional dialect, the major historical and tourist attractions of the regions are also sometimes presented in the films along with the storyline. Film like *Ezra* presents the Jewish community and their cultural practices and rituals, which is one of the highlights of the region. Hence Films unveils the culture of that specific region as it unravels its story.

This study could be further elaborated and learnt by extending the study to the entire collection of movies that portrays Kochi. It also recommends the need for enhancing the sensory experience in cinema. Moreover, it also helps in the

identification of possible avenues for future research on sensory studies of not only the cultural identity of Kochi but also other significant cultural identities as well. Movies that portray the often-marginalised communities and regions of the state, can be used as one way to bring the community or the region to the mainstream, of society. Through the portrayal of their traditional and cultural practices on film, audience can be introduced to their culture and region. It can even act as instrument that fosters their cultural acceptance and presence in society. David Howes and Classen in the essay titled “Sounding Sensory Profiles”, published in the text titled *The Varieties of Sensory Experiences* comments how “sensory orders are not static: they develop and change over time, just as cultures do” (Howes and Classen 259). This shows the literary forms and cultural studies has to be developed to accommodate the changing sensory orders and cultures.

References:

1. *Annayum Rasoolum*. Directed by Rajeev Ravi, E4 Entertainment, 2013.
2. *Bheeshma Parvam*. Directed by Amal Neerad, A&A Release, 2022.
3. *Ezra*. Directed by Jay K., E4 Entertainment, 2018. *YouTube*, <https://www.youtube.com/watch?v=3C5aMGoevuw>.
4. *Kumbalangi Nights*. Directed by Madhu C. Narayanan, Century Films, 2022. *YouTube*, <https://www.youtube.com/watch?v=bNyKd0PUx04>.
5. *Parava*. Directed by Saubin Shahir, A&A Release, 2017.
6. Bull, Michael. *The Routledge Companion to Sound Studies*. Routledge, 2019.
7. Hertel, Ralf. ‘The Senses in Literature: From the Modernist Shock of Sensation to Postcolonial and Virtual Voices’. *A Cultural History of the Senses in the Modern Age*, 2019th ed., vol. 6, Bloomsbury Academic.
8. Howes, David. ‘Embodiment and the Senses’. *The Routledge Companion to Sound Studies*, Routledge, 2019.
9. ---. *The Sensory Studies Manifesto*. University of Toronto Press, 2022.
10. ---. *The Varieties of Sensory Experiences*. University of Toronto Press, 1991.
11. Jinaraj, Liji. ‘A Song and the Past’. *Medium*, 1 Dec. 2013, <https://medium.com/@karmadude/a-song-and-the-past-b1a93dd5294e>.
12. Luca, Tiago de. *Realism of the Senses in World Cinema*. I.B. Tauris & Co.Ltd, 2014.
13. Sayers, Sean. ‘Jacques Rancière (2004) The Politics of Aesthetics: The Distribution of the Sensible’. *Culture Machine*, 26 May 2005, <https://culturemachine.net/reviews/ranciere-the-politics-of-aesthetics-sayers/>. ‘Sensory History’. *Wikipedia*, 24 May 2022. *Wikipedia*, https://en.wikipedia.org/w/index.php?title=Sensory_history&oldid=1089483782.
14. Straus, Erwin. *The Primary World of Senses*. Second Edition, The Free Press of Glencoe, 1963.

Telangana's Struggle for Recognition and Autonomy: Politics of Separate Statehood

Mohammad Afzaal Rashid

M.A Public Policy Centre for Federal Studies, Public Policies and Governance

Jamia Hamdard, New Delhi

afzaalrashid2004@gmail.com

Abstract: *The Telangana statehood movement represents one of the most significant regional struggles in post-independence India, reflecting tensions between regional identity, federal governance, and equitable development. Rooted in historical grievances since the merger of Telangana with Andhra Pradesh in 1956, the movement gained momentum through recurring protests, most notably between 2009 and 2014, culminating in the creation of India's 29th state. This research examines the socio-political, cultural, and economic dimensions of the Telangana statehood movement, situating it as a case study of negotiated federalism in India. The primary objective of the study is to analyse how state and central government responses between repression and concession shaped the trajectory of the movement, and to explore the role of student activism, cultural mobilization, and grassroots participation in sustaining the demand for autonomy. Methodologically, the research adopts a qualitative case study approach, combining historical analysis of key milestones with content analysis of government reports, protest memorandums, and secondary academic literature. Events such as the 1969 agitation, K. Chandrasekhar Rao's 2009 fast-unto-death, the Sakala Janula Samme strike, and cultural mobilizations like Bathukamma festivals are critically assessed to highlight the interplay between political leadership and mass participation. Findings reveal that Telangana's struggle was not merely a demand for administrative separation but a broader assertion of identity against systemic economic exploitation, bureaucratic exclusion, and cultural marginalization. The results indicate that the persistence of mass mobilization, coupled with the government's inconsistent policies, eventually made statehood politically unavoidable. In conclusion, the Telangana movement shows the capacity of grassroots mobilization to reshape India's federal structure while also exposing the fragility of governance when regional grievances are left unaddressed. Beyond its immediate outcome, the movement offers critical insights for managing other statehood demands in India, balancing the imperatives of national unity with the aspirations of regional self-determination.*

Keywords: *Telangana, statehood movement, federalism, grassroots mobilization, regional identity*

Introduction: India's federal structure, with its division of powers between the central and state governments, has been instrumental in managing the country's vast diversity while ensuring effective governance. However, since independence, the question of regional identity has remained a persistent challenge, often manifesting in demands for

separate statehood. These demands typically arise when communities sharing common linguistic, cultural, or historical ties feel marginalized within existing administrative boundaries. Such movements seek not just political autonomy but also economic equity and cultural preservation.

