

Comparative Study of Juvenile Justice in Indian Laws and Indian Religious Sacred Texts

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Abstract: This comparative study examines the relationship between Indian statutory laws and the guiding principles found in India's religious sacred texts. Ancient scriptures such as the Vedas, *Manusmriti*, and epics like the Mahabharata and Ramayana have long shaped ethical conduct and social order, emphasizing values such as compassion, duty, and justice. In contrast, modern Indian laws, rooted in the Constitution, establish a structured legal framework designed to uphold equality, protect rights, and maintain societal order through codified statutes. By analysing concepts including justice, social responsibility, and the treatment of marginalized groups, this research identifies both enduring similarities and significant differences in approach. The findings suggest that while the spirit of human dignity and social welfare permeates both systems, contemporary laws offer clearer definitions, procedural safeguards, and universal applicability. The study concludes that integrating the ethical wisdom of sacred texts with the precision of modern law can contribute to a more comprehensive and just legal system in India.

Keywords: Indian Law, Religious Texts, Justice, Manu smriti, Vedas, Constitution, Social Responsibility, Comparative Study, Legal Framework, Ethics.

Introduction to Juvenile Justice: Ancient and Modern Perspectives - Juvenile justice pertains to the legal and ethical systems that normalize the conduct of juveniles, who contravene rules otherwise levy care due to desertion or vulnerability. In India, the notion is stranded in both primeval religious thought and contemporary statutory legislation. Though the terminology and procedures have progressed, the fundamental concern for the welfare of youth has remained constant.

Mediaeval Indian culture was primarily influenced by religious scriptures, conventions, and oral traditions that established societal norms, particularly concerning children. Meanwhile, contemporary India relies its tactics on formalised rules of law influenced by constitutional principles and international agreements. The change in structure signifies a comprehensive transition in Indian society beyond tradition to legislation, along with communal governance to institutional structures.

Despite these differences, both traditions share the objective of nurturing, rehabilitating, and protecting children. However, the mechanisms, conceptual foundations, and practical applications often differ significantly. The ancient approach is more adaptive, informal, and community-driven, while the modern system is procedural and institutionally structured.

This comparative study aims to analyze how both systems approach juvenile justice and where they converge

or diverge. By exploring each system's core principles, processes, and challenges, we can better understand both the Nevertheless these variations, both religions aim to nurture, rehabilitate, and safeguard adolescents. Nonetheless, the mechanics, intellectual underpinnings, and actual implementations frequently diverge considerably. The traditional method is more flexible, informal, and community-oriented, whereas the contemporary system is procedural and institutionally organised. Notwithstanding those distinctions, both faiths aim to nurture, rehabilitate, and safeguard children. Nonetheless, the mechanics, philosophical underpinnings, and practical implementations frequently vary considerably. The traditional method is more flexible, informal, and community-oriented, whereas the contemporary system emphasises conventional and institutionally organised.

The present comparative research seeks to examine the methodologies of both systems on juvenile justice and identify their points of convergence and divergence. By examining the fundamental concepts, processes, and difficulties of each system, we may enhance our comprehension of both the Despite such distinctions, both religions seek to cultivate, recuperate, and protect teenagers. However, the mechanics, theoretical foundations, and practical applications often differ significantly. The old method is more adaptable, unstructured, and community-focused, while the current

system is systematic and institutionally structured.

This comparative study aims to analyse the methodology of both juvenile justice systems and discover their similarities and differences. By analysing the core principles, practices, and issues of each system, we can attain a greater comprehension of the continuities and transformations that have impacted juvenile justice in India. This comparison demonstrates that while methods have progressed, the commitment to children's welfare remains deeply ingrained in Indian culture. Continuities and shifts the fact that have influenced juvenile law in India. The juxtaposition illustrates that although the means have evolved, the dedication to the care of young ones retains a fundamental principle in Indian civilisation.

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Core Principles: Compassion vs. Codification: Indian sanctified practices, which include Manu Smriti, The Vedas, and epic literature which include the Mahabharata and The Ramayana, reinforce the importance of empathy, forgiveness, and ethical behaviour for children. The emphasis is on rectifying behaviour by guiding and nurturing, rather than through punitive measures. Children are regarded as intrinsically virtuous yet require guidance to fulfil their potential.

