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लेखकों के सूचनार्थ शीर्षक में दिये गये निर्देश के अनुसार ही अपने शोधपत्र/शोध टिप्पणी प्रकाशनार्थ भेजें, जिससे उसके प्रकाशन पर शीघ्र निर्णय लेना सम्भव हो सके।	
इस शोध पत्रिका में लेखकों द्वारा व्यक्त विचार, निष्कर्ष आदि उनके अपने हैं। ये विद्या भारती एवं भारतीय शिक्षा शोध संस्थान की नीतियों के परिचायक नहीं हैं। यदि किसी लेखक की प्रकाशित सामग्री से कापीराइट नियम का उल्लंघन होता है तो इसके लिए लेखक स्वयं उत्तरदायी होंगे। प्रकाशक अथवा सम्पादक मण्डल इसके लिए किसी भी प्रकार से उत्तरदायी नहीं होंगे।	
भारतीय शिक्षा शोध पत्रिका का प्रकाशनाधिकार भारतीय शिक्षा शोध संस्थान, सरस्वती कुन्ज, निराला नगर, लखनऊ का है। अतः इस प्रकाशन का कोई भी भाग शोध संस्थान के अध्यक्ष की लिखित अनुमति के बिना न तो प्रयोग किया जा सकता है और न ही किसी रूप में सुरक्षित किया जा सकता है।	

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सम्पादकीय / Editorial

In the present issue of the Journal '**Bharatiya Shiksha Shodh Patrika**' various Research Studies and articles on significant problem areas are included. A brief description of some of the studies, based on the Research papers of the contributors, is being given here.

In his study Mr. Matadeen Anuragi, Research Scholar, Department of Library and Information Science, HRIT University Ghaziabad, tried to examine the extent, effectiveness and challenges of information cooperation practice among libraries of higher educational institutes, Sonipat district, Haryana. Findings of this study suggest that there is a need for improved collaborative networks, enhanced digital services and user centric strategies to strengthen Library performance.

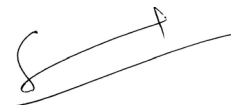
Ms. Huma Trivedi, Research Fellow and Dr. Arpana Godbole, Professor, Department of Education, University of Lucknow in their research paper, tried to examine resilience as a mediating psychological resource that enables students to overcome decision paralysis and engage in adaptive decision making. The paper concludes that resilience should not be considered as a fixed trait, but a dynamic, learnable capacity shaped by internal strengths and external supports such as mentoring, autonomy-supportive learning environments and socio-emotional training. Implications are given for educators, counsellors parents and policy makers emphasizing the need for resilience focused interventions in Education systems.

In her paper titled, Digital Kranti Aur Bharatiya Shiksha: Awasar Evam Chunautiyan, Dr. Madhu Shree, Assistant Professor, Department of Political Science, Mahila College Khagual, Patliputra University Patna presented the analysis of upcoming challenges of opportunities in innovation in digital technology.

Dr. M.P. Singh, Professor of Zoology in Paliwal Collge, Shikohabad, Firozabad discussed the challenges and opportunities in NEP 2020 in context of educational inequalities, socio-economic disparities, gender imbalances, digital divide and inclusivity for marginalized groups like SC and ST and children with disabilities.

In 'Fostering Emotional Maturity with NEP 2020: A Holistic Educational Paradigm' Ms. Shivi Agarwal, Research Scholar and Dr. Pratibha Sagar, Assistant Professor, MJP Rohilkhand University Bareilly focused on holistic development including emotional and social growth which play an important role in individuals life.

There are many more contributions by different scholars covering many more aspects of NEP 2020 in this issue which could not find place in editorial due to space restriction. We hope that the published papers significantly contribute to the knowledge sphere of our readers.



(Sunil Kumar Pandey)
Chief Editor

Guidelines for Publication and Review of Research Papers in our Journal

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- Abstract : 250-300 Words
- Length of Paper : 2500-3000 Words
- Font Size : Kokila Size: 14 (Hindi) and
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- References/Bibliography: As APA Style
- Publication Fee : ₹ 4000/- (If your research paper is
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Information Cooperation and User's Service in Higher Educational Institute Libraries with reference to Sonipat District in Haryana

**Matadeen Anuragi*

Abstract

Information cooperation and user services play a vital role in strengthening the functioning of higher educational institution libraries. This study examines the extent, effectiveness and challenges of information cooperation practice among higher educational institute libraries in Sonipat District, Haryana. It also analyzes the quality, accessibility, and responsiveness of user services offered by these libraries. The study highlights the need for improved collaborative networks, enhanced digital services, and user-centric strategies to strengthen library performance. Recommendations are provided to help libraries optimize cooperation and deliver more efficient, modern and user-friendly services.

Introduction

Library is a service oriented institution and the librarianship is a service oriented profession. The success of any library depends upon the extent to which the library provides satisfactory and optimum service to its clientele. In the present era, when the wave front of knowledge is expanding and a lot of literature is being published all over the world, it is not possible to any library and information centre to house the whole literature even of a region or country. But it the responsibility of the library centres to provide all necessary literature whether in book form or non-book form. This problem can be solved if libraries coordinate each other exploited for use by the maximum number of readers.

Information Cooperation

Powerful inflationary trends on the one hand, coupled with increasingly effective technological and cooperation capabilities on the other hand, are causing all libraries to undergo a fundamental reassessment and reorientation, of their traditional collection development goals and service strategies, as the transition from the affluent sixties to austere seventies, eighties and nineties.

Accordingly, sharing of holdings among libraries is increasingly accepted as an ineluctable necessity and as the only realistic means of providing the full range of resources needed for scholarly information cooperation

denotes a mode of operation, Objectives of resource sharing are to provide the net effect.

Inflation and budget reduction are the primary forces that lead to information cooperation in libraries. Consortium, network and organizational arrangements are main concerns for achieving a variety of information cooperation objectives:

- (1) Reciprocity- that is bidirectional movement is again needed if resource sharing is to be meaningful.
- (2) Bibliographic access has become increasingly as the labour of cataloguing books which are acquired in many libraries, is distributed rather than replicated, through shared cataloguing.
- (3) Information cooperation requires, access to circulation of information to avoid disappointment, and to accelerate the process of locating the required information at another library.
- (4) If cooperation is to be deemed successful, it must occur with the desired material in hand, well before need has evaporated.

The important areas for information cooperation are:

- a. Inter-Library Loan
- b. Union Catalogues
- c. Co-operative acquisition
- d. Co-operative cataloguing

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Factors

1. Exponential information growth
2. Increasing cost of information materials
3. Technological advancements that offer newer methods of information.
4. Processing, retrieval and dissemination
5. Increasing emphasis on avoidance of wastage due to an necessary duplication of information sources.

Architecturally, the library of tomorrow must be functional rather than monumental in form, in which changes can be incorporated quickly and economically, in anticipation of rapid obsolescence. We donot built for the future,by architecturally crystallizing or ossifying the present; change is the only contact.

The combination of computer and communication technology applied to libraries, has expanded the horizons of the individual library, far beyond its own resources, and the concept of resource sharing on a broad national scale available for consideration. The computer networking has opened the possibility of sharing the bibliographic systems and the databases of libraries. Recent progress in electronic transmission has been a major impetus in the development and expansion of library network, in the areas of :

- a. Optimization of collection in libraries with limited bidget.
- b. To promote and support adoption of standards in library operations.
- c. To improve efficiency of house keeping operations.
- d. To generate new services and to improve the efficiency of the existing services.

The impact of electronic computer on library service is dramatic. Distances over which data can be transmitted, range from a few meters through a word processor, coupled to an adjacent computer, and used for input and editing routings, to intercontinental traffic using carrier-networks.

Network Organization

The term network can be used in different ways. It can be loosely defined to refer any kind of formal cooperative arrangement, where people agree to exchange information or resources. Many of the library networks in existence today, are largely based on exchange arrangements.

1. Online
2. Global Online Networks
3. Bibliographical Format to Online
4. Human Medium
5. Categories of Networks

Objectives

This is the age of techlogy. There is great need of information cooperation. There are four factors effecting the information cooperation:

- a. Electronic Science & Computer
- b. Communication
- c. Artificial Language
- d. Human interface

All these factors are the source of cooperation. If library is able to meet the actual and potential demands of all its users for all times from its own sources, the library enjoys self-sufficiency. Library involves a number of activities, building the collection, organizing them and offering services to the patrons. When we talk of library cooperation we cannot clearly specify the area of cooperation. Cooperation includes any and all the materials functions and services that constitute a modern library. The material includes all the reading materials of all types of formats that a library possess.

One of the logical and reasonable developments in inter library cooperation is the developments of referral services or subject requests in addition to the document requests of traditional inter library loan. As it became increasingly apparent to larger libraries that some of the smaller libraries were simply converting subject requests into document requests by asking for the item listed under the appropriate subject in subject guide to books in print or readers guide, it seemed more efficient to provide a means for subject requests.

It is true that unless there is cooperation and coordination there will be no sharing of their resources among the libraries. Charles Coffin Jeweth in 1850 urged the Smith Sonian Institute to being accumulating stenotype blocks of its cataloguing and that other contributing libraries to be used in producing catalogues of different libraries, joint catalogues of two or more libraries, and possibly a union catalogue of all libraries in the country. No positive action was taken by the Smith Sonian, But Jeweth's proposal influenced the thinking of Dewey and

contemporaries, and through their action and that of Herbert Putnam, then librarian of congress, led to the card catalogue service. In October 1966, the National Science Foundation (U.S.A.) awarded a grant for library research in the era of centralized processing to the University of Colorado Libraries and the Colorado Council of Librarians, a committee of the association State Institute of Higher Education, Colorado.

The serials, particularly the foreign journals of learned societies are too costly for a library to afford. Specially the indexing and abstracting journals are very costly. There may be institutions which may have hardly a few readers. If the libraries of same localities cooperate they can take maximum benefits out of their limited financial resources. All participating libraries share some fund to this unit for buying books and journals can be among the participating libraries. Borrower card of one library should be allowed another participating libraries. The Institutes being the higher institutions may initiate to organize and establish such centre or first start to study the feasibility of the establishment of the centre. Information cooperation system provides multiple advantages to the participating libraries.

Library Cooperation and Technological Development

The scope of library resource sharing has gradually expanded from leading books to include supply of bibliographic data on book, cooperative acquisition, centralized stacking, centralized cataloguing, training of personnel, at local, regional, national and international level. Resource sharing may be achieved through network. A network is a form of arrangement or an administrative structure that links a group of individuals or organizations who have agreed to work together and or share resources. information sharing network is a set of inter-related systems associated with communication facilities, which are cooperative together more or less formal agreements and instructional agreements in order to jointly implement information handling operation with a view to pooling their resources and to offer better services to the user. Information network involves two or more libraries with common desire and grade, two way communication system for free flow of information form are source to another, and distribution of information.

Scope of the Study

The proliferation of literature and technological

advancements have led to an 'Information revolution' in very field. The libraries can neither afford the cost of acquiring and serving all the books, journals and other materials because of escalation of costs, nor claim to be self sufficient and capable of meeting from own collection all the information needed by its users. In fact in almost all the developing countries, the concept of libraries remaining in isolation from other libraries is think of the past. These libraries have to improve their resources and services through information cooperation such as information through staff, collection, products services and space. In this context technical libraries particularly the institute libraries have changed.

Networking is one the most effective ways of information cooperation which are always scarce to meet the information needs of users, whose numbers, variety and expectations are constantly rising.

The study will be limited to the libraries of higher educational institute of Sonipat that are 15 in number which are similar in nature. The study will cover the cooperation efforts of these libraries in the field of information work and services. These Institutions are:

1. Hindu Institute of of Technology, Sonipat
2. Hindu Institute of Management, Sonipat
3. Hindu boys college, Sonipat
4. Hindu College of Pharmacy, Sonipat
5. Hindu College of Engineering, Sonipat
6. Hindu Girls college, Sonipat
7. Hindu College of Education, Sonipat
8. Tikaram College of Education, Sonipat
9. Tika Ram Girls College, Sonipat
10. C.R.A. College, Sonipat
11. Navyug College of Education, Sonipat
12. GVM College of Pharmacy, Sonipat
13. Ramjas College of Education, Sonipat
14. GVM Girls College, Sonipat
15. South Point Educational Institute, Sonipat

Research Methodology

Data Collection- Study is based on primary and secondary sources.

Primary Sources- A questionnaire will be prepared and distributed to institute libraries to collect data. The

questionnaire will be filled by the users and library staff.

There will be an interview schedule to be filled by the librarians to collect their achievements, views and cooperative efforts.

Statistical Analysis- On the basis of data statistical analysis will be made. It will be presented by tables, charts, diagrams etc.

Review of Literature

This chapter presents an overall review of studies conducted abroad as well as in India in chronological order regarding the topic "Collection Development Higher Educational Institute in Sonipat District : A Survey". The investigator reviewed only those studies which are related to the present study or indirectly related to the present study.

Research is a regular affair. Literature search plays a very important role in research activities, as it forms the very first step of a research pursuit. A literature review is actually an attempt to identify, locate and synthesize completed research reports, articles, books and other materials relevant to the specific problem of a research topic. Mauly (1969) has pointed out the importance of related literature as follows. The survey of literature is a crucial aspect of the planning of the body and the time spent & such a survey invariably involves wide investment.

WESSELS (R.H.A.) (1995) has conducted a study under entitled "Optimizing The Size of Journal Collection in Libraries". The main objectives of the study were: libraries are increasingly dependent on remote document supply to fill gaps in their own collection to a situation in which the local collection is too small and there is over-reliance on remote supply. Observation method was used for data collection. The major findings were: Depicts a model by which a clear indication can be given for the optimal size of a local collection. Provides two examples for specific libraries. Application to other libraries is possible by changing the four parameters of the model. The model is only applicable in an environment where the quality of remote document supply is guaranteed.

ANDRADA (Diva) and VERGUEIRO (Waldomiro) (1996) has conducted a study under entitled "Collection Development in Academic Libraries : A Brazilian Library's Experience". The main objectives of the study were: outlines several theoretical models for the data collection development provided by professional literature and chooses Evan's model as tool for the study. Theoretical

method was used for data collection. The major findings were: concludes that the model is adequate for use in libraries in developing countries.

ROWLEY (Gordon) and BLACK (William K.) (1996) has conducted a study entitled "Consequences of Change: The Evolution of Collection Development" the main objectives of the study were: libraries have experienced dramatic adjustments during the past decade as new directions have impacted the role of librarians, the users they serve and the product they provide. While attempts have been made to deal with the forces of change at the workflow level through implementation of technology and occasional organizational within a new paradigm of library service. Observation and interviews method was used for data collection. The major findings were: This examination is collection development, an area in which the impact of change has been less defined and more subtle. Summarizes changes that have impacted collection development and suggests an approach for the future based on a view of libraries as developers, designers and managers of knowledge.

SETH (M.K.), RAMESH (D.B.) and SAHU (JR) (1997) has conducted a study under entitled "Utility of Library Collection in a Specific Library : A Case Study". The main objectives of the study were: (i) the users requirements, (ii) the use of the library collection, (iii) the most frequently used collection of the library, (iv) the methodologies adopted by the users to acquire the information to make their needs (v) various sources of information used by the users. The major findings were: (1) It is clear that users give maximum importance to the relevancy of the needed document rather than another aspect of the library. (2) Greatest concern as well as dissatisfaction of users has always been linked to the reading materials. (3) Majority of users have expressed to have current research information on their own field to specialization. (4) Most of the users are choosing selected items and its procurement from different periodicals.

TAYLOR (Donald) (1999) has conducted a study under entitled "Standards Collection Development in An Academic Library". The main objectives of the study were: to provide access to industrial standards through a properly developed collection policy and an ability to quickly acquire needed standards. The collection should support instruction in the basic curriculum and important areas of research at the university. Observation method

was used for data collection. The major findings were: collecting beyond the minimum core of standards should be done in consultation with faculty and researcher to ensure that the collection meets users needs. Standards can be collected via standing orders with standards organization, individual selection or through a combination of these two methods. Also a standards documents delivery can be set up in order that faculty and engineering students can order standards that the library does not carry.

GESSESSE (Kebede) (2000) has conducted a study under entitled "Collection Development and Management in the Twenty first Century with Special Reference to Academic Libraries". The main objective of the study was every library collection should be established for a definite purpose. The collection may be developed primarily for research and instructional support. In recent years traditional formats for information, such as books and microfilm, have increasingly been supplemented by information which is accessibly electronically through the use of computer technology. Observation method was used for data collection. The major finding were: The existing collection development policy for an academic library must include selection criteria and collection parameters covering these new media formats.