Regional movements in India are essentially identity movements, rooted in the aspirations of people to govern their own affairs and protect their distinct heritage. Over the decades, hundreds of such movements have emerged, though only a few have succeeded in achieving statehood. These movements often begin as peaceful protests but can escalate into large-scale agitations when grievances are ignored. They highlight the tensions inherent in India's federal system, where the balance between national integration and regional self-determination is constantly negotiated. The success of these movements depends on various factors, including historical context, political mobilization, and the responsiveness of state and central governments.

Statehood, when granted, can lead to more efficient governance by bringing administration closer to the people, enabling better resource allocation, and fostering regional development. At the same time, it strengthens federalism by decentralizing power and empowering local communities. However, the creation of new states also raises concerns about administrative fragmentation, inter-state disputes, and the financial viability of smaller units. Thus, while statehood can address long-standing grievances, it requires careful consideration of both its benefits and challenges.

One of the most prominent examples of such a movement is the decades-long struggle for Telangana, which culminated in the formation of India's 29th state in 2014. Telangana's merger with Andhra Pradesh in 1956, under the State's Reorganization Act, was initially intended to unify Telugu-speaking regions. However, the region soon felt neglected, with disparities in development, employment, and political representation fueling widespread discontent. Early safeguards, such as the Gentlemen's Agreement of 1956, failed to address these imbalances, leading to the first major agitation in 1969 (Telangana Tourism, 2025). The movement regained momentum in the 2000s, with mass protests and political campaigns ultimately compelling the central government to act. The Telangana movement underlines how historical neglect, cultural identity, and democratic mobilization can unite to reshape India's political landscape.

Literature Review

T.Sreenivas (2018) *The Politics of Separate Telangana Statehood and the Role of Telangana Rashtra Samithi Party*: The demand for a separate Telangana state has been extensively studied in academic and political discourse, with scholars emphasizing historical neglect, economic disparities, and identity politics as key drivers of the movement. B. Janardhan Rao (1997) and Rasheeduddin Khan (1969) argue that post-merger discrimination in resource allocation, employment, and political representation fueled regional discontent, leading to agitations like the 1969 movement. The failure to implement agreements such as the Gentlemen's Agreement (1956) and the Six-Point

Formula further deepened grievances, reinforcing the demand for self-rule.

The emergence of the Telangana Rashtra Samithi (TRS) in 2001 marked a turning point, as it institutionalized the movement through electoral politics. While TRS successfully mobilized rural youth, students, and marginalized groups, its strategic alliances with parties like Congress and TDP exposed tensions between ideological commitment and political pragmatism. The 2009-2010 mass protests, including KCR's hunger strike, demonstrated widespread public support, framing Telangana's struggle as a fight for dignity and equitable development. Comparative studies, such as those on Gorkhaland and Vidarbha, gave clarity how unaddressed regional disparities often escalate into statehood demands, showing the need for responsive governance (Sreenivas, 2018).

Gopi Madaboyina (2021) *History and Evaluation of State Reorganization Commissions in India*: The reorganization of states in India has been a complex and evolving process, deeply influenced by historical, linguistic, and administrative considerations. Scholars like Madaboyina (2021) trace the origins of state reorganization to the British colonial period, where provinces were initially demarcated for administrative convenience. Post-independence, the integration of princely states and demands for linguistic homogeneity, as seen in the creation of Andhra Pradesh in 1953, catalyzed the formation of the States Reorganization Commission (SRC) in 1953. The SRC's 1956 report sought to balance linguistic aspirations with national unity, recommending 16 states and 3 union territories, though its implementation faced criticism for favoring political expediency over regional equity. The subsequent States Reorganization Act (1956) abolished the hierarchical classification of states (Part A, B, C, D), marking a shift toward a more uniform federal structure. Critics argue that the SRC's approach, while pragmatic, overlooked sub-regional identities and tribal demands, as evidenced by unresolved movements like Vidarbha and Jharkhand. The process also highlighted tensions between central authority and regional autonomy, with Article 371 granting special provisions to states like Nagaland and Jammu & Kashmir (Madabovina, 2021).

Sara Mahima George (2023) *The Creation of Telangana and Thereafter...*: The creation of Telangana as India's 29th state in 2014 marked the conclusion of a decades-long struggle rooted in socio-political and economic grievances. Scholars like George (2023) trace the movement's origins to the perceived neglect of the Telangana region post-merger with Andhra Pradesh in 1956, despite assurances under the Gentlemen's Agreement. The failure to implement safeguards in employment, resource allocation, and political representation fueled regional discontent, leading to mass agitations like the 1969 movement and later the Telangana Rashtra Samithi (TRS)-led protests (George, 2023; Haragopal, 2010). The bifurcation process, though celebrated, revealed broader debates about whether statehood alone ensures development. Post- 2014, Telangana's progress in governance evidenced by administrative decentralization, agricultural schemes like Rythu Bandhu, and industrial growth under TS-iPASS highlighted the role of stable governance and targeted policies. However, challenges

such as literacy gaps, healthcare disparities, and unresolved land disputes underscore that statehood is a starting point, not a panacea, for equitable development (George, 2023).

Dr. K. Mallareddy (2014) *Separate Telangana Statehood Movement In Linguistic, Literary And Cultural Context*. The Telangana statehood movement represents a unique intersection of linguistic, literary, and cultural identity politics in India. Scholars like Mallareddy (2014) argue that the movement was not merely a political struggle but a resistance against systemic cultural and linguistic discrimination following the region's forced merger with Andhra Pradesh in 1956. The suppression of Telangana's dialect in official texts, media, and education often ridiculed as "Turakandram" (Muslim-influenced Telugu) and the erasure of its literary heritage (e.g., renaming classical works like Mahabharatam as Andhra Mahabharatam) fueled a collective identity crisis. Cultural marginalization extended to festivals like Batukamma and historical representation, with Tank Bund statues overwhelmingly celebrating Andhra icons. Folk arts and rewritten lullabies became tools of mobilization, blending cultural revivalism with political dissent (Vulli, 2012). The movement's success in 2014 thus symbolized a reclamation of linguistic sovereignty and cultural dignity, challenging the hegemony of "standard" Telugu and asserting Telangana's distinct historicity (Mallareddy, 2014).

