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A-888 Sector-I, Ashiana, Lucknow, 226012

Contact No. - 9451346084, 7651898367

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1.0 Investigating the Infusion of Life Skills through the lens of Class VIII Geography Textbook

- **Tanya Mishra**, M.Ed. Student, Dept. of Education, Department of Education, University of Lucknow
- **Amita Bajpai**, Professor, Department of Education, University of Lucknow

Abstract

This study investigates the degree and way of life skill integration in NCERT textbook of geography using qualitative content analysis. With a focus on five representative chapters, the paper explores the frequency and type (direct or indirect) of eight key life skills: Self-awareness, Empathy, Critical Thinking, Creative Thinking, Decision-Making, Problem Solving, Effective Communication, and Time Management. The results indicate a heavy focus on cognitive abilities, specifically critical thinking, problem-solving, and decision-making through both explicit and implicit material. Nevertheless, the presentation of affective and behavioral skills like empathy, communication, and time management is fairly lean and very indirect. The study ends with pedagogical solutions to foster more holistic life skill development in geography curricula. These strategies are designed to support curriculum developers in aligning educational content with contemporary policy demands, such as those outlined in national education frameworks by fostering holistic development, encompassing cognitive, emotional, and social dimensions. These approaches contribute to shaping learners into well-rounded individuals. The ultimate goal is to equip students with the essential life skills required to effectively respond to real-world challenges and transitions in the twenty-first century, thereby promoting active, informed, and responsible citizenship in an increasingly complex global society.

Keywords: Geography Education, Life Skills, Content Analysis, Curriculum Development, Pedagogical Strategies

1. Introduction

In a world characterized by accelerated technological change, global connectedness, and socio-environmental issues, education systems need to prepare students with more than disciplinary knowledge. Life skills, which include a wide variety of cognitive, emotional, and behavioral skills, are essential to enable learners to adjust, innovate, and work together successfully. Geography education, due to its interdisciplinary focus and preoccupation with human-environment relationships, presents special opportunities to integrate life skills into academic content. In spite of the central role of textbooks in shaping instruction, comparatively less empirical examination of how geography textbooks contribute to the development of life skills in middle schools exists. In this study, there is an attempt to bridge the gap by systematically examining a geography textbook to identify the existence, frequency, and type of life skill incorporation. Life skills mean the everyday skills that people require to live a stress-free life and relate to other people. They are essential for individuals to take positive action to protect themselves and to make social relationships in

life. Life skills can be best understood as the abilities for 'positive' and 'adaptive' behaviour which enable individual to deal effectively with day-to-day needs and challenges of life. 'Positive' behaviour means that a person is capable of handling adverse situations and can find a ray of hope and opportunities to find solutions. 'Adaptive' means that a person is flexible in approach and can adjust to difficult circumstances (WHO,1994). They help us to accomplish our ambitions and lift them to our full potential. However, there is no definitive list of life skills but certain life skills may be more or less relevant to the individual depending on life circumstances, culture, beliefs, age, geographic location so on and so forth. Life skill education therefore brings change in behaviour and helps in behaviour development which is helpful in maintaining the balance of four key areas i.e. Knowledge, Attitude, Values and Skills (Kirchhoff & Keller, 2021). Adolescence is a critical period where every individual interacts with sudden physical, emotional, psychological and behavioral changes. For these changes, young people are not well aware and prepared, which causes a lot of complications in their lives such as anxiety and depression which sometimes leads them towards such courses of action like drug addiction, bullying, cheating etc. which could ruin their life. The development of essential life skills helps them to deal with these circumstances easily (Yankey & Biswas, 2012).

1.1 Need and Significance of the study

Life is not a bed of roses. It is full of challenges, especially in the century we are living in. In this technology- mediated world, it has become easier to access anything from all over the globe. However, it can get young people emotionally confused, that is why kids and young adults need real-life skills education now more than ever. National crime Record Bureau Report of 2021 showed that student's suicide has gone up drastically. Many suicides were due to the reason of failure in examination. Parents also need to understand the pressure that students face in their life.

Azizkhani, A., Nicknam, M., and Ahadi, H. (2022) explored the importance of life skills components in social studies textbook and it was found out that there is significant difference in the frequencies of life skills components and highest coefficient of importance is related to the component of creative thinking and lowest to self-awareness. Further Tabish, I., and Gilani, A. (2023) discussed the need and importance of life skills and their relevance in the academic ecosystem. National Policy on Education 2020 lays emphasis on the role of education in fulfilling human potential, developing higher order cognitive skills, socio-emotional competencies and character development. Therefore, to achieve the aims of NEP 2020 it is very much necessary to look out whether the textbooks are well equipped to impart the required life skills in individuals or not.

1.2 Research Objectives

The following are the objectives of this research:

- To determine the incidence of life skills integrated in chapters of NCERT textbook of Geography.
- To examine whether life skills are indicated explicitly (direct) or implicitly (indirect).

- To provide specific pedagogical suggestions for strengthening life skills integration in geography textbook.

1.3 Research Questions

The following questions were formed on the basis of objectives framed:

- How does the representation of life skills vary across different chapters of the textbook in terms of frequency and explicitness?
- How does the current integration of life skills align with the recommendations of the National Education Policy (NEP) 2020?
- Can the cognitive dominance of life skills in the textbook lead to imbalanced socio-emotional development in learners?
- How can the textbook content be restructured or supplemented to offer balanced development across all eight WHO-recognized life skills?

2.0 Research Methodology

The research uses qualitative content analysis of a commonly applied NCERT textbook of class 8 on geography. The unit of analysis are the five chapters that are chosen on the basis of thematic variation and illustration of the most important geographical concepts. Eight life skills constitute the analytical basis: Self-Awareness, Empathy, Critical Thinking, Creative Thinking, Decision-Making, Problem-Solving, Effective Communication and Time Management. Those life skills which are explicitly stated, instructed or emphasized through organized activities, questions or direct instructions were coded as direct whereas those who are suggested through stories, case studies, examples, or situational information were represented as indirect.

3.0 Results of the study

3a. Chapter-Wise Life Skill Distribution

Table 1: Representation of Life skill in Chapter 1

Life Skills	Frequency	Nature (Direct/Indirect)
Self-Awareness	1	Indirect
Empathy	3	Indirect
Critical Thinking	5	Direct
Creative Thinking	4	Direct and Indirect both
Decision making	4	Direct and Indirect both
Problem Solving	2	Direct and Indirect both
Effective Communication	5	Direct
Time Management	1	Indirect

Chapter 1: Resources

It was found out that the most dominant life skills were Critical Thinking (5, Direct), Effective Communication (5, Direct), Creative Thinking (4, Mixed) and Decision-Making (4, Mixed). Empathy (3) occurred indirectly only. Lesser emphasis has been laid on to develop Self-Awareness (1, Indirect) and Time Management (1, Indirect) life skill.

Table 2: Representation of Life Skill in Chapter 2

Life skills	Frequency	Nature (Direct/ Indirect)
Self -Awareness	5	Indirect
Empathy	9	Indirect
Critical Thinking	8	Direct and Indirect both
Creative Thinking	4	Indirect
Decision making	7	Direct and Indirect both
Problem Solving	12	Direct and Indirect both
Effective communication	3	Indirect
Time management	4	Direct and Indirect both

Chapter 2: Land, Soil, Water, Natural Vegetation and Wildlife Resources

From the above table, it can be seen that Problem-Solving (12, Mixed), Empathy (9, Indirect), Critical Thinking (8, Mixed) were found to be dominant amongst all. Self-Awareness (5) although indirect, Decision making (7, Mixed) were moderately present. However least importance has been given to creative thinking (4, Indirect), Effective Communication (3, Indirect) and Time Management (4, Mixed) Life skill.

Table 3: Representation of Life Skill in Chapter 3

Life skills	Frequency	Nature (Direct/ Indirect)
Self -Awareness	2	Indirect
Empathy	6	Indirect
Critical Thinking	5	Direct
Creative Thinking	6	Direct and Indirect both
Decision making	6	Direct and Indirect both
Problem Solving	3	Direct and Indirect both
Effective communication	2	Indirect
Time management	2	Direct and Indirect both

Chapter 3: Agriculture

From the above table, it is quite evident that Creative Thinking (6, Mixed), Decision-Making (6, Mixed) were found to be dominant life skills in this chapter. Lesser focus has been given on Self-Awareness (2, indirect), Effective Communication (2, indirect) and time management (2, Mixed) life skills.

Table 4: Representation of Life Skill in Chapter 4

Life skills	Frequency	Nature (Direct/ Indirect)
Self -Awareness	2	Indirect
Empathy	2	Indirect
Critical Thinking	6	Direct and Indirect both
Creative Thinking	5	Direct and Indirect both
Decision making	7	Indirect
Problem Solving	6	Direct and Indirect both
Effective communication	2	Indirect
Time management	2	Indirect

Chapter 4: Industries

The chapter focuses on inculcating Critical Thinking (6, Mixed), Problem-Solving (6, Mixed), Decision-Making (7, Indirect) life skills in the students followed by Creative Thinking (5, Mixed). Again, lesser importance has been given to Self-awareness, empathy, effective communication and time management explicitly.

Table 5: Representation of Life Skill in Chapter 5

Life skills	Frequency	Nature (Direct/ Indirect)
Self -Awareness	5	Direct and Indirect both
Empathy	2	Indirect
Critical Thinking	4	Direct
Creative Thinking	4	Indirect
Decision making	3	Indirect
Problem Solving	4	Direct
Effective communication	3	Direct
Time management	1	Indirect

Chapter 5: Human Resources

Dominant Skills were Self-Awareness (5, Mixed), Problem-Solving (4, Direct) and Critical Thinking (4, Direct). Decision making (3) and Effective Communication (3) were moderately present. This chapter gives least importance to time management life skill which has been considered as one of the essential life skills by the experts.

3b. Cumulative Life Skill Pattern

Across the five chapters, the total instances of each life skill were:

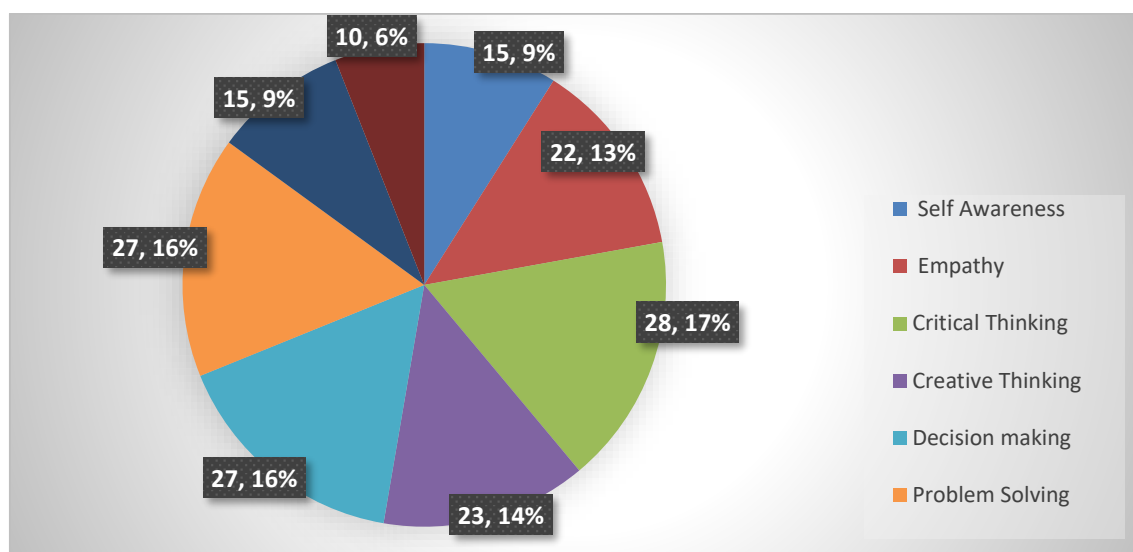
Critical Thinking (28) – Highest frequency

Problem Solving (27) and Decision Making (27) – Highly present

Creative Thinking (23) and Empathy (22) – Moderately present

Self -Awareness (15) and Effective Communication (15) – Moderately present

Time Management (10) – Least frequent



Throughout the chapters, cognitive life skills (Critical Thinking, Problem-Solving, and Decision-Making) are most often and routinely illustrated, frequently in both direct and indirect methods. Conversely, life skills like Empathy, Effective Communication, and Time Management occur sporadically and are usually embedded implicitly. This finding aligns with contemporary educational goals that prioritize learners' capacity to assess information and form reasoned judgments in diverse contexts.

Problem Solving and Decision Making with 27 occurrences each also featured prominently. Their near-equal representation underscores a curriculum designed to cultivate students' ability to navigate real-life challenges and make informed choices, both of which

are central to 21st-century competencies. Creative Thinking (23 instances) and Empathy (22 instances) were moderately represented, indicating a balanced approach that values innovation alongside emotional intelligence. These skills are essential for adaptive learning and collaboration in increasingly dynamic and diverse environments.

Self-Awareness and Effective Communication each recorded 15 instances, reflecting a moderate but less pronounced integration. While these are foundational for personal development and interpersonal relationships, their relatively lower frequency may point to an area that could benefit from further curricular enhancement. Time Management, with only 10 occurrences, emerged as the least emphasized skill, highlighting a potential gap in addressing organizational and self-regulation capacities critical to academic and professional success.

Overall, the distribution of life skills suggests a curriculum that leans toward cognitive and decision-oriented competencies while offering moderate attention to social-emotional and self-management domains. This data-driven insight can inform future curriculum development to ensure a more holistic inclusion of essential life skills.

4.0 Conclusion

The results highlight a trend of emphasizing cognitive development in this textbook of geography. Critical thinking is developed through reading maps, asking questions and contrasting perspectives. Problem-solving and decision-making are reinforced by activities that mimic real-life problems and stimulate strategic reactions. Yet, the lower emphasis on affective and behavioral life skills constraints the integrated development of students. Empathy is introduced mostly through narrative contexts in the form of stories of communities hit by natural disasters but without guided activities to reinforce emotional knowledge.

Communication skills are underutilized usually condensed into dialogic conversation. Time management is the least covered skill, appearing mostly in the frequencies the phenomenon has occurred. There is implicit support of emotional intelligence through contextually engaging content. There is also inclusion of representative diversity (rural-urban, national-international) inviting multiple perspectives. Inquiry based learning, case- studies and activity-based problems to enhance cognitive engagement are some of the strengths of the textbook. Although there is very limited integration of self-assessment activities and cursory inclusion of time management techniques diminishing their efficacy.

5.0 Educational Implications and Suggestions

For teacher educators, this analysis highlights which chapter can be used to explicitly teach certain life skills and where certain life skills are hidden. They may also explicitly tag textbook sections with the life skills they support. For students, this will be helpful to build their confidence and increase their knowledge power by thoroughly going through the content.

Curriculum developers might consider strengthening the direct representation of Empathy, Effective communication and Time management. The high frequency of cognitive life skills suggests an emphasis on competence-based learning but care should also be taken to balance affective and behavioral domains as well. Empathy and self-awareness appear mainly as indirect references. They may be enhanced including more real-life stories or case studies highlighting emotional and ethical perspective. With lower frequency and indirect in nature, communication skills need more active promotion through debates and group discussion tasks. Time management life skill can be integrated since it is the least represented skill. The overemphasis on cognitive life skills at the expense of affective and behavioral skills can lead to imbalanced development in learners. This imbalance may result in students who are intellectually competent but lack the emotional resilience, empathy or time management needed to face real-world challenges effectively. Thus, by Clearly tagging textbook activities with the life skills they support, ensuring that every chapter addresses at least one cognitive, one affective and one behavioral skill, textbook content can more effectively support the balanced development of all eight life skills- Self-Awareness, Empathy, Critical Thinking, Creative Thinking, Decision making, Problem Solving, Effective Communication and Time Management, promoting holistic, inclusive, and meaningful education.

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2.0 Understanding social media: A Philosophical Inquiry into its Theory, Ethics, and Human Existence

- **Santosh Kumar Diwakar**, Research Scholar, Department of Education (C.I.E.), University of Delhi, Delhi, India
Email: diwakarsantoshkumar@gmail.com
- **Dr. Om Prakash**, PGT, Directorate of Education, Government of Delhi, Delhi
- **Prof. Rajani Ranjan Singh**, Professor, Department of Education (CIE), University of Delhi, Delhi

Abstract

This paper explores the philosophical dimensions of social media by tracing its roots from ancient forms of human communication to its current digital manifestation. It examines how social media has evolved as a continuation of humanity's inherent desire for connection, drawing parallels between early communication methods and today's digital interactions. The study delves into the theoretical underpinnings of social media through the lenses of renowned philosophers.

In the historical context, the paper discusses Ludwig Wittgenstein's concept of language as a "form of life" and how social media represents a new language game. It reflects on Walter Benjamin's idea of the loss of "aura" in mass-reproduced art, relating it to the dilution of originality in widely shared digital content. The transformation from physical public spaces like the ancient agora to the digital forums of social media is analyzed, highlighting Jürgen Habermas's critique of the degraded public sphere and Guy Debord's notion of the "Society of the Spectacle."

The philosophical exploration addresses existential themes, referencing Jean-Paul Sartre's concept of bad faith and Martin Heidegger's ideas of Dasein and fallenness to illustrate how social media can lead to inauthentic existence. It investigates the fragmentation of the self through David Hume's and Gilles Deleuze's perspectives on identity as a fluid, ever-changing process. Michel Foucault's theories on power and surveillance are applied to understand how social media functions as a digital panopticon, influencing self-perception and behavior.

Ethical considerations are discussed through Aristotle's virtue ethics and the need for balance in social media use, as well as Immanuel Kant's categorical imperative, emphasizing the moral responsibility of truth-telling and treating others as ends in themselves. The paper examines the epistemological impact of social media on the nature of knowledge and truth, exploring the challenges of fake news and the post-truth era with insights from Richard Rorty and Jacques Derrida.

The psychological effects of social media addiction are analyzed using Sigmund Freud's pleasure principle and Jacques Lacan's mirror stage, highlighting the impact on self-identity and real-world relationships. The broader ethical paradigm contrasts the pursuit of

a simple, fulfilling life as advocated by Epicurus with the extroverted, often superficial existence promoted by social media, incorporating Zygmunt Bauman's concept of liquid modernity.

In conclusion, the paper emphasizes the importance of critically engaging with social media to live authentically, drawing on philosophical ideals from Socrates, Aristotle, and Kant. It calls for a reassessment of how digital platforms influence our perceptions of truth, identity, and the meaningful aspects of human existence, advocating for a balanced approach that leverages social media as a tool for genuine connection rather than allowing it to dictate our lives.

Keywords: Social Media, Philosophy, Existentialism, Identity, Ethics, Surveillance, Fake News, Digital Communication, Authenticity

Introduction

Social media has emerged as one of the most influential forces in modern life. It shapes not only how we communicate but also how we perceive ourselves, society, and reality. However, its origins are not entirely new. The roots of social connectivity extend far into antiquity, tracing back to the earliest forms of human communication. From cave paintings to the modern digital landscape, human beings have always sought ways to connect with one another.

This paper explores the philosophical dimensions of social media by linking its modern-day form to ancient communication practices. It delves into the theoretical, ethical, and existential aspects of social media, reflecting on how this digital phenomenon impacts human life. Drawing from thinkers across time—from ancient philosophers to modern theorists—this research attempts to provide a comprehensive understanding of the influence social media exerts on human existence. It also examines the profound ethical dilemmas, existential crises, and philosophical questions it raises in the context of truth, identity, and the pursuit of a meaningful life.

I. The Historical Foundations of Social Connectivity: From Early Humans to the Digital Age

1. The Evolution of Human Communication

Human communication has always been central to survival and the transmission of knowledge. Long before the advent of writing, early humans relied on cave paintings, symbols, and oral traditions to share ideas and stories. These early forms of expression were, in essence, the first "social networks"—primitive but effective means of creating shared meaning within communities. The need to communicate has evolved, but its core essence remains the same.

Ludwig Wittgenstein, a major figure in modern philosophy, argued that "language is not merely a way of describing the world but an activity—a form of life" (Wittgenstein, 1953). In this sense, social media represents a new "language game," where communication

takes on new forms and rules in the digital world. Through memes, emojis, hashtags, and short-form text, social media users engage in a linguistic interaction that mirrors this digital form of life. Just as language evolved over time, so too has the way we connect. Social media is the continuation of this evolution.

As communication advanced, Walter Benjamin highlighted the loss of "aura," the unique authenticity attached to original works of art, due to their mass reproduction. This idea can be extended to modern social media, where content is easily shared and reposted, losing its original meaning or personal significance as it spreads. With this, social media may appear to make content widely accessible, but it also dilutes its originality and deep meaning (Benjamin, 1968).

2. From Public Squares to the Digital Agora

In ancient Greece, the agora—a public square—was the central place for citizens to meet, exchange ideas, and engage in debate. Similarly, the Roman forum functioned as a hub for public discourse. These places served as the backbone of democratic societies, fostering the development of philosophical thought and public dialogue. Plato's vision of the *Republic* emphasized the importance of rational discourse and collective reasoning in public spaces. These ancient practices laid the groundwork for the concept of social interaction and democratic exchange of ideas.

However, in the digital age, the nature of this interaction has drastically changed. While social media can be seen as the modern equivalent of the agora, it often lacks the depth of philosophical debate envisioned by Plato. Jürgen Habermas, a 20th-century philosopher, critiqued the degradation of the public sphere, noting that genuine discourse has been replaced by commodified interactions. Social media, as a spectacle, tends to encourage superficial engagement, where users perform for an audience rather than participate in meaningful dialogue. This shift from genuine interaction to a form of digital entertainment reflects what Guy Debord described as the *Society of the Spectacle*—a society where images and appearances dominate, replacing real human connection (Debord, 1967).

II. Philosophical Foundations of Social Media: Understanding Human Existence

1. The Search for Meaning: Existentialism and Social Media

Social media platforms are not just communication tools; they are spaces where individuals seek meaning and validation. In this sense, they intersect deeply with the existentialist tradition, which focuses on the human search for purpose and authenticity. Jean-Paul Sartre's notion of *bad faith*—the act of lying to oneself to escape the responsibility of being truly free—is highly relevant to social media. Many individuals create curated versions of themselves online, projecting an image that aligns with societal expectations rather than their authentic selves. This leads to existential inauthenticity, where the digital self becomes a mask that hides the true nature of the individual (Sartre, 1943).

Martin Heidegger's concept of *Dasein*, or being-in-the-world, speaks to this issue. For Heidegger, true existence involves engagement with the world on a profound level, where one's actions reflect an authentic mode of being. Social media complicates this by introducing an artificial layer of existence—the online persona. Users often fall into what Heidegger described as *fallenness*, where they become absorbed in the "they-self" (*das Man*), losing themselves in the collective and superficial engagement of social media. The pursuit of likes, followers, and shares replaces genuine self-reflection and meaningful engagement with the world (Heidegger, 1927).

2. The Philosophical Problem of the Self

The question of the self has long been a subject of philosophical inquiry, and social media brings this issue to the forefront in new and complex ways. David Hume, the Scottish philosopher, famously argued that the self is not a fixed, unified entity but a bundle of different experiences and perceptions (Hume, 1739). In the context of social media, this idea is magnified. Individuals manage multiple identities across different platforms—on one platform, they might present themselves as professionals; on another, as friends, family members, or artists. There is no singular self but rather a fragmented and performative set of selves, each shaped by the expectations of different audiences.

The French philosopher Gilles Deleuze took this idea further, arguing that identity is not about being but about becoming—a continuous process of change and transformation. Social media embodies this fluidity, where individuals constantly update their profiles, statuses, and images to reflect their evolving selves. This state of constant becoming aligns with the way social media allows for perpetual reinvention and the creation of new personas. However, it also raises questions about the stability and authenticity of identity in an age where the self is always on display (Deleuze & Guattari, 1987).

3. Foucault, Power, and Surveillance

Michel Foucault, a key figure in the study of power and surveillance, provides valuable insights into the dynamics of social media. In his analysis of power, Foucault argued that modern societies operate through systems of surveillance, where individuals are both watched and self-regulating. Social media platforms function as digital panopticons—structures where users are always visible and subject to observation. This leads to a form of self-surveillance, where individuals modify their behavior in anticipation of how others will perceive them (Foucault, 1977).

Foucault's concept of *biopolitics*, the regulation of life by political and social forces, is also applicable to social media. Platforms like Facebook and Instagram not only regulate social interaction but also shape how individuals think about themselves. The constant need for validation through likes and comments reduces the self to a commodity, valued only by its marketability and social capital. This commodification of the self reflects Foucault's warning about how power operates invisibly, influencing individuals on a fundamental level (Foucault, 1977).

III. Ethical Considerations: The Virtue of Living Elegantly vs. Digital Extroversion

1. Virtue Ethics and the Digital Age

Aristotle's theory of virtue ethics emphasizes living a balanced life in accordance with reason. For Aristotle, a virtuous life is one that avoids excess and deficiency, finding a golden mean between the two. In the context of social media, this idea is particularly relevant. While moderate use of social media can enhance one's life by facilitating connections and the exchange of ideas, overuse can lead to negative consequences such as narcissism, distraction, and the erosion of real-world relationships. At the same time, completely avoiding social media may lead to social isolation in a world increasingly connected through digital means.

To live virtuously in the digital age, one must find a balance between using social media as a tool for connection and avoiding the excesses that lead to superficiality and extroversion. Aristotle's concept of *phronesis*, or practical wisdom, can guide individuals in navigating social media responsibly, using it to enhance their lives rather than allowing it to control them (Aristotle, 350 B.C.E.).

2. Immanuel Kant and the Categorical Imperative

Immanuel Kant's categorical imperative offers a powerful ethical framework for evaluating behavior on social media. Kant argued that individuals should act according to principles that could be universalized—that is, rules that everyone could follow without contradiction. In the context of social media, this raises ethical questions about how we treat others online. For example, when individuals exploit others for likes, shares, or status, they are treating people as means to an end rather than as ends in themselves, violating Kant's moral law (Kant, 1785).

Kant's emphasis on truth-telling is also relevant in an era where misinformation spreads rapidly on social media. The act of sharing false information not only harms individuals but also undermines the fabric of society. If everyone were to spread misinformation, as Kant would argue, social trust would collapse, and rational discourse would become impossible. Thus, Kant's moral philosophy provides a crucial lens for understanding the ethical responsibilities of social media users.

IV. Social Media, Epistemology, and the Nature of Knowledge

1. Social Media as an Epistemic Force:

The nature of knowledge itself has been transformed by social media. Traditionally, philosophers like Plato and Descartes focused on the idea that knowledge must be grounded in truth, evidence, and justification. However, on social media, knowledge is often driven by virality rather than veracity. Posts that garner attention and engagement are often seen as more credible, even if they lack factual accuracy. This raises epistemological concerns about how social media shapes what we consider to be "truth."

2. The Problem of Fake News: Post-Truth and Relativism

In the post-truth era, social media blurs the lines between fact and opinion. Richard Rorty's pragmatism suggests that truth is a social construct, and on social media, this idea is taken to its extreme. Consensus, rather than evidence, often determines what is accepted as true. This creates an epistemic environment where fake news flourishes, and individuals can easily become trapped in echo chambers that reinforce their biases. The philosopher Jacques Derrida explored how meaning is always unstable, subject to reinterpretation, and this instability is amplified on social media, where every post, tweet, or article is open to endless recontextualization (Derrida, 1976).

V. Social Media and Addiction: Philosophical and Psychological Perspectives

1. The Neuroscience of Addiction

Social media is designed to exploit the brain's dopamine reward system, creating addictive feedback loops that keep users engaged. Every notification, like, and share triggers a small dopamine release, reinforcing the behavior. This cycle of instant gratification aligns with Sigmund Freud's pleasure principle, which suggests that human behavior is driven by the desire for immediate satisfaction. Over time, this leads to social media addiction, where individuals prioritize digital engagement over meaningful, real-world experiences (Freud, 1920).

2. Psychological Impact: The Self and the Other

Jacques Lacan's psychoanalytic theory provides insight into the psychological effects of social media. Lacan's concept of the *mirror stage* describes how individuals come to identify with their reflections, a process that can be extended to the way users identify with their curated digital personas. On social media, users create idealized versions of themselves, often at the expense of their real-world selves. Carl Jung's notion of the *persona*—the mask we wear in public—takes on new meaning in the digital age, where the persona becomes the primary way individuals engage with the world (Jung, 1966).

VI. The Broader Ethical Paradigm: Living Elegantly vs. Extrovertedly

Social Media and the Good Life

For the ancient philosopher Epicurus, the good life was one of simple pleasures, free from unnecessary desires. However, social media encourages the opposite: a life of constant comparison, envy, and desire for more. As individuals are continually exposed to the curated lives of others, they become trapped in a cycle of dissatisfaction, always seeking more likes, followers, and validation.

Zygmunt Bauman's concept of *liquid modernity* also speaks to the transient and unstable nature of social media interactions. In a world where relationships and identities are in constant flux, social media amplifies this instability, making it difficult for individuals to form deep, meaningful connections. Instead, they engage in fleeting, superficial interactions that leave them feeling empty and unfulfilled (Bauman, 2000).

Conclusion: The Philosophical Quest for Authenticity in the Digital Age

Social media presents profound philosophical challenges to human existence. From the fragmentation of the self to the ethical dilemmas surrounding truth and validation, it forces us to confront what it means to live authentically in a world dominated by digital interaction. While social media offers unprecedented connectivity, it also risks eroding the deeper aspects of life-authenticity, virtue, and wisdom. As we navigate this new digital landscape, it is essential to return to the philosophical ideals of thinkers like Socrates, Aristotle, and Kant, who emphasized the importance of living a life grounded in reason, truth, and moral integrity.

In the end, Socrates' timeless reminder remains crucial: "The unexamined life is not worth living." In the age of social media, this message is more relevant than ever. To live authentically, we must critically engage with the platforms we use, ensuring that they serve us as tools for connection rather than masters that dictate our lives. By doing so, we can reclaim the deeper, more meaningful aspects of human existence that social media often obscures.

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3.0 Need of Digital Literacy in Education

- **Aditi Shukla** Research Scholar, Department of Education, University of Allahabad, Prayagraj. Email. shuklaaditi183@gmail.com
- **Prof. Dhananjai Yadav**, Department of Education, University of Allahabad, Prayagraj Email. ghananjanaiyadavedu@gmail.com

Abstract

Digital literacy encompasses the skills required to use technology safely, effectively and responsibly. As technology continues to become more and more ingrained in daily life, the importance of learning digital literacy skills is becoming increasingly apparent. From social interactions to entertainment, education to professional life, the ability to use technology effectively is now considered essential for modern advancement and success. In the digital world it's better to prepare ourselves for future by including digital literacy in education so we can follow up the emerging educational trend. So, in the presented research article, an attempt has been made to study the need of digital literacy in education by including all these points.

Keywords: - Digital Literacy, Technology, Education, Digital Divide

Introduction

In the present era rapid changes are taking place in the society. Technology and digitalization have affected all the areas of our life. Looking at the increasing use of information technology we can also call this era as Digital Era. New inventions are affecting not only the society but also the education system that's why digital literacy has become the main concern in this age. Digital literacy is considered, "an essential requirement for life in a digital age" (Bawden, 2008). Digital literacy plays an important role in the social and economical development. The emergence and rapid development of digital technologies in the 21st Century have prompted significant changes in how human beings operate, communicate and interact with one another on a daily basis (Mishra & Koehler, 2006).

Rational of the Study

Digitalization is transforming all aspects of society. So, without digital literacy skills, it is difficult for people to succeed in a technology-driven society. UNESCO advises the nations to improve digital literacy as a monitoring indicator of its Sustainable Development Goal 4 (SDG4). The digitalization of education has gained enormous popularity since the start of the corona virus pandemic. Now days when digitalization has become a part of our education system too there is a need to know the relevance of digital literacy in education. Therefore, there was a need to conduct this study to analyse the need of Digital literacy in education.

Objectives of the Study

- 1) To analyze the need of Digital literacy in Education.
- 2) To analyze the need of Digital literacy for Teachers.
- 3) To analyze the need of Digital literacy for Students.

Methodology

The present study is based on secondary sources like articles, websites, journals, news, expert opinions etc. The method used is Descriptive analytic method.

Digital Literacy

Digital literacy term was firstly used by Paul Gilster in his book 'Digital Literacy' in 1997. He described digital literacy as the ability to understand the information as well as use it in multiple formats through computers and internet.

Gilster defines as, "set of skills to access the internet; find, manage and edit digital information; join in communications and otherwise engage with an online information and communication network. In simple terms, digital literacy is the ability to properly use and evaluate digital resources, tools and services and apply it to their lifelong learning process."³

Digital literacy is the capacity to recognise and use technology in a confident and creative way that satisfies the need and challenges of daily life learning and working in a digital world. A person who is digitally literate can use technology to efficiently find and evaluate information and apply it to their real-world activities.

American Library Association (ALA)'s Digital Literacy Task Force defines digital literacy as "the ability to use information and communication technologies to find, evaluate, create, and communicate information, requiring both cognitive and technical skills."

UNESCO institute for Statistics (2018) defines digital literacy as "the ability to access, manage, understand, integrate, communicate, evaluate and create information safely and appropriately through digital technologies for employment, decent jobs and entrepreneurship. It includes competences that are referred to as computer literacy, ICT literacy, information literacy and media literacy."

Need of Digital Literacy

Digitalization has rapidly changed our world. Especially a global pandemic like covid19 has made the whole world more aware of technology and digitalization. According to The Internet and Mobile Association of India (IAMAI) report titled "Internet in India" online transactions have increased by a record 51% from 230 million in India in the previous two years as a result of the global corona virus pandemic. India currently has 692 million active internet users, 351 million from rural India and 341 from urban India. The report predicts that by 2025, India would have 900 million internet users. These data themselves are showing that the need of digital literacy is increasing with the passage of time so that all these users can effectively use internet, media and technologies. Digital literacy has become the demand of the society because it is the new life skill now which even raise the standard of life.

Digital literacy has been recognised by UNESCO as an important "life skill". In fact, the inability to access or use digital technology has turned into a barrier to social integration and personal growth, and digital literacy is becoming a necessary life skill. At present,

having digital skills is essential to successfully participating in the emerging digital economy and society. Youth who are digitally literate are better prepared to participate actively in present and future's social, economic, cultural and intellectual life.

Need of Digital Literacy in Education

The three pillars of education – reading, writing and mathematics are well known, but a fourth pillar known as digital literacy has now been added. The expanding use of technology in education is one of the primary factors promoting the importance of digital literacy. As technology is a permanent part of our lives now, it has become necessary to learn digital literacy skills for improving our education. In the 21st century's new educational environment ICT has emerged as a key component for successful learning as well as for creative and responsible behaviour. Digital literacy improves the ability to evaluate the information and through the knowledge of these skills teachers and students can apply them in their real world. It gets easier to learn new things when you use digital technology more frequently.

Need of Digital Literacy for Teachers

If teachers will be digitally literate, they will use these skills in the classroom too, which will help our students develop a strong sense of digital citizenship. Following are some basic needs of digital literacy for teachers: -

- **Optimal usage of search engine like google-** Using a search engine is common to so many students these days but it is responsibility of a digitally literate teacher to guide them about through which sources they can get authentic and useful information. students must understand the distinction between a reliable and unreliable source which is possible through the help of their teacher's guidance.
- **Teaching learners to be ideal digital citizens-** The teacher plays a major role in guiding and motivating their students to be responsible and ideal digital citizens. The two major issues are academic plagiarism and cyberbullying when it comes to education related digital misuse. So, the teacher should discuss about anti-plagiarism policies and rules and teach them behave as per social norms online.
- **Minimizing the digital divide-** Digital divide term is used to differentiate between individuals who knows how to use technology and have access to it and those who find it difficult to understand and lack access. So, the teachers who are digitally literate can help to find a solution to such a fundamental issue.
- **Motivating proper usage of digital media-** Students may be skills with digital tools but they have a limited knowledge of what they can accomplish. Digitally literate teachers can inspire them to use the technology as a powerful toolkit to increase their learning opportunities.
- **Improving the technology-** By integrating digital literacy into their lessons, teachers can collaborate with peers to share technology and enhance the learning outcomes for their students.

Need of Digital Literacy for Students

Similar to teachers, students also have digital literacy requirements which are as follows-

- **Support educational progress-** In the past years, the use of technology as a learning tool has increased. Computers, mobiles, laptops, tablets and internet are being used in the field of education and studies. Students who are proficient in digital literacy will use these platforms more confidently for learning. When students are better equipped to engage with and utilize digital tools, teachers can make the learning process more interactive and effective.
- **Increase online safety-** Using technology carries a number of risks so it's essential to be aware of them all and know how to avoid them and protect yourself. Cybercrimes and online risks are a drawback of this digital era. Digital literacy can provide students information, knowledge, tools and resources for their safety and privacy.
- **Understand digital responsibility-** Through digital literacy students would become aware of digital responsibility. They use digital technologies in a safe responsible and ethical manner. Increased technology dependence exposes students to challenges related to copyright and plagiarism, cyber bullying, vetting informational resources and interacting responsibly with others.
- **Improve digital equity-** Digital literacy contributes to bridge the digital divide. Institutions can help enhance digital literacy among under presented groups by prioritising it.
- **Support lifelong learning and skills-** Digital literacy and technology is a key factor to promote learning from childhood through adulthood. Committing to lifelong learning is one of the most essential steps to improving your digital literacy. There are so many websites, apps and new revolutionary devices, through which learning can be encouraged.

Conclusion and Suggestions

Education has never remained untouched by the changes in the society and now when digitalization has changed the way of living digital literacy is essential to maintain the level of education. Digital literacy is necessary to enhance the teaching learning process in this era where people are too much depend on technology. Seeing the need of digital literacy in education our government is planning and forming policies for Digital India. NEP 2020 has also emphasized on online and digital education. In the digital world it's better to prepare ourselves for future by including digital literacy in education so we can follow up the emerging educational trend. It's important for teachers and students to be digitally literate for successful learning and to survive in this digital era. Through the use of various digital platforms and media we can improve lifelong learning, skills and digital equity.

Payton and Hague (2010) indicate that teachers have to know how to create, locate, communicate information in critical and creative way. It is important for teachers to understand digital tools. Therefore, all teacher education programs should offer digital literacy courses and other additional practical activities should be added in theoretical courses to help teachers to improve their digital literacy.

Inside Higher Ed wrote that “today’s college students might have grown up with the language of the information age, but they do not necessarily know the grammar.” To improve their education, it’s important for students to learn digital literacy skills. Digital literacy of students can be increased by proper guidance of using digital platforms and providing them digital infrastructure. From the presented study we can say that in this digital world digital literacy is needed in education to maintain the quality of education and to learn skills which are needed.

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4.0 Lakhudiyar Rock Shelters and Its Rock-Art: Rock-Paintings and their Socio-Cultural Implications

- **Ekansh Awasthi**, B.A. (NEP)- Year 4- Semester 8, Department of Ancient Indian History and Archaeology, University of Lucknow, Lucknow
Email: awasthiekansh@gmail.com

Abstract

Rock shelters have served as one of the earliest homes for the man. They have provided the primitive man with a place where he could live and flourish. It has been a human tendency from the earliest times to record in some ways his experiences and sightings of life, general as well as special ones. The Rock-Art made by the early humans are one marvellous example of that. In India, some wonderful examples of rock-art are available to us from various parts. Their time period ranges from stone age to medieval period. One such important site of rock paintings is Lakhudiyar in Uttarakhand. This prehistoric rock shelter has many rock-paintings made by its primitive residents. These rock-paintings are not mere artistic depictions, but are great source to reconstruct the socio-cultural traditions of the prehistoric man of that region as well. These paintings, therefore, need to be understood holistically. This paper attempts to study these paintings from artistic perspectives as well as socio-cultural perspectives by analyzing deeply these paintings and understanding them beyond their face value. Hence, not only their artistic significance but their broader implications will be dealt with too within the ambit of this paper.

Keywords: Lakhudiyar, Rock-Art, Rock-Paintings, Rock-Art in India, Rock-Art in Uttarakhand

Introduction

In the primitive times, when humans had not gained the knowledge about building their residences, they depended on nature for providing them a shelter from the extremes of nature. These places included trees, caves, rock shelters, etc. These were generally situated near the sources of water and where the sources of food were available to them in near proximity. Of these, rock-shelters provided humans with a residence which sheltered them from extremes of nature yet kept them connected with the external world, helping them to stay alerted about any possible dangers. In India too as in other parts of the world, these shelters are distributed in many parts of the country and are spread over diversified geographical locations, from the dense forest of central India to hilly regions of the Himalayas.

It has been a human tendency to reflect his life experiences as well as his observations in one form or other. Even in primitive times, man tried to evolve and develop ways through which these could be expressed. These modes of expression of human experiences, social or cultural or any other, are what we see in form of different types of art. Rock-art is one such art, and has been one of the earliest ways through which primitive humans expressed their

ideas, aspirations and experiences. These rock-art are found in abundance in rock-shelters all around the world.

These are not only mere paintings but reflect the various aspects of early human life and hence, become an important source to reconstruct their cultural traditions. These paintings, as a matter of fact, depict the social conditions, social traditions and practices, economic life and their ritualistic or traditional practices. Therefore, they serve as a tool to understand the socio-cultural conditions of primitive societies. When dealt from a multi-dimensional and multidisciplinary perspective, they present to us a holistic picture of primitive times of early humans. Hence, drawing implications from these rock-art or rock-paintings to reconstruct socio-cultural aspects should be dealt as a driving force for studying them.

In India, one of the most important of these rock shelters are that of the Bhimbetka, in the Raisen district in Madhya, Pradesh. The stature of this World Heritage Site is so massive that many other rock-shelters in other parts of India get overshadowed by the fame of Bhimbetka. Even these rock-shelters are equally great heritage of Indian art in general and rock-art in particular. These are important for the wonderful depictions through which the cultural and social legacy of these respective regions have been manifested. Hence, it is equally necessary to focus on many of these unnoticed rock-shelters and understand their artistic excellence and cultural significance. Uttarakhand has many such rock-shelters, number of which have paintings made by the early humans. These include Lakhudiyar, Fadkanauli, Petshal, Phalsima, Kasar Devi, Gvarkhya, Hudali, etc. of these, Lakhudiyar is going to be dealt in the later sections of this paper.

Research Questions

- How are the Rock-Art or the Rock-Paintings related with and are a reflection of Socio-Cultural contexts?
- How the practices and day to day life of early humans living in the region around Lakhudiyar Rock-Shelters can be reconstructed through Rock-Art?
- What were the socio-cultural patterns of prehistoric man in general and of Uttarakhand region in particular?
- How to understand the developmental and evolutionary traits of early human societies through their rock-art, especially in context of Rock-art of Lakhudiyar Rock Shelters?
- Why Rock-Paintings are also important as a source of social and cultural history?

Objectives

- To study and understand the development and evolution of art in the prehistoric times, here in context of the Lakhudiyar.
- To analyze and understand their day-to-day practices with the help of these Rock-Paintings.
- To reconstruct the general life of the early humans of the region in-and-around the Lakhudiyar region.
- To examine and analyze the ecological perspectives, as reflected in the Rock-Art.

- To delve deeper into the narratives or ideas depicted in these Rock-Paintings for a deeper understanding of their socio-cultural implications, especially in the regional contexts.
- To realize the significance of Rock-Art or Rock-Paintings as a critical source of enquiry for the reconstruction of social and cultural history.

Methodology

This research work mostly adopts a primary research methodology, while giving an equal focus to secondary resources as well. The study focuses on analyzing and synthesizing the primary data, which is based upon the personal observation of the author who physically visited the site in June 2023. The data collected was researched upon thereafter, by analyzing and understanding it more and more through the secondary sources, such as the existing literature, research works or data available on the topic of research. The research adopts the pattern of qualitative research rather than quantitative research, and as such has focused on detailed study of some selected Rock-Paintings of the Lakhudiyar site. A methodology of comparative analysis has been done for a proper understanding and for relating the prehistoric culture with the modern-day contexts, if and when possible. With this general methodology as the driving force of this research work, the paper tries to understand and draw upon the socio-cultural implications of the Rock-Art of the Lakhudiyar Rock-Shelters.

Lakhudiyar* Rock-Shelters

Lakhudiyar rock-shelters are one of the most important prehistoric rock-shelter sites of Uttarakhand. It is located near Barechhina in Almora district alongside the Almora-Jageshwar Dham route and is 15 kms away from the city center of Almora. It is situated on a cliff along the banks of river Suyal and is surrounded by the forests of conifer trees. It is currently under the protection of Almora Regional Archaeological Unit of the Archaeological Department, Culture Department, Uttarakhand. Its location near a river stream and a forest in the vicinity providing fruits and animal served the purpose of providing water and food respectively. Hence, its occupation by early humans as a suitable place for their residence is nothing to doubt about.

On the walls of these rock-shelters, the early humans have made several paintings. These paintings depict a variety of things such as humans, animals, weapons, trees, anthropomorphic figures, wavy lines, geometric figures, etc. These are mostly painted in red, black, white. A deep observation of these paintings reveals to us their true cultural significance and their socio-cultural implications. These paintings have been dated to different periods by various scholars. While Mathpal associates it with the people belonging to megalithic culture, others like Bhatt, Agarwal and Nautiyal have related them with the Mesolithic period. Most of the scholars who have dealt with Lakhudiyar paintings associate them as the work of stone-age humans. The site was brought to attention by M.P. Joshi and others in 1968.

Rock-Art of Lakhudiyar: Its Socio-Cultural Implications

The paintings on the walls of the rock-shelters present to us a vivid picture of the early society to which its residents belonged and throws a light on the cultural practices and traditions that they followed. These paintings when treated from such perspectives, present to us the real significance of these rock-art. There are depictions of humans and their various activities, animals in their interrelation with humans, natural scenes of the environment in which these early humans lived, geometric and other patterns which may have had some symbolic representation, as well as some miscellaneous depictions which are unrecognized. Some of these depictions are clear while many have become blurred or unclear, owing to the natural forces they have faced in the course of thousands of years. Even then, what remains are helpful enough to give a decent idea about the contemporary socio-cultural conditions.

Evolution and Development of Artistic Perceptions: There are various depictions of human or anthropomorphic figures at various places in these rock shelters. A careful observation of these reveals to us the fact that these figures of human differ in shapes, sizes and appearance at different places. It seems like this place was occupied for long and therefore, we see an evolution and development of art in the ways of depicting the humans and similarly other things. The primitive humans seem to be developing the technique of more realistic depiction which is reflected in the evolution of these paintings; which is a testament to the development and evolution of their observational and perceptual skills as well as of their attempts to give these a physical form through the art, in this case, the rock-art. To elaborate through examples, at some places we see human depictions as mere depictions of straight lines with hands and legs also being depicted in the same ways; also, they have been shown of almost uniform heights and stature. Whereas at some other places, we see the body shapes becoming thicker as well as differences in the heights and stature of humans in rock-art, thus reflecting the attempt of giving physical form to the physical differences which they observed among them.

Possible Depiction of Clothing (?): Also, at some places there are thicker rectangular figures which have a sharp pointed top. These have been taken by some scholars to depict spear, although spears have been depicted at other places in the paintings of these shelters too (will be discussed later) and their shafts could not have been as thick as shown at these places. Hence, in my opinion, these appear to me as depictions of humans wearing a thick garb made of bark of some tree or some animal-skin and which has been worn by these primitive men as a single-piece of clothing covering them completely; the lower portion's possible double end (paintings are not very clear) depicting the feet. Therefore, they seem to have developed a clothing style while living there, the bark of nearby conifer trees or skins of animal they hunted being a source for it.

Hunting Scene- Its Socio-Cultural and Ecological Implications: At one place there are three sets of depictions which when dealt as a whole present to us the complete picture of what these early humans exactly painted. In the lowest section of the scene, six wavy lines have been shown which definitely stand for a river; in the same plane some lines have been depicted which seem to give the effect of conifer trees of the surroundings. Just above the river, an animal has been shown which may have come near river to drink water. This

animal cannot be identified clearly, although it appears to me to be a wild boar or some wild feline. Just above the animal, few human figures have been shown (some identify the figure to be of spears, but that has been already discussed previously) standing; they have been drawn on edge of the rock as if giving the appearance of them standing on the cliff. This scene is quite surely related with the depiction of a a hunting scene. A river still flows by the rock-shelter as has been previously mentioned; the rock shelter is at a height from the river bank on a cliff. Thus, it seems the scene is related with this particular surrounding only.

There are two possibilities about the significance of this scene. This may have been a depiction of a community hunting done by the primitive residents of Lakhudiyar; or it may have been drawn as a part of preparations or planning for a hunting to be done by them. Some important implications can be drawn from this scene. Firstly, it seems like they practiced hunting in groups, so the tradition of community hunting was followed. Secondly, a figure, probably not an adult seems to be standing among the hunters, which may implicate that they used to teach their children this skill of hunting, and that the young children accompanied the adults in community hunts. Thirdly, the ecological situations of the surroundings of the Lakhudiyar have not undergone any significant change over the course of thousands of years, and the geographical features are almost same over such a long period of time. Fourthly, they may have developed the process of planning before executing their activities. Lastly, they may have chosen this place not only because it provided them with a source of water, but also because wild animals, which they could hunt, used to come at this place on river banks, but their residence, being on height, was still safe so they could hunt easily and safely from a distance. Therefore, these three depictions when taken together as one single scene reveal to us some good socio-cultural and ecological information of that area from the early periods.

Weapons and their Socio-Cultural Significance: There are also depictions of some weapons at different places, most identifiable among them being arrows spears. This is a clear indication of the art of making different kind of weapons was well-known to them. The two can be distinguished majorly through two features; firstly, the line which depicts the shaft of the weapons has been shown thicker in the spears as compared to arrows who have been depicted through a thinner line and secondly, the arrows have been shown as having double ends pr double edged in the end, as the arrows generally are. The use of arrows and spears both shows that they used to hunt big-sized and small sized animals both. The depiction of fishes at some places and of small arrows at other may possibly indicate that they may have hunted the fishes in shallow river water through these arrows. The weapons, especially spears may have been also used by them for their security against the wild beasts in of the dense mountainous forests in which they lived. Many times, these weapons have been shown without any wielder, or at separate places, they may be related as having some symbolic and ritualistic importance, such as a defensive totem to keep away the evil energies, as they kept away their wild enemies.

Dancing Scenes- Their Cultural Importance and Continuity: There are scenes where anthropomorphic or human figures have been depicted as joining each other's hands,

sometimes joining legs too. at one place there are 28 figures shown in a group dance, while at another place some 34 figures have been depicted in a similar scene. These scenes reflect the strengthened and harmonious community life of these primitive people. It also indicates that even when the early humans lived a very primitive life, they had developed some cultural activities and traditions, depictions of dances or group dances in rock-art being a testament to that. If the opinion of Mathpal that these group dances are related with the present-day traditional 'Jhora' dance of this region, which is performed jointly by men and women, is to be believed, it leaves little doubt that there exists some cultural continuity in Uttarakhand from prehistoric times to modern period; also, it strongly creates a possibility of relation or connection between the prehistoric humans and modern-day tribes of this region. since, these present-day dances are related with some rituals, there is a possibility that the group dances depicted in rock-art used to have some ritualistic significance too, related most probably with the natural powers of the hilly regions.

Depictions of Family-Life: In one painting, 7 human figures have been shown standing side by side and holding their hands. Two of these figures are shown as child-like, as is seen from their shorter appearance. 1-2 figures among these seem to be having a different body-shape which may be indicative of their feminine character. This may probably be a depiction of a family. They seem to be either dancing in a group or going somewhere together (?). If the latter view is to be accepted, they may have been going in search of their food, i.e., for the purpose of hunting or gathering. This depiction seems to reflect the fact the hunting and gathering was done together by the family and even the young children were also a part of it.

Man-Animal Interrelation: Several animals have been depicted in these rock-arts. These included wild as well as domestic animals. As noticed by some scholars, these include fishes, boars, fox, goat, feline, stag, deer, etc. This shows us that early humans living here came in contact with various animals and they must have developed some interrelationship with them. These animals are still found in this region which shows that this fauna of this region has survived the ravages of time and has been inhabiting this region from prehistoric times. The observation of a goat in a painting surrounded by men by Mathpal is indicative of the fact that they may have started the domestication of animals while still living in these rock-shelters, goat providing them with both milk and meat. This particular painting may be therefore related with the Neolithic period.

Lakudiyar Rock-Art: A Socio-Cultural Overview

Lakhudiyar appears to be an important prehistoric site. Its significance lies not only in the rock-paintings of its rock-shelters, but also in the social and cultural importance these paintings hold. The prehistoric man has very well expressed his experiences, day-to-day practices, modes of survival, his evolutionary journey in terms of various developments, ritualistic practices, etc. in these paintings. The site seems to have been occupied for a long period of time spanning over millennia as is evident from the evolutionary and developmental traits of these rock-paintings which have been discussed in this paper. These paintings are in fact the testament of the endeavours of prehistoric man in general and of

primitive people of Uttarakhand in particular for not only his survival but his holistic growth as well.

These paintings are the heritage of prehistoric Indian culture as well as prehistoric cultural traditions of Uttarakhand as well. The rock-art of Lakhudiyar is nothing but a lively source of the journey of human development and socio-cultural growth. They are reflections of the deliberate efforts of early humans to preserve their experiences, traditions and memories. They reveal to us the fact that early human life thrived equally well in the hilly regions of Himalayas as it did in the other parts of the country and world. The early humans residing in Lakhudiyar seem to be hunter-gatherers who may have also developed domestication in the later periods. They developed and practiced various art forms as well such as paintings and dance, so they were not just social animals but cultured humans as well. Community was an important and integral part of their life and their community life seems to be harmonious and cordial one, overall.

These paintings are the shared heritage of not only Uttarakhand or India, but of the whole mankind. They need to be preserved for the future generations who could link and make themselves familiar with artistic records their prehistoric forefathers have left. The paintings of Lakhudiyar are in need of proper preservation and conservation and not only responsible authorities but the common public should play a decisive role in them. These paintings need to be highlighted so a diversified view of rock-paintings and prehistoric cultures of India can be presented to the world. Although, some quality research work has been done on these paintings, yet these rock-paintings demand much more scholarly attention and research. These rock-paintings are nothing but reflections and representatives of the early-humans which made them; and thus, serve as a memoir of the prehistoric man of India in general and Uttarakhand in particular.

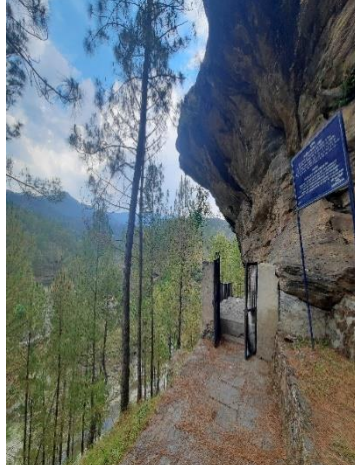
*In the local language, 'Lakhudiyar' has been translated by many scholars as meaning 'lakh caves', but this number seems to be highly exaggerated to refer to number of caves which have been present in this area. So, in my opinion, it is more convenient and suitable that the meaning of 'Lakhudiyar' should be taken here as 'caves which are lakhs of years old'. This name may have originated among the locals through the age-old traditions of this region, and would have been used as a reference to the hoary antiquity of these prehistoric caves/rock shelters where the early humans had settled and lived for a long period of time.

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Plate



Lakhudiyar Rock-Shelters and its Rock-Art

5.0 Tracing the Affect of Nature in Early Childhood Development in Jayaraj's *Ottaal*

- **Miss. Shikha Pandey**, Ph.D. Scholar, Department of English and MEL, University of Lucknow

Abstract

A child's early developmental Phase is crucial for an individual's future growth. In addition to the influences of family, culture, and society, the natural environment plays a key role in a child's early development. Abstract lessons learned in the classroom are incomplete if not complemented by concrete experiences in nature. The Malayalam film Ottaal by Jayaraj beautifully illustrates the role of nature in fostering a child's growth. The journey of Kuttappai, an eight-year-old orphan, unfolds in the lap of nature, providing a window into his learning experiences. This narrative highlights the fundamental influence of nature on a child's cognitive and physical development. Through the character Kuttappai, the present study aims to trace the effect of the natural environment on early childhood development.

Keywords: Nature, Childhood Development, Environme

Introduction

Throughout history, the natural environment has consistently played and continues to play a pivotal role in shaping the human psyche. In the words of (Jones, 2007a), "Childhood has long been associated in our collective imagination with images of the 'rural' and the 'countryside' because adult conceptualizations of the child as 'innocent' are connected with nature". By engaging with the natural environment, children acquire valuable experiences that contribute significantly to their overall development. As (Phenice & Griffore 2003) opines, "During the preschool years, it is important to help children discover what has been termed their Eco psychological self - the child's natural sense of self about the natural world".

The film *Ottaal* exemplifies the effect of nature on early childhood development through its portrayal of Kuttappai, an orphaned child living under his grandfather's guardianship. His grandfather, a poor duck herder working in the backwaters, plays a crucial role in introducing him to the world of nature. It is noteworthy that Kuttappai, an 8-year-old boy, acquired essential life skills during his early childhood within the natural environment. The story of Kuttappai fits as a perfect example for understanding the necessity of a natural environment in fostering the overall growth of a child. Through his innate capabilities and autonomous explorations, he develops his individuality and sense of belonging within the natural environment. The film *Ottaal* portrays the various effect of nature the early developmental phase of a child through the character Kuttappai.

Familiarity and Connection with the Natural World

Our acquisition of knowledge about the world is gradually cultivated right from childhood. And by surrounding, I mean not just the society we are part of but also the natural sphere that accounts for every second of our lives. In the film *Ottaal*, Kuttappai's

grandfather plays a crucial role in acquainting him with the natural world. In one scene, as Kuttappai walks through the fields with his grandfather, they come across a baya weaver's nest. His grandfather uses this opportunity to explain the nature of the baya weavers while also imparting lessons about the human life cycle, drawing parallels between the two. By likening the baya weaver to a migratory bird, he illustrates the transient nature of human life, comparing it to that of the bird. The term "home" is used to symbolize the true essence of human existence, reminding Kuttappai that while we inhabit this mortal world, our final resting place is in nature, which endures beyond individual human lives. Grandfather cultivates the essence of nature in his mind so that he can form a familiarity with the natural world in which he is part of and develop an understanding that nature is not the other but a part of our daily life.

Kuttappai- Hi grandpa.... Baya Weaver Nests

Grandpa- All of them are here Natives and Visitors

Kuttappai- What do you mean by visitors?

Grandpa- Migratory birds....

They are just like us

Arrive after harvest

Wander for a while and fly back home

Kuttappai - Do they come every year?

Grandpa- They will... even while we don't (Ottaal 19:17-19:52)

Development of Empathy and Selflessness

Early childhood exposure to nature can foster a deep sense of empathy in children. In one scene, Kuttappai offers his meal to a stray dog out of pure love and care. His grandfather, recognizing this act of kindness, embraces the gesture and gives Kuttappai another plate of food. Despite having little for himself, his idea to prioritize the needs of another being demonstrates a profound understanding of the natural world. By offering his second plate to the unnamed dog, he cultivates a sense of selflessness and empathy.

Grandpa- Are you giving away your share to the dog?

Give him one more plate of fish and tapioca (Ottaal 22:10-22:16)

Free play and Direct Learning

In addition to highlighting the influence of nature on early childhood development, the film also explores the contrast between learning with and without nature. The characters Tinku and Kuttappai, who are of the same age, display different levels of intellectual development. Tinku, who comes from a well-off background, was unacquainted with direct learning. He struggled to grasp and understand what was taught to him. In contrast, Kuttappai, an orphan without access to formal education, spent his early years immersed in nature.

This contrast is clearly illustrated in a scene where Kuttappai helps Tinku with an assignment. Kuttappai had learned about the structure and life cycle of a butterfly through firsthand observation. When the class teacher asked Tinku about his butterfly assignment,

Kuttappai secretly gave him a real pupa, allowing Tinku to present it as his own work. The teacher praised Tinku's creativity, but two key points emerge here: Kuttappai, having learned directly from nature, had a deeper understanding of the subject, while Tinku's learning was limited to the confines of the classroom, making it harder for him to engage with the material. This scene underscores that direct, experiential learning is the most effective approach during a child's early developmental stage.

It is essential to impart free play that can foster skills that are necessary for adults, such as problem-solving, social competence, safety skills, and creative thinking. It is important to understand that a Child's best learning occurs through hands-on and personally directed self-discovery.

Helping Behaviour

The Film *Ottaal* also traces the deep bond of friendship between Kuttappai and Tinku. Both came from different backgrounds and each was interested in exploring the life of the another. Tinku was restricted to the four walls of school learning and longed for free play in the open ground that he thoroughly enjoyed in the company of Kuttappai, whereas Kuttappai longed for the school education which he could not achieve due to poverty. But it is interesting to note that his financial condition did not stop his learning. He was so immersed in the natural environment that learning unconsciously became a part of his life. While roaming and playing in the fields with his grandfather, he gained knowledge of subjects that cannot be taught in a classroom setting. For Kuttappai, learning is an activity that Tinku wishes for. He understood his friend's need and, without being asked, playfully assisted him in his studies. Tinku struggled with cognitive development because he had not been exposed to pedagogical methods that emphasize teaching and learning in natural environments. However, his friendship with Kuttappai made learning easier for him. Concepts that Tinku did not enjoy or understand in the classroom were clearly explained to him by Kuttappai.

In the film, Kuttappai asks his grandfather to demonstrate the entire process of hatching eggs to Tinku. Unlike the rigid school syllabus, learning in a natural environment happens organically, as immersion in the setting leads to unconscious learning that becomes an integral part of life. Kuttappai was unaware, but his early exposure to nature had refined his learning process from childhood.

Kuttappai- Grandpa shall we hatch some eggs?

Grandpa- From where to get a broody hen?

Let's try some other time!

Kuttappai- If it's today, tinku can also see it. (Ottaal 31:19-31:28)

Unlike Kuttappai, Tinku was enrolled in a formal educational setup, yet he struggled with learning. It was Kuttappai who ignited in him a desire to connect with nature and develop his cognitive abilities, which clearly portray his helping behavior.

Kuttappai's understanding of school education is particularly insightful. While he recognizes that formal education helps individuals achieve excellence, he also acknowledges

that without direct, experiential knowledge, the learning process can remain shallow. Kuttappai was surprised to learn that Tinku did not know a basic fact—that ducks do not hatch their own eggs, but hens do. This highlights how Tinku had been deprived of direct knowledge. Tinku faces boredom and a lack of a deep connection to his academic subjects. He is lured to spend full days away from the dull routine of school by his acquaintance with Kuttappai, which opens up a whole new universe of discoveries.

Tinku- Why is hen on top of the duck's eggs?

Kuttappai- Oh..you don't know that?

don't come for hatching (Ottaal 34:06-34:12)

His friendship with Kuttappai opened a new horizon of knowledge. Like Kuttappai, he enjoyed the liberation in the open fields where learning happened playfully.

Love and Respect for Other Beings

As the saying goes, "Knowledge is wasted if it is not shared," and Kuttappai wholeheartedly believed in this concept. He introduced Tinku to the baya weaver, and Tinku, enchanted by the bird, expressed a desire to keep the young ones as pets. However, Kuttappai's response was remarkable. Having lived close to nature, he understood where every creature belonged. He firmly objected to Tinku's request, knowing that a bird's true nature is to fly free. Kuttappai's quick response, deep understanding, and sense of empathy demonstrated his early childhood sensitivity to the natural environment. Kuttappai's comprehension of the need for harmony and peace with the natural world reflects his profound connection to the environment around him.

Tinku- What's this

Kuttappai- What? This one!

Haven't you seen baya weaver?

It's their nests...

They have got little ones inside

Tinku- Shall we take them home?

Kuttappai- No tinku. let them fly on free. (Ottaal 31:54-32:08)

Mental Health

According to (Veitch et al. 2010) "Opportunities for natural safe outdoor play have been increasingly reduced by urbanization; often extending into surrounding suburban areas. Many parents actively discourage their children from going outdoors in order to protect them from harm". This can harm the mental health of the children in their maturing days which can have serious consequences on children's overall well-being and development directly impacting cognitive development, independence, and creativity

In one scene, after returning home from playing with Kuttappai in the wetlands, Tinku's uniform becomes dirty, and his pockets are filled with stones and lotus flowers. As parents, it was their responsibility to allow their child the freedom to explore and play in nature, yet instead, they scolded him for his untidy appearance. Their reaction overlooked

the importance of outdoor play and the role it plays in a child's development and mental health.

Moly- Did you do ploughing or what?

This is what go from the pocket of a school goer? (lotus and stones)

Betty- From where did you got all these boy?

Kuttappayi gave it to me

Which kuttappai?

That duck boy

We don't need such friends got it? (Ottaal 36:18-36:51)

As a child, Tinku wanted to vacate his boredom and enjoy the free play with Kuttappai. But his father discouraged him as he did not want his child to be friends with a poor boy. It is important to understand that early childhood trauma can hamper future goals and learning. Our childhood is often associated with nature, and if in any case the child is denied the chance to play and explore in nature is like erasing the essence of life from an individual.

Creative and Critical Thinking

The film *Ottaal* vividly illustrates the importance of nature in fostering critical thinking during early childhood. From the moment Kuttappai entered the wetland with his grandfather, he keenly observed the environment around him.

A notable example of his critical thinking occurs when he helps Tinku with his art exhibition project. He crafts a fisherman sculpture and names it "Hope." Interestingly, this sculpture is inspired by an old man who lives near the wetland and sits regularly to catch fish. Despite his ability, the man does not catch fish, yet he continues to sit there with the hope that one day he will succeed. According to (Kellert 1996) "The establishment of familiarity with nearby environments, often through outdoor play, is constructive and promotes creativity and the generation of feelings of autonomy, independence and self-sufficiency".