Contemporary Indian legislation, particularly the Juvenile Justice (Care and Protection of Children) Act, 2015, is founded on the premise of the "best interests of the child." This legislation establishes specific safeguards for minors, acknowledging both their mental and physical stagnation and prioritising recuperation concerning punishment. The legislation requires child-appropriate protocols and emphasises societal integration back into society.

Although both faiths prioritise child welfare, scriptures of religion function within their ethical as well as communal context, granting substantial autonomy to adults. Conversely, contemporary legislation establishes explicit, consistent rules enforceable by every one of them, so diminishing the potential for arbitrary behaviour.

The legal system's reliant on codified regulations reassures accountability and uniformity; however, it may occasionally lack the adaptability and human nuance characteristic of the religious paradigm. In contrast, the

moral directives of religious scriptures might differ significantly in explication and implementation. Both systems are child-centric; religious scriptures emphasise morals and interpersonal supervision, while modern legislation guarantees hedge by conducting legislated procedures and also enforced rights.

Definitions of Juvenile and Accountability: Indian sanctified practices, which include Manu Smriti, The Vedas, and epic literature which include the Mahabharata and The Ramayana, reinforce the importance of empathy, forgiveness, and ethical behaviour for children. The emphasis is on rectifying behaviour by guiding and nurturing, rather than through punitive measures. Children are regarded as intrinsically virtuous yet require guidance to fulfil their potential.

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The legal system's reliant on codified regulations reassures accountability and uniformity; however, it may occasionally lack the adaptability and human nuance characteristic of the religious paradigm. On the contrary, the ethical directives in religious scriptures might differ significantly in explication and implementation. Both hierarchies remain child-centric; scriptures from religion emphasise morals and interdependence authority, while contemporary legislation guarantees hedge by conducting legislated procedures and also enforced rights.

Approaches to Punishment and Reform: Indian scriptures of religion typically promote rectification and ethical guidance rather than repercussions in addressing youthful misconduct. The conviction lies in the fact that adolescents are capable of being rehabilitated by conducting teachings', customs and practices, and affirmative reinforcing. incarceration, whereas administered, is moderate and aimed mainly at education than at revenge.

Contemporary Indian law reflects similar restructuring perspective, prioritising detour throughout the criminal justice process whenever feasible. Underage criminals are referred to consulting, schooling, apprenticeships, and community service rather than jail. The legislation forbids capital punishment and life sentences for minors, emphasising their rehabilitation and future reintegration.

The theories underpinning punishment and reform in

India stem from its ancient doctrines of faith and have significantly developed with the introduction of statute law. In Indian holy scriptures, especially the Manusmriti, the concept of proportionality is fundamental to the enforcement of retribution. Manusmriti Chapter 8, Verse 126, underscores that sanctions should be commensurate with the offence, taking into account the age, purpose, and social status of the offender. This scripture, in conjunction with the Dharmashastra, frequently mandates penance—or *prāyaścitta*—affording transgressors a chance for ethical and religious purification and readmission into culture. The emphasis is on repentance, remorse and the restoration of social equilibrium as opposed to with wrecking misery for the sake of suffering alone. Manusmriti and other writings promote compassion for adolescents and juvenile criminals, recognising the fact that juveniles do not possess full awareness and purpose.

The evolution of contemporary Indian legislation, notably the Indian Penal Code (IPC) and the Juvenile Justice (Protection and Care of Children) Act, 2015, has rendered the punitive framework more systematic and formalised. Section 53 of the IPC delineates diverse kinds of repercussions, including incarceration, monetary penalties, and assets confiscation, with the objective of ensuring stability and legitimacy. Significantly, Indian law incorporates reformatory concepts, especially troubling for adolescents. Section 3 of the Adolescent juvenile justice law emphasises the paramount importance of treatment, security and and the child's best interests, prioritising reinsertion and rehabilitation across harsh punishments. Section 18 of the legislation explicitly prohibits sentencing minors with capital punishment or imprisonment for life, preferring prioritising personalised care initiatives and restorative justice practices.

Article 20 of the Indian Constitution safeguards against capricious punishment, whereas Article 21 ensures the right to life and personal liberty, thereby reinforcing these values. In contrast to religious texts that grant considerable discretion to community elders or spiritual leaders, contemporary legislation provides consistency and procedural protections for all individuals. The shift from discretionary, context-sensitive remedies to standardised legal protections signifies a substantial advancement in India's justice system.