Research Statement

Despite the considerable body of scholarship addressing the Telangana statehood movement, much of the existing literature remains fragmented either concentrated on historical grievances, the role of the TRS in electoral politics, or broad socioeconomic disparities. What remains underexplored is a critical, integrative analysis of how the Indian state's hesitating response strategies characterized by alternating phases of political repression and reluctant concession interacted with grassroots mobilization to reshape the trajectory of the movement between 2009 and 2014. This project situates the Telangana movement as a complex case of negotiated federalism, where statehood was not simply granted but extracted through sustained civil resistance, tactical innovation, and political endurance.

Building on interdisciplinary insights this research investigates how student activism, cultural assertion (through festivals, folk arts, and regional symbolism), and collective memory of betrayal (notably around the failed Gentlemen's Agreement and subsequent policy reversals) became central instruments in sustaining momentum. It further examines the dialectical relationship between the central and state governments' repressive apparatuses (such as the securitization of campuses and curtailment of assembly) and the protestors' evolving tactics of resilience, including hunger strikes, symbolic martyrdom, and the repurposing of local identity as political capital.

By mapping this mutual escalation of state power and popular resistance, the study argues that the creation of Telangana was not merely an administrative act but a

classic case of grassroots driven constitutional restructuring, revealing both the potential and the fragility of India's federal model. In doing so, it not only contributes to the broader discourse on regional movements and center- state relations but also opens up critical questions about how the state negotiates legitimacy, authority, and dissent in an era of rising regionalism.

Research Question

- How did the Indian government's contradictory response strategies (repression vs. concession) to the Telangana movement (2009-2014) ultimately contribute to the success of the statehood demand?
- What role did student activism and cultural mobilization play in sustaining the Telangana statehood movement during its critical final phase (2009-2014)?

Hypothesis

H-1: The success of the Telangana statehood movement between 2009 and 2014 was driven by a combination of strong regional identity, organized grassroots mobilization, and the failure of the government to effectively address long-standing demands through consistent policy measures.

Methodology

This study adopts a qualitative case study approach to analyze the Telangana statehood movement and the Central and state government's response from 2009 to 2014. The research relies on historical analysis to trace the movement's evolution, beginning with the States Reorganization Commission's recommendations in 1956 and examining key milestones such as the 1969 agitation, the formation of the TRS in 2001, and the mass protests that culminated in statehood in 2014. By mapping these events chronologically, the study identifies patterns in protest strategies and government reactions, highlighting how grievances over broken promises (like the Gentlemen's Agreement) fueled sustained resistance.

To deepen the analysis, the research incorporates content analysis of secondary sources, including research paper/ reports like the Sri Krishna Committee findings, protest memorandums from student unions and the TRS, and media coverage of major demonstrations. These documents reveal the state's shifting tactic from police crackdowns to negotiated concessions and the movement's ability to leverage public sympathy. For instance, the Sakala Janula Samme strike (2011) and KCR's fast-unto-death (2009) are examined as turning points where civil disobedience forced political action.

Using a social movement, this project analyzes the Telangana struggle as a model of successful mass mobilization. It dissects the movement's tactical evolution from elite lobbying in the 2000s to widespread civil disobedience post-2009 through firsthand accounts of protests. Key elements like the use of cultural symbols (e.g., folk arts in

rallies) and martyr narratives (student suicides) are examined as tools to sustain momentum.

Historical Background of Telangana's Statehood Demand and Formation of the States Reorganization Commission (1953-1956)

The roots of India's state reorganization can be traced back to the colonial administrative structure, where the British governed through presidencies and provinces. At independence in 1947, India inherited a patchwork of administrative units - nine Governor's provinces and five Chief Commissioner's provinces, along with hundreds of princely states that were gradually integrated into the union. The new Constitution of 1950 classified these into Part A (former British provinces), Part B (princely states), Part C (smaller provinces and some princely states), and Part D (Andaman and Nicobar Islands) states. This complex arrangement immediately raised questions about rationalizing state boundaries, particularly along linguistic lines (Madaboyina, 2021)

The demand for linguistic states had emerged as early as 1903 and gained momentum through the 1920s and 1930s. The Congress Party had officially endorsed the principle in 1927, recognizing language as a natural basis for administrative units. However, the Dar Commission (1948) cautioned against creating states solely on linguistic grounds, warning that this could foster regionalism at the expense of national unity. Despite these concerns, the intense movement for a Telugu-speaking Andhra state in 1953 - culminating in Potti Sriramulu's fast-unto-death and the subsequent formation of Andhra state forced the government's hand (Madaboyina, 2021).

In December 1953, Prime Minister Nehru appointed the States Reorganization Commission (SRC) under Justice Fazal Ali to systematically examine the question. The Commission undertook an exhaustive study over nearly three years, traveling extensively, interviewing thousands, and examining over 150,000 documents. Its 1955 report sought a middle path between linguistic aspirations and administrative practicality, rejecting the extreme "one language-one state" principle while acknowledging language as an important organizational factor (Madaboyina, 2021).

The SRC recommended creating 16 states and 3 union territories, including Hyderabad state (comprising Telangana) as a separate entity. Significantly, the Commission noted that while Telugu-speaking areas could theoretically be united, merging Telangana with Andhra required careful consideration due to developmental disparities. The report observed that Telangana, having been part of the Nizam's Hyderabad state, lagged behind coastal Andhra in education and economic development, and its people feared being overshadowed in a unified state. Despite these warnings, political pressures led to the merger of Telangana with Andhra in 1956 to form Andhra Pradesh, accompanied by the "Gentlemen's Agreement" that promised safeguards for Telangana's development and fair representation. This decision, made against the SRC's cautious recommendations, planted the roots for decades of discontent that would eventually lead into the full-fledged statehood movement. The failure to fully implement

these protective measures in subsequent years would become a key grievance fueling the separatist movement (Madaboyina, 2021).