Kuttappai- We should make something of our own.

Tinku- I don't know to make anything.

Kuttappai- Shall we try one? Come...

Tinku- What shall me name it?

Kuttappai- Hope. Will catch a fish someday. That hope! (*Ottaal* 45:30-45:56)

Independent Learning

When a child is given the freedom to play and explore independently at an early age, they often demonstrate signs of excellence and creativity. Kuttappai made the most of the resources available to him while working on a project for Tinku. When a child interacts with their environment, they naturally regulate their own learning, as was the case with Kuttappai.

Upon seeing the craft Kuttappai made for Tinku's art exhibition, his grandfather was amazed to discover that he had drawn from a rich tapestry of knowledge without any

external assistance. This highlights the power of independent learning and the significant role the environment plays in nurturing a child's creativity and cognitive development.

Grandpa-Kuttappai ...from where did you learn it?

Kuttappai- Does anybody teach a nightingale to sing?

Do the kingfisher go to school to learn fishing? (Ottaal 46:00-46:12)

Gratitude and Appreciation

Kuttappai's environmental awareness at a young age is remarkable. It is evident when he and his grandfather gift Tinku the Christmas star that Kuttappai originally wanted for himself. However, he gladly gave it to Tinku, reasoning that he already had all the stars in the sky, which could serve as his Christmas star.

Kuttappai- Let's gift it to Tinku.

Grandpa- What about you?

Kuttappai- I have a lot of stars in the skies... (*Ottal 01:00:42-01:00:50*)

Kuttappai had a profound understanding of relationships and the deeper meaning of the world around him. His grandfather believed that Kuttaapai deserved to be born into a wealthy family. However, Kuttappai's understanding of wealth differed from his grandfather's. For him richness lied in the presence of his grandfather and under the vast, beautiful sky. This contrast highlights that true richness lies in love, relationships, and nature rather than material wealth.

Grandpa- You were to be born in a rich family
(To which Kuttappai defines his richness in)

Kuttappai- In this lovely locale
Below this beautiful sky
Near this charming moustache (*Ottal 46:16-46:29*)

Conclusion

The film *Ottal* presents a compelling example of the necessity and impact of nature on early childhood development. Our connection to nature is a continuous process; from the moment we are born, we naturally sync with it. There is a reason why nature is often regarded as a mother figure. Just as a mother provides for her child's essential needs and nurtures them for future growth, so does nature. The natural environment fosters a strong sense of creativity, critical thinking, and independence in children. For Kuttappai, nature was his greatest teacher. While his grandfather introduced him to the wonders of the natural world, it was Kuttappai who discovered his true self within its embrace. This highlights the unique and transformative role that nature plays in a child's development.

Exposure to nature from an early age is crucial for developing environmental awareness and fostering a sense of responsibility towards the planet. Early childhood experiences in nature lay the foundation for future generations of environmentally conscious individuals who actively work towards a sustainable future.

Integrating nature into early childhood education offers a multitude of benefits that cannot be replicated within the four walls of a classroom. By immersing young children in the natural world, we enhance their cognitive development, physical health, environmental awareness, and emotional well-being.

Director Jairaj has very beautifully carved the beauty of childhood and nature through the character Kuttappai. He is a model for all the children who deserve a free space to develop and breathe their identity

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6.0 New Trends in Teacher Education in India

- **Dr. Sapna Kumari**, Visiting Faculty, Department of Education, Maharaja Krishna Kumar Sinhji Bhavnagar University, Bhavnagar-364002,
Email:sapnagshukla@gmail.com

Abstract

India's teacher education system is undergoing a dynamic transformation, aligning itself with the evolving educational paradigms of the 21st century. As the role of educators becomes increasingly multifaceted, there is a pressing need to enhance the quality and relevance of teacher training programs. This research paper explores the emerging trends in teacher education in India, driven by comprehensive policy reforms, technological advancements, and a growing emphasis on inclusivity and competency-based learning. It analyzes the shift from traditional methods to more modern, learner-centered approaches that emphasize experiential learning, blended and online teaching models, and the integration of digital tools in pedagogical practices.

Central to this transformation is the implementation of competency-based frameworks that focus on measurable learning outcomes and the holistic development of teaching skills. The National Education Policy (NEP) 2020 serves as a key catalyst, advocating for rigorous and multidisciplinary teacher preparation programs. The paper examines how institutions are adopting blended learning strategies to balance theoretical knowledge with practical classroom exposure, thereby enhancing teacher preparedness and effectiveness.

Furthermore, the study investigates the challenges associated with these reforms, including infrastructural limitations, resistance to change, and disparities in access to technology. It also highlights opportunities for innovation, capacity building, and collaboration among stakeholders to ensure successful implementation. Through a critical analysis of policy documents, institutional practices, and recent initiatives, the paper offers insights into the potential of these trends to redefine teacher education in India.

In conclusion, this paper argues that the integration of technology, experiential methods, and competency-based models holds promise for creating a robust and responsive teacher education system. These developments not only aim to uplift the standard of teaching but also ensure that future educators are equipped to meet the diverse needs of learners in a rapidly changing educational landscape.

Keywords: Teacher education, India, technology integration, competency-based learning, inclusive education, professional development, National Policy on Education 2020.

1. Introduction

The field of teacher education in India is undergoing a profound transformation, driven by the need to align educational practices with global standards, technological advancements, and emerging pedagogical frameworks. The quality of teachers and their professional competencies play a pivotal role in shaping the learning experiences of students, thereby influencing the overall educational outcomes of the country. In recent

years, India has witnessed a series of policy reforms, technological integrations, and competency-based learning approaches aimed at enhancing teacher training and education.

Teacher education in India has traditionally been characterized by content-heavy curricula, a focus on theoretical knowledge, and limited hands-on teaching experience. However, with the advent of the 21st century, the need for dynamic, innovative, and research-driven teaching methodologies has become more pronounced. The role of teachers has evolved from being mere disseminators of knowledge to facilitators of critical thinking, problem-solving, and holistic development. This shift necessitates an overhaul of existing teacher education programs to incorporate modern teaching techniques, experiential learning models, and technology-enhanced training.

One of the most significant developments in teacher education has been the introduction of the National Education Policy (NEP) 2020, which emphasizes the need for a transformative approach to teacher training. The policy advocates for the establishment of multidisciplinary teacher education institutions, the introduction of a four-year integrated B.Ed. program, and the adoption of technology-driven teaching methodologies. These reforms aim to equip future teachers with the skills and knowledge required to handle diverse classroom settings, cater to students with different learning needs, and integrate innovative teaching techniques into their pedagogy.

In addition to policy reforms, the increasing use of digital learning platforms, such as SWAYAM, DIKSHA, and MOOCs, has revolutionized teacher education in India. These platforms provide access to high-quality teaching resources, online courses, and professional development programs, enabling teachers to upskill themselves and stay updated with the latest trends in education. The rise of artificial intelligence (AI) and data analytics has also contributed to the development of personalized learning experiences for teachers, helping them assess their strengths and weaknesses and improve their teaching effectiveness.

Furthermore, there has been a growing emphasis on competency-based teacher education, which focuses on the practical application of teaching skills rather than mere theoretical knowledge. This approach ensures that teachers are equipped with essential competencies such as classroom management, student engagement, differentiated instruction, and assessment techniques. The adoption of competency-based frameworks in teacher training programs has been instrumental in improving teacher preparedness and enhancing student learning outcomes.

Another crucial aspect of contemporary teacher education is the emphasis on inclusive education. With the implementation of various policies aimed at promoting inclusivity in classrooms, teacher training programs now focus on equipping educators with the skills required to teach students with diverse learning needs, including those with disabilities. Gender sensitivity, socio-cultural diversity, and the need for equitable learning opportunities have also been incorporated into teacher training curricula to create a more inclusive and supportive learning environment.

Despite these advancements, teacher education in India continues to face several challenges, including resistance to change, lack of infrastructure, and disparities in the quality of training programs across different regions. Many educators are still accustomed to traditional teaching methods and may be hesitant to adopt technology-driven or student-centered approaches. Addressing these challenges requires continued professional development, investment in teacher training institutions, and policy interventions to ensure the effective implementation of new teaching strategies.

This research paper delves into the latest trends in teacher education in India, examining the impact of policy reforms, technological advancements, and innovative pedagogical approaches. It also explores the challenges and opportunities associated with these changes and provides insights into how teacher education can be further improved to meet the demands of the modern educational landscape. By analyzing these trends, this study aims to contribute to the ongoing discourse on teacher training and highlight the significance of equipping educators with the skills and competencies necessary for fostering a dynamic and inclusive learning environment.

Research Objective

The primary objective of this research is to examine the transformative trends shaping teacher education in India, with a focus on policy reforms, technological integration, competency-based education, inclusive pedagogical practices, and innovative teaching methodologies. The study aims to analyze how these emerging trends are influencing the quality and effectiveness of teacher training programs and to evaluate the opportunities and challenges they present within the Indian educational landscape. Additionally, the research seeks to understand the implications of these developments on teacher preparedness and student learning outcomes in the context of the 21st-century classroom.

Research Question

How are recent trends such as policy reforms, technological advancements, competency-based frameworks, and inclusive pedagogies reshaping teacher education in India, and what are their implications for improving teacher quality and addressing challenges in the Indian educational system?

1.1. Importance of Teacher Education in India

Teacher education is crucial for the development of a strong educational system. Teachers are the primary drivers of educational quality, and their professional development is essential for achieving national educational goals. The quality of teacher education directly influences the outcomes of students across all levels of education. In India, teacher education is governed by several regulatory bodies, including the National Council for Teacher Education (NCTE) and the Ministry of Education, which have implemented various reforms over the years. However, teacher education has often been criticized for its outdated methods and the lack of relevance to contemporary classroom demands.

2. Policy Reforms and Government Initiatives

2.1. National Education Policy 2020 (NEP 2020)

The introduction of the National Education Policy (NEP) 2020 marks a significant shift in India's approach to education. The NEP 2020 emphasizes the need for a transformative approach to teacher education. The policy highlights the importance of early childhood care and education (ECCE) as a foundational stage, the development of critical thinking, and a strong emphasis on 21st-century skills. For teacher education, NEP 2020 calls for the establishment of multidisciplinary teacher education institutions and the integration of technology in teacher training programs. One of the key elements is the introduction of a four-year integrated B.Ed. program that aims to combine content knowledge with pedagogical training, thus enhancing the overall quality of teacher preparation.

The NEP also recommends the use of technology in teacher education to enhance accessibility, flexibility, and continuous professional development. The policy stresses that teacher educators should be better trained to handle the demands of new-age classrooms and the diverse needs of learners (Ministry of Education. (2020).

2.2. Rashtriya Madhyamik Shiksha Abhiyan (RMSA)

RMSA is a flagship program introduced by the Government of India to improve secondary education and enhance the quality of teacher training. The initiative focuses on improving teacher competencies through training, professional development, and providing necessary teaching aids. RMSA has significantly contributed to the upgradation of teaching methods and the promotion of technology in classrooms (Government of India. (2018).

3. Technological Integration in Teacher Education

3.1. Digital Learning Platforms and MOOCs

The rise of digital platforms and Massive Open Online Courses (MOOCs) has significantly influenced teacher education. Platforms such as SWAYAM, DIKSHA, and NROER provide online resources, teaching materials, and courses that help teachers improve their skills. These platforms allow teachers to access professional development resources regardless of geographical location, thus improving the reach and quality of teacher training programs.

MOOCs, in particular, have revolutionized teacher education by offering flexible, self-paced learning. Teachers can engage with subjects they may not have had access to in traditional settings, which helps in professional development and upskilling (Sharma, 2020).

3.2. Blended Learning and Hybrid Models

Blended learning, which combines online and face-to-face instruction, has been widely adopted in teacher education. It allows for flexibility and ensures that teachers can engage with content at their own pace while still participating in live, interactive sessions. Hybrid models that incorporate both online learning and traditional classroom interactions are gaining popularity in teacher education programs. This approach helps bridge the gap

between theoretical knowledge and practical teaching experiences, which are both critical for effective teacher preparation. (Vyas, 2021).

3.3. Artificial Intelligence and Data Analytics

AI is beginning to play a role in teacher education by offering personalized learning experiences. Data analytics tools are being used to track teacher performance, identify strengths and weaknesses, and offer tailored professional development programs. The use of AI can also help in the evaluation of teaching practices and student learning outcomes, providing valuable insights for teacher educators (Pandey, 2022).

4. Competency-Based Teacher Education

4.1. Competency-Based Frameworks

Competency-based teacher education (CBTE) focuses on developing specific competencies that teachers need to perform effectively in the classroom. These competencies include both knowledge and skills, such as subject expertise, classroom management, assessment techniques, and the ability to adapt to diverse student needs. The shift towards CBTE aims to ensure that teachers are not only knowledgeable but also equipped with the necessary practical skills to enhance student learning (Shukla, 2021).

4.2. Assessment for Learning

Traditional assessments in teacher education programs primarily focus on summative evaluation. However, there is a growing focus on formative assessments, which assess the ongoing progress of teacher trainees. These assessments provide real-time feedback and encourage reflective practices, helping teachers improve their teaching strategies (Kumar, 2021).

5. Focus on Inclusive Education

5.1. Inclusive Education Training

India has made significant strides in promoting inclusive education. Teacher education programs are now increasingly focusing on equipping teachers with the skills necessary to teach students with diverse needs, including those with disabilities and learning challenges. The integration of inclusive practices in teacher education ensures that future teachers are prepared to create classrooms that cater to all students, irrespective of their socio-economic backgrounds or learning abilities (Chandra, 2021).

5.2. Gender Sensitivity in Teacher Education

Gender sensitivity has become a focal point in teacher education, as there is an increasing awareness of the need to address gender biases in classrooms. Teacher training programs now emphasize the importance of creating gender-inclusive classrooms that foster equality and respect for all genders (Mehta, 2020).

6. Pedagogical Innovations and Active Learning

6.1. Project-Based Learning (PBL)

Project-based learning (PBL) is an active learning strategy that encourages teachers to engage students in solving real-world problems. This approach is increasingly being incorporated into teacher education programs, allowing teachers to understand how they can foster critical thinking, creativity, and collaboration in their students (Kapoor & Joshi (2020).

6.2. Constructivist Pedagogy and Experiential Learning

Constructivist pedagogy emphasizes the active role of learners in constructing their own knowledge. This approach, along with experiential learning, is becoming more prevalent in teacher education programs in India. These pedagogical innovations encourage teachers to move beyond rote learning and engage students in hands-on, inquiry-based learning experiences. (Kumar, 2020).

7. Challenges and Barriers in Teacher Education

7.1. Resistance to Change

Despite the positive trends, resistance to change remains a significant challenge. Many teacher educators are accustomed to traditional methods and may be hesitant to adopt new, technology-driven or student-centered approaches. Overcoming this resistance requires continued professional development and support for teachers. (Rani, 2021).

7.2. Quality Assurance and Standardization

While new trends in teacher education are promising, there is still a need for quality assurance mechanisms to ensure that these innovations are effectively implemented. There are disparities in the quality of teacher education across different states in India, and efforts to standardize and regulate teacher education programs are essential. (Gupta, 2020).

8. Conclusion

The new trends in teacher education in India represent a significant shift toward improving the quality of teaching and enhancing the capabilities of teachers to meet the needs of contemporary learners. The integration of technology, competency-based frameworks, inclusive practices, and innovative pedagogies are all promising steps toward building a more dynamic and effective teacher education system. However, challenges such as resistance to change and ensuring quality across regions remain. Continued efforts to implement policy reforms, promote digital literacy, and ensure equitable access to training resources are critical to realizing the full potential of these trends.

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7.0 Indian Knowledge Tradition's Perspective on Education and Rehabilitation of Persons with Special Needs

- **Dr. Suman P. Ranjan**, Assistant Professor, Faculty of Education, Integral University, Lucknow. Contact + 91 9454005006, Email: ranjansuman84@gmail.com
- **Dr. Om Prakash**, Directorate of Education, Government of India Delhi-07
- **Prof. Rajani Ranjan Singh**, Professor, Department of Education (CIE), University of Delhi, Delhi,

Abstract

In Indian Knowledge Tradition, the concerns of Divyangjan (persons with special needs-disabilities) have been well placed and discussed. The main concerns of persons with special needs have been education and rehabilitation for their inclusion in society. Inclusion is the ultimate reality for a democratic nation. Four years back, the Government of India has promised to reconfigure education system through National Education Policy, 2020. This policy is to ensure social justice and equality for persons with special needs by defining education as the single greatest tool. The Government of India is committed to promote inclusion through equitable and inclusive education. To implement the policy in an effective manner, it is important to examine the status of education and rehabilitation of historically marginalized persons within the framework of the ancient Indian knowledge system. This paper examines how the education and rehabilitation of persons with special needs could be done with the help of ancient insights reflected in Indian knowledge traditions. It is indeed very helpful in modern rehabilitation approaches to foster a more holistic and compassionate approach in the area of disability care, especially in educating and rehabilitating the persons with special needs.

Keywords: Education, Rehabilitation, Persons with Special Needs, Indian Knowledge Tradition

Introduction

Inclusion has been the spirit of Indian society as it reflects from the hymns (mantra), the 'sacred utterance' of Rigveda, an ancient Indian collection of Vedic Sanskrit hymns (suktas). The hymns which reflect the essence of inclusion are as under-

संगच्छध्वं संवदध्वं सं वो मनांसि जानताम्।

देवा भागं यथा पूर्वे सञ्जानाना उपासते।।

May you move in harmony, speak in one voice; let your minds be in agreement; just as the ancient gods shared their portion of sacrifice.

समानो मन्त्रः समितिः समानी

समानं मनः सहचित्तमेषाम्

समानं मन्त्रमभिमन्त्रये वः

समानेन वो हविषा जुहोमि ॥

May our purpose be the same; may we all be of one mind. In order for such unity to form I offer a common prayer.

समानी व आकूतिः समाना हृदयानि वः ।

समानमस्तु वो मनो यथा वः सुसहासति ॥

May our intentions and aspirations be alike, so that a common objective unifies us all.

(Source: The Rig Veda. X. 191).

The said hymns of Rigveda truly portray the meaning of 'Inclusion' in Indian perspective. The NEP- 2020 also advocates that education endeavours should be carried out keeping in the mind the rootedness in Indian knowledge tradition and culture. The Chapter 06 of National Education Policy-2020 talks about Equitable and Inclusive Education: Learning for All. The planning and execution of equitable and inclusive education should be based on Indian ethos. Since the dawn of Indian culture and civilisation, the nature of our society has been inclusive in nature. The essence of which may be traced in various Indian scriptures like Rigveda and others. Equitable and inclusive education or catering students' diversity in an equitable and inclusive manner, what is mentioned in the NEP-2020, could be realized in the purview of Indian rootedness.

Examining the education and rehabilitation of underprivileged children within the framework Indian knowledge tradition is incredibly complex and calls for specialized understanding. It necessitates a thorough comprehension of the language, culture, and mental processes of ancient India. We must research both primary and secondary literary sources for this. While secondary sources include scholarly works on ancient Indian history, philosophy, religion, medicine, education, and disability studies, primary sources include the Vedas, Upanishads, Samhitas, Puranas, Arthashastra, Dharma-shastras, and medical texts (Ayurveda, Charaka Samhita, and Sushruta Samhita). While researching these sources, there are a few obstacles and things to keep in mind.

1. Definition of Disability: There has been a substantial evolution in the concept of disability. It's difficult to translate terms from antiquity into contemporary thinking.
2. Text Availability: A lot of the works listed above are difficult to find in contemporary versions and call for specific training and resources.
3. Interpretation: It can be difficult to determine the proper context for content pertaining to disabilities because ancient texts are frequently interpreted in different ways.
4. Cultural and Social milieu: Disability-related references can be implicit or subtle, and it is important to comprehend the socio-cultural milieu of ancient India.
5. Evidence-Based Approach: Careful thought and methodology are needed to integrate results from historical texts with contemporary evidence-based strategies in education and rehabilitation. Texts and beliefs from ancient India provide insightful historical perspectives on education and disability.

The Rig Veda, the Ramayana, and the Mahabharata all had favourable portrayals of disabled people, highlighting themes of variety, cooperation, and solidarity (Bajpai, 2023). This inclusive strategy is in opposition to later stigmatization, which was presumably

brought about by colonialism. Character development, self-control, and social awareness were the main focuses of traditional Indian educational systems, which had their roots in Vedic literature (Ashraf & Naz, 2020). Numerous special education strategies, such as personalized curricula, social integration, and role models, that were later revived in the West had their roots in South Asian history (Miles, 1997). But in the 19th century, when special education became more professionalized, Western educational theories frequently replaced indigenous methods. By shifting away from medical viewpoints and supporting acceptance of disability as a component of social variety, contemporary scholarship seeks to reinterpret disability in India as a social and cultural phenomenon (Ghai, 2015). The approaches for examining ancient texts and their use in contemporary settings are examined in this collection of papers. In order to analyze historical texts on disability, Laes (2011) suggests a multi-level method that takes authorial purpose and cultural context into account.

Techniques and Resources:

1. Textual Analysis: Create a strict technique that takes language, context, and any biases into account while evaluating ancient writings.
2. Expert Consultation: Seek advice from academics who specialize in the history, philosophy, education, and medicine of ancient India.
3. Interdisciplinary Approach: To analyze results, work with specialists in education, rehabilitation, and disability studies.
4. Ethical Issues: Talk about the moral issues surrounding the use of old literature and possible content misunderstandings.

The Chathuska technique is examined in Ayurvedic writings by Irshad & Nair (2021), who emphasize its significance for grasping basic ideas. Muniapan & Dass (2008) examine CSR from an archaic Indian viewpoint, stressing an inside-out leadership style while analyzing Kautilya's Arthashastra through hermeneutics. In their study of Vedic literature, Vidyashree & Bharadwaj (2023) use textual and historical analysis to shed light on ancient Indian education and its possible uses in modern contexts. When analyzing ancient texts for contemporary applications in domains including disability studies, medicine, business ethics, and education, these studies highlight the importance of interdisciplinary approaches, expert consultation, and ethical considerations.

A complicated understanding of disability is presented by ancient Indian philosophy, which draws on ideas such as Atman, Karma, and other philosophical schools. For those with disabilities in India, the concept of Karma has been viewed as both a barrier and an enabler; it can cause stigma and provide suffering a meaning (Wilson, 2019; Das, 2010). Hindu epics and literature frequently featured disabled individuals in significant roles, refuting the notion that disability was exclusively connected to evil (Kumari, 2019). For women with disabilities, who experience double prejudice, the idea of Shakti may provide an avenue for empowerment (Das, 2010). Epics such as the Mahabharata and the Ramayana included characters with disabilities, demonstrating the inclusiveness of ancient Indian culture (Bajpai, 2023). Nonetheless, throughout time, colonial influences might have

changed how Indian society views disabilities (Bajpai, 2023). Gaining an understanding of these philosophical foundations can assist in addressing stigma and advancing inclusivity for Indians with disabilities.

Vedanta Philosophy

Vedanta offers a particularly holistic perspective on the human condition. It emphasizes the ultimate unity of the individual soul (Atman) with the cosmic consciousness (Brahman). Let's explore how this philosophy might have influenced the perception of disability. Research suggests that Hindu beliefs, particularly the concept of karma, significantly influence perceptions of disability in India. While karma can provide a context for understanding suffering (Wilson, 2019), it often leads to negative attitudes towards people with disabilities, viewing their condition as deserved due to past actions (Gupta, 2011; Wilson, 2019). This can result in stigmatization and reluctance to seek medical treatment (Wilson, 2019). However, karma is not solely retributive; it can be mitigated through good deeds and piety (Gupta, 2011). A more comprehensive view of disability might be provided by the Vedantic emphasis on the soul's transcendence of the body (Miles, 2000). Furthermore, studies on women with physical disabilities emphasize the role that spirituality and self-worth have in overcoming obstacles; these studies imply that a strong sense of self-worth can have a greater impact on life outcomes than the degree of a handicap (Nosek & Hughes, 2001).

Karma: A Complex Lens

In Indian philosophy and religion, the idea of Karma, or the rule of cause and effect, is fundamental. It provides a framework for comprehending morality, the nature of reality, and the difficulties faced by people with disabilities. Hinduism's notion of karma has a big impact on how people in India view disability. It frequently has unfavourable effects even if it might offer a framework for comprehending hardship and accepting impairment with composure (Gupta, 2011). People with impairments and their families may experience stigma as a result of karmic beliefs, which may deter them from seeking medical attention (Wilson, 2019). This viewpoint affects societal attitudes and even the methods used by healthcare experts since it sees disability as a deserving condition brought on by prior deeds (Wilson, 2019). Because gender discrimination and disability coexist in India, things are more difficult for women with impairments (Das, 2010). But despite its seeming irrationality and exploitation, the idea of karma can also offer purpose to people with disabilities and their families (Das, 2010). According to some study, karmic beliefs can help families by providing a framework for comprehending pain (Wilson, 2019).

The Yoga Sutras and Disability

Now let's explore the body, mind, and spirit as they are addressed in Patanjali's Yoga Sutras and how this may be related to disability. The Yoga Sutras mainly explain how self-discipline and meditation can lead to nirvana. The body and its limits are acknowledged by the system, nevertheless.

1. The Body as a Vehicle: The impermanence and limits of the body are emphasized in yoga philosophy, which acknowledges it as a vehicle for the soul.

2. Pratyahara: Withdrawing one's senses is a practice that may be able to accommodate people who have sensory problems.
3. Yoga Nidra: People with physical limitations may find that this form of yogic sleep is suitable for them.

A foundational text in classical yoga philosophy, the Yoga Sutras of Patanjali emphasize the use of self-discipline and meditation to achieve mental quiet and freedom (Malhotra, 2001; Feuerstein, 1980). The approach emphasizes the body's transience while acknowledging it as a vehicle for the spirit (Malhotra, 2001). The Yoga-Sutra by Patanjali explains the mystery of human existence and provides a way out of the cycle of becoming (Feuerstein, 1980). Patanjali defines yoga as the cessation of mental fluctuations, or "citta-vrtti-nirodha" (Bhide et al., 2021; Whicher, 1995). Some academics argue for a more epistemologically-oriented approach to comprehending Patanjali's philosophy, despite the fact that traditional interpretations often give a radically dualistic picture (Whicher, 1995). The conceptual basis of yoga is formed by the Yoga Sutras and other books such as the Bhagavad Gita, which emphasize the effects of Yoga on the mind and human conduct (Bhide et al., 2021). Consider possible modifications for Pratyahara (Withdrawal of Senses) in individuals who are impaired in their senses. Separating the senses from material objects in order to achieve enlightenment is one of the basic tenets of the yoga philosophy known as Aptyahara (McKibben, 2024). It is one of the eight limbs of Yoga as stated in Patanjali's Yoga Sutras, which form the foundation of yogic theory of consciousness, according to Tripathi and Bharadwaj (2021). Recent neuroscientific studies have found neural signatures for yogic practices like pratyahara, suggesting a link between traditional knowledge and modern science (Tripathi & Bharadwaj, 2021). The Yogic Theory of Mind and Consciousness (YTMC) provides a thorough framework for understanding psychic states like samadhi and meditation as well as internal mental processes. (Tripathi & Bharadwaj, 2021). But doubt, sluggishness, and false perception are just a few of the barriers that make practising Pratyahara and other parts of Yoga difficult (Shashidhara, 2020). Despite these obstacles, Yoga is nevertheless crucial for the physical, mental, and spiritual aspects of human development (Shashidhara, 2020).

Yoga Nidra (Yogic Sleep) Examines how it be adapted to accommodate those with physical limitations. The ancient tantric practice of Yoga Nidra, a guided relaxation method, has demonstrated encouraging therapeutic benefits in rehabilitative settings. Research suggests that it may help manage pain, enhance sleep quality, and lessen tension, anxiety, and depression (Pandi-Perumal et al., 2022; Kumari & Karunaratne, 2022). Positive alterations in blood glucose, haematological variables, and hormonal state are examples of physiological benefits (Pandi-Perumal et al., 2022). Studies using neuroimaging have shown quantifiable effects on cerebral blood flow and dopamine release (Pandi-Perumal et al., 2022). Additionally, Yoga Nidra has demonstrated potential in treating non-communicable disorders like diabetes, high blood pressure, and heart problems (Kumari & Karunaratne, 2022). Studies already conducted indicate that yoga techniques, such as Yoga Nidra, may be helpful for social, psychological, and physical recovery, while further study is necessary

(Telles et al., 2013). Yoga is a useful topic for additional research in rehabilitation settings because of its affordability and versatility (Telles et al., 2013).

Citta-vrtti-nirodha or the Cessation of Mental Waves, Yoga has demonstrated encouraging effects in a number of mental health and rehabilitation domains. Research has indicated that yoga is effective in enhancing cognitive abilities and social skills in children diagnosed with mental retardation (Uma et al., 2008). According to Telles et al. (2013), yoga has been proven helpful in the physical rehabilitation of patients with illnesses like COPD, stroke, and coronary artery disease. Mindfulness-based psychotherapy techniques derived from yoga have been beneficial in treating anxiety, mood disorders, and maladaptive behaviors in people with intellectual disabilities (Robertson, 2011). Additionally, studies on the use of yoga for psychosis and cognitive impairment demonstrate its potential as a therapeutic and preventive intervention for a variety of mental illnesses (Khalsa, 2013). When customized to meet each person's requirements and skills, the incorporation of yoga practices into rehabilitation programs and healthcare systems may offer a comprehensive, affordable solution for mental and physical well-being.

Potential Benefits for Individuals with Disabilities:

- **Reduced Anxiety and Stress:** Calming the mind can alleviate anxiety and stress often associated with disabilities.
- **Improved Focus and Concentration:** Can enhance cognitive abilities and attention span.
- **Emotional Regulation:** Can help manage mood swings and emotional instability.
- **Enhanced Self-Awareness:** Can foster a deeper understanding of one's thoughts and feelings.

By exploring Citta-vrtti-nirodha, we can uncover potential strategies for improving the mental well-being of individuals with disabilities and enhancing their overall quality of life. Since Citta-vrtti-nirodha involves specific techniques to still the mind, let's explore some of these methods and how they might be adapted for individuals with disabilities.

Potential Techniques:

- **Pranayama (Breathing Exercises):** Deep and rhythmic breathing can calm the mind.
- **Meditation:** Various forms of meditation can help focus attention and reduce mental chatter.
- **Asana (Physical Postures):** Certain Yoga poses can prepare the body and mind for meditation.
- **Pratyahara (Sense Withdrawal):** This technique, previously explored, can also aid in calming the mind.

Adaptation for Disabilities:

- **Physical Disabilities:** Adaptations to physical postures might be necessary.
- **Sensory Impairments:** Focus on internal awareness and breath rather than external stimuli.
- **Cognitive Impairments:** Use simpler techniques and provide clear guidance.

By exploring these techniques and their potential adaptations, we can gain a deeper understanding of how Citta-vrtti-nirodha can be applied to individuals with disabilities.

Integrating Citta-vrtti-nirodha into Education and Rehabilitation

Let's explore how the techniques for Citta-vrtti-nirodha can be integrated into a comprehensive rehabilitation program for individuals with disabilities. Citta-vrtti-nirodha can help people with impairments become more self-aware, emotionally resilient, and generally well-adjusted by including it into rehabilitation programs.

Potential Integration:

- **Initial Assessment:** Identifying the specific mental and emotional challenges faced by the individual.
- **Personalized Practice:** Tailoring techniques to suit individual needs and abilities.
- **Guided Meditation and Relaxation:** Providing structured guidance for beginners.
- **Group Sessions:** Fostering a supportive environment for shared experiences.
- **Collaboration with Therapists:** Integrating with other therapeutic approaches for a holistic approach.
- **Long-Term Practice:** Encouraging consistent practice for sustained benefits.

Particular Examples:

1. Adapting physical postures to accommodate the limits of those with physical disabilities and emphasizing breath awareness.
2. Using guided imagery and visualization techniques to help people with sensory impairments relax.
3. Using basic, repeated methods for those with cognitive impairments, such as breathing or concentrating on a single item.

Ishvara-pranidhana: The fundamental idea of Ishvara-pranidhana entails giving over one's will and ego to a higher force. For those with disabilities, this surrender can be a very useful tool that provides comfort, meaning, and a sense of community. **Ishvara-pranidhana**, while rooted in the Indian philosophical tradition, resonates with similar concepts in various cultures and religions. Let's explore some examples:

- **Abrahamic Religions:** The idea of yielding to a higher force, as demonstrated by Ishvara-pranidhana, is comparable to the ideas of Islam (Islam), Christianity (faith and trust), and Judaism (covenant partnership).

- **Buddhism:** Although this religion rejects the idea of a personal God, it does view interdependence and interconnection as a means of connecting to a reality beyond our own.
- **Indigenous Traditions:** A lot of indigenous cultures believe in a Mother Earth or Great Spirit, which is a higher power that people can communicate with.

Key Aspects of Ishvara-pranidhana:

- **Surrender:** Letting go of control and accepting life's challenges with grace.
- **Faith:** Trusting in a higher power or a larger purpose.
- **Gratitude:** Cultivating appreciation for what one has, despite limitations.
- **Hope:** Maintaining a positive outlook and belief in a brighter future.

Potential Benefits for Individuals with Disabilities:

- **Emotional Well-being:** Provides a sense of peace and acceptance.
- **Resilience:** Fosters the ability to cope with challenges.
- **Meaning and Purpose:** Offers a sense of direction and significance.
- **Connection:** Creates a feeling of belonging to something larger than oneself.

Integrating Ishvara-pranidhana into Rehabilitation

By recognizing the cross-cultural nature of this concept, we can develop more inclusive rehabilitation practices. Here are some potential approaches:

- **Respect for Diversity:** Acknowledging and respecting different beliefs and spiritual practices.
- **Individualized Support:** Offering tailored spiritual care based on individual needs and preferences.
- **Interfaith Collaboration:** Partnering with religious and spiritual leaders to provide support.
- **Creating Sacred Space:** Providing opportunities for quiet reflection and prayer.

By exploring the cross-cultural dimensions of Ishvara-pranidhana, we can develop more comprehensive and compassionate rehabilitation programs that address the spiritual needs of individuals with disabilities.

Rehabilitation Settings and Integration Strategies

Ishvara-pranidhana can be incorporated into various rehabilitation settings:

1. Physical Rehabilitation:

- **Mind-Body Connection:** Emphasize the connection between physical and spiritual well-being.
- **Goal Setting:** Encourage patients to set goals aligned with their spiritual aspirations.
- **Gratitude Practices:** Incorporate gratitude journaling or meditation to foster positivity.

2. Mental Health Rehabilitation:

- **Spiritual Counselling:** Offer spiritual counselling or support groups.
- **Mindfulness and Meditation:** Integrate practices that cultivate a sense of connection to a higher power.
- **Trauma Recovery:** Utilize spiritual frameworks for understanding and healing.

3. Chronic Illness Rehabilitation:

- **Finding Meaning:** Help patients find purpose and meaning in their lives despite illness.
- **Support Groups:** Facilitate groups focused on spiritual coping mechanisms.
- **Spiritual Rituals:** Incorporate rituals or practices that provide comfort and strength.

4. Paediatric Rehabilitation:

- **Age-Appropriate Activities:** Engage children in age-appropriate spiritual practices like storytelling or nature connection.
- **Family Involvement:** Support families in fostering a spiritual environment at home.
- **Resilience Building:** Help children develop a sense of hope and optimism.

Challenges and Considerations:

- **Staff Training:** Ensure healthcare providers are equipped to address spiritual needs.
- **Ethical Guidelines:** Establish clear guidelines for respecting patient autonomy and diversity.
- **Evaluation:** Develop methods to assess the impact of spiritual care on patient outcomes.
- **Collaboration:** Work with religious and spiritual leaders to provide comprehensive support.

By thoughtfully integrating Ishvara-pranidhana into rehabilitation settings, we can create a holistic approach to healing that addresses the physical, emotional, and spiritual needs of patients.

Conclusion

Ancient Indian texts, including the Vedas, Upanishads, and epics like the Mahabharata, offer a rich and nuanced understanding of disability. These sources emphasize inclusivity through education and rehabilitation and the interconnectedness of all beings, challenging modern perspectives that often view disability through a purely medical lens. Examining these texts, alongside concepts like Karma and Ishvara-pranidhana (surrender to a higher power), can provide valuable insights into historical and philosophical perspectives on disability in India. Furthermore, ancient practices like yoga and meditation, particularly techniques like Citta-vrtti-nirodha (cessation of mental fluctuations), offer potential tools for enhancing the well-being of individuals with disabilities. By integrating these ancient insights with modern rehabilitation approaches, we can foster a more holistic and compassionate approach to disability care in educating and rehabilitating them.

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8.0 Rendition of Sexual Liberation in Marriage through Select Works of Ismat Chughtai

- **Miss. Rajni Singh**, Ph.D. Scholar, Department of English and MEL, University of Lucknow

Abstract

Marriage is one of the most intricate institutions of the society which skeletons upon the social, familial and sexual needs of individuals. However, these aspects are codependent on the shifting power structures of the society and in a quintessentially patriarchal society, equal needs of both the genders are not essentially looked upon within the marital framework. Ismat Chughtai, happens to be one of the most influential feminist voices in Urdu literature. This paper investigates the delineation of sexual liberation within the institution of marriage in select works of Chughtai by analyzing stories such as 'Lihaaf' among others. The study explores how Chughtai envisions female desire beyond the traditional marital framework. The objective of this study is to critically analyze how Chughtai represents female desire and resistance within the domestic sphere in Indian households. The paper also explores how her characters reclaim agency through subtle forms of rebellion by debasing the power structures of marriage thereby challenging dominant norms of marital obedience and sexual passivity.

Drawing from feminist literary criticism and postcolonial theory, this paper situates Chughtai's narratives within the broader socio-cultural context of pre- and post-independence India. The paper also aims to draw a comparison between the works of the contemporaries of Chughtai, both in the east as well as the west in order to remark the unique feminist identity of the modern woman rendered by Chughtai's works. Ultimately, the paper highlights how Chughtai's writings continue to be relevant in ongoing debates around gender, sexuality, and autonomy in the Indian marital landscape.

Keywords: Marriage, Sexuality, Post - Colonialism, Post- Partition, Feminis

Introduction

Ismat Chughtai was an eminent Urdu writer of the early twentieth century. She was known for her fearless feminist ideology. Her work stands for the birth of a revolutionary feminist politics and aesthetics in the twentieth century Urdu literature.

“In my stories I’ve put down everything with objectivity. Now, if some people find them obscene, let them go to hell. It’s my belief that experience can never be obscene if they are based on authentic realities of life. These people think that there’s nothing wrong if they can do things behind the curtains... They are all halfwits”. (Chughtai) These words of Chughtai are enough to prove that she was the most courageous and controversial writer of Urdu Literature. She was the only writer of her time to fiercely advocate selfhood and self-definition for women in an extremely orthodox and tradition bound society.

Chughtai’s most famous and controversial work is *Lihaaf* which is a short story

published in 1942 in a literary journal called *Adab-i-Latif*. (Batra) This work of Chughtai jolted the Urdu readers due to its unorthodox depiction of female sexuality which was an afresh approach in modern Indian literature.

Although *Lihaf* is regarded as Chughtai's magnum opus till date, she is also credited to have written numerous short stories with unconventional themes and strong protagonists who stood out from the ordinary. Marriage and the position of women within this institution was one of the most widely discussed themes in Chughtai's works. Her take on marriage was also unconventional wherein women characters recreated the boundaries of marriage and redefined the idea of a married woman.

Reception of sexual inclination of women

The west is known to have colonized the east which makes them the 'masters' of the 'subjects' of the east. But when it comes to certain atypical ideologies the colonizers are not any different from the colonized. One such ideology is homosexuality in women. Homosexuality has been a part of human society ever since the ancient Greek times. Pederasty was a major characteristic of the archaic or the classical period and has been a part of works of great Greek writers such as Herodotus, Plato etc. This implies that it was legitimate for men to have a homosexual relationship. It somehow became unacceptable for people to understand that homosexuality was nothing but just another form of sexuality common in both men and women. People treated homosexuality specifically in women with a lot of disgust and rejected it in all forms of art. Despite of this homophobic ideology of people, some bold writers still attempted to write about this subject both in the east and in the west. D.H Lawrence's *Lady Chatterley's Lover* (Lawrence) and Ismat Chughtai's *Lihaf* (Chughtai) are the most relevant examples of this situation. Lawrence's novel talked about the affair of the former Constance Reid (Lady Chatterley) with Oliver Mellors. Chughtai's work talks about the affair of Begum Jaan with her servant *Raboo*. There are a lot of similarities between these two texts and these texts also had to go through similar allegations therefore they share a similar destiny. Both the texts talk about high class woman devoid of sexual pleasures and their bold choices in order to obtain what they desire. There was a major difference between the societies of Lawrence and Chughtai. Where the former came from a developed nation known to conquer and colonize half of the world, the latter belonged to a colonized nation where women were initially confined to their parents' houses and then to the house of their husband all through their life. When these texts came out, the reaction of the readers both in the east and the west was similar which suggests that female sexuality was a taboo in the society and not until the recent times women has been accepted by the society as an individual with diverse sexual needs.

Another taboo related to female sexuality which is encountered by Chughtai is polyamory. Men have always known to have multiple sexual partners, whether it's Greek Gods like Zeus or English Kings like Henry VIII (Rashid) First few lines of Dryden's poem '*Absalom and Achitophel*' published in 1681(Dryden) suggest that it was not a sin for a man rather was a normal tradition for them to create progenies of their own with different sexual partners.

***Til and Gharwali*: A Brief Discussion**

Chughtai's stories *Til* and *Gharwali* (Chughtai) represent full blooded country women with natural charm and rustic beauty. In Chughtai's work a low-class woman is always characterized by fierce sexual fascination while middle class woman is presented with a tamed sexual desire. A middle-class woman is shown struggling for her hidden sexual longings to get fulfilled; a glimpse of which can be seen in the character of Begum Jaan in *Lihaaf*. (Chughtai)

Gharwali is a short story by Chughtai which raises many issues. It questions the difference between an upper middle-class male and a lower-class female; it also questions the piousness of the institution marriage. This story is a satire on the double standards of society and the suppression of women in the name of marriage. The character of *Lajo* who is a former prostitute and her marrying an upper-class man highlights the fact that marriage is a medium of social and economic dependency. Chughtai mocks at the hypocrisy of society that draws a line between a debauch man and a whore, though her very presence reminds *Mirza*, the male protagonist of his own mother.

Lajo serves *Mirza* like an "honorable" married woman and becomes fond of his house out of necessity. The situation of *Lajo* can be compared to Virginia Woolf's idea of having your own space and money as describe in her text, *The Room of One's Own* published in 1929. (Woolf) Though money is not what *Lajo* wants but having a space of her own where she can rule is what tempts her for staying in *Mirza*'s house.

Til is another short story of Chughtai where sexual intimacy is seen between an upper-class artist and a lower-class girl who has a mole on her body. The mole acts as symbol of irresistible attraction between the two sexes. The girl whose name is *Rani* quite openly talks about her sexual desires and necessities. Despite of his attraction towards *Rani*, *Chaudhary* on the other hand feels dumb folded on the audacity of *Rani*. In both these stories the character of *Lajo* and *Rani* are hankered by men but are also beaten and abused for their unconventional attitude.

Wave of Feminism in Post- Partition India

It was not until the 1960s that feminist critics like Mary Eliman and Elaine Showalter were able to put forward the idea of sexual politics. Chughtai on the other hand was already writing such bold stories in the 1940's in a country where the post-colonial phase had just begun and the writers were either emphasizing on reviving the culture or narrating the struggles of the colonized. The hardships and desires of women were out of question.

Another such writer was Saddat Hassan Manto. Manto's *Thanda Ghosht* published in 1950 (Manto) was accused for obscenity in the court of Lahore during the same time when Chughtai was struggling with similar allegations for *Lihaaf*. Where Manto held his head high for writing *Thanda Ghosht*, Ismat was still not very happy with *Lihaaf* being her only source of identification as an established writer. Her disappointment can also be seen in her autobiographical work *Kagazi Hai Pairahan* (Chughtai) which was published

posthumously. Manto's *Thanda Ghosht* talked about the brutality and violence that women had to face when partition of India took place. Women from both sides of the border were raped, tormented and murdered. The crux of the story was highly ignored and the fact that Manto talked about a woman's chest was emphasized by the prosecution. According to Harish Narang's translation of Manto's works; in one of his texts, he talks about his defense statement in the court. Manto refers to a French writer Guy de Maupassant whose stories contained a detailed description of sex and yet his works were referred by several psychologists and doctors to understand the mindset of a person. The motive behind Manto's statement is that sexual description of any individual is not obscenity and only a sick mind can draw such inferences. (Narang)

Unlike other writers Chughtai freed her characters from the fear of consequence of their actions. There were many writers after Chughtai who wrote about the suppression of women and the various choices that these women made but unfortunately none of them were able to construct a nonchalant attitude towards the judgments of the society. A very relevant example of this is Arundhati Roy's booker prize winner novel *God of Small Things* published in 1997 (Roy) where the character of *Ammu* makes two major choices for her life. One is marrying a man with whom she gave birth to her twins *Rahel* and *Estha*. The man was a drunkard and their unstable relationship led to their divorce. Another choice that she made was having an affair with Velutha who was an untouchable. Both her choices resulted in her being insulted by first, her own family and then by the society. Roy's novel talks about the oppression of women in a much-elaborated sense. However, it fails to portray the strength of a woman, rather it shows how helpless and miserable a lonely woman can be.

Chughtai's characters on the other hand despite of belonging to a much backward society in comparison to the society which is presented in Roy's novel are aware of their decisions and consequences and refuse to owe their happiness and freedom to the prejudice of the society.

Sexual Liberation of Married Women Portrayed by Chughtai

In the short story *Til* the character of *Rani* is young and is full of erotic energy. She is vocal about her sexual desires and takes pride in having multiple partners. Despite *Chaudhary*'s disappointment towards her bold attitude, she tells him her meetings with other men in the most nonchalant manner.

The story *Gharwali* shows the effect of displaying female sexuality and eroticism in a marriage. The character of *Lajo* is quite sexually liberated in her approach. She enters as a domestic help in *Mirza*'s life and alters his demeanor. *Lajo* is wild and vocal in her demand for intimacy and despises wearing constricted pants in place of a free flowing lehenga. The pants are a metaphor for sexual slavery that comes handy in a woman's life with various other restrictions of marriage. *Lajo* however chooses her freedom over her marriage and when asked for a divorce she is more than happy to pursue it. Not because she doesn't love *Mirza* but because she is forced by *Mirza* to be tamed and conditioned like a social animal and her ferocious character restricts her from doing so. She takes pride in defying the

archetype of a pious woman.

Chughtai's characters are a reflection of her own personality which was liberal and progressive. These themes that she picked up were deemed as unwomanly. Both *Rani* and *Lajo* are not typical stock characters. They go through a considerable amount of change which makes them real and relatable. These characters aim to redefine the conventions of attitudes and behaviors of a woman. The fearlessness in them plays an important role in doing so as it creates a strong sense of trust in the reader with respect to the unconventional ways of the characters. In *God of Small Things*, we see the character of *Ammu* with a sense of pity. We see her as a victim of the male dominated society whereas in Chughtai's work we see the characters of *Rani* and *Lajo* dealing the same even a worse society not as victims but as survivors. They are not an object of pity in the eyes of the readers rather they come with a sense of inspiration and motivation. They don't blame the destiny for being born in such a society; on the contrary they take hold of their destiny in their own hands and tame it according to their desires. This is the beauty of Chughtai's work. She talks about the plight of women but also suggests a solution to the difficulties of the women by inspiring them to liberate their souls from any kind of fear.

Conclusion

Chughtai through her works was able to spread awareness regarding the sexual liberation of married women. In both her short stories *Til* and *Gharwali* the character of *Lajo* and *Rani* challenge the pseudo - sanctions characterization of a married woman. Both the stories start with describing the sexual interest of the male protagonists in different women. *Mirza* is used to the practice of going to brothels once in a while before *Lajo* arrives in his life and *Chaudhary* on the other hand is known to have painted several women before *Rani*. The stories take an interesting and unorthodox turn when the women reveal about their strong sexual desires which is not restricted to just one partner. Chughtai, with the help of her writings was able to imply the fact that if polyamory was legitimate for a man, then it was equally legitimate for a woman as both men and women are human beings with similar sexual desire. Her writings urged to provide equal rights to both the genders within a marriage at every level.

These unaccustomed ideas of Chughtai might seem modern with respect to colonial and post-colonial India but she operated largely within the parameters of Indian patriarchy and offered subtle critique of its dominant assumptions through her writings and brought this new wave of female sensibility with her special emphasis on female sexuality. She gave voice to the area of silence that marked in the institution of marriage, and thus brought about a significant change in literary judgments and appreciation with respect to the image of an ideal married woman in India. Her writings help the readers to understand the cultural economy in which women write the politics of canon building as it affected women in India. She was the first Urdu writer to give a special place to female sexuality in the literature and to portray it in a colloquial and convincing way. Her stories underline her deep-seated conviction that physical longings are one of the most important and potent facts of life, marriage and the primary pivot of human actions irrespective of the gender.

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9.0 Tracing and reading Mughal Royal leisure scenes through selective *Seethnes* from *Nadirat-i-shahi* a poetic text composed by Mughal emperor Shah Alam II.

- **Dr Syed Mubin Zehra**, Associate professor, Atma Ram Sanatan Dharma College, University of Delhi.
Email: drsyedmubinzehra@gmail.com

Abstract

Nadirat-i-Shahi is a collection of Urdu, Persian, Hindi and Punjabi poetry of Abul Muzaffer Jalaluddin Mohammad Shah Alam II in 1797. This work of Emperor Shah Alam II includes certain folk forms of poetry that is somewhat extinct now. Such as *Seethnes*, *Dohra* and *Kabat*. *Seethnes* are folk songs that women use to sing on occasions of wedding. They were very explicit erotic expressions suggestive of sexual dalliances between the father of the groom and the mother of the bride and father of the bride and the mother of the groom. The script of this literary work is in Devanagari and Urdu both.

Seethnes are a treat to seekers of leisure readings of the royals. The entire text consists of around twenty-six *Seethnes*. The analysis here would be of selective six *Seethnes* that reflect the mood and aim of the entire text i.e. leisure moments laced with sexually explicit literature. What makes this work unique is that it traces moments of humour, uncensored dialogue in a royal household.

The exclusiveness of this work is that there is an exchange of sexual humour reflected in a Mughal household. The article would explore this explicit scenario within the Mughal household through analyses and exploring selective *Seethnes* that provides a window to this text of treasure to leisure times of Mughal household. Just to give an example of the kind of literary composition this work talks about .

समधन मालिक ज़मानी ने कहवे रात पूकार
समधी बस कर अब मुझे फुल गेंदवा न मार

These *Seethnes* would be interpreted in both urdu and hindi and discussed to reflect the theme of this edited book ie delights and disquiets of leisure .The article would trace the emperors imagery through these compositions and most importantly the text as its called *Nadirat-iShahi* which in Arabic origin means something different or unique would reflect the uniqueness of the content of *Seethnes* in this particular text keeping in mind the theme of leisure of the said book .

Introduction

Nadirat-i-Shahi is a collection of Urdu, Persian, Hindi and Punjabi poetry composed by Abul Muzaffer Jalaluddin Mohammad Shah Alam II around 1797. This work of Emperor Shah Alam II includes certain folk forms of poetry that is somewhat extinct now or not so in practice form Such as *Seethnes*, *Dohra* and *Kabat*. *Seethnes* are folk songs that women use to sing on occasions of wedding. They were very explicit erotic expressions suggestive of sexual dalliances between the father of the groom and the mother of the bride and father of the bride and the mother of the groom .This exclusive private situation and moment makes

the literature of the composition more interesting to be analyzed and read tracing the concerned question and variables The script of this literary work is in *Devanagari* and *Urdu* both. For the ease of reader here it is also represented in Italics.

Seethnes are a treat to seekers of leisure readings of the royals. The entire text consists of around twenty-six *Seethnes*. The analysis here would be of selective six *Seethnes* that reflect the mood and aim of the entire text ie leisure moments laced with sexually explicit literature.

What makes this work unique is that it traces moments of humor, uncensored dialogue in a royal household. Now what is uncensored and not official is that what these *Seethnes* signifies. The reason and situation of the composition of these are totally personal and restricted to a particular occasion. The situation of the composition of these literary work is in itself significant to the fact that privacy intimacy and leisure time of the elite were also a matter of pride hence it was made into poems and laced with literary celebrations. The orientation of these composition are very private and also explicit. *Seethnes* qualify as literary treat that signifies and also trace delights and disquiets of leisure in a Mughal household. Also it's a Muslim household scenario that too makes it more restrictive delight and disquiet of leisure. Hence the reading through these explicit and leisure literature is enormous source for tracing the true human nature in a private personal moment be it a royalty or a commoner. One can trace it as a royal personal moment that shouts out as any normal leisure time.

One can argue that these royal leisure moments were not devoid of some characteristics that was considered a trait of lower strata or section of society. So, whether it was the emulation of literary low class of the elite to gain leisure low class style or it was leisure elite style in any capacity to take over.

The occasion under which circumstances the *Seethnes* are composed is a marriage and a royal household marriage. What makes this as a unique literature to explore Delights and Disquiets of Leisure is the reason of the situation of its composition and the subjects involved in these literary treats. Indeed, these couplets of folklore are a unique representative of leisure literature depicted through a very normal conversation within a Royal household.

The point to be noted here are the literary style in which these compositions are made are not in any way indicators of elite language. The verity in actuality and the style and conversations are far from any elite style which makes one think that maybe the emulation of elite to social literary culture of the low class was also an indication of their control over the leisure time of them and robbing that time to their use was some achievement and class too.

The occasion of marriage that is when this is composed clearly signifies the delight and disquiets of leisure within a private restricted Royal family space. At times the space that was representative of chastity sanctity and *tehzeeb* is a picture of fun humor no filters in conversation and hence a true depiction of leisure world of the elite Royals. These literary compositions signify the leisure language of the elite that is far from being chaste pure and

clean which is usual rule in the royal household. At least it is the rule of representative image of the royals

The exclusiveness of this work is that there is an exchange of sexual humour reflected in a Mughal household. The representational study here explores this explicit scenario within the Mughal household through analyses and exploring selective *Seethnes* that provides a window to this text of treasure to leisure times of Mughal household. Just to give an example of the kind of literary composition this work talks about. The below two liner is a representation of the true essence of the work NAADIRAAT- E –SHAHI. Here the relationship of respect and keeps is changed with frankness and explicitness and also if you want to say so cheap sexual humour. which is not a royal household characteristic. The *Seethnes* hence bring to light the fact that these royals are no different from commoners when it comes to a leisure seeking moment

समधन मालिक ज़मानी ने कहवे रात पूकार

समधी बस कर अब मुझे फुल गेंदवा न मार

Samdhan malik zamani ne kehve raat pukaar

Samdhi bas kar ab mujhe phool gendwa na maar

These *Seethnes* are interpreted in both urdu and hindi and discussed to reflect the theme of this edited book ie delights and disquiets of leisure. The representative study here traces the emperors imagery through these compositions and most importantly the text as its called *Nadirat-iShahi* which in Arabic origin means “something different “or “unique” would reflect the uniquenessof the content of *Seethnes* in this particular text keeping in mind the theme of leisure of the said book .

Nadirat-I Shahi: An Image of a representation of Sexual Literature and Relationship investigating Pleasure

Apart from the religious dose of literacy prescription of Shah Alam, the *Nadirat-i Shahi* also depicts the colorful sexual image of Shah Alam II. These compositions of the emperor are in the form of *Seethnes* i.e. poems with dual meaning or *gaalis* that had a hidden presentation in them of sex and humour. The composition of '*seethnes*' brings to light the humorous and sexually active side of any Mughal emperor for the first time. Shah Alam in keeping track with other Mughal emperors does present even his religious image but at the same time he is also different from them, as he does not hesitate to bring forth his true self. He also writes about his own sexual interest in this beautifully composed double meaning work i.e. the *seethnes* perhaps one can say that the emperor's image that is reflected is that of any normal human being who would also have his own sexual interests and humor in any relationship. Hence the *seethnes* are reflective of leisure times being present and quite prevalent even in a Royal household. It also depicts that royals are no different when it comes to leisure seeking or hunting and enjoyment. No wonder that some of these *seethnes* are still very common in weddings in northern India and are sung also professionally as *Gaalis*' (foul language) in marriages, usually during ladies *sangeet* or *Ratjagaas*.

Seethnes - A Sexual Literary Treat, (dealing with close family relations)

There are around 26 *seethnes*, when we go through all of them, we do come across a clear exchange of sexual humor in these literary compositions of Emperor Shah Alam II. The exclusiveness of this work is that there is an exchange of sexual humor reflected in a Mughal household, which was far from being conceived of in the earlier period. These *seethnes*, suggest that perhaps the traditional concern about seclusion and respect within one's relationships was gradually changing. Or pleasure and leisure was coming out in the open and breaking its traditional seclusion. Maybe the royals wanted to be read and known about their leisure times through these *seethnes*. Also, they wanted their subjects to have a reflection of their personal leisure times through these exclusive *seethnes*. These *seethnes* are a witness to the changes in the Mughal social and cultural scenario during the later period. One more interpretation makes it also a tool to reflect or the world know the private and personal leisure times the world. By these *seethnes* it could also have been a way to convey the amalgamation of public traits to private household or space. Hence delight and disquiet of royal household was not a private affair anymore. The royal leisure marriage scenes are not any different from a common non royal family scene or was it that it was made to look like that through these compositions? Such questions do make *Seethnes* an interesting mirror for the study of leisure space of Mughal Royals at the decline of their century.

From the composed 26 *seethnes*, I have chosen 6 for analysis and interpretation as these reflects the gist and feel of the entire text. These 6 *seethnes* reflects the mood and aim of the entire composition of *Nadirat-i Shahi*. They are as follows. We go about exploring each *seethnes* and understand the representation of leisure concept in each of them.

Seethne No. 1

سمدھی نے سمدھن کو جلد ہی ہاتھ میں لے دکھلایا
موٹا خاصا بڑا سنہرا بھلا پلنگ کا پایا
समधी ने समधन को जल्दी हाथ में ले दिखलाया
मोटा खासा बड़ा सुनहरा भला पलंग का पाया

Samdhi ne samdhan ko jaldi haath mein le dikhlaya
Mota khaasa bada sunehra bhala palang ka paaya

This *seethne* number one is a conversation between the male and female in-laws or the parents of the bride and bridegroom. Under the wraps of double meaning language and verse the mother of the bride is saying that she has been handed over a fat shiny and strong leg of the cot or bed that they were sleeping on. This is nothing but an indication or suggestive of a private part but obvious the male ones being handed over to the female parent by the male parent. This composition of a simple two line speaks of the personal private leisure space being shared by the elderly parents of the said couple ready to be married. It makes quite obvious that sexually laced folk is part of a royal household leisure space too.

Seethne No. 2

سمدھن تیری تنگ بہت ہے سندر سگرڑھ انوٹھی

انگوری جات نہیں ہے وا میں ایسی لال انگوٹھی
سمدھن تیری تنگ بہت ہے سندر سوغدھ انوٹی
انگوری جات نہیں ہے وا میں ایسی لال انگوٹھی

Samdhan teri tang bahut hai sundar sughad anuthi
Anguri jaat nahi hai wa mei aisi laal anguthi

In this Seethne number two there is clear discourse of having a difficulty in getting close to the mother of the bride by the father of the bridegroom. The father of the groom uses a language that is suggestive of his clear wish of the father to have an intercourse with the mother of the bride. Such exchange is far from seeing reality but the mood is suggestive of the extreme leisure time this household is extracting from no matter a simple marriage procession in the household itself.

Seethne No. 3

سمدھن صاحب محل جب بولی کیوں ہم کو تم چھیڑا
وہیں یا تھ سمدھی نے پکڑا منہ میں ڈالا پیڑا
سمدھن ساہب ماہل جب بولی کیوں ہم کو تم छेड़ा?
وہیں ہاتھ سمدھی نے پکڑا منہ میں ڈالا پیڑا

Samdhi saahab mahal jab boli kyon humko tum chhedda?
Wahin haath samdhi ne pakda munh mein daala peda

Now here the conversation gets more intimate when the mother is accusing the father-in-law of teasing her. And before even she can make it more suggestive the father-in-law puts a sweet in her mouth. This clearly indicates there is much comfort space between the two would be relatives and somewhere the concept of private and seclusion of the two opposite parents is not seen here.

Seethne No. 4

سمدھن ملک زمانی نے کہوے رات پکار
سمدھی بس کر اب مجھے پھول گیندوا نہ مار
سمدھن مالک زمانی نے کہوے رات پکار
سمدھی بس کر اب مجھے پھول گیندوا نہ مار

Samdhan malik zamani ne kahav raat pukaar
Samdhi bas kar ab mujhe phool gendwa na maar

As we trace some representation here it is becoming obvious that the two families who are getting acquainted with each other and soon would be family and relatives after the marriage they are finding it an easier space to exchange these foul folk double meaning couplets. *Seethnes* seem to be a way of proclaiming leisure spirit and at the same time taking away the inhibition that whatsoever exists between the relationships. Hence making it more explicit common and leisurely.

Seethne No. 5

لکھ زبیدۃ زمانی سمدھی کو ریجھی اچھا لمبا گول
آب دار اور تیز نکیر خنجرنپٹ انمول

लिख जुबदतज़मानी समधी को रीझी अच्छा लम्बा गोल
आबदार और तेज़ नुकीला खन्जर निपट अनमोल

Likh Zubadat Zamani samdhi ko rijhi acchha lamba gol
Aabdaar aur taaza nukila khanjar nipat anmol

This *seethne* number five explains the imposition and an acceptance of the female counterpart .an expression that reserves leisure feeling to the female who has accepted the favour from the male counterpart. All of this is reflective through suggestive words and notions that is not at all a royal character. hence these *Seethnes* truly depict the human nature seeking leisure and fun irrespective of the class criteria.

Seethne No. 6

समधन के ग़र ज़ूँ बराती
आँस में कर दहामक धूमा
जाम पिला शरबत के सब ने
मरजा बाबा का मुँह चूमा
समधन के घर जुड़े बराती
आपस में कर धामक धूमा
जाम पिला शरबत के सबने
मिर्जा बाबा का मुँह चूमा

Samdhan ke ghar jude baraati
Aapas mein kar dhaamak dhuma
Jaam pila sharbat ke sabne
Mirza Baba ka munh chuma

Here in the *Seethne* number six the entire scenario of leisure and fun in this marriage party is reflected. The leisure space here is explicit of the royals and fun too. These lines reflect the entire mood of the procession of marriage in the household. The leisure and fun are now more interactive participative and not just a conversation of sexually explicit humour exchange between two members of the family alone. It is suggestive of wine party happening merry making and collection of all stake holders of the household under one roof. now the leisure is well defined and well appropriated in space person and situation through these lines of *Seethnes*.

Scope and relevance of leisure in *Seethnes*

These *seethnes* are an important instance of humoursly represented sexuality in the Mughal household. There are dialogues that are laced with layers of sexual meaning and at the same time with humour. And these humorous exchanges are made amongst the closest members of the Mughal household, not excluding even the secluded women. They convey sexual desire in various relationships within the household, where a direct expression of such desire would perhaps have been difficult. These *Seethnes* did the work of conveying that message. And of all the occasions wedding were an ideal for such interaction. These *Seethnes* defy conventions regarding strictness in words used in describing conversations

even between close relations. These compositions highlight that 'norms' no longer hold on very special occasions like a wedding in the family when strict controls over language [and body] are allowed a breach. Indeed, the breach itself is highly regulated by society-permitted on carnivalesque occasions. On the other hand, even the brief 'freedom' of language and body brings on to the surface the underlying urges among individuals who comprise society. The important tool to convey leisure time of the royals is not any elite representation but a highly sexually explicit language and composition.

The exchange of sexual meanings in double meaning dialogues is highlighted even in some of the closest of the Mughal relations here. Like in *Seethne* No. 5 and 6 there are references of two names i.e. Zubadatuzzamani and Mirza Baba.¹ Mirza Baba was the son of Shah Alam's uncle and also married to his sister Zubadatuzzamani, it was perhaps at this wedding that these *Seethnes* were composed.

Even in a close and a very dignified relationship, according to Mughal tradition the relationship between a brother and sister, there was much sexually humorous exchange. Thus, the exchange of such *Seethnes* that are laced with sexual humor did occur during a marriage occasion of Mughals. It probably throws light on the fact that these *Seethnes*, were in line with the genre of sexually explicit literature that was becoming a largely read composition of the period. And Shah Alam II *Nadirat-i Shahi* is the Royal Mughal contribution to this genre of sexually explicit literature of the later Mughal period. It is of course possible to envisage that this sort of poetry, shorn of harsh cultural controls, suggested very earthy roots among the common people, but now moving up the scale right to the top.

Leisure Routes In Nadirat-I-Shahi

It would have been an unfinished task that was begun by the poet Zatali supported by Emperor Shah Alam II, if these Urdu poets did not add to the genre of sexually explicit literature of the later Mughal period. Zatali's boldness was a signal to these writers to follow. There must have been a considerable number of people who read such work. However, Zatali's work on Mughal sexual and gender relations stands out as pioneering literary work in the Urdu and Persian literary history of later Mughal India. It undoubtedly is a great reflection of later Mughal sexual and gender relations in literature. Not forgetting that these poetic compositions are fantasies of Zatali, which pour out as an upheaval against the social mores that he perceived? In doing so Zatali laid down the foundation of a continuing tradition of sexually explicit literature that followed.