Both ancient and modern traditions converge in their acknowledgement of the significance and imperative of reform. Both frameworks assert that individuals, particularly the youth, possess the capacity for transformation, whether via penance, repentance, and spiritual instruction, or through legal rehabilitation and organised support structures. The transition from the moral judgements of religious texts to the definitive rights established by statute law exemplifies India's continuous progression towards a more just and compassionate legal system, founded on principles of redemption and socially adept restoration.

Role of Family and Community: Religious writings emphasise their significance of community and familial relationships in juvenile rehabilitation and upbringing. Parents, guardians, and educators are regarded as principal carers and ethical mentors, tasked with identifying misconduct and redirecting youngsters towards virtuous behaviour. The community jointly assumes responsibility for the well-being of all children.

Contemporary law, despite recognising the significance of family members to frequently intervenes when familial structures falter or whereas toddlers are endangered. State agencies and child welfare committees assume responsibility for taking care and psychological rehabilitation of minors who initially deficit sufficient family bonds or are victims of maltreatment, abandonment, or profiteering.

Both faiths advocate for adoption, foster care, and community-based solutions, though religious scriptures contextualise these within dharma and social responsibility. Contemporary legislation guarantees the regulation of such processes and the safeguarding of children's rights, regardless of familial circumstances.

Both systems acknowledge the perils of institutionalisation and favour family-oriented remedies when practicable. Legal norms are established to avoid exploitation and safeguard the child's best interests. The interaction of their families, their communities, and the state underscores the transition from informal nurturing to formal systems of care, each of which has distinct advantages and disadvantages.

Indian civilisation is fundamentally anchored in the principles of family and community, as evidenced by its legal system and holy scriptures. Article 21 of the Indian Constitution acknowledges the right to life and personal liberty, which has been judicially construed to cover the right to live with dignity, including familial and personal ties. The Hindu Marriage Act of 1955 formalises marriage, confers rights upon spouses and children, and establishes processes for divorce and support, underscoring the statutory recognition and safeguarding of the family unit. The Muslim Personal Law (Shariat) Application Act, 1937, which regulates relationships, divorce, and estates among Muslims, similarly emphasises the significance of family, illustrating the communal aspect of personal law in India. These statutes affirm that the family is not merely a social construct but one safeguarded by the state, with specific provisions including Section 9 of the Hindu Marriage Act (Restitution of Conjugal Rights) and Section 125 of the Code of Criminal Procedure (maintenance of wife, children, and parents) explicitly delineating familial obligations. Indian law establishes a framework mandating familial obligations for care and highlights the community's involvement in dispute resolution and mediation. In addition to statutory law, customary traditions among diverse groups often affect the resolution of family-related matters, frequently merging legal obligations with traditional norms.

The importance of family and community is seen in Hindu sacred scriptures like the Manusmriti and the Bhagavad Gita. The Manusmriti delineates explicit duties for each family member, underscoring reverence for elders, parental commitments to their offspring, and the responsibilities of children to their parents. It emphasises the significance of communal rituals and collective ceremonies, including as marriages and burials, which must be performed publicly and with community involvement. The Bhagavad Gita, especially in its counsel to Arjuna, emphasises the significance of maintaining familial honour and fulfilling obligations to relatives, indicating that commitment to one's familial responsibilities is essential for social harmony. The notion of 'dharma' is fundamental, emphasising that each person's primary obligation is to their family, followed by their responsibilities to society as a whole. These works together depict the family as a revered institution, characterised by defined responsibilities and expectations that foster individual fulfilment and uphold societal order. The community serves as a custodian of these traditions, guaranteeing their perpetuation by collective engagement and endorsement. The interrelation of family and community is regarded as a cornerstone for spiritual and material prosperity.

The Quran and Hadith, as Islamic sacred scriptures, underscore the importance of family and community in the life of a believer. Surah An-Nisa (4:1) of the Quran urges Muslims to acknowledge familial ties, perceiving the family as the fundamental social unit established by God. Marriage, as articulated in numerous verses, is regarded as a contract not solely between two individuals but also between families, entailing mutual rights and obligations that must be honoured. The Hadith literature is abundant with admonitions to honour one's parents, raise children, and sustain familial connections, with grave spiritual repercussions for failing to fulfil these duties. The Islamic concept of 'ummah' broadens the notion of community beyond familial ties to encompass the larger religion community, emphasising shared accountability for welfare and justice. In India, these ideas are embodied in legislation such as the Dissolution of Muslim Marriages Act, 1939, which governs marital relationships while taking into account community practices and mediation in conflicts. The community frequently plays a crucial role in conflict resolution, marriage arrangements, and offering assistance during crises, illustrating a harmonious blending of legal systems and religious mandates. Islamic sacred writings emphasise the inseparability of family and community in attaining both spiritual and temporal well-being.