Early Concerns Over Telangana's Status (1950s-1960s)

The immediate post-merger period saw growing disillusionment in Telangana as the promised safeguards failed to materialize adequately. The region's distinct identity - shaped by its history under the Nizam's rule, unique cultural practices, and the Telangana dialect - began to feel threatened. Economic grievances centered around perceived inequities in resource allocation, with Telangana's water resources being diverted to other regions and locals losing out in employment opportunities. By the late 1960s, this boiling discontent boiled over into the first major agitation for separate statehood. Students and intellectuals led protests under the banner of "Telangana Praja Samiti," highlighting violations of the Gentlemen's Agreement. The movement gained such momentum that in 1969, nearly 400 students sacrificed their lives in police firings. While the central government responded with the Six-Point Formula in 1973, these measures only temporarily placated the movement without addressing its root causes. This early phase of the Telangana movement established several key patterns that would characterize later agitations: the central role of student organizations, the importance of cultural identity in mobilization, and the recurring theme of broken promises by political elites. It also demonstrated how administrative decisions made without adequate safeguards could create lasting regional tensions within India's federal structure (Madaboyina, 2021).

SRC Recommendations on Hyderabad State and Telangana (1956)

The States Reorganization Commission (SRC) presented a detailed and cautious approach to the Telangana question in its 1955 report, offering recommendations that would shape the region's political trajectory for decades to come. After extensive consultations across the country, the Commission carefully analyzed three possible configurations for Hyderabad State: maintaining it as a separate entity, dividing it along linguistic lines while keeping Telangana distinct, or merging Telangana with Andhra State to create a unified Telugu-speaking province (Ghanta, 2011).

The SRC's preferred solution was particularly significant. It recommended that Hyderabad State should continue as a distinct entity, comprising the eight Telugu-speaking districts of Mahbubnagar, Nalgonda, Warangal (including Khammam), Karimnagar, Adilabad, Nizamabad, Hyderabad, and Medak, along with Bidar district. This recommendation reflected the Commission's recognition of Telangana's unique historical and developmental context after centuries of Nizam's rule and its relative backwardness compared to coastal Andhra. The report explicitly warned that merging Telangana with Andhra might lead to Andhra domination in the new state's administration and development priorities (Ghanta, 2011).

However, political momentum was building for a "Vishalandhra" (unified Andhra) movement. Despite the SRC's reservations, intense lobbying by political

leaders from both regions and pressure from the Congress party's central leadership led to a reversal of the Commission's cautious approach. In a series of meetings through late 1955, including crucial discussions between the Chief Ministers of Hyderabad and Andhra states, the consensus shifted toward merger. The Hyderabad Chief Minister surprisingly became a vocal advocate for unification, arguing that Telangana would develop faster as part of a larger Andhra state (Ghanta, 2011).

SRC Recommendations on Hyderabad State and Telangana (1956)

The States Reorganization Commission (SRC) presented a detailed and cautious approach to the Telangana question in its 1955 report, offering recommendations that would shape the region's political trajectory for decades to come. After extensive consultations across the country, the Commission carefully analyzed three possible configurations for Hyderabad State: maintaining it as a separate entity, dividing it along linguistic lines while keeping Telangana distinct, or merging Telangana with Andhra State to create a unified Telugu-speaking province (Ghanta, 2011).

The SRC's preferred solution was particularly significant. It recommended that Hyderabad State should continue as a distinct entity, comprising the eight Telugu-speaking districts of Mahbubnagar, Nalgonda, Warangal (including Khammam), Karimnagar, Adilabad, Nizamabad, Hyderabad, and Medak, along with Bidar district. This recommendation reflected the Commission's recognition of Telangana's unique historical and developmental context after centuries of Nizam's rule and its relative backwardness compared to coastal Andhra. The report explicitly warned that merging Telangana with Andhra might lead to Andhra domination in the new state's administration and development priorities (Ghanta, 2011).

However, political momentum was building for a "Vishalandhra" (unified Andhra) movement. Despite the SRC's reservations, intense lobbying by political leaders from both regions and pressure from the Congress party's central leadership led to a reversal of the Commission's cautious approach. In a series of meetings through late 1955, including crucial discussions between the Chief Ministers of Hyderabad and Andhra states, the consensus shifted toward merger. The Hyderabad Chief Minister surprisingly became a vocal advocate for unification, arguing that Telangana would develop faster as part of a larger Andhra state (Ghanta, 2011).

This political maneuvering culminated in the Gentlemen's Agreement of 1956, designed to address Telangana's apprehensions. The agreement included several key safeguards:

- There will be one legislature for the whole of Andhra Pradesh, which will be the sole law-making body for the entire state, and there will be one Governor for the entire state, aided and advised by the Council of Ministers responsible to the State Assembly for the entire field of administration.
- The Telangana area will be treated as one region for the more convenient

transaction of the government's business about some specified matters.

- For the Telangana region, there will be a Regional Standing Committee of the State Assembly consisting of the members of the State Assembly belonging to that region, including the Ministers from that region but not including the Chief Minister.
- Legislation relating to specified matters will be referred to the Regional Committee. In respect of specified matters, proposals may also be made by the Regional Committee to the State Government for legislation or about the question of general policy not involving any financial commitments other than expenditure of a routine and incidental character.
- The government and the State Legislature will generally accept the advice tendered by the Regional Committee. In case of a difference of opinion, reference will be made to the Governor, whose decision will be binding (Ghanta, 2011).

The Andhra State Assembly, on November 29, 1955, passed a resolution in which it said, "this Assembly would... like to assure the people in Telangana that the development of that area would be deemed to be a special charge and that certain priorities and special protection will be given for the improvement of this area (Telangana Region), such as reservation in services and educational institutions based on population." All the points in the agreement, one after the other, promised a favor or a safeguard to Telangana. Each of them was followed more in either violation or distorted implementation (Ghanta, 2011).