BELECHEANU (R) and Others (2003) has conducted actually under entitled "The Application of Case based reasing to decision support in new product development". The main objectives of the study was : To decision support for design manager and engineer during the early phases of new product development project, in a concurrent engineering environment. The rational of using CBR, emphasizing its suitability for ill-defined, unstructured problems, in comparision with traditional knowledge based system. Survey method was used for data collection. The major findings were : The overall research approach is presented the importance of case collection, case base maintenance and user training is highlighted and the pre-requisites for effective use of the system are discussed. Finally, the benefits and costs of the CRB system, as perceived by the users companies are discussed. The experimental nature of the approach in designed and in which it is used great bearing on its capability.

MUTULA (Stephen m.) and MAKONDO (Francina S.) (2003) has conducted a study under entitled "Itn sills need for collection development at the University

of Bostwana Library". The main objectives of the study was: The rapid and continuing evolution of information technology has occasioned large stocks of electronic resources in libraries and created pressure for both library professional and users to continue learning inorder provide effective service and make adequate use of the new information materials survey method was used for data collection. The major finding were : Discusses collection devopment practices at the University of Botswana Library in an environment of increasing electronic resources of information. Considers the skills needed for librarians to effectively procure and manage such resources and for users to effectively use the resources. Provide an assessment of the performance of University Botswana Library in this new electronic dispensation, and looks at now the library has faced the challenge of information technology.

COLE (Timothy W) and SHREEVES (Sarah L) (2004) has conducted a study under entitles "Search and discovery across collection : the IMLS digital collection and content project". The main objective of the study was : to implemente a collection registry and items level metadata repository for digital collections and content created by or associated with projects unded under the IMLS National Leadership Grant program survey and interview method was used for data collection. The major finding were: The process of creating these services also is allowing us to research and gain insight into the many issues associated with implementing such services and the magnitude of the potential benefit and utility of such services as a way to connect, bring together, and make mare visible a broad range of heterogeneous digital content. This paper describes the genesis of the project, the rational for architectural design decisions, challenges faced, and our progress to data.

LEUNG (SHIRLEY W.) (2005) has conducted a study under entitled "International conference on developing digital institutional repositories : Experience and challenges". The main objectives of the study was: To outline some of the presentations at the International conference on developing digital institutional repositories :Experience and challenges help in Hong Kong, SAR, in December 2004. Observation method was used for data collection. The major findings were : with increasing interest in the subject of institutional repositories among academic and research libraries, the conference served as a useful and timely from the topic.

Data Analysis and Interpretation

The problem for the present study is "Collection Development of Higher Educational Institute Sonipat District; A Survey". The collection data organized and tabulated by using statistical method, tables and percentages. The chapter focuses the analysis and interpretation of the data collected through questionnaire, interview and observation methods. The total number of 20 questionnaire were distributed to Higher Educational Institute and get returned 15 questionnaire. Thus, the investigator selected 15 questionnaire from Higher Educational institute libraries from libraries for the analysis of data.

Table 1: Collection of Data Libraries

Collection	Number of Respondent	Percentage
Foreign	9	60s%
Indian	15	100%
Both	15	100%

In order to explore the collection of libraries of all Higher educational institutes the collection has been classified into 3 different categories in table-1 of the academic community have 15 Higher educational institute (100%) respondents using both type of collection Indian and Foreign.

Table 2: Collection of The Library

Language	Number of Respondent	Percentage
Hindi	9	60%
English	14	93.33%
Urdu/ Sanskrit	X	Nil
Hindi/ English	9	16.67%

Table-2 shows that the majority of institutes under study (93.33%) has collection mainly in English language followed by Hindi (60%). Collection in other language comprise very few (16.6%). Urdu/ Sanskrit literature is not preferred by the technical institute library.

Table 3: Document Collection

Name of the Higher Educational Institute	Book	Thesis/ Dissertation	Indian Journal	Foreign Journal	Bound Volumes	Audio-visual Aids
H.I.T.	24,500 (9.38%)	X	42 (5.22%)	12 (3.93%)	94 (6.66%)	X
H.I.M.	31,000 (11.87%)	X	130 (16.16%)	85 (27.86%)	750 (53.11%)	150 (2.23%)
H.B.C.	18083 (6.92%)	817 (13.85%)	47 (5.84%)	20 (6.556%)	176 (12.45%)	507(7.56%)
H.C.P.	8,336 (3.19%)	1000 (16.96%)	50 (6.21%)	X	X	130 (1.99%)
H.C.E.	13,600 (5.21%)	50 (0.84%)	95 (11.81%)	35 (11.47%)	X	250 (3.73%)
H.G.C.	15,000 (5.74%)	2500 (42.40%)	25 (3.10%)	30 (9.83%)	X	2500 (37.30%)
H.C.E.	15850 (6.07%)	518 (8.78%)	47(5.84%)	18 (5.90%)	155 (10.99%)	180 (0.26%)
T.R.C.E.	15,000 (5.74%)	450 (7.63%)	103 (12.81%)	12(3.93%)	6 (0.42%)	536 (7.99%)
T.R.G.C.	22000 (8.42%)	305 (5.17%)	52(6.46%)	12(3.93%)	20 (1.41%)	148 (2.20%)
C.R.A.C.	8,000 (3.06%)	X	10 (1.24%)	2 (0.65%)	X	X
N.Y.C.E.	12,500 (4.78%)	100 (1.69%)	57(7.08)	9 (2.95%)	138 (9.78%)	1050 (15.66%)
G.V.M.C.E.	9000 (3.44%)	X	36 (4.57%)	30 (9.83%)	X	X
R.J.C.E.	9000 (3.44%)	100 (1.69%)	58 (7.21%)	17(5.57%)	X	850 (12.68%)
G.V.G.C.	39,158 (15.00%)	X	10 (1.24%)	X	50 (3.54%)	278 (4.14%)
S.P.E.I.	20,000 (7.66%)	56 (0.94%)	42 (5.22%)	23 (7.54%)	21 (1.48%)	278(4.14%)
Total	261032	5896	804	305	1410	6702

Data presented in table-3 reveal that the total collection of books in 261032, Thesis/ Dissertation 5896 and periodicals both, Indian as well as foreign 804 and 305 respectively, Bound volumes 1410, and non -books (audio-visual aids) materials are available in 6702. A majority of collection of the document i.e. (15%) in G.V.G.C. followed by (11.87%) books in H.I.M. further followed by (9.38%) books in H.I.T. The most of the collection of Thesis/Dissertation (42.40%) available in H.G.C. followed by (16.96%) available in H.C.P. further followed by (13.85%) H.B.C. The most of collection of

periodicals Indian as well as Foreign. The most of the Indian journals are available i.e. (16.11%) in H.I.M. (12.8%) in T.R.C.E. and (11.8%) in H.C.E. The most of foreign periodicals are available (53.11%) in H.I.M. followed by (12.45%) H.B.C. further followed by (10.99%) in H.C.E. The most of Bound volumes of periodicals are available in H.I.M. (27.86%), (11.47%) in H.C.E. and (9.83%) in G.V.M.C.E. The most of the collection of non-book materials (audio-visual aids) are available in H.G.C. (37.30%), (15.66%) in N.Y.C.E. and (12.68%) available in R.I.C.E.

Table-4: Library Users

Name of the Higher Educational Institute	Number of faculty members	Number of the Research Scholar	Number of P.G. Students	Number of U.G. Studrnrs
HIT	90 (6.02%)	X	220 (6.17%)	1200 (8.67%)
HIM	150 (10.04)	X	400 (11.23%)	1600 (11.56%)
HBC	507 (33.95%)	X	128 (3.59%)	1532 (11.07%)
HCP	10 (0.66%)	X	62 (1.74%)	200 (1.44%)
HCE	80 (5.35%)	X	100 (2.80%)	1020 (7.37%)
HGC	40 (2.67)	04 (13.33%)	800 (22.46%)	700 (5.06%)
HCE	75 (5.02%)	05 (16.60%)	150 (4.21%)	1000 (7.22%)
TRCE	49 (3.28%)	X	250 (7.02%)	300 (2.16%)
TRGC	145 (9.71%)	05 (16.60%)	240 (6.73%)	1700 (12.29%)
CRAC	21 (1.40%)	X	X	240 (1.73%)
NYCE	40 (2.67%)	X	100 (2.80%)	300 (2.16%)
GVMCE	35 (2.34%)	X	X	240 (1.73%)
RJCCE	30 (2.00%)	X	600 (16.84%)	600 (4.33%)
GVMGC	100 (6.69%)	10 (33.33%)	251 (7.04%)	1600 (11.56%)
SPEI	121 (8.10%)	6 (20%)	260 (7.30%)	1600 (11.56%)

Table 4 Focuses that the library users and faculty members. The total numbers of faculty members are 1493 and total number of library users for ex. Research Scholar 30, P.G. Students 3561 and U.G. student 13832. Majorities of faculty member are available in H.B.C. 507 (33.95%), followed by H.I.M. 150 (10.04%), and further followed by T.R.G.C. 145 (9.71%). The least member of the Research Scholar are available G.V.M.G.C. (33.33%),

followed by S.P.E.I. 6 (20%), further followed by 10 (13.33%) similarly. The most number of P.G. students are available in H.G.C. i.e. 800(22.46%), followed by R.J.C.B. 600 (16.84%), further followed by H.I.M. i.e. 400 (11.23%). A majority of U.G. students are available T.R.G.C. i.e. 1700 (12.29%), followed by S.P.E.I., G.V.M.G.H. i.e. 1600 (11.56%), further followed by H.B.C. i.e. 1532 (11.07%).

Table 5: Information Technology & Cooperation

	IT	Number of Response	Per-centage
A	Conventional Method	4	26.66%
B	Computerization Method	10	66.66%
C	Printed Database	9	60%
D	New Database in Machine readable form	7	46.66
E	Computerization completed	12	80%
F	If no computerization is there any planning to do	2	13.33%

Table-5 depicts the various methods use for information technology in all Higher Educational Institutes 12 institutes (80%) respondents for completely computerization method, 10 institutes (66.66%), respondents for computerization methods in process 9 institutes (60%) respondents for printed database. 7 institutes (46.66%) responds for new database in machine readable form 4 institutes (26.66%) respondents for conversation method. 2 institutes (13.33%) respondents for in no computerization is there any planning to do.

Table-6: Cooperative Efforts Software in Use

Library Software	No. of response	Percentage
Alice for window	2	13.33%
Lib Guru	1	6067%
CDS/ISIS/WINSIS	1	6.67%
Home Made	X	X
Libsys	X	X
Soul	X	X
Virtua	X	X
Others	8	53.33%

Table No-6 indicates that majority of the respondents for others 8 institutes (53.33%) while 2 institutes (13.33%) respondents using Alice for window. 1 insitute (6367%) respondents using library Guru 1 institute (6.67%) respondents using CDS/ISIS/WINSIS and 2 institutes (13.33%) respondents have no response to this query. It is clear that analyzed respondents using software for libraries is most helpful in collection development.

Findings and Recommendations

Higher Educational Institutes make a significant

contribution to post-secondary education. Academic programs parallel the first two years of education in the arts and sciences in fours-year institutions. Reflecting the combination of availability of courses and the expectation of successful completion of programs, more than half of the students currently pursuing higher education are enrolled in higher educational institutions. The institutes are generally community based and responsive to local needs. Many institutes offer contractual courses designed to meet the special training requirements of businesses, corporations and associations.

Comprehensive standards for learning resources programmes and services are required to realization of the colleges or institutions of building communities and to maintain excellence in teaching.

The role of learning resources programs is related to the institutional effectiveness of the college. If institutional effectiveness is measured in terms of student success in grades, credit and completion/ transfer rates, learning resources standard based on circulation statistics, book counts, and other traditional measures may not be relevant because they are limited in detailing the direct impact of learning resources programs in effecting successful learning outcomes. Learning resources effectiveness measures should rely on the relational attributes of the programs which directly impact learning attained by students.

User Services

The learning resources program should provide a variety of services that support and expand the instructional capabilities of the institutions. learning resources programs exist to facilitate and improve education by supporting and expanding classroom instruction and to provide the instructional function of teaching students information seeking skills for self-directed studies and lifelong learning.

Students should have access to materials and professional assistance at all times the facility is open. Faculty members should have access to basic instructional media production assistance and assistance in research projects.

Collection

A collection development policy statement shall serve as the basic for selection and acquisition of materials. A acquiring materials based on a written policy

with clear guidelines for selection is the nature of collection development. The statement should be developed in construction with instructional faculty, students, and administrators. Although there are many alternative ways of writing a collection development policy, the following essentials should be included:

- i. The purpose for which resources are required.
- ii. The primary clientele who are to be served.
- iii. The kinds of materials which are to be acquired.
- iv. The various factors of cost and suitability which will be considered in determining acquisitions priorities.
- v. A statement in support of intellectual freedom and the Library bill.
- vi. A policy for the de-selection or withdrawal of materials and a method to discard or dispose of them.

Facilities

The learning resources program should provide adequate space for housing collections in variety of formats, for study and research, for public service activities, for staff workrooms and offices, and for basic production.

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Nationalism and Nation Building in the Modern State: A Comparative Study of India and China

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Abstract

This study presents a comparative examination of nationalism and nation-building in two significant Asian states—India and China—by analyzing their distinct approaches to forging national identity and achieving political cohesion in the modern era. Although both nations possess ancient civilizational legacies, their trajectories toward modern statehood diverged in response to colonialism, internal upheaval, and revolutionary change. India's postcolonial path was characterized by the adoption of civic nationalism embedded in democratic governance, secularism, and pluralism. In contrast, China's nation-building strategy emerged through a revolutionary process that culminated in the formation of a centralized, authoritarian regime under the Chinese Communist Party, grounded in ethnic-statist nationalism. This paper investigates how both states have employed nationalism as an instrument of political legitimacy, social integration, and cultural unification through policy initiatives, educational frameworks, and economic reforms. Key dimensions of analysis include ideological foundations, governance structures, management of ethnic diversity, and the role of media and historical narratives in nation-building. While India's democratic system facilitates ideological pluralism, it is increasingly challenged by sectarian nationalism and regional movements. Conversely, China's top-down model ensures greater administrative control, albeit often at the expense of minority rights and political dissent. The analysis concludes that nationalism, while a powerful mechanism of state formation, can become a source of exclusion and authoritarianism if not anchored in inclusive and participatory governance.

Introduction

Nationalism and nation-building are pivotal concepts in understanding the political evolution of modern states. These concepts have been central to the development of modern political institutions and identities (Coggins, 2020). Nationalism refers to the ideological movement aimed at attaining and maintaining self-governance and full sovereignty over a territory of historical significance to a specific group. It fosters a collective sense of identity and unity among members of that group, often anchored in shared culture, history, and language (Miscovic, 2020). Nation-building, on the other hand, involves the processes through which such national identities are constructed and consolidated, often through deliberate efforts by the state to create a cohesive political entity. This may include education systems, media narratives, national symbols, and institutional reforms aimed at fostering political loyalty and social integration (Alesina & Reich, 2015)

India and China, two of the world's most populous

nations, provide compelling case studies in the dynamics of nationalism and nation building. Both possess ancient civilizations and rich cultural heritages; yet their paths to modern nationhood diverged sharply. India's journey was marked by its struggle against British colonial rule and the establishment of a secular, democratic republic after independence (Guha, 2007; Chandra, 2009). In contrast, China underwent the overthrow of imperial rule, internecine conflict, and ultimately the founding of a socialist state under Communist Party leadership (Spence, 1999; Fairbank & Goldman, 2006).

In India, the nationalist movement was principally fueled by the aspiration for self-rule from British domination (Bipan Chandra *et al.*, 1989). Leaders such as Mahatma Gandhi and Jawaharlal Nehru championed a pluralistic and inclusive nationalism—transcending religious and ethnic divisions—with the aim of building a nation rooted in democratic values and secularism (Nussbaum, 2007; Guha, 2007). The Indian National

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Congress played a central role in mobilizing a cross section of Indian society to pursue independence, which was eventually achieved in 1947 (Indian National Archives; Chandra, 2009).