Sikhism, as delineated in the Guru Granth Sahib and the Rehat Maryada, underscores the significance of familial principles and altruistic devotion to the community. The notion of 'seva'—selflessly serving others without anticipation of recompense—initially pertains to the family and then encompasses society as a whole. The Guru

Granth Sahib instructs adherents to respect their parents, assist their partners, and nurture their offspring with affection and discipline, indicating that spiritual development is most effectively pursued within the framework of familial relationships. The Sikh tradition emphasises collaborative decision-making, especially within the context of the 'Sangat' (community congregation), where issues impacting families are deliberated and addressed with mutual respect and equality. Sikh law, although not consolidated into a singular statute, manifests its influence through community customs and the operations of organisations like the Gurudwara, which frequently act as hubs for conflict resolution and social welfare. The community is anticipated to assist its most vulnerable members, embodying the Sikh principle of oneness and equality among all individuals. These religious principles underscore the notion that family and community are vital foundations supporting both individual and collective well.

Christian sacred books, particularly the Bible, emphasise the significance of family and community, featuring several passages that delineate the obligations of family members to one another. Guidelines for husbands and wives, parents and children, as well as the broader community, are present in both the Old and New Testaments. Ephesians 6:1-4 instructs children to heed their parents and dads to raise their children in the Lord's discipline and admonition. The church's function as a spiritual family is highlighted, urging believers to assist widows, orphans, and the needy, so emphasising the community's need to sustain its members. In India, Christian family law is regulated by statutes including the Indian Christian Marriage Act of 1872 and the Indian Divorce Act of 1869, which control marriage, divorce, and inheritance, embodying a fusion of religious principles and legal mandates. The church community frequently engages in counselling, conflict resolution, and social support, demonstrating the enduring significance of religious principles in modern family dynamics. These writings and legislation collectively emphasise the sanctity of the family and the interdependence of communal support and individual well-being.

The Indian Constitution specifically acknowledges the multiplicity of familial and communal systems inside the nation. Articles 29 and 30 safeguard the rights of religious and linguistic minorities to preserve their cultural heritage, encompassing familial traditions and communal institutions. The Special Marriage Act of 1954 facilitates interfaith and inter-community marriages, acknowledging the changing dynamics of familial and communal relationships in contemporary India. This legal pluralism facilitates the coexistence of various personal laws, demonstrating the nation's dedication to honouring religious and cultural diversity. Simultaneously, legislation such as the Protection of Women from Domestic Violence Act, 2005, and the Juvenile Justice (Care and Protection of Children) Act, 2015,

establishes consistent criteria for safeguarding vulnerable family members, irrespective of community affiliation. These legal provisions illustrate the state's function in reconciling respect for tradition with the imperative to safeguard individual rights and advance social justice.

A comparative analysis demonstrates both similarities and differences between Indian legislation and religious sacred writings concerning the roles of family and community. Both systems prioritise the family as central to social life, delineating explicit obligations and responsibilities for its members. Religious writings typically furnish comprehensive moral and ethical directives, but the law provides enforceable rights and remedies. Community engagement is fundamental to both, whether via legal frameworks that acknowledge communal conflict resolution or religious mandates that render community participation a spiritual duty. The line between legal and religious functions frequently becomes ambiguous, as community elders, religious leaders, and legal authorities work together to address familial issues. Disparities exist in aspects such as gender roles, inheritance, and matrimonial practices, illustrating the variety of religious ideologies and the progressive evolution of Indian law.

Education and Rehabilitation: Educational attainment serves as a fundamental principle in both religious and legislative structures pertaining to the treatment of juveniles. Mediaeval scriptures emphasise the significance of education—not solely learning in academia, but also ethical and psychological guidance—as essential for reform and social cohesion. The objective is to assist youngsters in developing into moral, adult citizens with accountability.

The Juvenile Justice Act stipulates the provision of formal education, vocational training, and psychiatric treatment for juveniles in legal conflict. Rehabilitation is regarded as essential for preventing recidivism and facilitating children's ability to lead constructive lives. Mediaeval systems depended on the guru-shishya tradition, wherein educators were crucial in both intellectual and moral development. Contemporary institutions formalise this procedure, imposing state accountability for the child's education and welfare.