The Early Resistance (1950s-1960s): Seeds of the Telangana Movement

The formation of Andhra Pradesh in 1956 through the merger of Telangana with Andhra State, despite the States Reorganization Commission's reservations, set in motion a chain of events that would dominate the region's politics for decades. The immediate aftermath of unification saw growing disillusionment among Telangana's people as the promises enshrined in the Gentlemen's Agreement began to unravel systematically. What started as rumors of discontent in political circles and bureaucratic offices soon transform into a full-fledged mass movement by the late 1960s, marking the first major organized resistance against what was perceived as Andhra domination (Ghanta, 2011).

The roots of the 1969 agitation lay in the consistent failure to implement protective measures for Telangana in government employment and resource allocation. The Telangana Non-Gazetted Officers Union became the unlikely vanguard of this movement when in January 1969, they began protesting against the blatant violation of job reservations meant for locals. Their grievances struck

a chord with the wider population, particularly unemployed youth who saw their prospects diminishing as positions meant for Telangana residents were allegedly being

filled by migrants from coastal Andhra. Within weeks, the movement spread like wildfire across all districts of Telangana, with students abandoning their classrooms and workers leaving their jobs to join the protests. The initial demands for proper implementation of safeguards quickly escalated into calls for complete separation from Andhra Pradesh, reflecting the depth of anger and sense of betrayal among the people (Ghanta, 2011).

The state government's response came in the form of an All-Party Meeting on January 19, 1969, which brought together 45 legislators including the Chief Minister and opposition leaders. This meeting resulted in Government Order No. 36, issued on January 21, which sought to rectify the employment imbalances by ordering the removal of non-domicile persons appointed to posts reserved for Telangana residents since 1956. However, this belated action failed to satisfy the protestors for several reasons. The order came after twelve years of systematic violations, the implementation timeline was unrealistically short, and more importantly, the movement had already evolved beyond just employment issues to encompass broader questions of identity and self-determination. The legal challenges that followed further complicated matters, leaving the core grievances unaddressed (Ghanta, 2011).

Simultaneously, another dimension of Telangana's grievances was coming to light through the work of the Telangana Regional Committee (TRC). The TRC had been consistently highlighting financial irregularities, particularly the alleged diversion of Telangana's surplus revenues to other regions. The appointment of Kumar Lalit, an officer from the Comptroller and Auditor General's office, to investigate these claims proved essential. His report revealed staggering figures a revenue surplus of ₹102 crore in Telangana's excise duties alone, with a net surplus of ₹63.92 crore between 1956-1968. These findings provided concrete evidence to support the long-held belief in Telangana that the region was being economically exploited, adding fuel to the ongoing agitation (Ghanta, 2011).

As the movement reached its peak with widespread shutdowns and protests paralyzing normal life across Telangana, the central government under Prime Minister Indira Gandhi intervened with what became known as the Eight-Point Formula in April 1969. This package promised accelerated development for Telangana, constitutional safeguards in public employment, and periodic reviews of the region's problems. While this temporarily calmed the situation, the fundamental issues remained unresolved. The subsequent Six-Point Formula of 1972-73, negotiated during the Jai Andhra counter-movement, took a different approach by abolishing the very safeguards the Mulki Rules and Regional Committee that were meant to protect Telangana's interests. This move, while attempting to create a more unified state structure, ironically reinforced the perception in Telangana that their distinct identity and legitimate concerns were being systematically erased (Ghanta, 2011). The 1969 agitation, though it did not immediately achieve its goal of separate statehood, left an indelible mark on Telangana's political consciousness. It established student- youth-worker alliances as the driving force of the

movement, exposed the systemic failures in implementing protective measures, and most importantly, cemented the narrative of economic and political

SL. No	Caste	Percentage of population	1983- 2004	2009	2014 AP/TS	Percentage rate in 2014 election
1.	Reddys	5.2	91	77	81	40.90
2.	Kammas	4.8	34	28	39	
3.	Kapus	10	27	21	14	04.80
4.	Others OCs	3.0	25	36	25	08.50
5.	BCs	46.1	48	53	56	19.04
6.	SCs	11.00	39	50	48	16.32
7.	STs	6.0	16	19	19	06.46
8.	Minorities	7.0	11	10	12	04.08
	Total	100	294	294	294	100

marginalization that would sustain the movement through its dormant phases.

- **Major Constituents of Telangana's Regional Identity**
- **Table- 1. Caste wise MLAs in Andhra Pradesh Since 1983 elections to 2014 elections.**

Source: Govindu, V. (2020). *Caste Politics in Andhra Pradesh and Telangana*.

International Journal of Academic Research, 7(8(1)).

https://www.academia.edu/97050606/Caste_Politics_in_AP_and_Telangana?source=wp_share

- **Table- 2. Caste wise MLAs after bifurcated Andhra Pradesh Political power distribution in 2014 elections**

SL. No	Caste	Percentage of population	2014 Elections in Andhra Pradesh	Percentage rate in 2014 election
1.	Reddys	6.5	39	41.14
2.	Kammas	4.9	33	
3.	Kapus	15.02	14	08.00
4.	Others OCs	3.0	13	07.42
5.	BCs	37.00	36	20.58
6.	SCs	16.6	29	16.58
7.	STs	6.2	7	04.00
8.	Minorities	7.0	4	02.28
	Total	100	175	100

Source: Govindu, V. (2020). *Caste Politics in Andhra Pradesh and Telangana*.

