

## LEGAL PRINCIPLES EMBEDDED IN TAMIL ETHICAL LITERATURE: A COMPARATIVE AND CRITICAL STUDY

by

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### ABSTRACT

Tamil ethical literature presents a wide range of ideas concerning individual morality, social responsibility, governance, justice, impartiality, punishment, and humanity. These ideas can be examined in relation to the fundamental principles of modern jurisprudence. This study comparatively examines selected verses from Tamil ethical works, including *Thirukkural*, *Naladiyar*, *Pazhamozhi Nanuru*, *Athichudi*, and *Kondraiventhan*, in relation to the concepts of the Rule of Law, Justice, the Morality of Law, Government Accountability, Proportionality, and Social Responsibility. Furthermore, the ethical ideas found in Tamil literature are compared with the legal and philosophical perspectives of H. L. A. Hart, Lon L. Fuller, A. V. Dicey, and John Rawls. The central argument of this study is not that Tamil ethical literature should be treated as modern legal texts. Rather, the ethical ideas expressed in these works can serve as literary sources for understanding the foundations of legal thought, the exercise of authority, and the pursuit of social justice.

**Keywords:** Tamil Ethical Literature, Legal Nuances, Thirukkural, Justice, Rule of Law, Jurisprudence, Ethics, Social Justice.

### 1. Introduction

#### 1.1 Background of the Study

For human society to function in an orderly manner, rules, duties, rights, and responsibilities are essential. Law functions as an institutional system that regulates these aspects

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of social life. At the same time, ethics and morality constitute normative principles that regulate human conduct. Although law and ethics are interconnected, they cannot be regarded as identical concepts. Law is associated with state authority, institutional procedures, and judicial systems. Ethics is connected with individual conscience, social values, cultural traditions, and moral principles. Within the Tamil literary tradition, *aram* (ethics or virtue) is not limited to individual morality. It is also associated with social responsibility, public welfare, governance, and the establishment of justice.

This continuing scholarly and cultural engagement with Tamil ethical literature is reflected in its exceptionally wide dissemination beyond the Tamil-speaking world. The *Thirukkural* alone has been rendered into more than forty languages by over sixty translators, a scale of dissemination matched by very few other pre-modern ethical texts. This sustained international readership lends further justification to examining such literature through the lens of comparative jurisprudence, since its ethical vocabulary has travelled well beyond its original cultural and linguistic setting.<sup>2</sup>

The political and social ideas found in the *Porutpal* section of the *Thirukkural* address governance, justice, ministers, fortifications, citizenship, and other aspects of social administration. Comparing these ideas with modern legal theories can contribute to an understanding of the socio-political dimensions of Tamil literature. However, differences in historical context, political organization, and legal institutions must be taken into consideration.

## 1.2 Research Problem

Tamil ethical works are generally regarded as texts concerned with morality and ethical conduct. The central problem of this study is to examine how the ideas of justice found in these works can be related to modern jurisprudential theories. In particular, the study addresses the following questions:

1. How is justice conceptualized in Tamil ethical literature?
2. Are ethical limitations placed on the authority of rulers?
3. How are impartiality and neutrality represented?

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<sup>2</sup> Gomathi Batumalai, Manimangai Mani and Veeramohan Veeraputhran, 'G. U. Pope's English Translation of *Thirukural*' (2023) *Jurnal Tamil Peraivu* (Universiti Putra Malaysia) <<https://ajba.um.edu.my/index.php/tamilperaivu/article/view/46177>> accessed 19 September 2026.

4. To what extent can ideas concerning punishment be related to modern criminal law theories?
5. How can the differences between ethical principles and legal rules be explained?
6. What contribution can Tamil ethical literature make to contemporary legal studies?

## 2. Objectives of the Study

The objectives of this study are:

- To identify legal and justice-related concepts found in Tamil ethical literature.
- To explain the relationship between ethics, justice, and law.
- To compare the political ideas of the *Thirukkural* with modern legal theories.
- To examine concepts such as impartiality, accountability, and punishment.
- To analyse ideas of social responsibility expressed in Tamil ethical works.
- To explain the differences between the moral nature of Tamil ethical literature and the institutional nature of modern law.
- To develop a conceptual foundation for interdisciplinary research.