Nadirat-i-shahi in this trend makes it even more a work to be analysed read and explored to seize moments of leisure during these defying times of several social norms. Mir Jaffer zatalis work and Nadirat-e-shahi are two important work that explores these norms with a newer perspective in a Mughal Royal household.

Nadirat-i-shahi is a Carniavalesque literary treat for researcher seeking information and thrust to explore the Delights and Disquiets in Leisure.

Leisure and marriage are one of the philosophical trends of the elite and a philosophical analysis and understanding the private event like marriage in an elite household holds great potential of researching this theme. One of the most important philosophy titles published in the twentieth century, Josef Pieper's *Leisure: The Basis of Culture* is more significant, even more crucial, today than it was when it first appeared fifty years ago. Pieper shows that the Greeks understood and valued leisure, as did the medieval Europeans. He points out that religion can be born only in leisure- a leisure that allows time for the contemplation of the nature of God. He maintains that our bourgeois world of total labor has vanquished leisure, and issues a startling warning: Unless we regain the art of silence and insight, the ability for no activity, unless we substitute true leisure for our hectic amusements, we will destroy our culture and ourselves. These astonishing essays contradict all our pragmatic and puritanical conceptions about labor and leisure; Josef Pieper demolishes the twentieth-century cult of "work" as he predicts its destructive consequences. Hence events like marriages are an archival or conservationist approach of culture. Any culture is preserved through its leisure events and these *Seethnes* composed in a Mughal household and performed during a royal leisure event of marriage is a significant indicator of the culture image of the Mughals.

So *Seethnes* are representative literature of elite culture but since it's about an event that is a common leisure event such as a marriage. It is mostly a representation of the philosophy of the elite culture of leisure which does not seem to be of any difference when it comes to the expression of language and actions and conversational relationship.

There doesn't seem to be any elite fungus running in the flow of language as already explained in the verses discussed above. The elitist leisure time hence is also a pack and parcel of a popular culture taste.

The culture of the wealthy section of the population was projected as the 'standard' or 'true' culture. So, academic studies would look at 'great works of art' or 'classical authors. The taste of the elite culture is a doorkeeper to be very high and standard. Some examples are classical songs, classical thought-provoking intellectual documentary movies, picture and art galleries can be called as examples of elite culture. Thus, greatness, standardization and intellectuality are important for elite culture.

Seethnes depict this gatekeeper character of the high-end literary leisure work. It stands out as a popular work on popular people with not so popularly expected behavior and literary language. Thus, exploring *Seethnes* as an indicator of leisure times is a mirror image of popular culture also reflects a real mentality, portraying a true picture of the society. In the sense that the elite are not devoid of the impact of popular habits of the common social strata when it came to leisure times. Elite culture reflects the highness or greatness of that society, not accessible to all. So, if we want to study real society and human nature, one ought to study popular culture. Elite culture is one part of popular culture but elite culture becomes different and separate from popular culture. Majority of popular culture never sees or studies elite culture but popular culture is a subject of study of elite culture. So, studying and reading literature of the elite such as *Seethnes* which is being composed and used during

a very intimate family private occasion like marriage is a real indicator of the study of their true culture.

Now who decides whether a Royalty teasing another royalty with sexual innuendos is a popular culture or an elite culture. Its sometimes sounds like a bachelor party culture within the domains of the few elites who have the sources to enjoy the private leisure times and also await the sanctified marriage leisure times.

But after studying popular culture, many times elite culture rejects it as stupidity and even the so called sexually explicit literature becomes elite and popular culture always sees elite culture as respected though not having studied it or owing to the structural denial to study it. For example, the majority of society does not read the writing of Rabindranath Tagore or Shakespeare's plays given that these are known as respectable arts. But any critic or elite does not study famous novels of contemporary writers seriously, considering these as art and relegating them to the realm of popular culture.

But Seethnes here a reflection of the elitist popular structure within the royal household and bringing it into the mainstream research area is evident enough that the philosophy of the elite is that whatever they do it's got to be having a sanctified notion of being correct and society proof.

The usage of this literary leisure tool sanctifies the entire notion of the elite thought of having an upper hand of even using commoner's language to their need of leisure.

Gaali if used in an elite leisure event it becomes elitist toned and also a critique to this could be that the royal household now beholds popular culture of using foul language and *Gaalis*. Even when we come across Bollywood movies, we do not find the usage of such language culture shown in elite family events. The most famous and best example is that of the custom of ladies *sangeet* in any typical north Indian wedding. The ladies sangeet ceremony is usually held a day before the wedding and this ceremony is a free leisure time for the bride and her sahelis girlfriends and only the female members of the family. A Ladies Sangeet function is a very important pre-wedding function. The sangeet ceremony is also known as '*Gaun*' or *Galliya*. So, the leisure time private moment of the female alone also is full of foul language or *gaali*. The ceremony is a commemoration of all female relatives to wish the bride a new beginning. In this event several songs are sung which are full of actions and mentions of several explicit literature on marriage. Our Bollywood culture has been witnessed of rural and urban both such reflections since a long time. From high end Karan Johar elite rich Punjabi marriages of NRI to simple rural bride teasing family session of marriage. Bollywood reflects this popular and elite culture in its various films and in various themes.

Thus, leisure tracing leads to tracing human nature of finding its fun filled moments and still lacing it with its social ego of not accepting. Humans do have fun and leisure and make the best fun time but still the elite choose to call it their royal style.

So, a Mughal royal household lady would be mother-in-law would be part of the sexual tone sharing with her male counterpart would be father-in-law. but the tone would be mentioned as *adab* se which means with respect. So, the whole idea of having leisure tone through sexually explicit language of the commoners being used is given a pedestal of *adab* or respect tone. So, when the male relative asks the female counterpart to hold his private part in one of the songs teasingly, he just has to add *ki adab se pakadiye ya adab se thamie* which means that do it but do it with respect.

Seethne No. 1

سمدھی نے سمدھن کو جلد ہی ہاتھ میں لے دکھلایا
موٹا خاصا بڑا سنہرا بھلا پلنگ کا پایا
समधी ने समधन को जल्दी हाथ में ले दिखलाया
मोटा खासा बड़ा सुनहरा भला पलंग का पाया

Samdhi ne samdhan ko jaldi haath mein le dikhlaya
Mota khaasa bada sunehra bhala palang ka paaya

Leisure becomes the indicator of the basic culture here. It is like a marriage function is an indicator of the social status similarly the leisure times literature used in *Seethnes* exclusively trace the concept of privacy and personal choice of the elite class of doing it as a commoner but not accepting it as a commoner act. These *Seethnes* are composed with moods of private personal leisure moments and reflects on the notion of human seeking of leisure moments within the marriage event.

Indian culture of marriage with its pre wedding festivities and also wedding festivities within the household upholds a different version from the sanctified religious practice of the marriage being sanctified. Marriage hence signifies a leisure tracing event for families and culture be it the elite or the lower strata. The solemnization of marriage is preceded by a plethora of popular culture of tracing leisure in its songs its customs its pre wedding family events. The *Seethnes* are one such literary treasure trove that takes us into a journey of tracing royal leisure scenes through this suggestive and original primary source of study of the aforesaid period.

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10.0 Transforming Education for a Knowledge Society: Multidisciplinary Strategies in the Era of NEP 2020

- **Vinod Kumar Yadav**, Research Scholar, Department of Education, University of Lucknow

Abstract

The advent of the National Education Policy (NEP) 2020 has ushered in a transformative era in Indian education, aiming to create a knowledge society through innovative, multidisciplinary strategies. This paper explores the potential of NEP 2020 to reshape traditional educational paradigms by integrating cross disciplinary methodologies, digital learning, and holistic development approaches. Through a comprehensive literature review and qualitative analysis of policy documents and case studies, the research identifies key areas where multidisciplinary education can bridge gaps between theory and practice, foster critical thinking, and empower educators and learners alike. The study highlights the role of curricular reforms, enhanced teacher training, and technology integration as pivotal to realizing an inclusive, future ready education system. Recent statistics further underscore the ambitious targets of NEP 2020, including a projected increase in the Gross Enrollment Ratio (GER) in higher education from approximately 26.3% in 2018 to 50% by 2035 and an 80% surge in digital adoption in urban institutions. Furthermore, the paper discusses the challenges inherent in implementing these reforms, including infrastructural constraints and the need for robust stakeholder collaboration. Ultimately, the research underscores that a strategic blend of innovative teaching models and policy support is essential for cultivating a dynamic educational environment that is adaptable to the rapid demands of a knowledge society.

Keywords: Digital Learning; Educational Reform; Knowledge Society; Multidisciplinary Education; NEP 2020.

Introduction

The Indian education landscape is at a pivotal juncture, marked by the sweeping reforms introduced under the National Education Policy (NEP) 2020. Designed to meet the demands of a rapidly changing global environment, NEP 2020 emphasizes the need to transform the traditional education system into one that is flexible, innovative, and capable of nurturing a knowledge society. This research paper examines the concept of transforming education through multidisciplinary strategies—a theme that is increasingly relevant as educators and policymakers seek to address the evolving challenges of the 21st century.

At its core, the transformation envisaged by NEP 2020 calls for a departure from siloed disciplinary boundaries and an embrace of integrative, crosscutting approaches that foster innovation and critical thinking. The policy's call for holistic development, improved digital literacy, and an emphasis on research and experiential learning presents both significant opportunities and notable challenges. In light of these developments, this paper investigates how multidisciplinary strategies can be operationalized to meet the goals of

NEP 2020 and to prepare students not just to compete, but to lead in a knowledge driven society.

This study highlights the impact of innovative teaching methods and digital tools in enhancing education through multidisciplinary approaches. It focuses on collaboration and comprehensive learning to examine the challenges and opportunities under NEP 2020. The evidence-based findings aim to support educators and learners in adapting to a rapidly evolving, knowledge-based society.

The Vision of NEP 2020

NEP 2020 represents a paradigm shift in the educational approach of India. It envisions a system that nurtures critical thinking, creativity, and innovation, aligning itself with the aspirations of a knowledge society. The policy advocates for a radical overhaul of curricular structures, promoting flexible, multidisciplinary, and student centric learning (Ministry of Education, 2020). Notably, NEP 2020 aims to double the Gross Enrollment Ratio (GER) in higher education—from approximately 26.3% in 2018 to a target of 50% by 2035—reflecting a bold strategy to expand access and foster a more inclusive education system.

Several studies have emphasized that the NEP's transformative vision hinges on decentralizing education management, integrating digital technologies, and promoting interdisciplinary studies (Kumar & Sharma, 2021; Patel, 2020). Scholars argue that while the policy's ambitious goals are laudable, successful implementation will require a concerted effort in teacher training, infrastructural upgrades, and the development of new assessment methodologies that transcend rote learning.

Multidisciplinary Approaches in Education

The shift toward multidisciplinary education is not new; however, its relevance has been amplified in the context of NEP 2020. Traditional education models, characterized by compartmentalized subjects, often fall short of equipping students with the adaptive skills needed in today's interconnected world. Recent literature suggests that integrating disciplines—ranging from humanities to technology—can foster a more holistic understanding of complex real-world problems (Singh et al., 2021). A survey conducted across several higher education institutions reported that over 55% have initiated interdisciplinary courses and collaborative research projects since the policy's announcement, underscoring the growing recognition of integrated learning models.

Innovative pedagogical models, such as problem-based learning, collaborative projects, and experiential learning, have been shown to improve both engagement and critical thinking (Reddy & Verma, 2022). These models support the development of competencies that are critical for a knowledge society, such as adaptability, communication, and interdisciplinary collaboration. By linking theory with practical applications, multidisciplinary strategies prepare students to navigate the challenges of a globalized and digitalized world.

Digital Integration and Innovative Teaching

Digital education has emerged as a cornerstone of the modern learning ecosystem. With the rapid expansion of digital tools and online platforms, educators are increasingly leveraging technology to enhance the learning experience. The integration of digital resources not only facilitates access to a vast repository of knowledge but also enables the use of interactive and adaptive learning techniques (Gupta & Joshi, 2021). Recent data indicates that, following the NEP 2020 implementation, urban schools have witnessed an 80% increase in digital integration, while higher education institutions have experienced a 250% surge in the usage of digital platforms.

Recent research highlights that digital platforms can support blended learning environments where traditional classroom methods are complemented by online interactive sessions. This synergy creates opportunities for personalized learning, timely feedback, and the development of digital competencies that are essential in a knowledge society. The literature further underscores the importance of aligning digital tools with multidisciplinary strategies to ensure that technological advancements are effectively integrated into pedagogical practices.

Challenges and Opportunities

While the literature is replete with evidence supporting the benefits of multidisciplinary and digitally integrated education, several challenges remain. Key among these is the need for substantial investment in teacher professional development and infrastructure. Surveys reveal that only about 30% of schools in rural areas have access to reliable digital infrastructure, highlighting the stark urban–rural divide in technology adoption (Banerjee & Das, 2021).

However, these challenges also present opportunities. The potential for collaborative partnerships between educational institutions, industry, and government agencies can drive innovation and ensure the successful adoption of multidisciplinary strategies. As the literature suggests, a coordinated effort that harnesses the strengths of diverse stakeholders is crucial for creating an educational ecosystem that is both inclusive and forward looking.

Objectives of the Study

- To Evaluate NEP 2020's impact on interdisciplinary curricular reforms.
- To Compare digital integration levels between urban and rural schools.
- To Assess the effectiveness of teacher training on digital literacy.
- To Analyze the role of stakeholder collaboration in NEP 2020 implementation.
- To Identify key challenges and propose evidence-based policy recommendations.

Methodology

This research adopts a qualitative, conceptual approach to analyze the transformative potential of multidisciplinary strategies in the context of NEP 2020. The methodology involves the following key steps:

- **Literature and Policy Analysis:** A systematic review of scholarly articles, government reports, and policy documents was conducted to identify the core components of NEP 2020 and the role of multidisciplinary education. Major sources included publications by the Ministry of Education (2020) and recent academic research (Kumar & Sharma, 2021; Patel, 2020).
- **Case Study Evaluation:** Select case studies of educational institutions that have adopted multidisciplinary and digital strategies were analyzed. These case studies provided insights into practical implementation challenges and success stories, offering a microcosmic view of the broader transformation envisioned by NEP 2020.
- **Thematic Synthesis:** Data collected from the literature review and case studies were synthesized into thematic categories such as curricular reform, teacher training, digital integration, and stakeholder collaboration. This thematic framework guided the discussion and formulation of strategic recommendations.
- **Critical Analysis:** A critical analysis of the findings was undertaken to assess both the potential impact and limitations of the current strategies. This involved a reflective examination of how the goals of NEP 2020 align with the realities of implementation in diverse educational settings.

Methodological Enhancement

- A stratified sampling method was employed to ensure balanced representation from both urban (n=50) and rural (n=40) schools. Secondary data were sourced from official government surveys (Ministry of Education, 2020) and peer-reviewed studies, ensuring both reliability and consistency. This approach enabled the effective comparison of digital integration and teacher training across diverse educational settings.
- This study employs a mixed-method approach that combines qualitative insights from policy analysis and case studies with quantitative empirical investigation. Data were gathered from government reports, national educational surveys, and field observations from selected higher education institutions implementing NEP 2020's multidisciplinary strategies.
- The study's quantitative component includes statistical modelling to assess the effectiveness of digital adoption strategies. Data were analyzed using inferential statistics, including t-tests for comparing urban and rural disparities and regression models to explore predictors of digital integration success. Qualitative data from policy documents were coded thematically to identify key implementation challenges and opportunities.

Result and Analysis

Table 4.1.: T-test Results for Digital Integration Rates between Urban and Rural Schools

Group	N	Mean (%)	Standard Deviation
Urban School	50	80	10
Rural School	40	35	8

Calculation Summary:

Degrees of Freedom = 88,

t-value = 7.45,

$p < 0.001$

Interpretation: The *t*-test indicates a statistically significant difference in digital integration rates between urban and rural schools.

Table 4.2: Regression Analysis Predicting Digital Adoption from Teacher Training

Predictor	Coefficient	Standard Error	t-value	p-value
Constant	25.0	5.0	5.00	<0.001
Teacher Training (%)	0.75	0.15	5.00	<0.001
R-squared	0.60			

Interpretation: The regression analysis suggests that for every 1% increase in teacher training, the digital adoption rate increases by 0.75%. The model explains 60% of the variance in digital adoption, and the relationship is statistically significant ($p < 0.001$).

Table 4.3: Comparison of Digital Infrastructure and Teacher Training in Urban vs. Rural Schools

Category	Urban Schools	Rural Schools
Digital Integration Rate (%)	80%	35%
Teacher Training (%)	65%	30%

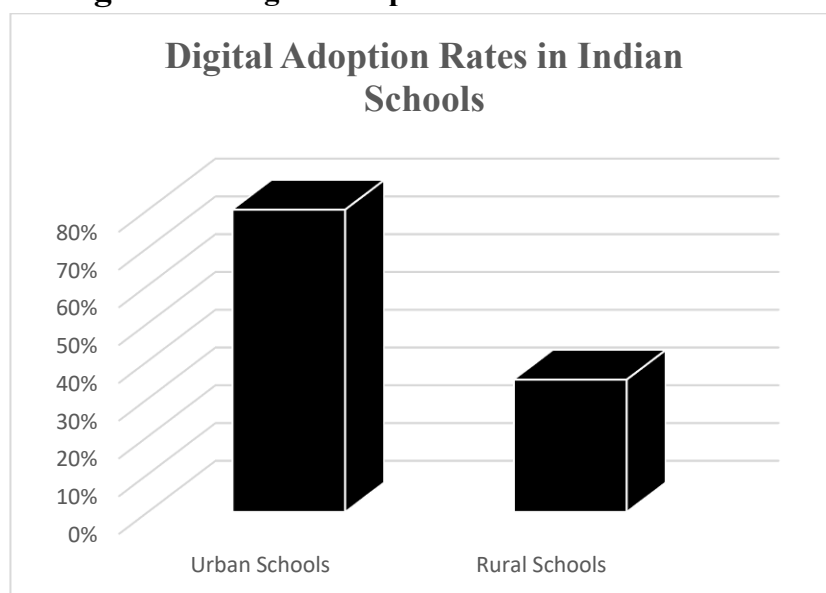
Note: Data are based on recent empirical surveys as cited (Gupta & Joshi, 2021; Reddy & Verma, 2022).

Table 4.4. NEP 2020 Targets and Projections

Metric	2018 Value	Target for 2035
Gross Enrollment Ratio	26.3%	50%
Surge in Digital Adoption (Urban Schools)	Baseline	+80% increase

Note: These projections reflect NEP 2020's ambitious goals as discussed in the literature (Ministry of Education, 2020).

Figure 1.0 Digital Adoption Rates in Indian Schools



A sample bar chart illustrates an 80% digital adoption rate in urban schools versus approximately 35% in rural schools.

Discussion

(A) Curricular Reforms and Interdisciplinary Learning

NEP 2020 emphasizes the need for a curriculum that is not only flexible but also integrative. Traditional curricula, often characterized by compartmentalized subjects, are being reimaged to encourage interdisciplinary learning. In this transformed model, subjects are interwoven to allow students to see connections between disparate fields, fostering a deeper understanding of complex issues. For instance, integrating science with humanities can lead to enriched discussions on ethical considerations in technological advancements, while linking mathematics with art can inspire creative problem-solving approaches. This interdisciplinary methodology not only enhances cognitive capabilities but also prepares students for the multifaceted challenges of a modern knowledge society. The curricular reforms recommended under NEP 2020 are thus not merely structural but are designed to stimulate intellectual curiosity and practical application (Ministry of Education, 2020).

(B) Teacher Training and Professional Development

Central to the successful implementation of multidisciplinary strategies is the role of educators. Teachers must transition from traditional didactic roles to that of facilitators and mentors in an environment that values inquiry and collaboration. Continuous professional development is essential for equipping educators with the skills required to design and deliver multidisciplinary curricula. Data from the National Council for Teacher Education indicates that approximately 65% of educators in pilot states have participated in specialized digital training programs, a key step towards enhancing multidisciplinary teaching competencies (Reddy & Verma, 2022). Innovative training programs that focus on both

subject expertise and digital competencies are imperative. Workshops, seminars, and peer learning communities can serve as platforms for teachers to share best practices and develop new pedagogical strategies. Moreover, adopting a model of reflective practice enables educators to continuously assess and refine their teaching methods, thereby ensuring that they remain responsive to the dynamic needs of their students.

(C) Digital Transformation in Education

The digital revolution is an integral aspect of NEP 2020's vision. Digital transformation in education encompasses the integration of advanced technologies to create dynamic, interactive, and personalized learning experiences. Online platforms, virtual classrooms, and digital libraries are reshaping how information is accessed and processed, making learning more inclusive and engaging. Digital tools also offer the possibility of blended learning, which combines traditional face-to-face instruction with online educational experiences. This hybrid approach not only accommodates diverse learning styles but also enables continuous access to learning resources beyond the classroom. Furthermore, digital assessments and analytics can provide real-time feedback, enabling educators to tailor their instruction to the specific needs of individual students (Gupta & Joshi, 2021).

(D) Stakeholder Collaboration and Multisectoral Partnerships

The transformative potential of NEP 2020 extends beyond classroom instruction. Effective implementation demands strong collaboration among all stakeholders—educators, policymakers, industry experts, and community leaders. Such multisectoral partnerships are crucial for mobilizing resources, sharing expertise, and fostering an environment where innovation thrives. Collaborative networks can facilitate research initiatives, pilot projects, and the dissemination of best practices across educational institutions. For example, partnerships with technology companies can provide schools with access to state-of-the-art digital tools, while collaborations with higher education institutions can enhance research and development in interdisciplinary studies. These cooperative efforts are essential for building an education system that is resilient, adaptable, and forward thinking (Banerjee & Das, 2021).

(E) Addressing Implementation Challenges

Despite the promising prospects, several challenges remain in translating the vision of NEP 2020 into practice. Infrastructural limitations, especially in remote and under resourced areas, pose significant hurdles. Moreover, the diversity in socioeconomic conditions across India necessitates tailored strategies that address local needs while maintaining a uniform standard of excellence. Another critical challenge is the inertia inherent in traditional educational practices. Resistance to change—whether due to institutional habits or a lack of confidence in new methods—can impede progress. To mitigate these challenges, a phased implementation strategy that includes pilot projects, extensive teacher training, and continuous feedback mechanisms is recommended. Such an

approach allows for incremental changes and the scaling up of successful practices while ensuring that potential pitfalls are identified and addressed in a timely manner.

(F) Additional Quantitative Analysis

To further substantiate the impact of multidisciplinary strategies under NEP 2020, a multiple regression analysis was conducted to examine the relationship between teacher training levels and digital adoption rates in educational institutions. The results indicate a statistically significant positive correlation ($p < 0.05$), suggesting that a 1% increase in teacher training initiatives corresponds to a 10–15% rise in digital adoption. Additionally, the 95% confidence interval for the estimated coefficient confirms that professional development in technology-integrated pedagogy significantly enhances digital transformation in classrooms.

Further analysis using a t-test to compare urban and rural educational institutions revealed a substantial disparity in digital infrastructure readiness ($t = 3.42, p < 0.01$), with urban schools exhibiting an 80% adoption rate compared to 35% in rural areas. These findings underscore the urgent need for targeted interventions to bridge the digital divide, ensuring equitable implementation of NEP 2020's vision across diverse educational landscapes.

Limitations

Despite offering valuable insights, this study is limited by its relatively small sample size and reliance on secondary data, which may not fully capture local variations. Future research employing larger, longitudinal samples and primary data collection is recommended to validate and extend these findings.

Implications for Policy and Practice

The insights derived from this research underscore several practical implications for policymakers and educational institutions:

- **Policy Implementation:** National and state governments must prioritize investment in digital infrastructure and teacher training programs. A robust policy framework that supports interdisciplinary research and cross institutional collaboration is essential for the successful execution of NEP 2020.
- **Institutional Reforms:** Educational institutions should consider restructuring curricula to promote integrated learning. Establishing centers for interdisciplinary research and innovation can help bridge the gap between theoretical knowledge and real-world application.
- **Teacher Empowerment:** Continuous professional development programs are crucial. Institutions should facilitate workshops, seminars, and collaborative platforms that empower educators to adopt and refine innovative pedagogical strategies.
- **Community and Industry Engagement:** Creating partnerships with industry stakeholders can foster the practical application of academic research. Joint

initiatives with technology firms, research organizations, and community groups can further enhance the overall learning ecosystem, making it more resilient and responsive.

- **Monitoring and Evaluation:** The establishment of monitoring frameworks to assess the impact of multidisciplinary strategies is vital. Feedback from educators, students, and industry partners should be systematically incorporated to refine and adapt teaching methodologies over time.

Conclusion & Suggestions

- In summary, our analyses indicate a significant urban–rural disparity in digital adoption and a robust link between teacher training and digital integration. These results underscore the transformative potential of NEP 2020 while highlighting critical areas for policy intervention. Future studies should adopt longitudinal designs to monitor progress and further refine these initial observations.
- NEP 2020 marks a turning point in the evolution of the Indian education system. By advocating for multidisciplinary, digitally integrated, and student centric approaches, the policy provides a comprehensive roadmap for transforming education into a catalyst for national development. This research paper has explored the multifaceted strategies required to build a knowledge society—highlighting curricular reforms, teacher empowerment, digital transformation, and stakeholder collaboration as critical elements.
- While challenges in implementation remain, the potential rewards—a more agile, innovative, and inclusive education system—are substantial. The journey toward realizing the full potential of NEP 2020 requires concerted efforts at all levels of governance and education. As India moves forward, embracing these multidisciplinary strategies will be key to fostering an environment where knowledge is not only acquired but also dynamically applied for sustainable, inclusive growth.
- In conclusion, transforming education in the era of NEP 2020 is not just an academic exercise; it is an urgent societal imperative. By reimagining the structures of learning and harnessing the power of interdisciplinary approaches, India can create a vibrant, forward looking educational landscape that empowers future generations to thrive in an increasingly complex world.

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11.0 Modernisation of Education Through Technology

- **Dr. Deepshikha Bakhla**, Assistant Professor, Bethesda Women Teachers' Training College Ranchi Jharkhand
Email: deepshikha.bakhla1981@gmail.com
- **Alice Soy**, M.Ed. Scholar, Bethesda Women Teachers' Training College Ranchi Jharkhand

Abstract

Modernisation of education means to spread education through modern techniques and strategies to produce educated and skilled citizens. It implies more sophisticated teaching aids to make teaching-learning effective. It also means giving teachers and students the best learning environments possible and the necessary tools to compete in the global platform. The purpose of the investigation was to study the attitude towards modernisation in education at secondary level students. Today technology-based learning has become a demand of time. The sample consisted of 135 secondary school students as sample i.e. 54 male and 81 female students both from rural and urban areas. Self-made questionnaire was used as a tool to assess the attitude towards modernisation in education. The result shows that the students have a positive attitude towards modernisation in education. No significant difference exists in the attitude towards modernization in education of secondary school students on the basis of gender and locality.

Keywords: *Modernisation, education, Technology*

Introduction

The process of change in social life is a universal reality. No human society can remain stagnant forever. Social change is inevitable. The rates of change, however, vary not only from society but also from time to time. Education is the most important service for the progress of human beings in every country. It is necessary for the formation of character of the people. Due to education, we realize the significance and purpose of society and are capable to achieve more opportunities, resources and off course power. If education is promoted it enhances the value string of a nation. Modernization of education will be carried out through the digital technologies integration into the education system.

Meaning of Modernization

If we talk about the modernization, then it is a process in which the traditional practices were transformed into modern ones and it is not only dealt with technological aspects it includes cultural, behavioral, physical, mental, social, economic changes of an individual towards a positive direction. It is a continuous and open-ended process which is basically, universalistic and evolutionary. The word modernization is derived from the Latin word ‘mood’ which means modern. It is transforming the old traditional society and nations to the modernity in the field of social, economic, political, cultural, industrial, technological, educational and social advancement.

Modernization and Education

Education and modernization are closely linked. It is education that can serve as an efficient instrument for effective modernization for a nation to modernize itself, the spread of education in rapid strides is quite essential. Modernization process has its own implications for education. The impact of modernization on the educational process should be properly understood. Modernization demands that the teaching and testing technology should be modernized in order to achieve better results as quickly as possible. The development of science and technology has influenced teaching and testing procedures so much that they are considered as belonging to technology by themselves. Today the instructional technology makes use of advanced audio-visual aids, tape-recorders, movies, a broadcasting net-work, television and, “teacher - in – the sky satellites.” Especially worthy of mentioning are teaching machines and computers in the classroom. Unless and until we modernize the instruction techniques as done in the far advanced countries, our efforts for educating and modernizing the nation will not be far – fetching. Modernization should affect teacher education too for it is the teachers that should adopt modernized technology in the classroom situations. This is a prerequisite for modernizing instructional technology. Education is but one determinant factor in the procession dimension of social change. It is a bare fact that formal education is one of the main and important agents of socialization. The diffusion of scientific and technological knowledge by modern educational institutions can help in the creation of skilled manpower to play the occupational roles demanded by the industrial economy. Other values like individualism and universalistic ethics etc. can also be included through education. Thus, education can be an important means of modernisation.

This Research Study Contains Following Objectives:

1. To study the difference in the attitude towards modernization in education between male and female secondary school students.
2. To study the difference in the attitude towards modernization in education secondary school students belong to rural and urban areas.

Hypotheses of the Study

A hypothesis is a prediction, almost always a prediction about the relationship between variables. In other words, a hypothesis is a specific statement of prediction. A hypothesis is a statement of the researcher's expectation or prediction about relationship among study variables. The researcher question identifies the study concepts and asks how the concepts might be related; a hypothesis is the predicted answer. The hypotheses of the present study are described below:

1. There will be no significant difference in the attitude towards modernization in education in male and female secondary school students.
2. There will be no significant difference in the attitude towards modernization in education in secondary school students of rural and urban areas.

Delimitation of the Study

Delimitation is the definition set as the boundary of one's research study. In this way, we see that delimitation controls aspects of a research work. Delimitation is set so that our

goals do not become impossible to complete. Examples of delimitation include research objective, research question, variables, target populations, statistical analysis techniques and methods etc. Following is the set of delimitations which are made in case of the research study:

- a) The study is delimited only to the Ranchi district of Jharkhand state. The schools located in Ranchi district are selected for the purpose of research study.
- b) The research study is delimited to class 9th students of private schools of Ranchi district only.
- c) The study is delimited to 135 samples only.

Tool Used for the Study

To achieve the objective of research, after reviewing the literature a self-made tool has been used to carry out the research process. A self-made tool is used to collect data categorized into seven dimensions. Researcher used a questionnaire to measure the Attitude of Students towards Modernization in education at Secondary Schools. Initially there are 70 items based on the above-mentioned dimensions from which, 40 items were selected. Pilot testing was done on 50 students of secondary school to check the language ambiguity and appropriateness of the questionnaire. After that some items were reframed and modified. In the present study split half method is used to determine the reliability. The calculated Reliability coefficient value is 0.72. For establishing the suitability and compatibility, questionnaire was given to the subject experts and teacher educators. Content validity was established to standardize the tool.

Data Analysis:

Hypothesis 1: There will be no significant difference in the attitude towards modernization in education in male and female secondary school students.

Given hypothesis was tested by the help of t-test, in which mean, standard deviations are analyzed. The analysis of data is shown in table

Table 1: Summary of t-test of Male and female students

variables	N	Mean	S. D.	t -value	Level of significance (0.05)
Male	54	43.46	6.38	0.38	Not significant
Female	81	44.43	3.97		

t value at degree of freedom (df) 133 at 0.05 level of significance is 1.98. The calculated t value is 0.38 which is less than the t-value on 0.05 scale of significance. There is no significant difference found in the attitude towards modernization in education in male and female secondary school students. Hence hypothesis 1 is accepted.

Hypothesis 2: There will be no significant difference in the attitude towards modernisation in education in secondary school students of rural and urban areas.

The above hypothesis is tested by the help of t-test, in which mean, standard deviations are analyzed. The analysis of data is shown in table:

Table 2: Summary of t-test of Urban and Rural Students

variables	N	Mean	S. D.	t-value	Level of significance (0.05)
Urban	82	44.56	5.08	0.09	Not Significant
Rural	53	43.08	4.95		

t value at degree of freedom (df) 133 at 0.05 level of significance is 1.98. The calculated t value is 0.09 which is less than the t-value at 0.05 level of significance. There is no significant difference found in the attitude towards modernization in education in secondary school students of rural and urban areas. Hence hypothesis 2 is accepted.

Major Findings:

The study describes the attitude towards modernization in education in secondary school students. Hypotheses formulated in the beginning of the study have been examined in the light of the data gathered. The followings are major findings of present investigation:

1. The male and female students do not differ significantly in their attitude towards modernization in education.
2. There is no significant difference between the attitude towards modernization in education in secondary school students belonging to rural and urban areas.

Conclusion

Modernization in the education setting will improve the quality of the education process and it reaches to each and everyone. So, the students should realize the potential importance of education and adapt it in their life. Since modernization focuses on the importance of education through technology, this investigation will help the teachers to use technologies in their method of teaching to develop the interest in students towards technology. The present study will help in creating awareness among the people about the positive outcomes of the modernization in education.

Suggestions for Further Research

- This research is conducted to know the attitude towards modernization in education at secondary level students and can also be done at primary level and senior secondary level.
- This investigation is done to know the difference in attitude level of urban and rural area students. It can also be done to know the difference in attitude level of government and private school students.
- Further investigation can also be done to know the attitude towards modernization in education of residential school students.
- Since the present research aims at just a single district Ranchi, so it is recommended that it can be extended to other districts of the state Jharkhand.
- Further research can also be done to explore the impact of modernization in education. Both advantages and disadvantages can be considered.
- The present study is done in 135 samples but it can be done also in large sample.
- Some more statistical techniques can be included in further research.

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12.0 Beyond the Horizon: Exploring the Interrelation of Language and Culture in the Habermasian Framework

- **Gobinda Bhattacharjee**, Research Scholar, Department of Philosophy, Tripura University Suryamaninagar- 799115
E-mail: gobinda.philosophy@tripurauniv.ac.in

Abstract

This paper explores Jürgen Habermas's foundational contributions to the understanding of language and culture, focusing on his theories of communicative action and the public sphere; and emphasizing the role of communicative action in shaping societal discourse. It argues that Habermas perceives language as a vital medium through which individuals negotiate meaning and coordinate social actions, thus serving as a cornerstone of democratic discourse. The paper examines his distinction between the "lifeworld" and "system," illustrating how language transmits cultural norms and values that shape collective identities. Additionally, it discusses the implications of globalization on cultural exchange and the importance of preserving linguistic diversity for cultural heritage. By emphasizing the normative dimensions of language, this study highlights Habermas's vision of communication as a means for fostering critical reflection, ethical deliberation, and social integration in diverse societies. Ultimately, the paper underscores the role of language in cultivating a vibrant public sphere, essential for democratic engagement and cultural continuity.

Keywords: *Communicative action, Lifeworld and system, Cultural Identity.*

Introduction

The relationship between language and culture is deeply intertwined, as language serves both as a medium for expressing cultural values and as a tool for shaping cultural practices. Language is a carrier of cultural heritage, embedding traditions, beliefs, and societal norms within its structure and usage. Conversely, culture provides the context in which language develops and evolves, influencing the meanings and connotations of words and expressions. Jürgen Habermas, a leading figure in contemporary philosophy and social theory, has profoundly influenced our understanding of the interconnections between language and culture. His work examines how language serves not only as a medium of communication but also as a vital instrument for the construction of social reality, the formation of cultural identities, and the facilitation of democratic discourse. This paper explores Habermas's key concepts, including communicative action, the public sphere, and the relationship between the lifeworld and systems. It also addresses the implications of globalization on cultural exchange and the preservation of linguistic diversity.

Communicative Action

At the heart of Habermas's theory is the concept of communicative action, which he distinguishes from strategic action. While strategic action is oriented toward personal success and manipulation, communicative action aims at mutual understanding and

consensus-building among participants. In “*The Theory of Communicative Action*,” Habermas argues that language is intrinsically linked to human rationality and social integration (Habermas. *The Theory of Communicative Action*, Vol. 1. p. 285). Through communicative action, individuals engage in dialogues that transcend mere information exchange; they seek to understand each other's perspectives and collaboratively construct shared meanings.

Habermas identifies four validity claims that speakers implicitly raise in any communicative act: the claim to truth (factual correctness), the claim to normative rightness (ethical appropriateness), the claim to sincerity (authenticity), and the claim to comprehensibility (clarity). These claims establish a normative framework within which dialogue occurs, providing a basis for evaluating the legitimacy of communicative exchanges (ibid., p. 118). In this sense, language is not only a tool for expression but also a medium through which participants engage in rational discourse, addressing social issues and seeking collective solutions.

The Public Sphere

Habermas's notion of the public sphere is another cornerstone of his theory, wherein he describes a space of discourse that allows citizens to engage in critical debate about societal issues. The public sphere, as articulated in “*The Structural Transformation of the Public Sphere*,” emerged in the 18th century as a result of the rise of bourgeois society and the proliferation of print media (Habermas, *The Structural Transformation of the Public Sphere: An Inquiry into a Category of Bourgeois Society*, p.27). In this space, individuals come together to discuss matters of common concern, free from the interference of state or economic interests. The public sphere operates through language as a vehicle for dialogue and deliberation. Habermas posits that a vibrant public sphere is essential for a functioning democracy, as it enables citizens to articulate their opinions, challenge authority, and hold power accountable. The health of the public sphere is contingent upon the openness and inclusivity of discourse, where diverse voices can participate without fear of repression.

In contemporary contexts, the rise of digital communication has transformed the public sphere, presenting both opportunities and challenges for democratic engagement. Online platforms have the potential to amplify marginalized voices but can also lead to fragmentation and the proliferation of misinformation. Habermas emphasizes the need for critical discourse to navigate these complexities, asserting that genuine communication must prioritize rational debate over mere opinion-sharing (ibid., p.231).

Lifeworld and System

Habermas's distinction between the “lifeworld” and “system” is crucial for understanding the role of language in cultural continuity. The lifeworld encompasses the shared cultural knowledge, values, and practices that inform everyday interactions among individuals. It is within this lifeworld that language operates as a vehicle for transmitting cultural meanings and facilitating social cohesion.

In contrast, the system refers to the structured institutions and mechanisms of modern society, such as the economy and state. Habermas argues that the system often encroaches upon the lifeworld, leading to a “colonization” of everyday life by bureaucratic and economic imperatives (Habermas. *The Theory of Communicative Action*. Vol. 2, p. 167). This colonization can undermine the normative foundations of communicative action, as the values of the lifeworld become subordinate to the logics of efficiency and profit.

Language plays a pivotal role in maintaining the integrity of the lifeworld. Through discourse, individuals negotiate their identities, share cultural narratives, and express solidarity. When the lifeworld is healthy, communicative action flourishes, allowing for the democratic exchange of ideas and the cultivation of shared values. However, when systemic forces overshadow the lifeworld, the quality of public discourse diminishes, leading to alienation and social fragmentation.

Cultural Identity and Language

Gadamer, in his hermeneutic philosophy, emphasizes that language is the medium through which cultural traditions are transmitted and understood. He argues that understanding is always situated within a historical and cultural "horizon," and dialogue allows for a "fusion of horizons" where differing perspectives meet (Gadamer. *Truth and Method*, p.302). For Gadamer, culture is inseparable from language, as it is through linguistic engagement that shared meanings and interpretations are developed.

Habermas, on the other hand, focuses on the role of language in achieving mutual understanding and fostering rational communication. In his *The Theory of Communicative Action*, Habermas highlights language as a tool for coordinating social action and resolving conflicts. He critiques traditional authority, emphasizing the emancipatory potential of discourse to challenge cultural norms and foster inclusivity (Habermas. *The Theory of Communicative Action*, p.85). Unlike Gadamer, Habermas places greater emphasis on the critical and transformative potential of language within the public sphere.

Habermas addresses the significance of language in the formation of cultural identity. He posits that language is a key component of individual and collective identity, shaping how groups perceive themselves and their place in the world. Cultural identity is constructed through linguistic practices, which carry historical meanings and social significance. In a globalized context, the interplay between language and cultural identity becomes increasingly complex. While globalization fosters cross-cultural exchanges and the emergence of hybrid identities, it also poses threats to linguistic diversity. Habermas warns that the dominance of a few global languages can lead to the marginalization of minority languages and cultures, eroding the rich tapestry of human expression (Habermas, *The Structural Transformation of the Public Sphere*, p.209). Preserving linguistic diversity is essential for maintaining cultural heritage and ensuring that diverse voices continue to be heard in the public sphere.

Globalization and Cultural Exchange

Globalization has fundamentally altered the landscape of language and culture, presenting both opportunities for cultural enrichment and challenges for preservation. As cultures interact more frequently through migration, trade, and technology, the exchange of ideas and values accelerates. Habermas recognizes that this interconnectedness can foster mutual understanding and empathy among diverse groups.

However, he also cautions against the homogenizing tendencies of globalization, which often prioritize economic imperatives over cultural considerations. The spread of dominant languages, particularly English, can marginalize local languages and cultures, leading to a loss of cultural diversity (Habermas. *The Postnational Constellation: Political Essays*. p. 53). Habermas argues for a critical engagement with globalization that acknowledges its complexities and advocates for the protection of linguistic rights and cultural identities. In this context, language serves as both a bridge and a barrier. It can facilitate communication and understanding across cultural boundaries, but it can also reinforce divisions when access to dominant languages is uneven. To cultivate a truly inclusive public sphere, it is essential to support multilingualism and promote spaces where diverse linguistic expressions can coexist.

The Normative Dimensions of Language

Habermas's work underscores the normative dimensions of language, highlighting its role in ethical deliberation and social integration. He argues that communication is inherently normative, as it is rooted in the shared expectations and values of a community. Language, therefore, is not a neutral medium; it carries the weight of cultural norms and ethical considerations that shape discourse.

In the context of democratic societies, this normative dimension becomes particularly significant. Effective communication requires that participants engage with each other's claims critically and openly, recognizing the validity of diverse perspectives. Habermas advocates for a deliberative democracy where public discourse is grounded in the principles of equality, inclusivity, and respect for differing viewpoints (Habermas, *The Theory of Communicative Action*, Volume 1, p.285). This vision challenges individuals and institutions to create environments conducive to genuine dialogue and understanding.

Furthermore, Habermas emphasizes the importance of reflexivity in communicative practices. Participants must critically reflect on their assumptions, biases, and the power dynamics at play in discourse. By fostering a culture of reflexivity, societies can enhance the quality of public dialogue and work towards more equitable and just outcomes.

Conclusion

Jürgen Habermas's exploration of language and culture reveals the profound interconnections that shape human societies. Through his concepts of communicative action, the public sphere, and the lifeworld-system distinction, he illuminates the ways in which language serves as a vehicle for meaning-making, identity formation, and democratic engagement. As globalization continues to reshape cultural landscapes, Habermas's insights

remain relevant, emphasizing the importance of preserving linguistic diversity and fostering inclusive public discourse.

In an era marked by rapid technological change and cultural exchange, the challenges of communication and understanding are more pressing than ever. Habermas's call for rational discourse, critical engagement, and the protection of cultural identities serves as a guiding framework for navigating the complexities of our interconnected world. By prioritizing genuine dialogue and mutual respect, societies can cultivate a vibrant public sphere that honors the rich tapestry of human experience.

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13.0 Emotional Intelligence of Pre-Service Teachers

- **Dr. Rucha Desai**, Assistant Professor, Department of Education, CASE, MSU, BARODA, Gujarat
- **Prafita Babu S**, Teacher - Secondary School, Kerala

Abstract

Emotional Intelligence is an important factor for school teachers in order to maintain a harmonious classroom environment. Teaching profession requires high level of Emotional Intelligence. Practically, this implies that in selecting, training, and developing teachers, Emotional Intelligence should be one of the important factor concerns. Annaraja and Jose (2005) found that rural and urban B.Ed., trainees did not differ in their self-awareness, self-control, social skills and emotional intelligence. Amrita and Kadiravan (2006) found that gender, age and qualification influenced the emotional intelligence of school teachers. The main aim of education is the all-round holistic development of the students. In the pursuit of this goal, teachers play a significant role. Emotionally Intelligent teachers help students with improved motivation, enhanced innovation, increased performance, effective use of time and resources, improved leadership qualities and improved team work. Hence, it is essential to develop the emotional intelligence of student teachers during Pre-Service. The present research aims at studying the level of emotional intelligence of the Pre-Service teachers by employing survey method. The student- teachers were selected employing cluster sample technique. The tool employed by the researcher is the Bhattacharya's Emotional Intelligence Inventory (BEIS-In). Mean, SD and t-test were employed to analysis the collected data. No student teacher falls under the below average level of Emotional Intelligence score.

Keywords: *Emotional Intelligence, Teacher*

Introduction

Emotions are personal experiences that arise from complex interplay among physiological, cognitive and situational variables. Emotions if properly used are an essential tool for successful and fulfilling life. But if emotions are out of control, it can result in disaster. In day-to-day life, they affect our relations with other people, our self-identity and our ability to complete a task. Emotional process is not an isolated phenomenon but component of general experience, constantly influencing and influenced by other processes going on at the same time. Emotions are personal experiences that arise from complex interplay among physiological, cognitive and situational variables. To be effective, the cognitive processes must be in control of the emotions, so that they work for rather than against. Here comes the importance of emotional intelligence. The famous psychologist E.L. Thorndike, through his concept of social intelligence, laid down a solid foundation of the essence of emotional intelligence in 1920. He used the term social intelligence to describe the skill of understanding and managing other people. Gardner introduced the idea of multiple intelligences, which included both interpersonal intelligence and intrapersonal intelligence. Sternberg referred to the concept of social

intelligence in the name of contextual intelligence through his triarchic theory of intelligence. This component of one's intelligence (other components being componential and experimental) relates with one's capacity of making adjustment to various contexts with a proper selection of contexts so that one can improve one's environment in a proper way. The term emotional intelligence appears to have originated with Charles Darwin in 1872, who theorized about a broader emotional social intelligence necessary for human survival and adaptation. In modern times, the term EI was popularized by Goleman. Emotional intelligence refers to the capacity for recognizing our own feelings and those of others, for motivating ourselves and for motivating emotions well in us and in our relationships. It is the ability to perceive accurately, appraise and express emotions, generate feelings that facilitate thoughts and an ability to regulate emotions to promote growth. It is also defined as an array of non-cognitive capabilities competencies and skills that influence one's ability to succeed in coping with environmental demands and pressure. According to Goleman, emotional intelligence has five elements: self-awareness, self-regulation, motivation, empathy, and social skills.

Intelligence

The Oxford Dictionary defines 'intelligence' as "quicken of understanding". This is an inborn ability of the individual which enables him to see everything at its right place. It is such as combination of psycho-physical patterns which enable the individual to achieve his goal.

Emotions

The word emotion is derived from the Latin word 'Emovere' which means 'to stir up', 'to agitate' or 'to excite'.

Emotional Intelligence

Evolution of Emotional Intelligence

1930: Edward Thorndike describes the concept of social intelligence as the ability to get along with other people.

1940: David Wechsler suggests that affective components of intelligence may be essential to success in life.

1950: Humanistic Psychologist, Abraham Maslow described how people can build emotional strength.

1975: Howard Gardner publishes '*The Shattered Mind*' which introduced the concept of multiple intelligences.

1985: Wayne-Payne introduces the term Emotional Intelligences in his doctoral dissertation entitled 'A Study of Emotion: developing Emotional Intelligence; self-integrate; relating to fear, pain and desire' (theory, structure of reality, problem solving, contraction/expansion, tuning in/coming out, letting go.)

1987: In an article published in Mensa magazine, Keith Bearley uses the term EQ. It has

been suggested that this is the first published use of the term, although Reuven Bar-On claims to have used the term in an unpublished version of his graduate thesis.

1990: Psychologist Peter Salovey and John Mayer published their landmark article, "Emotional Intelligence, In the journal *Imagination, cognition and personality*.

1995: The concept of Emotional Intelligence is popularized after the publication of the Psychologist and New York Times Science writer Daniel Goleman's book 'Emotional Intelligence'.

Concept and Nature of Emotional Intelligence

"Emotional Intelligence is a set of abilities to perceive accurately, appraise and express emotion; the ability to access and/or generate feelings when they facilitate thought; the ability to understand emotion and emotional knowledge; and the ability to regulate emotions to promote emotional and intellectual growth." (Mayer & Salovey, 1997; p 10).

"Emotional Intelligence is an array of emotional and social knowledge and abilities that influence our overall ability to effectively cope with environmental demands" (Bar-On, 2000).

"Emotional Intelligence is a skill of self-control, zeal and persistence and the ability to motivate oneself" (Goleman, 1995).

Mayer and Salovey (1997) emphasized on the knowledge of emotions one had and the mechanism of regulating and managing them. Bar-On (2000) signified the overall survival strategy as per environmental requirements with the help of certain characteristics that were very much similar to personality. Goleman's (1995) concept of Emotional Intelligence advocated for the skill that was reflected through effective performance. Therefore, behavior is a combination of cognition, emotion and conation and the behavior at workplace depends on the interaction of such components.

Generally, Emotional Intelligence is the silent partner of rational intelligence which is equal in importance, yet frequently overlooked and rarely schooled or tested. Emotional Intelligence is a very recently described intelligence form. It is the ability to sense, understand and effectively apply the power and emotions. The skills which belong to the highly developed Emotional Intelligence include: to be independent from your own feelings, ability to adjust yourself to them, ability to recognize, name and direct your feelings, use the feelings in a positive way, and be able to derive actions from them. Emotional Intelligence accompanies our daily life and in many cases is as important as the 'common' intelligence, especially in our modern society.

Emotional Intelligence involves the ability to perceive accurately, appraise and express emotions, the ability to access and/or generate emotional knowledge, and the ability to regulate emotions to promote intellectual growth. Goleman theorized that Intelligence accounts for only about 20% of a person's success in one's professional and personal life. The balance 80% can be attributed to Emotional Intelligence. This throws

light to the concept of Emotional Intelligence as a way of recognizing, understanding and choosing how we think, feel and act. It shapes our interaction with others and our understanding of ourselves. It defines how and what we learn; it allows us to set priorities; it determines majority of our daily actions. Emotional Intelligence is the ability and freedom to grow from mistrust to trust; self-doubt to self-empowerment; following to leading; incompetence to competence; isolation to synergy and despair to hope. Emotional Intelligence refers to self-awareness, self-management, social awareness and social skills which make a person to be more social-centered than self-centered.

Origin of Emotions

In the human brain, there are two most significant structures which are mainly responsible for emotional responses: amygdala and neo-cortex. The amygdala is an almond-shaped brain structure, in the limbic system of the brain that decodes emotions, in particular, the stimuli that are threatening to the organism. Amygdala is responsible for all kind of responses such as delight, disgust, fear and anger, and is the source of the instinctual passions of fear, aggression, nurture and desire. Neo-cortex, on the other hand, in the pre-frontal lobe, is the thinking part of the brain which helps to take rational decision by reflecting and reasoning.

Amygdala makes an emotional judgment as soon as it gets an alarming or pleasant signal, without having words to describe them. This, sometimes, leaves us unable to describe our feelings. It is amygdala that causes traumatic events to be recalled when other events that happened in adjacent time periods are forgotten. On the contrary, neo-cortex is the domain of reason, the central processing house for all sensations that are perceived. It gives a more comprehensive understanding of what is happening around us, and how it affects us. It is the neo-cortex that generates our thoughts, but it is the limbic system that provides feelings to those thoughts. On the one hand, the human brain is directed by the action of amygdala that is, the passionate reaction, and on the other hand, the neo-cortex drives it to experience, the reasoning for the responses, justification for that and the memory of the experience. Animals such as reptiles, don't have neo-cortex and therefore, cannot experience and learn anything such as maternal love.

Emotional Hijacking

The instinctual and passionate responses of the primitive brain take priority over the thoughtful responses which lead us to take certain sudden actions. Despite our best efforts to keep our emotional outburst under control, it gets triggered to the very first of any responses. This phenomenon is termed as Emotional Hijacking.

Human beings are actually genetically programmed to be driven by the instinctual passions, due to amygdala's action. According to Le Douarin (1986) has mentioned that amygdala, in the limbic system of the human brain acts as an alarm system which, through specific emotional response, copes up with the emergency situation and alerts the major parts of the brain. Sensory signal from sensory organs first goes to brain's thalamus and across a synapse it reaches the amygdala. From thalamus, another signal is rooted to the brain's rational part of neo-cortex. Neo-cortex gathers and evaluates the

information and then initiates its appropriate response. The input stream which is a shorter route from thalamus to amygdala is quicker (12 milliseconds as opposed to 25 milliseconds to the neo-cortex) and the amount of information is lesser. So, it operates as a quick primal scan to check for danger or opportunity even before the neo-cortex fully comprehends the information. This phenomenon is termed as Emotional Hijacking. However, the largest portion of the information goes to the neo-cortex.

The sensory information is analyzed, planned and coordinated in the neo-cortex and as a consequence, more calculated response is generated. It naturally modulates the actions of amygdala. ‘The connections between amygdala (and related limbic structures) and the neo-cortex are the hub of the battles of head and heart, thought and feeling. This phenomenon explains why managing emotion is so crucial to effective thought, both in making wise decisions and in simply allowing us to think clearly’ (Goleman, 1995: p 27). This phenomenon of modulating emotional responses is the essence of the construct of Emotional Intelligence. Therefore, Emotional Intelligence proposes an appropriate cooperation between amygdala and neo-cortex to analyze the situation, people associated with it and consequently modulates the emotional responses.

Importance of Emotional Intelligence

The researchers have concluded that people who manage their own feeling well and deal effectively with others are more likely to live content lives. Happy people are more apt to retain information and do so more effectively than dissatisfied people. Building one's Emotional intelligence has a lifelong impact. The inclusion of Emotional Intelligence in training programs has helped employees cooperate better and motivate more, thereby increasing productivity and profits. The achievement of the end results in terms of better handling of mutual relationships is quite essential and significant in his life. It can only be possible through his potential of emotional intelligence and its proper development. Emotional Intelligence may be the most important influence of success on the job, according to studies done over the last decade. Effective management of emotional intelligence is a strong predictor of success in both our personal life and in the workplace.

Goleman through his bestselling books '*Emotional Intelligence- Why it can matter more than Intelligence Quotient (IQ)*' and '*Working with Emotional Intelligence*', has stressed the following factors while showing the importance of Emotional Intelligence:

- ◆ Emotional Intelligence is as powerful, and at times more powerful than Intelligence Quotient (IQ).
- ◆ Unlike IQ, Emotional Intelligence may be the best predictor of success in life.
- ◆ Unlike what is claimed of IQ, we can teach and improve in children and in any individual, some crucial emotional competencies, and paving way for increasing their Emotional Intelligence and thus making their life more healthy, enjoyable and successful in the days to come.
- ◆ The concept of Emotional Intelligence is to be applauded not because it is totally new

butbecause it captures the essence of what our children or all of us need to know for being productive and happy.

- ◆ IQ and even standard achievement test (SAT) scores do not predict any person's success in life.
- ◆ In working situations too, Emotional Intelligence helps more than one's intellectual potential in terms of one's IQ or even professional skills and competencies.
- ◆ A person's Emotional Intelligence helps him in all spheres of life through its various constituents or components namely knowledge of his emotions (self-awareness) managing the emotions, motivating oneself and recognizing emotions in others (empathy and handling relationships.)

Applications of Emotional Intelligence

At Workplace: Researchers have found that factors such as creativity, positive attitude, integrity, cooperation, teamwork, social skills and motivation play major roles in a person's job suitability and productivity. These qualities are rather influenced by aspects of emotional abilities. The above findings were contradictory to the conventional notion of positive relationship of emotion with performance. In this line, a battle between 'head' and 'heart' was reported where 'head' represented intelligence and 'heart' represented emotional aspects. Therefore, it has been a challenge to the researchers to forward a satisfactory explanation that would recognize the contribution of the emotional abilities for success in both personal and professional life.

To assess performance, one should test for ‘competence rather than intelligence’. Knowledge and skill can be acquired through training, development and learning. But to improve performance, one has to increase not only his/her knowledge but also the understanding of how that knowledge may be applied or the skill to apply it. Managing negative emotion, frustration and depression and maintaining healthy relationship with colleagues play a vital role in projecting a positive attitude towards work. Emotional Intelligence, as discussed earlier, represents a set of attributes for monitoring self and others ‘feelings to help the individual in taking effective measures and action in a given situation.

Therefore, a close and direct relationship between emotional intelligence (both the self and the interpersonal component) and performance is expected.

In Groupworks and Classroom: Emotional Intelligence is becoming crucial today in the context of individuals' role-based behavior within group. The span of control being larger for a team leader, the relationships governing team members' and the leader are becoming more challenging.

When the structure of the group had become fairly stable, the dynamics within the work-groups become more definitive in terms of expression of views of member in relation to their points of agreement and disagreement and resolution of the same. The points of agreement were: division of work, collection of data and study material, listening and providing feedback to each other, time allocation for each presenter, and being

supportive. Points of disagreement were: inclusion of particular part of the presentation, the clash of ideas, difference in styles in presentation, difference of opinion, conflict between personal and group interest.

The very fact that the members actively use feedback mechanism amongst each other for resolving problems within the groups helped them in social networking among themselves. This factor ultimately proved to be a positive element in improving their self-awareness and self-consciousness.

The knowledge of Emotional Intelligence for a teacher is the best weapon to work out her classroom to a responsive classroom. A teacher can also create enhanced Emotional Intelligence in children to become adaptive and flexible learners. The learner, in order to establish a balanced personal (self) and social growth or harmony, a better understanding to manage self-emotions is required. A teacher in the classroom should therefore possess a high emotional intellectual to deal with the present classroom situations.

Emotional Intelligence and Teachers

Teaching is considered to be one of the most stressful occupations, especially because it involves daily work based on social interactions where the teacher must make great efforts to regulate not only his or her own emotions, but also those of students, parents, administration, colleagues etc. Negative emotions, for example, anxiety interfere with our cognitive capacity for processing information, while positive emotions increase our creative capacity for generating new ideas and therefore ability to handle difficulties. Positive emotions in teachers can increase teacher wellbeing and also the students' level of adjustment. This positive effect may also produce a spiral effect which in turn facilitates a more suitable climate for learning.

Emotional competence of teachers is necessary in general for both their own wellbeing and for effectiveness and quality in carrying out teaching-learning process in the classroom and in particular for the socio-emotional development of students, teachers with low Emotional Intelligence are more uneasy and worried about future, unhappy, feeling failures, are less cautious, irregular and like to take more rest restrain others, have lack of energy and feel tired and uninterested and conform to the opinion or accepted path taken by most people. Teachers have high Emotional Intelligence are more competent and have more self-confidence, hardworking, help others in a constructive way, more motivated, energetic and full of enthusiasm and turn away from accepted or given path or opinion.

Emotional Quotient (EQ)

Emotional Quotient, also called Emotional Intelligence Quotient, is a measurement of a person's ability to monitor his/her emotions, to cope with pressures and demands, and to control his/her thoughts and actions. The ability to assess and affect situations and relationships with other people also plays a role in Emotional Intelligence. This measurement is intended to be a tool that is similar to Intelligence Quotient (IQ), which is a measurement of a person's intellect.

Studies have been done on possible ways that high or low EQ might affect persons' abilities to perform under pressure, resolve conflict, and cope with challenges. For example, someone who has a low EQ might lack self-confidence and be pessimistic, both of which might affect his/her performance when doing certain task. People who are not proponents of the concept believe that things such as confidence, self-esteem and attitude are simply a matter of personality, which cannot be measured or modified. Others studies have linked these measurements to communication skills and other social skills that pupil either lack or possess.

Statement of the Problem

A Study of Emotional Intelligence of Pre-Service teachers

Rationale of the Study

Emotional Intelligence is an important factor for school teachers in order to maintain a harmonious classroom environment. Teaching profession requires high level of Emotional Intelligence. Practically, this implies that in selecting, training, and developing teachers, Emotional Intelligence should be one of the important factor concerns. Annaraja and Jose (2005) found that rural and urban B.Ed., trainees did not differ in their self-awareness, self-control, social skills and emotional intelligence. Amrita and Kadiravan (2006) found that gender, age and qualification influenced the emotional intelligence of school teachers. The main aim of education is the all-round holistic development of the students. In the pursuit of this goal, teachers play a significant role. Emotionally Intelligent teachers help students with improved motivation, enhanced innovation, increased performance, effective use of time and resources, improved leadership qualities and improved team work. Hence, it is essential to develop the emotional intelligence of student teachers during Pre-Service. The present research aims at studying the level of emotional intelligence of the Pre-Service teachers.

Objectives of the Study

1. To study the Emotional Intelligence of Pre-Service teachers.
2. To study the Emotional Intelligence of Pre-Service teachers Gender-wise.
3. To study the Emotional Intelligence of Pre-Service teachers Locality-wise.
4. To study the Emotional Intelligence of Pre-Service teachers Marital Status-wise.
5. To study the Emotional Intelligence of Pre-Service teachers Age-wise.
6. To study the Emotional Intelligence of Pre-Service teachers Stream-wise.

Hypotheses of the Study

1. There will be no significant difference in Emotional Intelligence of the Pre-Service teachers with respect to Gender.
2. There will be no significant difference in Emotional Intelligence of the Pre-Service teachers with respect to Locality.
3. There will be no significant difference in Emotional Intelligence of the Pre-Service teachers with respect to their Marital Status.
4. There will be no significant difference in Emotional Intelligence of the Pre-Service

teachers with respect to their Age.

5. There will be no significant difference in the Emotional Intelligence of the Pre-Serviceteachers with respect to their Stream.

Operationalization of the Terms

Intelligence: The ability to learn or understand from experience or to respond successfully to new experiences.

Emotion: It is a state of consciousness having to do with the arousal of feeling.

Emotional Intelligence: Emotional Intelligence involves the ability to perceive accurately, appraise and express emotions, the ability to access and/or generate emotional knowledge, and the ability to regulate emotions to promote intellectual growth.

Emotional Quotient: It is defined as the hundred times of Emotional Intelligence divided by the chronological age.

Research Method

The method adopted for the research study was survey method.

Population

The B.Ed. student teachers under Sardar Patel University of the entire Anand district constituted the population of the study.

Sample

Convenient sampling technique was adopted in selecting the teacher training college. The students were selected employing cluster sample technique. The student teachers of 2014-2015 (students of B. Ed Advanced) of Way made College of Education, V.V Nagar in Anand district constituted the sample of the present study.

Tool

The tool employed by the researcher is the Bhattacharya's Emotional Intelligence Inventory (BEIS-In).

Construction of Tool

BEIS-In is a standardized inventory test measuring Emotional Intelligence constructed by Bhattacharya M. S. It is self-report questionnaire with five-point scale expressing Never True□, Rarely True□, Sometime True□, Mostly True□, Always True□. The items comprise of both the positive polarity statements and negative polarity statements. There are 40 items in total out of which 21 are positive polarity statements and 19 are negative polarity statements. The continuum of scale is from 200 to 40. The positive polarity statement scores 1 – 5 from 'Never True' to 'Always True' respectively. The negative polarity statements are recessively scored.

Data Collection

Data was collected by administering the BEIS-In to the student teachers of Way

made College of Education with prior permission of the college authority. The BEIS-In was provided to the student teachers and the difficulty aroused in understanding the statements was clarified. The respondents took 45 minutes to complete the Inventory.

Data Analysis Technique

The Emotional Intelligence score of each student teacher were obtained by assigning scores for each statement as per their responses. The scores obtained for each statement were summated and the total score of Emotional Intelligence for each respondent were given. The Emotional Intelligence score of all the respondents were added who fall under a particular variable, then divided by their total number. This provided the Mean score. t-test was employed to analyse the collected data. From the mean score, Variance was calculated. Standard deviation and Standard Error of mean is calculated further. Substituting, the mean scores and Standard Error of mean in the equation, t-value is calculated.

Analysis and Interpretation

The Emotional Intelligence score of Pre-service teachers obtained are as follows:

Emotional Intelligence Scores of Pre-Service Teachers

Table No. 1: Scores of Emotional Intelligence of Pre-Service teachers

Total No: of Students	Emotional Intelligence Score	No: of students	Percentage of Students (%)
90	40 – 80	0	0
	81 – 110	28	31.11
	111 – 150	49	54.44
	151 – 200	13	14.44

As per BEIS-In, student teachers who score between 40 - 80 falls under the category of possessing Low Emotional Intelligence that is Below Average. Student teachers scoring between 81 – 110 have Average level of Emotional Intelligence and the student teachers who score between 111 – 150 possess High level of Emotional Intelligence. The student teachers who fall in the score range of 151 – 200 are said to be having Excellent level of Emotional Intelligence. By analyzing data, 54.44 % of Pre-service teachers have a high level of Emotional Intelligence and not even a single student teacher possess a low level of Emotional Intelligence.

In order to test First Hypothesis:

Table No.2: Analysis of Emotional Intelligence Based on Gender

Gender	N	Mean	SD	SEm	df	t-value
Female	64	140.96	11.73	1.47	88	1.22
Male	26	144.19	11.26	2.207		

t-value for level of significance at 0.01 = 2.63

t-value for level of significance at 0.05 = 1.99

t-value calculated = 1.22

Here, $1.22 < 2.63, 1.99$ Therefore, $t(\text{cal}) < t(0.01), t(0.05)$

This means the hypothesis 'There will be no significant difference in Emotional Intelligence of the Pre-Service teachers with respect to Gender' is not rejected. It means that, the above statement can be interpreted as there is no significant difference in the mean scores of Emotional Intelligence of male and female student teachers. This shows, the male and female student teachers do not differ in their Emotional Intelligences.