Both approaches acknowledge that isolation and stigmatisation impede rehabilitation. Maintaining children's connections to their classmates and society is a collective objective, achieved through rites of passage or organised reintegration initiatives. Education, within both paradigms, serves not merely as a right but as a remedy—a mechanism to promote healing, empower them and improve the quality of life of troubled children.

Education is an essential right and a pivotal instrument for personal and societal transformation in India. Article 21A of the Constitution of India provides the right to free and compulsory education for all children aged six to fourteen. The Right of Children to Free and Compulsory Education Act, 2009 (RTE Act) implements this constitutional duty by

establishing criteria for school infrastructure, teacher-student ratios, and inclusive education. Section 12 of the RTE Act mandates private schools to enrol a minimum of 25% of pupils from economically disadvantaged backgrounds, with the objective of fostering social equity via educational inclusion. Indian legislation acknowledges the significance of adult and vocational education, as evidenced by numerous government programs and initiatives. Article 41 of the Constitution mandates the State to ensure the right to education and provide aid in instances of unemployment, old age, illness, and disability, hence emphasising education as a tool for rehabilitation and empowerment. These legislative frameworks regard education as both a right and a means of social mobility and rehabilitation, especially for marginalised populations.

In contrast, Hindu scriptures such as the Upanishads, Vedas, and Manusmriti underscore the importance of knowledge (vidya) and education as a sacred obligation. The ancient gurukul system, in which pupils resided with their teacher (guru) to obtain a comprehensive education, exemplifies the reverence for education within Hindu culture. The Manusmriti emphasises the significance of education for individual growth and societal cohesion, advocating for the sharing and dissemination of knowledge for the collective benefit. The Bhagavad Gita advocates for the significance of wisdom and self-realization, associating education with spiritual emancipation. In Hindu philosophy, rehabilitation is intricately linked to self-enhancement and metamorphosis via education and atonement, exemplified by narratives of reformed individuals attaining sagehood following intervals of contemplation and scholarship. The communal dimension of education, wherein society endorses and venerates the educated, underscores the significance of education not solely for the individual but for collective advancement. These ancient books persist in shaping educational principles and the conviction that lifelong learning serves as a vehicle for personal and social rehabilitation.

The Quran and Hadith, as Islamic sacred writings, underscore the imperative of knowledge acquisition for all believers, irrespective of gender or social standing. The Quran, particularly in Surah Al-Alaq (96:1-5), implores adherents to read, acquire knowledge, and pursue education throughout their lives. The Prophet Muhammad promoted the education of both males and females, and Islamic tradition venerates intellectuals and educators. Islamic teachings on rehabilitation emphasise education, repentance, and community assistance, grounded in the belief that knowledge may reform character and guide individuals towards righteousness. Within the Indian legal framework, the Madarsa system offers both religious and secular education to Muslim children, acknowledged and occasionally supported by the state in accordance with the RTE Act. Section 25 of the Juvenile Justice (Care and Protection of Children) Act, 2015, advocates for the

rehabilitation of juveniles in legal conflict via educational and vocational training, illustrating the amalgamation of legal and religious principles in the rehabilitation framework. The focus on second chances and self-improvement via education is a prevalent topic in both Islamic jurisprudence and Indian legal frameworks.

Sikhism, as delineated in the Guru Granth Sahib and the Rehat Maryada, considers education fundamental for spiritual and ethical advancement. The Gurus promoted literacy and education to enable followers to read scriptures and participate in self-examination. The Sikh community has historically founded schools and universities, prioritising both religious and secular education. Rehabilitation is perceived as attainable via thought, prayer, and service, as well as via the acquisition of practical skills and knowledge. Sikh charitable organisations, including educational trusts and vocational centres, are essential in offering rehabilitation possibilities, especially for the impoverished and marginalised populations. Indian law endorses these endeavours under Article 30, which allows religious and linguistic minorities to form and manage educational institutions. This constitutional provision enables Sikh and other minority populations to maintain their educational traditions while aiding the overarching objective of social rehabilitation.