China's experience of nationalism, by contrast, was shaped by internal fragmentation and foreign incursions. The collapse of the Qing Dynasty in 1911 ushered in a chaotic era of warlordism and political disunity (History, 1911 Revolution; Spence, 1999). Subsequently, under the leadership of Mao Zedong, the Chinese Communist Party succeeded in consolidating power, culminating in the establishment of the People's Republic of China in 1949 (Fairbank & Goldman, 2006; Dikötter, 2010). During this process, Chinese nationalism became closely intertwined with socialist ideology—emphasizing class struggle, anti-imperialism, and state-led modernization as the foundations of national unity (Zhao, 2004; Gries, 2005).

Despite these differing historical contexts, both India and China have utilized nationalism as a tool for unifying their diverse populations and legitimizing state authority. In contemporary times, both nations continue to grapple with the complexities of nationalism in the face of globalization, economic development, and internal social dynamics. Understanding the nuances of nationalism and nation-building in India and China provides valuable insights into their current political landscapes and future trajectories.

In both cases, nationalism has served not only as a unifying ideology but also as a strategic instrument to forge national identity, maintain territorial integrity, and mobilize public support for state policies. While India's democratic institutions allow for competing national narratives to coexist, they also pose challenges in managing ideological polarization and religious nationalism. Conversely, China's centralized model of nation-building has achieved rapid socio-economic cohesion but at the cost of suppressing dissent and minority identities.

Analyzing these two case studies reveals how nation-building processes are shaped by historical memory, political systems, and cultural narratives. Moreover, it underscores the dual-edged nature of nationalism: it can inspire collective progress, but also foster exclusion and repression if not tempered by inclusive governance. As both India and China move deeper into the 21st century, their respective approaches to nationalism will significantly influence their domestic stability, regional influence, and global engagement.

Theoretical Framework

The study of nationalism and nation-building is grounded in a multidisciplinary theoretical framework that draws from political science, sociology, and history. The concepts are interlinked, yet each offers a distinct lens for understanding how modern states such as India and China emerged and continue to evolve.

1. *Nationalism:*

Nationalism is broadly defined as an ideology that emphasizes loyalty, devotion, or allegiance to a nation or nation-state, often placing these obligations above other personal or group interests (Smith, 1991). It functions as both a cultural and political phenomenon, uniting people through shared language, traditions, historical memory, and, in many cases, religion or ethnicity.

Ernest Gellner (1983) conceptualized nationalism as a byproduct of modernity, asserting that industrial societies require a standardized, homogeneous culture for administrative and economic efficiency. He famously argued that "nationalism invents nations," suggesting that nations are not primordial entities, but are instead constructed to meet modern state needs. This perspective is clearly reflected in the Chinese experience, where the Communist Party engineered a strong national identity—rooted in Han culture and socialist ideology—across a vast multiethnic society to consolidate political control and ensure economic modernization. The state played a direct role in constructing the Chinese nation through education, propaganda, and strict assimilationist policies.

Benedict Anderson (1983), through his theory of *Imagined Communities*, emphasized that nations are socially constructed entities, imagined by people who perceive themselves as part of a larger, cohesive group. This view is particularly relevant to India's case. The Indian nation was imagined through anti-colonial narratives, spiritual pluralism, and democratic ideals that sought to unify deeply diverse religious, linguistic, and regional identities. Leaders like Gandhi and Nehru fostered this imagined community through symbols of unity, non-violence, and shared resistance to colonial rule.

Two key forms of nationalism are often identified:

- **Civic Nationalism:** Based on shared political values, citizenship, and democratic institutions, civic nationalism emphasizes inclusivity and allegiance to a common political framework, rather than ethnic or religious identity. India is often cited as a classic

example of civic nationalism, especially in its post-independence constitutional framework. The Indian Constitution, adopted in 1950, guarantees equality before the law, religious freedom, and linguistic rights, explicitly rejecting the idea of a state based on any single religion or ethnicity (Chatterjee, 1993; Nussbaum, 2007). Leaders like Jawaharlal Nehru and Dr. B.R. Ambedkar envisioned India as a pluralistic society, where national identity is grounded in civic participation and adherence to constitutional values rather than ethnic homogeneity (Guha, 2007). This approach allowed India to accommodate its vast religious, linguistic, and cultural diversity, despite occasional eruptions of communal conflict. In contrast, China's model diverges significantly, as its national identity is more closely tied to ethnic-statist nationalism.

- **Ethnic Nationalism:** This form of nationalism defines the nation through shared ethnicity, language, and culture. In China, ethnic nationalism is closely aligned with Han majority identity, which dominates political, cultural, and social life. The Chinese Communist Party (CCP) promotes a strong sense of Han-centric national identity, often at the expense of minority cultures (Gries, 2005). Officially, China recognizes 56 ethnic groups, but Han Chinese make up over 90% of the population and are often positioned as the "authentic" bearers of Chinese civilization (Sautman, 2006).
- Policies targeting regions like Tibet and Xinjiang have been widely criticized as efforts to forcibly assimilate ethnic minorities through cultural suppression, religious restrictions, and re-education programs—actions that reflect an exclusionary ethnic nationalism (Zenz, 2019; Dikötter, 2010). These state-driven initiatives promote the idea of a unified Chinese nation that adheres to the language, norms, and historical narrative of the Han majority.
- India, in contrast, does not fit the model of ethnic nationalism due to its inherent diversity. No single ethnic or religious group constitutes a national majority in cultural terms, and the Indian state does not constitutionally privilege one group over another. Attempts to impose a singular ethnic or religious identity—such as the rise of Hindu nationalism—have been met with both domestic resistance and scholarly concern over their threat to India's civic

foundation (Jaffrelot, 2007). Hence, while India has seen episodes of ethnic and religious nationalism, its institutional and constitutional framework remains fundamentally civic.

2. *Nation-Building*

Nation-building refers to the deliberate efforts by state authorities to construct and reinforce a unified sense of national identity and political legitimacy. This process often includes the development of national symbols, shared historical narratives, public institutions, and inclusive (or sometimes exclusive) policies aimed at fostering national cohesion. Nationalism and nation-building are inherently linked—where nationalism provides the ideological framework and emotional narrative, nation-building operationalizes it through political and institutional strategies (Pye, 1966; Wimmer, 2013).

Lucian Pye (1966) described nation-building as the process of establishing a political entity that citizens perceive as legitimate, coherent, and representative of their collective identity. In newly formed or postcolonial states, this process is crucial for bridging pre-existing ethnic, linguistic, or regional divides. Andreas Wimmer (2013) expands this understanding by emphasizing the importance of political inclusion, state penetration into remote regions, and the equitable distribution of infrastructure and services. He warns that when elites fail to include diverse groups in governance, or when state institutions favor a dominant ethnicity, national identity becomes fragmented, and state legitimacy erodes.

In India, nation-building was rooted in civic nationalism and democratic pluralism. The post-independence Indian state sought to unify its diverse population through a secular constitution, federal governance, and symbolic integration via national holidays, education policies, and commemorations of the freedom struggle (Guha, 2007; Chatterjee, 1993). The use of Hindi and English as official languages, recognition of regional identities through state reorganization, and inclusion of minorities in political life reflect India's attempt to build a nation that accommodates difference rather than erases it (Nussbaum, 2007).

By contrast, China's approach to nation-building has been strongly centralized and deeply intertwined with the Communist Party's ideological framework. The state has used education, mass media, and historical memory—particularly the narrative of the "Century of Humiliation"—

to unify the population under a Han-centric national identity (Gries, 2005; Zhao, 2004). Infrastructure projects, such as the Belt and Road Initiative and expansive railway development into minority regions, serve both developmental and symbolic integration purposes (Fairbank & Goldman, 2006). However, ethnic minorities such as Tibetans and Uyghurs have often been subjected to coercive assimilation policies, raising concerns about the exclusionary nature of China's nation-building project (Zenz, 2019).

Thus, both countries illustrate that nation-building is not ideologically neutral. In India, civic institutions are employed to foster inclusion, although this model faces stress from rising majoritarianism. In China, a strong ethnic-statist model enforces unity through centralized control, but risks long-term alienation of minorities. These contrasting models reveal that while nationalism can inspire unity, nation-building strategies determine whether that unity is inclusive or coercive.

Historical Context

Understanding the historical context of India and China is essential for comprehending their divergent paths in nationalism and nation-building. Both countries have ancient civilizations but faced colonization, internal upheaval, and modern revolutions that redefined their national identities in the 20th century.

- ***India: Colonialism, Independence, and Democratic Transition***

India's experience with nationalism is deeply rooted in its anti-colonial struggle against British imperialism. British rule, lasting nearly two centuries, introduced modern political institutions, legal systems, and infrastructure, but also disrupted indigenous economies, deepened communal divisions, and spurred nationalist resistance.

The Indian nationalist movement began to intensify in the late 19th century with the formation of the Indian National Congress in 1885. Over the following decades, leaders like Mahatma Gandhi, Jawaharlal Nehru, Subhas Chandra Bose, and Bal Gangadhar Tilak developed varying nationalist ideologies, from non-violent civil disobedience to militant resistance.

The partition of India in 1947 into India and Pakistan—driven by religious nationalism—was a traumatic episode that highlighted the dangers of communal division. Nonetheless, post-independence India, under Nehru's

leadership, embarked on a project of secular and democratic nation-building. A federal constitution (1950) guaranteed fundamental rights and sought to unify the linguistically and religiously diverse population under the principles of pluralism, socialism, and secularism (Guha, 2007).

- ***China: Dynastic Collapse, Revolution, and Communist Consolidation***

China's historical trajectory in the 20th century was shaped by the decline of the Qing Dynasty and the foreign incursions that weakened imperial authority. The Xinhai Revolution of 1911 marked the end of over two millennia of imperial rule and led to the establishment of the Republic of China under Sun Yat-sen.

However, the early republican period was marred by warlordism, civil war, and Japanese aggression, notably the Second Sino-Japanese War (1937-1945). The Chinese Communist Party (CCP), under Mao Zedong, capitalized on peasant discontent and nationalist sentiments to seize power in 1949, founding the People's Republic of China (PRC).

Mao's vision of nationalism was revolutionary and anti-imperialist, combining Marxist ideology with Chinese cultural pride. Policies like the Great Leap Forward and the Cultural Revolution were aimed at remaking society but also centralized authority under the Communist regime (Dikötter, 2010).

Following Mao's death, Deng Xiaoping's reforms in 1978 ushered in a new era of economic modernization, but the CCP retained tight control over nationalist discourse, often linking national pride to economic growth and territorial integrity.

Comparative Analysis: Nationalism and Nation Building in India and China

- ***Political Ideologies and Governance Models***

India and China represent two contrasting paradigms of governance and ideological orientation, both deeply influenced by their histories and model of nationalism. India is a multi party democracy rooted in constitutional liberalism, while China is an authoritarian single party communist state that draws legitimacy from performance and ideological discipline.

In India, the nationalist movement that led to independence was driven by broad coalitions across classes, religions, and languages. After 1947, India adopted

a parliamentary democratic system with checks and balances, regular elections, and an independent judiciary. This system was intended to allow multiple national imaginaries to coexist under a shared constitutional identity (Chatterjee, 1993; Guha, 2007). In India's model of civic nationalism, the political legitimacy of the state rests on constitutional guarantees—secularism, rule of law, and protection of minority rights—rather than on a unitary ethnic identity.

However, India's democracy has lately been challenged by the rise of majoritarian politics and the intertwining of religion and national identity. Under Prime Minister Narendra Modi's administration, there has been a discernible tilt toward Hindu nationalism (Hindutva) and the promotion of a narrative of "cultural nationalism," which sometimes strains the pluralistic foundations of the state (Jaffrelot, 2007; Tharoor, 2021). For instance, policies like the Citizenship Amendment Act (2019) and the revoking of Jammu & Kashmir's special status in 2019 have been criticized as reshaping citizenship along religious lines, raising concerns about the erosion of secular civic norms.

China, by contrast, derives its legitimacy not from democratic mandates but from the Chinese Communist Party's (CCP) capacity to deliver economic growth, social stability, and national pride. Under Xi Jinping, nationalism has been even more explicitly bound to party ideology. The notion of the "Chinese Dream," promulgated by Xi, fuses national rejuvenation with loyalty to the CCP (Zhao, 2004; "Understanding Chinese Nationalism in the Xi Jinping Era," 2025). In this system, nationalist discourse is largely centralized and top-down, with limited space for contestation or alternative narratives. The state treats nationalism as a strategic tool to consolidate authority and suppress dissent (Stroup, 2023).

In crisis situations, Chinese public opinion and nationalism appear to influence foreign policy decisions and regime posture. One recent analysis suggests that when the Chinese state signals nationalist outrage, external analysts often perceive increased risk of forceful responses, indicating that nationalist sentiment is a lever in Chinese decision-making (Asia Society, 2024). This contrasts with India, where nationalist sentiment can shape electoral politics but does not directly substitute for institutional legitimacy.

Thus, while India's governance model allows for multiple voices and institutional constraints, China's model

emphasizes ideological unity and performance legitimacy, with nationalism acting as a legitimizing glue for centralized authority.

• *Approaches to Ethnic and Cultural Diversity*

India and China both grapple with multiethnic, multi-linguistic societies, but their approaches to managing diversity diverge sharply—reflecting their models of nationalism and history.

In India, the principle of pluralism is ingrained in the constitutional structure. The state recognizes 22 scheduled languages, provides for federal units on linguistic lines, and allows religious and cultural communities autonomy in personal laws. The idea of composite nationalism (where diverse religious and cultural traditions coalesce in one Indian nation) has been a dominant motif in Indian national identity discourse (Wikipedia on Composite Nationalism, 2025). This inclusive approach aims to integrate diversity rather than subsume it.

However, India has not been free of ethnic conflict and sectarian contestation. Regional insurgencies in Kashmir, Assam, Nagaland, and other border states reflect the limits of integration when local identities feel marginalized. For example, protests and demands for autonomy in Ladakh, including the arrest of activists, show how state actions can provoke regional tensions when national narratives are seen as impositions (The Guardian, 2025).

China's approach is more assimilationist and centralized. Although the PRC officially recognizes 56 ethnic groups, it treats Han culture as the normative core. Policies in minority regions such as Xinjiang (Uyghurs) and Tibet aim to promote Mandarin, diminish local religious practices, and restrict cultural expression (Zenz, 2019; Dikötter, 2010). The Chinese state also invests heavily in infrastructure—railways, highways, urban development—in frontier regions to integrate them physically into the national space.

In recent years, China's "re-education" programs in Xinjiang have drawn international condemnation as attempts to erase Uyghur cultural identity under the guise of counter-extremism. Similarly, Tibet has been subject to sustained cultural policies to promote Han norms. These assimilation-focused approaches reflect a statist ethnic nationalism, where unity is built through dominance of a core identity and coercive integration.

- ***Role of Historical Memory and National Symbols***

Historical memory, narratives of past grievances, and symbolic rituals are central to how both nations construct and reinforce national identity. But the content and usage of symbols vary according to each regime's priorities and political culture.

In India, nationalism is deeply anchored in anti-colonial struggle and narratives of freedom. The lives and teachings of Gandhi, Nehru, and other freedom fighters are integral to the national story. Symbols like the tricolor flag, Ashoka Chakra, national anthem, and memorials like Raj Ghat are loci of collective identity. Commemorative days—Independence Day, Republic Day, Gandhi Jayanti—serve to renew national consciousness through democratic ritual.

However, India's symbolic space has become contested. Under Hindu nationalist influence, there has been a push to reframe history textbooks, emphasize certain religious figures, and marginalize narratives of minority tragedies. Critics argue that this selective memory risks erasing plural aspects of India's past and privileging one cultural identity over others (Tharoor, 2021).

In China, nationalism is built through a narrative of victimhood and rejuvenation. The so-called "Century of Humiliation"—a period of foreign subjugation in the 19th-20th centuries—is a foundational narrative that legitimates CCP rule by promising restoration of national pride (Gries, 2005; Stroup, 2023). Monuments like the Monument to the People's Heroes in Tiananmen, symbolic memorials at war museums, and mass displays like National Day parades reinforce collective memory and loyalty.

Under Xi Jinping, the state has also invested heavily in patriotic education, placing lessons in "Xi Jinping Thought" and historical narratives in schools and media (The Guardian, 2024). For instance, Hong Kong recently began rolling out curriculum centered on Xi Jinping Thought as part of a larger push to nationalize youth loyalty (The Guardian, 2024). In China, dissenting or revisionist memories—such as critiques of Mao or the Great Famine—are suppressed to maintain a unified national narrative.