## 3. Research Methodology

### 3.1 Primary Sources

- *Thirukkural*
- *Naladiyar*
- *Pazhamozhi Nanuru*
- *Athichudi*
- *Kondraiventhan*
- *Aranericharam*

### 3.2 Secondary Sources

- Jurisprudential works
- Constitutional law textbooks
- Legal theory and judicial studies

- Works on ethics and political philosophy

### 3.3 Research Approach

#### Textual Analysis + Comparative Study + Critical Approach

This study uses Tamil literary texts as primary sources and modern jurisprudential works as conceptual secondary sources.

### 4. Conceptual Explanation

#### 4.1 Aram (Ethics / Virtue)

*Aram* refers to the principles governing human conduct, social relationships, and ethical behaviour in public life. In Tamil ethical literature, *aram* is not restricted to individual morality. It is also associated with social responsibility, the welfare of others, governance, and justice.

#### 4.2 Law

Law may be understood as a system of rules and institutional procedures that are recognized and implemented within a particular political and social order. H. L. A. Hart explains law through the relationship between primary and secondary rules. Primary rules impose duties, while secondary rules regulate the identification, modification, and adjudication of rules. (H. L. A. Hart, *The Concept of Law*, 2nd ed., 1994, pp. 91–120.)

#### 4.3 Justice

Justice is associated with rights, duties, equality, fair procedures, and the distribution of resources. Modern jurisprudence examines justice through various theoretical approaches, including procedural justice, social justice, and theories of equality.

### 5. Justice and Impartiality in the *Thirukkural*

#### 5.1 Impartiality (*Naduvunilai Mai*)

“சமன்செய்து சீர்தூக்கும் கோல்போல் அமைந்தொருபால்  
கோடாமை சான்றோர்க்கு அணி.”

“To remain impartial, like the balance that weighs equally, without inclining to either side, is an ornament of the wise.” (*Thirukkural*, Kural 118) Just as a balance weighs objects impartially, remaining free from partiality is a virtue of the wise.

#### Jurisprudential Analysis

The concept of *kodamai* (not deviating from impartiality) in this couplet indicates neutrality and freedom from bias. In modern judicial contexts, impartiality is an important principle requiring

judges to approach the parties to a case without bias. However, the ethical concept expressed in the *Thirukkural* and modern judicial procedures do not belong to the same historical institutional framework. This concern with unconscious bias finds an echo in contemporary Indian judicial discourse. In 2021, the then Chief Justice of India, N. V. Ramana, observed that judges inevitably carry personal backgrounds, social conditioning, and life experiences that can unconsciously colour their decisions, and that a conscious and continuous effort is required to set aside such biases in order to preserve impartiality. Such observations suggest that the ideal of naduvunilai voiced in the *Thirukkural* continues to describe a standard that modern judicial systems must actively strive towards, rather than one that institutional design alone can guarantee.<sup>3</sup> The comparison between them helps examine **the continuity of impartiality as a value and the differences in its institutional forms.**

### Research Finding

Impartiality in the *Thirukkural* may be understood not merely as an individual moral quality but also as a fundamental principle necessary for the administration of justice.

## 6. Governmental Responsibility and the Protection of the People

### 6.1 Protecting the People Through Just Governance

“முறைசெய்து காப்பாற்றும் மன்னவன் மக்கட்கு  
இறையென்று வைக்கப்படும்.”

“A king who protects his people through just governance will be regarded by them as divine.” (*Thirukkural*, Kural 388) A ruler who administers justice properly and protects the people will be honoured by them as one comparable to God.