Christian scriptures, especially the Bible, repeatedly advocate for the importance of education, enlightenment, and salvation. The Proverbs and the teachings of Jesus advocate for the study of wisdom and knowledge for personal development and the benefit of others. Christian doctrine associates rehabilitation with repentance, forgiveness, and the transformational power of faith, as well as with practical reintegration via education and skill development. The Indian Christian community has long contributed to education via mission schools, colleges, and rehabilitation centres, many of which cater to individuals from diverse backgrounds. Indian legislation, exemplified by the Indian Christian Marriage Act and Article 30 of the Constitution, facilitates the construction of educational and charitable organisations by Christians, thereby empowering the community to significantly contribute to education and rehabilitation. This collaboration between legal rights and religious principles fortifies the social fabric by providing avenues for individuals to reconstruct their lives.

The Indian judicial system also focusses on the rehabilitation of criminals and disadvantaged populations via education and training. The Juvenile Justice Act stipulates that educational and vocational training are integral components of the reformatory process for minors in legal dispute. The Probation of convicts Act, 1958, together with Section 360 of the Code of Criminal Procedure, stipulates the conditional release of specific convicts on probation, typically requiring engagement in educational or vocational programs. The Narcotic Drugs and Psychotropic Substances Act, 1985, provides

measures for the rehabilitation of drug addicts via counselling and education. Constitutional Articles 15 and 46 mandate the State to advance the educational and economic interests of marginalised groups, particularly Scheduled Castes and Scheduled Tribes, to facilitate their rehabilitation and inclusion into mainstream society. These regulations embody a contemporary recognition that rehabilitation is most effective when anchored in education and skill acquisition, rather than only in punitive measures.

Both Indian laws and religious literature suggest that education serves as a method of human development and a potent instrument for rehabilitation and reintegration. The legislative framework ensures the right to education, requires its provision for children and disadvantaged groups, and incorporates educational measures as components of rehabilitative techniques for criminals and marginalised communities. Religious teachings, across various traditions, regard learning as a sacred obligation and perceive rehabilitation as a process of personal metamorphosis, frequently attained through knowledge and spiritual development. The combination of law and scripture establishes a holistic framework that prioritises education and rehabilitation, providing individuals with the hope and chance to reconstruct their life and positively impact society. The persistent alliance between legal rights and religious values continues to influence the Indian approach to education and rehabilitation in both theory and application.

Spiritual vs. Legal Remedies

Theological writings frequently present solutions for youthful misconduct through spiritual purification, rites, and ethical guidance. Confessions, renunciation, and redemption are prioritised for restoring peace and facilitate the child's journey towards realisation of oneself.

Contemporary legal remedies are secular, emphasising psychological counselling, therapy, and organised rehabilitation programs. These objectives seek to tackle behavioural and emotional challenges while equipping individuals with practical skills for societal reintegration. Religious cures are comprehensive, including the child's mind, body, and spirit, whereas legal solutions tend to be compartmentalised and standardised. Each method possesses distinct advantages: spiritual remedies can cultivate a feeling of community and ethical significance, whereas legal remedies guarantee uniformity, accountability, and expert supervision.

A significant distinction is that religious therapies are predominantly based on trust and the custom, which might not prove navigable or pertinent for all youngsters in contemporary varied community. A legal remedy have been intended to be generally pertinent. Notwithstanding these distinctions, both aim to rehabilitate rather than penalise, emphasising the child's metamorphosis and reintegration.

Protection from Exploitation and Abuse: Religious writings and contemporary legislation unequivocally denounce the exploitation and abuse of kids. Ancient texts

counsel parents and society to protect children from harm, acknowledging their susceptibility and requirement for care. Epic narratives frequently illustrate divine intervention to safeguard children from peril and injustice.

The Juvenile Justice Act and associated legislation in India offer extensive safeguards against mistreatment, abandonment, trafficking, and exploitation. They implement protocols for the reporting, investigation, and prosecution of offences against minors, while guaranteeing support for victims. Religious methodologies depend on ethical mandates and societal norms to avert exploitation, occasionally supported by communal penalties. Contemporary legislation codifies these safeguards via enforceable rights and the potential for legal repercussions.