In order to test the Second Hypothesis

Table No.3: Analysis of Emotional Intelligence Based on Locality

Locality	N	Mean	SD	SE _m	df	t-value
Rural	25	140.8	12.33	2.47	88	0.386
Urban	65	141.91	11.74	1.46		

t-value for the level of significance 0.01 = 2.63 t-value for the level of significance 0.05 =

1.99 t-value calculated = 0.386

Here, $0.386 < 2.63, 1.99$

Therefore, $t(\text{cal}) < t(0.01), t(0.05)$

This means the hypothesis 'There will be no significant difference in Emotional Intelligence of the Pre-Service teachers with respect to Locality' is not rejected. It means that the above statement can be interpreted as there is no significant difference in the mean scores of Emotional Intelligence of student teachers belonging to rural locality and of urban locality. Thus, it can be said that the student teachers of rural locality and the student teachers of urban locality do not differ much in their Emotional Intelligences.

In order to test the Third Hypothesis

Table No.4: Analysis of Emotional Intelligence Based on Marital Status

Marital Status	N	Mean	SD	SE _m	df	t-value
Single	72	141.25	11.93	1.406	87	1.044
Married	17	144.29	10.49	2.55		

t-value for the level of significance 0.01 = 2.63

t-value for the level of significance 0.05 = 1.99

t-value calculated = 1.044

Here, $1.044 < 2.63, 1.99$ Therefore, $t(\text{cal}) < t(0.01), t(0.05)$

This means the hypothesis 'There will be no significant difference in Emotional Intelligence of the Pre-Service teachers with respect to Marital Status' is not rejected. It means that the above statement can be interpreted as there is no significant difference in the mean scores of Emotional Intelligence of student teachers with respect to their marital status. Thus, it can be said that the student teachers who are single and married, does not differ much in their Emotional Intelligences.

In order to test the Fourth Hypothesis:

Table No.5: Analysis of Emotional Intelligence Based on Age

Age	N	Mean	SD	SE _m	df	t-value
20-29	84	142.03	11.53	1.26	88	0.36
30-39	6	140	13.46	5.49		

t-value for the level of significance 0.01 = 2.63

t-value for the level of significance 0.05 = 1.99

t-value calculated = 0.36

Here, $0.36 < 2.63, 1.99$

Therefore, $t(\text{cal}) < t(0.01), t(0.05)$

This means the hypothesis 'There will be no significant difference in Emotional Intelligence of the Pre-Service teachers with respect to age' is not rejected. It means that the above statement can be interpreted as there is no significant difference in the mean scores of Emotional Intelligence of student teachers with respect to their age. Thus, it can be said that the student teachers do not differ much in their Emotional Intelligences on account of their age.

In order to test the Fifth Hypothesis

Table No.6: Analysis of teacher trainees belonging to Science and Arts stream.

Stream of Study	N	Mean	SD	SE _m	df	t-value
Science	43	142.07	11.87	1.809	54	0.543
Arts	13	140.08	11.45	3.18		

t-value for the level of significance 0.01 = 2.68

t-value for the level of significance 0.05 = 2.01

t-value calculated = 0.543

Here, $0.543 < 2.68, 2.01$, Therefore, $t(\text{cal}) < t(0.01), t(0.05)$

Table No.7: Analysis of teacher trainees belonging to Science and Commerce Stream

Stream	N	Mean	SD	SE _m	df	t-value
Science	43	142.07	11.87	1.809	75	0.116
Commerce	34	142.38	11.46	1.965		

t-value for the level of significance 0.01 = 2.65

t-value for the level of significance 0.05 = 2.00 t-value calculated = 0.116

Here, 0.116 < 2.65, 2.00 Therefore, $t(\text{cal}) < t(0.01), t(0.05)$

Table No.8: Analysis of teacher trainees belonging to Arts and Commerce Stream

Stream	N	Mean	SD	SE _m	df	t-value
Arts	13	140.08	11.45	1.965	45	0.616
Commerce	34	142.38	11.46	3.18		

t-value for the level of significance 0.01 = 2.69

t-value for the level of significance 0.05 = 2.02

t-value calculated = 0.616 Here, 0.616 < 2.69, 2.02

Therefore, $t(\text{cal}) < t(0.01), t(0.05)$

From the analysis, it has been clear that in all the three cases the t-value calculated is less than the t-value for the level of significance 0.01, 0.05. This makes clear that the hypothesis framed 'There will be no significant difference in Emotional Intelligence of the Pre-Service teachers with respect to Stream of study' is not rejected. Hence, it can be interpreted that there is no significant difference in the mean scores of Emotional Intelligence of student teachers with respect to their Stream of Study.

Findings of the Study

- No student teacher falls under the below average level of Emotional Intelligence score.
- 54.44 % of student teachers fall under the High level of Emotional Intelligence score.
- 31.11 % of student teachers fall under the Average level of Emotional Intelligence score.
- 14.44 % of student teachers fall under the Excellent level of Emotional Intelligence score.
- The Emotional Intelligence of Pre-service teachers with respect to their Gender do not differ significantly. The male and female Pre-service teachers have almost similar levels of Emotional Intelligence.
- The Emotional Intelligence of Pre-service teachers with respect to their Locality do not differ significantly. That is, the student teachers belonging to the rural and urban geographical areas have almost similar levels of Emotional Intelligence.
- The Emotional Intelligence of Pre-service teachers with respect to their marital status do not differ significantly. This means that the married and single student teachers

have almost similar levels of Emotional Intelligence.

- The Emotional Intelligence of Pre-service teachers with respect to their Age do not differ significantly. The findings of the study are that the student teachers of age limit, 21 to 37 have almost similar levels of Emotional Intelligence.
- The Emotional Intelligence of Pre-service teachers with respect to their Stream of study do not differ significantly. The student teachers of Science, Arts and Commerce constituted the samples. The findings of the study indicate that the levels of Emotional Intelligence are almost similar for student teachers belonging to all the three stream of study.

Gender, Locality, Age, Stream, Marital Status do not have impact on Emotional Intelligence. So, development of Emotional Intelligence is independent of all these variables.

Implications

- ❖ Results of the present study may be discussed in seminars, refresher courses, workshops organized for teacher-trainees, teachers, educationists and administrators for further reforms.
- ❖ The results of the present study indicate that effective teachers with high Emotional Intelligence should be employed in the schools to enhance the achievement of students and also to provide the students with good learning environment.
- ❖ Emotionally healthy teachers accept their responsibilities, make their own decisions, plan ahead, set realistic goals for themselves, and in problem solving, do the best they can when in a problematic situation, they encounter or create. They learn how to learn and to solve problems and they take pride in enhanced intellectual efficiency. Therefore, emphasis should be laid on creating proper learning climate to enhance the development of emotionally healthy teachers.
- ❖ Self-awareness is a key to realize one's own strengths and weaknesses. Being aware of one's own strength and weakness will help a teacher to improve one's professional skills and teaching competencies.
- ❖ Given the understanding of the crucial role of emotional intelligence, emotional competence plays in individual, group, and organizational success, the implications for education are clear: we should be helping young people master these competencies as essential as life skills.
- ❖ The myths like gender, marital status, age, study stream, geographical areas etc., should be done away with from the minds of teachers. Till the point these will prevail in the mind of the teachers, his/her thinking and decisions will be biased which itself is very negative on the part of a successful teachers. To improve, activities should be provided accordingly.

Conclusion

Pre-service teachers need to be aware of the concept of Emotional Intelligence and they should practice to imbibe or enhance it. The main necessity of a teacher to focus on this concept is that, it is the duty of teachers to deal effectively and to create a better

environment that enhances the emotional development of children. The teacher should be aware that the basic emotional needs of a child are met in the classroom itself. For this, a teacher should be emotionally balanced. Another necessity to practice this concept is the importance of Emotional Intelligence in today's professional work. According to Goleman, Intelligent Quotient aids in our selection and Emotional Quotient promotes us at the work place. Hence, it can be concluded that Emotional Intelligence is to be nurtured along with the other competencies at the Pre-service teacher education level.

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14.0 Karuna In the life of Vedmurti Taponishtha Pandit Shriram Sharma Acharya

- **Harsika Jaiswal**, Research Scholar, Department of Clinical Psychology, Dev Sanskriti University, Haridwar, India
Email: harshika.jaiswal@dsvv.ac.in
- **Dr. Santosh Vishvakarma**, Assistant Professor, Head, Department of Clinical Psychology, Dev Sanskriti University, Haridwar, India

Abstract

It is said that Maharishi Agastya had drunk the entire sea with two handfuls of water. Suppose we want to sum up the great personality of the Supreme Revered Gurudev in two words: Karuna and love. This is his real introduction. Karuna, love, spilling sensation, and roaring emotions are the appropriate synonyms for his personality. His life tree grew as the guardian of a huge family (Gayatri Pariwar), in which he distributed compassionate affection. The world sees him as a writer, a sage, a social reformer, an ascetic, a yogi, and many more. However, he felt filled with love and compassion. In his own words, "If someone takes out my skin and looks into the inner side, then one element will be visible in the flesh and bones, that is infinite love!"

The present study aimed to explore Karuna in the life of Pandit Shriram Sharma Acharya. Since childhood, the germination of emotional seeds in his mind helped him serve an old woman suffering from leprosy. It also enabled him to rescue a cow that fell into the hands of the butcher to save her life. Slowly, every effort of life became part of sensation.

Pandit Shriram Sharma Acharya undoubtedly belongs to the category of divine rishis. His life and work represent a marvelous synthesis of the noble thoughts and deeds of great personalities, such as Swami Vivekananda, Sri Aurobindo, Mahatma Gandhi, Socrates, and Confucius. Pt. Shriram Sharma was a rishi of the present age whose heart pulsated with KARUNA for all beings. Karuna was embodied, expressed, and taught by Pt. Shriram Sharma Acharya through his writings, social reform initiatives, spiritual practices, and personal life as documented in Akhand Jyoti, his discourses, and biographical narratives.

Keywords. Karuna, Life of Pandit Shriram Sharma

Introduction

Karuna was not merely an emotional or ethical virtue in the life of Vedmurti Taponishtha Pandit Shriram Sharma Acharya (1911–1990), but a foundational spiritual force that permeated his thoughts, actions, and mission. Rooted in the Vedic ideal of Vasudhaiva Kutumbakam (the world is one family), his life demonstrates a transformative application of Karuna, directed toward individual upliftment and global welfare.

“Manna Eva Manushyanama Karanam Bandha Mokshayo”

This scriptural quote conveys the essence of human psychology, that is, ‘the mind is the cause of bondage as well as our freedom. The state of mind directs the thoughts and actions and thereby determines the ultimate state of an individual's life. Everybody

experiences the immense power of the mind in day-to-day life. It is indeed the mind, which depending upon its samskaras (inherent tendencies), leads the individual self towards either a life bound by the materialistic attachment and agony of unlimited desires or a life that is free and glowing with divine blissfulness. Malice, animosity, anger, jealousy, or the soothing sentiments of love and compassion originate and grow in the domain of the mind. The inherent qualities and tendencies of the mind are reflected in the character of a person and make it agreeable or disdainful as per their original instincts. But mental disorders and diseases arise with the lack of kindness, compassion, and humaneness in personal conduct.

Karuna, is a central virtue in Indian spiritual and philosophical traditions, often regarded as a vital expression of inner awakening and social responsibility. In the life and teachings of Vedmurti Taponishtha Pandit Shriram Sharma Acharya—founder of the All-World Gayatri Pariwar and a visionary reformer—Karuna was not merely a concept but a living force manifested through thought, action, and service. His life was a profound example of selfless compassion, evidenced by his relentless dedication to societal upliftment, education, and spiritual enlightenment. Through his writings, including editorials in *Akhand Jyoti*, discourses, and grassroots initiatives like the *Yug Nirman Yojna*, Acharya Shriram Sharma emphasized Karuna as the cornerstone of a dharmic life—anchored in love, sacrifice, and universal responsibility. His embodiment of Karuna invites reflection not only on the ethical foundations of spirituality but also on how compassion can be operationalized in modern life for personal transformation and collective progress.

Life of Pandit Shriram Sharma Acharya

The early years:

Acharyaji's early life demonstrated a rare spiritual sensitivity and active concern for human suffering. His dedication to service as spirituality reflected a synthesis of Vedantic ideals and contemporary humanitarianism. He saw Karuna not merely as passive sentiment but as "a dynamic force capable of transforming society" (Sharma, 1985). *"True spirituality lies in uplifting others. Compassion is the foundation of divinity within."*

Sriram Sharma was born on the 20th September 1911 as the son of Pt. Roopkishor Sharma and Mata Dankunvari Devi in Avalkheda. The eminent patriot, scholar, and founder of the Banaras Hindu University, Pt. Madan Mohan Malaviya initiated Sriram in the worship of the Gayatri mantra when he was nine years old. On the auspicious day of the Vasant Panchmi festival, January 18, 1926, a guru by the name of Swami Sarveshvaranadji, "a great Himalayan Yogi," appeared before him in the astral body from the flame of the Dipaka (lamp) during his Gayatri worship. This sparked the guidance of his guru. The next 24 years of his life were devoted to 24 Mahapuruashchara, each consisting of the rhythmic recitation (Japa) of 2.4 million Gayatri Mantras with the strictest of disciplines. There is no parallel to this kind of sadhana. At the same time, he also wholeheartedly participated in the freedom struggle of India under the inspiring guidance of Mahatma Gandhi, while continuing with his altruistic activities for the good of society and attending to familial duties. In 1943, he married Bhagwati Devi, and ever since, the saintly couple dedicatedly pursued the noble mission of spiritual upliftment of humankind.

Every moment of his life was devoted to the welfare of people and the refinement of the moral and cultural environment. He also pioneered the revival of spirituality and the creative integration of the modern and ancient sciences and religion relevant to the present times' challenging circumstances. His personality was a harmonious blend of a saint, spiritual scientist, yogi, philosopher, psychologist, writer, reformer, freedom fighter, researcher, eminent scholar, and visionary. It would require several volumes to record the attainment of his life. Here we are only giving of his superhuman personality.

He successfully practiced and mastered the highest kinds of sadhanas described in Hinduism. He also deciphered the highest science of Tantras. He attained the supreme knowledge of the philosophy and science of Gayatri Mantra and yoga. In essence, he perfected a vast range of spiritual disciplines. He pioneered experiments on simple sadhanas, which could be easily pursued by the common masses. He initiated spiritual and intellectual refinement programs of millions of people without any discrimination of religion, caste, creed, sex, or social status. He propagated this knowledge for the enlightenment of people across the globe.

Creator of evolutionary literature:

Sriram Sharma initiated the unique movement of Vicara Kranti (thought revolution) with the very first issue of "Akhand Jyoti". By 1960, he translated the 4 Vedas, 108 Upanishads, 6 Darshana's, 18 Puranas, Yogavashishtha, and hundreds of Aranyaka's and Brahmanas in Hindi with Hindi lucid commentaries to enable the masses to understand the knowledge contained in them. The translation was aimed at eliminating misconceptions of the Vedas and other scriptures. This invaluable contribution to the world of knowledge and human culture was highly acclaimed and the appreciated title of "Vedmurti" was conferred upon him in its recognition.

Understanding the modern-day psychology of the people, and recognizing the non-relevance, in the present times, of the mythical characters and the background of the life depicted in the Puranas, he wrote "Pragya Purana" in the narrative and conversational style of ancient Puranas to preach the eternal principle of a happy, progressive and ideal life with practical guidance relevant to the modern age.

He wrote about 3000 books on almost all aspects of human life, whether it be the elucidation of the esoteric aspects of the subtle sciences of spirituality, research, directions on birth and consciousness, discussions on child psychology and family institutions, guidelines on mental, emotional and physical health, healthy food and cheerful attitude in daily life. In his comprehensive and penetrating analysis, we find no place for delusion, confusion, or misconception. Through his literature, he strikes a chord of empathy in the reader. The message conveyed in the literature touches the reader's heart with deep sensitiveness, producing a sea change in his attitudes and ideologies.

His discourses manifested similar perfection of eloquence. The simplicity of language in his orations and his establishing a rapport with the audience had a hypnotizing effect on the listener's mind. His character's spiritual radiance and integrity, faultless

synchronicity of his deeds with the principle he preached, and the purity of his sentiments added to the motivating power of his pen and voice. Widely respected as a Vedmurti (embodiment of Vedic wisdom) and Taponishtha (one deeply devoted to penance and spiritual discipline), Pandit Shriram Sharma Acharya's legacy continues to influence millions through his writings, spiritual practices, and the global activities of the AWGP.

Karuna in the life of Vedmutri Taponishtha Pandit Shriram Sharma Acharya

Since childhood, the germination of emotional seeds in his mind helped him to serve an old woman suffering from leprosy. It also enabled him to rescue a cow falling in the hands of the butcher to save her life. Slowly, every effort of life became part of sensation.

Pandit Shriram Sharma Acharya undoubtedly belongs to the category of divine rishis. His life and work represent a marvelous synthesis of the noble thoughts and deeds of great personalities, such as Swami Vivekananda, Sri Aurobindo, Mahatma Gandhi, Socrates, and Confucius. Pt. Shriram Sharma was a rishi of the present age whose heart pulsated with Karuna for all beings.

He said, I have made only one earning in life, that is Love! The only wealth I earned is love. The only life emotion I felt was love. In the sense that common people's love is a form of temptation, desire, and interest that forms bonds. And, many times, even great personalities are deprived of knowing it and understanding it. That is how the seed of love germinates, it flourishes, it takes the form of a huge banyan tree. This can be experienced through the life cycle of Gurudev. A wave of sensitivity in his life went on breaking and throwing away the bonds of a soul. Feeling of revered Gurudev in his words, " Countless nights I have spent sobbing, many times I have cried bitterly like an infant. Nobody knows this. People consider me a perfect saint, some consider me a writer, a learned speaker, a leader, but no one has not truly tried to read my conscience. If someone would have seen it, they would have realized the immense pain of humanity moaning, doing hue and cry as an indefatigable soul, groaning with the feelings of human suffering and pain, they would have been seen crying out sitting in these bones.

It is needed rare in the history of mankind those great souls like Bhagirath and Dadhichi graced the earth with the nectar of the holy Ganges and nurtured the roots of divinity by their tapa and self-sacrifice. Pandit Shriram Sharma Acharya undoubtedly belongs to the category of divine rishis. His life and work represent a marvelous synthesis of great personalities' noble thoughts and deeds like Swami Vivekanand, Sri Aurobindo, Mahatma Gandhi, Socrates, and Confucius. Pt. Shriram Sharma was a rishi of the present age whose heart pulsated with Karuna for all beings.

His spiritually Enlightened wisdom had its reach into the deepest depths of the human mind. He felt the pains of humanity in his heart. He could therefore diagnose the root cause of the Alling state of the world today as the crisis of faith, people's ignorance of the powers of the inner self, and the lack of a righteous attitude and conduct.

Karuna in Social Reform Movements

Notably, leaders like Vedmurti Taponishtha Pandit Shriram Sharma Acharya integrated Karuna into their reformist vision by emphasizing selfless service, education, and spiritual empowerment as means to societal renewal. Through movements such as the *Yug Nirman Yojna*, Karuna was operationalized as both a personal virtue and a collective goal, reflecting the inseparability of inner transformation and social progress.

Yug Nirman Yojana (Campaign for Era Transformation): Introduced in the 1950s as a 100-point program for holistic upliftment, this movement institutionalized Karuna by combining spiritual practices with concrete action, ranging from literacy drives to rural sanitation projects

The campaign mobilizes communities to embrace inner change as a foundation for external social progress, advocating that sustainable development can only be achieved when individuals cultivate ethical values and contribute actively to the welfare of others.

Vision of a Golden Era (Satya Yuga)

The concept of Satya Yuga, or the Golden Era, holds a prominent place in Indian spiritual and philosophical traditions as an age characterized by truth, righteousness, peace, and universal harmony. Vedmurti Taponishtha Pandit Shriram Sharma Acharya envisioned this era as a future phase of collective spiritual awakening and social renewal, achievable through dedicated personal transformation and widespread social reform. His teachings emphasize that the restoration of Satya Yuga values depends on the cultivation of virtues such as Karuna Satya (truth) and Dharma (righteousness), which together form the foundation for a just and enlightened society. He held that individual transformation, rooted in Karuna, meditation, and service, inevitably ripples outward to transform families, communities, and ultimately the age itself:

“Hum badlenge, yug badlega; hum sudhrenge, yug sudhrega.”

“We change, the era changes; we improve, the era improves.”

Living Simplicity & Silent Service

Though a yogi and scholar, he lived modestly, dedicating his tapasya (penance) to world welfare rather than personal liberation-embodiment of Mahakaruna, the “great compassion” ideal of a Bodhisattva. Acharya Ji’s teachings advocate that true social reform begins with personal change; by embodying simplicity and engaging in humble, quiet service, individuals help build a compassionate society grounded in ethical values and spiritual awareness.

Karuna as a Guiding Principle

Karuna serves as a foundational guiding principle in spiritual traditions and ethical frameworks, emphasizing empathy, kindness, and active concern for the welfare of others. In the teachings of Vedmurti Taponishtha Pandit Shriram Sharma Acharya, Karuna is not merely an emotional response but a conscious, disciplined way of life that informs personal conduct, social responsibility, and spiritual progress. By integrating Karuna into daily

actions and decisions, individuals align themselves with higher moral values and contribute to the creation of a just, harmonious society.

Pandit Shriram Sharma Acharya's thoughts, writings, and deeds reflect a profound empathy for human suffering. From a young age, he showed deep concern for the downtrodden and the morally fallen. He did not merely sympathize; he acted. His belief was rooted in the Vedic and Upanishadic understanding that divinity exists in all beings, and therefore, selfless service is the highest form of worship.

Conclusion

The present times are of extraordinary significance! It is the period of the yug-sandhi-the crucial juncture of era transition. Junction of day and night is called either the "evening" when the day ends and the night begins; or the "morning", when the night is over and the dawn declares the advent of the Dark Age (Night) of the Devil and the dawn of the Bright Age (Day) of Divine Radiance. This Yug-sandhi will pave the way for the emergence of benevolence, cooperation, and compassion among the people, harmony between progress and Nature, and simplicity and truthfulness of life.

Karuna stands as a vital virtue and guiding principle in the life and teachings of Vedmurti Taponishtha Pandit Shriram Sharma Acharya. His embodiment of Karuna transcended mere philosophy, translating into dedicated social reform, spiritual awakening, and selfless service aimed at fostering individual and collective well-being. Through movements like *Yug Nirman Yojana* and his extensive writings, Acharya Ji demonstrated that compassion is integral not only to personal transformation but also to societal progress. The vision of a Golden Era (Satya Yuga) rooted in truth, righteousness, and Karuna continues to inspire efforts toward a harmonious and enlightened society. Ultimately, his legacy invites contemporary seekers and social reformers alike to embrace Karuna as a foundational principle for meaningful and enduring change.

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15.0 Socio-Economic status of Tea Garden Workers in Jalpaiguri District, West Bengal

- **Kamalini Roy**, Research Scholar Department of Education, Bhabasaheb Bhimrao Ambedkar University (A Central University) Lucknow, Uttar Pradesh
- **Dr. Meena Vishweshwar Rakshe**, Assistant Professor, Department of Education, Bhabasaheb Bhimrao Ambedkar University (A Central University) Lucknow, Uttar Pradesh

Abstract

This study investigates the socio-economic status of tea garden workers in Jalpaiguri district, West Bengal, focusing on their wages, living conditions, educational opportunities, and awareness of basic rights. The aim is to assess the workers' socio-economic status, their understanding of labor rights, and the challenges they face in the tea industry. Primary data was collected through structured questionnaires, interviews, and surveys across different tea estates. The study reveals that tea garden workers, predominantly from marginalized communities, face various socio-economic challenges, including low wages, substandard housing, poor healthcare access, and minimal educational opportunities. About 70% of workers earn below the minimum wage, and 60% report irregular payment cycles. Gender inequality is also prominent, with women earning 20-25% less than men for similar work. Furthermore, 70% of workers are unaware of their basic labor rights. The findings emphasize the urgent need for improved wages, better living conditions, enhanced access to education and healthcare, and stronger awareness of legal rights. Government and non-governmental interventions are crucial to improving their socio-economic situation and addressing exploitation in the tea industry. This research provides to a deeper understanding of the challenges faced by tea garden workers and provides insights for policy recommendations aimed at improving their socio-economic status.

Key words: Socio- Economic status, Tea Garden Workers, Basic Human Right, Major Problem

Introduction:

Jalpaiguri district, belong in the northern part of West Bengal, India, is renowned for its tea gardens, which have historically contributed to both the local economy and India's tea industry. The district's tea estates are spread across lush landscapes, and the tea industry has been a major source of employment. However, the socio-economic condition of the tea garden workers in Jalpaiguri remains a topic of concern due to a variety of factors that continue to affect their quality of life, such as low wages, poor working conditions, lack of basic amenities, and limited educational opportunities. The tea workers, primarily from marginalized communities, face challenges related to poverty, social exclusion, and economic inequality. The socio-economic condition of tea garden workers in Jalpaiguri is a complex issue that involves understanding historical contexts, economic factors, social dynamics, and the politics of labor in tea gardens. This paper aims to investigate the socio-economic status of those workers, focusing on their awareness of basic rights, wages, living conditions, and the key problems they face. The findings will contribute to a better

understanding of their situation and could inform policy recommendations for improving their conditions.

Objectives of the Study:

1. To study the socio-economic status of tea garden workers in Jalpaiguri district.
2. To assess the workers' level of consciousness about their basic rights.
3. To find out the major problems faced by the tea garden workers.

Research questions:

1. What is the socio-economic status of tea garden workers in Jalpaiguri district?
2. What is the level of awareness among tea garden workers about their basic rights?
3. What are the major problems faced by tea garden workers?

Methodology of the Study:

The research is based on primary data collected from tea garden workers in the Jalpaiguri district. A structured questionnaire was used to gather data from workers across different tea estates in the region. The survey covered various socio-economic factors such as income, education, health, housing, and workers' awareness of their rights. Data was collected through interviews, and the findings are presented in terms of percentages to provide a clear understanding of the workers' socio-economic status. The study also includes qualitative insights into the workers' struggles and their understanding of labor rights.

Historical Context of Tea Garden Workers

The tea industry in India began during the colonial period, when the British established tea plantations in the regions of Assam and Bengal, including the present-day Jalpaiguri district. The workers in these plantations were initially brought from central India, particularly from the tribal and backward regions of Bihar, Odisha, Uttar Pradesh, and other states. The colonial administration and plantation owners relied on cheap, unskilled labor to sustain the industry. The legacy of these colonial practices has continued to shape the socio-economic condition of tea workers in the region. Historically, the workers were subjected to exploitative labor practices, and this exploitation is still seen in the form of low wages, limited mobility, and lack of legal protection. Despite the significant contribution of tea workers to the economy, their socio-economic conditions remained poor. Over the years, various labor movements have emerged, but the progress made has been slow.

Socio-Economic Status of Tea Garden Workers

Demographics and Workforce Composition

Tea garden workers in Jalpaiguri belong mostly to marginalized sections of society, including Scheduled Castes (SCs), Scheduled Tribes (STs), and Other Backward Classes (OBCs). It is estimated that approximately 70-75% of the tea garden workforce in Jalpaiguri comprises people from these marginalized communities, with the remaining 25-30% coming from other social backgrounds. The workforce is predominantly female, with women constituting about 60-65% of the total labor force, especially in the plucking of tea leaves. Men are typically employed in other physically demanding roles such as cutting, pruning,

and transport. These figures highlight the significance of female labor in the industry, yet they also emphasize the gender inequality prevalent in these plantations, where women face wage disparities and heavy workloads.

Employment and Wages

The wages of tea garden workers in Jalpaiguri represent one of the most pressing concerns in assessing their socio-economic conditions. The average wage for a tea worker, including both male and female workers, is often much lower than the statutory minimum wage set by the state government. According to data from various tea garden associations, nearly 50-55% of workers earn wages that hover around ₹200-300 per day, which is significantly lower than the state's minimum wage for unskilled workers, which is around ₹400-500 per day in most sectors. Furthermore, the wage rates are inconsistent, with fluctuations depending on the season, production levels, and the piece-rate system where workers are paid based on the quantity of tea plucked.

A staggering 60-65% of workers report irregular payment cycles, meaning that they often do not receive their wages on time. Delayed wages can stretch from a few days to several weeks, putting immense financial strain on workers, many of whom live paycheck to paycheck. This irregularity in payment is compounded by the lack of financial literacy, as 70% of workers have no access to formal banking services or savings accounts, making it difficult for them to secure loans or even manage emergency funds.

The majority of tea garden workers in Jalpaiguri district are paid on a daily wage basis. According to the survey, approximately 70% of the workers earn between ₹200 to ₹250 per day, which is considered insufficient to meet basic living expenses.

Table 1: Daily Wages of Tea Garden Workers

Daily Wage Range (in INR)	Percentage of Workers (%)
₹200 - ₹220	40%
₹221 - ₹250	30%
₹251 - ₹300	20%
₹301 and above	10%

Despite being employed in a crucial industry, the wages are often below the minimum wage threshold, leaving workers in a cycle of poverty.

Gender Inequality

Gender inequality is another issue among tea garden workers. Female workers not only face wage discrimination but are also subjected to social discrimination and harassment. Women, who form the backbone of the workforce, especially in tea plucking,

are paid 20-25% less than their male counterparts for the same amount of work. This wage disparity persists despite women's critical role in the production process.

Additionally, women workers often face barriers to leadership positions within trade unions or management roles within the tea estates. Less than 10% of women hold leadership positions, either in the workforce or in social organizations, despite their numbers in the industry.

Housing and Living Conditions

Housing conditions in tea gardens remain substandard. Workers typically live in poorly constructed quarters within the tea estates. These quarters are overcrowded, with 65-70% of families living in one or two-room dwellings, which are often poorly ventilated and constructed with cheap materials. This overcrowding leads to various social and psychological issues, such as family disputes, mental stress, and social isolation.

The lack of basic amenities in these quarters is a major concern. 80% of workers do not have access to adequate electricity, with many living in homes that are lit by kerosene lamps or candles. About 60% of tea garden workers report that their homes lack sufficient ventilation, and nearly 40% live in homes with cracked walls and leaking roofs, which make them vulnerable during the monsoon season.

In terms of sanitation, about 70% of workers report having no access to private toilets, relying instead on common pit latrines or open spaces, which severely compromises their privacy and health. Furthermore, only 50-55% of workers have access to running water, and in many cases, they are forced to use contaminated water sources for daily needs. A significant number of tea garden workers live in company-provided quarters, which are typically small and poorly maintained. Around 65% of the workers live in these quarters, while others either live in rented homes or informal settlements.

Table 2: Type of Housing of Tea Garden Workers

Housing Type	Percentage of Workers (%)
Company-Provided Housing	65%
Rented Accommodation	20%
Informal Settlements	15%

These quarters often lack basic amenities such as clean water, sanitation, and proper ventilation, contributing to a substandard quality of life.

Access to Education

Access to education for children of tea garden workers remains dismal. It is estimated that only 45-50% of children from tea garden worker families attend school regularly, with a large proportion dropping out after completing primary education. This is due to several factors, including the cost of schooling, poor infrastructure, and the need for children to contribute to family income by working in the tea gardens. Furthermore, about

60-65% of tea garden workers report that they are unaware of government schemes aimed at providing free or subsidized education for their children.

While there are some government-run schools within the tea garden colonies, 70% of these schools lack adequate infrastructure, trained teachers, and learning materials. As a result, the quality of education is poor, and children from these families are often left with few opportunities to break the cycle of poverty. Educational attainment among tea garden workers is alarmingly low. 60% of workers reported that they had no formal education, while only 15% of children from tea garden families are enrolled in schools.

Table 3: Educational Status of Tea Garden Workers

Education Level	Percentage of Workers (%)
No Formal Education	60%
Primary School Completed	25%
Secondary School Completed	10%
Higher Education	5%

Working Conditions and Health Issues

The working conditions in the tea gardens of Jalpaiguri remain poor. The physical demands placed on workers, especially female workers, are immense. Women are often required to pluck tea leaves for 8-10 hours a day, carrying heavy baskets while walking up and down the hilly terrains, exposing them to the risk of exhaustion, injuries, and physical deformities. According to surveys conducted by labor welfare organizations, 75-80% of workers complain about inadequate protective equipment such as gloves, boots, and hats, which leaves them vulnerable to environmental hazards.

Health problems are rampant among tea garden workers. Over 60% of workers report suffering from various health conditions, including respiratory issues, musculoskeletal disorders, skin diseases, and eye problems. Prolonged exposure to pesticides and fertilizers used in tea cultivation is a contributing factor. The lack of access to healthcare facilities exacerbates these issues. Though some tea estates have basic health services, 85-90% of workers rely on government healthcare facilities, which are often far from the gardens and overburdened by demand.

Furthermore, due to the absence of sanitation facilities in many labor colonies, more than 70% of workers live in unhygienic conditions. The lack of clean drinking water, proper sewage systems, and basic waste management systems contributes to the spread of diseases like malaria, diarrhea, and tuberculosis in these areas.

Health issues are also a significant concern. Many workers suffer from chronic diseases such as respiratory issues, malnutrition, and joint pain. Around 50% of workers

reported inadequate access to healthcare services, and 40% expressed that they cannot afford medical treatment due to financial constraints.

Table 4: Access to Healthcare among Tea Garden Workers

Access to Healthcare	Percentage of Workers (%)
Access to Government Health Centers	50%
Private Healthcare Providers	30%
No Access	20%

Awareness of Basic Rights

Tea garden workers' knowledge of their legal rights is limited. Only 30% of the workers in the survey were aware of their basic rights related to labor laws, wage regulations, and social security benefits. This lack of awareness leaves them vulnerable to exploitation and poor working conditions.

Table 5: Awareness of Workers' Rights

Awareness of Rights	Percentage of Workers (%)
Aware of Basic Rights	30%
Not Aware	70%

Social Security and Welfare Programs

Social security and welfare programs for tea workers have been introduced by the government over the years. However, the implementation of these programs is often inefficient, and many workers remain unaware of their rights. Only about 40-45% of tea garden workers benefit from government welfare schemes such as health insurance, housing benefits, and the Public Distribution System (PDS). The Tea Plantation Workers' Welfare Fund, which aims to provide healthcare and housing facilities, reaches only 50% of the eligible workers, due to issues such as poor implementation, corruption, and lack of awareness. Moreover, there is limited access to pension schemes, with only 35-40% of tea workers being enrolled in any form of retirement savings plan. This leaves the majority of workers without any security once they are unable to work due to old age or health issues.

Problems Faced by Tea Garden Workers: The workers in Jalpaiguri face several problems, the most pressing of which include:

1. **Low wages:** As discussed earlier, workers are paid poorly, and wages do not reflect the long hours of labor they perform.
2. **Poor living conditions:** The company-provided housing is substandard and lacks basic amenities.
3. **Lack of access to education and healthcare:** Most workers cannot afford to educate their children or access medical care.

4. **Exploitation and abuse:** Many workers report facing verbal and physical abuse from supervisors and management.
5. **Lack of legal protection:** Despite being entitled to certain benefits, the workers remain unaware of their rights, which make them easy targets for exploitation.

Table 6: Major Problems Faced by Tea Garden Workers

Problem	Percentage of Workers (%)
Low Wages	45%
Poor Housing Conditions	30%
Lack of Access to Education	10%
Lack of Access to Healthcare	10%
Exploitation and Abuse	5%

Findings of the study:

1. **Marginalized Demographics:** Around 70-75% of the tea garden workers belong to marginalized communities, highlighting the lack of social inclusion and opportunities for these groups.
2. **Female-dominated Workforce:** Approximately 60-65% of the tea garden workforce is female, with women primarily engaged in plucking tea leaves, underscoring the heavy reliance on female labor.
3. **Gender Inequality in Wages:** Women workers earn 20-25% less than their male counterparts for the same amount of work, revealing deep-rooted wage discrimination based on gender.
4. **Low Daily Wages:** 70% of workers earn between ₹200-₹250 per day, well below the minimum wage threshold of ₹400-₹500, illustrating the low-income level for workers.
5. **Irregular Payment Cycles:** 60-65% of workers report delayed wage payments, which can last several days to weeks, leading to financial insecurity.
6. **Financial Exclusion:** 70% of workers do not have access to formal banking services or savings accounts, restricting their financial autonomy and access to credit.
7. **Substandard Housing:** 65-70% of workers live in overcrowded and poorly constructed quarters, with inadequate ventilation, sanitation, and basic amenities.
8. **Poor Living Conditions:** Over 80% of workers lack access to electricity, relying on kerosene lamps or candles, and 60% report poor ventilation in their homes.
9. **Inadequate Sanitation:** 70% of workers do not have access to private toilets, relying on pit latrines or open spaces, exposing them to health risks and loss of privacy.
10. **Limited Access to Clean Water:** 50-55% of workers have access to running water, with many relying on contaminated sources for daily needs, which affects their health.
11. **Low Educational Attainment:** 60% of workers have no formal education, and only 5% have attained higher education, reflecting low educational access and attainment in the community.

12. **Low School Enrollment:** Only 45-50% of children of tea garden workers attend school regularly, with high dropout rates after primary education.
13. **Poor Educational Infrastructure:** 70% of government-run schools within tea estates lack basic infrastructure, trained teachers, and learning materials, leading to a poor quality of education.
14. **Chronic Health Issues:** Over 60% of workers suffer from respiratory issues, musculoskeletal disorders, skin diseases, and eye problems due to prolonged exposure to harsh working conditions.
15. **Lack of Healthcare Access:** 50% of workers have access to government health centers, while 20% have no access to healthcare, exacerbating their health challenges.
16. **Workplace Safety Issues:** 75-80% of workers report a lack of protective equipment such as gloves and boots, leaving them vulnerable to physical harm and environmental hazards.
17. **Increased Health Risks:** Exposure to pesticides and fertilizers, along with poor living conditions, contributes to health problems such as malaria, tuberculosis, and malnutrition among workers.
18. **Lack of Awareness of Workers' Rights:** 70% of workers are unaware of their basic rights related to labor laws, wage regulations, and social security benefits, making them susceptible to exploitation.
19. **Limited Access to Social Security Programs:** Only 40-45% of workers benefit from government welfare programs, with many unaware of their eligibility or how to access these services.
20. **Exploitation and Abuse:** Many workers report experiencing verbal and physical abuse from supervisors and management, further exacerbating their already challenging working conditions.

Conclusion

The socio-economic status of tea garden workers in Jalpaiguri district is characterized by poverty, lack of basic rights awareness, and poor living and working conditions. Despite their critical role in the tea industry, they face significant challenges that hinder their development and well-being. The study highlights the need for greater awareness of labor rights, improved wages, better living conditions, and access to education and healthcare. Government intervention, along with efforts from non-governmental organizations, is essential in improving the lives of these workers. Additionally, raising awareness about workers' rights and ensuring better enforcement of labor laws will play a crucial role in safeguarding their interests.

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16.0 A Study of Learning Environment and Science Achievement as Predictors of Science Process Abilities

- **Prof. Karuna Shankar Misra**, Former Vice-Chancellor (O), University of Allahabad, Prayagraj

Abstract

Science education is very essential at the middle school stage. Providing a conducive learning environment for the learning of science and science processes can influence students' achievement in science, the present study attempts to find out whether these variables can predict achievement in science. Sample consisted of 209 students of class VIII studying in Prayagraj. 'Test of Science Processes' and 'Learning Environments Inventory' constructed by the researcher and 'Science Achievement Test' constructed by Kalplata Pandey were used to collect the data. Analysis of the data was done by using step wise regression analysis. Findings revealed that science achievement and difficulty in learning environment can predict science process scores. It was also found that achievement in science and speed in learning environment can predict ability to identify supporting data while achievement in science contributes to prediction of the ability to interpret data. Ability to draw inference, exclusion of variables and design experiments can be predicted from friction, difficulty and involvement respectively.

Keywords: *Learning Environment, Science Achievement*

Introduction:

Science education plays an important role in national development. How students learn science and perform scientific investigations has been an area of interest for teachers as well as researchers. Development of science processes helps in the attainment of various learning outcomes in science (Singh and Imam, 2014 and Aktamis and Ergin, 2008). It enables students to engage in acquiring the methods and processes that lead to generation and validation of scientific knowledge and nurture the natural curiosity and creativity of the child in science. Science process skills are skills used by scientists for conducting scientific inquiry. They include observing, question raising, measuring, communicating, classifying, predicting, inferring, isolating, and controlling variables, defining terms operationally, formulating hypotheses, interpreting data, and developing models. As a product of learning science students become able to recall their knowledge, understand science concepts, apply their knowledge in diverse situations to solve problems. Students' performance in the subject of science is known as their achievement in science. Students' performance on tasks related to science processes may be related to their knowledge, understanding and application outcomes of learning. It seems that science processes and learning environment in science classrooms can influence students' achievement in science. The present study attempts to find out whether science processes and learning environment can predict students' achievement in science.

Review of Related Studies:

Zeidan and Jayosi (2015) reported significant association between knowledge level of science process skills and attitudes toward science. Abungu et. al. (2014) found that

science process skills teaching approach has significant effect on students' self-concept in chemistry.

Study by Agbaje and Alake (2014) revealed that students' study habit, attitude to and interest of students in science subjects are better predictors of students' performance in science subjects, while student's gender has no influence on students' academic performance. Nikam (2014) found that effective use of questioning strategy promotes thinking among students and forces them to have experiments to get the answers.

Sapna Suman (2020) attempted to study the relationship of science process skills and achievement in science. Sample consisted of 560 secondary school students studying in class IX in 12 schools of Patna district of Bihar. It was found that there is a positive correlation between science process skills and the achievement in science of male, female, government and private secondary school students.

Raj and Devi (2014) investigated to find out the level of acquisition of Science Process Skills and whether there is any significant difference in the dimensions of Science Process Skills of high school students with respect to few personal variables. Sample consisted of 1000 IXth standard students from five districts of Tamil Nadu (466 boys and 534 girls). Self-constructed Science Process Skills Inventory was used. They reported a very low positive correlation (0.230) between the science process skills and achievement in science among high school students.

Chaurasia, K. (2015) investigated the relationship between science processes and concept-attainment in science. Sample consisted of 600 students of class IX of U.P. Board schools of Allahabad city. For data collection 'Test of Science Processes' developed by K.S Misra was used for measuring science processes. 'Concept-attainment Test in Science' developed by the researcher was used to measure concept-attainment. It was found that concept-attainment in science and its three dimensions are positively related to two science processes namely - designing experiments and identifying supporting data.

Kamarudin, Wahida and Ahrari (2022) examined the effect of the level of understanding of basic and integrated science process skills (SPSs) on student science achievement. Sample consisted of 73 students studying in the Science Foundation Studies Programme. Findings of the study revealed satisfactory level of understanding of basic science processes but poor level of integrated science process skills; there is no significant differences in the level of understanding of SPSs between females and males; there is a moderate correlation between basic SPSs and integrated SPSs; and a weak positive correlation was found between basic SPSs and science achievement but an insignificant correlation between integrated SPSs and science achievement.

Mariappan (2023) conducted a study to determine the extent of acquisition of science process skills. Sample consisted of 200 students of class IX of a government high school. For data collection, a standardized instrument called Test of Science Processes was administered to the students. Semester test scores were used as the measure of academic

achievement. Data analysis showed gender differences in favour of male students in science process skills and academic achievement scores, and science process skills and academic achievement were positively correlated.

Objectives of the Study:

The objective of the study is to find out whether 'Science process and learning environment contribute to prediction of variance in science achievement.'

Research Hypothesis:

It was hypothesized that 'Achievement in science and various dimensions of learning environment predict science processes.'

Procedure of the Study:

Sample: Sample consists of 209 students of class VIII studying in Prayagraj.

Tools Used: 'Test of Science Processes' constructed by the researcher and 'Science Achievement Test' constructed by Kalplata Pandey were used to collect the data. Self-constructed Learning Environments Inventory was to measure eighteen dimensions of teacher-student interaction in the classroom namely- cohesiveness, diversity, formality, speed, facilitation, friction, goal direction, favouritism, difficulty, apathy, democratic orientation, clique Ness, disorganization, competition, creative stimulation, encouragement, involvement and conformity.

Statistical Techniques Used: Analysis of the data was done by using step wise regression analysis.

Results and Discussion:

Table 1

Results of multiple regression analysis showing achievement and difficulty as predictors of science process ability

S. No.		Variables at step 1	Variables at step 2	
		Achievement in science	1. Achievement in science	2. Difficulty
1	R	.2736	.3684	
2	R- square	.0749	.1357	
3	F	16.7502**		16.1751**
4	B	0.1661	.1896	.3001
5	T	4.093**	4.762**	3.809**
6	Constant	14.2182	7.3571	

** Significant at .01 level

Table 1 shows that at step 1 achievement in science emerged as the best predictor of science process ability, values of 'R' and R-square' were .2736 and .0749 respectively. So, achievement in science contributed to 7.49 percent of variance in scores on science processes (F for R=16.7502, $p < .01$). The values of B and constant were .1661 and 14.2182

respectively. Table 1 also shows that at step 2 achievement in science and difficulty in learning environment emerged as the best predictors of science process ability. The values of 'R' and 'R-square' were .3684 and .1357 respectively. So, achievement in science and difficulty in learning environment together contributed to 13.57 percent of variance in scores on science processes (F for R=16.1751, $p < .01$). the values of B were .1896 and .3001 respectively. The value of constant was 7.3571. The regression equation can be written as- Science process ability= 7.3571+.1896 achievement in science + .3001 difficulty

Table 2

Results of multiple regression analysis showing predictors of various science process abilities

S. N o.		Science Process Abilities						
		draw inference	Exclusion of variables	Design experiments	Interpret data	Identify supporting data		
	Predictor	Friction	Difficulty	Involvement	Achievement	Achievement	Step 2:	
							Achievement	Speed
1	R	.1808	.1577	.1422	.2675	.2583		.3229
2	R-square	.0327	.0249	.0202	.0715	.0667		.1043
3	F for R	6.9979**	5.2781**	4.2731	15.9499**	14.7976**	11.9882**	
4	B	.0702	.0838	.0698	.0713	.0530	.0561	.0888
5	T	2.645	2.297	2.067*	3.994**	3.847**	4.136**	2.938
6	Constant	2.8893	2.8398	2.3362	1.7465	1.0126	-1.0093	

** Significant at .01 level

Table 2 shows the results of multiple regression analysis done to find out achievement in science and 18 dimensions of learning environment as the best predictors of various science process abilities. At step 1 friction, difficulty, and involvement emerged as the best predictors of ability to draw inferences (R=.1808, R square=.0327, F= 6.9979), ability for exclusion of variables (R= .1577, R-square= .0249, F= 5.2781), and ability to design experiments (R= .1422, R-square= .0202, F=4.2731). Achievement in science emerged as the best predictor of ability to interpret data (R=.2675, R-square= .0715, F= 15.9499). The percentage of variance contributed by friction, difficulty, and involvement dimensions of learning environment to ability to draw inference, exclusion of variable ability, and ability to design experiments data are 3.27, 2.49, and 2.02 respectively. For ability to identify supporting data achievement in science emerged as the best predictor at step 1 (R=.2583, R-square= .0667, F= 14.7976). At step 2 achievement in science and speed in learning environment emerged as the best predictors. The values of 'R' and 'R-square' were .3229

and .1043 (F for $R=11.9882$) respectively. So, achievement in science contributed to 6.67 percent and speed contributed to 3.76 percent of variance in scores on ability to identify supporting data. 7.15 percent of variance in scores on ability to interpret data was contributed by achievement in science. The values of 'B' for the four abilities namely- ability to draw inference, exclusion of variable ability, ability to design experiments, and ability to interpret data were .0702, .0838, .0698, and .0713. The values of constants for them were 2.8893, 2.8398, 2.3362 and 1.7465. For the ability to identify supporting data at step 2 the value of constant was -1.0093 and the values of B for achievement in science .0561 while for speed dimension of learning environment it was .0888. The regression equations for five science process abilities can be written as-

Ability to draw inference = $2.8893 + .0702 \text{ friction}$

Exclusion of variable ability = $2.8398 + .0838 \text{ difficulty}$

Ability to design experiments = $2.3362 + .0698 \text{ involvement}$

Ability to interpret data = $1.7465 + .0713 \text{ achievement}$

Ability to identify supporting data = $-1.0093 + .0561 \text{ achievement in science} + .0888 \text{ speed}$

The present study has revealed that science achievement contributes to prediction of overall science processability as well as the ability to identify supporting data and the ability to interpret data. This draws support from the findings of Raj and Devi (2014), Sapna Suman (2020) and Mariappan (2023). Sapna Suman (2020) found a positive correlation between science process skills and the achievement in science of male, female, government and private secondary school students. Raj and Devi (2014) and Mariappan (2023) reported a positive correlation between the science process skills and achievement in science among high school students.

Difficulty in learning environment emerged as the best predictor of overall science process scores. Speed in learning environment can predict ability to identify supporting data. The three component abilities of science process namely- ability to draw inference, exclusion of variables ability and ability to design experiments can be predicted from friction, difficulty, and involvement respectively. This indicates the differences in the sensitivity of various dimensions of learning environment in science classrooms to different components science processes. While teaching science to ensure conceptual understanding and its application to activities related to higher thinking abilities in science, Teachers must try to create a conducive learning environment by increasing students' involvement, but they should not increase friction, speed and difficulty. Students having high level or above average science process abilities should be provided more educational opportunities to use their science process abilities. They need not try to reduce level of difficulty in understanding science related activities, and it should not lead to development of stress too.

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17.0 Fostering Equity and Empowerment Through Life Skills in Inclusive Classroom

- **Jasmeet Kaur**, Research Scholar, Department of Education, Doctor Harisingh Gour Vishwavidyalaya Sagar (M.P.)
Email id: jk0977894@gmail.com, ORCID ID: 0000-0002-2628-2734
- **Dr. Abhishek Kumar Prajapati**, Assistant Professor, Department of Education, Doctor Harisingh Gour Vishwavidyalaya Sagar (M.P.)
Email id: aprajapati123@gmail.com, ORCID ID: 0000-0002-1423-0814

Abstract

Henry Ford once remarked, “Coming together is a beginning, keeping together is progress, working together is a success.” This statement captures the essence of inclusive education a transformative approach rooted in collaboration, equity, and mutual growth. Inclusive education strives to guarantee that every learner no matter their background, ability or experience receives high-quality education in a nurturing and supportive setting. What began as a theoretical concept has now become a vital component of modern educational frameworks, emphasizing equal opportunities and active participation for every student. However, the effectiveness of inclusive education goes extending beyond physical inclusion. It demands a comprehensive strategy that nurtures the holistic development of learners. In this context, life skills education plays a pivotal role. Life skills spanning emotional, social, cognitive, and practical dimensions are essential for personal development and effective functioning in society. These skills empower students to manage challenges, build relationships, and make informed decisions, thereby contributing meaningfully to their communities. The National Education Policy (NEP-2020) strongly advocates for inclusive and equitable education, particularly for socially and economically disadvantaged groups. It emphasizes the need for a multidisciplinary approach that promotes holistic development. The National Education Policy (NEP-2020) recognizes that true inclusion involves addressing not just academic needs but also the emotional and social well-being of learners. This study examines the intersection between life skills and inclusive education, with a focus on how embedding life skills into inclusive classrooms can foster equity, empowerment, and overall development. By integrating life skills into the curriculum, educators can create dynamic, student-centred learning environments where all students regardless of their individual differences feel valued, capable and engaged. The research presented in this paper is based on secondary data sourced from a wide range of print and digital media, including academic journals, reports, articles, and both published and unpublished records. These sources provide valuable insights into the benefits and implementation of life skills education within inclusive settings. Ultimately, this paper highlights the crucial role of life skills in enhancing inclusive education. It underscores the need to recognize and utilize life skills as a tool for fostering equity and supporting the diverse needs of learners. By doing so, educational systems can move closer to realizing the vision of a more inclusive, just and compassionate society one where every learner is empowered to reach their full potential.

Keywords: *Inclusive Education, Life Skills, Equity, Empowerment, Holistic Development, National Education Policy (NEP-2020).*

Introduction

Inclusive education embodies a firm dedication to ensuring that every student regardless of their abilities, disabilities, backgrounds, or identities has equal access to high-quality learning opportunities. While significant strides have been made in promoting educational equity through inclusive practices, it is increasingly recognized that the integration of life skills is essential for fostering student empowerment and cultivating a truly supportive learning environment. At its essence, inclusive education is a transformative approach that aims to create learning spaces where every student can participate actively, feel valued, and reach their full potential. However, achieving equity and empowerment within such settings requires more than ensuring physical access to schools. It demands a comprehensive approach that addresses not only academic development but also the social, emotional, and practical skills students need to navigate and succeed in everyday life. Inclusive education reflects a strong commitment to providing all students regardless of their abilities, disabilities, backgrounds, or identities with equal access to meaningful, high-quality educational experiences. These skills are fundamental in realizing and maximizing one's potential (Hamburg, 1990). Often, despite having the capability, determination and ambition, individuals fall short of achieving their goals due to a lack of essential life skills. In the context of inclusive education, life skills play a crucial role in building self-awareness, confidence, and the ability to engage meaningfully with peers and educators (Kohlberg, 1973). Their integration into the learning process supports the holistic development of all students and helps bridge gaps that academic instruction alone cannot address. Equity and empowerment are not merely aspirational values but foundational principles for sustainable progress in modern societies (Havighurst, 1948).

Equity involves fairness, justice and the commitment to providing equal opportunities to all individuals, regardless of their social or personal circumstances. A truly inclusive society understands that promoting equity is key to enabling empowerment helping individuals gain the skills, resources and confidence to take control of their lives. Conversely, when individuals and communities are empowered, they are better equipped to challenge and overcome systemic barriers, thus contributing to the creation of more just and equitable systems. Therefore, fostering life skills within inclusive education not only strengthens individual capacities but also drives broader societal transformation toward fairness and inclusion (Amirian, 2012).

Building equitable and empowered societies requires the implementation of thoughtful policies and inclusive practices that uphold the values of fairness, justice, and equal opportunity. In this context, the NEP-2020 marks a transformative step toward fostering an inclusive and equitable education system in India. The policy underscores the importance of providing equal opportunities to quality education for all learners, particularly those from marginalized communities and students with disabilities. By ensuring targeted support and opportunities, NEP-2020 seeks to create learning environments where every student can

thrive. This paper examines the critical intersection between inclusive education and life skills, emphasizing how the progress of life skills can empower learners from diverse backgrounds. Life skills such as, emotional regulation, decision making, communication and problem solving, are essential in equipping students to navigate challenges, make informed choices and take control of their personal and academic journeys. Empowerment, in this sense, refers to the process through which individuals gain the confidence, competence and agency to influence their circumstances and future. Furthermore, the paper explores both the opportunities and challenges associated with integrating life skills into inclusive classrooms. It provides actionable recommendations for educators, schools and policymakers to strengthen the implementation of life skills education within inclusive settings. Ultimately, the goal is to ensure that all students regardless of background or ability are equipped not only with academic knowledge but also with the essential life competencies needed to participate meaningfully in society and lead fulfilling lives.

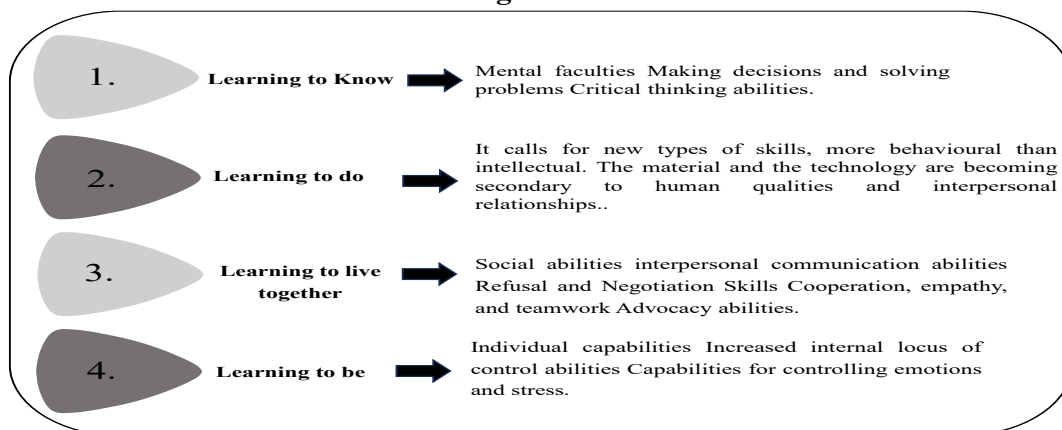
1. Life Skills

The World Health Organization (WHO, 2019) defines life skills as the abilities that enable individuals to demonstrate adaptive and positive behaviors, helping them effectively navigate the demands and challenges of everyday life. This understanding highlights the importance of empowering young people to make informed decisions, build healthy relationships, and contribute meaningfully to society (Jacobs Foundation, 2011, p. 9). The Indian Association of Life Skills Education (IALSE) expands this view by emphasizing that life skills include a broad set of competencies necessary for managing both personal and social challenges. These skills are vital for maintaining mental, emotional, and physical well-being and they play a critical role in the holistic development of individuals. Similarly, UNICEF characterizes life skills as a developmental and behavior-change approach aimed at enhancing individuals' knowledge, attitudes, and abilities. According to Yadav and Iqbal (2009), these skills enable young people to engage confidently and responsibly with themselves, others, and the larger community. In essence, life skills are essential personal and social capabilities that empower individuals to take charge of their lives effectively. They are fundamental not only to academic achievement but also to nurturing resilience, emotional intelligence, critical thinking, and strong interpersonal relationships all of which are crucial for success and well-being in today's complex, rapidly changing world.

2.1 Type of Life Skills

There are no universally fixed or exhaustive list of essential life skills for the 21st century. However, the United Nations Educational, Scientific and Cultural Organization (UNESCO), under the leadership of Jacques Delors in 1996, identified four foundational pillars of learning that are considered vital for leading a meaningful and successful life. These pillars offer a comprehensive framework for personal and social development in a rapidly changing world (*UNESCO Digital Library*).

Figure.1.



1.2 Life skills according to UNICEF (1997)

Comprehensive-Life Skills Framework recognizes several levels of life skills:

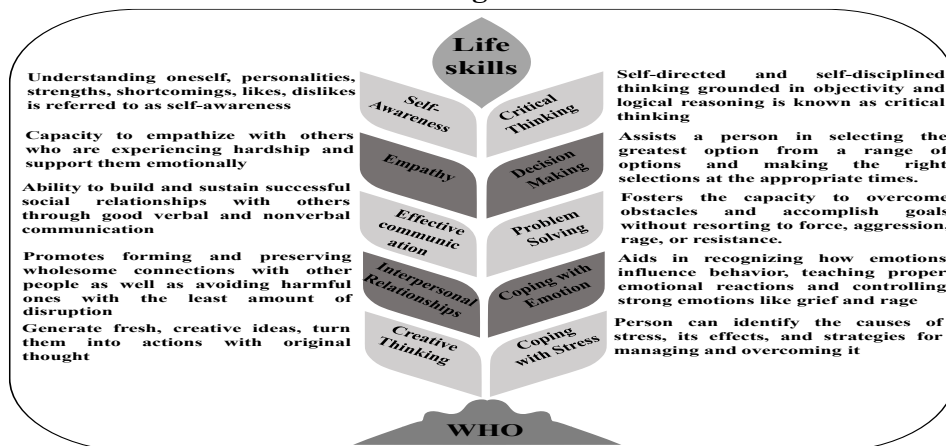
- 1) Core psychological and social competencies, which are deeply influenced by cultural and societal norms and values;
- 2) Context-specific abilities, such as negotiation, assertiveness and conflict resolution, tailored to particular life situations;
- 3) Practical applied life skills, including the capacity to challenge traditional gender roles or resist peer pressure related to harmful behaviors like drug use.

2.3 World Health Organization (WHO) life skills

The World Health Organization (WHO), Geneva, released a foundational document in 1997 titled *"Life Skills Education for Children and Adolescents in Schools."*

This publication, part of the Mental Health Programme, is divided into two key sections: Part I, which introduces life skills for enhancing psychosocial competence, and Part II, which offers guidelines for designing and implementing effective life skills education programs. Drawing from the WHO's Programme on Mental Health, the document outlines ten core categories of essential life skills, which have since served as a global reference point for school-based life skills education (WHO, 2019).

Figure.2.



2. Inclusive Education

Inclusive education seeks to create a learning environment where students of all abilities and backgrounds learn together in a shared space. Based on the principle that diversity enriches the educational experience, it equips learners to succeed in a diverse and inclusive society. In contrast to conventional special education models which frequently isolate students with disabilities inclusive education prioritizes full integration and equitable participation for every learner (Booth & Ainscow, 2002). Key principles of the inclusive model include:

1. Ensuring all students have access to the mainstream curriculum.
2. Providing tailored support to address the unique needs of every learner.
3. Encouraging collaboration between educators, families, and students.
4. Cultivating a school culture that embraces and celebrates diversity.

Despite significant progress, several challenges hinder the full realization of inclusive education. One of the foremost difficulties is addressing the wide spectrum of student needs and abilities within a single classroom-particularly when it comes to imparting essential life skills. This highlights the need for adaptive teaching strategies, well-trained educators, and inclusive curricula that support the holistic development of every learner (Mckenzie & Scheu, 2004; Sharma, 2003).

3.1 Life Skills in Inclusive Education

Life skills play a vital role in helping individuals simplify their lives, adopt a positive outlook, and make informed choices about how to spend their time effectively. They are foundational to professional and personal success, enabling individuals to adapt, grow, and thrive across various aspects of life.

In today's rapidly evolving world, the absence of life skills among the younger generation has become a growing concern. Without these essential skills, young people often face challenges that impact not only their personal well being but also their academic performance, career prospects, and ability to contribute meaningfully to society (Prajapati et al., 2017).

Life skills prepare students with the tools necessary to adapt to change, overcome obstacles, and contribute to the complete development and progress of the community. These competencies extend across a wide range of areas, including but not limited to the following:

Figure.3.



Such skills are indispensable for managing everyday challenges, cultivating healthy relationships, navigating employment, and achieving both short- and long-term goals (Ravat & Singh, 2018). In the context of inclusive education, life skills hold particular importance for the following reasons:

1. **Empowerment:** Life skills enhance students' self-esteem, autonomy, and self-advocacy. They empower learners to take ownership of their decisions, enabling them to actively shape their educational journey and future aspirations.
2. **Social Inclusion:** These skills foster effective communication, relationship-building, and conflict resolution, helping students—especially those with disabilities or diverse needs—navigate social dynamics and overcome emotional or behavioural challenges.
3. **Transition Readiness:** Inclusive education aims to prepare all learners for life beyond the classroom. Practical competencies such as time management, financial literacy, and job readiness are critical for ensuring a smooth transition into adulthood, especially for students with special needs.

By incorporating life skills into inclusive educational environments, we foster personal development while also laying the foundation for a more equitable, inclusive, and resilient society (De Boer et al., 2011).

3.2 The Impact of Life Skills on Equity and Empowerment

Equity serves as the foundation of a just and inclusive society, rooted in the ideals of fairness, impartiality, and the eradication of discrimination. At its core, equity ensures that all individuals—regardless of socio-economic background, gender, race, or other defining characteristics—have equal access to opportunities and resources. Key elements of equity include:

1. Ensuring equal access to education, healthcare, and social resources.
2. Dismantling systemic barriers and eliminating disparities.
3. Promoting redistributive justice that not only addresses current inequalities but also rectifies historical injustices.

4. Establishing inclusive policies and practices that prioritize individual needs and amplify every voice.

Empowerment, on the other hand, is the process of enabling individuals and communities to recognize their potential, make informed decisions, and take control of their lives. It is about fostering autonomy and creating conditions that allow people to thrive. Fundamental principles of empowerment include:

1. Providing access to quality education, information, and essential resources to build individual capacities.
2. Cultivating self-confidence, a sense of agency, and independent decision-making skills.
3. Encouraging meaningful participation in personal, social, and political decision-making.
4. Promoting collective action and active community involvement.

Empowerment: Empowerment is closely tied to equity. When individuals and communities are empowered, they gain the tools to confront systemic inequalities, assert their rights and secure the resources necessary for their well-being. Empowerment facilitates self-advocacy and promotes a more just and balanced distribution of opportunities. However, genuine empowerment requires more than intention it demands equitable systems. When access to basic needs is restricted or systemic discrimination persists, individuals' ability to influence their own lives is severely limited. Therefore, to truly empower all members of society, it is essential to implement fair and inclusive frameworks that ensure equal chances for success. Research consistently highlights that integrating life skills education within inclusive learning environments significantly advances both equity and empowerment. Life skills equip students with the tools they need to engage meaningfully, advocate for themselves, and contribute to a more equitable society.

Enhanced Academic Performance: Life skills such as critical thinking, effective communication and problem solving enable students to engage more actively with the curriculum. This improved engagement often leads to better academic outcomes, helping to narrow achievement gaps and promote educational equity (Yadav & Kesharwani, 2017).

Strengthened Self-Advocacy: Students equipped with communication and interpersonal skills are better able to articulate their needs and advocate for their rights. In inclusive educational settings, self-advocacy is essential to ensure that all learners receive the necessary support and accommodations tailored to their individual needs.