### Jurisprudential Analysis

This couplet expresses the idea that political authority should be connected with the responsibility to protect the people. In modern constitutional law, governmental authority must function within the limits of law. Citizens' rights, public welfare, and governmental accountability are regulated through various legal institutions. Independent assessments suggest that translating this responsibility into consistent institutional practice remains an ongoing challenge. The India Justice Report 2025 recorded more than five crore cases pending across India's subordinate and high

<sup>3</sup> LiveLaw News Network, “‘Fiercely Independent & Impartial’: Chief Justice N V Ramana Bids Farewell to Justice Navin Sinha” (LiveLaw, 18 August 2021) <<https://www.livelaw.in/amp/news-updates/fiercely-independent-impartial-chief-justice-n-v-ramana-bids-farewell-to-justice-navin-sinha-179852>> accessed 19 September 2026.

courts as of January 2025, with judge vacancies in the high courts and district courts standing at around thirty-three and twenty-one per cent respectively. Such data indicate that governmental responsibility for protecting citizens through the machinery of justice depends not only on constitutional or ethical commitment but also on sustained institutional capacity, a dimension that classical ethical literature addressed only in general terms.<sup>4</sup> The concept expressed in the *Thirukkural* may be compared with the following principles of modern constitutional law:

- Governmental accountability
- Public welfare
- Rule of Law
- Constitutional limitations on authority

**Critical Observation:** The *Thirukkural* emphasizes the personal ethical responsibility of the ruler. Modern constitutional law, in contrast, limits authority through institutional structures, in addition to individual morality.

## 7. Punishment and the Control of Authority

### 7.1 Proportionality in Punishment

“கடிதோச்சி மெல்ல எறிக நெடிதாக்கம்  
நீங்காமை வேண்டுபவர்.”

“Those who desire lasting stability in governance should raise the rod sternly but administer punishment with restraint.” (*Thirukkural*, Kural 562) A ruler may demonstrate firmness in punishment but should exercise restraint in practice. Those who seek lasting stability in governance should act in this manner.

### Jurisprudential Analysis

This couplet suggests the importance of exercising restraint in the use of punitive authority. In modern criminal law, the principle of proportionality concerns the relationship between the nature of an offence and the severity of punishment. The practical difficulty of translating this ethical restraint into consistent legal standards is illustrated by recurring concerns over sentencing in India. The Law Commission of India's 262nd Report noted marked inconsistency in the exercise of sentencing discretion and observed that a disproportionately high share of prisoners on death

<sup>4</sup> Azeefa Fathima, 'India's Judiciary Choked by Vacancies, Delays and Gender Gaps: IJR 2025' (The News Minute, 15 April 2025) <<https://www.thenewsminute.com/news/indias-judiciary-choked-by-vacancies-delays-and-gender-gaps-ijr-2025>> accessed 19 September 2026.

row belonged to economically and socially disadvantaged groups, raising questions about the even application of punitive authority. This gap between the aspiration of proportionate restraint and its uneven institutional application reinforces the paper's caution against equating the *Thirukkural*'s ethical counsel with a developed legal doctrine of proportionality.<sup>5</sup> However, directly identifying the idea expressed in the *Thirukkural* as the modern proportionality doctrine would constitute a historical and jurisprudential overstatement. Instead, the comparison should focus on the general ethical principle that punitive authority ought to be exercised with restraint.

## 8. The Rule of Law

### 8.1 Conceptual Explanation

The Rule of Law is associated with the exercise of governmental authority within legal limits, the general application of law, restrictions on the abuse of power, and lawful procedures. The discussions of A. V. Dicey concerning the Rule of Law are examined in relation to the supremacy of law, equality before the law, and constitutional principles.

Contemporary measurements of the Rule of Law give some indication of how far institutional practice in India diverges from this ideal. The World Justice Project's 2025 Rule of Law Index ranked India 86th out of 143 countries overall, with especially weak scores recorded for civil justice and order and security, even as the country performed comparatively well on open government. These findings are a useful reminder that the Rule of Law, as Dicey and later scholars conceived it, denotes an institutional achievement that must be continually measured and renewed, rather than a status permanently secured by constitutional text.<sup>6</sup>

### Comparative Approach with Tamil Ethical Literature

The *Thirukkural* emphasizes the ruler's morality, the administration of justice, and the protection of the people. These ideas may be compared with the Rule of Law through the following themes:

1. The principle that authority should be subject to limitations.
2. The importance of establishing justice in governance.
3. The responsibility of the state to protect the people.
4. The importance of established norms over the personal preferences of the ruler.