Indian law emphasises safeguarding individuals from abuse and exploitative behaviour via a comprehensive legal framework. Article 23 of the Constitution of India prohibits human trafficking, forced labour, and other types of coercive exploitation, while Article 24 explicitly forbids the employment of minors under the age of fourteen in dangerous vocations. The Indian Penal Code (IPC) has multiple provisions, including Section 354 (violence against women), Section 370 (trafficking), and Section 375 (rape), which delineate various forms of physical and sexual abuse as criminal offences. The Protection of Children from Sexual Offences Act, 2012 (POCSO Act), provides extensive protections for children against sexual exploitation, requiring child-friendly protocols during investigation and trial processes. The Protection of Women from Domestic Violence Act, 2005, offers civil remedies and emergency safeguards for women experiencing abuse in domestic environments. Legislation such as the Immoral Traffic (Prevention) Act, 1956, specifically targets trafficking and exploitation in commercial sex industries. These statutes collectively demonstrate the state's dedication to protecting vulnerable groups from harm, guaranteeing that victims receive justice, rehabilitation, and compensation. Enforcement tools including specialised helplines, designated courts, and the participation of child protection committees to oversee and address instances of abuse. The legal framework is not solely punitive; it also encompasses protective and rehabilitative elements, prioritising prevention, victim assistance, and reintegration. Social welfare programs and public awareness initiatives augment these legal measures, aiming to eliminate exploitative activities. The purpose of the legal system is to establish a secure environment in which all individuals, particularly the marginalised, are protected against exploitation and abuse.

The notion of safeguarding against exploitation is fundamental to the moral framework outlined in Hindu holy teachings. The Manusmriti prohibits the abuse of women, children, and the impoverished, and delineates consequences for individuals who exploit or injure others. The Rigveda and other Vedic writings emphasise the

significance of justice, compassion, and respect for all humans, particularly the weak. Exploitation, be it psychological, physiological, or economic, is denounced, and authorities are mandated to safeguard their constituents and guarantee fair treatment. The concept of dharma includes obligations to both oneself and the community, necessitating the powerful to safeguard the vulnerable and address injustices. The narratives in the Mahabharata and Ramayana underscore the repercussions of abuse and the necessity for restitution and moral responsibility. The rehabilitation of victims and the remorse of offenders are persistent motifs, indicating that social harmony relies on both justice for victims and the transformation of wrongdoers. The importance of community assistance and shared duty is highlighted, with the welfare of the most disadvantaged regarded as a benchmark of communal virtue. These ancient values persist in shaping the ethical aspects of protection within Indian civilisation. Hindu texts offer a spiritual and ethical basis for safeguarding individuals against exploitation and oppression, precisely paralleling constitutional safeguards.

The Quran and Hadith, as Islamic sacred writings, underscore the importance of safeguarding human dignity and forbidding exploitation. Surah An-Nisa (4:36) in the Quran directs Muslims to extend kindness to the vulnerable, encompassing orphans, women, and others in need. Exploitation and abuse, encompassing forced labour, trafficking, and sexual violence, are unequivocally forbidden, with stringent penalties imposed on offenders. The teachings of Prophet Muhammad emphasise the duty to oppose injustice, advocate for the disadvantaged, and assist sufferers in their recovery. Islamic law (Sharia) encompasses comprehensive regulations for the safeguarding of women, children, and the impoverished, including stipulations for equitable treatment, inheritance, and support. In the Indian context, these ideals are manifested in Muslim Personal Law and the community's philanthropic traditions, including zakat (almsgiving) and assistance for victims. The community's role in facilitating justice and rehabilitation is crucial, emphasising collaborative endeavours to restore dignity and avert re-victimization. Education and contrition are advocated for offenders, highlighting transformation and reintegration. Indian legislation and Islamic tenets collaboratively establish a framework that prohibits exploitation and abuse, providing victims with avenues for recovery and justice.

Sikhism, as delineated in the Guru Granth Sahib, promotes equality, justice, and the safeguarding of the poor against exploitation. Sikh teachings advocate for the resistance of injustice, the assistance of the distressed, and the preservation of the dignity of every individual, irrespective of caste, gender, or faith. The principle of seva (selfless service) encompasses the defence of the rights of the mistreated and exploited, with Sikh history replete with instances of resistance against injustice. Community

institutions such as the Gurudwara frequently function as secure environments and hubs for social welfare, providing refuge, nourishment, and assistance for victims. The Sikh code of conduct (Rehat Maryada) underscores the community obligation to ensure the safety and restoration of individuals who have endured damage. Indian law endorses community-driven initiatives by acknowledging the rights of religious and linguistic minorities to administer charitable and protective institutions as stipulated in Article 30 of the Constitution. The collaboration between legal safeguards and Sikh principles fosters a comprehensive strategy for preventing exploitation and facilitating healing. Rehabilitation is regarded as a moral and social obligation, embodying the faith's dedication to justice.