International Journal of Academic Research, 7(8(1)).

https://www.academia.edu/97050606/Caste_Politics_in_AP_and_Telangana?source=wp_share

The caste division of power in undivided and bifurcated Andhra Pradesh reveals a brutal paradox: while Reddys and Kammas (combined 10% population) monopolized 45.7% of MLA seats in 2014, the numerically dominant BCs/SCs/STs (63.1% population) were relegated to 41.9% representation a disparity that widened post-bifurcation, with Andhra's Reddys (6.5% population) now commanding 41.1% of seats versus Telangana's Velamas being erased from the table entirely. This engineered hegemony operated through two mechanisms: (1) Elite cartelization (Reddy-Kamma axis holding

80% of OC seats despite being 10.1% of AP's population), and (2) Strategic fragmentation (Kapus, 15% of AP's population, granted just 8% seats; BCs' 37% share yielding only 20.6% representation). The post-2014 data proves bifurcation changed little Andhra's caste oligarchy tightened its grip (Reddy+Kamma seats rose from 68 to 72), while Telangana's subaltern castes remained politically orphaned, their demands for distributive justice sacrificed at the altar of Hyderabad's real estate wars and coastal Andhra's agrarian capitalism.

• **Table- 2. Caste wise MLAs after bifurcated Telangana Political power distribution in 2014 elections**

SL. No	Caste	Percentage of population	2014 Elections in Andhra Pradesh	Percentage rate in 2014 election
1.	Reddys Kammass	6.5	42	41.34
2.	Kammass	4.5	6	41.34
4.	Others OCs	10	12	10.09
5.	BCs	51.08	20	16.80
6.	SCs	17.50	19	15.97
7.	STs	9.91	12	10.08
8.	Minorities	14.46	8	6.72
	Total	100	119	100

Source: Govindu, V. (2020). *Caste Politics in Andhra Pradesh and Telangana*.

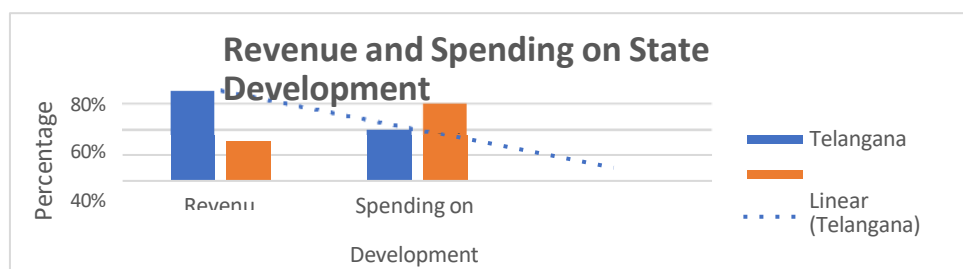
International Journal of Academic Research, 7(8(1)).

https://www.academia.edu/97050606/Caste_Politics_in_AP_and_Telangana?source=wp_share

The 2014 post-bifurcation data exposes how Telangana's political emancipation became a cruel farce, with power merely transferring from Andhra's Kamma-Reddy oligarchy to Telangana's Reddy-Velama elite. While Reddys (6.5% population) captured a staggering 41.3% of MLA seats, the numerically dominant BCs (51.1% population) were granted a paltry 16.8% representation - revealing the movement's betrayal of its subaltern foundations. This grotesque disparity (Reddys enjoy 15 times more political weight per capita than BCs) demonstrates how caste power reconstituted itself under the guise of regionalism. The exclusion is particularly damning for Muslims (14.5% population but only 6.7% seats) and STs (9.9% population, 10% seats), showing how the new state preserved the old hierarchies. Rather than dismantling Andhra's caste apartheid, Telangana's political class perfected it - with BCs, who form the absolute majority, receiving just one-third of their demographic due in political representation, while elite castes continue to monopolize power, resources and bureaucratic control.

• **Revenue and Spending on State Development**

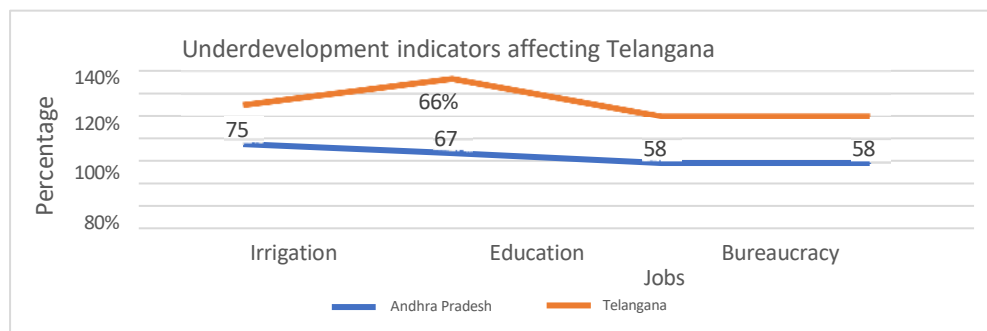
Chart-1



Source: *Conserving natural resources: Irrigation water may be charged.* (2018, May 2). *Financialexpress.com*; *Financial Express*.
<https://www.financialexpress.com/policy/economy-conserving-natural-resources-irrigation-water-may-be-charged-1153760/>

This bold fiscal exploitation reveals how Telangana despite generating 70% of revenues was deliberately poor, receiving just 40% of development funds while Andhra Pradesh, contributing only 30% of revenues, drain off off 60% of expenditures. Such predatory redistribution wasn't mere policy failure but calculated economic violence, weaponizing resource allocation to perpetuate Telangana's underdevelopment while bankrolling Andhra's growth a stark case of internal colonialism that laid bare the structural violence fueling the statehood movement.

• Irrigation/ Education/ Bureaucracy and Jobs Bias



Source: 1) *Conserving natural resources: Irrigation water may be charged.* (2018, May 2). *Financialexpress.com*; *Financial Express*.
<https://www.financialexpress.com/policy/economy-conserving-natural-resources-irrigation-water-may-be-charged-1153760/>

24. As per Census 2011, under which of the following ranges does. (2022). *Testbook*. <https://testbook.com/question-answer/as-per-census-2011-under-which-of-the-following-r--62f0ff2250e75542838f0df2>

25. Rao, M. B. (2013). *Telangana: The struggle for bureaucratic representation*. *Economic and Political Weekly*, 48(12), 23-27.