In both states, symbols and memory act as anchors of national identity. India's symbolic universe is relatively open and contested, while China's is tightly curated and state-controlled.

- ***Economic Models and Nation Building***

Economic development plays a crucial role in nation-building by demonstrating state capacity, reducing disparities, and enhancing legitimacy. India and China have adopted different paths to integrate nationalism with economic strategy.

India, for its first few decades post-independence, adopted a state-led mixed economy emphasizing heavy industry, import substitution, and planned development. The state was seen as a vehicle for social justice and inclusion. However, stagnant growth and inefficiencies led to liberalization in 1991, after which India embraced globalization and market reforms (Tseng, 2015; IMD book). Economic growth became central to national aspirations.

In recent years, the Indian government has emphasized self-reliance or *Atmanirbhar Bharat*, which combines nationalist rhetoric with industrial policy aimed at reducing dependence on imports—especially from China (Wikipedia on *Atmanirbhar Bharat*). This is a form of economic nationalism, promoting local manufacturing and strategic autonomy. While important symbolically, its effectiveness has been debated, given India still imports trillions worth of goods from China annually (Wikipedia, 2025).

China, conversely, followed state-led capitalism under market socialism post-1978. The CCP orchestrated the opening of markets while retaining control over key sectors. Rapid economic growth and poverty reduction have been central to China's legitimacy. Nation-building in China is often tied to infrastructure integration: high-speed rail, urbanization, rural-urban migration, and industrial corridors link remote regions to the economic core.

The Belt and Road Initiative (BRI) is also a projection of China's economic nationalism beyond its borders, linking development with national prestige. Internally, massive investments in western regions and border areas are presented as integrative nation-building efforts, knitting together geographic and economic unity.

While India's market reforms are accompanied by pluralist political competition (and occasional inequality), China's economic model is tightly controlled by the party, and the gains of development are central to the nationalist narrative. The Chinese state often frames economic success as evidence of national superiority, reinforcing nationalist pride.

- ***Education, Media, and Nationalist Narratives***

Education systems, media control, and narrative propagation are vital instruments in constructing nationalist discourses. India and China differ markedly in how these tools are deployed.

In India, education curricula are decentralized and contested, with states having discretion over books and narratives. National history is often subject to revisionism, and purview over textbooks has become politicized. For instance, state governments aligned with Hindu nationalist agendas have sought to revise textbooks to foreground certain religious narratives and downplay others (Tharoor, 2021). Media in India is pluralistic but increasingly polarized, and social media amplifies identity-based narratives, sometimes fueling communal tensions.

India's democratic media environment allows dissenting voices, investigative journalism, and regional interpretations of nationalism. Yet, there has been a rising trend of state pressure and control over media—through regulatory tactics, licensing, and narrative framing. Some critics argue that nationalism is being instrumentalized in media to marginalize dissent.

In China, by contrast, education and media are tightly controlled by the CCP. Patriotism is instilled early through required coursework, historical narratives, and party-led pedagogy. In 2024, Hong Kong schools introduced Xi Jinping Thought into secondary curricula, and more broadly, patriotic and security education is emphasized across China (The Guardian, 2024). Censorship, propaganda, and narrative control ensure that only state-sanctioned versions of nationalism prevail.

Chinese media—both traditional and online—is an arm of the state, mobilizing public opinion and suppressing alternative discourse. Netizens are moderated, dissenting content is removed, and nationalist fervor is sometimes leveraged strategically. Recent surveys suggest that state-induced nationalism significantly influences perceptions of foreign policy and crisis escalation (Asia Society, 2024). Chinese popular nationalism has been associated with support for assertive foreign policies, even outside direct state control (Zhang, 2020).

Challenges and Criticisms

Despite notable achievements in nation-building, both India and China face significant internal and external challenges that test the resilience and adaptability of their national identities. These challenges stem from ethnic

diversity, political structures, economic disparities, and evolving global pressures.

- ***India: Pluralism Under Pressure***

India's foundational values of secularism, democracy, and pluralism have come under increasing strain in recent decades. A major challenge has been the rise of religious nationalism, particularly Hindu majoritarianism associated with parties like the Bharatiya Janata Party (BJP). Critics argue that the growing fusion of religious identity with nationalism undermines India's secular ethos and marginalizes religious minorities, especially Muslims (Jaffrelot, 2007).

Furthermore, regional separatist movements in Kashmir, Punjab (historically), and the Northeast continue to challenge the central government's authority. These insurgencies often stem from perceived political marginalization, ethnic alienation, and human rights abuses by state forces.

Corruption, caste-based discrimination, economic inequality, and communal violence also impede cohesive nation-building. The state's struggle to balance development with inclusivity has led to uneven integration of different communities into the national fold (Nussbaum, 2007).

Criticism also arises over the politicization of historical narratives and educational reforms, which sometimes promote a narrow, Hindu-centric view of Indian history, risking alienation of non-Hindu groups and historical distortions.

- ***China: Authoritarian Control and Suppression***

China's model of authoritarian nationalism has facilitated rapid modernization and territorial integration but at a significant human cost. The CCP maintains national unity through strict censorship, surveillance, and repression of dissent. Critics argue that this model suppresses individual freedoms and ethnic pluralism in favor of state-driven homogeneity.

The most contentious issues revolve around the treatment of ethnic minorities, particularly Tibetans and Uyghur Muslims in Xinjiang. Reports of mass surveillance, re-education camps, and cultural suppression have drawn international condemnation and accusations of cultural genocide (Zenz, 2019). These policies contradict China's official rhetoric of ethnic harmony and threaten its soft power and global image.

Moreover, nationalism in China is often linked to historical victimhood and territorial integrity, resulting in aggressive stances toward Taiwan, Hong Kong, and border disputes with India and other neighbors. Nationalist fervor, encouraged by the state, can spiral into ultranationalism, risking domestic instability and international conflict (Gries, 2005).

While economic development has been a unifying force, growing income inequality, urban-rural divides, and environmental degradation present long-term threats to internal cohesion.

- ***Shared Criticisms and Common Challenges***

Both nations face criticism for state-led nationalism that can marginalize minority voices and restrict democratic expression. In India, democratic backsliding and majoritarianism raise concerns about the erosion of liberal values. In China, authoritarian control stifles dissent but maintains short-term stability.

Additionally, globalization, digital connectivity, and international scrutiny increasingly shape domestic nationalist narratives. Both India and China now navigate nationalism in an age where state control competes with transnational movements, diasporas, and global human rights norms.

Conclusion

Nationalism and nation-building remain critical components in the political trajectories of both India and China, shaping their domestic cohesion, policy choices, and international identities. Despite their shared status as ancient civilizations and rising global powers, the two nations have pursued fundamentally different strategies in crafting their modern states.

India has leaned toward a civic and inclusive model of nationalism, embedded within a democratic and secular framework. Its emphasis on diversity, federalism, and pluralism reflects a commitment to accommodating its vast mosaic of cultures, religions, and languages. However, this model also faces significant internal strains from religious nationalism, regional separatism, and socio-economic inequality—issues that threaten to erode the very principles that underpin its national unity.

China, by contrast, has pursued a centralized, state-driven model of nationalism, tied closely to Communist Party ideology and national rejuvenation narratives. Its emphasis on territorial integrity, cultural homogeneity, and

rapid modernization has enabled strong state control and impressive economic growth. Yet, this model is often criticized for its authoritarianism, ethnic repression, and lack of civil liberties, which may sow long-term discontent beneath the surface of apparent unity.

Ultimately, both countries highlight the dual-edged nature of nationalism—as a force for unity and pride, but also for exclusion and conflict. Their divergent paths demonstrate that while nationalism can be a powerful tool for state-building, its effectiveness and legitimacy depend heavily on how inclusively and equitably it is implemented.

As India and China continue to assert themselves on the global stage, their experiences offer valuable lessons for other multiethnic, postcolonial, and rapidly developing states. The balance between diversity and unity, tradition and modernity, and freedom and order will remain at the heart of their ongoing nation-building journeys.

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A Bibliometric Investigation of Individual Investment Behavior: Trends, Themes and Influential Publications from Scopus Database

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Abstract

The study aims to explore the evolution of the individual investors' behaviour (IIB) domain by identifying key trends and patterns in the progression of knowledge. It is anchored in fundamental behavioral and financial concepts, combining both theoretical insights and empirical evidence to examine the dynamic nature of investment behavior. Utilizing the Scopus database, a total of 1,202 records were initially identified through a comprehensive search strategy. After removing 640 records due to duplication, irrelevance, or non-compliance with inclusion criteria, the final dataset was refined for in-depth bibliometric analysis. The analysis was conducted using Biblioshiny and the Bibliometrix R-package, supported by Microsoft Excel for data handling. The dataset spans a diverse range of sources, affiliations, and countries, highlighting the global and interdisciplinary interest in behavioral finance. Overconfidence in trading behavior received the highest citations, and Systematic review achieved the highest Normalized Total Citations (8.68), highlighting its significant influence despite being a more recent contribution to behavioral finance. This bibliometric review offers significant insights into influential works, thematic patterns, and emerging trends in the field, providing a valuable foundation for future academic research and practical applications in understanding individual investment behavior in the stock market.

Introduction

While traditional economic theories assume that individuals are rational decision-makers who consistently seek to maximize utility, behavioral economics challenges this assumption. It explores how real-world decision-making is influenced by bounded rationality, cognitive biases, emotional responses, and social influences. The emergence of behavioral economics can be traced back to interdisciplinary studies conducted by economists and psychologists, who sought to better understand the psychological underpinnings of economic behavior. These early investigations laid the foundation for a more realistic and empirically grounded approach to analyzing how individuals make financial and economic decisions. Tomer (2007) defines behavioral economics as it has evolved, with new research fields emerging, including behavioral finance. Behavioral Finance is a field of study that combines psychology and economics to understand how individuals make financial decisions. Behavioral finance seeks to integrate psychological elements into the process

of making decisions, but it focuses on financial choices and the financial market (Thaler & Shefrin, 1981). Therefore, it is evident that the discipline of experimental and behavioral economics and finance has grown in order to demonstrate that behavioral, cognitive, and emotional aspects impact human decision-making (Caginalp *et al.*, 2003). Although Behavioral Finance initially developed slowly, research in the field picked up significantly after a decade and has now become a prominent area of academic inquiry (Paule-Vianez *et al.*, 2020; Almansour *et al.*, 2024). Pagano *et al.* (2021) demonstrate that investors employed both momentum and contrarian trading strategies, depending on the market's level of uncertainty at various points during the COVID-19 pandemic. An investor's perception of risk plays a crucial role in determining their investment choices. Creating a well-balanced portfolio is a strategic approach that helps align investment decisions with specific financial goals. This involves taking into account expected returns, investment duration, and the associated risk level.

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Generally, high-risk investments have the potential for higher returns.

Although bibliometric analyses of Behavioral Finance have been conducted in the past, the current study distinguishes itself on several key grounds, thereby justifying its objectives. Unlike previous studies, this work specifically integrates keywords such as "investment awareness", "perceived risk", "investment behavior", "individual investor", "stock market" and various behavioral biases. This broader and more targeted approach enables a more comprehensive understanding of the evolving research landscape in Behavioral Finance, particularly in the context of individual investor behavior.

Theoretical Framework

The integration of these constructs not only enhances the scope and relevance of the bibliometric review but also aligns it with contemporary research directions in behavioral economics and finance. This theoretical orientation lays the groundwork for identifying emerging research trends, influential publications, and potential avenues for future inquiry, particularly in the context of individual investor behavior in stock markets.

The present study is grounded in a range of behavioral and financial concepts supported by both theoretical and empirical research. Key terms such as "investment awareness", "perceived risk", "investment behavior", "individual investor", "behavioral biases", and "stock market" are essential for understanding how investors make decisions in complex market environments.

These concepts have been thoroughly analyzed in the behavioral finance literature, with foundational works by Tversky and Kahneman (1974) on prospect theory and heuristics, as well as by Duval and Wicklund (1972) on self-awareness theory. Contributions from Sweeney *et al.* (1999) and Munnukka *et al.* (2017) have deepened our understanding of the emotional and cognitive aspects of consumer and investor behavior, while Seiler *et al.* (2012) and Gazel (2015) have focused on the relevance of behavioral biases in financial markets. Ramyashree (2024) and Tiwari (2021) have further contextualized these biases within emerging market environments. The integration of these key terms and theoretical foundations, as highlighted by Bizzarri *et al.* (2022), offers a comprehensive framework for investigating the psychological factors that influence investment behavior among individual investors.

More recent contributions from scholars such as (Zhang and Patel 2023; Al-Fadly and Rahman 2024; and Nguyen *et al.*, 2025) have further expanded the understanding of these biases in modern investment contexts, particularly within digital and emerging markets.

Perceived Risk: It refers to an individual's subjective judgment about the potential negative outcomes or uncertainties associated with a particular action, decision, or investment. It is not the actual level of risk but how a person perceives it, often influenced by personal experiences, emotions, knowledge, and social factors. In the context of investments, perceived risk—shaped by factors such as asset volatility, lack of investor knowledge, market conditions, and media influence—often impacts decision-making more than actual risk, making it a critical consideration for financial advisors, marketers, and researchers.

Investment Awareness: Investment awareness refers to the extent to which individuals possess knowledge and understanding of various investment options, financial instruments, market mechanisms, associated risks, and potential returns. It encompasses awareness of the processes involved in investing, such as diversification, time horizon, and portfolio management, as well as familiarity with financial products like stocks, mutual funds, bonds, and insurance. High investment awareness enables individuals to make informed financial decisions, manage risk effectively, and align investment choices with long-term financial goals. It plays a critical role in promoting financial inclusion and fostering rational investment behavior, especially among retail investors.

Loss aversion: A foundational concept in behavioral economics, describes the human tendency to prefer avoiding losses over acquiring equivalent gains. Individuals experience the pain of losing more intensely than the pleasure of gaining the same amount. This emotional asymmetry influences financial decision-making, often leading to overly conservative behavior that prioritizes loss avoidance, even at the expense of potential gains. According to research by Kahneman and Tversky, the negative utility of a loss is typically 1.5 to 2.5 times greater than the positive utility of an equivalent gain. This bias significantly affects investment strategies and risk-taking behavior.