<sup>5</sup> LiveLaw News Network, 'Law Commission of India Recommends Abolition of Death Penalty Except in Offences Related to Terrorism and Waging War' (LiveLaw, 31 August 2015) <<https://www.livelaw.in/amp/law-commission-of-india-recommends-abolition-of-death-penalty-except-in-offences-related-to-terrorism-and-waging-war-read-report>> accessed 19 September 2026.

<sup>6</sup> World Justice Project, 'India Ranks 86 out of 143 in the WJP Rule of Law Index' (Press Release, 28 October 2025) <[https://worldjusticeproject.org/sites/default/files/documents/India\\_3.pdf](https://worldjusticeproject.org/sites/default/files/documents/India_3.pdf)> accessed 19 September 2026.

However, the modern concept of the Rule of Law is connected with institutional structures such as the constitution, judiciary, legislature, and executive. The political ideas of Tamil ethical literature cannot be treated as directly equivalent to these institutional structures.

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## 9. H. L. A. Hart and Tamil Ethical Literature

### 9.1 The Structure of Law

Hart's jurisprudential theory explains law not merely as the command of a ruler but as an integrated system of different types of rules. His theory distinguishes between:

- **Primary Rules:** Rules that impose duties.
- **Secondary Rules:** Rules concerning the identification, modification, and adjudication of legal rules.

Hart discusses this classification extensively in *The Concept of Law*. (H. L. A. Hart, *The Concept of Law*, 2nd ed., 1994, pp. 91–120.)

### Comparative Analysis

Tamil ethical literature presents various individual and social duties. However, these works do not systematically classify institutions and powers for creating, modifying, and adjudicating legal rules in the manner of a modern legal system. Therefore, when Tamil ethical principles are compared with Hart's concept of primary rules, the principal similarity should be understood as the presence of behavioural norms and obligations.

### Important Difference:

- **Ethical Norm:** A moral obligation and social expectation.
- **Legal Rule:** A duty or authority recognized within a particular legal system.

This distinction constitutes an essential conceptual foundation for comparative research connecting Tamil literature and modern jurisprudence.

## 10. Lon L. Fuller and the Morality of Law

### 10.1 The Internal Morality of Law

In *The Morality of Law*, Lon L. Fuller discusses eight principles associated with the internal morality of law. These include:

1. Generality of rules.
2. Promulgation of rules.
3. Prospectivity.

4. Clarity.
5. Consistency.
6. Stability.
7. Possibility of compliance.
8. Congruence between official action and declared rules.

(Lon L. Fuller, *The Morality of Law*, Revised Edition, Yale University Press, 1969)

### Comparison with Tamil Ethical Principles

The *Thirukkural* emphasizes justice, impartiality, and the ruler's responsibility. Fuller's theory of the internal morality of law explains certain conditions necessary for the design and administration of legal rules. In comparing the two, Tamil ethical literature emphasizes the moral responsibility of the ruler, whereas Fuller emphasizes the operation and institutional structure of legal rules.

The persistence of Fuller's concerns about clarity and consistency in contemporary Indian law is well documented. The Vidhi Centre for Legal Policy's 2017 Manual on Plain Language Drafting observed that Indian statutes are frequently criticised for archaic language, excessive use of provisos, and non-inclusive terminology, all of which reduce their accessibility to ordinary citizens. This body of work demonstrates that Fuller's internal morality of law remains a live concern in Indian legislative practice, quite apart from its value as a comparative reference point for Tamil ethical literature.<sup>7</sup>