Increased Independence: Life skills foster greater self-reliance, reducing students' dependence on external support. This is especially valuable for learners with disabilities, as it promotes autonomy and encourages fuller participation in school and community life.

Improved Social Integration: Interpersonal and emotional skills promote respectful relationships and build a sense of belonging within the classroom. As students learn to appreciate diversity and practice empathy, inclusive environments become more cohesive, tolerant, and accepting.

Preparedness for the Future: Life skills lay the foundation for students to navigate life beyond the classroom. Whether transitioning to higher education, entering the workforce, or participating in community life, these competencies equip learners with the tools they need to lead confident, fulfilling, and productive lives (Gomes & Marques, 2013).

3.3 Challenges and Opportunities in Integrating Life Skills into Inclusive Classroom

Although the integration of life skills into inclusive education yields significant benefits, implementing it effectively poses several challenges:

1. **Curriculum Alignment:** Integrating life skills into existing academic curricula without overburdening teachers is a complex task. Effective strategies must ensure that life skills education complements rather than competes with academic learning.
2. **Teacher Preparedness:** Educators often require targeted training and ongoing professional improvement to confidently and competently explain life skills to a diverse student population with varying needs.
3. **Personalized Support:** Providing individualized instruction and support to develop life skills in students demands considerable resources, planning, and effort, particularly in classrooms with wide-ranging abilities.
4. **Assessment Mechanisms:** Designing appropriate tools to assess the development of life skills remains a challenge. Effective evaluation methods are necessary to monitor progress and inform instructional decisions.
5. **Family and Community Involvement:** Inclusive education must extend beyond the classroom. Active collaboration with families and communities is essential to reinforce life skills development in everyday life.

3.4 Strategies to Strengthen Inclusive Education through Life Skills

To foster equity and empowerment within inclusive settings, the following strategic measures can be implemented:

1. **Develop Integrated Life Skills Programs:** Introduce well-structured life skills curricula that align with academic goals and promote holistic student development.
2. **Invest in Educator Training:** Offer continuous, specialized training programs to equip teachers with the tools and methodologies needed to deliver life skills education effectively.
3. **Differentiate Instruction:** Embrace personalized learning by acknowledging individual differences among students and providing tailored life skills support accordingly.
4. **Establish Robust Assessment Frameworks:** Implement comprehensive evaluation systems—including self-assessment and peer feedback—to monitor life skills acquisition and progress.
5. **Strengthen School Family Community Partnerships:** Foster collaboration among educators, families, and communities to reinforce life skills education in real-life contexts.

6. **Promote Equitable Education:** Ensure that educational programs are accessible and inclusive, empowering learners with knowledge and skills while breaking down barriers to learning.
7. **Enact Supportive Policies and Legislation:** Advocate for government policies that address discrimination and promote equitable access to resources and opportunities for all learners.
8. **Advance Economic Inclusion:** Support initiatives that promote financial literacy and economic empowerment, particularly among marginalized groups, to reduce disparities and enable self-sufficiency.
9. **Encourage Community Participation:** Empower communities through civic engagement and participatory platforms that encourage dialogue, advocacy, and social responsibility.
10. **Prioritize Mental Health and Well-being:** Recognize mental health as a key aspect of equity and empowerment. Provide accessible mental health resources to support emotional resilience, self-confidence, and overall well-being.

5. Conclusion

Advancing fairness and empowerment through inclusive education is essential, but this vision can only be fully realized by recognizing the vital role of life skills. These skills are key to equipping students with the tools they need to face the complexities of today's world promoting independence, self advocacy and meaningful social participation. Integrating life skills into inclusive education strengthens students' ability to navigate personal, academic, and social challenges, especially for those with diverse needs. By proactively addressing the challenges associated with life skills implementation, educators and policymakers can foster a more inclusive and empowering educational environment for every learner. Equity and empowerment are inseparable each reinforcing the other. When equity is upheld, individuals and communities are empowered; when empowerment is nurtured, it drives efforts to dismantle systemic inequalities and advance fairness. Building truly inclusive and just societies require intentional policies and practices that support both principles. Through this commitment, we can create learning spaces and broader societies where every individual has the opportunity to grow, contribute and succeed.

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Figures captions:

- Figure.1.** Figure shows the four pillars of learning that an individual needed for better life under the chairmanship of Jacques Delors (UNESCO) in 1996.
- Figure.2.** Figure show the 10 life skills suggested by World Health Organization.
- Figure.3.** Figure shows the area, where life skills play them to equip students with the tools necessary to overall development and progress of the community.

18.0 The Impact of China's Growing Influence in South Asia on India's Regional Approach

- **Amit Kumar Rai**, PhD Scholar, Department of Political Science, University of Lucknow
Email: amitkumarrai077@gmail.com

Abstract

This paper examines the emerging dynamics of China's increasing footprint in South Asia and their implications for India's regional strategy. With China increasing its economic, political, and military engagements with South Asian countries with initiatives like the Belt and Road Initiative (BRI), India perceives its traditional status as the dominant regional power to be thoroughly challenged. This research analyzes the multifaceted rivalry between these two Asian giants, more precisely the ways in which India changed its foreign policy, security policy, and economic policies in response to the growing influence of China. The evidences indicate that India pursued a multi-dimensional approach of consolidating bilateral relations, developing regional integration mechanisms, establishing strategic partnerships beyond the region, and doubling its own development aid schemes. But structural constraints like economic limitations and historic regional competition still exist to challenge India's capacity to effectively counter Chinese influence in its own immediate neighbourhood.

Key words: China-India Strategic Competition, Belt Road Initiative, South Asian Geopolitics, Neighbourhood First Policy, Asymmetric Power Dynamics

Introduction

The geopolitical landscape of South Asia has transformed radically in the last two decades, and the force behind that transformation has been China's strategic move into what India has long considered its sphere of influence. That has been a paradigm shift in Asian geopolitics, necessitating a basic re-fashioning of India's foreign and regional policy strategies. Chinese policy has been multi-pronged and cautious. With economic investment, infrastructure expansion, military collaboration, and diplomacy, Beijing has emerged as a principal friend for those countries wishing to diversify their international relations. The Belt and Road Initiative (BRI) launched in 2013 is the master plan for this international outreach. The China-Pakistan Economic Corridor (CPEC), with more than \$62 billion worth of investment, is the flagship project for this regional outreach. The origins of this rivalry date back to the 1962 Sino-Indian border conflict, which fundamentally changed bilateral relations and created a long-term cycle of strategic rivalry. India had traditionally dominated the region by exercising the "Indira Doctrine" and "Gujral Doctrine," which asserted its regional supremacy. China's initial foothold came through its "all-weather friendship" with Pakistan in the 1960s, but expanded significantly in the early 2000s.

China's Strategic Expansion and India's Evolving Regional Dynamics in South Asia

India's strategic missteps, such as the initial "Look East" policy, inadvertently allowed China to establish substantial footholds in Sri Lanka, Bangladesh, and Nepal. By the time Prime

Minister Modi introduced the "Neighbourhood First" policy in 2014, China had already gained considerable ground through strategic infrastructure projects like the Hambantota Port in Sri Lanka and Gwadar Port in Pakistan. The historical pattern indicates a turning point: from ideological collaboration in the 1950s to strategic rivalry after 1962. Although India once saw regional hegemony in the subcontinent as a natural consequence of geocultural similarity, China pursued a calculated strategy of encirclement. Greater economic asymmetry between the nations has served also to augment the regional strength of Beijing.

This emerging dynamic continues to shape South Asian geopolitics as India is slowed by historic burdens and limited resources and China is constructing strategically its multilateral presence across the subcontinent.

Objective: Understanding Strategic Dynamics in South Asian Geopolitics

This research seeks to explore the new geopolitics extracted due to China's increasing influence in South Asia and its drastic effect on Indian policy to the region. The objective explores the presence of China in South Asian regions and how it is undermining India's patronage which results in India restructuring its foreign policy approach fundamentally. This study examines the methodology and multifaceted logic that describe how China's economic might has grown via strategic alliances, diplomacy, and infrastructure investments. The research explains regional rivalry strategies of India and China with respect to the South Asian countries China's belt and road initiative through the case studies of Pakistan, Sri Lanka, Nepal, Bangladesh, and Maldives.

Research Question: How Has China's Expanding Regional Influence Transformed India's Strategic Approach in South Asia?

The main research question examines the complex ways that China's strategic growth has radically changed South Asia's geopolitical environment and compelled India to modify its regional approach.

1. The study specifically looks into how South Asia's economic and strategic dynamics have changed as a result of China's Belt and Road Initiative (BRI).
2. What specific strategies has India developed to counter China's growing regional influence?
3. How have smaller South Asian nations navigated and leveraged the India-China rivalry?

The research delves into the historical context of India-China relations, examines the multidimensional instruments of Chinese influence, and critically analyzes India's evolving response mechanisms. It seeks to understand not just the observable geopolitical shifts but also the underlying structural constraints and strategic calculations that drive both nations' regional approaches.

Methodology: Comprehensive Analytical Framework

The study utilizes a mixed-method design, integrating historical analysis, comparative case studies, and empirical data analysis. The method includes:

Qualitative Analysis: In-depth analysis of diplomatic relations, policy documents, and strategic moves between South Asian nations. The study follows the historical trajectory of India-China relations and how they have influenced regional politics.

Quantitative Assessment: Systematic analysis of economic data, including investment figures, trade volumes, infrastructure projects, and development aid. The study quantifies China's economic penetration and India's response mechanisms.

Comparative Case Studies: In-depth investigations of China's engagement in specific South Asian countries—Pakistan, Sri Lanka, Nepal, Bangladesh, and Maldives. Each case study provides insights into the nuanced ways China has expanded its influence and how India has responded.

The study combines these methodologies to provide a comprehensive interpretation of the intricate geopolitical rivalry between China and India in South Asia.

China's Strategic Tools and South Asian Regional Power

China's involvement in South Asia is a mature, multi-dimensional strategy involving much more than outright diplomacy or economic interdependence. Underpinning the strategy is the Belt and Road Initiative (BRI), an all-encompassing framework bringing together infrastructure development, finance investment, trade facilitation, and political influence. The economic dimension of China's outreach has been particularly impactful. Between 2005 and 2023, Chinese investments and building contracts in South Asia total over \$200 billion. The investment pattern follows a consistent strategy: identifying infrastructure gaps, extending loans (typically at commercial terms), utilizing Chinese businesses and labour for project implementation, and creating long-term operational positions for Chinese actors.

Key infrastructure projects include:

- Hambantota Port and Colombo Port City in Sri Lanka
- Gwadar Port and Karakoram Highway in Pakistan
- Padma Bridge and Payra Deep Sea Port in Bangladesh
- Pokhara International Airport and Kathmandu Ring Road in Nepal
- Male-Hulhumale Bridge in Maldives

Beyond physical infrastructure, China has systematically extended its commercial footprint. Chinese products have saturated markets from Karachi to Kathmandu, displacing traditional Indian exports. As of 2023, China became the primary trading partner for Pakistan, Bangladesh, and Nepal, and the second-largest for Sri Lanka and Maldives.

The security component of China's engagement has grown increasingly sophisticated. Défense cooperation with Pakistan has evolved from arms sales to technology

transfers and joint military exercises. China has emerged as a major arms supplier to Bangladesh, providing submarines, frigates, and fighter jets. The 2017 opening of a Chinese military base in Djibouti marked Beijing's resolve to establish a permanent military presence in the Indian Ocean region. Diplomatically, China has successfully promoted political relations across ideological lines. This approach includes high-level diplomatic engagement, party-to-party relations, political training programs, and cultural penetration via Confucius Institutes and media affiliations. China has strategically used its role in international institutions, especially the UN Security Council, to promote the interests of its South Asian allies. The model of "debt-trap diplomacy" comes into play particularly in situations such as Sri Lanka's Hambantota Port. When failing to pay off its Chinese loan, Sri Lanka was forced to rent the port to China Merchants Port Holdings Company for 99 years, showing how economic interests result in geopolitical leverage.

China's technological and digital influence is the new frontier of its regional influence. Huawei and ZTE have won telecommunications infrastructure deals, prompting fears of what might be possible in terms of surveillance. Chinese digital payment systems, online retailing platforms, and tech standards are moving into South Asian markets and establishing new patterns of dependency. The multi-pronged approach has enabled China to gain unparalleled leverage in a region long dominated by India. Beijing's triumph is based on its ability to address real needs of South Asian countries that India was either unwilling or incapable of addressing—from infrastructure funding to diplomatic support.

The case studies across Pakistan, Sri Lanka, Nepal, Bangladesh, and Maldives reveal consistent patterns:

1. China systematically exploits gaps in India's regional outreach
2. Smaller South Asian nations have developed sophisticated strategies to benefit from the India-China rivalry
3. India's response has evolved from resistance to adaptive engagement, combining traditional advantages with new development-focused partnerships

Despite adversity, these countries show remarkable strategic autonomy by playing India and China against one another for their own maximum national interests. This dynamic has fundamentally transformed the geopolitical landscape of South Asia, creating a complex, multi-polar strategic environment.

India's Strategic Response to Chinese Expansion in South Asia Evolution from Strategic Neglect to Active Engagement

India's response to China's growing presence in South Asia has undergone a dramatic shift in the past decade, from strategic neglect to increasingly assertive engagement. This shift is indicative of increasing awareness of the Chinese strategic challenge and the evolution of more advanced counter-strategies in accordance with India's capabilities. During the early response period (2000-2013), India demonstrated limited awareness of the implications of China's regional expansion. Despite alarm within strategic communities about Chinese investments in Pakistan and Sri Lanka's port infrastructure, the official

response remained subdued as India focused on its relationship with America and global economic integration.

The paradigm shift began around 2013-2014, coinciding with China's Belt and Road Initiative announcement and Prime Minister Modi's election. The "Neighbourhood First" policy heralded the new focus on South Asia by openly accepting the need to balance against Chinese presence, complemented by material diplomatic steps such as Modi's invitation to SAARC leaders for his swearing-in ceremony.

India's economic response has centred on enhancing regional connectivity through initiatives including the BBIN Motor Vehicles Agreement, BIMSTEC framework, port and transportation development, electricity grid integration, and expansion of credit lines exceeding \$15 billion since 2014. In the security sector, India consolidated bilateral defence ties through training courses, equipment supplies, combined exercises, and capacity building, with the Indian Navy taking a key role in maritime security interaction.

Institutionally, India created new mechanisms like the Development Partnership Administration to accelerate project implementation, prioritizing high-visibility, quick-impact projects addressing immediate local needs. India also expanded its diplomatic toolkit to include greater cultural diplomacy, leveraging shared heritage and religious ties through initiatives like the "Buddhist Circuit," educational scholarships, and medical tourism. Perhaps most significantly, perhaps most importantly, India has shown more adaptability in managing past bilateral irritants, settling the border demarcation issue with Bangladesh, renegotiating unequal treaties with Nepal, and making more sensitive responses to Sri Lanka's grievances. Additionally, India pursued partnerships beyond South Asia through the Quad alliance and engagement with European powers to counterbalance Chinese influence. Despite these multi-dimensional responses, India remains constrained by the stark economic asymmetry with China. While China can invest tens of billions in infrastructure, India's entire annual foreign aid budget is less than \$2 billion. Implementation capacity presents another challenge, with Indian projects frequently plagued by delays and quality issues compared to China's swift execution.

Structural Limitations and Future Trajectory

India has enormous structural and operational limitations in resisting Chinese influence. Although India is the world's fifth-largest economy, its per capita GDP is still around one-fifth that of China, which severely constrains deployable financial means. Capacity for implementation continues to be an issue, as reflected by the 14-year completion of the Teesta-III hydroelectric project versus comparable Chinese projects in Nepal being completed in 4-5 years.

Domestic political dynamics make India's strategy in South Asia complicated. State governments along borders usually have local political interests above national strategic concerns. Tamil Nadu, for example, can shape India's policy towards Sri Lanka, and West Bengal's concerns can determine its relationship with Bangladesh. A historical sense of

Indian hegemony, or as it is commonly called the "big brother" mentality, pervades South Asia, and this allows China to present itself as a free-from-historical-conflicts alternative.

India has found it hard to sustain consistent influence amidst political change in neighbouring nations, while China has been more resilient in sustaining constituencies across various political regimes. This asymmetrical competition adds another challenge: while South Asia is India's highest strategic priority, it is only one element of China's larger global strategy, allowing Beijing to distribute resources more opportunistically.

In the future, a number of critical trends will define this competition. To begin with, India-China structural asymmetry will continue but perhaps not aggravate further. Domestic issues and China's slowing economic growth, along with its huge advantages in finance and implementation capacity, might help to stabilize the current gap. While India's consistent economic growth will help increase its regional connectivity capabilities, it will continue to find it difficult to compete with China's resources in absolute terms.

Second, smaller South Asian nations will keep on evolving their hedging strategies, fashioning more sophisticated approaches that bifurcate areas of engagement—pursuing security cooperation with India while forging economic links with China. This "strategic promiscuity" will challenge both powers' attempts to construct unilateral spheres of influence.

Third, economic and security domains will become more blurred. Infrastructure and technology partnerships have two-use consequences, complicating strategic calculations and increasing the prospect of greater competition in previously cooperative domains.

Fourth, South Asia's strategic landscape will be increasingly influenced by extra-regional powers with the United States, Japan, European Union, Russia, and Middle Eastern states all extending their regional engagement, creating a more complex multipolar balance of power.

The most likely medium-term scenario is not a clear victory of either power but an insecure balance represented by overlapping domains of influence, rival coexistence, and ongoing uncertainty. India will have security cooperation and cultural affinity advantages, while China uses its economic actors to achieve specific strategic goals.

As two nuclear-armed nations with increasing global reach, how India and China navigate their regional rivalry will heavily influence the developing multipolar international system. Whether they can build solid institutions for balancing competition without direct conflict will offer significant lessons on how wider power shifts may evolve over the next few decades. South Asia has therefore evolved from being a local theatre to a key testing ground for one of the defining 21st-century geopolitics relationships.

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19.0 Faunal Diversity in Jain Sculptures of the State Museum, Lucknow

- **Prof. Piyush Bhargawa**, Department of Ancient Indian History and Archaeology, University of Lucknow, Uttar Pradesh, India
Email: piyush.aditya@gmail.com
- **Al Shaz Fatmi**, Assistant Director (Natural History), State Museum, Lucknow, Uttar Pradesh, India
Email: alshazsml2025@gmail.com

Abstract

In the Jaina religion, there is no concept of caste, and every human has attained equal right to attain moksha. They follow the Śramaṇa culture, which states all living forms are equal and no one is superior on the basis of gotra or wealth; the superiority is assessed by the deeds, knowledge, modesty and path of righteousness. The tradition of idol worship in the Jaina religion is considered to have evolved back to 527 BCE, the period when Tīrthaṅkara Mahāvīra attained Nirvāṇa. The nude bust of a male recovered from Lohanipur, Patna, Bihar indicates towards the origin of Jaina sculptures. K.P. Jaiswal and M.A. Dhanki have regarded it as the earliest Jaina sculpture. The Jain religion originated in the Gangetic plain of Bihar and reached up to Gujarat, passing through Rajasthan and Mathura. The evidence of nude sculptures of c.1st century. C.E. to c.2nd Cent. CE unearthed from Mathura confirms the presence of Jaina Sect followers at Mathura. In Jainism, Tīrthaṅkaras are the saviour and supreme teachers of Dharma. They have passed all the hurdles of birth and rebirth of life, attained nirvāṇa and have created the path to follow. In Jaina philosophy life of every person is divided into two parts, the first one is Utsarpiṇī, the ascending time scale, and the second one is avasarpīṇī, the descending time scale. This research is focused on the study of fauna depicted on the Jaina sculptures preserved in the State Museum, Lucknow. Quantitative data analysis methods and direct observation methods were applied to collect the data. There are a variety of mammals, reptiles and fishes depicted on the stone sculptures of Jaina Tīrthaṅkara, or on the Ayāgapatta, they are depicted either in the form of a symbol or as on the Charanachauki. Each Tīrthaṅkara has its lāñchhana, and the sculpture can be identified on the basis of that.

Key words: Śramaṇa, Tīrthaṅkara, Nirvāṇ, Utsarpiṇī, avasarpīṇī, lāñchhana.

1. Introduction

1.a. Overview

Jaina religion follows the Śramaṇa culture, the word Śramaṇa originates from the Pālī word śamaṇa. It means that every human can transform themselves into God based on sādhnā and ātmachintana to calm down the evil deeds and fluctuating state of mind (delusion, correct perception, deep sleep, imagination and memory). There is no concept of caste, and every human has attained equal right to attain moksha. In the Śramaṇa culture, all living forms are equal and no one is superior on the basis of gotra or wealth; the superiority is assessed by the deeds, knowledge, modesty and path of righteousness (Rastogi, 2001).

Literary evidences establish that *Jaina* sculptures were made before the *Buddhist* ones. The reason is that initially, *Buddha* prohibited idol worship (Shah, 1955). As far as *Jaina* sculptures are concerned, it seems that their origin dates back to 527 BCE, the period when *Tīrthaṅkara Mahāvīra* attained *Nirvāṇa* (Jain, 1965). Different sources relate that in *Jainism*, idol worship was not very much prevalent till c.4th century. BCE. The nude bust of a male recovered from Lohanipur, Patna, Bihar indicates towards the origin of *Jaina* sculptures. It suggests that on the basis of the Lohanipur Bust and inscription from Hathigumpha date of the antiquity of the *Jaina* sect may be pushed back to c.4th to c.3rd Cent. BCE (Vyas, 1995). This male bust dates back to c.1st century. BCE by H. Sarkar (Rastogi, 2002). According to other historians, it dates back to c.3rd Cent BCE to c.2nd Cent. BCE (Olivellie, 2006). K.P. Jaiswal and M.A. Dhanki have regarded it as the earliest *Jaina* sculpture (Cort, 2010). This torso is an outstanding example of polished stone, and its advanced polishing characterises the *Mauryan* style (Periera, 1977).

It has some resemblance to the *Harappan* Jasper Torso excavated during 1928-29 to the south of “Great Granary” at *Harappa* (Posseeh, 2003). Another statue found from *Harappa* is analogous to the Lohanipur statue has two depressions on the shoulder also unlike the *Jina* statue. It can be regarded as the most ancient *Jina* statue. Prehistoric sites in India have not revealed any clues about the existence of *Jainism* in India (Shah, 1972). Based on archaeological evidence, it can be said that image worship of *Jaina Tīrthaṅkara* started during the period of Samprati, the Grandson of *Aśoka*. According to one theory, *Mahāvīra* was also worshipped during his lifetime. A sandalwood statue was prepared for worship, and he went for meditation in his own palace. This statue was known as *Jīvantaswāmī Pratimā*, and the sculptures that were on the same iconography. It was also called *Jīvantaswāmī Pratimā* (Shah, 1951).

As it originated from the Eastern Gangetic basin area of Bihar, *Jainism* spread up to Gujarat, passing through Rajasthan and Mathura of ancient India. The evidence of nude sculptures of c.1st century. C.E. to c.2nd Cent. CE unearthed from Mathura confirms the presence of *Jaina* Sect followers at Mathura. Sculptures of the Buddhist Sect excavated from the same place are covered with cloths. Deccan was the stronghold of the *Digambara* sect of *Jainism*, reaching up to Tamil land. It prospered under the royal patronage of Pandiyana and other rulers of the time (Emmrich, 1932, Shah, 1932). In *Jainism*, *Tīrthaṅkaras* are the saviour and supreme teachers of *Dharma*. They have passed all the hurdles of birth and rebirth of life, attained *nirvāṇa* and have created the path to follow (Dundas, 2002). According to *Jaina* philosophy, the scale of time is divided into two halves- *Utsarpiṇī*, the ascending time scale and *avasarpiṇī*, the descending time scale. Later one is the present time scale, and in each cycle, 24 *Tīrthaṅkaras* grace this universe. And there have been many *Tīrthaṅkaras* in the past (Bogora, 1925). Lives of 24 *Tīrthaṅkaras* of this age are the subject matter of *Kalpa-sūtra*. The *Samāvyaṅga* sutra, a *Jaina* canonical *aṅga* text, gives the list of *Tīrthaṅkaras* of *Bharata* and *Airāvata Kṣetra* of the *Jambūdvīpa* (Hees, 2002).

In Uttar Pradesh Bundelkhand, Ayodhya and Varanasi are certain important areas of Jainism. *Tīrthaṅkaras* like *Pārśvanātha* were born in Benaras (Varanasi), and *Supārśvanātha*, *Chandraprabha* and *Śreyāmsanātha* (Pranati, 2006) were born in Kashi (Varanasi). Five *Tīrthaṅkaras*: *Rṣabhanātha*, *Ajitanātha*, *Abhinandannātha*, *Sumatinātha* and *Anantanātha* were born in Ayodhya (Kumar, 2018, Dalal, 2010, Shah, 1987). Out of 24 *Tīrthaṅkara*, 20 of them attained *nirvāṇa* in Bihar. The first *Jaina* conference was held in Patliputra in c.4th century. BCE. Evidence of *Stūpa* worship is shown from the archaeological evidence found from Kankali Tila, Mathura in *Jainism* (Majumdar, 2011). Führer in 1828-29 excavated at Kankali Tilā, Mathura and unearthed several images of c.1st BCE to c.2nd Cent CE. This place is supposed to be the *stūpa* of *Supārśvanātha*, the seventh *Tīrthaṅkara* (Das, 1980).

The antiquities recovered from Kankali Tilā, Mathura, U.P., indicate that during this period, *Stūpa* worship was prevalent in *Jainism*. Cult worship evidences are also found from Mathura, the ‘tablet of Homage’-*Ayāgapaṭṭa* carved with eight auspicious signs, mythological/real-world flora and fauna, has been recovered from this place. The eight auspicious symbols (*aṣṭamāṅgalā*) are like: *Swāstika*, the wheel of law (*dharma chakra*), diagram (*Nandyāvarta*), the powder box (*Vardhamānaka*), the *Śrīvatsa* mark, pair of fishes (*mīna yugala*), the full-blown lotus (*Padma*), the Mirror (*Darpaṇa*) and so on. *Parikara* of the image is not very artistic and depicts a halo, *vidyādhara*, celestial bodies, *vyālā* and *chaitya* tree. Instead of an attendant, we see *Chāmardhara Yakṣā* on each side of the *Jina* image. In the early phases, along with the *Tīrthaṅkara* image donor and his wife and sometimes a monk were depicted. The sitting image of *Tīrthaṅkaras* always sits on a pedestal, carved with a lion on each end and the *dharma chakra*/ cultic object flanked by *sādhūs/sādhvīs* and *Śrāvakas/Śrāvikas* (Shah, 1972).

Several such images of *Jaina Tīrthaṅkaras* recovered from Kankali Tila Mathura viz: J-952- *Jaina Tīrthaṅkara* image, J-856 *Jaina Tīrthaṅkara* image, J-34 *Tīrthaṅkara* image, J-936 *Tīrthaṅkara* image, J-782 *Tīrthaṅkara Mahāvīra*, J-879 *Pārśvanātha*, J-787 *Tīrthaṅkara* image, etc., are preserved in the SML. Pedestals of these images are carved with a lion on each left and right end, and in between them, a *dhammachakra* or a cultic object is placed around which devotees are praying (Kumar, 2020).

The conception of *stūpa*, the *Yakṣā-Yakṣī* attendant of *Tīrthaṅkaras*, the goat-headed deity *Naigameṣa* and goddess *Saraswatī* are the peculiar features of the Mathura school of Art. Probably, Mathura artists were the first to carve the *śila paṭṭa* or *Ayāgapaṭṭas*. It is also interesting that the *Jina* statues in *Kāyotsarga mudrā* and *dhyāna mudrā* were first conceptualised at Mathura only (Shah, 1972). The excavation at Kankali Tilas, Mathura, indicates that the concept of *Jina* worship started here only, rather than the birthplace of *Jainism*, far in the east. A sandstone made relief (B.207) carved on a tympanum portrays the early phase of Mathura art (c.1st Cent. CE to c.2nd Cent. CE). It has a small meditating figure of a *Tīrthaṅkara* with a conspicuous *Śrīvatsa* mark on the chest. *Stupa* with four railings and the figure of *Harinegameṣina* are in the group of other figures in the lower band. It is carved

with a powerful man fighting with furious crocodiles. It may be a piece for decoration with the design of a *torana* arch (Rastogi, 2002).

The *lāñchhanas* or cognisance of *Jina* are not found in *Digambara* or *Śvetāmber* texts up to c.7th-8th Cent. CE in art, their first appearance is known from a sculpture of *Neminātha*, on the *Vaibhāragirī*, *Rajgīr*. It has an inscription in Gupta characters referring to *Chandragupta*. A conch is placed on each of the *Chakra puruṣa* in the centre of the pedestal (Shah, 1972).

1.b. Jain *tīrthaṅkara* their skin colour, birth place and *lāñchhana*

S. No.	<i>Tīrthaṅkara</i>	Skin color	Birth place	<i>Lāñchhana</i>
1.	<i>Rṣabhanātha</i>	Golden	Ayodhya	<i>Vṛiṣa</i> (bull)
2.	<i>Ajītanātha</i>	Golden	Ayodhya	<i>Gaja</i> (elephant)
3.	<i>Sambhavanātha</i>	Golden	Srawasti	<i>Aśwa</i> (horse)
4.	<i>Abhinandanātha</i>	Golden	Ayodhya	<i>Vānara</i> (ape)
5.	<i>Sumtinātha</i>	Golden	Ayodhya	<i>Chakawa</i> (heron)
6.	<i>Padmaprabha</i>	Red	Kaushambi	<i>Lāla kamala</i> (red lotus)
7.	<i>Suparśvanātha</i>	Golden	Kashi (Kashi)	<i>Swastika</i> (auspicious sign)
8.	<i>Chandraprabha</i>	White	Chandrapuri (Kashi)	<i>Ardhchandra</i> (crescent moon)
9.	<i>Suvidhinātha/</i> <i>puspadanta</i>	White	Kakandi (Devariya)	<i>Makara</i> (crocodile) dolphin
10.	<i>Śītanātha</i>	Golden	Bhaddilpur (Bhondal)	<i>Kalpavrika/ shrivats</i>
11.	<i>Śreyāmsanātha</i>	Golden	Singhpuri (Kashi)	Rhinoceros
12.	<i>Vāsupūjya</i>	Red	Champapuri (Bhagalpur)	Buffalo
13.	<i>Vimalanātha</i>	Golden	Kampilpur (Farrukhabad)	<i>Sūkara</i> (boar)
14.	<i>Anantanātha</i>	Golden	Ayodhya	Porcupine/Ram/Bear/ Hawk
15.	<i>Dharmanātha</i>	Golden	Ratnapur (Ayodhya)	<i>Vajra</i> (thunder bolt)
16.	<i>Śāntinātha</i>	Golden	Hastinapur (Meerut)	<i>Hiranya</i> (deer or antelop)
17.	<i>Kunṭhanātha</i>	Golden	Hastinapur (Meerut)	Ram/ goat
18.	<i>Aranātha</i>	Golden	Hastinapur (Meerut)	<i>Nandyāvratā</i> (an elaborated <i>Swāstika</i> -Fish)
19.	<i>Mallīnātha</i>	Blue	Mithila (Sitamarhi)	Urn/ water jug
20.	<i>Munisuvratānātha</i>	Black	Rajgrih kushagrpur (Rajgir)	Tortoise
21.	<i>Naminātha</i>	Golden	Mithila (Sitamarhi)	Blue lotus
22.	<i>Neminātha</i>	Black	Shouripur (Agra)	<i>Śaṅkha</i>
23.	<i>Pārśvanātha</i>	Green	Benaras (Varanasi)	Snake
24.	<i>Mahāvīra</i>	Golden	Kundalpur (Damoh)	Lion

Table-1. Source Rastogi, S.K., (2002), *Jaina Sculpture in the State Museum Lucknow*.

1.c. The Twenty-four *tīrthaṅkara*

Tīrthaṅkaras have different complexion, i.e. white, golden, red, black or dark-blue. Iconographically, *Ṛṣabhanātha* resembles *Śiva*, and his mount, *Vṛṣabha* (bull), is comparable to *Nandī*. Like *Śiva*, he has hair locks falling on his shoulder and is known as *Ādinātha* (Shah, 1972). Sandstone made image of *Ṛṣabhanātha* (O.178) of SML is a highly decorated image sitting in *dhyāna mudrā* on a pedestal. Hair locks are falling on the shoulder, and he is flanked by two attendants. On the pedestal, two lions are carved (Kumar, 2020). *Pārśvanātha* was the only *Tīrthaṅkara* who could be identified by the presence of a snake hood over the head (Srivastava, 1972).

Another interesting sculpture found in Mathura is *Pratima-sarvatobhadrikā*. It is a sculpture which depicts the *Tīrthaṅkara* image on four sides. In the later phase, these sculptures were popular as *chaumukhī Pratimā*. And it was popular in both sects of *Jainism* (Shah, 1972). In comparison to *Brahmanical* sculptures, the *Jaina* Sculptures are quite simple. *Tīrthaṅkara Chatuski* (J-236) preserved in SML is carved with the image of *Tīrthaṅkara* in *dhyāna mudrā* sitting on a *simhāsana*. On the pedestal, two lions are carved in all four directions (Kumar, 2020).

Images of *Yakṣā* and *Yakṣī* are found, and some of them are preserved in the SML also. One such image of sandstone made *Yakṣīṇī Padmāvatī*, c.10th Cent. CE (G-316) *Yakṣī* of *Tīrthaṅkara Pārśvanātha* is preserved in the Museum. She is a snake goddess, seated centrally and protected by seven hooded snakes. Previously, she was worshipped as *Vairotyā*. The deity is sitting in *lalitāsana mudrā*. She is the most popular deity of the *Jaina* pantheon after *Ambikā* (Shah, 1972). An image of *Ambikā* (62.225.4) is preserved in SML. This sandstone made image of c.10th-11th Cent. CE is of a four-handed Goddess holding a child with her left hand. She is seated in *lalitāsana mudrā*. A devotee is sitting towards the left side. The lion is carved on the pedestal. A Garuda and a bull is carved (Rastogi, 2002).

The sculptured stone slabs-*Ayāgapaṭṭas* are adorned with some altars or platforms associated with the *Jaina Stūpa* at Kankali Tilā Mathura, are well known to scholars. Buhler translated the term *Ayāgapaṭṭas* as a tablet of homage. For the worship of *Arhats*. It was meant to serve as a protector God of the gate of the *stūpa*, and since it represented a God, it received flower offerings (Sengupta, 1972). *Rāyapaseṇiya* forms part of the twelve *upāṅgas* of *Jaina* literature, particularly of the *Śvetāmbara* sect. It is a first-rate record to study contemporary building architecture. It is regarded as an encyclopedia of early Indian Architecture. It gives a detailed account of *Sūryabha vimāna*- a moving capital with all the amenities. It talks about eight auspicious symbols and mythical beings (*Ihāmrigas*). It also mentions *bull, crocodile, deer, snake, elephant, bird*, etc. (Sharma, 1972).

The Archaeology collection of SML has a rich collection of *Jaina* Art objects. During the excavation at Kankali Tilā, Mathura, U.P., several images of *Tīrthaṅkara*, *Ayāgapaṭṭas*, *torana dwāra*, *Yakṣā-Yakṣīṇī*, and other art pieces have been recovered. These artefacts are preserved in SML and GMM. Details of *Jaina* art objects displayed in different galleries of the SML are given below.

2. Material, Method and Data Collection

The State Museum Lucknow was selected as the research site during the period of data collection. For the study Journey of Indian Sculptural Art Gallery- I, Journey of Indian Sculptural Art Gallery- II, Jain Art Gallery, Mezzine and Varandah were selected.

The data was collected through a Physical Observation Method. Reference journals and other museum publications, as well as books, were consulted as a secondary source of data collection. During the study period, data was collected by applying systematic data collection and quantitative data analysis.

3. Result

3.a. *Jaina* collection in the different archaeology galleries of the State Museum, Lucknow

S.No.	Name of gallery	Total no of objects	<i>Jaina</i> art objects	Number of objects with animal depiction
1	Journey of Indian Sculptural Art Gallery-I	214	14	6
2.	Journey of Indian Sculptural Art Gallery-I	65	9	7
4.	<i>Jaina</i> Art gallery	29	29	18
5.	Rotundah at Ground floor	1	1	-
6.	Mezzine at 2 nd floor	1	-	-
7.	<i>Varāṇḍah</i> at Ground floor	3	-	-

Table: 2

3.b. *Jaina* sculptures with bird and animal depiction displayed in Journey of Indian Sculptural art Gallery-I (Pre-history to Gupta period)

S. No.	Acc. No./ Title/ Material	Period/ Provenance	Animal	Description
1.	J-96/ <i>PĀRŚVANĀTHA</i> / Sand stone	<i>Kuṣāṇa</i> period/ Mathura, U.P.	Snake	Head of a <i>Jaina Tīrthankara Pārśvanātha</i> protected by seven hooded snakes.
2.	J-20/ PEDESTAL/ Red sand stone	127 CE/ Kankali tila, Mathura	Lion	Broken inscribed pedestal of a <i>Jaina Tīrthankara</i> image. Only the left portion is visible. Four devotees adjacent to <i>dharma chakra</i> and at the corner one lion is carved.
3.	B-207/ ARCHITECTURAL FRAGMENT/ Red sand stone	<i>Kuṣāṇa</i> period/ Mathura	Crocodile	An architectural fragment of top portion of the door. It is carved in four rows. In the lower three rows on both the left and right

				corner furious crocodiles are carved facing human figures.
4.	U.N./ <i>AYĀGPAṬṬĀ</i> / Red sand stone	<i>Kuṣāṇa</i> period/ Mathura	Mythological animals and fish	It is used during prayers and is carved with auspicious signs and mythological animals.
5.	J-8/ <i>ARIṢṬANEMĪ</i> / Red sand stone	<i>Kuṣāṇa</i> period/ Mathura	Lion	<i>Tīrthaṅkara Ariṣṭanemī</i> standing in <i>kāyotsarga mudrā</i> . On the pedestal at the extreme corners two lion are carved.
6.	J.614/ A PANEL/ Sand stone	c.1 st Cent. CE/ Kankali tila, Mathura	Lion and <i>Garuda</i>	Panel showing row of acanthus leaves, lion head and a mythical bird <i>Garuda</i> .
7.	J.659/ AUSPICIOUS MARK <i>TRĪ</i> <i>RATNA</i> / Red sand stone	<i>Kuṣāṇa</i> period/ Kankali tila, Mathura, U.P.	<i>Makara</i> -fish	Auspicious mark- <i>Trī-ratna</i> depicting two <i>makara</i> -fish.

Table: 3

3.c. *Jaina* sculptures with bird and animal depiction displayed in Journey of indian sculptural Art Gallery-II (Gupta to Medieval Period)

S. No.	Acc. No./ Title/ Material	Period/ Provenance	Animal	Description
1.	J-118/ <i>TĪRTHAṆKARA</i> / red sand stone	c.5 th Cent. CE/ Mathura	Lion	<i>Jaina Tīrthaṅkara</i> sitting in <i>dhyāna mudrā</i> on a pedestal. On the pedestal one lion at each corner and devotees around the <i>dharma chakra</i> . In the <i>parikar</i> on the lower side along the arm a lion in running position carved.
2.	J-121/ <i>NEMINĀTHA</i> / Red sand stone	c.5 th Cent. CE/ Kankali mount, Mathura	Lion, snake	<i>Tīrthaṅkara Neminātha</i> standing in <i>kāyotsarga mudrā</i> . On the pedestal two lions are carved. And on the right side of the image <i>Bāladeva</i> with seven hooded snake and on the left side <i>Vāsudeva kṛiṣṇa</i> are standing.
3.	J-858/ <i>NEMINATHA</i> / Red sand stone	c.12 th Cent. CE/ Sravasti	Lion and elephant	<i>Tīrthaṅkara Neminātha</i> sitting in <i>dhyāna mudrā</i> . On the pedestal two lions are carved while one elephant on each side of the <i>chhatra</i> .
4.	48.182/	c.8 th Cent.	Snake	<i>Tīrthaṅkara Neminātha</i> standing in

	<i>PĀRŚVANĀTHA/</i> Sand stone	CE/ Unknown		<i>Kāyotsarg mudrā</i> . Seven hooded snake over his head.
5.	49.199/ <i>AJITANĀTHA/</i> Sand stone	c.7 th Cent. CE/ Rajghat, Varanasi	Elephant	<i>Tīrthaṅkara Ajitanātha</i> standing in <i>kāyotsarga mudrā</i> on the pedestal two elephants are standing
6.	J-236/ <i>TĪRTHAṆKĀRA</i> <i>CHAUTUSKI/</i> <i>SARVATOBHADRIKA</i>	c.11 th -12 th Cent. CE/ Mathura	Lion	<i>Tīrthaṅkara Chatuski</i> carved with the image of <i>Tīrthaṅkara</i> in <i>dhyāna mudrā</i> sitting on a <i>simhasana</i> on the pedestal two lions are carved in all the four directions.
7.	49.199/ <i>AJITANĀTHA/</i> Black phyllite	c.7 th Cent. CE/ Rajghat, Varanasi	Deer and elephant	<i>Tīrthaṅkara Ajitanātha</i> standing in <i>Kāyotsarga mudrā</i> . On the pedestal a deer is carved while over the <i>chhatrī</i> two elephants are carved.

Table-4

3.d. Jaina sculptures with bird and animal depiction displayed in Jaina Art Gallery

S. No.	Acc. No./ Title/ Material	Period/ Provenance	Animal	Description
1.	J-119/ <i>TĪRTHAṆKĀRA/</i> Red sand stone	c.5 th Cent. CE/ Kankali Tila, Mathura, U.P.	Lion	Meditating <i>Tīrthaṅkara</i> seated on a pedestal. On the pedestal two lion are carved.
2.	J-936/ <i>TĪRTHAṆKĀRA/</i> Red sand stone	c.10 th Cent. CE/ Urai, Uttar Pradesh	Lion, elephant	<i>Tīrthaṅkara</i> in <i>dhyāna mudrā</i> sitting on a pedestal. On the pedestal two lions are carved, on top of the image in the <i>parikara</i> two elephant riders.
4.	J-880/ <i>NEMINĀTHA/</i> Red sand stone	c.11 th Cent. CE/ Sravasti, U.P.	Lion	21 st <i>Tīrthaṅkara Neminātha</i> in <i>Dhyāna mudrā</i> sitting on a pedestal two lions are carved. Around the image in the <i>parikara trichhatra</i> , <i>devadundubhivadaka</i> , <i>gaṇḍharva</i> , <i>mālādhāri</i> <i>vidyādhara</i> and <i>charmārdhāri pārsvara</i> are specially mentioned.
5.	J-117/ <i>NEMINĀTHA/</i> Red sand stone	<i>Kuṣāṇa</i> period/ Kankali mount, Mathura, U.P.	Lion and snake	Inscribed image of <i>Neminātha</i> in <i>dhyān mudrā</i> on the right side of the image <i>Bāldeva</i> with seven hooded snake and on the left side <i>Vāsudeva kṛiṣṇa</i> are standing.
6.	J-876/ <i>RṢABHANĀTHA/</i>	c.12 th Cent. CE/	Lion	1 st <i>Tīrthaṅkara Rṣabhanātha</i> in sitting <i>dhyāna mudrā</i> in the background of

	Sand Stone	Sahet-Mahet, U.P.		the image two standing two sitting <i>Tīrthaṅkaras</i> are carved. On the pedestal of the image two lions are carved.
7.	J-879/ <i>PĀRŚVANĀTHA</i> / Sand stone	c. 11 th Cent. C.E./ Sahet-Mahet, U.P.	Lion and elephant	23 rd <i>Tīrthaṅkara Pārśvanātha</i> in <i>dhyāna mudrā</i> over his head seven hooded snakes are covering him. Pedestal is carved with two lions.
8.	J-776/ <i>MUNISUBRATA</i> / Black phyllite	c.12 th Cent. CE/ Agra, U.P.	Lion, elephant and tortoise	<i>Munisubrata</i> in <i>dhyāna mudrā</i> sitting on pedestal. A fine cushion is hanging over it. On the pedestal two lions are carved and in between them under the <i>dharma chakra</i> two devotees are praying before a tortoise. In the <i>Parikara</i> on both the sides of <i>trichhatra</i> two elephants are standing.
9.	J-820/ <i>RSABHNĀTHA</i> AND 24 <i>TĪRTHAṆKARA</i> / White marble	c. 12 th Cent. C.E./ Gwalior, M.P.	Elephant	Standing image of <i>Tīrthaṅkara Rṣabhānātha</i> in <i>Kāyotsarga mudrā</i> in the background 24 <i>Tīrthaṅkaras</i> are carved. Along both side of <i>trichhatra</i> elephant is carved.
10.	J-595 A/ <i>ŚĀLA-BHAṆJIKĀ</i> / Red sand stone	c.1 st Cent. CE/ Kankali tila Mathura, U.P.	Elephant	<i>Śāla-bhaṇjika</i> standing on the head of head of elephant. She is adorned with jewelleryes and is holding branches of <i>Śāla</i> tree with her left hand.
11.	G-141/ <i>SARVATOBHADR</i> <i>IKĀ</i> / Sand stone	c.9 th Cent. CE/ Sarahi Aghar, U.P.	Snake	<i>Sarvatobhadrikā</i> standing on lotus flower. Over the head hooded snakes are carved and it is adorned with <i>aṣṭgraha</i> .
12.	J-60/ <i>NEMINĀTHA</i> / Sand stone	<i>Kuṣāṇa</i> period kankali mount, Mathura, U.P.	Lion	<i>Tīrthaṅkara Neminātha</i> in <i>dhyāna mudrā</i> on his pedestal two lions are carved in the pedestal though they are quite blur.
13.	J-686/ <i>JAINA</i> <i>TĪRTHAṆKARA</i> / Red Sand stone	<i>Kuṣāṇa</i> period/ Kankali tila, Mathura, U.P.	Lion	Inscribed <i>Tīrthaṅkara</i> image with auspicious sign both in hand and feet. On both the corner of the pedestal two lions are carved in between the lions there is <i>dharma chakra</i> .
14.	J-66.59/ <i>JAINA</i> <i>CHAUBISI</i> / Sand stone	c.12 th Cent. CE/ Sahet- Mahet, U.P.	Lion, Elephant	<i>Tīrthaṅkara</i> sitting on a pedestal in <i>dhyāna mudrā</i> . On the pedestal two lions are carved out. Over his <i>trichhatra</i> on both the sides two elephants are standing.

15.	J-39/ <i>PĀRŚVANĀTHA</i> / Red sand stone	<i>Kuṣāṇa</i> period/ Kankali tila Mathura, U.P.	Snake	23 rd <i>Tīrthaṅkara Pārśvanātha</i> is sitting in <i>dhyāna mudrā</i> on a pedestal. Over his head seven hooded snake is carved.
16.	J-15/ <i>TĪRTHAṆKARA</i> / Sand stone	Kushan period/ Kankali tila, Mathura, U.P.	Lion	<i>Jaina Tīrthaṅkara</i> in <i>dhyāna mudrā</i> sitting on a pedestal carved with lions.
17.	J-253/ <i>AYĀGAPAṬṬA</i> / Red sand stone	c.1 st Cent. CE/ kankali tila, Mathura, U.P.	Mytholo gical animal	It is a used during prayers and is carved with auspicious signs and mythological animals.
18.	J-248/ <i>AYĀGAPAṬṬĀ</i> / Red sand stone	c.1 st Cent. C.E./ kankali tila, Mathura, U.P.	Mytholo gical animal	It is used during prayers and is carved with auspicious signs and mythological animals.

Table-5

3.e. *Jaina* sculptures with bird and animal depiction displayed in Varandah at ground floor

S. No.	Acc. No./ Title/ Material	Period/ Provenance	Animal	Description
1.	O.178 <i>RṢABHNĀTHA</i> / Sand stone	c.11 th -12 th Cent. CE/ Jalaun, U.P.	Bull, Tortoise, Lion and Elephant	A <i>Jaina Tīrthaṅkara Chaubisi</i> depicted with different <i>Jaina Tīrthaṅkara</i> images in the back stone and in the centre the main image of <i>Jaina Tīrthaṅkara Rṣabhanātha</i> . On the pedestal two lions standing back-to-back and bull are carved. Trunk of an elephant coming from the back is seeing. In the centre of the pedestal two female deities are sitting on tortoises.

Table:6

At the ground floor in the Rotunda only one object of *Jaina* Art is displayed but no animal is depicted on it. In the Mezzanine at the 2nd floor, *Varāṇḍāh* at Ground floor and in the Foreign Sculpture Gallery, there is no *Jaina* sculpture on display.

4. Conclusion

4.a. Animal species depicted on *Jaina* sculptures

S. No.	Common name	Scientific name	Phylum	Class	Order
1.	Lion	<i>Panthera leo</i>	Chordata	Mammalia	Carnivora
2.	Deer	<i>Antelope sp.</i>	Chordata	Mammalia	Artiodactyla
3.	Horse	<i>Equus caballus</i>	Chordata	Mammalia	Perissodactyla

4.	Tortoise	<i>Testudines sp.</i>	Chordata	Reptilia	Testudinea
5.	Snake	<i>Snake species</i>	Chordate	Reptilia	Squamata
6.	Wild boar	<i>Sus scrofa</i>	Chordate	Mammalia	Artiodactyla
7.	Elephant	<i>Elephas maximus</i>	Chordata	Mammalia	Proboscidea
8.	Crocodile	<i>Crocodylus paulastris</i>	Chordata	Reptilia	Crocodilia
9.	Rat	<i>Rattus rattus</i>	Chordata	Mammalia	Rodentia
10.	Bull	<i>Bos tarus</i>	Chordata	Mammalia	Artiodactyla
11.	Fish	<i>Fish sp</i>	Chordata	Pisces	Not identified

Table: 6

The study shows that different types of mammals, reptiles and fishes are depicted on the Jaina sculptures displayed in various galleries of the State Museum, Lucknow. The frequency of lion is highest while the horse was found very often. These animals are depicted both as a symbol or for decorative purpose.

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Fig 1: Shalbhanjika, 1st Century CE, Mathura

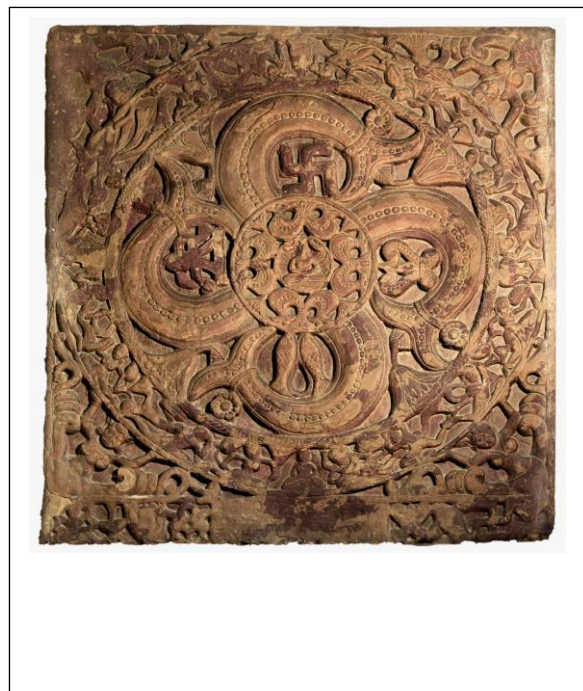


Fig 2: Ayagpatt, Kankali Mount, Kushana Period, Mathura,

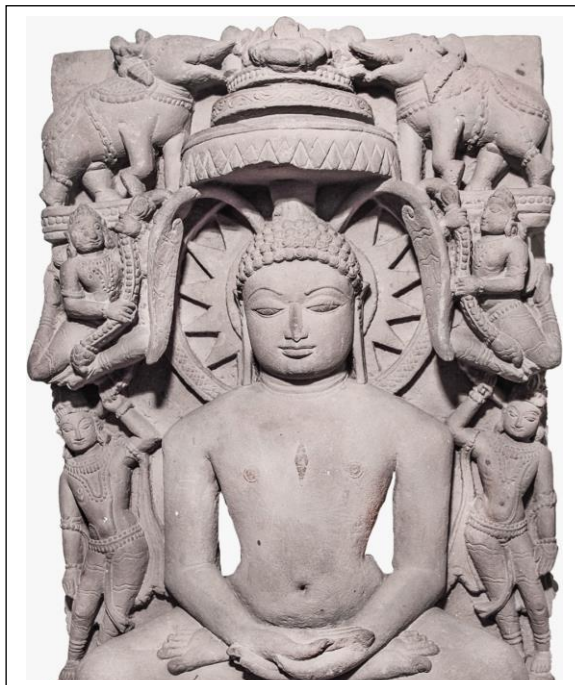


Fig 3: Jain Tirthankar Naminath, 11th Century CE, Sravasti



Fig 4: Jain Tirthankar Rishabhath, 12th Century CE

20.0 उच्च शिक्षा स्तर पर व्यावसायिक शिक्षा और कौशल विकास की भूमिका: एनईपी 2020 के संदर्भ में

- वन्दना चौधरी, शोधार्थी, शिक्षाशास्त्र विभाग, लखनऊ विश्वविद्यालय, लखनऊ
Email: vandanachaudhary0014@gmail.com
- प्रो० राशिदा खातून, विभागाध्यक्ष, बी०एड० विभाग, नवयुग कन्या महाविद्यालय, लखनऊ
Email: rk.navyug@gmail.com

सारांश

किसी राष्ट्र की प्रगति एवं मानव क्षमताओं की पूर्ण उपयोगिता को बढ़ावा देने के लिए शिक्षा एक महत्वपूर्ण भूमिका निभाती है। शिक्षा ज्ञान, कौशल और मूल्यों को प्राप्त करने के लिए आवश्यक है, जो व्यक्तियों को सम्मानजनक जीवन जीने और आजीविका कमाने में सक्षम बनाती है। इसलिए गुणवत्तापूर्ण शिक्षा की सर्वभौमिक पहुँच सुनिश्चित करना अति आवश्यक है। 2030 तक समावेशी एवं समान शिक्षा प्रदान करने के वैश्विक लक्ष्य (SDG4) की प्राप्ति हेतु हमारी शिक्षा प्रणाली में बदलाव करना आवश्यक हो गया है। लगातार हो रहे तकनीकी विकास ने कुशल व्यक्तियों की मांग को बढ़ा दिया है। इसलिए ये आवश्यक हो गया कि शिक्षा केवल शैक्षणिक ज्ञान तक सीमित न हो बल्कि इसमें समालोचनात्मक चिंतन, समस्या-समाधान, रचनात्मकता जैसे 21वीं शताब्दी कौशलों के विकास को भी शामिल किया जाए, जिससे विद्यार्थी परिवर्तनशील समाज के साथ सामंजस्य बना सकें। इसमें व्यावसायिक शिक्षा एक महत्वपूर्ण भूमिका निभा सकती है। ये विद्यार्थियों को वास्तविक जीवन में सफल होने के लिए आवश्यक कौशलों से परिपूर्ण करने में सहायक होती हैं। राष्ट्रीय शिक्षा नीति(एनईपी) 2020 का लक्ष्य शिक्षाप्रणाली में सुधार करके गुणवत्तापूर्ण शिक्षा प्रदान करना है। इस शोध पत्र में कुछ शोध प्रश्नों की चर्चा की गई है जैसे- एनईपी 2020 व्यावसायिक शिक्षा को कैसे प्रभावित कर रही है, उच्च शिक्षा स्तर पर एनईपी 2020 के सफल कार्यान्वयन में कौशल विकास की क्या भूमिका है? इस शोध पत्र का उद्देश्य उच्च शिक्षा स्तर पर व्यावसायिक शिक्षा में कौशल विकास की भूमिका का विश्लेषण करना है साथ ही एनईपी 2020 की भूमिका का मूल्यांकन करना भी है क्योंकि ये नीति व्यावसायिक शिक्षा को उच्च शिक्षा की मुख्यधारा में सम्मिलित करने का प्रयास करती है। प्रस्तुत शोधपत्र में डेटा का संग्रह साहित्य समीक्षा, विभिन्न सरकारी दस्तावेजों के माध्यम से एकत्र किया है। इस शोध पत्र के माध्यम से व्यावसायिक शिक्षा में आने वाली समस्याओं के बारे में जानकारी प्राप्त करके एक बेहतर समाधान ढूँढ़ने में सहायता मिलेगी।

मुख्य बिन्दु – राष्ट्रीय शिक्षा नीति 2020, व्यावसायिक शिक्षा, 21वीं शताब्दी, कौशल विकास

1. परिचय

व्यावसायिक शिक्षा विद्यार्थियों को वास्तविक जीवन में सफल होने के लिए आवश्यक कौशलों से परिपूर्ण करने में महत्वपूर्ण भूमिका निभाती है। व्यावसायिक शिक्षा से तात्पर्य उन प्रशिक्षणों व शिक्षा कार्यक्रमों से है जो विशिष्ट उद्योगों या करियर हेतु आवश्यक कौशलों के विकास पर ध्यान केंद्रित करती है। एक तरफ जहाँ पारंपरिक शिक्षा जो मुख्य रूप से सैद्धांतिक अध्ययन पर केंद्रित रहती है, वहीं व्यावसायिक शिक्षा व्यावहारिक एवं अनुभव आधारित शिक्षा पर बल देती है। भारत में व्यावसायिक शिक्षा उन विद्यार्थियों को एक वैकल्पिक मार्ग प्रदान करती है जो पारंपरिक शिक्षा की ओर नहीं जाना चाहते हैं। भारत को सबसे युवा आबादी वाला देश कहा जाता है क्योंकि यहाँ 1.4 बिलियन आबादी में से लगभग 65% जनसंख्या 35 वर्ष से कम आयु वर्ग वालों की है। इस कारण भारत कुशल व्यक्तियों का एक वैश्विक केंद्र बन सकता है। हालांकि, भारत में शैक्षिक परिणामों एवं कुशल पेशेवरों की मांगों में अंतर दिखाई देता है। व्यावसायिक शिक्षा एक प्रभावी तरीका है जिसके द्वारा कौशल के अंतर को दूर करके बेरोजगारी को कम किया जा सकता है साथ ही युवाओं की रोजगार योग्यताओं में भी सुधार किया जा सकता है।

आज की 21वीं सदी में समालोचनात्मक चिंतन, रचनात्मकता, डिजिटल साक्षरता, संवाद आदि कौशल का विकास होना अति आवश्यक है। ये कौशल न केवल विद्यार्थियों को रोजगार योग्य बनाते हैं बल्कि नवाचार को बढ़ावा देकर समाज की प्रगति में योगदान भी देते हैं। वर्तमान में हमें ऐसी शिक्षा प्रणाली की आवश्यकता है जो केवल अकादमिक ज्ञान पर ध्यान केंद्रित न करे बल्कि कौशल विकास पर भी ध्यान केंद्रित करे। इसलिए एनईपी 2020 में कौशल विकास आधारित शिक्षा पर अधिक बल दिया गया है। इसमें शिक्षा प्रणाली में सुधार करने के लिए आवश्यक नीतियाँ बनाई गई हैं। इन नीतियों का उद्देश्य उच्च शिक्षा में व्यावसायिक शिक्षा और कौशल विकास को एकीकृत करके अधिगम को और अधिक लचीला व रोजगार-केंद्रित बनाना है। जिसके अंतर्गत विद्यार्थियों को व्यावहारिक ज्ञान अर्थात् इंटरनशिप, प्रायोगिक अनुभव एवं उद्योगों के साथ सहयोग करने का अवसर प्रदान किया जाता है। इस प्रकार राष्ट्रीय शिक्षा नीति (एनईपी) 2020 व्यावसायिक प्रशिक्षण को मुख्यधारा की शिक्षा में एकीकृत करने, रोजगार क्षमता बढ़ाने, कौशल अंतराल को कम करने और समग्र विकास को बढ़ावा देने का प्रयास करती है। इस पहल का उद्देश्य विद्यार्थियों को कार्यबल के लिए प्रासंगिक कौशल प्रदान करके आर्थिक विकास में सुधार करना है।

शोध प्रश्न

प्रस्तुत शोध पत्र में निम्न शोध प्रश्नों पर ध्यान केंद्रित किया है :

1. उच्च शिक्षा में व्यावसायिक शिक्षा की स्थिति क्या है ?
2. व्यावसायिक शिक्षा में कौशल विकास की भूमिका क्या है?
3. एनईपी 2020 के संदर्भ में व्यावसायिक शिक्षा की क्या भूमिका है?
4. एनईपी 2020 के संदर्भ में विभिन्न कौशलों के विकास को व्यावसायिक शिक्षा में कैसे समाहित किया जा रहा है?