Regret aversion: It is a behavioral bias in which individuals avoid making decisions due to the fear of experiencing regret if the outcome turns out unfavorable. This anticipation of emotional discomfort can lead to indecision, excessive caution, or risk-averse behavior,

often resulting in missed opportunities or suboptimal financial choices. Past experiences of regret further reinforce this bias, shaping future decision-making patterns. Regret aversion is closely tied to emotional well-being, as individuals strive to avoid feelings of guilt, self-blame, or psychological distress. In financial contexts, this bias can hinder proactive investment and reduce overall portfolio performance. **Mental Accounting:** It is a behavioral economics concept introduced by Richard Thaler, which explains how individuals mentally categorize and manage money in separate accounts based on its source or intended use. Instead of treating money as a single, interchangeable resource, people assign different values to it—such as viewing a tax refund as extra spending money. Key features include segregation of funds, source-based spending behavior, framing effects, susceptibility to sunk cost fallacy, and use of budgeting for self-control. While mental accounting can aid in financial discipline, it may also lead to irrational decisions and inconsistent financial behavior across different "accounts." **Overconfidence:** It is a cognitive bias in which individuals overestimate their knowledge, skills, or accuracy in predicting financial outcomes. In behavioral finance, this bias helps explain deviations from rational decision-making. Overconfident investors may overestimate their abilities (overestimation), place excessive faith in the precision of their forecasts (overprecision), believe they can control uncontrollable outcomes (illusion of control), or overrate their predictive skills. These tendencies often lead to excessive trading, underestimated risks, and poor investment decisions. While confidence can drive action, overconfidence typically results in suboptimal financial outcomes due to misjudged probabilities and an inflated sense of control or expertise. **Anchoring:** It is a behavioral finance bias where individuals rely too heavily on an initial reference point—such as a stock's historical price, IPO value, or analyst forecast—when making financial decisions. This initial "anchor" skews their judgment of value, risk, and future expectations. A key issue with anchoring is the resistance to adjusting decisions, even in the face of new or conflicting information. As a result, investors may make biased evaluations, leading to suboptimal choices. Anchoring affects various aspects of financial behavior, including asset valuation, risk perception, and portfolio strategies, often undermining objective and data-driven decision-making. **Availability bias:** Availability bias is a

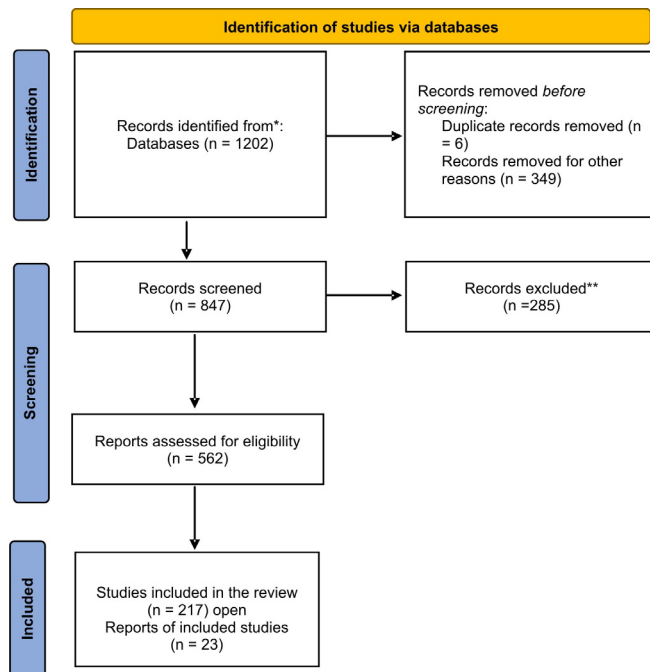
cognitive bias in which individuals base financial decisions on information that is most recent, vivid, or emotionally impactful, rather than on comprehensive or objective data. In behavioral finance, this bias often leads investors to overreact to recent market events—such as crashes, rallies, or high-profile news—while ignoring broader trends or historical context. Investors influenced by availability bias may misjudge risk and return, placing undue emphasis on readily recalled experiences or media coverage. This can result in irrational behavior, such as panic selling or speculative investing, ultimately affecting portfolio performance and market stability. **Representativeness bias:** Representativeness bias is a cognitive bias where individuals assess the likelihood of outcomes based on perceived similarities to existing stereotypes or patterns, rather than on actual statistical probability. In behavioral finance, this often leads investors to assume that a stock or asset will perform like others with similar traits, ignoring fundamental differences or broader market data. Key aspects include stereotyping investments, neglecting base rates, and overvaluing short-term trends. As a result, investors may make poor decisions by drawing false parallels, misinterpreting random events as meaningful, and failing to account for objective financial indicators or long-term probabilities. **Gambler's fallacy,** also known as the Monte Carlo fallacy, is a cognitive bias in which individuals erroneously believe that past random events influence the likelihood of future outcomes. In behavioral finance, this bias leads investors to expect a reversal after streaks of gains or losses, assuming outcomes will "even out" despite statistical independence. Key features include the expectation of mean reversion, misinterpretation of randomness, and short-term thinking. This flawed reasoning can cause investors to make irrational decisions, such as buying after a dip or selling after a rally, based on perceived patterns that have no predictive value.

Research Questions

This study aims to analyze the performance trends related to individual investors' behavior, including aspects such as publication and citation trends, top contributing authors, institutions, and countries, as well as the most cited and citing journals and articles. It explores the intellectual structure of the field, focusing on the major themes and topics present in existing research, as well as future research opportunities. Utilizing bibliometric data extracted from the Scopus database, this study seeks to address the following research questions:

- What are the publication and citation trends in the field of individual investors' behaviour (IIB)?
- Who are the most influential authors, institutions, and countries contributing to IIB research based on author metrics (e.g., h-index, g-index) and collaboration patterns?
- Which journals are most frequently publishing and being cited in the context of individual investors' behaviour, and what is their relative impact?
- Which are the most globally cited documents and foundational works in the domain of individual investors' behaviour?
- What are the current research trend topics and emerging themes in IIB as revealed through thematic mapping and keyword analysis?
- What is the conceptual and collaborative structure of IIB research based on network analysis of authorship, citations, and co-authorship relationships?

PRISMA Flow Diagram: The systematic review followed the PRISMA 2020 guidelines for identifying, screening, and including studies. The process consisted of three main stages: Identification, Screening, and Eligibility Assessment, as detailed below:



1. Identification Stage : Total records identified from databases: A total of 1,202 records were retrieved from databases using a well-defined search strategy involving keywords such as "investment awareness", "perceived risk", "stock market", "behavioral biases", "investment behavior", and "individual investor".

Records removed before screening: 6 entries were identified as duplicates and removed. Records removed for other reasons (n = 349): These were excluded based on initial filters such as: Irrelevant subject areas, Non-English language, Incomplete publication status, Non-compliance with document type or access limitations, and subject area (Limited to Business, Management and Accounting, Economics, Econometrics and Finance).

2. Screening Stage (n = 847): The remaining studies were screened based on their titles and abstracts. Records excluded (n=285). These were removed because they did not meet the inclusion criteria (e.g., lacked relevance to investment behavior or did not focus on individual investors).

3. Eligibility and Inclusion Stage (n = 562): Articles were thoroughly reviewed for inclusion based on publication stage, access, relevance, language, and methodological quality. A total of 217 studies met all eligibility criteria and were included in the systematic analysis. Among these, 23 studies specifically from India were included, based on their affiliation with Indian institutions or authors. After conducting an in-depth study, the author has chosen to focus on only five journals for further examination.

Research Design: Analysis of the study began with the identification of the database, followed by data collection based on the table:

Table 1: Research Design

Scope and Coverage	Topic	Overview of Individual investors' behaviour in the Stock market
	Database	Scopus
	Time	1993:2025
	Source Type	Journal, Conference Proceedings, Book series
	Document types	Article, book, Book chapter, Conference paper Review
		Documents 562
		Annual Growth Rate % 12.39
		Document Average Age 6.81
		Average citations per doc 17.12
Data Collection	Keywords and Search string	TITLE-ABS-KEY "investment awareness" OR "perceived risk" OR "stock market" OR "behavioral biases" AND TITLE-ABS-KEY "investment behavior" OR "individual investor"
Data Screened and Included	Records Identified	1202
	Records Removed	640
Tools used for Analysis	Software	Biblioshiny, Bibliometrix R-package, and Excel

3. Data Analysis and Findings: Data analysis was categorized into descriptive analysis and data visualization to comprehensively understand the bibliometric data. Descriptive analysis examined key dataset features such as sources, authors, affiliations, countries, and documents. It included metrics like annual scientific production, average citations, Bradford's Law, and globally cited documents. Data visualization involved scientific mapping to explore the conceptual and social structures. The conceptual structure was analyzed using thematic maps, while VosViewer visualized social structures through co-authorship networks and citation sources. Additionally, word-clouds, tree-maps, and trend topics highlighted evolving research keywords.

Table 2: Data Analysis

Contents	Descriptive Analysis	Contents	Data Visualization
Sources	<ul style="list-style-type: none"> ❖ Annual Scientific Production ❖ Average Citations Per Year ❖ Most Relevant Sources ❖ Bradford's Law ❖ Sources' Production over Time 	Conceptual Structure	<ul style="list-style-type: none"> ❖ Thematic Map
Affiliation	<ul style="list-style-type: none"> ❖ Most Relevant Affiliations ❖ Affiliations' Production Over Time 	Words	<ul style="list-style-type: none"> ❖ Word-Cloud ❖ Tree-Map ❖ Trend Topics
Countries	<ul style="list-style-type: none"> ❖ Countries' Scientific Production ❖ Countries' Production over Time 		
Documents	<ul style="list-style-type: none"> ❖ Most Global Cited Documents 		

DATA ANALYSIS AND FINDINGS

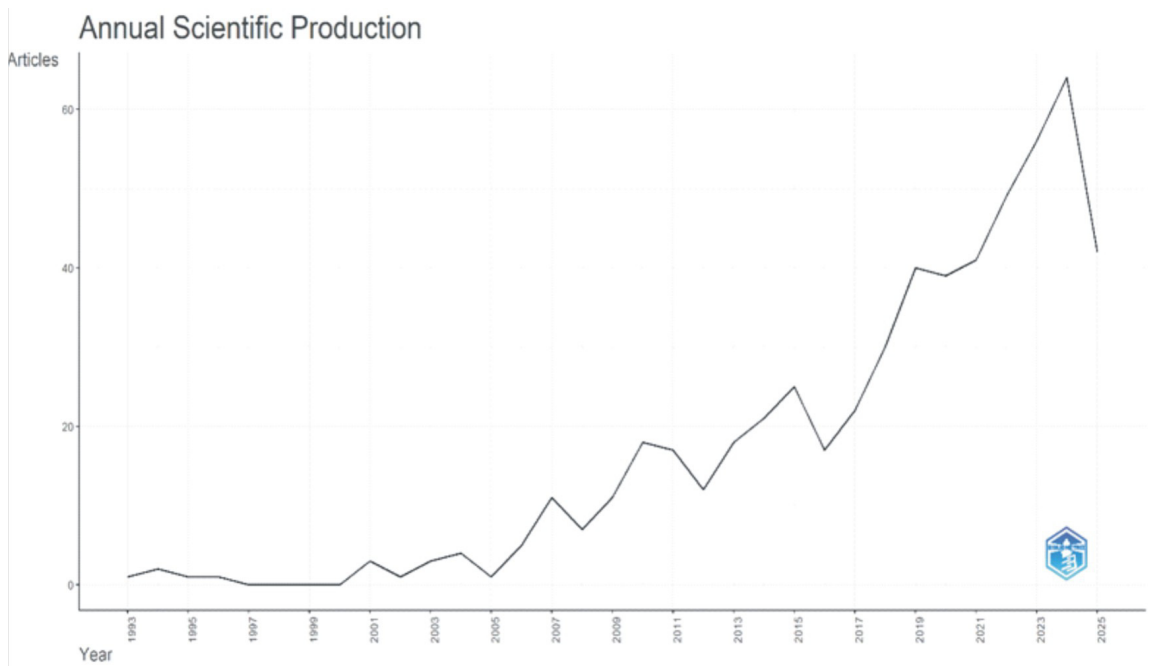
Descriptive Analysis

1. Sources: The bibliometric analysis from 1993 to 2025 indicates a clear upward trend in scientific production, as shown in Table 3 and Figure 1. The early phase had minimal output, with several inactive years. The growth phase saw a steady rise in publications. Scientific productivity in the research showed an upward trend peaking in 2024 with 64 articles, reflecting growing interest and research activity in the field.

Table 3: Annual Scientific Production

Period	Years Covered	Total Articles	Remarks
Early Phase	1993-2005 (13 years)	17	Low research activity, 4 zero years
Growth Phase	2006-2014 (9 years)	120	Steady increase in publications
High Output Phase	2015-2025 (11 years)	425	Sharp growth, peak in 2024 (64)
Overall	1993-2025 (33 years)	562	Long-term upward trend

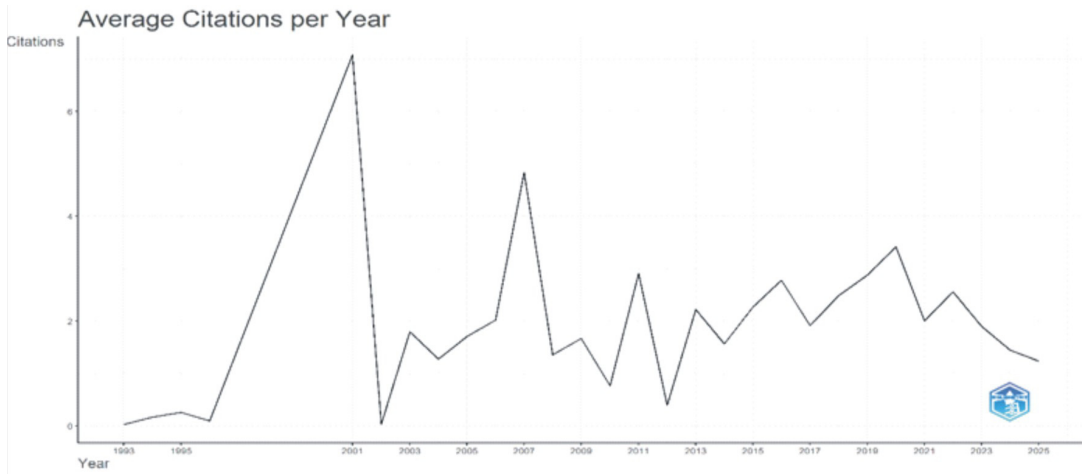
Figure 1: Annual Scientific Production



Source: Author's Analysis (Biblioshiny)

Average Citations Per Year: The trend of average citations per year for publications from 1993 to 2025 shows (Figure 2) an overall fluctuating pattern with notable peaks in certain years. From 1993 to 2000, citation averages remained very low, close to zero, followed by a sharp spike in 2001 to over six citations per year, likely driven by a few highly influential papers. This was followed by a steep decline between 2002 and 2005, with averages staying between 0-2 citations per year. A second rise occurred in 2007-2008, reaching about 4-5 citations annually, after which the trend fluctuated moderately between 1-3 citations from 2009 to 2020, with peaks in 2010, 2014, 2018, and 2020. The period from 2021 to 2025 shows a gradual decline, possibly because recent publications have had less time to gather citations.

Figure 2: Average Citations Per Year



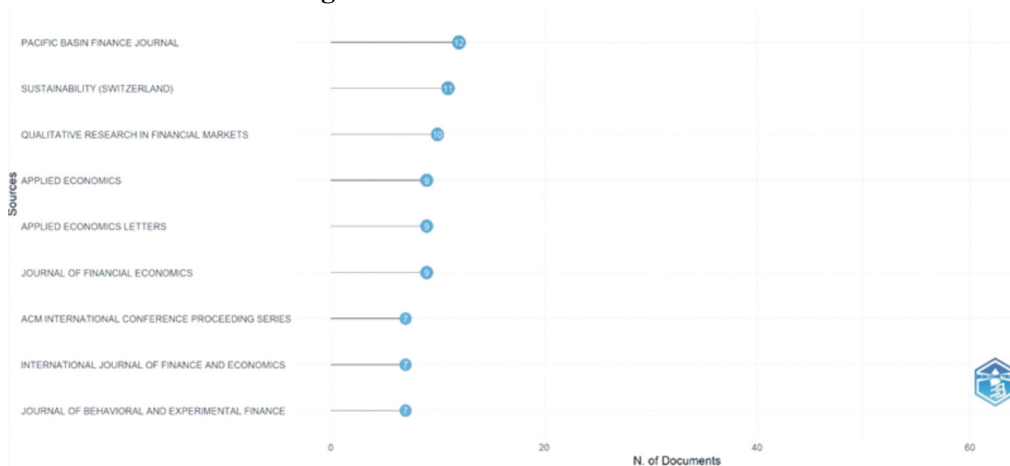
Source: Author's Analysis (Biblioshiny)

Most Relevant Sources: The table shows (Table 4 & Figure 3) the top publication sources by article count. Pacific Basin Finance Journal leads with 12 articles, followed by Sustainability and Qualitative Research in Financial Markets. Pacific Basin Finance Journal and Sustainability (Switzerland) are the top two contributing sources with 12 and 11 articles, respectively, highlighting their prominence in the core research literature.