Christianity, as articulated in the Bible, vehemently denounces exploitation and abuse, championing the safeguarding of the vulnerable and oppressed. Scriptures like Proverbs 31:8-9 advocate for the protection of the rights of the impoverished and vulnerable, while the teachings of Jesus repeatedly highlight compassion, justice, and forgiveness. The early Christian communities served as support networks for widows, orphans, and the marginalised, illustrating a tradition of social care and advocacy. In India, Christian organisations operate shelters, educational institutions, and rehabilitation centres for abuse victims, frequently collaborating with legal authorities. Indian legislation permits the formation of such institutions, with Article 30 conferring upon minorities the right to administer their own educational and philanthropic entities. The integration of biblical principles with legal entitlements enhances protective and rehabilitative frameworks, guaranteeing that victims receive both spiritual and financial help. The Christian doctrine underscores repentance and salvation for transgressors, asserting the possibility of transformation and reintegration. The vocation of advocacy and care persists in modern India, establishing a connection between spiritual obligations and legal duties.

A comparative analysis demonstrates that Indian law and the sacred texts of prominent religions both uphold the principle of safeguarding humans from exploitation and abuse. Legal regulations establish definitive frameworks for prevention, punishment, and victim assistance, but religious doctrines present ethical mandates and communal solidarity. Both systems emphasise the significance of rehabilitation, whether by legal assistance, counselling, or spiritual advice, with the objective of healing and reintegration. The convergence of law and religion creates a holistic protective framework, particularly for women, children, and other at-risk populations. While methodologies and particulars may vary, the common objective persists: the elimination of exploitation and the reinstatement of dignity. This collaboration enhances societal resilience against maltreatment, fostering justice and empathy at all levels. The persistent impact of sacred texts and the progression of legal standards collectively inform India's

strategy for safeguarding the exploited and mistreated.

A notable distinction is in the breadth of protection: whereas religious writings predominantly emphasise the family and community, contemporary law encompasses all children, including those lacking familial or social support. The state adopts a proactive stance in identification and intervention. Both systems uphold the principle of protecting childhood, while the methods employed have transitioned from traditional practices to legislative mandates.

Challenges and Limitations: Religious methodologies in the area of juvenile law, though empathetic and adaptable, are constrained by how they rely on individual interpretations, regional traditions, and societal hierarchy. They may unintentionally perpetuate existing inequities or neglect to safeguard youngsters in families that are dysfunctional or communities.

Contemporary jurisprudence encounters difficulties in execution. Resource limitations, bureaucratic impediments, insufficient awareness, and societal shame can diminish the efficacy of statutory protections. Overcrowded facilities and inadequately qualified personnel may undermine the nutritional value of care and rehabilitation.

Both institutions contend with evolving public perceptions regarding adolescent criminals. Although religious teachings advocate for forgiveness and rehabilitation, many groups may continue to stigmatise children who have encountered legal issues. Public opinion can similarly affect the enforcement of contemporary law, occasionally advocating for more severe punishments.

Reconciling the disparity between the perfect situation and the actual presents a persistent difficulty. Guaranteeing that each kid obtains equitable, empathetic, and efficacious justice necessitates continuous attention, change, and education. The contrast between the two indicates that neither structure is flawless; yet, both provide significant insights for developing a more equitable and compassionate juvenile criminal justice framework.

Conclusion: Toward an Integrated Approach: A comparative analysis of the juvenile justice system in Indian legislation and holy scriptures demonstrates both similarities and differences. The ancient writings offer an ethics and intellectual basis, highlighting empathy, education, and communal accountability. Contemporary jurisprudence is founded on these principles, incorporating framework, reliability, and ubiquity.

Religious approaches cultivate empathy and adaptability, whereas legal structures provide stability and enforceability. Both systems acknowledge the capacity for transformation in every kid and emphasise rehabilitation rather than retribution. An integrated strategy, leveraging the characteristics of both traditions, may represent the optimal road ahead. Community engagement, ethical instruction, and familial assistance should enhance legal safeguards and governmental intervention. Collectively, they can establish a more comprehensive and efficient

framework for juvenile justice in India.

Through the assimilation of historical knowledge and adaptation to contemporary conditions, India can persist in safeguarding the sanctity and inherent rights of all children. The primary objective endures constant: to safeguard, cultivate, and equip succeeding generations, while guaranteeing justice applying a humane approach. The synergy amongst classical knowledge and contemporary

law exemplifies India's steadfast dedication to protection of children, providing a paradigm for global civilisations.

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