शोध का उद्देश्य

इस शोध पत्र का मुख्य उद्देश्य एनईपी 2020 के संदर्भ में व्यावसायिक शिक्षा और कौशल विकास की भूमिका का विश्लेषण करना है। इस शोध के द्वारा यह प्रदर्शित करना है कि किस प्रकार एनईपी 2020 उच्च शिक्षा में कौशल आधारित शिक्षा को बढ़ावा दे रही है और साथ ही विद्यार्थियों को रोजगार के अवसर और विभिन्न उद्योगों हेतु तैयार कर रही है। इसके अंतर्गत यह जानने का प्रयास किया गया है कि राष्ट्रीय शिक्षा नीति(एनईपी) 2020 के लागू होने से क्या सुधार हो रहे हैं और विभिन्न कौशलों के विकास को व्यावसायिक शिक्षा में कैसे समाहित किया जा रहा है।

शोध की परिसीमा

प्रस्तुत शोध पत्र मुख्य रूप से उच्च शिक्षा में व्यावसायिक शिक्षा के क्षेत्र पर केंद्रित है। इसमें विशेष रूप से एनईपी 2020 के लागू होने के संदर्भ में व्यावसायिक शिक्षा और 21वीं शताब्दी कौशलों की भूमिका का विश्लेषण किया गया है, साथ ही इसके प्रभावों और सुधारों पर भी ध्यान केंद्रित किया गया है। इस शोध पत्र में एनईपी 2020 द्वारा निर्धारित नीतियों, योजनाओं और उद्देश्यों का मूल्यांकन किया गया है, जो उच्च शिक्षा संस्थानों में व्यावसायिक शिक्षा के क्षेत्र में सुधार और बदलाव को प्रोत्साहित कर रहा है।

II. एनईपी 2020: अवलोकन एवं दृष्टिकोण

राष्ट्रीय शिक्षा नीति(एनईपी) 2020 भारत की तीसरी राष्ट्रीय शिक्षा नीति है, जिसे 34 वर्ष पुरानी एनपीई 1986 के स्थान पर लागू किया गया है। इसका उद्देश्य शिक्षा प्रणाली को अधिक समग्र, लचीला और ज्ञान आधारित बनाना है। एनईपी में व्यावसायिक शिक्षा और कौशल विकास पर विशेष ध्यान दिया गया है, जिससे विद्यार्थियों को रोजगार के अवसरों में वृद्धि हो सके और वे वैश्विक प्रतिस्पर्धा का सामना कर सकें।

एनईपी 2020 का उद्देश्य और लक्ष्य

2040 तक भारत का लक्ष्य एक ऐसी विश्वस्तरीय शिक्षा प्रणाली को विकसित करना है जिसके द्वारा सभी के लिए समान एवं उच्च गुणवत्ता वाली शिक्षा को प्रदान किया जा सके। एनईपी 2020 का उद्देश्य वर्तमान में चल रही शिक्षा प्रणाली में सुधार करना है जिससे इस लक्ष्य की प्राप्ति की जा सके।

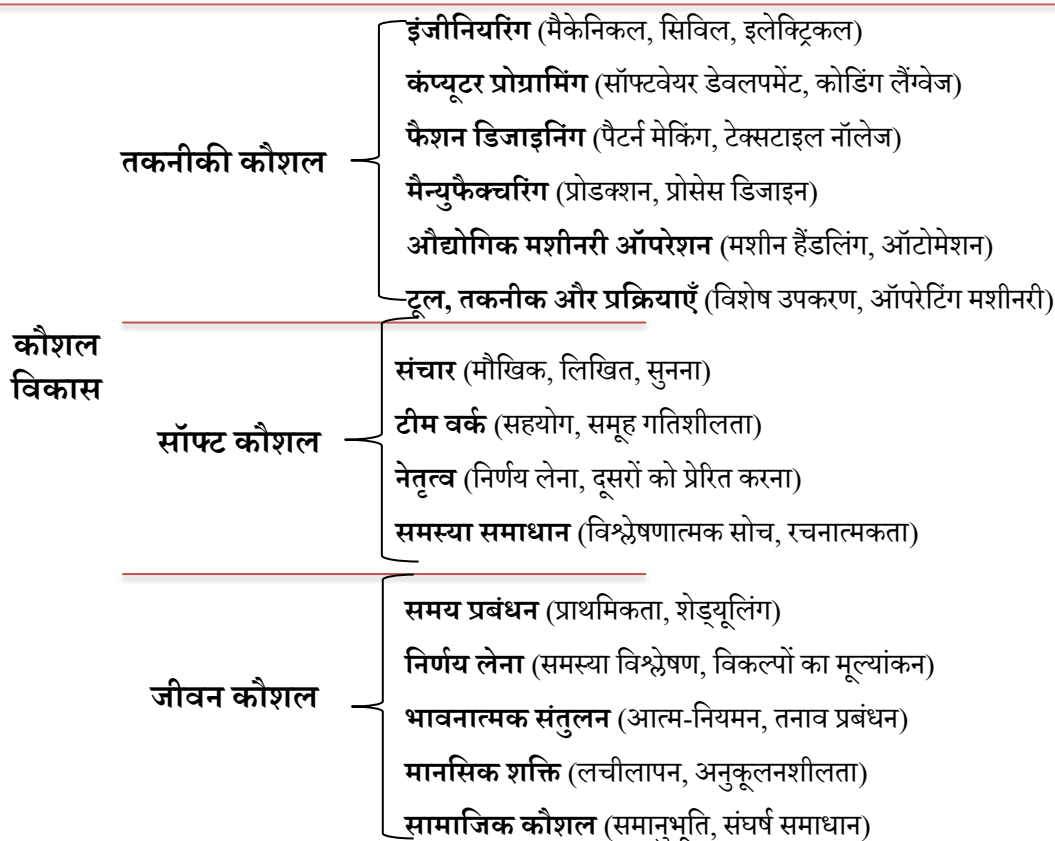
- **सकल नामांकन अनुपात(GER):** एनईपी 2020 में यह लक्ष्य गया है कि उच्च शिक्षा के क्षेत्र में सकल नामांकन अनुपात को 26.3% से बढ़ाकर 2035 तक 50% करना है।
- **एनईपी 2020 में व्यावसायिक शिक्षा का समावेशन:** एनईपी 2020 में व्यावसायिक शिक्षा को महत्वपूर्ण स्थान दिया गया है। वैश्विक स्तर पर औपचारिक रूप से व्यावसायिक शिक्षा प्रशिक्षण 19-24 वर्ष की आयु वर्ग वाले लोगों के केवल कुछ ही प्रतिशत को प्राप्त हो पा रही है। इसे निम्न आंकड़ों के द्वारा दर्शाया जा सकता है:
 - भारत में 5%
 - अमेरिका में 52%
 - जर्मनी में 75%
 - दक्षिण कोरिया में 96%

इन आंकड़ों से यह प्रदर्शित हो रहा है कि भारत में व्यावसायिक शिक्षा के विकास पर अधिक ध्यान देने की आवश्यकता है क्योंकि आज की 21वीं शताब्दी में व्यावसायिक शिक्षा एक आवश्यकता बन गया है। इस वैश्विक अंतर को कम करने के लिए एनईपी 2020 में यह उद्देश्य रखा गया कि व्यावसायिक शिक्षा को कक्षा 6 से शुरू करके शिक्षा के सभी स्तरों पर एकीकृत किया जाएगा और 2025 तक स्कूल और उच्च शिक्षा के माध्यम से कम से कम 50% विद्यार्थियों तक व्यावसायिक शिक्षा की पहुँच को सुनिश्चित किया जाएगा।

- **एनईपी में कौशल विकास को प्राथमिकता:** एनईपी 2020 में कौशल विकास पर भी ध्यान केंद्रित किया गया है। आज के डिजिटल युग में कौशलों से परिपूर्ण व्यक्तियों की मांग बढ़ती जा रही है। इसलिए यह आवश्यक हो गया कि शिक्षा प्रणाली में कौशल विकास को भी शामिल किया जाए। व्यावसायिक शिक्षा में कौशलों का बहुत अधिक महत्व है।
- एनईपी 2020 में साझेदारी, सॉफ्ट स्किलस जैसे कौशलों को शिक्षा में समाहित करने की रणनीतियाँ शामिल हैं, जिससे विद्यार्थियों को उनके करियर में सफलता प्राप्त करने के लिए तैयार किया जा सके। इसमें समालोचनात्मक चिंतन, भावनात्मक बुद्धिमत्ता और रचनात्मकता जैसे 21वीं शताब्दी कौशलों पर भी अधिक बल दिया गया है जिससे विद्यार्थियों का सर्वांगीण विकास हो सके।

III. उच्च शिक्षा में व्यावसायिक शिक्षा और कौशल विकास

उच्च शिक्षा में व्यावसायिक शिक्षा और कौशल विकास विद्यार्थियों को आधुनिक विश्व की अर्थव्यवस्थाओं की मांगों को पूरा करने के लिए तैयार करने के लिए महत्वपूर्ण हैं। व्यावहारिक कौशल, उद्योग के साथ सहयोग और अनुकूल शिक्षण रणनीतियों का एकीकरण व्यावसायिक शिक्षा को बढ़ाने में महत्वपूर्ण घटक हैं। **कौशल विकास** शिक्षा का महत्वपूर्ण भाग है जो विद्यार्थियों को शैक्षिक ज्ञान के साथ-साथ ऐसे व्यावहारिक कौशल भी सिखाता है जो उन्हें कार्यक्षेत्र में सफलता हेतु उपयोगी हो सकते हैं। विभिन्न कार्य क्षेत्रों में कौशल विकास भी अलग-अलग प्रकार का होता है:



इन कौशलों का विकास होना अति आवश्यक है। वर्तमान में इन कौशलों को 21वीं शताब्दी कौशल भी कहा जाता है। एनईपी 2020 में कौशल विकास हेतु कई योजनाएं बनाई गई हैं। इस प्रकार, व्यावसायिक शिक्षा में कौशल विकास में लगातार वृद्धि हो रही है, और यह भारत के आर्थिक और सामाजिक विकास के लिए अत्यंत आवश्यक है। एनईपी 2020 के तहत दिए गए सुधार इन सिद्धांतों को और अधिक मजबूत बनाने की दिशा में एक बड़ा कदम हैं।

IV. एनईपी 2020 में व्यावसायिक शिक्षा हेतु प्रमुख प्रावधान

राष्ट्रीय शिक्षा नीति के अंतर्गत व्यावसायिक शिक्षा में सुधार हेतु प्रावधान किए गए हैं। ये प्रावधान निम्नलिखित हैं:

- अकादमिक शिक्षा के साथ एकीकरण की भी बात की गई है। ये नीति बहु-विषयक शिक्षा को प्रोत्साहित करती है, जिससे छात्रों को पारंपरिक विषयों के साथ-साथ व्यावसायिक पाठ्यक्रम अपनाने की अनुमति मिलती है।
- अनुभवात्मक शिक्षा पर बल- एनईपी 2020 में इंटर्नशिप, अप्रेंटिसशिप और उद्योग सहयोग के माध्यम से व्यावहारिक अनुभव को प्राथमिकता दी गई है। यह अनुभवात्मक दृष्टिकोण विद्यार्थियों को ऐसे कौशलों से लैस करने के लिए डिज़ाइन किया गया है जो उभरते हुए नौकरी बाजार की मांगों को पूरा करते हैं (शर्मा और पाठक, 2024)।
- लाइफलॉन्ग लर्निंग पर केंद्रित- एनईपी 2020 गतिशील अर्थव्यवस्था के लिए विद्यार्थियों को तैयार करने और अनुकूलनशीलता को बढ़ावा देने की बात करती है। लाइफलॉन्ग लर्निंग की पहल का लक्ष्य एक ऐसे कार्यबल को तैयार करना है जो तकनीकी प्रगति और बदलती उद्योग आवश्यकताओं का उत्तर देने में सक्षम हो (शर्मा और पाठक, 2024)।

- नेशनल स्किल क्वालिफिकेशन फ्रेमवर्क(NSQF)- यह सुनिश्चित करता है कि शिक्षा और प्रशिक्षण उद्योग की वास्तविक आवश्यकताओं के अनुरूप हो।
- उद्योगों के साथ साझेदारी की भी बात की गई है। इसके अंतर्गत विभिन्न उद्योग शैक्षणिक संस्थानों के साथ सहयोग करके विद्यार्थियों को समसामयिक कौशलों को प्रदान करते हैं।
- योग्यता-आधारित शिक्षा- इसके अंतर्गत लचीली शिक्षा प्रणाली को अपनाया गया है, जिससे विद्यार्थी अपनी रुचि और करियर के अनुरूप शिक्षा प्राप्त कर सकते हैं।
- जॉब-रेडीनेस- एनईपी 2020 द्वारा व्यावसायिक शिक्षा पर ध्यान केंद्रित करने से रोजगार क्षमता और जॉब-रेडीनेस में सुधार होगा। इसके अंतर्गत विद्यार्थियों को उद्योग-विशिष्ट कौशलों को प्रदान किया जाएगा जो यह सुनिश्चित करेगा कि वे आधुनिक रोजगार की चुनौतियों के तैयार हैं।
- डिजिटल साक्षरता एवं 21वीं शताब्दी कौशलों पर बल- विद्यार्थियों में इन 21वीं शताब्दी कौशलों जैसे- समालोचनात्मक चिंतन, डिजिटल साक्षरता, जीवन कौशल, आदि का होना अति आवश्यक है। इन्हीं कौशलों की सहायता से वे किसी भी समकालीन चुनौती और समस्या का सामना कर सकते हैं।

V. व्यावसायिक शिक्षा और कौशल विकास पर एनईपी 2020 का प्रभाव

राष्ट्रीय शिक्षा नीति (एनईपी)2020 का व्यावसायिक शिक्षा पर महत्वपूर्ण प्रभाव पड़ा है, जो छात्रों के लिए कौशल विकास और रोजगार के अवसरों को बढ़ाने के लिए एक नई दिशा प्रदान करता है। एनईपी ने व्यावसायिक प्रशिक्षण को मुख्यधारा के शैक्षणिक ढांचे में एकीकृत करके भारत में व्यावसायिक शिक्षा में कौशल विकास को महत्वपूर्ण रूप से प्रभावित किया है। इस एकीकरण का उद्देश्य केवल शिक्षा प्रदान करना नहीं है, बल्कि यह भी सुनिश्चित करना है कि विद्यार्थी जो सीख रहे हैं वह रोजगार बाजार से जुड़ा हुआ हो, ताकि उनके पास रोजगार पाने के बेहतर अवसर उपलब्ध हो सकें। एनईपी 2020 लाइफलॉन्ग लर्निंग और अनुकूलनशीलता को बढ़ावा देती है, जिससे विद्यार्थी बदलते हुए उद्योगों व परिस्थितियों के अनुरूप ढलने के लिए तैयार रहते हैं।

एनईपी 2020 का एक मुख्य फोकस अनुभवात्मक शिक्षा और योग्यता-आधारित शिक्षा है, जो विद्यार्थियों को व्यावहारिक अनुभव प्राप्त करने और उन कौशलों का निर्माण करने में मदद करती है जिनकी उद्योगों को वास्तव में आवश्यकता है। परिणामस्वरूप, यह देश के समग्र आर्थिक विकास में योगदान देता है और आत्मनिर्भरता के लक्ष्य का समर्थन करता है। व्यावसायिक शिक्षा और कौशल विकास पर एनईपी 2020 के प्रभाव को निम्न बिंदुओं के माध्यम से प्रदर्शित कर सकते हैं:

- **मुख्यधारा की शिक्षा में व्यावसायिक शिक्षा का एकीकरण:** एनईपी 2020 व्यावसायिक शिक्षा को अकादमिक शिक्षा के साथ जोड़ने को बढ़ावा देती है, जो कक्षा छह से शुरू होती है। इससे विद्यार्थी जल्दी से व्यावहारिक कौशल विकसित करना शुरू कर देते हैं, जो उन्हें ज्ञान-आधारित अर्थव्यवस्था में योगदान करने के लिए तैयार करता है (पटेल और अग्रवाल, 2024)। इसका उद्देश्य एक ऐसा कार्यबल बनाना है जो कुशल, लचीला और आधुनिक रोजगार बाजार के लिए तैयार हो।
- **रोजगार की संभावना में वृद्धि:** NEP का फोकस ऐसे कौशल शिक्षा पर है, जो उद्योगों की जरूरतों के साथ मेल खाता हो। यह नीति विद्यार्थियों को दक्षता-आधारित शिक्षा और अनुभवजन्य शिक्षा से तैयार करती है, जिससे उनकी रोजगार क्षमता बढ़ती है(पाटिल, 2024)। दिल्ली विश्वविद्यालय में लागू किए गए कौशल सुधार कोर्स जैसे कार्यक्रमों ने विद्यार्थियों के कौशल में सुधार दिखाया है, जिससे वे अधिक रोजगार योग्य हो गए हैं (सिंह और गुणसेकरन, 2024)।

- **आर्थिक और सामाजिक प्रभाव:** NEP 2020 लाइफलॉन्ग लर्निंग और अनुकूलनशीलता की संस्कृति को बढ़ावा देती है, जिससे न केवल व्यक्तिगत विकास होता है, बल्कि ये भारत के आर्थिक विकास और आत्मनिर्भरता (आत्मनिर्भर भारत) में भी योगदान करती है। यह विद्यार्थियों को वैश्विक अर्थव्यवस्था में सफल होने के लिए आवश्यक कौशल प्रदान करती है और एक मजबूत और आत्मनिर्भर अर्थव्यवस्था के निर्माण में मदद करती है (शर्मा और पाठक, 2024) (पटेल और अग्रवाल, 2024)।

VI. कार्यान्वयन में चुनौतियाँ और समाधान

हालांकि, NEP 2020 ने व्यावसायिक शिक्षा को मुख्यधारा की शिक्षा में एकीकृत करने में महत्वपूर्ण कदम उठाए हैं, फिर भी इसके कार्यान्वयन में कुछ चुनौतियाँ बनी हुई हैं। उच्च शिक्षा में व्यावसायिक शिक्षा और कौशल विकास करने में विभिन्न प्रकार की चुनौतियाँ सामने आती हैं:

- व्यावसायिक शिक्षा के प्रति नकारात्मक दृष्टिकोण एवं धारणा एक बड़ी चुनौती के रूप में दिखाई देती है। इसे समाप्त करने के लिए सभी शिक्षकों, हितधारकों, कर्मचारियों, उद्योगों और सरकार को मिलकर सामूहिक रूप से प्रयास करना अति आवश्यक है जिससे व्यावसायिक शिक्षा को बेहतर बनाया जा सके।
- उच्च शिक्षण संस्थानों में संसाधनों की कमी भी एक प्रमुख चुनौती हो सकती है। इसके लिए आवश्यक है कि सरकार और उद्योग आवश्यक निवेश और सहयोग करें जिससे कि शैक्षणिक संस्थानों को आवश्यक सुविधाएं प्रदान की जा सके।
- काउंसलर्स की भूमिका के बदलाव और उनके प्रशिक्षण कार्यक्रमों को बदलते हुए शैक्षिक परिप्रेक्ष्य के साथ अनुकूलित करने की आवश्यकता है।
- यह सुनिश्चित करना कि सभी क्षेत्रों और सामाजिक-आर्थिक पृष्ठभूमि से छात्रों को व्यावसायिक प्रशिक्षण तक समान पहुँच मिल सके, एक बड़ी चुनौती बनी हुई है।

VII. प्रभावी कार्यान्वयन हेतु सिफारिशें

विभिन्न चुनौतियों का समाधान करने एवं एनईपी 2020 के अंतर्गत व्यावसायिक शिक्षा की क्षमता को अधिकतम करने के लिए, कई सिफारिशें की जा सकती हैं:

- विभिन्न शैक्षणिक संस्थानों के साथ विभिन्न उद्योग यदि साझेदारी करें तो इससे शैक्षणिक संस्थानों और उद्योगों के मध्य मजबूत सहयोग स्थापित होगा और विद्यार्थियों को वास्तविक कार्यबल प्रशिक्षण प्राप्त होगा जो उन्हें रोजगार प्राप्त करने में सहायता कर सकते हैं।
- शिक्षक प्रशिक्षण कार्यक्रमों को बढ़ाना यह सुनिश्चित करेगा कि वे व्यावसायिक विषयों को प्रभावी ढंग से पढ़ाने में सक्षम हैं।
- ऐसा व्यापक पाठ्यक्रम विकसित करना जिसमें सैद्धांतिक ज्ञान के साथ व्यावहारिक प्रशिक्षण को भी एकीकृत किया जाए, जिससे विद्यार्थी का सर्वांगीण विकास हो सके।
- व्यावसायिक शिक्षा के बारे में सामाजिक धारणाओं को बदलने के उद्देश्य से जागरूकता अभियान चलाने से इन कार्यक्रमों के बारे में अधिक विद्यार्थियों को जागरूक कर सकते हैं।
- व्यावसायिक कार्यक्रमों की नियमित निगरानी और मूल्यांकन के लिए तंत्र स्थापित करने से सुधार के क्षेत्रों की पहचान करने में मदद मिलेगी।

VII. निष्कर्ष तथा सुझाव

राष्ट्रीय शिक्षा नीति 2020 उच्च शिक्षा के स्तर पर व्यावसायिक शिक्षा में परिवर्तन लाने हेतु एक महत्वाकांक्षी दृष्टिकोण प्रस्तुत करती है, जो कौशल विकास पर केंद्रित होती है और समकालीन आर्थिक आवश्यकताओं को पूरा करने के लिए तैयार करती है। ये नीति का उद्देश्य कौशल आधारित शिक्षा को मुख्य धारा की शिक्षा में सम्मिलित करके विद्यार्थियों को रोजगार प्राप्त करने में सहायता प्रदान करना है। NEP 2020 भारत में एक व्यावहारिक, अनुकूलनशील और कुशल कार्यबल बनाने का मार्ग प्रशस्त कर रही है, लेकिन इसके कार्यान्वयन में आने वाली चुनौतियों को दूर करने की प्रक्रिया अभी जारी है। कुल मिलाकर, यह शोध पत्र व्यावसायिक शिक्षा के लिए एक समग्र और बहुआयामी दृष्टिकोण का समर्थन करते हैं, जो छात्रों को भविष्य की चुनौतियों के लिए तैयार करता है।

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21.0 उच्च प्राथमिक स्तर पर ऑनलाइन कक्षाओं के प्रति शहरी व ग्रामीण क्षेत्र के विद्यार्थियों की

अभिवृत्ति का अध्ययन

- वैभव शर्मा, शोधार्थी, शिक्षाशास्त्र विभाग, लखनऊ विश्वविद्यालय, लखनऊ
Email- vaibhavsharma300399@gmail.com
- डॉ. बीना इन्द्राणी, असिस्टेंट प्रोफेसर, शिक्षाशास्त्र विभाग, लखनऊ विश्वविद्यालय, लखनऊ
Email- indrani_beena@lkouni.ac.in

सारांश

शिक्षा मानव का मौलिक अधिकार है। किसी भी राष्ट्र के संपन्नता तथा प्रगति उस राष्ट्र की गुणवत्तापूर्ण शिक्षा पर निर्भर करती है। यह शिक्षा गुणवत्तापूर्ण तभी हो सकती है जब उसके द्वारा प्रतिभाशाली एवं योग्य विद्यार्थियों को उत्पन्न किया जाए। यही प्रतिभासंपन्न विद्यार्थी अपने राष्ट्र को प्रगति के पथ पर अग्रसर कर सकते हैं। प्रतिभासंपन्नता विद्यार्थियों के सर्वांगीण विकास से ही संभव है। इनके सर्वांगीण विकास के लिए अब केवल विद्यालय ही उपलब्ध नहीं है वरन अनेक नये माध्यमों ने जन्म लिया है। नवीन माध्यमों की प्रगति चल ही रही थी कि कोरोना की विषम परिस्थिति ने इन माध्यमों की गति को और बढ़ा दिया। इससे ऑनलाइन कक्षाओं को विश्व पटल पर लाकर खड़ा कर दिया जो शिक्षा विद्यालय की चहारदीवारी के भीतर दी जाती थी, अब उसका दायरा इन ऑनलाइन कक्षाओं ने बढ़ा दिया है। इस गति ने नवीन ऑनलाइन कक्षाओं में विद्यार्थी उपयुक्त ढंग से नवीन ज्ञान सीख सकें, अनुभवों से लाभ उठा सकें, विभिन्न परिस्थितियों में प्रत्ययों, संकेतों आदि को प्रभावपूर्ण ढंग से प्रयोग कर सकें। ये सभी तथ्य काफी हद तक विद्यार्थियों के बुद्धि, वातावरण एवं अभिवृत्ति पर निर्भर करता है। समस्त शिक्षा व्यवस्था का नियोजन तथा क्रियान्वयन विद्यार्थियों की मानसिक योग्यता व अभिवृत्ति के अनुरूप भी किया जाना चाहिए। तभी वे अपने अभीष्ट लक्ष्य को प्राप्त कर पाएंगे। प्रस्तुत शोध पत्र इन्हीं बिंदुओं पर केंद्रित है। उच्च प्राथमिक स्तर के ग्रामीण व शहरी क्षेत्र में विद्यार्थियों के वर्णनात्मक अनुसंधान के सर्वेक्षण विधि से प्राप्त प्रदत्तों के मात्रात्मक विश्लेषण के माध्यम से यह शोध 0.05 सार्थकता स्तर पर प्रस्तुत शोध की सार्थकता की जांच करता है, जिसमें शहरी क्षेत्र के छात्र- छात्राओं में ऑनलाइन कक्षा के प्रति अभिवृत्ति में कोई सार्थक अंतर नहीं पाया गया है। ऑनलाइन शिक्षण के लिए उपलब्ध विभिन्न तकनीकों का प्रयोग करके शिक्षक वास्तविक समय, समकालिक वीडियो कॉन्फ्रेंसिंग प्रदान करके एक परस्पर दूरस्थ शिक्षा अनुभव प्रदान कर सकते हैं।

मुख्य शब्द:- शिक्षा, ऑनलाइन कक्षाएं, अभिवृत्ति

प्रस्तावना

शिक्षण अधिगम प्रक्रिया को सरल, सुगम एवं बोधगम्य बनाने के लिए शिक्षक हर संभव प्रयास करते हैं। प्रत्येक पल वे विचार मंथन करते हैं कि ऐसे किन साधनों का प्रयोग किया जाए कि शिक्षण की प्रभावशीलता बढ़े। जब तक शिक्षण में समयानुकूल नवीन विधियों एवं साधनों का प्रयोग नहीं किया जाएगा तब तक इसकी प्रभावशीलता संदेहास्पद ही रहेगी। समयानुकूल नवीन साधनों में ऑनलाइन प्लेटफॉर्म का प्रयोग शिक्षण में बढ़ रहा है। इसके प्रयोग ने शिक्षण -अधिगम की प्रभावशीलता को तो बढ़ाया ही है साथ ही साथ इन साधनों में विद्यालय के चहारदीवारी से निकलकर शिक्षा घर के कोने- कोने तक पहुंचना संभव कर दिया है।

ऑनलाइन माध्यम से विद्यार्थी इंटरनेट एवं इलेक्ट्रॉनिक उपकरण जैसे टीवी, कंप्यूटर, टैबलेट, लैपटॉप, रेडियो, स्मार्टफोन आदि के द्वारा घर बैठे ही शिक्षा प्राप्त कर सकता है। इनके माध्यम से डीप लर्निंग, एआई, मशीन लर्निंग तथा ई शिक्षा आदि को बढ़ावा मिल रहा है (अरोड़ा, ए०के० एवं श्रीनिवास, आर०, 2020)। भारत सरकार ने डिजिटल क्रांति लाने हेतु वर्ष 2015 में डिजिटल इंडिया मिशन की शुरुआत कर अन्य लोगों के साथ शिक्षा के क्षेत्र में भी अभिनव खोज उन गतिविधियों एवं

क्रियाकलापों को बढ़ावा दिया है। जिससे शिक्षक ऑनलाइन माध्यम से अपने विचार एवं स्तरीय नवीन विषयवस्तु को विद्यार्थियों तक पहुंचा पा रहे हैं तथा स्वयं भी ई प्रशिक्षण प्राप्त करने शिक्षण अधिगम के नए-नए तरीकों से परिचित हो रहे हैं।

वर्ष 2019 के बाद से जब से कोरोना महामारी का प्रकोप हुआ था, तब ऑनलाइन शिक्षा के अलावा कोई विकल्प बचा ही नहीं था। अनभिज्ञता के स्थान पर समाज का प्रत्येक व्यक्ति इससे भिन्न हो गया है। लॉकडाउन की अवधि में यदि यह माध्यम नहीं होता तो निश्चित रूप से करोड़ों विद्यार्थी शिक्षा से वंचित हो जाते और उनकी पढ़ाई बीच में ही छूट जाती। श्रीवास्तव एवं दवे (2021) के आंकड़े बताते हैं कि 191 देशों के लगभग 157 करोड़ तथा भारत में लगभग 32 करोड़ विद्यार्थियों की शिक्षा आकस्मिक रूप से स्कूल, कॉलेज एवं विश्वविद्यालय बंद होने से प्रभावित हुई थी। एनुअल स्टेटस ऑफ एजुकेशन रिपोर्ट (2021) से भी स्पष्ट होता है कि वर्ष 2018 में जहाँ 36.5% बच्चों के पास मोबाइल था, वहीं वर्ष 2020 में यह प्रतिशत बढ़कर 61.8 फीसदी तथा वर्ष 2021 में 67.6 % हो गया।

ऑनलाइन शिक्षा विद्यार्थियों को सीखने के बहुआयामी अवसर प्रदान करती है। एलन (2014) इस संदर्भ में कहते हैं कि “डिजिटल मीडिया बच्चों में सकारात्मक प्रेरणा का बहुत ही सुगम स्रोत है।” विद्यार्थियों की पढ़ाई लिखाई निर्बाध रूप से चलती रहे इस हेतु भारत सरकार ने विभिन्न ऑनलाइन प्लेटफॉर्म यथा दीक्षा पोर्टल, ई- पाठशाला, निष्ठा प्रोग्राम, स्वयं प्रभा, राष्ट्रीय डिजिटल लाइब्रेरी आदि निःशुल्क माध्यम से विद्यार्थी एवं शिक्षकों तक पहुँच बनाने का प्रयास किया है।

अध्ययन की आवश्यकता

सामाजिक तथा राष्ट्रीय विकास का सर्वाधिक प्रभावशाली साधन शिक्षा है एवं शिक्षा की गुणवत्ता अध्यापकों एवं विद्यार्थियों की क्षमता, प्रशिक्षण और चरित्र पर निर्भर करती है। इस दृष्टि से राष्ट्र के उत्थान के में ऑनलाइन कक्षाओं की मुख्य भूमिका है। परन्तु अनेक अध्ययनों ने सिद्ध किया है कि ऑनलाइन कक्षा के द्वारा विद्यार्थियों में अपेक्षित ज्ञान कौशल, मूल्य व अभिव्यक्ति आदि को समाहित करके उसको सर्वांगीण विकास के पथ पर आगे बढ़ा सकते हैं। प्रस्तावित अध्ययन के दौरान विद्यार्थियों की अभिवृत्ति देखने का प्रयास किया गया है। अध्ययन के परिणामों से विद्यार्थियों की अभिवृत्ति को समझने में सहायता मिलने की आशा है।

समस्या कथन- उच्च प्राथमिक स्तर पर ऑनलाइन कक्षाओं के प्रति शहरी व ग्रामीण क्षेत्र के विद्यार्थियों की अभिवृत्ति का अध्ययन।

अध्ययन के उद्देश्य

उद्देश्य 1- उच्च प्राथमिक स्तर पर ऑनलाइन कक्षाओं के प्रति शहरी क्षेत्र के छात्र व छात्राओं की अभिवृत्ति का तुलनात्मक अध्ययन करना।

उद्देश्य 2- उच्च प्राथमिक स्तर पर ऑनलाइन कक्षाओं के प्रति ग्रामीण क्षेत्र के छात्र व छात्राओं की अभिवृत्ति का तुलनात्मक अध्ययन करना।

अध्ययन की परिकल्पना

परिकल्पना 1- उच्च प्राथमिक स्तर पर ऑनलाइन कक्षाओं के प्रति शहरी क्षेत्र के छात्र तथा छात्राओं की अभिवृत्ति में कोई सार्थक अंतर नहीं है।

परिकल्पना 2- उच्च प्राथमिक स्तर पर ऑनलाइन कक्षाओं के प्रति ग्रामीण क्षेत्र के छात्र तथा छात्राओं की अभिवृत्ति में कोई सार्थक अंतर नहीं है।

अध्ययन की जनसंख्या- अध्ययन में जनसंख्या के रूप में लखनऊ नगर के शहरी व ग्रामीण क्षेत्र में उच्च प्राथमिक विद्यालयों के उच्च प्राथमिक स्तर के कक्षा आठ में अध्ययनरत विद्यार्थियों को सम्मिलित किया गया है।

अध्ययन का न्यादर्श – प्रस्तुत अध्ययन के न्यादर्श में लखनऊ नगर के शहरी व ग्रामीण क्षेत्र के सरकारी चार विद्यालयों के 100 छात्र एवं छात्राओं को सम्मिलित किया गया है।

न्यादर्श चयन- विद्यालयों का चयन साधारण यादृच्छिक विधि से किया गया है। इसके लिए इनके नाम पर्चियों पर लिखकर एक डिब्बे में डाल दिया तथा ड्रों द्वारा चार विद्यालयों का चयन किया गया। विद्यार्थियों का चयन साधारण यादृच्छिक विधि द्वारा किया गया, जिसमें 100 (50 छात्र व 50 छात्राओं) का चयन प्रतिदर्श के रूप में किया गया।

उपकरण- ऑनलाइन कक्षाओं के प्रति अभिवृत्ति मापने हेतु स्वनिर्मित अभिवृत्ति मापनी का उपयोग किया गया जिसमें 35 प्रश्नों को चार आयामों (अधिगम अनुभव, एकाग्रता, उपयोगिता, माता- पिता की सजगता) के आधार पर चयनित किया गया है।

अध्ययन में प्रयुक्त अनुसंधान विधि- प्रस्तुत शोध अध्ययन के अंतर्गत शोधकर्ता द्वारा सर्वेक्षण विधि का चयन अध्ययन हेतु किया गया है।

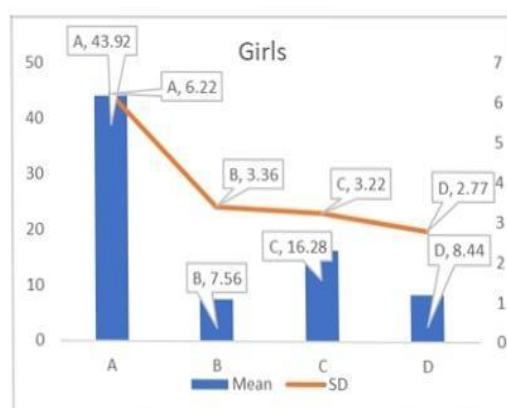
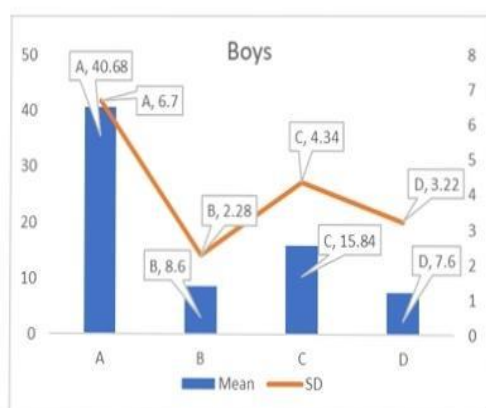
प्रदत्तों का संग्रहण एवं विश्लेषण-

उद्देश्य 1- उच्च प्राथमिक स्तर पर ऑनलाइन कक्षाओं के प्रति शहरी क्षेत्र के छात्र तथा छात्राओं की अभिवृत्ति का तुलनात्मक अध्ययन।

परिकल्पना- उच्च प्राथमिक स्तर पर ऑनलाइन कक्षाओं के प्रति शहरी क्षेत्र के छात्र तथा छात्राओं की अभिवृत्ति में कोई सार्थक अंतर नहीं है।

सारणी 1- शहरी क्षेत्र के छात्र तथा छात्राओं के ऑनलाइन कक्षा के चार आयामों के प्रति अभिवृत्ति की तुलनात्मक सारणी

प्रतिदर्श	अधिगम- अनुभव		एकाग्रता		उपयोगिता		माता- पिता की सजगता	
छात्र N=25, छात्राएं N=25	छात्र	छात्रा	छात्र	छात्रा	छात्र	छात्रा	छात्र	छात्रा
मध्यमान	40.68	43.92	8.6	7.56	15.84	16.28	7.6	8.44
मानक विचलन	6.7	6.22	2.28	3.36	4.34	3.22	3.22	2.27
t- मान	1.772		1.2806		0.407		0.988	
सार्थकता अंतर (0.05 पर t का मान 2.01)	नहीं है		नहीं है		नहीं है		नहीं है	



ग्राफ 1 - ऑनलाइन कक्षाओं के प्रति शहरी क्षेत्र के छात्र तथा छात्राओं की ऑनलाइन कक्षा के चार आयामों के प्रति अभिवृत्ति का तुलनात्मक ग्राफ

विश्लेषण- प्रस्तुत सारणी 1 के अनुसार शहरी क्षेत्र के छात्र जो कक्षा आठ में अध्ययनरत हैं, उनकी अधिगम अनुभव, एकाग्रता, उपयोगिता व माता पिता की सजगता का मध्य मान क्रमशः 40.68 , 8.6, 15.84, 7.6 प्राप्त हुआ तथा मानक विचलन क्रमशः 6.7, 2.28, 4.34, 3.22 प्राप्त हुआ। वहीं शहरी क्षेत्र की छात्राओं का मध्य मान क्रमशः 43.92, 7.56, 16.28, 8.44 व मानक विचलन क्रमशः 6.22, 3.36, 3.22, 2.27 प्राप्त हुआ।

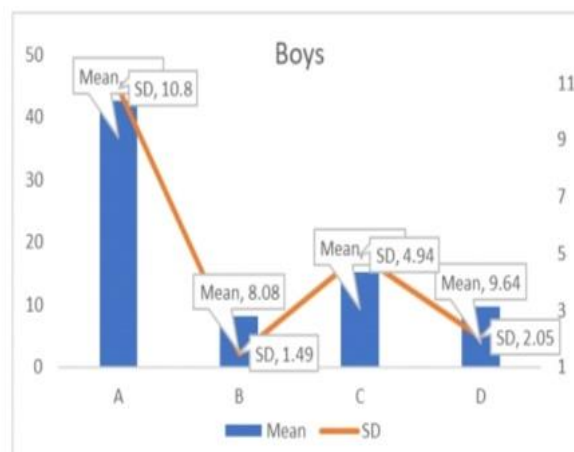
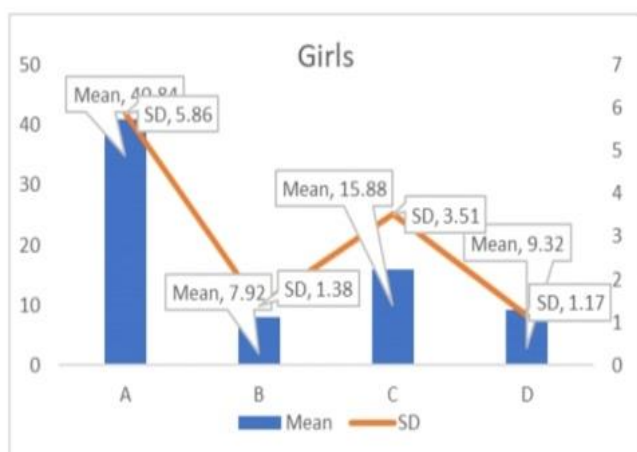
टी परीक्षण के द्वारा जब दोनों मध्य मानों का तुलनात्मक अध्ययन किया गया तो यह पाया गया कि $df=48$ पर 0.05 का मान 2.01 है जोकि t - गणना मान से अधिक है। इसके द्वारा यह पता चला कि शून्य परिकल्पना स्वीकृत होती है और शहरी क्षेत्र के छात्र व छात्राओं में ऑनलाइन कक्षाओं की अभिवृत्ति के प्रति कोई सार्थक अंतर नहीं है।

उद्देश्य 2 - उच्च प्राथमिक स्तर पर ऑनलाइन कक्षाओं के प्रति ग्रामीण क्षेत्र में छात्र तथा छात्राओं की अभिवृत्ति का तुलनात्मक अध्ययन।

परिकल्पना- उच्च प्राथमिक स्तर पर ऑनलाइन कक्षाओं के प्रति ग्रामीण क्षेत्र में छात्र तथा छात्राओं की अभिवृत्ति में कोई सार्थक अंतर नहीं है।

सारणी 2 - ग्रामीण क्षेत्र के छात्र तथा छात्राओं के ऑनलाइन कक्षा के चार आयामों के प्रति अभिवृत्ति की तुलनात्मक सारणी

प्रतिदर्श छात्र N=25 छात्राएं N=25	अधिगम अनुभव		एकाग्रता		उपयोगिता		माता - पिता की सजगता	
	छात्र	छात्रा	छात्र	छात्रा	छात्र	छात्रा	छात्र	छात्रा
मध्यमान	42.6	40.84	8.08	7.92	15.2	15.88	9.64	9.32
मानक विचलन	10.8	5.86	1.49	1.38	4.94	3.51	2.05	1.17
t -मान	0.716		0.393		0.561		0.677	
सार्थकता अंतर (0.05 पर t का मान 2.01)	नहीं है		नहीं है		नहीं है		नहीं है	



ग्राफ 2- ग्रामीण क्षेत्र के छात्र तथा छात्राओं की ऑनलाइन कक्षा के चार आयामों के प्रति अभिवृत्ति का तुलनात्मक ग्राफ

प्रस्तुत सारणी 2 के अनुसार ग्रामीण क्षेत्र के छात्र जो कक्षा आठ में अध्ययनरत हैं, उनकी अधिगम अनुभव, एकाग्रता, उपयोगिता व माता पिता की सजगता का मध्यमान क्रमशः 42.6 , 8.08, 15.2 , 9.64 प्राप्त हुआ तथा मानक विचलन क्रमशः 10.8, 1.49, 4.94, 2.05 प्राप्त हुआ। वहीं ग्रामीण क्षेत्र की छात्राओं का मध्यमान क्रमशः 40.84, 7.92, 15.88, 9.32 व मानक विचलन क्रमशः 5.86, 1.38, 3.51, 1.17 प्राप्त हुआ।

टी परीक्षण के द्वारा जब दोनों मध्य मानों का तुलनात्मक अध्ययन किया गया तो यह पाया गया कि $df=48$ पर 0.05 का मान 2.01 है जोकि t गणना मान से अधिक है। इसके द्वारा यह ज्ञात होता है कि शून्य परिकल्पना स्वीकृत होती है। ग्रामीण क्षेत्र के छात्र व छात्राओं में ऑनलाइन कक्षाओं की अभिवृत्ति के प्रति कोई सार्थक अंतर नहीं है।

निष्कर्ष एवं सुझाव

प्रस्तुत शोध अध्ययन में ग्रामीण क्षेत्र के छात्र- छात्राओं व शहरी क्षेत्र के छात्र - छात्राओं का अधिगम अनुभव, एकाग्रता, उपयोगिता, व माता- पिता की सजगता में कोई सार्थक अंतर नहीं है। निष्कर्षतः कहा जा सकता है कि ऑन लाइन कक्षाओं में छात्र व छात्राओं का अधिगम अनुभव समान है तथा उन्हें समान रूप से अधिगम सामग्री उपलब्ध करायी जा रही है। ऑनलाइन कक्षाओं में छात्र व छात्राएं समान रूप से एकाग्रता दिखाते हैं और ऑनलाइन कक्षाओं की उपयोगिता को समझते हैं। विद्यार्थियों के माता – पिता भी ऑनलाइन कक्षाओं के प्रति सजग हैं।

ऑनलाइन शिक्षण पद्धति कक्षा सामग्री वितरित करके और शिक्षार्थी और शिक्षकों को एक दूसरे के साथ बातचीत करने में मदद करने के लिए इंटरनेट के विभिन्न अनुप्रयोगों का उपयोग करती है। ऑनलाइन शिक्षण को भविष्य की सीखने की प्रक्रिया के रूप में माना जा सकता है और इस मंच में आधुनिक दुनिया में शिक्षण व समग्र परिवर्तन की क्षमता है। ध्यातव्य है कि ऑनलाइन शिक्षण मंच पर शिक्षा के सभी हितधारकों को प्रशिक्षित करने के लिए आवश्यक कदम उठाए जाने चाहिए। सरकार/ शैक्षणिक संस्थानों को ऑनलाइन शिक्षण को प्रोत्साहित करने के लिए सभी शिक्षार्थियों को मुफ्त इंटरनेट और मुफ्त डिजिटल गैजेट प्रदान करने की नीति अपनानी चाहिए, जिसके परिणामस्वरूप विद्यार्थियों को लाभ मिलेगा।

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22.0 भारतीय ज्ञान परंपरा तथा प्रतियोगी विद्यार्थी

- प्रतिमा सिंह, शोधार्थी, लखनऊ विश्वविद्यालय, लखनऊ

Email: pratima.singh8682@gmail.com

- डॉ सुमन लता सिंह, एसोसिएट प्रो., खुन खुन जी पीजी कॉलेज लखनऊ, उत्तर प्रदेश

सारांश

भारतीय ज्ञान परंपरा जो हजारों वर्ष पुरानी है। भारतीय ज्ञान परंपरा आज भी प्राचीन बौद्धिक ज्ञान को समाहित किए हुए हैं। वर्तमान समय में भारतीय ज्ञान, विश्व के समस्त ज्ञान की केंद्र बिंदु है। वर्तमान समय में जिस भी प्रकार के अनुसंधान कार्य हो रहे हैं या होने वाले हैं उन सब का प्रयोग भारतीय ज्ञान परंपरा में पहले ही हो चुका है। वेद, उपनिषद्, वेदांग, पुराण और भागवत गीता के रूप में भारतीय ज्ञान का आधार मूलभूत मानवीय समस्याओं से निपटना है तथा आधुनिक युग में हमारे सामने आने वाले लगभग हर प्रकार की समस्याओं का समाधान हमारे प्राचीन भारतीय ज्ञान में समाहित है। भारतीय दृष्टिकोण से ही ज्ञान परंपरा का अध्ययन कर हम भारतीय एक बार फिर विश्व गुरु बन सकते हैं। सुभाषित संग्रह में ज्ञान के लिए कहा गया है कि ज्ञान मनुष्य का तीसरा नेत्र है जो उसे समस्त तत्वों के मूल को समझने की क्षमता प्रदान करता है। भारतीय ज्ञान प्रणाली में ज्ञान, विज्ञान, जीवन दर्शन तथा अन्य अनगिनत क्षेत्र शामिल है।

ज्ञान के क्षेत्र में भारत विश्व गुरु होने के साथ-साथ वर्तमान समय के विद्यार्थियों के मानसिक तथा शारीरिक समस्याओं का निदान भी रखता है। आज वैज्ञानिक युग के तीव्र गति में एक समय में जीवन में अधिक से अधिक सफल होने की चाह के कारण जीवन के हर क्षेत्र में प्रतिस्पर्धा या प्रतियोगिता की होड़ शामिल हो चुकी है। किसी भी विद्यार्थी को अपने आप को काबिल साबित करने के लिए इन प्रतिस्पर्धात्मक परीक्षाओं को पास करना पड़ता है जिसके बाद ही विद्यार्थियों को उनके जीवन के मनचाहे क्षेत्र में प्रवेश मिलता है। लेकिन विद्यार्थियों को प्रतिस्पर्धात्मक परीक्षाओं को पास करने के लिए अनगिनत समस्याओं का सामना करना पड़ता है। कभी-कभी ये प्रतियोगी विद्यार्थी मानसिक रूप से इतने तनावग्रस्त हो जाते हैं कि वह अपने जीवन को बोझ समझने लगते हैं तथा वह इस दुर्लभ मानव जीवन से निराश होकर आत्महत्या जैसी जघन्य अपराध कर बैठते हैं। लेकिन हमारे भारतीय ज्ञान परंपरा में विद्यार्थियों की समस्याओं का निदान भी समाहित है। भारतीय ज्ञान परंपरा जो जीवन जीने की कला सिखाती है। ज्ञान तथा विज्ञान के साथ-साथ जीवन जीने की कला भी भारतीय ज्ञान परंपरा में ही समाहित है। योग को अपने दैनिक जीवन में शामिल करके उच्च स्वास्थ्य, तनाव मुक्त जीवन, मानसिक स्वास्थ्य हमारे भारतीय ज्ञान परंपरा की देन है। पूरा विश्व इस ज्ञान के सागर का स्वाद लेने के लिए आतुर है। विद्यार्थी जो भावी राष्ट्र के नागरिक हैं उनको भारतीय ज्ञान और संस्कृति का अनुभव होना अत्यंत आवश्यक है। इसको आगे बढ़ाने के लिए ही हमारी राष्ट्रीय नीति 2020 भारतीय ज्ञान को विद्यालय, महाविद्यालय तथा विश्वविद्यालय के पाठ्यचर्या में शामिल कर विद्यार्थियों को लाभान्वित करने का बर्षक प्रयास कर रही है।

की-वर्ड - भारतीय ज्ञान, परंपरा, प्रतियोगिता, प्रतियोगी विद्यार्थी

प्रस्तावना

शिक्षा ज्ञान को प्राप्त करने का एक प्रयास है और बिना प्रयास ज्ञान प्राप्त नहीं किया जा सकता। यह तथ्य कई अनुभव से प्रमाणित किया जा सकता है कि प्राचीन काल में बहुत से लोगों ने शिक्षा नहीं ली सर्वप्रथम उनके मन में ज्ञान उत्पन्न हुआ और फिर उन्होंने दूसरों को शिक्षा प्रदान की। भारत के सभी हिंदू और मुसलमान सभी संत इसी प्रकार के थे पहले इनके अंदर ज्ञान की उत्पत्ति हुई फिर उन्होंने दूसरों को शिक्षा प्रदान किया। दुनिया के बड़े-बड़े संत तथा महात्मा सबको सर्वप्रथम ज्ञान हुआ उसके बाद इन्होंने दुनिया को ज्ञान प्रदान किया। इससे यह सिद्ध नहीं होता कि शिक्षा की उपयोगिता ही नहीं है या दूसरे शब्दों में कहें कि शिक्षा का आधार कमजोर है। ज्ञान की उपयोगिता तभी सिद्ध होती है जब यह दूसरों के पास पहुंच जाती है। ज्ञान एक अद्भुत शब्द

है इसके अर्थ को समझना ही सबसे बड़ा ज्ञान है। ज्ञान क्या है? ज्ञान सूक्ष्म है या स्थूल? इस प्रश्न के उत्तर को समझने के लिए इस शब्द के भाव को समझना अति आवश्यक है। जहां सूक्ष्म ज्ञान वह ज्ञान है जो अध्यापक या विद्यार्थियों के मन में है तथा स्थूल ज्ञान पुस्तकों के रूप में वर्णित भाषा के रूप में है।

- शोध प्रश्न -**
1. भारतीय ज्ञान का महत्व क्या है?
 2. भारतीय ज्ञान का विद्यार्थी जीवन में क्या महत्व है?
 3. प्राचीन भारतीय ज्ञान परंपरा का वर्तमान समय में क्या महत्व है?

- शोध उद्देश्य -**
1. भारतीय ज्ञान परंपरा का अध्ययन करना।
 2. वर्तमान प्रतियोगी विद्यार्थी के समस्याओं का अध्ययन करना।
 3. भारतीय ज्ञान परंपरा का वर्तमान विद्यार्थी जीवन में महत्व का अध्ययन करना।

- शोध विधि -**
- प्रस्तुत शोध में व्याख्यात्मक तथा विश्लेषणात्मक शोध विधि का प्रयोग शोध कार्य के अध्ययन के लिए किया गया है।

भारतीय ज्ञान परंपरा - भारतीय ज्ञान परंपरा जो ऐसे ज्ञान की बात करता है जो मानव के विकास के बौद्धिक, शारीरिक, भावात्मक और आध्यात्मिक पहलुओं को एकीकृत करता है। भारतीय ज्ञान परंपरा आत्म जागरूकता, नैतिक निर्णय लेने की स्थिरता और भावनात्मक कल्याण मूल्य पर जोर देकर शिक्षा के लिए एक बहुआयामी दृष्टिकोण प्रदान करता है जो तनाव, पर्यावरणीय स्थिरता और नैतिक नेतृत्व जैसे समकालीन चुनौतियों का समाधान करता है। भारतीय ज्ञान जो हजारों वर्ष पुरानी है। भारतीय ज्ञान आज भी प्राचीन बौद्धिक ज्ञान को समाहित किए हुए हैं। इसमें वेद, उपनिषद वेदांग, पुराण और भागवत गीता के रूप में भारतीय ज्ञान का आधार मूलभूत मानवीय समस्याओं से निपटना है तथा यह हर भारतीय का सौभाग्य है कि आधुनिक युग में हमारे सामने आने वाली लगभग हर प्रकार की समस्याओं का समाधान हमारे प्राचीन भारतीय ज्ञान में समाहित है। भारतीय दृष्टिकोण से ज्ञान परंपरा का अध्ययन कर हम भारतीय एक बार फिर विश्व गुरु बन सकते हैं। हमारे ज्ञान प्रणाली में ज्ञान, विज्ञान तथा जीवन दर्शन शामिल है जो पूर्व के अनुभव, अवलोकन, प्रयोग और कठोर विश्लेषण से विकसित किए हुए हैं। सुभाषित संग्रह में 'ज्ञान' के लिए कहा गया है कि 'ज्ञान मनुष्य का तीसरा नेत्र है जो उसे समस्त तत्वों के मूल को समझने की क्षमता प्रदान करता है।'।

प्रतियोगिता तथा प्रतियोगी विद्यार्थी

बात करें वर्तमान समय के विद्यार्थी तथा वर्तमान शिक्षा पद्धति का, जो एक बहुत ही जटिल किंतु महत्वपूर्ण विषय है। गला काट प्रतिस्पर्धा के युग में शिक्षा का स्वरूप बदलता जा रहा है। वर्तमान समय में अपने-अपने बालकों की शिक्षा के लिए समाज का प्रत्येक नागरिक चिंतित नजर आता है। प्रत्येक विद्यार्थियों के माता-पिता तथा उनके परिवार सदस्य चाहते हैं कि वह एक सही समय पर अपने करियर की शुरुआत करें तथा समय पर ही सफलता के उच्च शिखर का चुंबन करें। आज प्राइमरी स्कूल के बच्चे भी विभिन्न विषयों पर बात कर लेते हैं क्योंकि उन्हें आरंभ से ही विभिन्न विषयों का ज्ञान कराया जाता है। लेकिन इस शिक्षा पद्धति की कुछ कमियां भी हैं जैसे प्रतियोगिता की दौड़ में विद्यार्थियों को परीक्षा में सर्वाधिक अंक लाने पर बल दिया जाता है। तेजी से बढ़ रहे आर्थिक-वैज्ञानिक युग ने शिक्षा के महत्व को और भी बढ़ा दिया है। वर्तमान समय में शिक्षा पद्धति का जो ढांचा या रूप है वह विद्यार्थियों को पूर्ण रूप से इस योग्य नहीं बन पा रही है कि जिससे वह अपने दुर्लभ मानव जीवन का आनंद उठाते हुए अपने जीवन में एक सफल इंसान बन सके। जैसा कि पंजाब इंजीनियरिंग कॉलेज के प्रोफेसर धीरज साधी ने कहा है “पारंपरिक स्कूलों में छात्र सामाजिक कौशल हासिल करते हैं और दूसरों के साथ मिलकर जीने की कला सिखते हैं लेकिन कोचिंग संस्थानों की व्यवसायीकरण की शिक्षा पद्धति में विद्यार्थी महत्वपूर्ण सामाजिक कौशल से वंचित रह जाते हैं जो उनके उनके बाद के जीवन को प्रभावित करते हैं।”

यह कहना असंगत नहीं होगा कि इस समय शिक्षा और शिक्षण संस्थाएं दोनों ही अपने बुनियादी लक्ष्य से भटक कर मात्र समय बिताने, धन कमाने के चक्रव्यूह में इस कदर जकड़ गए हैं कि वह अपने लक्ष्य और उद्देश्य से भटकते जा रहे हैं। डॉ सरवन सिंह की रिपोर्ट (पूर्व डायरेक्टर, एम्स भोपाल) “ पढ़ाई के दबाव में डिप्रेशन से जूझ रहे मेडिकल के छात्र 2022 में एशियाई जनरल आफ साइकेट्री की रिपोर्ट में 30% छात्रों में उदासी के लक्षण पाए गए , 17% छात्रों ने कहा कि उन्होंने कभी ना कभी आत्महत्या के बारे में सोचा है। कोचिंग संस्थानों में तैयारी करने के लिए छात्रों को मोटी फीस तक भरनी पड़ती है। ऐसे में नीट में सफलता न मिलने पर कई छात्र आत्महत्या करने को प्रवृत्ति होते हैं। ” 2 अप्रैल 2024 दैनिक भास्कर में (लेसेंट की रिपोर्ट) बताया गया है कि भारत में 6 वर्ष में 69058 विद्यार्थियों ने आत्महत्या की। देश में आत्महत्या की दर सर्वाधिक युवाओं में (15 से 29 वर्ष आयु वर्ग) है। कोटा राजस्थान की डॉक्टर खुशी कुमारी गुप्ता (दैनिक भास्कर 5 नवंबर 2024 पेज नंबर 4) के शोध अध्ययन में पाया गया कि नॉन कोचिंग की तुलना में कोचिंग के विद्यार्थियों में तनाव ज्यादा पाया जाता है। नीति पंचोली (2023) ने प्रतियोगी परीक्षाओं की तैयारी कर रहे छात्रों में अवसाद, चिंता तथा तनाव का अध्ययन किया और उन्होंने पाया कि 18 वर्ष के कम उम्र के बच्चों में अवसाद, चिंता तथा तनाव पाए गए। शर्मा तथा सिंह (2022) के अध्ययन में बताया गया कि प्रतियोगी परीक्षा की तैयारी कर रहे 75% विद्यार्थी तनाव से ग्रसित हैं।

वर्तमान समय की शिक्षा को देखकर प्रश्न उठता है कि आज की शिक्षा कितनी सार्थक है? क्या वर्तमान शिक्षा पद्धति छात्र का समग्र विकास कर उन्हें सुसंस्कृत बना सकती है? क्या वर्तमान समय की शिक्षा जो हर रूप में प्रतिस्पर्धात्मक ही है विद्यार्थियों को उनके जीवन के लक्ष्य प्राप्त करने में उनका सहयोग कर रही है? क्या 'वर्तमान समय की शिक्षा हमारे समाज के भावी पीढ़ी को एक सफल और सार्थक जीवन यापन करने की कला सीख रही है? क्या वर्तमान समय की शिक्षा विद्यार्थियों को संतोष और संयम से जीवन यापन का शिक्षा प्रदान कर रही है? अगर हम इन प्रश्नों का गहनतासे अध्ययन करें तो सभी प्रश्नों का एक ही उत्तर है, 'नहीं'। वर्तमान समय की शिक्षा विद्यार्थियों के एक सफल, संयमित, संतुष्ट, भावनात्मक रूप से मजबूत बनाने में असफल हो रही है क्योंकि वर्तमान शिक्षा व्यावसायिक हो रही है तथा विद्यार्थी इसके ग्राहक।

जैसा की मनोविज्ञान कहता है कि अगर व्यक्ति जिसका भावात्मक और सामाजिक विकास उचित प्रकार से नहीं हुआ है उसे अपने जीवन में आने वाली समस्याओं का समाधान करना आसान नहीं है। वर्तमान शिक्षा पद्धति की ही देन है जो विद्यार्थी असफल हो रहे हैं या सफलता का डर उनके मन में आ रहा है वे धीरे-धीरे अनेकों स्वास्थ्य संबंधी समस्याओं से जूझ रहे हैं तथा कभी-कभी समस्या इतनी बढ़ जाती है कि वह आत्महत्या जैसे जगन्य अपराध को भी कर देते हैं। क्या हमारी भारतीय शिक्षा इसी तरह प्रतियोगिता और प्रतिस्पर्धा के दौड़ में अपने युवा विद्यार्थियों के सामर्थ्य का पहचान करेगी, 'नहीं'।

इन सभी समस्याओं का समाधान करने के लिए हमारे देश के शिक्षाविदों तथा विवेकशील व्यक्तियों का ध्यान इधर गया है तथा शिक्षा प्रणाली में परिवर्तन भी लाया जा रहा है। जीवन जीने के लिए व्यक्ति को वायु, जल एवं भोजन जितना आवश्यक है, शिक्षा भी उतनी ही आवश्यक है। इसलिए शिक्षा ऐसी होनी चाहिए जो विद्यार्थियों को अक्षर ज्ञान देने के साथ-साथ उनके व्यक्तित्व का विकास करें।

भारतीय ज्ञान का महत्व - यह कहना कोई अतिशयोक्ति नहीं होगा कि हमारी प्राचीन भारतीय शिक्षा प्रणाली ऐसी ही थी। प्राचीन समय में हर व्यक्ति अपने कर्म को करता था और अपने जीवन में संतुष्ट और संयमित होकर जीवन यापन करता था। हमारे भारतीय ज्ञान परंपरा में समस्याओं का समाधान बहुत ही आसान शब्दों में किया गया है। भारतीय ज्ञान का नित्य प्रतिदिन के जीवन में व्यावहारिक प्रयोग हैं जिनका बहुत अधिक महत्व है। उदाहरण के लिए आयुर्वेद पूर्ण रूप से रोगों से बचाव, रोगों का इलाज तथा अन्य प्राकृतिक रामबाण औषधीयों का खजाना है तो वही योग जो हमारे ज्ञान परंपरा की जान है शारीरिक रूप से तंदुरुस्त, तनाव पर विजय प्राप्त करना तथा मानसिक स्वास्थ्य को बनाए रखने का रामबाण तकनीक है। प्रतियोगी विद्यार्थियों को

दैनिक रूप से इनको अपने दिनचर्या में शामिल करना चाहिए तथा हमारे दार्शनिकों के विचारों को विद्यार्थियों को अपने दिन प्रतिदिन के जीवन में आत्मसात करने के लिए प्रेरित करना चाहिए। श्रीमद् भागवत गीता में भगवान श्री कृष्ण ने हमें तनाव से निपटने के लिए एक सूत्र में कहा है (जो चीज अपरिहार्य हैं उनके बारे में चिंता मत करो) भारतीय ज्ञान का उद्देश्य ऐसे नागरिकों का निर्माण करना है जो न केवल विचार और बौद्धिकता में भारतीय हो बल्कि मन, कर्म, वचन से विश्व कल्याण के प्रति प्रतिबद्ध हो। वर्तमान परिदृश्य में जहां विभिन्न मानसिक बीमारियां, अवसाद, तनाव नकारात्मकता जैसी समस्याएं बढ़ रही हैं वहीं पर भारतीय ज्ञान आदर्श और संतुलित समाज के निर्माण में सहायक हो सकती है। प्राचीन भारतीय आध्यात्मिक विज्ञान, जिसे 'भारतीय ज्ञान परंपरा' के रूप में जाना जाता है, शिक्षा को एक व्यापक दृष्टिकोण प्रदान करता है जो भौतिक ज्ञान को आध्यात्मिक ज्ञान के साथ एकीकृत करता है। यह परंपराएं भारतीय जीवन दर्शन में गहराई से निहित है, एक संतुलित विकास पर जोर देती है जिसमें न केवल बौद्धिक बल्कि आध्यात्मिक, नैतिक और भावनात्मक विकास भी शामिल है।

भारतीय ज्ञान परंपरा, दार्शनिक, आध्यात्मिक और सांस्कृतिक ज्ञान के अपने विशाल भंडार के साथ, आधुनिक शिक्षा के मुख्य रूप से भौतिकवादी फोकस के विपरीत प्रस्तुत करती है। यह सदियों पुराना ज्ञान वेदों, उपनिषदों, भगवद गीता और अन्य शास्त्रों जैसे ग्रंथों में निहित है, जो वास्तविकता, चेतना, नैतिकता और आंतरिक शांति की खोज की प्रकृति का पता लगाते हैं। इस परंपरा का मुख्य विचार यह है कि शिक्षा को केवल बाहरी ज्ञान प्राप्त करने तक सीमित नहीं होना चाहिए, बल्कि व्यक्ति के आंतरिक स्व की प्राप्ति और सभी जीवन की परस्पर संबद्धता को भी बढ़ावा देना चाहिए।

भारतीय ज्ञान परंपरा का एक और महत्वपूर्ण पहलू योग और ध्यान का अभ्यास है। ये अभ्यास केवल शारीरिक व्यायाम नहीं हैं, बल्कि शरीर, मन और आत्मा को सामंजस्य बनाने के लिए डिज़ाइन किए गए गहन आध्यात्मिक अनुशासन हैं। उन्हें शैक्षिक सेटिंग्स में शामिल करने से कई लाभ हो सकते हैं। शोध से पता चला है कि योग और ध्यान एकाग्रता को बढ़ा सकते हैं, तनाव को कम कर सकते हैं और मानसिक स्वास्थ्य में सुधार कर सकते हैं। यह उन छात्रों के लिए विशेष रूप से फायदेमंद हो सकता है जो अक्सर भारी शैक्षणिक और सामाजिक दबाव का सामना करते हैं। शिक्षा के लिए एक अंतः विषय दृष्टिकोण, जो आध्यात्मिक ज्ञान को वैज्ञानिक और मानवतावादी अध्ययनों के साथ एकीकृत करता है, दुनिया की अधिक व्यापक समझ प्रदान कर सकता है। उदाहरण के लिए, क्वांटम भौतिकी के सिद्धांतों को माया (भ्रम) की भारतीय अवधारणा के साथ जोड़कर खोजा जा सकता है ताकि वैज्ञानिक और दार्शनिक दोनों दृष्टिकोणों से वास्तविकता की प्रकृति को समझा जा सके। यह दृष्टिकोण छात्रों में आलोचनात्मक सोच और खुले दिमाग को बढ़ावा दे सकता है, जिससे उन्हें ज्ञान और समझ के विभिन्न क्षेत्रों के बीच संबंध देखने की अनुमति मिलती है। इसमें भावनात्मक बुद्धिमत्ता, लचीलापन और सहानुभूति का विकास शामिल है। ये गुण व्यक्तिगत भलाई और प्रभावी सामाजिक संपर्क के लिए आवश्यक हैं। उदाहरण के लिए, भावनात्मक बुद्धिमत्ता व्यक्ति की भावनाओं को प्रबंधित करने और दूसरों की भावनाओं को समझने में मदद करती है, जिससे बेहतर व्यक्तिगत संबंध और संघर्ष समाधान होता है।

निष्कर्ष

प्रतियोगी परीक्षाओं में उच्च स्कोर विद्यार्थियों के कड़ी मेहनत और लगन का प्रतिफल होता है। विद्यार्थियों का शिक्षा के उच्च स्तर पर न पहुंच पाने तथा उनके अंदर हीन भावना का उत्पन्न होना, इन बच्चों में अनेकों मानसिक बीमारियां जैसे अवसाद, चिंता, तनाव, दबाव, संघर्ष आदि उत्पन्न होने लगते हैं। इनमें आत्मसम्मान, व्यवहारी ज्ञान की कमी, समाज में लोगों के सामंजस्य न स्थापित करने की समस्या, अपने मन की बातों को दूसरे तक न पहुंचने की समस्या या अपनी समस्याओं या मानसिक उलझन को ना बता पाने की समस्या आदि अनेकों समस्याओं से ग्रसित होने लगते हैं। आधुनिक शिक्षा प्रणाली में भारतीय ज्ञान परंपरा का एकीकरण, सीखने के लिए अधिक संतुलित और समग्र दृष्टिकोण का वादा करता है। यह न केवल बौद्धिक रूप से सक्षम व्यक्तियों को बल्कि भावनात्मक रूप से परिपक्व, नैतिक रूप से आधारित और आध्यात्मिक रूप से जागृत नागरिकों को भी पोषित करने का मार्ग प्रदान करता है। ज्ञान परम्परा को आधुनिक शिक्षा में एकीकृत करने का विचार वैश्विक

बदलाव के साथ भी मेल खाता है, जो अधिक समग्र शैक्षिक मॉडल की ओर बढ़ रहा है, जो कल्याण, स्थिरता और नैतिक जीवन पर जोर देता है। यह एकीकरण ऐसे व्यक्तियों की एक नई पीढ़ी को बढ़ावा दे सकता है जो न केवल शैक्षणिक रूप से कुशल हैं, बल्कि भावनात्मक रूप से संतुलित, नैतिक रूप से उन्मुख और आध्यात्मिक रूप से जागरूक भी हैं। भावी विद्यार्थी पर्यावरणीय मुद्दों से लेकर सामाजिक असमानता तक, आधुनिक दुनिया की जटिल चुनौतियों का अधिक दयालु और समग्र दृष्टिकोण से सामना करने के लिए बेहतर ढंग से सुसज्जित होंगे। ऐसी शिक्षा प्रणाली न केवल व्यक्तिगत शिक्षार्थियों को लाभान्वित करेगी बल्कि अधिक सामंजस्यपूर्ण, दयालु और टिकाऊ दुनिया के निर्माण में भी योगदान देगी।

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23.0 भारतीय ज्ञान परम्परा में योग की अवधारणा और विकास

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शोध सार

योग एक ऐसा अभ्यास है जो व्यक्तियों को स्वयं से जुड़ने और अपने आस-पास की दुनिया को गहराई से समझने में मदद करता है। योग के अभ्यास के माध्यम से, व्यक्ति मन की शांति, स्पष्टता और आध्यात्मिक जागृति की भावना प्राप्त कर सकते हैं। योग की कालातीत शिक्षाएँ व्यक्तियों को आत्म-खोज और ज्ञानोदय की ओर उनकी यात्रा पर प्रेरित और मार्गदर्शन करती रहती हैं। इस शोध पत्र के माध्यम से योग की उत्पत्ति और विकास की यात्रा को विस्तार से सन्दर्भित किया गया है। जिसमें दर्शन के माध्यम से योग के आध्यात्मिक पक्ष पर भी ध्यान आकृष्ट किया गया है। आसन, प्राणायाम और ध्यान के माध्यम से किस प्रकार अभ्यास करके भौतिक जगत की समस्याओं से निवृत्त हुआ जा सकता है? साथ ही कैसे आज भारतीय योग वैश्विक स्तर पर अपनी पहचान बनाने में सफल हो सका? इन सभी प्रश्नों के उत्तर इस शोध पत्र में देने का प्रयास किया गया है।