Table 4: Most Relevant Sources

Sources	Articles
PACIFIC BASIN FINANCE JOURNAL	12
SUSTAINABILITY (SWITZERLAND)	11
QUALITATIVE RESEARCH IN FINANCIAL MARKETS	10
APPLIED ECONOMICS	9
APPLIED ECONOMICS LETTERS	9
JOURNAL OF FINANCIAL ECONOMICS	9
ACM INTERNATIONAL CONFERENCE PROCEEDING SERIES	7
INTERNATIONAL JOURNAL OF FINANCE AND ECONOMICS	7
JOURNAL OF BEHAVIORAL AND EXPERIMENTAL FINANCE	7

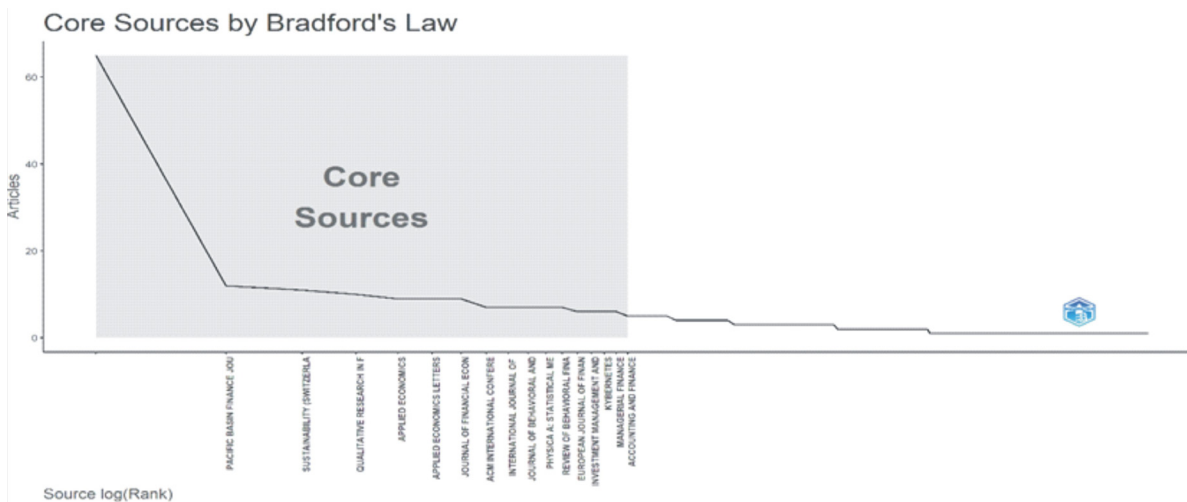
Figure 3: Most Relevant Sources



Source: Author's Analysis (Biblioshiny)

Figure 4, "Core Sources by Bradford's Law," is a visual application of Bradford's Law of Scattering, which identifies the most productive journals (core sources) in a specific research field. The gray shaded area identifies the core zone, i.e., a small number of journals that publish the most articles. "Pacific Basin Finance Journal" is the leading source with the highest contribution of 12 articles, indicating its central role in the core research.

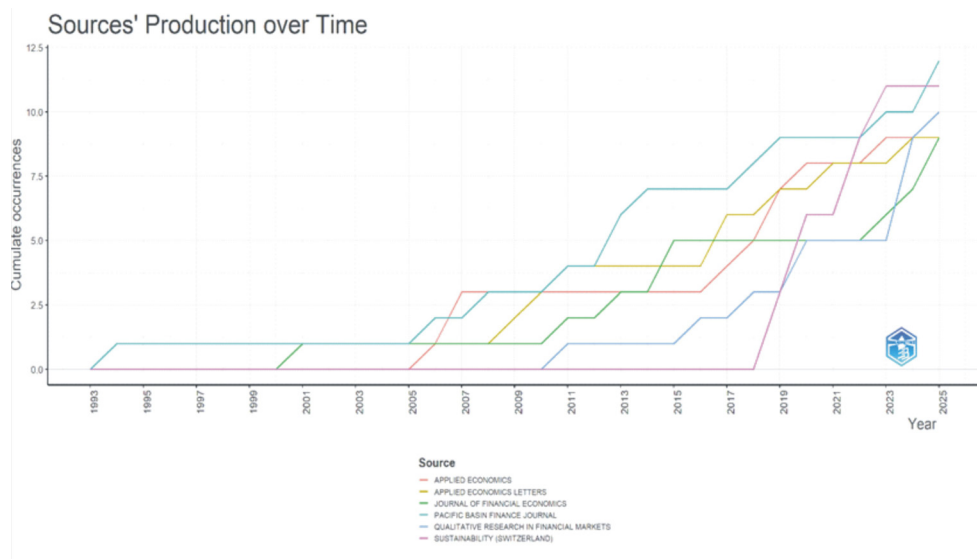
Figure 4: Core Sources by Bradford's Law



Source: Author's Analysis (Biblioshiny)

If we pay attention to the production of sources over the time frame of 1993 to 2025, as presented in Figure 5. This reflects a growing research interest in financial and economic domains, especially post-2011, with Sustainability and Pacific Basin Finance Journal standing out as major publication platforms in recent years

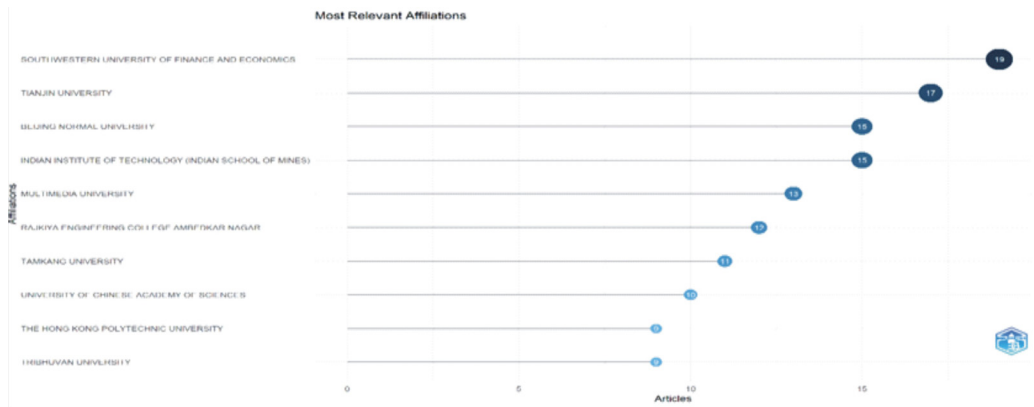
Figure 5: Sources' Production Over Time



Source: Author's Analysis (Biblioshiny)

3.1 Most Relevant Affiliations: The most productive affiliation is defined by Figure 6, which shows Southwestern University of Finance and Economics with 19 articles, followed by Tianjin University with 17 articles and Beijing Normal University with 15 articles. At the lower end, the Hong Kong Polytechnic University and Tribhuvan University each contributed 9 articles, representing the least among the top 10 institutions.

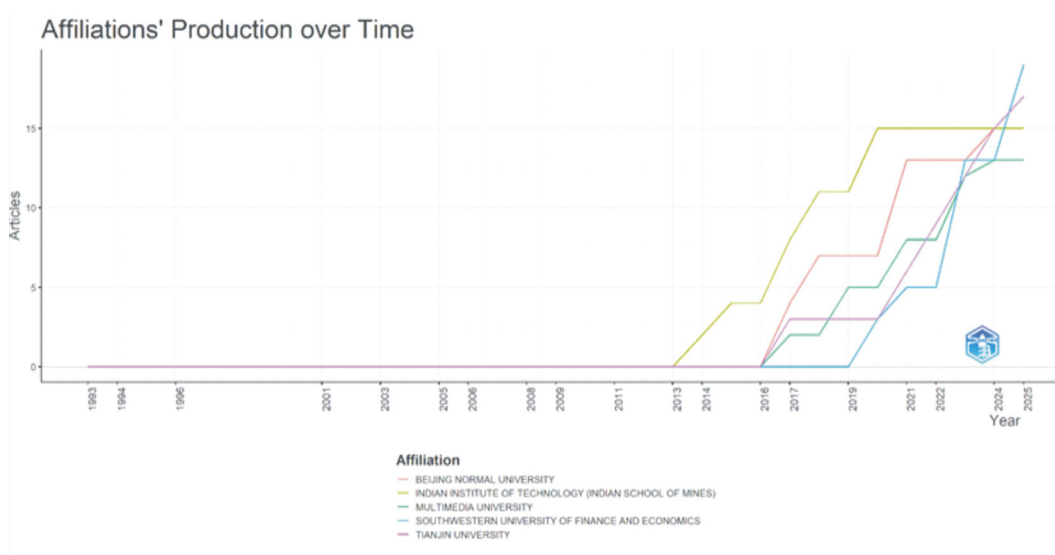
Figure 6: Most Relevant Affiliations



Source: Author's Analysis (Biblioshiny)

3.2. Affiliations' Production Over Time: Figure 7 represents that article production began around 2013, with most institutions starting active contributions around 2016. Indian Institute of Technology and Beijing Normal University show steady growth until 2021, reflecting consistent research activity. In contrast, Southwestern University of Finance and Economics exhibits a sharper increase in recent years, reaching its peak of 19 articles in 2025. Tianjin University and Multimedia University demonstrate gradual and sustained growth over time, indicating their ongoing commitment to scholarly publications.

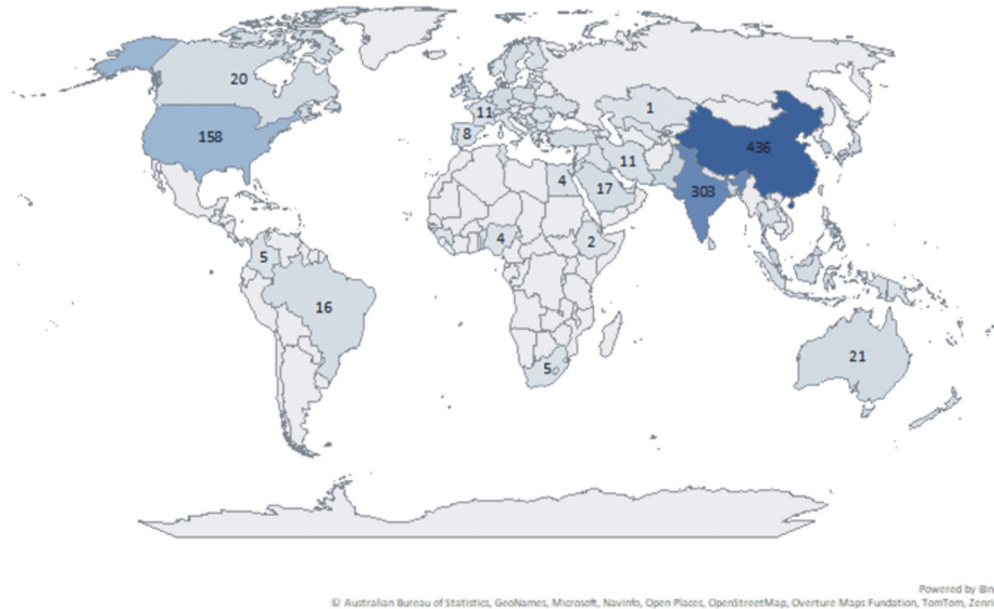
Figure 7: Affiliations' Production Over Time



Source: Author's Analysis (Biblioshiny)

4.1 Countries' Scientific Production: It is revealed in Figure 8 that China, India, and the USA are the top contributors to scientific production, with China leading significantly (436 publications), followed by India (303) and the USA (158). Other active countries include South Korea, Pakistan, and the UK. The data indicates strong research output from both developed and emerging economies, reflecting global interest and collaboration. Asian countries, especially, dominate the landscape, highlighting their increasing role in scientific research. Many countries have low but diverse contributions.

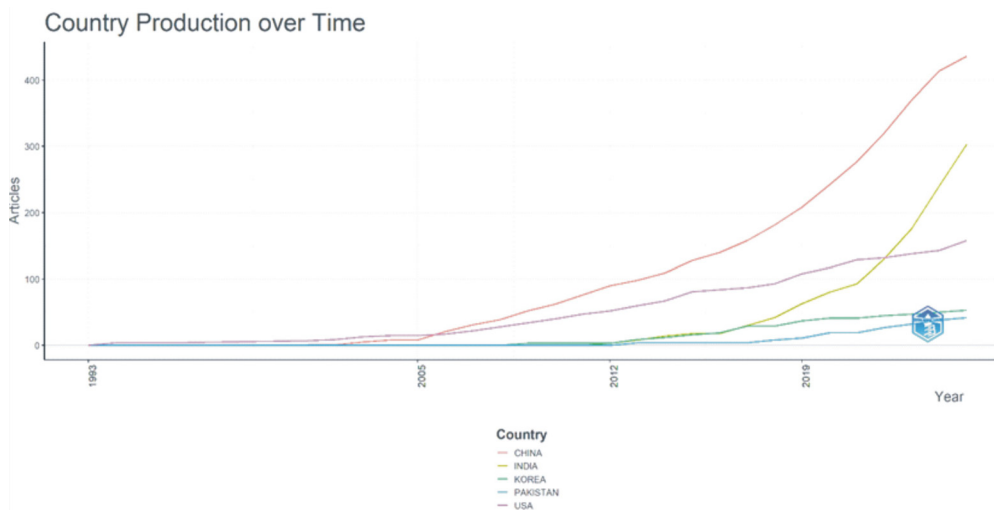
Figure 8: Countries' Scientific Production



Source: Author's Analysis (Excel)

4.2 Country Production over Time: The figure 9 represents the number of articles published from five countries—China, India, USA, Korea, and Pakistan—between 1993 and 2025. China shows the most dramatic increase in research output. After 2005, its article production surged, particularly post-2012, reaching over 430 articles by 2025. This reflects China's rapidly expanding role in global research. India follows a similar trend, especially after 2015, with steep growth in publication output. By 2025, India crosses the 300-article mark, emerging as the second-highest producer. The USA, initially a leader, maintains a steady, linear growth pattern. Despite early dominance, it is overtaken by China and India and reaches around 160 articles by 2025. Korea demonstrates moderate and consistent growth, reaching just under 70 articles, while Pakistan shows the slowest growth. However, Pakistan's output gradually rises, particularly post-2015, nearing 50 articles by 2025. Overall, the chart highlights a shift in research productivity, with Asian countries, particularly China and India, surpassing traditional leaders like the USA. This signals a significant realignment in global academic and scientific influence.

Figure 9: Country Production over Time



Source: Author's Analysis (Biblioshiny)

5. Most Global Cited Documents: The Most Global Cited Documents refer (Table 5) to the scholarly articles, books, or other academic publications that have received the highest number of citations across all sources globally. These documents are considered high-impact contributions to the field, as evidenced by frequent citations, which indicate that other researchers widely recognize and build upon their work. The most cited publication in the dataset is the paper titled "Overconfidence and Trading Volume" by Markus Glaser & Martin Weber (2007), published in the Geneva Risk and Insurance Review, with a total of 390 citations. This work is widely regarded as a foundational contribution to behavioral finance, particularly in understanding the role of overconfidence in trading behavior. The study by Syed Aliya Zahera and Rohit Bansal (2018) in Qualitative Research in Financial Markets—a systematic review on behavioral biases in investment decision-making—achieved the highest Normalized TC of 8.68, signifying exceptional influence relative to its recency and research area.

Table 5: Most Global Cited Documents

Paper	Title	Total Citations	TC per Year	Normalized TC
Markus Glaser & Martin Weber, 2007, GENEVA RISK INSUR. REV.	Overconfidence and trading volume	390	20.53	4.24
Syed Aliya Zahera and Rohit Bansal 2018, QUAL. RES. FINANC. MARK.	Do investors exhibit behavioral biases in investment decision-making? A systematic review	173	21.63	8.68
HK, 2019, MANAG. FINANC.	How financial literacy and demographic variables relate to behavioral biases	161	23.00	7.99
M, 2011, J. BUS. ETHICS	Corporate Social Responsibility, Investor Behaviors, and Stock Market Returns: Evidence from a Natural Experiment in China	144	9.60	3.30
A, 2007, J. BANK. FINANC.	Home sweet home: Home bias and international diversification among individual investors	115	6.05	1.25
S, 2013, INT. REV. FINANC. ANAL.	Individual and institutional herding and the impact on stock returns: Evidence from Taiwan stock market	98	7.54	3.40
D, 2017, APPL. ECON. LETT.	Investor sentiment, trading behavior and stock returns	97	10.78	5.62
SK, 2013, J. BEHAV. FINANC.	An Exploratory Inquiry into the Psychological Biases in Financial Investment Behavior	92	7.08	3.19
M, 2022, J. ECON. ADM. SCI.	Overconfidence heuristic-driven bias in investment decision-making and performance: mediating effects of risk perception and moderating effects of financial literacy	86	21.50	8.39
B, 2016, RES. INT. BUS. FINANC.	What factors affect behavioral biases? Evidence from Turkish individual stock investors	77	7.70	2.77

Source: Author's Analysis (Biblioshiny)

Thematic map: A thematic map, as shown in Figure 10, illustrates typological themes on a two-dimensional graph, following the proposals of (Cobo *et al.*, 2011 and Ingale and Paluri 2020). Through co-word analysis, clusters of keywords are identified, which represent distinct themes within the research domain. These themes are then plotted into four quadrants of the graph, with their positions determined by two key metrics: density and centrality.

Basic Themes: It is also known as transversal themes, these are well-established and widely studied areas with a long history of research. They may not be at the forefront of current research but still represent core knowledge in the field. These themes are important but underdeveloped, serving as foundational concepts within the field. They are widely referenced and central to behavioral finance but may still lack deeper theoretical development or empirical cohesion. Key themes in this category include loss aversion, disposition effect, and prospect theory.