The brutal reality of Telangana's underdevelopment before statehood reveals a calculated project of resource starvation and institutional exclusion. While 75% of Andhra's farmland enjoyed irrigation, Telangana contributing 70% of river waters was left dry at just 35% irrigation coverage, deliberately crippling its agrarian economy. This hydraulic apartheid was compounded by bureaucratic colonization: 58% of IAS/IPS posts were monopolized by Andhra migrants, transforming governance into an occupation force. Even in education and employment, structural violence prevailed Telangana's 66% literacy (versus Andhra's 67%) masked regional disparities, while 58% of government jobs going to non-locals exposed the lie of "equal opportunity." Together, these weren't policy failures but weapons of subjugation: irrigation denial to weaken farmers, bureaucratic capture to suppress dissent, and job discrimination to



humiliate youth. This triad of exploitation water, administration, and livelihoods forged Telangana's resistance identity, proving how underdevelopment is never accidental but always engineered by those in power.

Protest Movement & Government Response (2000s-2014): The Final Push for Statehood

The beginning of the 21st century witnessed the resurgence of the Telangana movement, transforming from periodic intellectual discussions into a formidable mass uprising that would ultimately reshape India's political map. This phase marked the representation of decades of discontent into a focused political struggle, combining grassroots mobilization with strategic political maneuvering. The movement gained new organizational strength with the formation of the Telangana Rashtra Samithi (TRS) on April 27, 2001, under the leadership of K. Chandrasekhar Rao (KCR). Unlike previous Telangana political outfits that had eventually merged with national parties, TRS established itself as a durable regional force with the singular agenda of statehood. The party skillfully wove together various strands of Telangana's grievances from the unfulfilled promises of the Gentlemen's Agreement to contemporary issues of water sharing and employment discrimination. TRS's electoral strategy focused on making statehood the central political issue, successfully contesting local, assembly, and parliamentary elections on this platform (Sreenivas, 2018).

The period between 2009-2010 marked a turning point when the movement escalated into a full-fledged people's uprising. KCR's dramatic fast-unto-death in November 2009 electrified the region, triggering widespread protests. Student organizations, employee unions, and civil society groups launched coordinated agitations educational institutions shut down, government offices ceased functioning, and cultural organizations staged performances showcasing Telangana's distinct identity. The movement's intensity forced the central government to announce on December 9, 2009, that the process of forming Telangana state would be initiated. However, this announcement was subsequently put on hold, leading to even more massive protests (Sreenivas, 2018).

In response to the escalating crisis, the central government constituted the five-member Sri Krishna Committee in February 2010 to examine the statehood demand. The committee's report in December 2010 presented multiple options but stopped short of unequivocally recommending separate statehood. This ambiguous stance further inflamed passions in Telangana, where protesters saw it as yet another delaying tactic. The TRS submitted a comprehensive brief to the committee, systematically documenting five decades of broken promises and regional disparities (Sreenivas, 2018).

The movement reached its peak in 2011-2013 through innovative forms of protest. The 'Sakala Janula Samme' (People's Strike) in 2011 saw over 300,000 employees striking for 42 days, bringing administration to a standstill. The 'Million March' in 2011 and the 'Chalo Assembly' protest in 2013 demonstrated the movement's

mass base. Cultural protests like 'Bonalu' festivals and 'Bathukamma' gatherings became platforms for political expression. The opposition parties in Andhra Pradesh launched counter-movements under the 'Samaikyandhra' (United Andhra) banner, leading to political polarization. The central government's response evolved from initial hesitation to decisive action. After lengthy negotiations and assessing the ground reality, the UPA government finally approved the creation of Telangana on July 30, 2013. The Andhra Pradesh Reorganization Act was passed by Parliament in February 2014, leading to the formal creation of India's 29th state on June 2, 2014. This decision came with complex arrangements Hyderabad as joint capital for ten years, water sharing mechanisms, and special financial packages for both states (The Hindu, 2021).

Government response

The government's handling of the Telangana movement in its final and most intense phase (2009- 2014) was marked by a reactive and often contradictory approach alternating between heavy-handed repression, political maneuvering, and eventual reluctant acceptance of the statehood demand. Initially, both the Andhra Pradesh state government and the central government sought to suppress the agitation through stringent law-and-order measures. Hyderabad and other Telangana districts were frequently placed under prohibitory orders, restricting public gatherings and demonstrations. The police, often reinforced by paramilitary forces, cracked down violently on protests, particularly at Osmania University, which had emerged as the nerve center of the student-led agitation. Baton charges, tear gas shelling, and mass arrests became commonplace, while the government attempted to weaken the movement by shutting down university hostels and disrupting student mobilization a move later struck down by the judiciary as excessive (The Hindu, 2021).

Despite these repressive tactics, the movement only grew stronger, forcing the central government into a cycle of political concessions and retreats. In December 2009, under pressure from K. Chandrasekhar Rao's fast-unto-death and widespread civil unrest, the central government announced the initiation of Telangana's statehood process only to backtrack weeks later due to fierce opposition from Andhra leaders. This reversal deepened public distrust and radicalized the movement further, leading to even larger protests. The subsequent formation of the Justice Srikrishna Committee in 2010 was perceived as another delaying tactic, buying the government time while failing to address the core demand. However, the mass mobilization marked by strikes, marches, hunger strikes, and cultural protests continued unabated, culminating in the 2011 Sakala Janula Samme, a 42-day strike that brought governance in Telangana to a standstill (The Hindu, 2021).