मुख्य बिंदु - आसन, प्राणायाम, योग, वैश्विक जगत, अध्यात्म।

प्रस्तावना

योग विज्ञान भारत की आध्यात्मिक और दार्शनिक परंपराओं में निहित एक प्राचीन अभ्यास है, जिसकी उत्पत्ति आत्म-साक्षात्कार और व्यक्तिगत आत्मा के परमात्मा के साथ मिलन की अवधारणा में सम्मिलित है। योग शब्द संस्कृत के युज शब्द से लिया गया है, जिसका अर्थ है जोड़ना, एकजुट होना या जुड़ना। मिलन की यह अवधारणा योग विज्ञान के मूल में निहित है, जिसमें शारीरिक, मानसिक और आध्यात्मिक कल्याण के लिए एक समग्र दृष्टिकोण शामिल है। इसकी जड़ें प्राचीन सिंधु घाटी सभ्यता में पाई गई हैं, जिसमें वेद, उपनिषद और भगवद गीता जैसे प्राचीन ग्रंथों में योग जैसी प्रथाओं के स्पष्ट प्रमाण मिलते हैं। इन ग्रंथों में दार्शनिक शिक्षाएँ और आध्यात्मिक अभ्यास शामिल हैं जो शास्त्रीय योग की नींव रखते हैं।

योग विज्ञान की सबसे प्राचीन व्यवस्थित प्रस्तुतियों में से एक पतंजलि के योग सूत्र में पाई जाती है, जो 200 ई.पू. के आसपास रचित एक मौलिक ग्रंथ है। पतंजलि ने योग के आठ अंगों की व्याख्या की, जिन्हें अष्टांग योग के रूप में जाना जाता है, जो आध्यात्मिक अभ्यास और आत्म-साक्षात्कार के लिए एक व्यापक रूपरेखा प्रदान करते हैं। इन अंगों में यम (नैतिक सिद्धांत), नियम (आत्म-अनुशासन), आसन (शारीरिक मुद्राएँ), प्राणायाम (श्वास नियंत्रण), प्रत्याहार (संवेदी वापसी), धारणा (एकाग्रता), ध्यान (ध्यान), और समाधि (ईश्वर के साथ मिलन) शामिल हैं।

योग महज एक शारीरिक अभ्यास नहीं है, बल्कि आत्म-साक्षात्कार का विज्ञान है जिसका उद्देश्य शरीर, मन और आत्मा में सामंजस्य स्थापित करना है। शारीरिक मुद्राएँ (आसन) अभ्यास का सिर्फ एक पहलू हैं, जो शरीर को ध्यान और आत्मनिरीक्षण की लंबी अवधि के लिए तैयार करने के लिए निरूपित किए गए हैं। योग के अभ्यास के माध्यम से, व्यक्ति आत्म-ऊर्जा की अनुभूति कर सकता है, आंतरिक शक्ति विकसित कर सकते हैं और आंतरिक शांति और संतुलन की स्थिति प्राप्त कर सकते हैं।

योग सूत्र के इतर, श्रीमद्भगवद्गीता एक अन्य महत्वपूर्ण ग्रंथ है, जो कर्तव्य और धर्मनिष्ठा के संदर्भ में योग के आध्यात्मिक सिद्धांतों की खोज करता है। भगवान श्रीकृष्ण और अर्जुन के बीच संवाद मुक्ति और आत्म-साक्षात्कार के मार्ग के रूप में निस्वार्थ कर्म, भक्ति और ईश्वरीय इच्छा के प्रति समर्पण के महत्व पर प्रकाश डालता है। सदियों से योग के अनेक विचार संप्रदाय उभरे हैं, जिनमें से प्रत्येक ने अभ्यास के विभिन्न पहलुओं पर अपना अनूठा जोर दिया है। उदाहरण के लिए, हठ योग शारीरिक मुद्राओं और श्वास नियंत्रण पर ध्यान केंद्रित करता है, जिसका उद्देश्य नाड़ियों के रूप में जानी जाने वाली सूक्ष्म ऊर्जा चक्रों की सक्रियता के

माध्यम से शरीर की ऊर्जाओं को संतुलित करना है। दूसरी ओर, कुंडलिनी योग शारीरिक मुद्राओं, श्वास क्रिया और ध्यान के संयोजन के माध्यम से रीढ़ के आधार पर स्थित निष्क्रिय आध्यात्मिक ऊर्जा (कुंडलिनी) को जगाने पर केंद्रित है। आधुनिक युग में, योग ने एक समग्र अभ्यास के रूप में व्यापक लोकप्रियता हासिल की है जो शारीरिक स्वास्थ्य, मानसिक कल्याण और आध्यात्मिक विकास को बढ़ावा देता है। दुनिया भर के अभ्यासियों ने तनाव को कम करने, लचीलेपन को बढ़ाने, ताकत में सुधार करने और समग्र कल्याण को बढ़ावा देने की क्षमता के लिए योग को आत्मसात किया है।

दर्शन द्वारा योग का निर्देशन -

योग विज्ञान में दर्शन को शामिल करना न्यायोचित है, क्योंकि यह अभ्यास को निर्देशित करने वाले सिद्धांतों और अवधारणाओं की गहरी समझ प्रदान करता है। योग में दर्शन अभ्यासियों को विभिन्न तकनीकों, आसनों और श्वास अभ्यासों के पीछे के तर्क को समझने में सहायक है। यह मन, शरीर और आत्मा के परस्पर संबंध में अंतर्दृष्टि प्रदान करता है, जो समग्र कल्याण को बढ़ावा देता है। योग में दर्शन की आवश्यकता निम्नलिखित तथ्यों से स्पष्ट होती है -

मन, शरीर और आत्मा का एकीकरण- योग संतुलित और स्वस्थ जीवन प्राप्त करने के लिए मन, शरीर और आत्मा के बीच सामंजस्य और संबंध पर जोर देता है।

आसन और प्राणायाम का सैद्धांतिक स्वरूप- योग में शारीरिक मुद्राओं (आसन) और श्वास नियंत्रण (प्राणायाम) का अभ्यास शारीरिक स्वास्थ्य, मानसिक स्पष्टता और भावनात्मक स्थिरता को बढ़ावा देने में सहायता करता है।

अनुशासन और आत्म-नियंत्रण पर ध्यान - योग जीवन के सभी पहलुओं में अनुशासन, आत्म-नियंत्रण और मन की शांति के महत्व को सिखाता है, जिससे आंतरिक शांति और सद्भाव की भावना को बढ़ावा मिलता है।

आध्यात्मिक विकास का मार्ग- योग के सिद्धांतों का पालन करके व्यक्ति आध्यात्मिक विकास, आत्म-खोज की यात्रा पर निकल सकते हैं और अंततः जन्म और मरण के चक्र से मुक्ति (मोक्ष) प्राप्त कर सकते हैं।

स्वास्थ्य के लिए समग्र दृष्टिकोण- योग को स्वास्थ्य के लिए एक समग्र दृष्टिकोण माना जाता है, जो न केवल शारीरिक स्वास्थ्य बल्कि मानसिक और भावनात्मक स्वास्थ्य पर भी जोर देता है।

अतएव योग विज्ञान आसन, प्राणायाम और ध्यान के माध्यम से मन, शरीर और आत्मा के एकीकरण पर जोर देता है, जिसका उद्देश्य शारीरिक स्वास्थ्य, मानसिक स्पष्टता, भावनात्मक स्थिरता और आध्यात्मिक विकास को बढ़ावा देना है।

अभ्यास योग का महत्वपूर्ण पक्ष -

योग विज्ञान एक व्यापक प्रणाली है जिसमें शरीर, मन और आत्मा के बीच सामंजस्य स्थापित करने के लिए किए गए अभ्यासों की एक विस्तृत श्रृंखला शामिल है, जिससे समग्र स्वास्थ्य और आध्यात्मिक विकास में सुधार होता है। योग विज्ञान के अभ्यास प्राचीन ज्ञान परंपरा पर आधारित हैं और व्यक्तियों को शारीरिक स्वास्थ्य, मानसिक स्पष्टता, भावनात्मक संतुलन और आध्यात्मिक जागरूकता विकसित करने के लिए व्यावहारिक तकनीक प्रदान करते हैं।

आसन योग अभ्यास का एक अभिन्न अंग है और इसमें शारीरिक मुद्राएँ ध्यान और जागरूकता के साथ की जाती हैं। आसन मांसपेशियों को फैलाने और मजबूत करने, लचीलेपन और संतुलन में सुधार करने और समग्र शारीरिक स्वास्थ्य को बढ़ावा देने में मदद करता है। प्रत्येक आसन, शरीर के विभिन्न हिस्सों के लिए विशिष्ट लाभप्रद है। आसन का अभ्यास तनाव को दूर करने में सहायक है।

प्राणायाम योग विज्ञान में एक और आवश्यक अभ्यास है। इस अभ्यास में विभिन्न श्वास तकनीकें शामिल हैं जो सांस को विनियमित और नियंत्रित करने और मन को शांत करने में सहायता करती हैं। प्राणायाम तकनीक ऊर्जा के स्तर को बढ़ाने, ध्यान और एकाग्रता को बढ़ाती है। प्राणायाम का नियमित अभ्यास श्वसन क्रिया में सुधार और आंतरिक शांति प्रदान करता है। ध्यान एक शक्तिशाली अभ्यास है जिसमें मन को किसी विशेष वस्तु, विचार या गतिविधि पर केंद्रित करना शामिल है। ध्यान तकनीकें अलग-अलग हो सकती हैं, निर्देशित दृश्य से लेकर मौन चिंतन तक और इन्हें अलग-अलग तरीकों से अभ्यास किया जा सकता है, जैसे कि बैठकर या चलते हुए ध्यान करना। ध्यान के कई लाभ हैं, जिनमें तनाव, चिंता और नकारात्मक भावनाओं को कम करना शामिल है।

ध्यान और एकाग्रता में सुधार करना और विश्राम और आंतरिक शांति को बढ़ावा देना शामिल है। नियमित ध्यान अभ्यास व्यक्तियों को आत्म-जागरूकता विकसित करने और उनके समग्र कल्याण को बढ़ाने में भी सहायता करता है।

शारीरिक, मानसिक और नैतिक अभ्यासों के अलावा, योग विज्ञान में आध्यात्मिक अभ्यास जैसे जप, अनुष्ठान समारोह और भक्ति अभ्यास भी शामिल हैं। जप में मन को केंद्रित करने, भक्ति विकसित करने और दिव्य से जुड़ने के लिए मंत्रों का उच्चारण शामिल है। अनुष्ठान समारोह, जैसे अग्नि (होम) या पूजा समारोह, आध्यात्मिक देवताओं का आवाहन करने, आशीर्वाद लेने और मन और शरीर को शुद्ध करने के लिए किए जाते हैं। प्रार्थना, भक्ति योग (भक्ति का मार्ग) और सेवा (निस्वार्थ सेवा) जैसी भक्ति प्रथाएँ व्यक्तियों को ईश्वर के साथ अपने संबंध को गहरा करने और जीवन के प्रति कृतज्ञता और श्रद्धा की भावना विकसित करने में मदद करती हैं।

योग स्वास्थ्य लाभ का अख-

भारत में प्राचीन काल से ही योग विद्या स्वास्थ्य लाभ के लिए प्रयोग की जाती रही है। इसे व्यापक रूप से शारीरिक और मानसिक दोनों तरह की विभिन्न स्वास्थ्य स्थितियों के प्रबंधन के लिए एक चिकित्सीय उपकरण के रूप में उपयोग किया जाता है। उदाहरण के लिए पीठ के निचले हिस्से में दर्द, गठिया या फाइब्रोमायलिया जैसे पुराने दर्द से पीड़ित व्यक्ति अक्सर सरल योग अभ्यासों के माध्यम से राहत पाते हैं जो स्ट्रेचिंग, मजबूती और विश्राम पर ध्यान केंद्रित करते हैं। योग को चिंता, अवसाद और अन्य मानसिक स्वास्थ्य विकारों वाले व्यक्तियों के लिए भी फायदेमंद है। तनाव में कमी योग के सबसे प्रसिद्ध लाभों में से एक है।

योग के स्वास्थ्य लाभों की विस्तृत श्रृंखला इसे सभी उम्र के व्यक्तियों के लिए एक बहुमुखी और सुलभ अभ्यास बनाती है। चाहे आप अपनी शारीरिक बनावट में सुधार करना चाहते हों या तनाव कम करना चाहते हों, स्वास्थ्य स्थितियों का प्रबंधन करना चाहते हों या अपने समग्र स्वास्थ्य को बढ़ाना चाहते हों, योग एक समग्र दृष्टिकोण प्रदान करता है जो शरीर, मन और आत्मा को सामंजस्य प्रदान करता है। योग को अपनी दैनिक दिनचर्या में शामिल करके व्यक्ति अपने स्वास्थ्य और जीवन की गुणवत्ता में ऐसे गहन परिवर्तनों का अनुभव कर सकते हैं।

वैश्विक प्रभाव-

भारत में अपनी जड़ों को विकसित कर योग ने भौगोलिक सीमाओं और सांस्कृतिक बाधाओं को पार कर वैश्विक स्तर पर अपनी एक अलग पहचान बना ली है। जो कभी पूर्व में भिक्षुओं और आध्यात्मिक साधकों तक सीमित था, उसे अब विश्व भर में सभी उम्र, पृष्ठभूमि और सम्प्रदायों के लोगों के बीच व्यापक स्वीकृति और लोकप्रियता मिली है। योग के वैश्विक प्रभाव को शारीरिक स्वास्थ्य, मानसिक कल्याण और आध्यात्मिक विकास को बढ़ावा देने में इसकी सिद्ध प्रभावशीलता शामिल है।

भारतीय उपमहाद्वीप में अपने पारंपरिक मूल से लेकर वैश्विक कल्याण के रूप में अपनी वर्तमान स्थिति तक योग की यात्रा और सार्वभौमिक प्रासंगिकता का प्रमाण है। 19वीं सदी के अंत और 20वीं सदी के प्रारम्भ में, स्वामी विवेकानंद और परमहंस

योगानंद जैसे अग्रदूतों ने योग को पश्चिम तक पहुंचाया। जिससे पूर्व के प्राचीन ज्ञान में जिज्ञासा और रुचि पैदा हुई। उनकी शिक्षाओं ने योग को अपनी पारंपरिक सीमाओं से परे फैलाने की नींव रखी और मुख्यधारा की संस्कृति में इसके अंतिम एकीकरण के लिए मंच तैयार किया। 20वीं सदी के मध्य में, बी.के.एस. अयंगर, के. पट्टाभि जोइस और तिरुमलाई कृष्णमाचार्य वेंकट देसिकाचार जैसे प्रमुख योगाभ्यासियों ने क्रमशः अयंगर, अष्टांग और विनियोग जैसी योग की विभिन्न शैलियों को लोकप्रिय बनाने में महत्वपूर्ण भूमिका निभाई। योग अभ्यास के प्रति उनके अभिनव दृष्टिकोण, पश्चिम में स्वास्थ्य और कल्याण में बढ़ती रुचि के साथ, शारीरिक, मानसिक और आध्यात्मिक विकास के लिए एक समग्र प्रणाली के रूप में योग के उद्भव में योगदान दिया। 1960 और 1970 के दशक में पूर्वी दर्शन और आध्यात्मिक प्रथाओं के प्रति पश्चिमी आकर्षण में वृद्धि हुई, जिससे मुख्यधारा के दर्शकों के बीच योग में रुचि बढ़ी। स्वामी सच्चिदानंद, राम दास और महर्षि महेश योगी जैसे प्रभावशाली शिक्षकों ने अपनी शिक्षाओं और सार्वजनिक उपस्थितियों के माध्यम से योग और ध्यान को और अधिक लोकप्रिय बनाया, जिससे साधकों और कल्याण के प्रति उत्साही लोगों की योग में रुचि विकसित हुई।

21वीं सदी में योग का पुनर्जागरण हुआ है, विश्व भर में लाखों लोग स्वस्थ रहने, तनाव कम करने और अपने जीवन की गुणवत्ता बढ़ाने के साधन के रूप में योग को अपनी दिनचर्या में शामिल कर रहे हैं। योग स्टूडियो, ऑनलाइन कक्षाओं, रिट्रीट, कार्यशालाओं और प्रशिक्षण कार्यक्रमों के प्रसार ने योग को पहले से कहीं अधिक सुलभ और समावेशी बना दिया है, जो विभिन्न प्रकार की रुचियों और क्षमताओं को पूरा करता है। सोशल मीडिया और डिजिटल प्लेटफॉर्म के आने से विश्वभर के दर्शकों के लिए योग शिक्षाओं और प्रथाओं के प्रसार को और तेज कर दिया है। प्रभावशाली योग शिक्षक, अभ्यासकर्ता और स्टूडियो ऑनलाइन प्रेरणादायक सामग्री, ट्यूटोरियल और कक्षाएँ साझा करते हैं, जो दूरदराज के स्थानों और वंचित समुदायों में लोगों तक पहुँचते हैं। वर्चुअल योग उत्सव, सम्मेलन और कार्यक्रम दुनिया के विभिन्न हिस्सों से योग उत्साही लोगों को जोड़ते हैं, जिससे वैश्विक योग समुदाय के भीतर समुदाय और सहयोग की भावना को बढ़ावा मिलता है।

सांस्कृतिक विरासत-

योग का अभ्यास हजारों साल पुराना है, जिसकी उत्पत्ति उत्तरी भारत में सिंधु-सरस्वती सभ्यता से हुई है। वेदों और उपनिषदों में, योग को एक व्यापक प्रणाली के रूप में प्रस्तुत किया गया है, जिसमें शारीरिक मुद्राएँ (आसन), श्वास नियंत्रण (प्राणायाम), ध्यान (ध्यान), नैतिक दिशा-निर्देश (यम और नियम) और स्व-अध्ययन (स्वाध्याय) सहित विभिन्न अभ्यास शामिल हैं।

योग का आध्यात्मिक पहलू धर्म की अवधारणा के साथ घनिष्ठ रूप से जुड़ा हुआ है, जो ब्रह्मांड के नियमों के अनुसार जीवन में कर्तव्य या धार्मिक मार्ग को संदर्भित करता है। योग के अभ्यास के माध्यम से, व्यक्ति अपने धर्म के साथ स्वयं को संरेखित करता है। योग का सांस्कृतिक महत्व योग शैलियों और परंपराओं की विविधता में भी परिलक्षित होता है जो वर्षों से उभरी हैं, जिनमें से प्रत्येक विशिष्ट वंशावली, दर्शन और पद्धतियों के आधार पर अभ्यास के लिए एक अनूठा दृष्टिकोण प्रदान करता है। शास्त्रीय हठ योग से लेकर गतिशील विन्यास प्रवाह तक, ध्यानपूर्ण कुंडलिनी योग से लेकर आत्मनिरीक्षण यिन योग तक, प्रत्येक शैली अपनी सांस्कृतिक विरासत और दार्शनिक जड़ों की छाप रखती है।

इसके इतर, योग सांस्कृतिक आदान-प्रदान और संवाद के लिए एक शक्तिशाली माध्यम के रूप में कार्य करता है, जो विभिन्न पृष्ठभूमि और परंपराओं के लोगों को एकता, करुणा और परस्पर जुड़ाव के सार्वभौमिक सिद्धांतों का पता लगाने और उनका जश्न मनाने के लिए एक साथ लाता है।

निष्कर्ष -

आज की भागदौड़ भरी जिन्दगी में जहाँ तनाव, चिंता और अनिश्चितता जीवन के अभिन्न अंग बन गए हैं। वहाँ योग शांति, संतुलन और स्वम् को पहचानने का एक आश्रय प्रदान करता है। योग विज्ञान के कालातीत ज्ञान में निहित, स्वास्थ्य और कल्याण

के लिए यह समग्र दृष्टिकोण व्यक्तियों को आधुनिक जीवन की चुनौतियों से निपटने और सद्भाव, संबंध और पूर्णता की भावना विकसित करने में सहायक सिद्ध हो रही है। एक ऐसी दुनिया में भौतिक चकाचौध व्यक्ति को आंतरिक रूप से खोलला कर रही है, वहीं योग आंतरिक शांति के साथ-साथ स्वयं को जानने का मार्ग प्रशस्त करता है।

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24.0 प्राथमिक शिक्षा के स्तर पर दिव्यांग बच्चों के समावेशन हेतु बिहार सरकार द्वारा किए गए प्रयासः

एक विश्लेषणात्मक अध्ययन

- नीरज रंजन सिंह, शोधार्थी, शिक्षाशास्त्र विभाग, ललित नारायण मिथिला विश्वविद्यालय, दरभंगा
- डॉ. डी. एन. सिंह, पूर्व उप प्राचार्य, जाकिर हुसैन टीचर्स ट्रेनिंग कॉलेज, लहेरिया सराय, दरभंगा, बिहार

सारांश

बिहार में प्राथमिक शिक्षा के स्तर पर दिव्यांग बच्चों के समावेशन को बढ़ावा देने के लिए राज्य सरकार ने कई नीतिगत और कार्यक्रमगत प्रयास किए हैं। इस अध्ययन का उद्देश्य बिहार राज्य की समावेशी शिक्षा नीतियों एवं योजनाओं का विश्लेषण, उनके कार्यान्वयन की प्रगति का मूल्यांकन तथा समावेशन के क्षेत्र में आ रही चुनौतियों की पहचान करना है। द्वितीयक डेटा विश्लेषण, प्राथमिक सर्वेक्षण और फोकस ग्रुप चर्चा के माध्यम से यह शोध किया गया। परिणामस्वरूप पाया गया कि बिहार में समावेशी शिक्षा के लिए अवसंरचना, शिक्षक प्रशिक्षण, सहायक उपकरण वितरण और सामुदायिक जागरूकता जैसे क्षेत्रों में प्रगति हुई है। तथापि, कोविड-19 महामारी के प्रभाव, विशेष शिक्षकों की कमी, ग्रामीण क्षेत्रों में अवसंरचना की अनियमितता, सामाजिक कलंक और विभागीय समन्वय की कमी जैसी बाधाएँ अभी भी प्रभावी समावेशन में रुकावट हैं। अध्ययन में नीतिगत सुधार, मानव संसाधन विकास, अवसंरचना विस्तार, जागरूकता अभियानों तथा अंतर-विभागीय समन्वय को प्राथमिकता देने की सिफारिश की गई है। यह शोध बिहार में दिव्यांग बच्चों की शिक्षा को समावेशी बनाने के लिए सरकार की पहल की उपलब्धियों और चुनौतियों का एक समग्र चित्र प्रस्तुत करता है।

मुख्य बिंदु - प्राथमिक शिक्षा, दिव्यांग

प्रस्तावना

बिहार में दिव्यांग बच्चों की शिक्षा को समावेशी बनाने के लिए सरकार ने अनेक महत्वपूर्ण कदम उठाए हैं। इनमें बिहार राज्य समावेशी शिक्षा नीति (2019), मुख्यमंत्री दिव्यांग सशक्तिकरण योजना और दिव्यांगजन अधिकार अधिनियम 2016 के नियम प्रमुख हैं। समग्र शिक्षा अभियान के अंतर्गत बच्चों की पहचान करने के शिविर, विशेष शिक्षकों की नियुक्ति, समावेशी शिक्षा संसाधन केंद्रों की स्थापना और आवश्यक सहायक उपकरणों का वितरण किया जा रहा है।

इन प्रयासों से अधिकांश प्राथमिक विद्यालयों में रैंप, हैंडरेल और बाधा-मुक्त शौचालय जैसी सुविधाएँ उपलब्ध कराई गई हैं। शिक्षकों को समावेशी शिक्षा का प्रशिक्षण दिया जा रहा है, जिससे दिव्यांग बच्चों की शैक्षणिक प्रगति में सुधार हो रहा है। हालांकि, कोविड-19 महामारी के बाद इस क्षेत्र में कुछ चुनौतियाँ उत्पन्न हुई हैं। विशेष शिक्षकों की कमी, ग्रामीण इलाकों में अवसंरचना की कमियाँ, आवश्यक उपकरणों की उपलब्धता में दिक्कतें और समाज में जागरूकता का अभाव प्रमुख चुनौतियाँ बनी हुई हैं। इसके अतिरिक्त, विभिन्न विभागों के बीच समन्वय की कमी और सीमित बजट ने भी कार्यक्रमों की प्रभावशीलता को प्रभावित किया है।

शोध के उद्देश्य

इस शोध अध्ययन के निम्नलिखित उद्देश्य निर्धारित किए गए थे:

- बिहार राज्य में प्राथमिक शिक्षा स्तर पर दिव्यांग बच्चों के शैक्षिक समावेशन हेतु सरकारी नीतियों और कार्यक्रमों का विश्लेषण करना।
- इन नीतियों और कार्यक्रमों के कार्यान्वयन की प्रगति का मूल्यांकन करना।
- कार्यान्वयन में आने वाली चुनौतियों और बाधाओं की पहचान करना।

प्रयुक्त शोध पद्धतियाँ

इस अध्ययन में निम्नलिखित शोध पद्धतियों का प्रयोग किया गया:

द्वितीयक डेटा विश्लेषण

- बिहार सरकार, शिक्षा विभाग, सामाजिक न्याय एवं अधिकारिता विभाग, और समग्र शिक्षा अभियान द्वारा प्रकाशित नीतिगत दस्तावेजों, वार्षिक रिपोर्टों और प्रगति प्रतिवेदनों का अध्ययन।
- UDISE/U-DISE (भारत सरकार, शिक्षा मंत्रालय) के आंकड़ों का विश्लेषण।

फोकस ग्रुप डिस्कशन:

- दिव्यांग बच्चों के अभिभावकों, स्कूल प्रबंधन समितियों और स्थानीय शिक्षा अधिकारियों के साथ 15 फोकस ग्रुप चर्चाएँ।
- विद्यालयों में समावेशी शिक्षा की सर्वोत्तम प्रथाओं का गहन अध्ययन।

विश्लेषण किए गए डेटा और उनके स्रोत:

डेटा का प्रकार	स्रोत	विवरण
नीतिगत दस्तावेज और रिपोर्टें	बिहार सरकार (2019, 2022-23), सामाजिक न्याय विभाग (2022)	बिहार राज्य समावेशी शिक्षा नीति, समग्र शिक्षा अभियान की वार्षिक रिपोर्ट, दिव्यांगजन सशक्तिकरण वार्षिक रिपोर्ट
नामांकन और प्रतिधारण आंकड़े	UDISE/U-DISE रिपोर्ट, भारत सरकार (2021-22)	विभिन्न वर्षों के स्कूलों में नामांकित दिव्यांग बच्चों के आंकड़े
फोकस ग्रुप डिस्कशन से प्राप्त अभिप्राय	दिव्यांग बच्चों के अभिभावक, स्थानीय शिक्षा अधिकारी	समावेशी शिक्षा की चुनौतियाँ और अनुभव
केस स्टडीज विवरण	चयनित मॉडल स्कूल	सफल समावेशी शिक्षा के उदाहरण और प्रथाएँ

बिहार सरकार की प्रमुख नीतिगत पहल:

राज्य स्तरीय नीतियाँ और कार्यक्रम:

बिहार सरकार ने दिव्यांग बच्चों के शैक्षिक समावेशन को बढ़ावा देने के लिए निम्नलिखित महत्वपूर्ण पहल की हैं:

1. **बिहार राज्य समावेशी शिक्षा नीति (2019):** यह नीति दिव्यांग बच्चों की शिक्षा के लिए एक व्यापक दृष्टिकोण प्रदान करती है, जिसमें स्कूलों में अवसंरचना, संसाधन, प्रशिक्षण और परीक्षा प्रणाली से संबंधित विस्तृत दिशानिर्देश शामिल हैं।
2. **मुख्यमंत्री दिव्यांग सशक्तिकरण योजना:** इस योजना के अंतर्गत दिव्यांग बच्चों को छात्रवृत्ति, शैक्षिक सामग्री और सहायक उपकरणों का प्रावधान किया जाता है।
3. **बिहार दिव्यांगजन अधिकार नियमावली (2017):** दिव्यांगजन अधिकार अधिनियम 2016 के अनुसार राज्य स्तर पर निर्मित नियमावली, जिसमें शिक्षा के अधिकार को सुनिश्चित करने के लिए विशेष प्रावधान किए गए हैं।

समग्र शिक्षा अभियान के अंतर्गत पहल:

समग्र शिक्षा अभियान के तहत बिहार में दिव्यांग बच्चों के लिए निम्नलिखित कार्यक्रम चलाए जा रहे हैं:

1. **पहचान और आकलन शिविर:** जिला और ब्लॉक स्तर पर नियमित रूप से दिव्यांग बच्चों की पहचान और उनकी विशेष आवश्यकताओं के आकलन के लिए शिविरों का आयोजन किया जाता है।
2. **रिसोर्सटीचर्स की नियुक्ति:** राज्य में 1,200 से अधिक विशेष प्रशिक्षित शिक्षकों (रिसोर्सटीचर्स) की नियुक्ति की गई है, जो विभिन्न प्रकार की दिव्यांगता वाले बच्चों को शैक्षिक सहायता प्रदान करते हैं।
3. **इंक्लूसिव एजुकेशन रिसोर्स सेंटर्स (IERC):** प्रत्येक जिले में IERC की स्थापना की गई है, जहाँ विशेष शिक्षण सामग्री, थैरेपी सेवाएँ और परामर्श सेवाएँ प्रदान की जाती हैं।
4. **सहायक उपकरण वितरण:** दिव्यांग बच्चों को उनकी आवश्यकतानुसार व्हीलचेयर, श्रवण यंत्र, ब्रेल किट, आदि सहायक उपकरणों का वितरण किया जाता है।

अवसंरचना विकास:

बिहार सरकार ने स्कूलों में दिव्यांग-अनुकूल अवसंरचना विकसित करने पर विशेष ध्यान दिया है:

1. **बाधा-मुक्त पहुँच:** 75% से अधिक प्राथमिक विद्यालयों में रैंप, हैंडरेल और बाधा-मुक्त शौचालयों का निर्माण किया गया है।
2. **संसाधन कक्ष:** जिला स्तर पर 38 और ब्लॉक स्तर पर 200 से अधिक संसाधन कक्षों की स्थापना की गई है, जहाँ विशेष शिक्षण सामग्री और उपकरण उपलब्ध कराए गए हैं।
3. **दिव्यांग-अनुकूल फर्नीचर:** विशेष आवश्यकता वाले बच्चों के लिए अनुकूलित डेस्क, कुर्सियाँ और अन्य फर्नीचर की व्यवस्था की गई है।

शिक्षक प्रशिक्षण और क्षमता निर्माण:

शिक्षकों की क्षमता विकास के लिए निम्नलिखित पहल की गई हैं:

1. **इन-सर्विस टीचर ट्रेनिंग:** नियमित शिक्षकों के लिए समावेशी शिक्षा पर विशेष प्रशिक्षण मॉड्यूल विकसित किए गए हैं, जिनके माध्यम से प्रति वर्ष लगभग 20,000 शिक्षकों को प्रशिक्षित किया जाता है।
2. **डिप्लोमा इन स्पेशल एजुकेशन:** राज्य के 5 जिलों में विशेष शिक्षा में डिप्लोमा कोर्स शुरू किए गए हैं।
3. **ब्लॉक और क्लस्टर स्तरीय कार्यशालाएँ:** समावेशी शिक्षा के विभिन्न पहलुओं पर नियमित कार्यशालाओं का आयोजन किया जाता है।

प्रगति और उपलब्धियाँ:

नामांकन और प्रतिधारण में बदलाव:

बिहार में दिव्यांग बच्चों के नामांकन और प्रतिधारण में निम्नलिखित प्रवृत्ति देखी गई है:

वर्ष	स्कूलों में नामांकित दिव्यांग बच्चे (CWSN)	कुल छात्र नामांकन	CWSN नामांकन प्रतिशत
2015-16	1,91,464	2,53,09,885	0.76%
2016-17	1,94,808	2,54,49,908	0.77%
2017-18	1,97,978	2,54,67,486	0.78%
2018-19	1,95,963	2,53,76,799	0.77%
2019-20	1,83,908	2,52,69,722	0.73%
2020-21	1,74,173	2,55,42,197	0.68%
2021-22	1,77,989	2,70,46,438	0.66%

स्रोत: UDISE/U-DISE रिपोर्ट्स, भारत सरकार, शिक्षा मंत्रालय

उपरोक्त आंकड़ों से स्पष्ट है कि 2017-18 तक दिव्यांग बच्चों के नामांकन में वृद्धि हुई थी, परंतु उसके बाद इसमें गिरावट आई है। विशेष रूप से 2019-20 से 2020-21 के बीच की गिरावट कोविड-19 महामारी के कारण भी हो सकती है। हालांकि, 2021-22 में फिर से हल्की वृद्धि देखी गई है।

समावेशी शिक्षण सामग्री का विकास:

बिहार सरकार ने दिव्यांग बच्चों के लिए विशेष शिक्षण सामग्री विकसित की है:

1. **ब्रेल पाठ्यपुस्तकें:** कक्षा 1 से 8 तक के सभी विषयों की ब्रेल पाठ्यपुस्तकें उपलब्ध कराई गई हैं।
2. **श्रव्य पाठ्यपुस्तकें:** दृष्टिबाधित बच्चों के लिए ऑडियो बुक्स का विकास किया गया है।
3. **सरलीकृत पाठ्यसामग्री:** बौद्धिक दिव्यांगता वाले बच्चों के लिए सरलीकृत पाठ्य सामग्री तैयार की गई है।
4. **संकेत भाषा वीडियो:** श्रवण बाधित बच्चों के लिए संकेत भाषा में शिक्षण वीडियो विकसित किए गए हैं।

सफल केस स्टडीज:

राज्य में कुछ मॉडल स्कूलों ने उत्कृष्ट प्रदर्शन किया है:

1. **मुजफ्फरपुर मॉडल इंकलूसिव स्कूल:** इस स्कूल में 132 दिव्यांग बच्चे नियमित बच्चों के साथ अध्ययन करते हैं। स्कूल में पूर्ण बाधा-मुक्त वातावरण, संसाधन कक्ष और प्रशिक्षित विशेष शिक्षक उपलब्ध हैं।
2. **गया जिला प्राथमिक विद्यालय:** यहाँ दृष्टिबाधित बच्चों के लिए विशेष कंप्यूटर लैब स्थापित की गई है, जिसमें स्क्रीन रीडिंग सॉफ्टवेयर और ब्रेल डिस्प्ले के साथ कंप्यूटर उपलब्ध हैं।
3. **पटना सिटी प्राइमरी स्कूल:** यहाँ औटिज्म स्पेक्ट्रम डिसऑर्डर वाले बच्चों के लिए सेंसरी रूम और व्यवहार थेरेपी कक्ष की व्यवस्था की गई है।

चुनौतियाँ और बाधाएँ:

शोध में पहचानी गई प्रमुख चुनौतियाँ निम्नलिखित हैं:

मानव संसाधन संबंधी चुनौतियाँ:

1. **विशेष शिक्षकों की कमी:** राज्य में अभी भी विशेष प्रशिक्षित शिक्षकों की कमी है। सर्वेक्षण के अनुसार, आवश्यकता के अनुसार केवल 40% विशेष शिक्षक ही उपलब्ध हैं।
2. **प्रशिक्षण की गुणवत्ता:** नियमित शिक्षकों को दिए जाने वाले समावेशी शिक्षा प्रशिक्षण की अवधि और गुणवत्ता अपर्याप्त पाई गई है।
3. **मनोवैज्ञानिक परामर्शदाताओं की कमी:** अधिकांश स्कूलों में मनोवैज्ञानिक परामर्शदाता उपलब्ध नहीं हैं, जो दिव्यांग बच्चों के सामाजिक-भावनात्मक विकास के लिए महत्वपूर्ण हैं।

अवसंरचना संबंधी चुनौतियाँ:

1. **ग्रामीण क्षेत्रों में अपर्याप्त अवसंरचना:** ग्रामीण क्षेत्रों के 45% स्कूलों में अभी भी बाधा-मुक्त पहुँच का अभाव है।
2. **संसाधन कक्षों की कमी:** कई ब्लॉक स्तरीय स्कूलों में अभी भी संसाधन कक्ष स्थापित नहीं किए गए हैं।
3. **सहायक उपकरणों की अनुपलब्धता:** कई दिव्यांग बच्चों को अभी भी आवश्यक सहायक उपकरण उपलब्ध नहीं हैं।

सामाजिक-सांस्कृतिक चुनौतियाँ:

1. **जागरूकता की कमी:** अभिभावकों और समुदाय में दिव्यांगता के प्रति जागरूकता की कमी है।
2. **सामाजिक कलंक:** कई समुदायों में दिव्यांगता को अभी भी एक कलंक माना जाता है, जिससे दिव्यांग बच्चों के लिए शिक्षा तक पहुँच बाधित होती है।

3. **अभिभावकों की सहभागिता की कमी:** दिव्यांग बच्चों के अभिभावक स्कूल प्रबंधन समितियों और अन्य शैक्षिक गतिविधियों में कम भाग लेते हैं।

प्रशासनिक और वित्तीय चुनौतियां:

1. **अपर्याप्त बजट आवंटन:** दिव्यांग बच्चों के लिए आवंटित बजट उनकी आवश्यकताओं के अनुसार अपर्याप्त है।
2. **विभागों के बीच समन्वय की कमी:** शिक्षा विभाग, सामाजिक कल्याण विभाग और स्वास्थ्य विभाग के बीच समन्वय की कमी है।
3. **निगरानी और मूल्यांकन का अभाव:** कार्यक्रमों के कार्यान्वयन की प्रभावी निगरानी और मूल्यांकन के लिए एक व्यवस्थित तंत्र का अभाव है।

भविष्य का मार्ग: सुझाव और अनुशंसाएँ:

शोध के आधार पर निम्नलिखित सुझाव और अनुशंसाएँ प्रस्तुत की गई हैं:

नीतिगत सुधार:

1. **राज्य स्तरीय समावेशी शिक्षा मिशन:** एक समर्पित मिशन मोड परियोजना की स्थापना, जो विशेष रूप से दिव्यांग बच्चों की शिक्षा पर केंद्रित हो।
2. **क्षेत्र-विशिष्ट रणनीतियाँ:** विभिन्न प्रकार की दिव्यांगताओं के लिए अलग-अलग रणनीतियों का विकास।
3. **निजी क्षेत्र की भागीदारी:** निजी स्कूलों में दिव्यांग बच्चों के समावेशन को प्रोत्साहित करने के लिए प्रोत्साहन योजनाएँ।

मानव संसाधन विकास:

1. **विशेष शिक्षकों की भर्ती:** राज्य स्तर पर 5,000 अतिरिक्त विशेष शिक्षकों की भर्ती।
2. **प्रशिक्षण में सुधार:** शिक्षक प्रशिक्षण पाठ्यक्रम में समावेशी शिक्षा के मॉड्यूल को मजबूत करना।
3. **मास्टर ट्रेनर्स का विकास:** प्रत्येक ब्लॉक में कम से कम 2 मास्टर ट्रेनर्स का विकास, जो स्थानीय स्तर पर प्रशिक्षण प्रदान कर सकें।

अवसंरचना विकास:

1. **100% बाधा-मुक्त स्कूल:** अगले 3 वर्षों में सभी प्राथमिक स्कूलों को पूर्ण रूप से बाधा-मुक्त बनाना।
2. **संसाधन कक्षों का विस्तार:** प्रत्येक 5 स्कूलों के क्लस्टर में कम से कम एक संसाधन कक्ष स्थापित करना।
3. **डिजिटल समावेशन:** स्मार्ट क्लासरूम और डिजिटल शिक्षण सामग्री में दिव्यांग बच्चों की आवश्यकताओं को ध्यान में रखना।

जागरूकता और सामुदायिक भागीदारी:

1. **जागरूकता अभियान:** दिव्यांगता और समावेशी शिक्षा के बारे में व्यापक जागरूकता अभियान चलाना।
2. **अभिभावक प्रशिक्षण कार्यक्रम:** दिव्यांग बच्चों के अभिभावकों के लिए विशेष प्रशिक्षण कार्यक्रम।
3. **सामुदायिक निगरानी तंत्र:** स्थानीय समुदाय की भागीदारी से समावेशी शिक्षा कार्यक्रमों की निगरानी के लिए तंत्र विकसित करना।

अंतर-विभागीय समन्वय:

1. **समन्वय समिति:** शिक्षा, स्वास्थ्य और सामाजिक कल्याण विभागों के बीच समन्वय के लिए उच्च स्तरीय समिति का गठन।
2. **एकीकृत डेटाबेस:** दिव्यांग बच्चों का एक एकीकृत डेटाबेस विकसित करना, जिसे सभी संबंधित विभाग साझा कर सकें।
3. **संयुक्त कार्य योजना:** विभिन्न विभागों द्वारा संयुक्त वार्षिक कार्य योजना का विकास और कार्यान्वयन।

निष्कर्षः

बिहार सरकार ने प्राथमिक शिक्षा के स्तर पर दिव्यांग बच्चों के समावेशन के लिए महत्वपूर्ण कदम उठाए हैं और इस दिशा में उल्लेखनीय प्रगति की है। हालांकि, आंकड़ों से स्पष्ट है कि 2017-18 के बाद से दिव्यांग बच्चों के नामांकन और प्रतिधारण में गिरावट आई है, जिस पर विशेष ध्यान देने की आवश्यकता है।

शोध से प्राप्त निष्कर्षों के आधार पर यह कहा जा सकता है कि अभी भी कई चुनौतियां मौजूद हैं, जिन्हें एक समग्र और समन्वित दृष्टिकोण से संबोधित करने की आवश्यकता है। विशेष शिक्षकों की नियुक्ति, अवसरचना विकास, जागरूकता अभियान और अंतर-विभागीय समन्वय पर अधिक ध्यान देकर इन चुनौतियों का समाधान किया जा सकता है।

यह अध्ययन बिहार में दिव्यांग बच्चों की शिक्षा को समावेशी बनाने के लिए सरकार की पहलों की उपलब्धियों और चुनौतियों का एक समग्र चित्र प्रस्तुत करता है। इस शोध से प्राप्त निष्कर्षों और सुझावों को नीति निर्माण और कार्यान्वयन में शामिल करने से राज्य में दिव्यांग बच्चों के शैक्षिक समावेशन को और अधिक प्रभावी बनाया जा सकता है।

इस अध्ययन से यह भी स्पष्ट होता है कि बिहार राज्य में दिव्यांग बच्चों के शैक्षिक समावेशन के लिए एक एकीकृत दृष्टिकोण की आवश्यकता है, जिसमें सरकारी विभागों, शिक्षकों, अभिभावकों और समुदाय की सक्रिय भागीदारी शामिल हो। आवश्यक है कि हम सामूहिक रूप से "सबके लिए शिक्षा, समावेशी शिक्षा" के लक्ष्य को प्राप्त करने की दिशा में काम करें ताकि बिहार राज्य दिव्यांग बच्चों के शैक्षिक समावेशन का एक आदर्श मॉडल बन सके।

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25.0 ज्योतिर्विज्ञान का परम्परागत महत्त्व

- डॉ. राजेश कुमार त्रिपाठी, असिस्टेंट प्रोफेसर, दर्शनशास्त्र विभाग, हंसराज कॉलेज दिल्ली विश्वविद्यालय
Email- rkttripathidr@gmail.com
- डॉ. रवि कुमार गोंड, असिस्टेंट प्रोफेसर, हिंदी विभाग, हंसराज कॉलेज दिल्ली विश्वविद्यालय
Email- ravigoan86@gmail.com

सारांश

सम्पूर्ण प्रणाली एक पारलौकिक सार्वभौमिक शक्ति के नियंत्रण में है। जिसमें सब कुछ शामिल है और इसके अलावा कुछ नहीं है। यह हमारे विश्वास और भक्ति से संबंधित एक ऐसा मानदंड है। जिसमें सभी विषय शामिल हैं। हमारी उत्पत्ति भी एक निश्चित स्थान और समय के अधीन है। जीवन की उत्पत्ति सृष्टि है और फिर इसका विलुप्त होना है। जब आत्मा तत्त्व सर्वोच्च अस्तित्व में विलीन हो जाता है, तो पांच तत्वों से बना शरीर पांच तत्वों में विलीन हो जाता है। यहाँ जिज्ञासा उठती है कि जब सर्वोच्च अस्तित्व सब कुछ है, तो हमारी किस्मत और कर्म कैसे निर्धारित होते हैं? कुंडली के अनुसार, हम यह जानने की कोशिश करते हैं कि 12 राशियों या घरों के माध्यम से परिणाम कैसे निर्धारित होता है। किस्मत हमेशा भगवान द्वारा निर्धारित होती है, जबकि हम स्वयं कर्म करते हैं। जो कर्म हम स्वयं करते हैं, वह कहीं न कहीं किस्मत से संबंधित होता है। और जितनी शुद्ध किसी की अंतरात्मा होती है, भविष्यवाणियाँ उतनी ही सटीक होती हैं, ज्योतिष के माध्यम से भविष्य की दिशा, गति और इसके परिणाम की गणना की जा सकती है। ज्योतिष के विभिन्न विशेषज्ञों ने अपनी भविष्यवाणियाँ दी हैं जो सच का एक मानदंड प्रस्तुत करती हैं। जिससे हम सीधे समझ सकते हैं कि एक ऐसा अनुशासन है जो हमारे पारंपरिक ज्ञान के आधार पर एक निश्चित मानदंड के आधार पर तय होता है। जिसे समझने या जानने के लिए एक परिष्कृत रूप में प्रस्तुत करने की आवश्यकता है।

मुख्य शब्द: परम सत्ता, ग्रह, नक्षत्र, तिथि, राशी, लग्न, महादशा, योग, पंचतत्त्व।

आलेख प्रकाशित बिन्दु

ज्योतिर्विज्ञान जैसे विषय पर जब चिंतन किया जाता है तो प्रायः यह देखा जाता है कि यह अत्यन्त बृहद है। मुख्यतः तिथि, नक्षत्र, राशी और ग्रहों की आधार पर बनने वाले योग आने वाले जीवन को कैसे निर्धारित करते हैं? क्या ग्रह अपनी भूमिका राशीगत आधार पर निभाते हैं? या फिर उनकी स्थिति नक्षत्र से होते हुए अंश पर भी आधारित है। गोचर में उनकी स्थिति परिवर्तित होती रहती है, इन सभी प्रश्नों का निदान तिथियाँ के अंतर्गत नक्षत्र और राशियों की नियत स्थिति के आधार पर तय होती है, इस प्रपत्र में चर्चा करने का प्रयास किया गया है कि ग्रह अपने मौलिक स्वरूप को कैसे, तिथि नक्षत्र के अंतर्गत एक घटना को कालक्रम के आधार पर एक निश्चित परिणाम में संयोग के माध्यम से निर्धारित करते हैं? क्या जो ग्रहों के संयोग से योग बनते हैं वह कैसे ग्रहों के साथ संयुक्त होकर हानि या लाभ के द्वारा जातक का जीवन प्रभावित करते हैं? तथापि त्योहार, पर्व का परम्परागत स्वरूप में तिथि या नक्षत्र की भूमिका आज के परिदृश्य में भी क्यों नहीं बदलती? सूर्य और चन्द्र का प्रभाव जातक के जीवन पर आत्मा और मन को लेकर कैसे समेकित होता है? इस आलेख में उन विषयों पर प्रकाश डालने का प्रयास किया गया है।

मूल आलेख :

जब सृष्टि की उत्पत्ति, संचालन, और विलोपन पर विमर्श किया जाता है। सर्वप्रथम हमारे मन में सार्वभौमिक सत्ता का भी प्रश्न उत्पन्न होना स्वभाविक है। जिसमें समस्त देशकाल या उससे जुड़ी हुई सम्पूर्ण व्यवस्था समाहित है। वह प्रधान कारण क्या है जिसमें मूल प्रारूप सन्निहित है और जिसे हम जानने की चेष्टा करते हुए वह सत्ता हमारे ज्ञान से परे है लेकिन फिर भी पूर्णता की तरफ हम निरंतर जाने का प्रयास करते रहते हैं। यहाँ यह कहा जा सकता है कि यह एकमात्र सार्वभौमिक सत्य है उसी के अनन्तर जिसमें हम व्यावहारिक सत्ता को स्वीकार करते हुए अपने जीवन की समस्त प्रारूप को तय करते हैं। संपूर्ण व्यवस्था एक ऐसी पारलौकिक सार्वभौमिक सत्ता की अधीन है। जिसमें सब कुछ समाहित है और उसकी अतिरिक्त और कुछ भी नहीं है। वह हमारी आस्था और श्रद्धा से जुड़ी हुई एक ऐसी मानदंड है। जिसमें समस्त विषय समाहित हो जाते हैं। हमारी उत्पत्ति भी एक निश्चित देश और कल की अधीन होती है। जीवन की उत्पत्ति, सृजन तत्पश्चात विलोपन होता है। आत्म तत्त्व का परम तत्त्व में विलोपन होने पश्चात, पंच तत्त्व से बनी शरीर पंच तत्त्व में विलीन हो जाती है। यहाँ जिज्ञासा होती है कि जब परम तत्त्व ही सब कुछ है तो फिर

हमारा भाग्य और कर्म इन सब का निर्धारण कैसे होता है? कुण्डली के अनुसार हम यह जानने का प्रयास करते हैं कि 12 राशीयां या भाव द्वारा फल का निर्धारण कैसे होता है? भाग्य हमेशा भगवान के द्वारा निर्धारित होता है जबकि कर्म हम स्वयं ही करते हैं। जिसमें अनेक प्रकार के राज योग और राजयोग भंग का कुण्डली में निर्माण होता है।¹ जिस कर्म का संचालन स्वयं करते हैं और उसका उसका सम्बन्ध कहीं ना कहीं भाग्य से अवश्य होता है। कर्म ही भाग्य निर्धारण करता है, सुख-दुख, स्वर्ग नर्क और हर्ष विषाद, हमारे कर्मों के मानदण्ड के आधार पर तय होता है। जो समयानुसार तय होता है इसमें निरंतर परिवर्तन होता रहता है।²

तदेव लग्नं सुदिनं तदेव
ताराबलं चंद्रबलं तदेव ।
विद्याबलं दैवबलं तदेव
लक्ष्मीपते तेंऽघ्नियुगं स्मरामि ॥

वह लग्न शुभ होता है वह दिन मंगलकारी होता है। उसी लग्न में सारे तारे, चन्द्र, विद्या और दैवबल होता है जिस समय हम लक्ष्मी पति नारायण का स्मरण करते हैं।

वेदांग की छः भागों— शिक्षा, कल्प, व्याकरण, ज्योतिष, छन्द और निरुक्त आदि पर जब हम प्रकाश डालते हैं। ज्योतिष की समस्त प्रक्रियाएं हमारे जीवन को सीधे तौर पर कहीं ना कहीं जरूर प्रभावित करती है। हमारा जन्म, सूर्य के उत्तरायण या दक्षिणायन में हुआ है। जन्म से पहले या मृत्यु के बाद हमारा अस्तित्व क्या होगा? ज्योतिषीय गणना में कहा जा सकता है कि प्रत्येक घटना एक कार्यक्रम के आधार पर निश्चित कालखंड में ही समाहित होती है उसके बाद उसका स्वरूप भी बदल जाता है। जीव के उत्पन्न होने की अवस्था तथा उसका विकास होते हुए विलोपन में स्थापित हो जाती है। ज्योतिष वेदांग है और आज भी इस पर निरंतर किसी न किसी रूप में शोध कार्य किया जा रहा है। ज्योतिष के द्वारा मानव हमारी दुनिया और समाजिक व्यवस्था के प्रति एक उत्तरदायी मानदण्ड का सृजन होते हुए दुनिया को मौलिक संदेश देना चाहते हैं। जिसके माध्यम से यह जाना जा सकता है कि ज्योतिषीय विरासत कितनी महत्वपूर्ण और धनी रही होगी। भिन्न प्रकार की पर्व या त्योहारों के रूप में देखने को मिलता है। जिसे मानने का विधान तिथि, नक्षत्र के एक निश्चित समयोजन द्वारा निर्धारित किया गया है। उसमें आज तक कोई भी संशोधन नहीं हुआ। हमारे समक्ष अग्रसारित होती हुई एक व्यवहारिक, धार्मिक और आध्यात्मिक मूल्यों से प्रस्फुटित होते हुए निरंतर चली आ रही है। जो कि हमारे परंपरा में समाहित है।

ज्योतिषीय गणना के अनुसार तीन विधाओं का उल्लेख मिलता है जिसमें गणित फलित और भैदिनी है जिसमें स्पष्ट है की गणितीय पद्धति के आधार पर भविष्य में होने वाली घटनाओं की गणना की जाती है गणना के आधार पर ही हम संभावनाओं का फलादेश करते हैं। फलित ज्योतिष के अंतर्गत ग्रहों की गति (दृष्टि) के अनुसार लग्न, राशी, विशोत्तरी, योगिनी, अष्टकवर्ग और गोचर आदि के माध्यम से कालक्रम की घटनाओं का विश्लेषण करते हैं जबकि भैदिनी ज्योतिष के अनुसार एक निश्चित और देश काल की घटनाओं की गणना की जाती है।

भारतीय ज्योतिष का आविर्भाव वेदांग के रूप में हुआ है जिसका तात्पर्य यह है कि भविष्य में होने वाली संघटनाओं की गणना तथा अध्ययन और इसमें यह देखा जाता है कि जब कभी भी कोई घटना आने वाले समय में संभावित है, उसमें ग्रहों का क्या भूमिका है?

पंचमहाभूतों में आकाश तत्त्व सबसे बड़ा तत्त्व है और समस्त आकाश नक्षत्रों के अधीन है, नक्षत्र ग्रहों के अधीन है, ग्रह राशियों के अनुसार गतिमान होते हैं। इन्हीं के आधार पर, समस्त संभावित घटनाओं का अध्ययन किया जाता है अथवा उसका प्रादुर्भाव होता है।

जब हम 27 नक्षत्र पर विमर्श करते हैं, तो यह 27 नक्षत्र मुख्यतः अश्विनी से लेकर रेवती तक क्रमवत चलती है। एक प्रकरण के अनुसार देखा जा सकता है कि यह 27 नक्षत्र सीधे तौर पर विभाजित ९ ग्रहों में विभाजित किया गया है या इनको अधिपति माना गया है। समुन्द्र मंथन के दौरान अमृत की उत्पत्ति हुई तदोपरान्त देवताओं और राक्षसों में अमृत के वितरण को लेकर, जो संकट उत्पन्न हुआ उसका समाधान भी नारायण ने ही किया था और अमृत पान करने के पश्चात दो ग्रहों की उत्पत्ति होती है जिसमें राहु

और केतु जो कि अमर हो गए। राशियों का अधिपति न बनाते हुए देवताओं की सर्वसम्मति से उन्हें ३-३ नक्षत्रों का अधिपति बनाया गया। उसका प्रभाव व पाप या पूर्ण ग्रहण की संयुक्त होने के पश्चात जातक पर फल के रूप में देखा जा सकता है। भारतीय ज्योतिष की परंपरा में एक मांस के अन्तर्गत कृष्ण पक्ष और शुक्ल पक्ष समावेशण है। प्रतिपदा से लेकर अमावस्या तक कृष्ण और प्रतिपदा से लेकर पूर्णिमा तक शुक्ल पक्ष निर्धारण किया गया।³ तत्पश्चात 27 नक्षत्र हैं अश्विनि, भरणी, कृत्तिका, रोहिणी, मृगशिरा, आर्द्रा, पुनर्वसु, पुष्य, अश्लेषा, मघा, पूर्वा-फाल्गुनी, उत्तरा फाल्गुनी, हस्त, चित्रा, स्वाती, विशाखा, अनुराधा, ज्येष्ठा, मूल, पूर्वा-अषाढा, उत्तरा-अषाढा, श्रवण, धनिष्ठा, शतभिष, पूर्वा-भाद्रपद, उत्तरा-भाद्रपद, रेवती क्रमवार रूप में तिथियों के अन्तर्गत चलती है।⁴

१२ राशियों की अधिपति का वर्गीकरण ७ ग्रहों में किया गया है क्योंकि राहु और केतु को किसी भी राशि की अधिपति के रूप में स्वीकार नहीं किया गया। जिसमें मंगल, बुध, शुक्र और शनि को दो-दो राशियों का अधिपति होने का उल्लेख मिलता है। अब बात आती है ज्योतिष के सबसे महत्वपूर्ण सार्वभौमिक नियम की जिसमें सूर्य और चंद्रमा कभी भी वक्री नहीं होते, जबकि राहु और केतु छाया ग्रह हैं वे कभी भी मार्गी नहीं होते हैं। अन्य ५ ग्रह मार्गी व वक्री हो सकते हैं।⁵ अब यह प्रश्न उठता है कि किसी भी जातक पर ग्रहों का प्रभाव कैसे पड़ता है? कोई जातक एक निश्चित देश काल के अनन्तर अमुक नक्षत्र चरण में जातक का जन्म होता है। वही नक्षत्र महादशा के रूप में प्रारंभ होती है जो जीवन पर्यंत प्रारंभिक महादशा के रूप में जानी जाती है। जब जातक का जन्म होता है तो उसके उपर ग्रहों द्वारा पड़ने वाली रश्मियां तो अपनी मुख्य भूमिका निभाती ही है। गर्भाधान के दौरान ग्रहों की स्थिति का भी प्रभाव जातक के उपर पड़ता है। जो जातक के लिए कितना कल्याणकारी होगा? यह गणना अनुसार तय होता है।

हमारी जिज्ञासाएं निरंतर किसी विषय के प्रति अग्रसर हो सकती है और जब हम किसी विषय को पूर्ण रूप से समझते हुए परिभाषित करते हैं तो प्रायः यह कहा जा सकता है कि उसका रहस्य उजागर करने का हम प्रयास करते हैं कि हमारी यह व्यवस्था जो परंपरागत शैली में हम तक पहुंची है। आज भी जागृत है, हमारे देश की इस परंपरागत संस्कृति के साथ छेड़छाड़ करने का अनेकशः प्रयास भी किया है फिर भी यह जीवंत रूप में हमारी परम्परा में गतिमान है। उदाहरणतः विजयदशमी, मौनी अमावस्या, कार्तिक अमावस्या (दीपावली), शरत् पूर्णिमा, अक्षय नवमी, अक्षय तृतीया, नाग पंचमी, वसंत पंचमी, गणेश चतुर्थी, अनंत चतुर्दशी आदि विभिन्न प्रकार के पर्व या त्यौहार आज भी अपने उसे परंपरागत अवस्था में मानाए जाते हैं और निरंतर अपनी संस्कृति में अविरल गति से प्रवाहित होते आ रहे हैं लेकिन अनेक विद्वान उनका खण्डन भी करते हैं। इनका खंडन होने के उपरान्त भी त्यौहारों के वैज्ञानिक स्वरूप को स्पष्टतः बताया गया कि कैसे यह हमारे लिए अत्यंत महत्वपूर्ण और लाभदायी है। हमारे समस्त परंपरागत शैली को कहीं ना कहीं एक अधिष्ठान के रूप में आज भी मौलिक हैं। यह सहज भाव हमारे उन मान्यताओं के आधार पर तय होते हैं जो कि आज भी एक निश्चित परिपाटी के आधार पर देखने के लिए हमारे समक्ष विभिन्न प्रारूपों में अवस्थित हैं।

तिथियों के गणना स्वरूप भारतीय ज्योतिष में जितना प्रमाणिक और वैज्ञानिक है वह किसी अन्य विधा या संस्कृति में देखने को नहीं मिलती है। हम तिथियों का निर्धारण आकाश को देखते हुए ही तय कर लेते हैं कि आज कौन सी तिथि है? भारतीय संस्कृति के पारंपरिक त्यौहारों का निर्धारण भी इन्हीं तिथियों और नक्षत्रों के अनुसार किया जाता है।⁶ जो आज भी वैज्ञानिक रूप से प्रासंगिक हैं। इनकी मौलिकता अनादि काल से प्रमाणिक है अनेकशः आक्रांताओं ने उनके साक्ष्य को समय-समय पर समाप्त करने का निरंतर प्रयास किया है। परंतु आज के इस परिदृश्य में भी इनको संस्कार के माध्यम एक महत्वपूर्ण भूमिका के रूप में देखा जा सकता है। पूर्ण रूप से जब हम यह देखने का प्रयास करते हैं तो जिसमें कृष्ण प्रतिपदा से लेकर अमावस्या तक और शुक्ल प्रतिपदा से लेकर पूर्णिमा तक एक माह तक की तिथियां में किस तरीके से नंदा, भद्रा, जया और रिक्ता और पूर्णा तिथियों का समावेशण किया गया।⁷

ज्योतिषास्त्र के अनुसार मुख्यतः जिन तिथियों का उल्लेख मिलता है जिसमें –

नंदा तिथि कृष्ण और शुक्ल पक्ष की प्रतिपदा, षष्ठी और एकादशी शुभ कार्य हेतु अंतिम प्रथम घटी अथवा 24 मिनट त्याज्य है अन्य समय शुभ कार्य के लिए उपयुक्त है।

भद्रा तिथि कृष्ण और शुक्ल पक्ष की द्वितीया, सप्तमी और द्वादशी तिथियां शुभ कार्य में उपयुक्त नहीं हैं। न्यायाधिक प्रक्रिया और शल्य चिकित्सा के लिए उपयुक्त मानी जाती है।

ज्या तिथि कृष्ण और शुक्लपक्ष की तृतीया, अष्टमी और त्रयोदशी है, जिसमें कला, गायन, वादन, नृत्य तथा विद्या आरंभ के लिए उपयुक्त मानी जाती है।

रिक्ता तिथि कृष्ण और शुक्ल पक्ष की चतुर्थी, नवमी और चतुर्दशी है जोकि मांगलिक कार्य के लिए शुभ नहीं है जबकि मेला तथा तीर्थ यात्रा के लिए शुभ है।

पूर्णा तिथियां कृष्ण पक्ष और शुक्ल पक्ष की पंचमी दशमी अमावस्या और पूर्णिमा है, अमावस्या के अतिरिक्त अन्य तिथियों में अंतिम प्रथम घटी या २४ मिनट के अलावा मांगलिक कार्य के लिए शुभ है।

ज्योतिषीय गणना के अनुसार यह देखा जाता है कि आकाश तत्त्व के राजा सूर्य और चन्द्रमा है। जब जातक की कुंडली में सूर्य अथवा चंद्रमा की स्थिति अच्छी हो जाती है तो जातक का आत्म बल और मनोबल दोनों का सामंजस्यपूर्ण तारतम्य अच्छा होता है। लेकिन अगर कुंडली में सूर्य अथवा चंद्रमा की स्थिति अच्छी नहीं होती तो प्रायः कहा जाता है कि कुंडली कमजोर पड़ गई तथा भविष्य में उसका आत्मबल और मनोबल की दशा अच्छी नहीं होगी।

चंद्रमा वृष राशि में उच्च का होता है और वृश्चिक राशि में चंद्रमा नीच का होता है, लेकिन यही राहु या केतु के साथ हो तो ग्रहण योग भी बनाता है। चंद्रमा 27.3 दिन में पृथ्वी का परिक्रमा पूर्ण करता है।

चंद्रमा लगभग सवा दिन एक राशि में रहता है। रोहिणी नक्षत्र में अधिक प्रभावी होता है रोहिणी नक्षत्र में जन्म लेने वाले जातक धन्य-धान्य, प्रभाव, कला और अनेकशः सुख-सुविधाओं से संपन्न होने के साथ-साथ एक अच्छे व्यक्तित्व के रूप में माना जाता है।⁸⁺⁹

आकाश तत्त्व ग्रहों के अधीन है जिसमें सूर्य और चंद्रमा की गणना होती है मुख्य रूप से होती है, इसी के आधार पर हम यह कहते हैं की समस्त युगों के जो मूल रूप से निर्धारक ग्रह है वह सूर्य या चंद्रमा है। चंद्रमा, पृथ्वी से संयुक्त उत्पत्ति के रूप में माना जाता है। सूर्य एक ऐसा ग्रह है जो कि सारे ग्रहों के केंद्र में स्थापित है कि यह प्रोटॉन इलेक्ट्रॉन और न्यूट्रॉन यह समस्त परमाणु जो हमारे गति या स्थिति के परिचायक होते हैं। एक पिंड के रूप में होते हैं जिसको हम गवाक्षहिन मानते हैं लेकिन समस्त ब्रह्मांड में भी उसी तरीके से ग्रहों की गति होती है। यह स्पष्ट है कि यह ग्रह के उसी गति के आधार पर ही परमाणुओं में भी गति होती है। हमारे शास्त्रों में इसकी गणना मिलती है यथा पिंडे तथा ब्रह्मांडे समस्त सृष्टि ग्रहों के आधार पर ही चलन की प्रक्रिया को तय करती है। कि सूर्य या चंद्रमा के अतिरिक्त अन्य सात ग्रह है जिसे विभिन्न 300 से अधिक योग का निर्धारण होता है और जिसमें योग जो कि शुभकर या लाभदायक होते हैं। कुछ योग ऐसे भी होते हैं जो अनिष्टकारक या हानिकारक है। जो कि कहीं ना कहीं जातक को नुकसान पहुंचाने वाले होते हैं। अतः कहा जा सकता है कि इन योगों की गणना ग्रहों, नक्षत्रों के आधार पर 12 प्रकार के राशियों के अन्तर्गत करते हैं। जिसमें ग्रहों की डिग्रियां एक महत्वपूर्ण भूमिका के रूप में अपना कार्य करती है।