### 11. Ethics, Law, and Morality: Conceptual Differences

| Aspect             | Ethics                           | Law                                                 |
|--------------------|----------------------------------|-----------------------------------------------------|
| <b>Foundation</b>  | Moral principles                 | Legal rules                                         |
| <b>Enforcement</b> | Social evaluation / conscience   | State and legal institutions                        |
| <b>Purpose</b>     | Welfare and morality             | Social order, rights, and duties                    |
| <b>Change</b>      | Cultural and social developments | Legislatures, courts, and constitutional procedures |

<sup>7</sup> Apoorva Mandhani, 'Vidhi Centre for Legal Policy Releases Manual on Plain Language Drafting' (LiveLaw, 17 March 2017) <<https://www.livelaw.in/vidhi-centre-legal-policy-releases-manual-plain-language-drafting-read-report>> accessed 19 September 2026.

|                                 |                  |                                            |
|---------------------------------|------------------|--------------------------------------------|
| <b>Consequence of violation</b> | Moral criticism  | Legal consequences                         |
| <b>Research approach</b>        | Ethical analysis | Jurisprudential and institutional analysis |

### Research Observation

An action may be morally wrong without necessarily being illegal in every circumstance. Similarly, an action permitted by law may remain subject to ethical debate. Clarifying this distinction is essential for maintaining the academic reliability of comparative research involving Tamil ethical literature and modern jurisprudence.

## 12. Ethics and Social Responsibility in *Naladiyar*

*Naladiyar* is one of the works belonging to the *Pathinenkilkanakku* corpus of Tamil literature. It presents ideas concerning impermanence, morality, the transience of wealth, human conduct, and ethical living.

### 12.1 Themes for Research

- Individual morality.
- The impermanence of power and wealth.
- Conduct towards others.
- The importance of ethical actions.
- Responsibility within social relationships.

### Jurisprudential Connection

The ethical principles of *Naladiyar* cannot be directly regarded as legal rules. However, they can be examined as moral evaluations of human behaviour and social order. In modern jurisprudence, when individual actions produce social consequences, particular legal rules and responsibilities may arise.

These relationships can serve as a basis for comparative analysis.

A contemporary illustration of how transient wealth may be redirected towards social welfare can be found in India's evolving corporate social responsibility practice. A CRISIL study reported that corporate CSR spending in India rose by about thirty per cent year-on-year to reach approximately nineteen thousand two hundred crore rupees in fiscal year 2024, with education and healthcare receiving the largest share of these funds. While such institutional redistribution

operates through a wholly different legal mechanism from the ethical exhortations found in *Naladiyar*, both rest on the same underlying premise that the possession of wealth carries a corresponding obligation towards the wider community.<sup>8</sup>

**Research Procedure:** The exact verse numbers, editions, and commentaries of the selected *Naladiyar* verses should be verified before including quotations.

### 13. Practical Justice in *Pazhamozhi Nanuru*

*Pazhamozhi Nanuru* is an ethical work that expresses social experience, human nature, conduct, advice, and practical wisdom.

#### 13.1 Practical Wisdom

The work presents ideas concerning how individuals should behave in social relationships, how harmful actions may be avoided, and how appropriate decisions can be made.

#### Jurisprudential Connection

In modern jurisprudence, practical knowledge, contextual assessment, and judicial reasoning are important aspects of the application of law. The practical wisdom found in *Pazhamozhi Nanuru* may be compared with contextual understanding in the application of law. However, proverbial wisdom should not be treated as legal evidence or a binding legal rule.

### 14. Individual Morality and Social Duty in *Athichudi*

*Athichudi*, associated with Avvaiyar, is an ethical work that presents moral instruction through concise statements and advice. It addresses individual conduct, morality, responsibility, and social norms.