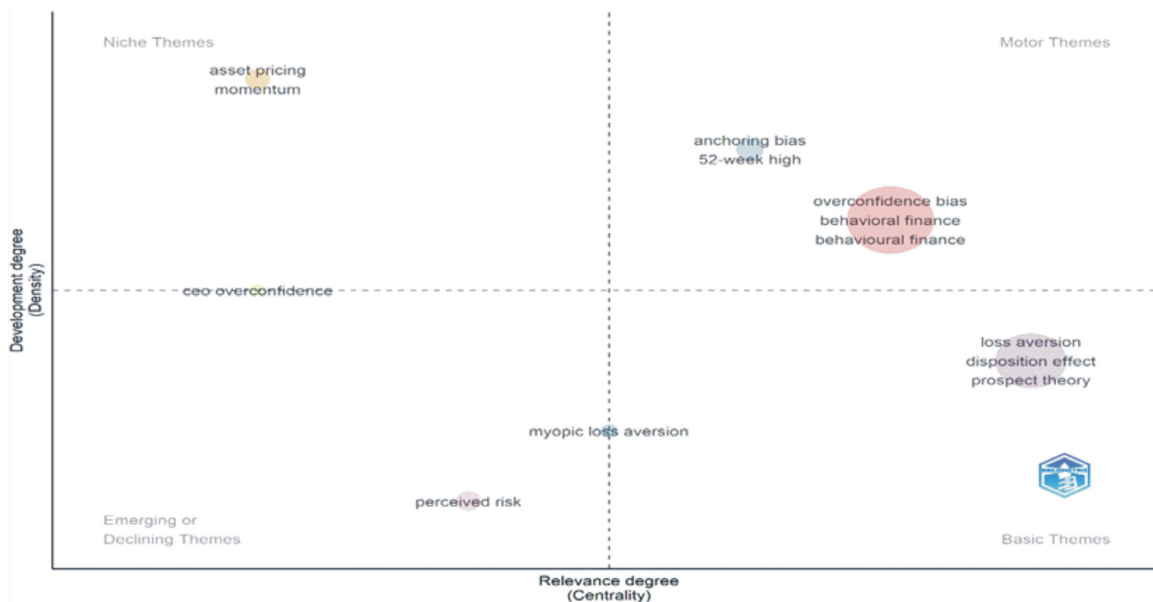
Motor Themes: These represent the core driving forces within the research field. They are both highly developed and central to the domain, indicating topics that are well-established, widely studied, and hold significant relevance to ongoing research. The key themes in the Motor Themes quadrant include overconfidence bias, behavioral finance, anchoring bias, and the 52-week high effect, all of which are highly developed and central to the field of behavioral finance research.

Niche Themes: These are specialized and focused

areas of research that delve into specific aspects or applications within a broader field. While they may be less central, they are often well-developed and can indicate emerging or highly specialized interests within the research community. These themes (asset pricing and momentum) are well-developed but relatively isolated, representing specialized or narrowly focused areas of research that have not yet become central to the broader field of behavioral finance.

Emerging or Declining Themes: These themes reflect research areas that are either gaining traction or fading in importance. Emerging themes indicate new and evolving topics with potential for future exploration, while declining themes suggest a decreasing interest or relevance within the research community, often signaling a shift in focus within the field. These topics are either emerging areas of research that have yet to gain significant scholarly attention or are declining in relevance within the field of behavioral finance. Key themes in this quadrant include perceived risk, overconfidence, and myopic loss aversion. These themes may offer opportunities for future exploration or indicate areas that are becoming less central in current research trends.

Figure 10: Thematic map

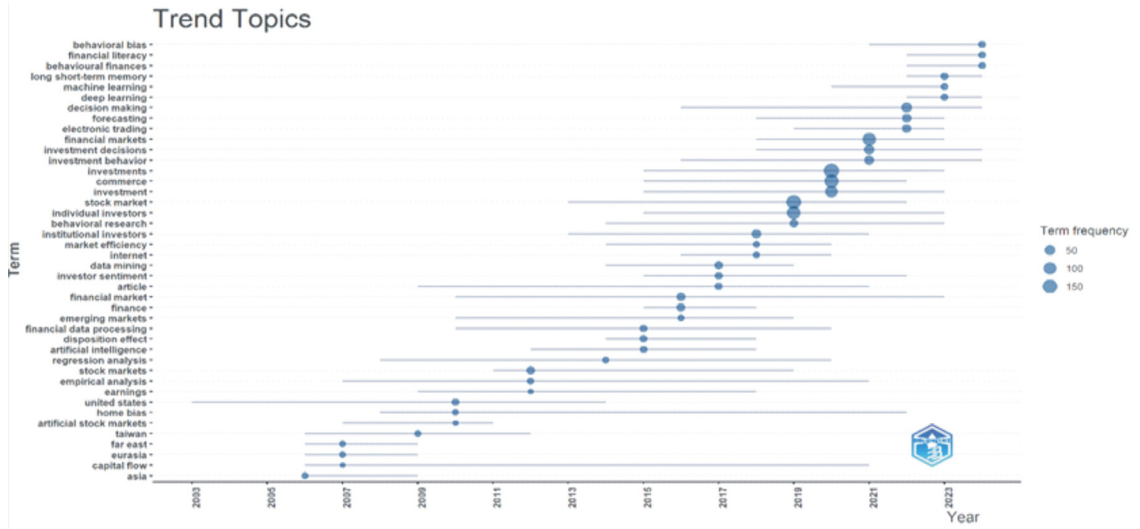


Source: Author's Analysis (Biblioshiny)

Trending Topics in Individual Investors' Behavior (IIB): The Figure illustrates the evolution of top trending topics in behavioral finance, with thematic terms displayed along the vertical axis and publication years along the horizontal axis. The evolution of trending topics in behavioral finance from 2003 to 2024, highlighting the frequency and duration of key research terms over time. Recent years (2019-2024) have seen a notable rise in interest in topics such as behavioral bias, financial literacy, machine learning, deep learning, and decision-making, reflecting a shift toward

technology-driven and psychological aspects of financial behavior. Long-standing themes like investor sentiment, investment decisions, financial markets, and stock market continue to dominate scholarly attention. Meanwhile, earlier focus areas such as Asia, capital flow, and home bias have gradually declined. The size of each bubble indicates the frequency of the term's appearance in publications, with larger bubbles signifying higher research activity, suggesting how the field has expanded from traditional concepts to modern, tech-integrated themes.

Figure 11: Trending Topics

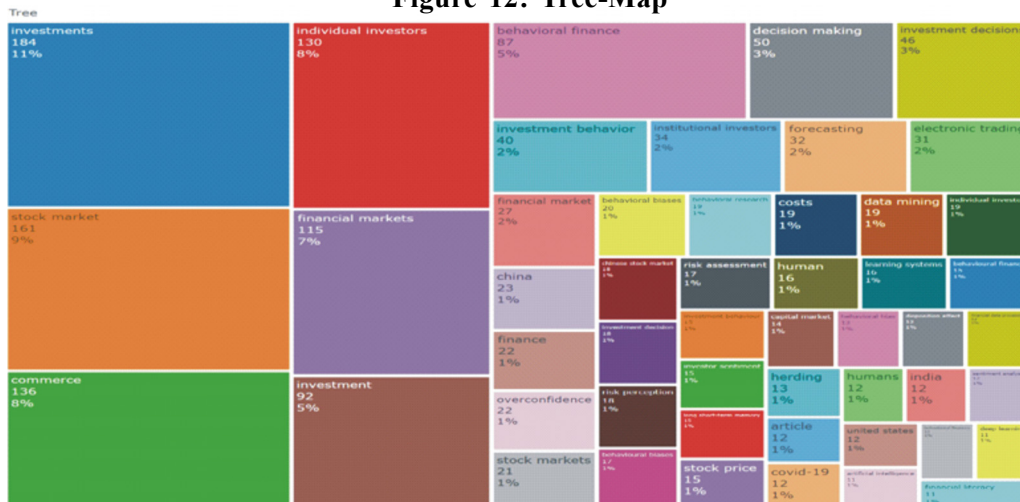


Source: Author's Analysis (Biblioshiny)

Word-Cloud and Tree-Map: The Tree-Map and Word-Cloud visually represent (Figures 12 & 13) the frequency and significance of key terms in a dataset related to investment behavior and financial markets. In the Tree-Map, each rectangle represents a keyword, and its size indicates the frequency or weight of that term. The most prominent topics include "investments" (184), "stock market" (161), "individual investors" (130), "commerce" (136), and "financial markets" (115), showing their centrality in the research domain. Smaller rectangles like "covid-19", "deep learning", and "financial literacy" suggest emerging or niche themes.

Word-Cloud offers a visual emphasis on commonly occurring terms, with larger and bolder words indicating higher frequency. Key terms such as "stock market", "investments", "individual investors", and "behavioral finance" dominate the cloud, highlighting core areas of interest. Together, both visuals help identify trending research themes, dominant topics, and emerging areas within the field of behavioral finance and investment decision-making.

Figure 12: Tree-Map



Source: Author's Analysis (Biblioshiny)

Figure 13: Word-Cloud



Source: Author's Analysis (Biblioshiny)

Conclusion

The study examines the evolution of the behavioral finance domain from 1995 to 2023 using bibliometric analysis, offering comprehensive insights into publication trends, influential sources, contributing affiliations, and leading countries in the field. It highlights how scholarly interest in behavioral finance has grown over time, identifying core journals, prolific institutions, and geographically dominant research contributors. Through conceptual structure analysis, the study uncovers recurring themes and keyword patterns, shedding light on the intellectual foundation and thematic progression of the discipline using the Scopus database and Biblioshiny (Bibliometrix in R), examines the evolution of behavioral finance research from 1995 to 2023. It identifies key publication trends, with Southwestern University of Finance and Economics and Tianjin University emerging as the most productive affiliations. China's growing contribution to the field reflects a broader global expansion of research interest in behavioral finance. The paper offers a valuable roadmap for both academics and practitioners by presenting key insights into the existing body of knowledge and highlighting areas for future exploration. It captures the progress made in the field of behavioral finance, supports the development of a structured knowledge base, and uncovers under-researched aspects that warrant further investigation.

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Classification Error in Dohas of *Ramcharitmanas*- A Statistical Study

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Abstract

This paper explores whether controversial and non-controversial Dohas in Tulsidas's *Ramcharitmanas* demonstrate significant linguistic divergence employing Natural Language Processing (NLP) and statistical hypothesis testing. By tokenizing 107 randomly selected non-controversial Dohas and 4 widely discussed controversial ones, we measured word counts using advanced Hindi NLP tokenizers. Based on Word Counts, The Mann-Whitney U test on these counts reveals a statistically significant difference (U-statistic: 415.5, p-value: 0.0009), suggesting that the two sets of verses may have originated from distinct linguistic or editorial origins, or there might be some distortion of original literature by adding a few controversial parts.

Introduction

The *Ramcharitmanas* stands as one of the most revered texts in North Indian Hinduism, penned by Goswami Tulsidas in the 16th century. Its poetic structure, philosophical depth, and regional accessibility make it both a literary and religious cornerstone. However, several verses, commonly termed as "controversial Dohas", have been critiqued for their perceived reinforcement of social hierarchies or misogynistic views (Sharma, 2018; Tripathi, 2020).

While the semantic content of these Dohas has been debated, little work has been done to assess whether they are structurally distinct. Could the controversial verses differ not just in meaning, but in form? This research applies Natural Language Processing and non-parametric statistical testing to examine whether controversial Dohas exhibit measurable structural divergence from rest of Dohas, focusing on the number of NLP-tokenized words.

Objective

This paper focuses on the Classification Error in Dohas of *Ramcharitmanas*. This study is mainly divided into two groups: Controversial and Non-Controversial Group of dohas. In this study, Mann Whitney U-test and advanced Hindi NLP tokenizers techniques are used. This helps in finding some useful and hidden insights about the *Ramcharitmanas*.

Literature Review

Several scholars have addressed the social implications of controversial verses. Sharma (2018) provides a socio-political reading of caste elements, while Tripathi (2020) re-examines Tulsidas's work through feminist lenses. However, these discussions rarely engage with the structure of the verses.

In contrast, computational stylometry and NLP-based corpus studies have been used extensively in literary research (Jockers, 2013). Indic NLP tools, particularly those tailored to Hindi, have enabled new kinds of quantitative textual analysis (Bansal *et al.*, 2021; Goyal & Lehal, 2008) (Bansal *et al.*, 2021). This research builds on these methods to bring a new dimension to the debate around controversial Dohas and to give a conclusion to these controversies using statistical test.

Materials and Methods

Data Collection

The *Ramcharitmanas* is structured poetically using different verse forms: *Chaupais*, *Dohas*, *Sorthas*, and others. The count of each number of *Chaupais*, *Dohas*, *Sorthas* based on digital edition of *ramcharitmanas* from Geeta press publication can be graphically represented as-

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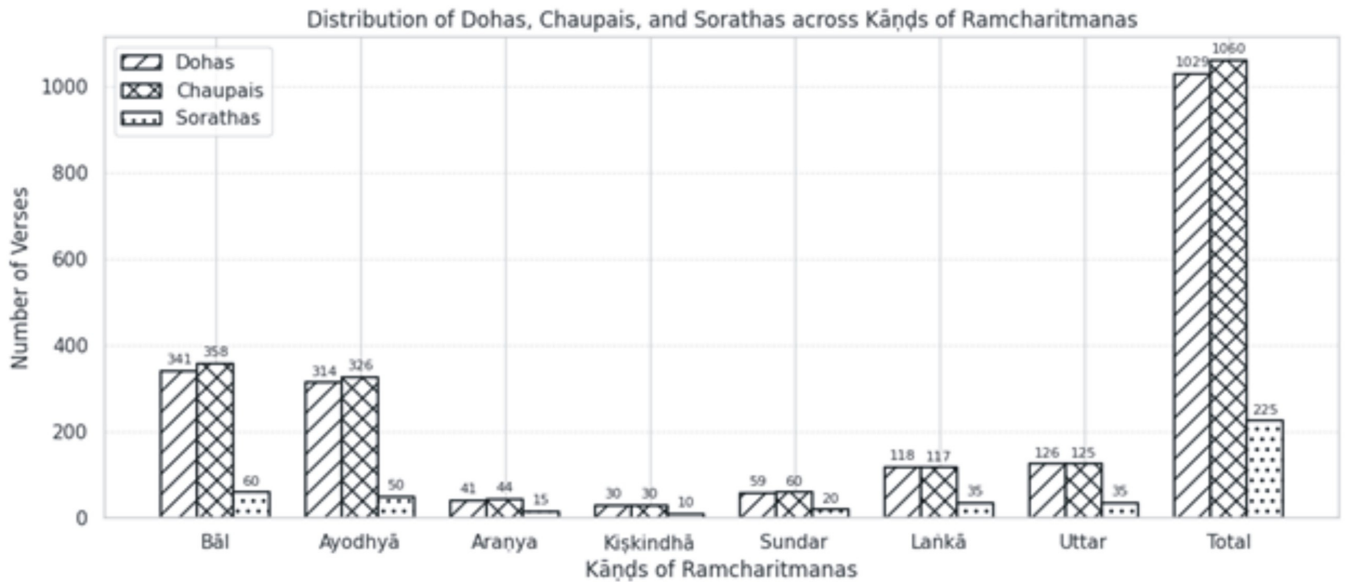


Fig.-1

The above group bar graph shows the number of Dohas, Chaupais and Sorathas in the Ramcharitmanas each represented by different colors (Orange, Green and Blue).

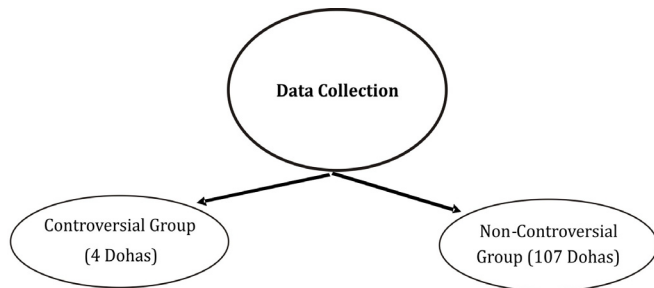


Fig.-2

– **Controversial Group:** The following four Dohas were selected:

1. ढोल गंवार शूद्र पशु नारी । सकल ताड़ना के अधिकारी ।।
2. नारी सुभाऊ सत्य सब कहहीं । चंचल, चपल, तृष्णा बहु अहहीं ।।
3. जहाँ तहाँ तप करत श्रम भारी । रामु चलें तिन्ह तेहि पंथ धारी ।।
4. नारी की बुद्धि का विरोधन:

चंचल चपल और कामना का संगम सममिलन ।

– **Non-Controversial Group:** 107 randomly sampled Dohas from the digital corpus of Ramcharitmanas, by computer randomized technique.