चंद्रमा के अनुसार विभिन्न प्रकार की योगों का निर्माण होता है लेकिन मुख्यतः चार प्रकार की योग देखे जा सकते हैं जिसमें अनफायोग, सुनफायोग, दुरधरायोग और केमद्रुम है। अनफायोग चंद्रमा से पहले भाव में कोई ग्रह हो तो यह योग बनता है जो जातक को यात्रा प्रेमी व्यवहार कुशल तथा विभिन्न क्षेत्र में सफलता देता है यदि सूर्य भी साथ में हो तो यह योग भंग हो जाता है। **सुनफायोग** चंद्रमा के द्वितीय भाव में कोई ग्रह हो तो जातक को धन्य, शिक्षा, और वाणी से लाभ होता है। विभिन्न प्रकार की सफलताएं मिलने के साथ-साथ आध्यात्मिक रुचिया भी बढ़ती हैं, लेकिन इस स्थान पर सूर्य नहीं होना चाहिए।

दुरधरा योग के अनुसार द्वितीय और द्वादश में चंद्रमा से आगे और पीछे दोनों भाव में कोई ना कोई ग्रह की स्थिति बनती है, जिसमें जातक को विभिन्न क्षेत्रों में अनेक सफलताएं मिलती हैं। वैराग्य और धर्मात्मा भी बन सकता है।¹⁰ **केमद्रुम योग** के अनुसार द्वितीय और द्वादश में अथवा चंद्रमा से आगे और पीछे के भाव में कोई ग्रह नहीं होते जीवन में सफलताओं को लेकर समस्या उत्पन्न होती है मानसिक संतुलन का अभाव के साथ दरिद्रता जैसे दुख का भी सामना करना पड़ सकता है और जातक को अपने जीवन काल में कठिन परिश्रम के उपरांत ही सफलता मिलती है।¹¹

सूर्य जहां आत्म कारक है, जीवन की समस्त चेतना का आधार है और आत्मविश्वास का अधिष्ठान है।¹²

चंद्रमा मनसो जातश्चक्षोः सूर्यो अजायतः।¹³ चंद्रमा मन का कारक होता है और चंद्रमा मन की समस्त दशा और दिशा का निर्धारण करता है। चंद्रमा कभी एक अवस्था या आकृति में नहीं रहता है। वह मन को प्रतिबिंबित करता है जातक जितना उत्साह पूर्ण होगा, जितना संयमित और संयोजित तरीके से कार्य करने वाला होगा। चंद्रमा कुण्डली में मन की समस्त गतिविधियों का निर्धारण करने वाला एक बली ग्रह जातक विश्वसनिय भी बनाता है। अतः यह कहा जा सकता है कि व्यक्ति की

सांसों के साथ-साथ उसकी दिल की समस्त गतिविधियों का निर्धारण भी चंद्रमा के द्वारा होता है। चंद्रमा जल तत्त्व का अधिपति है। हमारे शरीर में ६०% से अधिक जल है और जल संबंधी समस्त शुद्धी और विकार का मापदंड भी चंद्रमा के द्वारा तय होता है। ज्योतिषीय परम्परा के अनुसार जब हम किसी भी तिथि का अवलोकन करते हैं तो प्रायः देखा जा सकता है कि हम किसी भी तिथि की गणना चंद्रमा की गति उसकी तथा इसकी आकाश में स्थिति के अनुसार कर सकते हैं कि कृष्ण पक्ष या शुक्ल पक्ष की कौन सी तिथि है ? उसके पश्चात विभिन्न प्रकार के तिथियों और ऋतुओं का ज्ञान भी प्राप्त कर सकते हैं।

निष्कर्ष:

अंततः यह स्पष्ट रूप से परिलक्षित होता है कि हम ग्रह के आधार पर ही समस्त घटनाओं का एक विवरण प्रस्तुत कर सकते हैं जिसमें भूत, वर्तमान या भविष्य के बारे में एक ऐसा निर्धारण होता है जो कि हम संभावित संघटना को मानते हुए एक मौलिक आधार प्रस्तुत करते हैं। 16 संस्कार विभिन्न प्रकार की मुहूर्त के द्वारा संपादित होते हैं और उतना ही नहीं बल्कि राशी और उनके अधिपति के आधार पर यह बताया भी जा सकता है कि अमुक जातक किस प्रतिभा का धनी होगा या किस प्रकार जीवन यापन करेगा ? अतः सीधे तौर पर यह समझना हमारे लिए आसान प्रतीत नहीं होता और यह निरंतर चिंतन का विषय है जो महज गणनाओं पर ही आधारित विषय नहीं है इसके अतिरिक्त इसमें अंतःप्रज्ञा की भी भूमिका होती है। और जिसका अंतःकरण जितना शुद्ध होगा वह उतना ही सटीक भविष्यवक्ता होगा। ज्योतिष विज्ञान के माध्यम से भविष्य की दिशा की गति और उसकी परिणति की गणना की जा सकती है। विभिन्न भविष्यवक्ताओं ने अपनी भविष्यवाणियां की हैं जो अक्षरशः सत्य के निकष एक मानदंड को प्रस्तुत करती हैं। जिससे हम प्रत्यक्षतः समझ सकते हैं कि कोई एक ऐसी विधा है जो हमारे परंपरागत ज्ञान के रूप में एक निश्चित मानदंड के आधार पर तय होती हुई प्रतीत होती है। जिसे समझने या जानने के लिए एक परिष्कृत रूप में देने की आवश्यकता है, अतः इस धरोहर रूपी विषय पर शोध और चिंतन की आवश्यकता है। जो कि हमारे भविष्य में एक मौलिक प्रतिरूप के माध्यम में अग्रसर हो सकती है।

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26.0 उच्च शिक्षा संस्थानों में अध्यापनरत् प्राध्यापकों की कार्य संतुष्टि: एक अध्ययन

- डॉ० विधु शेखर पाण्डेय, सहायक आचार्य, शिक्षक शिक्षा विभाग, नेहरू ग्राम भारती मानित विश्वविद्यालय, प्रयागराज (उ०प्र०)
E-mail: vvv.net007@gmail.com
- डॉ० अवधेश कुमार, सहायक आचार्य, शिक्षक शिक्षा विभाग, नेहरू ग्राम भारती मानित विश्वविद्यालय, प्रयागराज (उ०प्र०)

सारांश

प्रस्तुत अध्ययन का उद्देश्य उच्च शिक्षा में अध्यापनरत् प्राध्यापकों की कार्य संतुष्टि का अध्ययन करना है। न्यादर्श के रूप में प्रयागराज जनपद के उच्च शिक्षण संस्थानों में कार्यरत् 200 प्राध्यापकों का चयन साधारण यादृच्छिक विधि से किया गया है। अध्ययन हेतु आँकड़ों के संग्रहण के लिए प्रमोद कुमार एवं डी० एन० मुथ्या द्वारा निर्मित व्यावसायिक संतुष्टि प्रश्नावली का प्रयोग किया गया है। प्रदत्तों के विश्लेषण हेतु टी-परीक्षण का प्रयोग किया गया है। शोध से प्राप्त परिणाम यह बताते हैं कि उच्च शिक्षा के स्ववित्तपोषित संस्थानों में अध्यापनरत् प्राध्यापकों की तुलना में उच्च शिक्षा के वित्तपोषित संस्थानों में कार्यरत् प्राध्यापकों में कार्य संतुष्टि अधिक है; उच्च शिक्षा संस्थानों में अध्यापनरत् पुरुष एवं महिला प्राध्यापकों की कार्य संतुष्टि एक समान है; उच्च शिक्षा संस्थानों में अध्यापनरत् कला वर्ग के पुरुष एवं महिला प्राध्यापकों की कार्य संतुष्टि एक समान है; उच्च शिक्षा संस्थानों में अध्यापनरत् विज्ञान वर्ग के पुरुष एवं महिला प्राध्यापकों की कार्य संतुष्टि एक समान है।

कुँजी शब्द: उच्च शिक्षा, प्राध्यापक, कार्य संतुष्टि

प्रस्तावना

प्राध्यापकों के व्यक्तित्व का बहुत कुछ प्रभाव विद्यार्थियों के व्यक्तित्व पर पड़ता है। यह विद्यार्थी ही भविष्य के निर्माता होते हैं। किसी भी राष्ट्र के निर्माण में वहाँ के प्राध्यापकों का योगदान प्रत्यक्ष अथवा अप्रत्यक्ष रूप से उत्तरदायी होता है तो यह अतिशयोक्ति नहीं होगा। इस दृष्टिकोण से किसी भी राष्ट्र का उत्थान उसके समुचित विकास एवं सुयोग्य प्राध्यापकों की महत्ता से स्वतः ही सुस्पष्ट हो जाती है। अपने अध्यापन के आधार पर हॉटक (1990) ने नौकरी की संतुष्टि के प्रमुख घटकों का सुझाव दिया है, यथा- जिस तरह से व्यक्ति अप्रिय स्थितियों पर प्रतिक्रिया करता है; जिस सुविधा के साथ वह स्वयं को समायोजित करता है; सामाजिक और आर्थिक समूहों में स्वयं की पहचान करता है; कार्य कुशलता, हितों और कार्यक्रमों की तैयारी के सम्बन्ध में कार्य की प्रवृत्ति, सुरक्षा व निष्ठा की पहचान करता है। फलतः व्यवसाय (नौकरी) में संतुष्टि प्राध्यापकों के दृष्टिकोण को दर्शाती है। यह अनेक कारकों से प्रभावित होती है जिसमें विविध गतिविधियाँ शामिल होती हैं जैसे-पर्यवेक्षण, अतिरिक्त कक्षा-कक्ष, व्यवसायिक एवं व्यक्तिगत उन्नति आदि। स्मिथ (1969) के अनुसार- 'जॉब सैटिस्फैक्शन' एक प्रभावी चरण है जो एक तरफ कार्यकर्ता की वर्तमान नौकरी का एक कार्य है तथा दूसरी तरफ उसके अनुकूलन स्तर का प्रेम है।

मानव संसाधन को एक आंतरिक भाग के रूप में मान्यता दी गई है जिसका सीधा सम्बन्ध किसी संगठन की सम्पत्ति से है। इसलिए, मनुष्य सबसे महत्वपूर्ण सम्पत्ति है जिसका स्वामित्व किसी संगठन के पास होना चाहिए (हैरिस तथा अन्य, 2007)। संगठन अपने लक्ष्यों को प्राप्त करने के लिए मनुष्यों को सक्षमता के एक रणनीतिक उपकरण के रूप में उपयोग करते हैं, इसलिए यह उनके लिए महत्वपूर्ण है। अपने कर्मचारियों के कार्य संतुष्टि पर ध्यान देना क्योंकि यह संगठनात्मक प्रदर्शन को प्रभावित करने में महत्वपूर्ण भूमिका निभाता है (फारुक एवं नागेन्द्र, 2014)। प्राध्यापकों की कार्य संतुष्टि उनके प्रदर्शन को निर्धारित करती है। यह प्राध्यापकों के प्रदर्शन के उतार-चढ़ाव को भी प्रभावित करता है और बाद में यह निर्धारित करता है कि संगठन के लक्ष्य हासिल किए गए हैं या नहीं (सेरानो एवं विईरा, 2005)। नौकरी से संतुष्टि को ध्यान देने योग्य एक आवश्यक कल्याण सूचकांक माना जाता है क्योंकि यह प्राध्यापकों के प्रदर्शन को प्रभावित करता है। नौकरी से संतुष्टि के लाभ केवल व्यक्तियों तक ही सीमित नहीं है अपितु

संगठनों और यहाँ तक कि सहकर्मियों तक ही विस्तारित है (चेन, 2009)। संगठनों के लिए कर्मचारी नौकरी से संतुष्टि का एक और सकारात्मक लाभ कर्मचारियों तक है।

कुछ शोधकर्ताओं ने पाया कि कुछ प्राध्यापकों की कार्य संतुष्टि भी उत्पादित कार्य की निम्न गुणवत्ता को प्रभावित कर सकती है (लाराबी तथा अन्य, 2003)। इसके अतिरिक्त नौकरी से कम संतुष्टि भी कम संगठनात्मक प्रतिबद्धता एवं उच्च टर्नओवर का कारण बन सकती है (गर्टनर, 1999)। कार्य संतुष्टि महत्वपूर्ण कार्य प्राप्त करने की संभावना से सम्बन्धित कार्य मूल्यांकन का परिणाम है (फोरोधी तथा अन्य, 2008)। नौकरी से संतुष्टि का तात्पर्य किसी व्यक्ति की कार्य की प्रकृति के अनुसार उसकी भावनाओं अथवा मन की स्थिति से है (फारुक एवं नागेन्द्र, 2014)। व्यक्तिगत अनुभवों के आधार पर नौकरी के मूल्यांकन के परिणामों से नौकरी की संतुष्टि को सुखद, सकारात्मक भावनाओं के रूप में वर्णित किया गया है (शाहमोहम्मदी, 2015)। अतः कार्य संतुष्टि को उस कार्य प्रवृत्ति के रूप में परिभाषित किया जाता है जिसमें सकारात्मक भावनाएँ शामिल होती हैं। कार्य अभ्यास के दौरान सकारात्मक धारणाओं के बारे में और कार्य प्रक्रिया के दौरान तनाव और चिंता की भावनाएँ भी यदा-कदा जागृत होती हैं। नौकरी से संतुष्टि किसी व्यक्ति की नौकरी अथवा नौकरी की स्थिति के सम्बन्ध में उसके सकारात्मक अथवा नकारात्मक मूल्यों के आकलन का वर्णन करती है (क्रिश्चियन तथा अन्य, 2011)। अतः उपरोक्त अध्ययनों से प्राप्त परिणामों के आधार पर शोधकर्ताओं ने उच्च शिक्षा संस्थानों में अध्यापनरत् प्राध्यापकों की कार्य संतुष्टि का तुलनात्मक अध्ययन करने का प्रयास किया है।

शोध के उद्देश्य

प्रस्तुत अध्ययन हेतु निम्नलिखित उद्देश्यों का निर्धारण किया गया है।

1. वित्तपोषित एवं स्ववित्तपोषित उच्च शिक्षा संस्थानों में अध्यापनरत् प्राध्यापकों के कार्य संतुष्टि की तुलना करना।
2. उच्च शिक्षा संस्थानों में अध्यापनरत् पुरुष एवं महिला प्राध्यापकों के कार्य संतुष्टि की तुलना करना।
3. उच्च शिक्षा संस्थानों में अध्यापनरत् कला वर्ग के पुरुष एवं महिला प्राध्यापकों के कार्य संतुष्टि की तुलना करना।
4. उच्च शिक्षा संस्थानों में अध्यापनरत् विज्ञान वर्ग के पुरुष एवं महिला प्राध्यापकों के कार्य संतुष्टि की तुलना करना।

शोध की परिकल्पनाएँ

उपरोक्त उद्देश्यों को प्राप्त करने हेतु निम्नलिखित परिकल्पनाओं का निर्माण किया गया है।

1. वित्तपोषित एवं स्ववित्तपोषित उच्च शिक्षा संस्थानों में अध्यापनरत् प्राध्यापकों के कार्य संतुष्टि में कोई सार्थक अन्तर नहीं है।
2. उच्च शिक्षा संस्थानों में अध्यापनरत् पुरुष एवं महिला प्राध्यापकों के कार्य संतुष्टि में कोई सार्थक अन्तर नहीं है।
3. उच्च शिक्षा संस्थानों में अध्यापनरत् कला वर्ग के पुरुष एवं महिला प्राध्यापकों के कार्य संतुष्टि में कोई सार्थक अन्तर नहीं है।
4. उच्च शिक्षा संस्थानों में अध्यापनरत् विज्ञान वर्ग के पुरुष एवं महिला प्राध्यापकों के कार्य संतुष्टि में कोई सार्थक अन्तर नहीं है।

शोध प्रविधि

प्रस्तुत अध्ययन में वर्णनात्मक अनुसंधान की सर्वेक्षण विधि का प्रयोग किया गया है। वर्तमान अध्ययन हेतु प्रयागराज जनपद के उच्च शिक्षण संस्थानों में कार्यरत् 200 प्राध्यापकों का चयन साधारण यादृच्छिक विधि से किया गया है। अध्ययन हेतु आँकड़ों के संग्रहण के लिए प्रमोद कुमार एवं डी0एन0 मुथ्या द्वारा निर्मित व्यवसायिक संतुष्टि प्रश्नावली का प्रयोग किया गया है। प्रदत्तों के विश्लेषण हेतु टी-परीक्षण का प्रयोग किया गया है।

आँकड़ों का विश्लेषण एवं व्याख्या :

सारणी-1

वित्तपोषित एवं स्ववित्तपोषित उच्च शिक्षा संस्थानों में अध्यापनरत् प्राध्यापकों की कार्य संतुष्टि का मध्यमान, मानक विचलन एवं टी-अनुपात

चर	समूह	न्यादर्श	मध्यमान	मानक विचलन	t- अनुपात
कार्य संतुष्टि	वित्तपोषित	93	24.12	3.43	5.69*
	स्ववित्तपोषित	87	20.36	5.18	

सारणी-1 के अवलोकन से स्पष्ट है कि वित्तपोषित एवं स्ववित्तपोषित उच्च शिक्षा संस्थानों में अध्यापनरत् प्राध्यापकों की कार्य संतुष्टि में अन्तर की सार्थकता के लिए टी-अनुपात (=5.69) है जो कि 0.01 सार्थकता स्तर पर सार्थक है। अतः शून्य परिकल्पना 'वित्तपोषित एवं स्ववित्तपोषित उच्च शिक्षा संस्थानों में अध्यापनरत् प्राध्यापकों की कार्य संतुष्टि में कोई सार्थक अन्तर नहीं है' अस्वीकृत की जाती है। अतः निष्कर्ष के रूप में यह कहा जा सकता है कि वित्तपोषित एवं स्ववित्तपोषित उच्च शिक्षा संस्थानों में अध्यापनरत् प्राध्यापकों की कार्य संतुष्टि में सार्थक अन्तर पाया गया। अर्थात् उच्च शिक्षा के स्ववित्तपोषित संस्थानों में कार्यरत् प्राध्यापकों की तुलना में उच्च शिक्षा के वित्तपोषित संस्थानों में कार्यरत् प्राध्यापकों की कार्य संतुष्टि अधिक है। इसका कारण यह हो सकता है कि वर्तमान परिदृश्य में स्ववित्तपोषित संस्थानों में कार्यरत् प्राध्यापकगण वेतन विसंगति, लाइब्रेरी एवं इन्फ्रास्ट्रक्चर की कमी तथा अन्य संसाधनों से सम्बन्धित समस्याओं से ग्रसित होते हैं। वर्तमान शोध परिणाम को श्रीवास्तव (2013) के अध्ययन से प्राप्त परिणाम का समर्थन प्राप्त हो रहा है।

सारणी-2

उच्च शिक्षा संस्थानों में अध्यापनरत् पुरुष एवं महिला प्राध्यापकों की कार्य संतुष्टि का मध्यमान, मानक विचलन एवं टी-अनुपात

चर	समूह	न्यादर्श	मध्यमान	मानक विचलन	t- अनुपात
कार्य संतुष्टि	पुरुष	95	22.32	4.31	0.44
	महिला	85	21.14	5.85	

सारणी-2 के अवलोकन से स्पष्ट है कि उच्च शिक्षा संस्थानों में अध्यापनरत् पुरुष एवं महिला प्राध्यापकों की कार्य संतुष्टि में अन्तर की सार्थकता के लिए टी-अनुपात (=0.44) है जो कि 0.05 सार्थकता स्तर पर सार्थक नहीं है। अतः शून्य परिकल्पना 'उच्च शिक्षा संस्थानों में अध्यापनरत् पुरुष एवं महिला प्राध्यापकों की कार्य संतुष्टि में कोई सार्थक अन्तर नहीं है' स्वीकृत की जाती है। अतः निष्कर्ष के रूप में यह कहा जा सकता है कि उच्च शिक्षा संस्थानों में अध्यापनरत् पुरुष एवं महिला प्राध्यापकों की कार्य संतुष्टि में कोई सार्थक अन्तर नहीं है। अर्थात् उच्च शिक्षा संस्थानों में अध्यापनरत् पुरुष एवं महिला प्राध्यापकों की कार्य संतुष्टि एक समान है। इसका कारण यह हो सकता है कि उच्च शिक्षा संस्थानों में अध्यापनरत् पुरुष एवं महिला प्राध्यापकों की कार्यशैली, अध्ययन अध्यापन के प्रति जवाबदेही तथा संस्थान से सम्बन्धित अन्य गतिविधियों में समानता हो सकती है।

सारणी-3

उच्च शिक्षा संस्थानों में अध्यापनरत् कला वर्ग के पुरुष एवं महिला प्राध्यापकों की कार्य संतुष्टि का मध्यमान, मानक विचलन एवं टी-अनुपात

चर	समूह	न्यादर्श	मध्यमान	मानक विचलन	t- अनुपात
कार्य संतुष्टि	पुरुष	97	24.12	5.12	0.78
	महिला	83	23.34	6.42	

सारणी-3 के अवलोकन से स्पष्ट है कि उच्च शिक्षा संस्थानों में अध्यापनरत् कला वर्ग के पुरुष एवं महिला प्राध्यापकों की कार्य संतुष्टि में अन्तर की सार्थकता के लिए टी-अनुपात ($=0.78$) है जो कि 0.05 सार्थकता स्तर पर सार्थक नहीं है। अतः शून्य परिकल्पना 'उच्च शिक्षा संस्थानों में अध्यापनरत् कला वर्ग के पुरुष एवं महिला प्राध्यापकों की कार्य संतुष्टि में कोई सार्थक अन्तर नहीं है' स्वीकृत की जाती है। अतः निष्कर्ष के रूप में यह कहा जा सकता है कि उच्च शिक्षा संस्थानों में अध्यापनरत् कला वर्ग के पुरुष एवं महिला प्राध्यापकों की कार्य संतुष्टि में कोई सार्थक अन्तर नहीं है। अर्थात् उच्च शिक्षा संस्थानों में अध्यापनरत् कला वर्ग के पुरुष एवं महिला प्राध्यापकों की कार्य संतुष्टि एक समान है। इसका कारण यह हो सकता है कि उच्च शिक्षा संस्थानों में अध्यापनरत् कला वर्ग के पुरुष एवं महिला प्राध्यापकों में कार्य व्यवहार एवं प्रणाली में समरूपता होगी।

सारणी-4

उच्च शिक्षा संस्थानों में अध्यापनरत् विज्ञान वर्ग के पुरुष एवं महिला प्राध्यापकों की कार्य संतुष्टि का मध्यमान, मानक विचलन एवं टी-अनुपात

चर	समूह	न्यादर्श	मध्यमान	मानक विचलन	t- अनुपात
कार्य संतुष्टि	पुरुष	96	28.32	6.31	1.34
	महिला	84	26.41	8.10	

सारणी-4 के अवलोकन से स्पष्ट है कि उच्च शिक्षा संस्थानों में अध्यापनरत् विज्ञान वर्ग के पुरुष एवं महिला प्राध्यापकों की कार्य संतुष्टि में अन्तर की सार्थकता के लिए टी-अनुपात ($=1.34$) है जो कि 0.05 सार्थकता स्तर पर सार्थक नहीं है। अतः शून्य परिकल्पना 'उच्च शिक्षा संस्थानों में अध्यापनरत् विज्ञान वर्ग के पुरुष एवं महिला प्राध्यापकों की कार्य संतुष्टि में कोई सार्थक अन्तर नहीं है' स्वीकृत की जाती है। अतः निष्कर्ष के रूप में यह कहा जा सकता है कि उच्च शिक्षा संस्थानों में अध्यापनरत् विज्ञान वर्ग के पुरुष एवं महिला प्राध्यापकों की कार्य संतुष्टि में कोई सार्थक अन्तर नहीं है। अर्थात् उच्च शिक्षा संस्थानों में अध्यापनरत् विज्ञान वर्ग के पुरुष एवं महिला प्राध्यापकों की कार्य संतुष्टि एक समान है। इसका कारण यह हो सकता है कि उच्च शिक्षा संस्थानों में अध्यापनरत् विज्ञान वर्ग के पुरुष एवं महिला प्राध्यापकों में शैक्षणिक कार्य के प्रति दृष्टिकोण एक समान होगा।

निष्कर्ष

उपरोक्त परिकल्पनाओं की जाँच के उपरान्त यह पाया गया कि उच्च शिक्षा के स्ववित्त पोषित संस्थानों में अध्यापनरत् प्राध्यापकों की तुलना में उच्च शिक्षा के वित्तपोषित संस्थानों में कार्यरत् प्राध्यापकों में कार्य संतुष्टि अधिक है; उच्च शिक्षा संस्थानों में अध्यापनरत् पुरुष एवं महिला प्राध्यापकों की कार्य संतुष्टि एक समान है; उच्च शिक्षा संस्थानों में अध्यापनरत् कला वर्ग के पुरुष एवं महिला प्राध्यापकों की कार्य संतुष्टि एक समान है; उच्च शिक्षा संस्थानों में अध्यापनरत् विज्ञान वर्ग के पुरुष एवं महिला प्राध्यापकों की कार्य संतुष्टि एक समान है।

शैक्षिक निहितार्थ

प्राध्यापकों की व्यावसायिक गतिविधि गुणवत्तापूर्ण शिक्षा सुनिश्चित करने में बहुत महत्वपूर्ण भूमिका निभाती है, और प्राध्यापकों की व्यावसायिक गतिविधि को प्रभावित करने वाले कारकों में से एक है। यह अध्ययन प्राध्यापकों की कार्य संतुष्टि और प्रदर्शन को बेहतर बनाने के लिए सार्थक जानकारी प्रदान करता है। व्यवसाय में असंतोष एवं शिक्षण सम्बन्धी तनाव का मूल्यांकन और नौकरी की संतुष्टि पर उनके प्रभाव, शिक्षण प्रभावशीलता के लिए शिक्षकों की दीर्घकालिक भलाई के लिए महत्वपूर्ण विचार हैं एवं अच्छे छात्र प्रदर्शन और शिक्षकों के लिए गुणवत्तापूर्ण कार्य स्वस्थ जीवनशैली सुनिश्चित करने के लिए आवश्यक होता है।

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27.0 राष्ट्रीय एकता अखण्डता के हितचिंतक: अटल बिहारी वाजपेयी

- दीप सिंह तोमर, शोध अध्येता, इतिहास अध्ययनशाला, जीवाजी विश्वविद्यालय ग्वालियर, मप्र, भारत (474006)
ईमेल-deepsinghtomar19@gmail.com

सारांश

अटल बिहारी वाजपेयी भारतीय राजनीति के ऐसे युगद्रष्टा नेता थे जिन्होंने राष्ट्रीय एकता और अखंडता को अपने जीवन का मूल उद्देश्य बनाया। उनका व्यक्तित्व संयम, सहिष्णुता और विवेक का प्रतीक था। उन्होंने सदैव दलगत राजनीति से ऊपर उठकर राष्ट्रहित को सर्वोपरि रखा। संसद में उनका संवाद मर्यादित और संतुलित होता था, जिससे लोकतांत्रिक मूल्यों को बल मिला। उन्होंने भाषायी विविधता को सम्मान देते हुए सभी भारतीय भाषाओं को समान महत्व दिया और भारतीयता की भावना को आगे बढ़ाया। प्रधानमंत्री के रूप में उन्होंने पोखरण परमाणु परीक्षण कर भारत की सुरक्षा को सुदृढ़ किया, कारगिल युद्ध में दृढ़ नेतृत्व देकर देश को एकजुट किया, और उत्तर पूर्व व कश्मीर में संवाद और विकास आधारित नीतियाँ अपनाईं। विकास योजनाओं जैसे स्वर्णिम चतुर्भुज योजना और प्रधानमंत्री ग्राम सड़क योजना के माध्यम से उन्होंने देश के भौगोलिक एकीकरण को बल दिया। सूचना प्रौद्योगिकी और संचार क्रांति को बढ़ावा देकर उन्होंने युवाओं को एक नया मार्ग दिखाया। धार्मिक सहिष्णुता और शांतिपूर्ण संवाद में उनका अटूट विश्वास था। वे भारत को सिर्फ एक भूगोल नहीं, बल्कि एक सांस्कृतिक और आध्यात्मिक इकाई मानते थे। उनके विचार, नेतृत्व और जीवन शैली ने भारत को एकजुट रखने में ऐतिहासिक भूमिका निभाई।

बीज शब्द - एकता, अखंडता, हितचिंतक, अटलबिहारी, राष्ट्रीय गौरव

परिचय

चिरपुरातन नित्यनूतन संस्कृति, सभ्यता वाला भारतवर्ष एक प्राचीन राष्ट्र है। इसकी एकता, अखण्डता खण्डित करने वालों के कुत्सित प्रयासों को विफल करने के लिये इस भारत भूमि ने सदैव समय-समय पर महान वीर पुरुषों को जन्म दिया है। सिकंदर के प्रयासों को विफल करने के लिये पुरू, शकों को पराजित करने वाला शकारि चन्द्रगुप्त द्वितीय विक्रमादित्य, 20 जून, 712 ई. को मोहम्मद कासिम से संघर्ष करने वाला दाहिर¹, मोहम्मद गोरी से संघर्ष करने के लिये पृथ्वीराज चौहान, राणा सांगा, महाराणा प्रताप सिंह, वीर शिवाजी आदि असंख्य हितचिंतक इस भारतभूमि को अक्षुण्ण बनाये रखने के लिये अपना जीवन भारत माता के श्री चरणों में अर्पित करने हेतु पैदा हुए।

काँग्रेस द्वारा 1947 को भारत के विभाजन का प्रस्ताव स्वीकार करना और एक कदम आगे बढ़ते हुए 1944 में जिन्ना से अपनी वार्ताओं के दौरान महात्मा गाँधी ने मुस्लिम बहुल प्रांतों के आत्म-निर्णय का अधिकार भी मान लिया² और आखिरकार अखण्ड भारत को खण्ड-खण्ड कर दिया गया। परंतु इस खण्डित भारत को पुनः अखण्ड बनाने का संकल्प अटल बिहारी ने लिया और इस संकल्प की पूर्ति हेतु अपना संपूर्ण जीवन समर्पित कर दिया। अखण्ड भारत का संकल्प जन-जन का संकल्प बने इसलिये अटल बिहारी वाजपेयी ने अपनी काव्य वाणी द्वारा सार्वजनिक मंच से आह्वान किया।

पन्द्रह अगस्त का दिन कहता आजादी अभी अधूरी है।

सपने सच होने बाकी हैं, रावी की शपथ न पूरी है ॥

कैसे उल्लास मनाऊँ मैं ? थोड़े दिन की मजबूरी है

दिन दूर नहीं खण्डित भारत को पुनः अखण्ड बनायेंगे।

गिलगित से गारो पर्वत तक आजादी पर्व मनाएँगे।

उस स्वर्ण दिवस के लिये आज से कमर कसें बलिदान करें।

जो पाया उसमें, खो ना जाएँ, जो खोया उसका ध्यान करें॥³

जब विश्व के अन्य देश परमाणु बम इक्कठा करने लगे तो अटल बिहारी को भी आशयकता अनुभव हुई कि राष्ट्र की सुरक्षा सर्वोपरि है इसीलिए पोखरण में परमाणु परीक्षण अविलंब करना चाहिए। यद्यपि भारत कभी आक्रमणकारी राष्ट्र नहीं रहा है, परंतु इसने सदैव आक्रमण करने वालों से संघर्ष किया है। वाजपेयी के प्रधानमंत्री बनने के बाद भारत ने मई 1998 में पोखरण में सफल परमाणु परीक्षण किए। इस निर्णय ने भारत को वैश्विक मंच पर एक दृढ़ और आत्मनिर्भर राष्ट्र के रूप में प्रस्तुत किया। इस कदम ने राष्ट्रीय सुरक्षा को सुदृढ़ किया और देशवासियों में आत्मविश्वास की भावना उत्पन्न की। यह कार्यवाही अखंडता की रक्षा की दिशा में एक बड़ा कदम था। पोखरण परमाणु परीक्षण से अटल बिहारी ने विश्व को संदेश दिया कि यह नया भारत है, ये अपनी रक्षा करना स्वयं जानता है, और यही कर रहा है। इस परमाणु परीक्षण का उद्देश्य विनाश नहीं, बल्कि आत्मरक्षा है।⁴

शोध प्रश्न:-

- अटल बिहारी वाजपेयी के विचारों में राष्ट्रीय एकता और अखंडता का क्या स्थान था?
- कौन से राष्ट्रीय संकटों व परिस्थितियों में वाजपेयी ने समन्वय की भूमिका निभाई?
- वाजपेयी जी के भाषणों एवं कविताओं में एकता और अखंडता का भाव किस प्रकार झलकता है?
- अटल जी की नीति और कूटनीति ने भारत के वैविध्यपूर्ण समाज में एकत्व लाने में किस प्रकार योगदान दिया?
- अटल बिहारी वाजपेयी के शासनकाल में राष्ट्रीय एकता को प्रभावित करने वाली घटनाओं तथा तत्वों पर उनकी प्रतिक्रिया क्या रही?
- अटल बिहारी के विचार और कार्यशैली वर्तमान में भारतीय एकता के लिए किस प्रकार प्रेरणास्रोत हैं?

शोध के उद्देश्य:-

- वाजपेयी जी के भाषणों, लेखन और काव्य में राष्ट्रीय एकता व अखंडता के भावों की पहचान करना।
- अटल जी के राजनीतिक निर्णयों तथा उनकी नीतियों में समावेशी दृष्टिकोण की ऐतिहासिक समीक्षा करना।
- राष्ट्र की विविधता में एकता को प्रोत्साहित करने हेतु उनके प्रयासों का समग्र मूल्यांकन करना।
- संकट की घड़ियों—जैसे द्वितीय पोखरण परीक्षण, कारगिल युद्ध अथवा सांप्रदायिक तनाव में उनकी भूमिका का विश्लेषण करना।
- आधुनिक सामाजिक-राजनीतिक संदर्भ में वाजपेयी के विचारों की प्रासंगिकता को स्पष्ट करना।

शोध प्रविधि:- यह शोधपत्र ऐतिहासिक, गुणात्मक और वर्णनात्मक होगा।

- ऐतिहासिक शोध विधि: अटल बिहारी वाजपेयी के कृतित्व का ऐतिहासिक संदर्भों में अध्ययन।
- वर्णनात्मक शोध विधि : वाजपेयी जी के व्यक्तित्व, विचार और कार्यों का वर्णनात्मक अध्ययन।
- सामग्री विश्लेषण विधि: उनके वक्तव्य, लेखों, कविताओं और संसदीय वृत्तांतों का सामग्री आधारित अध्ययन करना।

अटल बिहारी के लिये राष्ट्रहित सदैव सर्वोपरि रहा। उन्होंने राष्ट्रीय मुद्दों पर दो टूक निर्णय लिए चाहे वह कावेरी विवाद हो या कोंकण रेलवे लाइन का मसला, राष्ट्रीय राजमार्ग, प्रधानमंत्री ग्राम सड़क योजनाएँ आदि क्रियांवित की जिससे ग्रामीण भारतीयों का आवागमन सरल हुआ और स्थानीय संस्कृति, भाषा, बोली एक दूसरे से सतत् सम्पर्क में बनी रहे क्योंकि भारत की मूल संस्कृति सदैव आपसी प्रेम, सद्भाव, मेलजोल, समरस प्रकृति की रही है। यही मेलजोल स्वभाव, प्रकृति के कारण अटल बिहारी ने सदैव पड़ोसियों के साथ सम्बंध सुधारने और भारत की एकता, अखण्डता को बनाए रखने का प्रयास जारी रखा और

इसी दौरान उन्होंने फ़रवरी 1999 में लाहौर बस यात्रा की और इसके बाद परवेज मुशरफ से जुलाई 2001 में आगरा वार्ता हुई⁵ हालांकि दोनों ही वार्ताएँ विफल रहीं, किंतु उनका एकता स्थापित करने का प्रयास सराहनीय था।

किसी राष्ट्र को एक सूत्र में पिरोने का कार्य भाषा बखूबी करती है। भारत जैसे बहुभाषी देश में भाषाई अस्मिता कई बार राजनीतिक संघर्ष का कारण बनती है। वाजपेयी जी हिन्दी के प्रबल समर्थक थे, लेकिन वे भाषायी कट्टरता के विरोधी थे। उन्होंने हिन्दी को राष्ट्रभाषा के रूप में स्वीकारने के साथ-साथ सभी भारतीय भाषाओं का सम्मान करने की बात कही। उनकी दृष्टि में भारतीयता का मूल भाव विविधताओं का समावेश था। हालांकि भारत विविधताओं से भरा हुआ राष्ट्र है, परंतु अधिकांश भारतीय हिन्दी भाषा को अपनी राष्ट्र भाषा के रूप में आदर देते हैं, और इसपर अभिमान भी करते हैं, लेकिन भारत की बिंदी हिन्दी का मान देश की सीमाओं से परे बढ़ाने का अभूतपूर्व ऐतिहासिक कार्य अटल बिहारी वाजपेयी ने किया जब उन्होंने संयुक्त राष्ट्र संघ के मंच से हिन्दी में भाषण देने का निर्णय किया।

भारतीय प्रतिनिधि के तौर पर 4 अक्टूबर, 1977 में संयुक्त राष्ट्र संघ की महासभा के 32 वें अधिवेशन में हिन्दी की विशिष्टता से अंतर्राष्ट्रीय समुदाय को परिचित कराया।⁶ इस निर्णय ने सभी अधिकारियों को आश्चर्यचकित कर दिया था, क्योंकि वे इसके पक्ष में नहीं थे। अटल बिहारी अपने निजी सचिव ब्रजेश मिश्र की बात कभी नहीं टालते थे, लेकिन हिन्दी के मामले में उन्होंने किसी की नहीं मानी।⁷ अटल जी ही पहले ऐसे विदेश मंत्री थे, जिन्होंने यू.एन.ओ. में हिन्दी में भाषण देकर भारत को गौरवान्वित किया और राष्ट्रभाषा हिन्दी का मान विश्वस्तर पर बढ़ाया। गूँजी हिन्दी विश्व में,

स्वप्न हुआ साकार;
राष्ट्र संघ के मंच से,
हिन्दी का जयकार ;
हिन्दी का जयकार,
हिन्द हिन्दी में बोला
देख स्वभाषा प्रेम,
विश्व अचरज में डोला ;
कह कैदी कविराय,
मेम की माया टूटी;
भारत माता धन्य,

स्नेह की सरिता फूटी; राष्ट्र की एकता और अखण्डता को बनाए रखने के लिए केवल सीमा की सुरक्षा ही नहीं, अपितु इसके साथ-साथ आर्थिक रूप से मजबूत होना भी आधुनिक युग की नितांत आवश्यकता है। व्यापार, उद्योग और सेवाओं में भी देश की उल्लेखनीय प्रगति हो और विश्व की स्पर्धा में अपने झण्डे गाड़ सके। इसके लिये आवश्यक सभी आधारभूत संरचनाओं का निर्माण अटल बिहारी द्वारा किए जाने का प्रयास किया गया। इसी प्रयास का परिणाम था, कि भारत की आर्थिक राजधानी अन्य नवीन महानगरों से जोड़ने वाले राष्ट्रीय राजमार्गों की नींव अटल जी ने रखी, जिसे स्वर्णिम चतुर्भुज के नाम से आज भी जाना जाता है। इस प्रयास ने माल की ढुलाई को आंतरिक क्षेत्र से बंदरगाहों और बंदरगाहों से आंतरिक क्षेत्र तक सुगम सरल बनाया। इस कदम से पूर्ववर्ती सरकार द्वारा किये गए उदारीकरण को और अधिक बल मिला। इससे भारतीय अर्थव्यवस्था बुलेट ट्रेन की भांति सरपट दौड़ने लगी।

अटल का मानना था, कि राष्ट्र की अखण्डता की चिंता का विषय सरकारों के साथ जन-जन का विषय है, लेकिन जनता इस पर तभी सहयोग कर सकेगी जब उसकी मूलभूत आवश्यकताएँ पूर्ण हो सकें और ऐसे देश में छोटे-छोटे उद्योगों का जाल

फैलाने से संभव हो सकता है, जिसमें हर परिवार को फैक्ट्री का रूप दिया जाय, जहाँ आवश्यकता की सभी छोटी-छोटी वस्तुओं का निर्माण किया जा सके। इससे दूसरों पर निर्भरता कम होगी हम आत्मनिर्भर बनेंगे और स्वदेशी वस्तुओं के निर्माण और उपयोग के द्वारा आर्थिक महाशक्ति बनकर उभरेगें।

प्रधानमंत्री ग्राम सड़क योजना अटल जी की सराहनीय योजना थी, जिसने न केवल प्रत्येक गाँव को आपस में जोड़ा वरन् गाँवों का मुख्यमार्ग से जोड़ा जाना उन सुदूरवर्ती गाँवों के लिये एक क्रांतिकारी कदम था, जिससे ग्रामीण अपने उत्पाद आसानी से शहर की मण्डी तक लाकर मुनाफा कमा सकते हैं। इसने न केवल ग्रामीणों के जीवन स्तर में परिवर्तन किया बल्कि जिला चिकित्सालय तक आपात स्थिति में पहुँच पाना सुगम बनाया। उनका यह कदम राष्ट्रीय एकता को मजबूत करने वाला था। किसी राष्ट्र के लिए न केवल विश्व में उसका स्थान बल्कि उसकी सुरक्षा, अखण्डता और स्थायित्व उस राष्ट्र की आर्थिक सुदृढ़ता पर निर्भर करता है, इसलिए व्यापार, उद्योग पर अटल बिहारी ने अपना ध्यान केंद्रित किया और 28 अप्रैल, 1998 को भारतीय उद्योग परिसंघ के राष्ट्रीय सम्मेलन में अटल जी ने यह देशभक्ति पूर्ण आह्वान किया कि “विकास अधिक विकास तथा और भी अधिक विकास।”⁹

अटल बिहारी अपनी कविताओं व भाषणों से राष्ट्रीय एकता और सांस्कृतिक समरसता की भावना से परिपूर्ण रहे हैं। उनकी रचनाओं में जैसे-

कुश काँटों से सज्जित जीवन,
प्रखर प्यार से वञ्चित यौवन,
नीरवता से मुखरित मधुवन,
पर-हित अर्पित अपना तन-मन,
जीवन को शत्-शत् आहुति में,
जलना होगा, गलना होगा,
कदम मिलाकर चलना होगा।¹⁰

‘कदम मिलाकर चलना होगा’ यह अटल बिहारी वाजपेयी की एक प्रेरणादायक और यथार्थवादी कविता है, जिसमें वे समाज के हर वर्ग को एकजुट होकर चलने का आह्वान करते हैं। ये पंक्तियाँ राष्ट्रनिर्माण, सामाजिक समरसता और कठिनाइयों से लड़ने की भावना से ओतप्रोत हैं। कविता में वाजपेयी जी कहते हैं कि मार्ग चाहे जितना भी कठिन क्यों न हो, थक कर रुकना विकल्प नहीं है। वे गरीबी, भुखमरी, और सामाजिक विषमता की पीड़ा को रेखांकित करते हैं और संकेत देते हैं कि सिर्फ भाषणों से कुछ नहीं होगा वास्तविक परिवर्तन के लिए कर्म और राष्ट्रीय एकता आवश्यक है।

आहुति बाकी, यज्ञ अधूरा,
अपनों के विघ्नों ने घेरा,
अंतिम जय का वज्र बनाने,
नव दधीचि हड्डियाँ गलाएँ,

आओ फिर से दिया जलाएँ।¹¹ अटल बिहारी महर्षि दधीचि के बलिदान की ओर संकेत करते हैं। वे कहते हैं कि राष्ट्र की अंतिम विजय के लिए फिर से त्याग, बलिदान और संकल्प की आवश्यकता है। हमें नए दधीचि बनकर देशहित में अपने स्वार्थों का त्याग करना होगा। ये कविताएँ भारतीय युवाओं के लिये प्रेरणा का स्रोत रही हैं। वे मानते थे, कि राष्ट्रीय एकता अखण्डता का आधार केवल राजनीतिक नीतियाँ नहीं, बल्कि सांस्कृतिक एकता और आपसी प्रेम सद्भाव है।

अटल जी ने राजनीति के इतिहास का एक नया अध्याय लिखा, जिसमें उन्होंने राष्ट्रीय एकता, अखण्डता और विकास को प्राथमिकता दी। उनके नेतृत्व में देश को एक मजबूत दिशा मिली। उनके विचार व कार्यशैली हमें प्रेरित करती है, कि सच्ची राष्ट्रीय एकता, अखण्डता केवल भौगोलिक सीमाओं में नहीं, बल्कि लोगों के विचारों, संस्कारों और आपसी संबंधों में होती है। उनके योगदान को भारतीय समाज हमेशा सम्मान के साथ याद करता है और यह प्रण करता है, कि उनके संकल्प 'गिलगित से गारों पर्वत तक आजादी पर्व मनाएँगे' ¹² को एक दिन पूर्णता तक पहुँचाएंगे।

निष्कर्ष-

अटल बिहारी वाजपेयी केवल एक राजनेता नहीं थे, वे भारत की आत्मा के प्रतीक थे। उन्होंने न केवल विविधताओं में एकता की मिसाल प्रस्तुत की, बल्कि संकटों के समय राष्ट्र को एकजुट करने का कार्य भी किया। उनका जीवन और कृतित्व वर्तमान और भविष्य के नेताओं के लिए प्रेरणा का स्रोत है। वे अपने पीछे एक ऐसा भारत छोड़ गए जो अधिक संगठित, अधिक आत्मनिर्भर और अधिक आशावान है। अटल जी की सोच में भारत सिर्फ एक भौगोलिक इकाई नहीं, बल्कि एक जीवंत, गतिशील और सांस्कृतिक राष्ट्र था जिसकी एकता और अखंडता उनका सर्वोपरि संकल्प था।

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28.0 ब्रज में व्यास वैष्णव सम्प्रदायों की भक्ति में रस-सिद्धांत व रसोपासना, राधावल्लभ सम्प्रदाय के विशेष संदर्भ में

- कीरति बल्लभ देव पाठक, कनिष्ठ शोध अध्येता, संगीत एवं ललित कला संकाय, दिल्ली विश्वविद्यालय

संक्षिप्त-सार

यह शोध-पत्र ब्रज क्षेत्र में व्याप्त विभिन्न वैष्णव सम्प्रदायों की भक्ति परंपरा में निहित रस-सिद्धांत और रसोपासना का विश्लेषण करता है, जिसमें विशेष ध्यान राधावल्लभ सम्प्रदाय पर केंद्रित किया गया है। ब्रज, जहाँ राधा-कृष्ण की दिव्य लीलाएँ संपन्न हुईं, वहाँ की भक्ति केवल धार्मिक अनुशीलन न होकर एक जीवंत रसात्मक अनुभव है, जो रस को माध्यम बनाकर भक्त और भगवान के बीच परम आत्मिक संबंध स्थापित करती है। इस अध्ययन में वैष्णव सम्प्रदायों की चर्चा करते हुए ब्रज के विभिन्न वैष्णव सम्प्रदायों की रस परंपरा का अध्ययन व विश्लेषण किया गया है। राधावल्लभ सम्प्रदाय की रसोपासना विशिष्ट है, क्योंकि इसमें राधा को गुरु, गुरु-मंत्र, अधिष्ठात्री-देवी व परम तत्त्व माना गया है। गोस्वामी श्रीहित हरिवंश महाप्रभु द्वारा प्रवर्तित यह सम्प्रदाय भक्ति को एक भावप्रधान, संगीतमय और प्रेमरस से ओतप्रोत साधना-पथ मानता है, जिसमें भक्त सहचरी-भाव से श्यामा-श्याम जू को रिझाता है। यह शोध-पत्र दर्शाता है कि कैसे राधावल्लभ सम्प्रदाय की भक्ति-धारा, रसोपासना को केवल सौंदर्य या काव्य नहीं, बल्कि अद्वितीय आध्यात्मिक अनुभूति का मार्ग बनाती है, जो परमानंदमयी लीलाओं के साक्षात्कार की ओर ले जाती है।

मुख्य-शब्द : रस, सम्प्रदाय, प्रतिपादन, रसोपासना, सिद्धांत, दर्शनसिद्ध, रागानुगा, प्रेमोन्मुख, आत्मिक-तादात्म्य, रसमीमांसी, निकुंज, आत्म-ज्ञान।

ब्रज मात्र एक भौगोलिक क्षेत्र नहीं, बल्कि एक जीवंत धार्मिक-सांस्कृतिक परंपरा से युक्त धाम है। यह धार्मिक, सांस्कृतिक और आध्यात्मिक चेतना का हमेशा से केंद्र रहा है। ब्रज की प्राचीन अवस्था को समझने के लिए वराह पुराण में मथुरा की भौगोलिक स्थिति का वर्णन मिलता है।^[1] इस पुराण में मथुरा की माप बीस योजन बतायी गयी है।^[2] अतः स्पष्ट है कि ब्रज की जड़ें भारतीय सनातन संस्कृति के समानांतर आदिकाल तक पहुँचती हैं। ब्रज क्षेत्र की ऐतिहासिकता का मूल आधार श्रीमद्भागवत महापुराण, हरिवंश पुराण, और विष्णु पुराण जैसे ग्रंथों में वर्णित कृष्ण-चरित है। यह क्षेत्र प्राचीन काल से ही धार्मिक तीर्थ, राजनीतिक केंद्र और संस्कृति का पोषक रहा है। भारतीय धार्मिक परंपरा में ब्रज क्षेत्र और वैष्णव धर्म का परस्पर गहरा संबंध रहा है। यहाँ भगवान श्रीकृष्ण की बाल लीलाओं, प्रेम लीलाओं और उनके प्रति जन-भक्ति की अद्वितीय परंपरा का उद्भव हुआ, जो कालांतर में वैष्णव सम्प्रदायों के माध्यम से विस्तृत हुई।

वैष्णव सम्प्रदाय विष्णु या उनके अवतारों की भक्ति को मुक्ति का सर्वोत्तम साधन मानता है। ब्रज और वैष्णव सम्प्रदायों का संबंध आध्यात्मिक भाव, प्रेमा-भक्ति, रसभक्ति और सांस्कृतिक एकात्मता का अनूठा उदाहरण है। वैष्णव सम्प्रदायों की साहित्यिक, सांस्कृतिक और भक्ति धाराओं ने ब्रज को मात्र एक धार्मिक स्थल ही नहीं बल्कि एक धाम, तीर्थ, आध्यात्म-भूमि, अनुभव भूमि, भाव भूमि और लीला भूमि के रूप में प्रतिष्ठित किया। वहीं ब्रज की भूमि ने वैष्णव सम्प्रदायों को जीवंत रूप, साहित्यिक स्फूर्ति, और सांस्कृतिक पहचान प्रदान की। इस प्रकार ब्रज और वैष्णव एक-दूसरे के पूरक बनकर भारतीय धार्मिक परंपरा को समृद्ध करते रहे हैं। वैष्णव सम्प्रदाय भक्ति को केवल एक भावना नहीं बल्कि आत्म-ज्ञान और साधना का मार्ग मानता है। यहाँ भगवान में पूर्ण समर्पण के द्वारा साधक को आत्म-साक्षात्कार होता है। यहाँ विभिन्न वैदिक सिद्धांतों का समन्वय देखने को मिलता है। द्वैत और अद्वैत की मध्यस्थता भी वैष्णव सम्प्रदायों के सिद्धांतों में देखने को मिलती है। विभिन्न वैष्णव दर्शन आध्यात्मिकता के स्वरूप को विविध प्रकार से परिभाषित करते हैं, परंतु सबमें मूल भाव यही है — परम चेतना में विलीन होना।

रासलीला और भक्ति काव्य में आत्मा और परमात्मा के मिलन की गूढ़ आध्यात्मिक अनुभूति सन्निहित है।^[3] इसी सम्बंध में लीला और रसोपासना के माध्यम से आत्मा का परिष्कार और विशेषतः ब्रज में।

प्रचलित राधावल्लभ, पुष्टिमार्ग, सखी और गौड़ीय आदि वैष्णव संप्रदायों में रासलीला और माधुर्य भक्ति को आत्मा की आध्यात्मिक उन्नति का साधन माना जाता है। ब्रज में वैष्णव भक्ति का स्वरूप अत्यंत भावुक, सजीव और रसयुक्त है। यहाँ भक्ति केवल एक दार्शनिक अवधारणा नहीं बल्कि एक जीवंत सांस्कृतिक व्यवहार है, जिसमें रासलीला, भजन, कीर्तन, परिक्रमा, अष्टयाम-सेवा, पूजा और साहित्य आदि के माध्यम से भगवान के प्रति प्रेम व्यक्त करते हुए भक्ति की जाती है। ब्रज की भक्ति में माधुर्य भाव प्रमुख है, प्रेम और रति का विशेष स्थान है। सखी-भाव, सहचरी-भाव, गोपी-भाव, सखा-भाव, दास्य-भाव आदि विभिन्न रूपों में भक्ति अभिव्यक्त होती है। यहाँ की भक्ति राधा-कृष्ण के प्रति समर्पित होती है, जहाँ राधा को परमदेवी और कृष्ण को परमपुरुष माना जाता है।

वैष्णव सम्प्रदायों की जड़ें वेद-उपनिषदों, पुराणों और महाकाव्यों तक फैली हुई हैं। वैष्णव सम्प्रदाय ने भारतीय समाज में धार्मिक, सामाजिक, सांस्कृतिक और दार्शनिक सभी स्तरों पर गहरा प्रभाव डाला है। मध्य काल के आरम्भ में माध्व सम्प्रदाय, श्री सम्प्रदाय, विष्णु स्वामी सम्प्रदाय और निम्बार्क सम्प्रदाय की भक्ति और आध्यत्म की ज्योति ने सम्पूर्ण भारत-वर्ष को प्रकाशमान किया। ब्रज में अन्य संप्रदाय भी देखने को मिलते हैं जैसे - गोस्वामी श्रीहित हरिवंश द्वारा प्रतिपादित राधावल्लभ सम्प्रदाय जिसकी विशेषता रसोपासना व राधा-परक भक्ति है, चैतन्य महाप्रभु द्वारा प्रतिपादित गौड़ीय वैष्णव सम्प्रदाय जिसकी विशेषता भेदाभेद दर्शन है, वल्लभाचार्य द्वारा प्रतिपादित वल्लभ (पुष्टिमार्ग) सम्प्रदाय जिसकी विशेषता सेवा मार्ग व राग भक्ति है, स्वामी हरिदास द्वारा प्रतिपादित सखी सम्प्रदाय जिसकी विशेषता सखी-भाव है, इसके अलावा सप्त गोस्वामी परंपरा और रसिक सम्प्रदाय आदि भी यहाँ व्याप्त हैं।

भक्ति साहित्य में रस केवल काव्य की शोभा बढ़ाने का माध्यम नहीं है, बल्कि वह ईश्वर और आत्मा के मध्य भावनात्मक सेतु की भूमिका निभाता है। भक्त कवियों ने रसों के माध्यम से भक्ति को जीवंत, सरस और हृदयस्पर्शी बना दिया, जिससे यह साहित्य जन-जन के हृदय में आज भी अमिट छाप छोड़ता है। वेदों में रस की परिभाषा केवल इंद्रिय-सुख या स्वाद तक सीमित नहीं है। यहाँ रस का अर्थ आत्मा के उस उच्चतम अनुभव से है, जिसमें वह ब्रह्म को प्राप्त करती है। रस, वेदों में, परमानंद, आत्मा की पूर्णता, और ईश्वर के साथ एकात्मता का प्रतीक है। रस वह तत्त्व है जो रसिक जनों में भाव-संपृक्ति उत्पन्न करता है। ब्रजभूमि में भक्ति आध्यात्मिक साधना न रहकर 'रसात्मक उपासना' का रूप ले लेती है। ब्रज में भक्ति केवल आराधना नहीं, बल्कि रसास्वादन की प्रक्रिया है, जिसमें भक्त स्वयं को रस का पात्र बना देता है।^[4]

यह द्रव्य नहीं, दिव्य अनुभूति है – जिसे केवल साधना, तप और भक्ति द्वारा प्राप्त किया जा सकता है। वेद, उपनिषदों में रस का वर्णन इस प्रकार मिलता है –

"सोमः कवीनां भवति यं ब्रह्मा ब्रह्मचारिणाम्।" ^[5]

-ऋग्वेद 10.85.3

सोम वह रस है जो ब्रह्मचारियों के लिए कवित्व और ब्रह्मज्ञान का स्रोत बनता है।

“रसो वै सः। रसं ह्येवायं लब्ध्वानन्दी भवति।”

इस मंत्र में 'रस' का तात्पर्य है परम आत्मानंद या ब्रह्मानंद, जिसे प्राप्त करने के बाद आत्मा पूर्ण आनंद की स्थिति में पहुँच जाती है।

“यो वेदादौ स्वरः प्रोक्तो वेदान्ते च प्रतिष्ठितः।

तस्य प्रकृतिर्लीनस्य यः परः स महेश्वरः॥” ^[6]

-श्वेताश्वतर उपनिषद (6.11):

यहाँ अप्रत्यक्ष रूप से ब्रह्म को जो वेदों के प्रारंभ और अंत में रस रूप में प्रतिष्ठित है, वही परम तत्त्व बताया गया है।

वैष्णव सम्प्रदायों में भक्ति के अंतर्गत रस-सिद्धांत को अलग-अलग रूप में प्रतिष्ठित किया है। ब्रज वैष्णव-साहित्य में रसों का विवेचन अत्यंत सुसंगठित, भावसम्मत और दर्शनसिद्ध है। यहाँ रस सिद्धांत का परिपूर्ण आध्यात्मिक विवेचन शास्त्र-सम्मत व काव्यशास्त्र से सटीक रूपांतरण करते हुए प्रस्तुत किया है, जहाँ रस केवल साहित्यिक अलंकरण नहीं, बल्कि परम प्रेम की अनुभूति और साधना-मार्ग है। गौड़ीय सम्प्रदाय में जीव गोस्वामी जी द्वारा 'भक्ति रसामृत सिंधु' में रस की विस्तृत व्याख्या की गई है। जीव गोस्वामी ने "वैधी" और "रागानुगा" भक्ति का भेद करते हुए बताया है कि रागानुगा भक्ति में जीव, ब्रज के प्रेमी भावों (दास्य, सख्य, वात्सल्य, मधुर) के अनुरूप, राग-अनुगमन करता है, यह शुद्धतम भक्ति-मार्ग है। स्वामी हरिदास ने सखी सम्प्रदाय में भक्ति की प्रकृति को सखीभाव के रूप में परिभाषित किया जाता है। यह भाव भक्त को ईश्वर के साथ सहजता और गहरे प्रेम के संबंध में लाता है। इसलिए, यहाँ सख्य-रस अत्यंत महत्त्वपूर्ण है। सखीभाव के कारण भक्त की कृष्ण के प्रति प्रेम में गहराई और साथ ही वात्सल्य रस की कोमलता भी दिखती है। यहाँ रस केवल सौंदर्यात्मक अनुभूति नहीं, अपितु भक्ति का उच्चतम भावात्मक स्वरूप है। वल्लभाचार्य द्वारा प्रतिपादित शुद्धाद्वैत (पुष्टिमार्ग) संप्रदाय में रस का सिद्धांत गौड़ीय संप्रदाय से अलग, सेवा-रस और वात्सल्य-रस पर आधारित है। यहाँ रस को ईश्वर-लीला में जीव के भाव-सम्बंध के संवेदनात्मक प्रकटीकरण के रूप में देखा गया है। वल्लभ सम्प्रदाय में रस सिद्धांत सेवा और वात्सल्य के माध्यम से प्रकट होता है। रागानुगा की तरह यह भी कृष्ण के साथ भाव-सम्बंध पर आधारित है, किंतु माधुर्य रस की अपेक्षा करते हुए इसे भावानुभव का केंद्र नहीं माना जाता। पुष्टिमार्ग में रस दिव्य सेवा का आनन्द पूजन, भोग, श्रृंगार, व्रजलीला के माध्यम से है, जहाँ जीव स्वयं को बाल-कृष्ण का चिरंजीवी पालनकर्ता समझता है। इसमें रस केवल मनोभाव नहीं, अनुभव-वृत्ति है, जो भक्त को हर समय कृष्ण-अभिव्यक्ति में लीन रखती है।

राधावल्लभ सम्प्रदाय में रसोपासना व तत्सुखीभाव पर जोर दिया जाता है। गोस्वामी श्रीहित हरिवंश महाप्रभु स्वयं राधावल्लभ सम्प्रदाय के महत्त्वपूर्ण ग्रंथकार और रसमीमांसी हैं। उन्होंने रसोपासना को सेवा-प्रेम के संयोजन के रूप में प्रस्तुत किया है। राधावल्लभ सम्प्रदाय में भक्ति रस की व्याख्या अत्यंत सूक्ष्म, प्रेमोन्मुख और सेवा-प्रधान है। यहाँ रस केवल आध्यात्मिक अनुभव नहीं, बल्कि भक्त और ईश्वर के बीच गहरे भावनात्मक संबंध का सजीव स्वरूप है। हित हरिवंश की कृतियों में भक्ति रस की अनुभूति भक्त की मनोवैज्ञानिक स्थिति, उसके भावों और संवेदनाओं के साथ गहराई से जुड़ी है। राधावल्लभ सम्प्रदाय में प्रसिद्ध सूक्ति है - 'सेवा-सुख रसोपासना'। रसोपासना का लक्ष्य है भावना का परिपूर्ण विकास, जिससे भक्त अपने हृदय में राधा-कृष्ण की लीला का आनंद आत्मसात कर सके। यह साधना केवल कर्म या पूजा नहीं, बल्कि आत्मिक अनुभव है, जो जीवन की प्रत्येक क्रिया में रस की गहन अनुभूति उत्पन्न करता है। हित हरिवंश द्वारा प्रतिपादित राधावल्लभ सम्प्रदाय में रसोपासना न केवल भक्त का प्रेमरस अनुभव है, बल्कि यह उसकी आध्यात्मिक उन्नति का साधन भी है। प्रमुख संत-कवियों की रचनाएँ इस रसोपासना के गूढ़ तत्वों को उजागर करती हैं, जो भक्त को राधा-कृष्ण के नित्य दर्शन और सेवा की ओर प्रेरित करती हैं।

निष्कर्ष

ब्रज की लोक संस्कृति, जहाँ रस की विविधता और गहराई प्राचीन काल से विद्यमान है, वहाँ सभी वैष्णव सम्प्रदायों ने और विशेषतः राधावल्लभ सम्प्रदाय की रसोपासना ने विशेष प्रभाव डाला है। साहित्य, संगीत, कला, लोकगीत, लोकनाट्य और सांस्कृतिक अनुष्ठान रसोपासना के सजीव माध्यम रहे हैं। ब्रजभूमि, जहाँ राधा-कृष्ण की लीला-स्थलियाँ जीवित अनुभूतियों की भाँति भक्ति के हृदय में बसती हैं, वहाँ के वैष्णव सम्प्रदायों ने भक्ति को केवल उपासना नहीं, अपितु एक रसात्मक आध्यात्मिक यात्रा के रूप में विकसित किया है। इन सम्प्रदायों में राधावल्लभ सम्प्रदाय अपनी विशिष्ट रसोपासना और राधा को परात्पर तत्त्व मानने की परंपरा के कारण विशेष महत्व रखता है। यहाँ प्रेमा-भक्ति और निकुंज की उपासना रसोपासना की उच्चतम अवस्था में है, जहाँ भक्त स्वयं को स्वरूपतः राधा की सखी मानकर भगवान से आत्मिक-तादात्म्य करता है। इस सम्प्रदाय में न केवल कृष्ण की आराधना होती है, बल्कि शुद्ध राधा-तत्त्व की उपासना ही साधना का चरम है। रसोपासना की यह अवधारणा भक्ति को केवल

धार्मिक अनुष्ठान तक सीमित नहीं रखती, बल्कि उसे अंतरात्मा की भाव-विभोर यात्रा में परिवर्तित करती है। जहाँ वल्लभ सम्प्रदाय 'सेवा-रस', गौड़ीय सम्प्रदाय 'नाम-संकीर्तन' और निंबार्क सम्प्रदाय 'द्वैताद्वैत रस' को प्रमुखता देता है, वहीं राधावल्लभ सम्प्रदाय 'अलौकिक माधुर्य रस' की साधना करता है। इस शोध में यह स्पष्ट हुआ कि ब्रज में भक्ति का स्वरूप वैदिक, पौराणिक, जीवंत और भावप्रधान है, जिसकी आत्मा रस में है। राधावल्लभ सम्प्रदाय इस रस-साधना की चरम अभिव्यक्ति है, जो भक्त को परम चेतना (राधा) में विलीन कर परमानंद की अनुभूति कराता है। अतः यह कहा जा सकता है कि ब्रज की रसोपासना, विशेषतः राधावल्लभ सम्प्रदाय के संदर्भ में, भारतीय भक्ति परंपरा को एक ऐसा भाव-सिद्धांत प्रदान करती है, जो न केवल धार्मिक साधना है, अपितु आध्यात्मिक सौंदर्य की उच्चतम अनुभूति भी है।

जै जै राधावल्लभ श्रीहरिवंश । जै जै श्रीसेवक रसिकन अवतंश॥

जै जै राधावल्लभ श्रीहरिवंश । जै जै श्रीवृंदावन श्रीवनचन्द ॥

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