Scholarly interest in Avvaiyar's pedagogical method has continued into recent Tamil literary research. A 2022 study published in the *International Research Journal of Tamil* examined the educational ideas embedded in *Athichudi* and related works, arguing that Avvaiyar's technique of encoding moral instruction within simple, alphabetically arranged maxims made her ethical teaching especially accessible to young learners. This continuing academic attention supports the

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<sup>8</sup> 'Corporate CSR Spending Spikes 30% in FY23-24, but Uneven Distribution Raises Policy Concerns: CRISIL' Moneylife (Mumbai, 2025) <<https://moneylife.in/article/corporate-csr-spending-spikes-30-percentage-in-fy24-but-uneven-distribution-raises-policy-concerns-crisil/80052.html>> accessed 19 September 2026.

present study's treatment of *Athichudi* as a text whose ethical content, though not a legal instrument, has shaped generations of moral socialisation in Tamil society.<sup>9</sup>

### 14.1 Research Perspective

The verses of *Athichudi* may be examined through the following dimensions:

- Individual conduct.
- Morality in public life.
- A spirit of helping others.
- Avoidance of harmful actions.
- Social responsibility.

### Jurisprudential Comparison

Modern legal systems define various duties and limitations concerning individual conduct. The ethical principles of *Athichudi* may be studied as a cultural and moral background for understanding ideas related to behavioural norms. However, for an ethical instruction to become a legal rule, legal recognition, implementation, and institutional support may be necessary.

## 15. Tamil Ethical Literature and Social Justice

### 15.1 Conceptual Explanation of Social Justice

Social justice is a broad concept associated with equality, human dignity, rights, opportunities, and fair access to social resources. Tamil ethical literature presents ideas concerning the welfare of others, generosity, hospitality, humanity, and ethical governance.

### Research Questions

When these ideas are compared with modern theories of social justice, the following questions may be examined:

1. How do ethical and rights-based approaches differ?
2. What is the relationship between individual virtue and institutional responsibility?
3. How can traditional literary ideas concerning social welfare be compared with modern legal rights?

### Critical Perspective

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<sup>9</sup> M Jayachitra, 'The Educational Ideas of Avvaiyar in Later Moral Literature' (2022) International Research Journal of Tamil 212 <<https://irjt.iiorpress.org/index.php/irjt/article/download/1529/1132/3169>> accessed 19 September 2026.

Tamil ethical works present values associated with social welfare and concern for others. Modern jurisprudence examines these values through rights, legal protections, and institutional responsibilities of the state. Recent institutional data illustrate both the progress and the limitations of this rights-based approach in practice. The India Justice Report 2025 recorded improvements in the delivery of legal aid across several states even as it flagged continuing gender gaps among judges and uneven performance of State Human Rights Commissions. These findings suggest that translating ethical commitments to social welfare, of the kind expressed in Tamil literature, into enforceable rights depends heavily on the sustained capacity of the specific institutions charged with delivering them.<sup>10</sup> In comparing the two, both conceptual similarities and historical differences must be presented in a balanced manner.

## **16. John Rawls and Justice**

### **16.1 Modern Approach to Justice**

In *A Theory of Justice*, John Rawls discusses the basic structure of society and principles of justice. Rawls's ideas may be compared with Tamil ethical literature through concepts such as equality, fairness, social order, and public welfare.

Rawls's difference principle, which permits inequality only where it improves the position of society's least advantaged members, has itself become a recurring reference point in Indian legal-academic discussions of distributive justice and affirmative action. Invoking Rawls in this context does not imply that Tamil ethical literature anticipated his framework, but it does indicate that the underlying question of how a just social order should treat its most vulnerable members is one that Indian legal scholarship continues to engage with through multiple intellectual traditions, including Rawlsian liberalism and indigenous ethical thought.<sup>11</sup>

### **Limitations of the Comparison**

Rawls's theory emerged within a specific conceptual framework of modern political philosophy. Tamil ethical literature developed within a different historical, cultural, and literary context. Therefore, the comparison should not be based on the assumption that one is a direct predecessor

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<sup>11</sup> J Jerusha Melanie, 'John Rawls' Theory of Justice' (iPleaders, 24 September 2021) <<https://blog.iplayers.in/john-rawls-theory-of-justice/>> accessed 19 September 2026.

or continuation of the other. Instead, it should examine similarities and differences between their respective ideas.