By 2013, the sheer scale and persistence of the agitation made the status quo politically unsustainable. Faced with unrelenting protests and growing national attention, the central government finally approved the bifurcation of Andhra Pradesh in July 2013, passing the Andhra Pradesh Reorganization Act in February 2014. The legislation included carefully negotiated compromises, such as Hyderabad's temporary

status as a joint capital and complex water-sharing agreements, reflecting the government's attempt to balance competing regional interests. Yet, these concessions came only after years of indecisiveness, during which the state's heavy-handed repression had already alienated Telangana's populace. The final outcome the birth of Telangana on June 2, 2014 was less a strategic decision by the government and more a reluctant acknowledgment of a movement that had become impossible to ignore. The state's response, torn between coercion and concession, ultimately underscored the power of sustained mass mobilization in reshaping India's federal landscape (The Hindu, 2021).

Conclusion: The Telangana statehood movement (2009–2014) represents a crisis moment in India's federal history, demonstrating how sustained mass mobilization, strategic political leadership, and historical grievances can converge to reshape the nation's political map. This has examined the movement through multiple lenses its historical roots in the failed promises of the 1956 Gentlemen's Agreement, the socio-economic disparities that fueled regional identity, and the government's contradictory responses that oscillated between repression and reluctant concessions. The eventual creation of Telangana in 2014 was not merely an administrative decision but the culmination of decades of struggle that exposed both the flexibility and the tensions within India's federal structure.

The movement's success can be attributed to its ability to blend diverse strategies into a unified force. The Telangana Rashtra Samithi (TRS) provided political focus, while student protests, civil servant strikes, and cultural campaigns like Bathukamma festivals broadened its base into a true people's movement. The government's initial attempts to suppress protests through police crackdowns, hostel closures, and delayed committees only intensified public resolve. Key turning points, such as K. Chandrasekhar Rao's 2009 fast-unto-death and the 42-day Sakala Janula Samme strike in 2011, demonstrated the movement's capacity to paralyze governance and force political acknowledgment. The central government's eventual capitulation, marked by the Andhra Pradesh Reorganization Act (2014), underscored the limits of top-down control in the face of well-organized regional dissent.

However, the Telangana movement also raises critical questions about the future of Indian federalism. While it affirmed the right of regional identities to self-determination, it set precedents for other statehood demands (e.g., Vidarbha, Gorkhaland) that could challenge national cohesion. The compromises embedded in Telangana's formation such as Hyderabad's temporary joint-capital status and unresolved water-sharing disputes shows the ongoing complexities of split.

Reference:

1. Telangana Tourism - Visit for all reasons & all seasons. (2025).
Telanganatourism.gov.in.
<https://telanganatourism.gov.in/partial/about/history-of-telangana.html>
2. Sreenivas, T. (2018). The Politics of Separate Telangana Statehood and the Role of

- Telangana Rashtra Samithi Party. The Research Journal of Social Sciences', 9(5), 60–66.
<https://srgdcpunganur.ac.in/userfiles/Published%20Article%201%20by%20DR%20T%20SREENIVAS.pdf>
3. Rao, M. B. (2013). Telangana: The struggle for bureaucratic representation. Economic and Political Weekly, 48(12), 23-27.
 4. Mallareddy, K. (2014). Separate Telangana Statehood Movement In Linguistic, Literary And Cultural Context. Journal of Higher Education and Research Society, 3(1).
<https://www.researchgate.net/profile/Dr>
 5. Mallareddy/publication/372785828_Separate_Telangana_Statehood_Movement_In_Linguistic_Literary_And_Cultural_Context_Separate_Telangana_Statehood_Movement_In_Linguistic_Literary_And_Cultural_Context_Dr_K_Malla_Reddy/Links/64c87e1d4ce9131cd57d0b19/Separate-Telangana-Statehood-
 6. Madaboyina, G. (2021). History and Evaluation of State Reorganization Commissions in India. Arts and Social Sciences Journal, 12(4), 1–3. <https://scispace.com/pdf/history-and-evaluation-of-state-reorganization-commissions-2w3j8u23cz.pdf>
 7. Govindu, V. (2020). Caste Politics in Andhra Pradesh and Telangana. International Journal of Academic Research, 7(8(1)).
https://www.academia.edu/97050606/Caste_Politics_in_AP_and_Telangana?source=swp_share
 8. Ghanta, C. (2011). Committees on Telangana: A Historical Analysis. Research Dimensions, 1(1), 45–52.
<https://www.researchdimensions.org/Management/pdfreadpage.php?filename=article518.pdf>
 9. George, S. M. (2023). The Creation of Telangana and Thereafter.... Artha – Journal of Social Sciences, 22(3).
<https://journals.christuniversity.in/index.php/artha/article/download/4615/2551/11818>
 10. Conserving natural resources: Irrigation water may be charged. (2018, May 2). Financial Express.com; Financial Express.
<https://www.financialexpress.com/policy/economy-conserving-natural-resources-irrigation-water-may-be-charged/1153760/>
 11. As per Census 2011, under which of the following ranges does. (2022). Testbook.
<https://testbook.com/question-answer/as-per-census-2011-under-which-of-the-following-r--62f0ff2250e75542838f0df2>
 12. The story of India's 29th State — Telangana. (2021, November 17). The Hindu. <https://www.thehindu.com/news/national/telangana/The-story-of-Indias-29th-State-%E2%80%94-Telangana/article60507002.ece>
 13. Telangana agitation intensifies, thousands protest on streets. (2021, November 17). The Hindu.
<https://www.thehindu.com/news/national/Telangana-agitation-intensifies-thousands-protest-on-streets/article16855950.ece>

Disclaimer/Publisher's Note: The statements, opinions, and data contained in all publications are solely those of the individual author(s) and contributor(s) and not of TJSD and/or the editor(s). The Journal of Scientific Discourse (TJSD) and/or the editor(s) disclaim responsibility for any injury to people or property resulting from any ideas, methods, instructions or products referred to in the content.



Publisher:

Gaveshna Manavoutthan Paryavaran Tatha Swasthya Jagrukta Samiti
House No. 10 Ward Tilli, Kalpchhaya, Sagar City SO, Sagar-470002, MP, India