## 17. Relationship with Constitutional Law

The Constitution of India contains various provisions concerning equality, liberty, judicial protection, and governmental duties. The following concepts may be examined in comparison with Tamil ethical literature:

| Ethical Concept                 | Modern Legal Connection                        |
|---------------------------------|------------------------------------------------|
| <b>Impartiality</b>             | Equality before law and freedom from bias      |
| <b>Protection of the people</b> | Governmental responsibility and public welfare |
| <b>Proportionate punishment</b> | Punishment and proportionality                 |
| <b>Ethical principles</b>       | Moral dimensions of law                        |
| <b>Social order</b>             | Social purpose of law                          |

The practical realisation of these constitutional connections continues to depend on institutional capacity as much as on textual guarantee. Data drawn from the Commonwealth Human Rights Initiative indicate that India's free legal aid system operates with only about five panel lawyers per hundred thousand people, despite a comparatively high overall lawyer-to-population ratio nationally. Such figures illustrate that equality before the law and governmental responsibility for public welfare, however clearly stated in ethical or constitutional terms, require sustained institutional investment before they are experienced as genuine access to justice.<sup>12</sup>

**Important Caution:** These connections should be presented as conceptual comparisons only. The study should not conclude that any particular couplet of the *Thirukkural* is the direct source of a provision of the modern Indian Constitution.

## 18. The Moral Dimension of Law

### 18.1 Law and Ethics

There are different perspectives concerning the purpose of law. Some approaches associate legal validity with institutional sources and procedures. Other approaches emphasize the moral purpose

<sup>12</sup> 'Quality of Free Legal Aid' (Drishti IAS, 1 July 2019), citing Commonwealth Human Rights Initiative data <<https://www.drishtias.com/daily-news-analysis/quality-of-free-legal-aid>> accessed 19 September 2026.

of law and its role in guiding human conduct. The debate between Hart and Fuller is an important jurisprudential discussion for understanding these differences concerning law and morality.

### **Connection with Tamil Ethical Literature**

Tamil ethical works approach human conduct, governance, and social order through moral principles. These ideas may be compared with modern discussions concerning the moral purpose of law. However, the ethical objectives of Tamil literature and the conceptual structures of modern jurisprudential theories must be distinguished from one another.

## **19. Research Findings**

Based on the conceptual and textual approaches proposed in this study, the following preliminary findings may be presented:

### **19.1 Governance and Ethics**

Tamil ethical literature emphasizes the ruler's responsibility, justice, and the protection of the people.

### **19.2 Impartiality**

Values such as impartiality and neutrality are expressed through ethical principles. They may be compared with modern judicial practices.

### **19.3 Law and Ethics**

Although ethics and law are related, they differ in their institutional nature and methods of enforcement.

### **19.4 Punishment**

Literary ideas concerning punishment suggest the importance of restraint in the exercise of authority. These ideas may be carefully compared with the proportionality principle in modern criminal law.

## **20. Conclusion**

- ✓ Tamil ethical literature constitutes an important source for understanding the ethical, social, and political thought of Tamil society.
- ✓ The concepts of justice, impartiality, governmental responsibility, protection of the people, and punishment found in these works can be examined comparatively in relation to modern jurisprudential discussions.

- ✓ The political and ethical ideas of the *Thirukkural* emphasize the ruler's responsibility and the importance of administering justice. Works such as *Naladiyar*, *Pazhamozhi Nanuru*, and *Athichudi* present various dimensions of individual morality, social relationships, and ethical living.
- ✓ In modern jurisprudence, concepts such as the Rule of Law, the morality of law, justice, and rights are associated with specific institutional and theoretical frameworks.
- ✓ Comparing these concepts with Tamil ethical literature can contribute to a broader understanding of their cultural and historical dimensions.
- ✓ However, Tamil ethical works should not be regarded as direct predecessors of modern legal textbooks. Instead, their ethical ideas should be examined as literary sources that contribute to the understanding of law, justice, and social responsibility.

### Central Conclusion of the Study:

Although Tamil ethical literature and modern jurisprudence emerged within different historical contexts, both can contribute to a conceptual dialogue concerning justice, responsibility, social order, and human conduct.

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