Software Used

The software used for this study is python which is an open source freely available and it also consist of

enough packages to apply NLP technique and statistical techniques.

Tokenization and Word Count

We used ‘indic-nlp-library’ to tokenize each Dohas. (Bansal *et al.*, 2021) Unlike a basic ‘.split()’ method, this approach takes into account:

- Conjunct consonants
- Compound words
- Hindi-specific tokenization rules

A comparative example:

Dohas: "नव कञ्ज-लोचन कञ्ज-मुख कर कञ्ज-पद कञ्जारुणम् ।।"

Standard Split: 6 tokens

NLP Tokenizer: 9 tokens (accurate semantic units)

The NLP Tokenizer removes the punctuation marks like hyphens and full stops it just count the number of spoken units separately whereas the standard split is not able to remove the punctuation marks.

Statistical Testing

Normality Test (SHAPIRO WILK TEST)

The Shapiro- Wilk test is a statistical test of normality, introduced by Samuel Shapiro and Martin Wilk in 1965. It is widely regarded as one of the most powerful and reliable methods to assess whether a dataset is drawn from a normally distributed population.

Understanding whether your data follows a normal distribution is crucial because many parametric statistical tests—such as the t-test, ANOVA, and linear regression—require normality as a foundational assumption.

The Purpose of the test is to check the normality of sampled data

- Null Hypothesis (H_0): The data follows a normal distribution.
- Alternative Hypothesis (H_1): The data does not follow a normal distribution.
- If $p\text{-value} > \alpha$ (commonly $\alpha = 0.05$): Fail to reject $H_0 \rightarrow$ Data is likely normal.
- If $p\text{-value} \leq \alpha$: Reject $H_0 \rightarrow$ Data is not normally distributed.
- The Shapiro wilk test is separately applied on both the groups controversial and non-controversial in order to check the applicability of parametric tests like t-test to check if both the group of samples come from same population or not

The result obtained from Shapiro wilk test are as follows:

Table 1

Group	Sample Size	p-value	Normality Conclusion
Controversial	4	0.2725	Likely normal distribution
Non-Controversial	107	0.0000	Not normally distributed

Interpretation

- The Shapiro-Wilk test checks whether data in each group is normally distributed, a key assumption for many parametric tests like the t-test or ANOVA. (Singh, A.P. *et al.*, 2025)
- For the Controversial group, the p-value is $0.2725 > 0.05$, so we fail to reject the null hypothesis of normality. This group can be considered to follow a normal distribution.
- For the Non-Controversial group, the p-value is $0.0000 < 0.05$, so we reject the null hypothesis. This group does not follow a normal distribution.
- Parametric tests like t-tests assume that both groups are individually normally distributed. Here, since the Non-Controversial group violates

the normality assumption, parametric tests are invalid for comparing means across the two groups .so for this study Non Parametric test (Mann-Whitney U test) is followed.

The Mann-Whitney U test (also known as the Wilcoxon rank-sum test) is a non-parametric statistical hypothesis test used to compare whether two independent groups come from the same population. Unlike parametric tests such as the independent t-test, the Mann-Whitney U test does not assume a normal distribution of the data. It is especially useful when:

- The sample sizes are unequal.
- The data is ordinal or non-normally distributed.
- The scale of measurement is at least ordinal.

This makes the Mann-Whitney U test a preferred method for datasets like the one being analyzed here—NLP word counts in controversial vs. non-controversial Dohas—where normality assumptions are not valid for both groups (as shown by the Shapiro-Wilk test).

Hypotheses

Let the two groups be:

- Group A: Controversial Dohas
- Group B: Non-controversial Dohas

The hypotheses for the Mann-Whitney U test are:

- **Null Hypothesis (H_0):** The distributions of word counts in both groups are identical (i.e., both come from the same population).
- **Alternative Hypothesis (H_1):** The distributions of word counts in both groups are different (i.e., they come from different populations).

The Mann Whitney U test is applied using python software and Python's 'scipy.stats.mannwhitneyu' function is used.

Results

Descriptive Statistics

Table 2

Group	n(size)	Mean Word count	Median	Standard deviation
Non-Controversial	107	8.12	8	1.41
Controversial	4	11.25	11	0.96

Statistical Output

U-statistic: 415.5

P-value: 0.0009

Conclusion: $p < 0.05$, so we reject the null hypothesis that the two groups are from the same population. Hence the statistical test favours the possibility that the controversial Dohas might have been imputed later on in the existing text of Ramacharitmanas.

Visualization

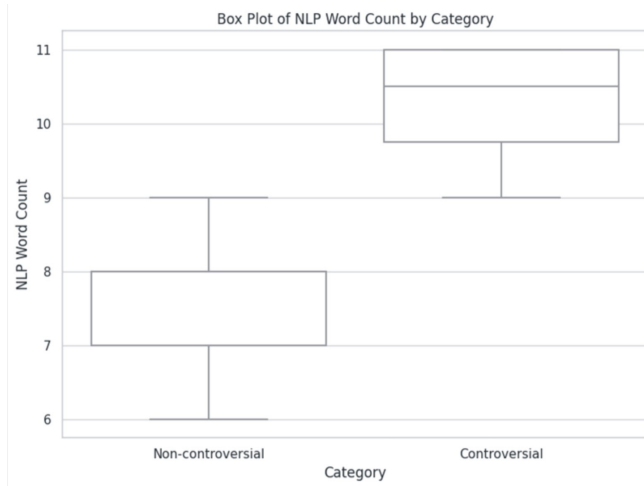


Fig.-3

The box plot reveals a clear and statistically meaningful difference between the controversial and non-controversial groups of Dohas in terms of their linguistic structure, as measured by NLP-derived word counts that is on the basis of number of words in both the groups for each Dohas.

Observations

Median Word Count

- The controversial Dohas exhibit a higher median word count (approximately 10.5 words).
- The non-controversial Dohas cluster around a lower median (approximately 7.5 words).

Spread and Range

- Non-controversial Dohas show a wider interquartile range (IQR), suggesting greater variability in their composition.
- Controversial Dohas are tightly grouped, indicating a consistent pattern of higher word density.

Outliers

- No significant outliers are observed in either group, indicating stable distributions within each group.

Distribution Shift

- The entire box of the controversial group lies above that of the non-controversial group. This suggests that, not only are the averages different, but even the lowest values of the controversial group align with the upper values of the non-controversial group.

Discussion

The data strongly indicates that controversial Dohas are not just semantically distinct but also structurally different in terms of word count. The reasons for this divergence is also justified by sentiment analysis which clearly shows that out of all total Dohas of Ramacharitmanas which upholds the ideals of gender equality, mutual respect, motherhood of women, the disagreement of lord Ram with casteism as evident in the most famous "kevat-samavad" but these few controversial Dohas shows negative sentiments towards society and social structure, promoting discrimination in the name of caste, gender therefore dividing society therefore it can be concluded that these controversial Dohas which are very few in number were later additions to distort the soul of famous literature work of Century Ramacharitmanas by Tulsidas.

Conclusion

Using modern NLP tools and robust non-parametric statistics, this study provides quantitative evidence that controversial verses of Ramcharitmanas are structurally distinct. This suggests a stylistic, compositional, or editorial separation from the broader text. Such findings open the door to deeper stylometric analysis in Indic texts and could aid in understanding contested textual authority.

The statistical results underscore that differences in word count are not random but possibly intentional or reflective of different contexts of composition or editing and also it is reasonable to conclude that these controversial Dohas are the later additions but not the original work of Tulsidas.

Furthermore, this study not only on the basis of sentiment analysis but statistically establishes the result that the controversial Dohas were externally embedded into the core Ramcharitmanas. This study highlights the potential of statistical tests and computational approaches to address authorship controversies in classical Indology.

It suggests that machine-assisted analysis can complement traditional exegesis and offer new tools for navigating controversies.

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भारतीय शिक्षा का डिजिटल आयाम : पंचपदी पद्धति और NEP 2020 की समन्वित दृष्टि

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सारांश

21वीं सदी का शिक्षा परिदृश्य तकनीकी नवाचारों, कृत्रिम बुद्धिमत्ता, और डिजिटल संसाधनों के तेजी से विकसित होते प्रभाव से परिवर्तित हो चुका है। ऐसे में भारतीय शिक्षा प्रणाली के समक्ष यह चुनौती है कि वह आधुनिकता को अपनाते हुए भी अपनी सांस्कृतिक और दार्शनिक जड़ों से जुड़ी रहे। विद्या भारती की पंचपदी शिक्षण पद्धति, जो भारतीय जीवन-दर्शन और मानव-केंद्रित शिक्षा की प्रतीक है, और राष्ट्रीय शिक्षा नीति 2020, जो तकनीक-संपृक्त, अनुभवजन्य और कौशल-आधारित अधिगम पर बल देती है, दोनों का समन्वय इस दिशा में एक सशक्त पहल है। यह शोधपत्र दर्शाता है कि डिजिटल युग में पंचपदी पद्धति के पाँच चरण—अधीति, बोध, अभ्यास, प्रयोग और प्रसार, कैसे स्मार्ट क्लासरूम, वर्चुअल लैब्स, ई-लर्निंग प्लेटफॉर्म और ओपन एजुकेशन रिसोर्सेज के माध्यम से नए आयाम प्राप्त कर सकते हैं। यह मॉडल शिक्षा को केवल ज्ञान-प्राप्ति का साधन नहीं, बल्कि नैतिक, भावनात्मक और तकनीकी रूप से समृद्ध जीवन-दृष्टि का आधार बनाता है।

प्रस्तावना

21वीं सदी की शिक्षा एक ऐसे परिवर्तनशील दौर से गुजर रही है, जहाँ डिजिटल तकनीक ने न केवल शिक्षण के स्वरूप को बदला है, बल्कि सीखने की प्रक्रिया को भी अधिक ईअंतःक्रियात्मक, लचीला और विद्यार्थी-केंद्रित बना दिया है (शिक्षा मंत्रालय, 2021)। आज शिक्षा का उद्देश्य केवल परीक्षा उत्तीर्ण करना या ज्ञान अर्जित करना नहीं, बल्कि विद्यार्थियों में रचनात्मकता, आलोचनात्मक चिंतन, समस्या समाधान, नैतिकता और वैश्विक दृष्टि का विकास करना है (यूनेस्को, 2021)। इस परिवर्तित युग में भारत के समक्ष एक बड़ी चुनौती यह है कि वह आधुनिक डिजिटल प्रगति को अपनाते हुए भी अपनी सांस्कृतिक जड़ों और भारतीय चिंतन परंपरा से जुड़ा रहे।

इसी संतुलन की दिशा में, विद्या भारती की पंचपदी शिक्षण पद्धति और राष्ट्रीय शिक्षा नीति 2020 (भारत सरकार, 2020) दो ऐसे मार्गदर्शक स्तंभ हैं, जो परंपरा और आधुनिकता के बीच एक सार्थक सेतु का निर्माण करते हैं। पंचपदी शिक्षण पद्धति भारतीय शिक्षाशास्त्र का वह मॉडल है जो शिक्षा को एक जीवंत, अनुभवात्मक और मूल्याधारित प्रक्रिया के रूप में देखता है। वहीं NEP 2020 शिक्षा को समग्र, तकनीक-संपृक्त, कौशल-उन्मुख और जीवनपर्यंत अधिगम की दिशा में रूपांतरित करने का दृष्टिकोण प्रस्तुत करती है।

स्वामी विवेकानंद का कथन- "ज्ञान मानव के भीतर ही

अवस्थित है, आवश्यकता है केवल उसे जाग्रत करने की" इस पद्धति का दार्शनिक आधार प्रदान करता है (विवेकानंद, 1993)। पंचपदी शिक्षण पद्धति के पाँच चरण—अधीति (परिचय), बोध (समझ), अभ्यास (दृढीकरण), प्रयोग (अनुप्रयोग) और प्रसार (विस्तार) विद्यार्थी के भीतर निहित क्षमताओं को जाग्रत करने की एक क्रमबद्ध प्रक्रिया हैं। यह केवल विषय ज्ञान नहीं देती, बल्कि आत्मविश्वास, स्वावलंबन और नवाचार की भावना को भी प्रोत्साहित करती है।

अभिनव पंचपदी शिक्षण पद्धति की विशेषताएँ

- शिक्षण एक आध्यात्मिक प्रक्रिया है :** शिक्षण केवल जानकारी का स्थानांतरण नहीं है, बल्कि यह आत्मा के विकास की प्रक्रिया है। यह विद्यार्थी को आत्म-चिंतन, आत्म-निरीक्षण और आत्म-ज्ञान की ओर प्रेरित करता है। जैसे- गीता पाठ या ध्यान सत्रों के माध्यम से विद्यार्थियों में आत्मिक चेतना और मानसिक स्थिरता का विकास किया जा सकता है।
- शिक्षण संस्कृति की एक प्रणाली है:** भारतीय संस्कृति में शिक्षा जीवन की पूर्णता का माध्यम रही है। गुरुकुल व्यवस्था इसका उदाहरण है जहाँ विद्यार्थी न केवल वेद-वेदांग सीखते थे, बल्कि आचार-विचार, जीवन-दर्शन और प्रकृति के साथ सहजीवन का अभ्यास भी करते थे। आज यह विचार विद्यालयों में सामूहिक प्रार्थना, संस्कृत श्लोकों का अभ्यास, और भारतीय पर्वों का आयोजन कर दोबारा जीवंत किया जा सकता है।

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3. **शिक्षण संस्कार निर्माण की प्रक्रिया है:** सच्चे अर्थों में शिक्षा वह है जो जीवन-मूल्यों का संचार करे। जैसे कक्षा में केवल इतिहास पढ़ाना ही पर्याप्त नहीं, बल्कि वीरता, परिश्रम, देशप्रेम जैसे गुणों को छात्रों में जाग्रत करना भी शिक्षण का उद्देश्य होना चाहिए। 'स्वच्छ भारत अभियान' में भागीदारी के माध्यम से स्वच्छता का संस्कार विकसित करना इसका एक व्यवहारिक उदाहरण है।
4. **शिक्षण शिक्षक एवं शिक्षार्थी दोनों के विकास की प्रक्रिया है:** एक शिक्षक केवल ज्ञान देने वाला नहीं, बल्कि जीवन भर सीखने वाला होता है। जब शिक्षक विद्यार्थियों के प्रश्नों पर चिंतन करता है, नई तकनीकों का उपयोग करता है, तो वह स्वयं भी विकसित होता है। एक विज्ञान शिक्षक जब विद्यार्थियों के साथ मिलकर एक रोबोट बनाता है, तो दोनों का अनुभव समृद्ध होता है।
5. **शिक्षण शिक्षक का स्वमूल्यांकन है:** एक अच्छा शिक्षक समय-समय पर यह मूल्यांकन करता है कि क्या उसकी शिक्षण पद्धति प्रभावशाली है? क्या छात्र समझ पा रहे हैं? उदाहरणतः, यदि कोई अध्यापक डिजिटल टूल्स का प्रयोग कर रहा है, तो वह छात्रों की सहभागिता और परिणामों के आधार पर अपनी तकनीक को सुधार सकता है।
6. **शिक्षण बालक के सर्वांगीण विकास में सहायक है:** शिक्षा का उद्देश्य केवल अकादमिक प्रगति नहीं, बल्कि बालक के शारीरिक (खेल), मानसिक (पठन-पाठन), सामाजिक (समूह कार्य), नैतिक (मूल्य शिक्षा) और आध्यात्मिक (ध्यान, प्रार्थना) पक्षों का समन्वित विकास है। एक ऐसा पाठ्यक्रम जिसमें योगाभ्यास, विज्ञान प्रयोगशाला, सामाजिक कार्य और मूल्य-आधारित गतिविधियाँ हों, वही सर्वांगीण विकास को संभव बनाता है।
7. **भारतीय दृष्टिकोण आधारित:** विद्या भारती की पंचपदी पद्धति भारतीय दर्शन पर आधारित है, जहाँ ज्ञान को आत्मा की अभिव्यक्ति माना गया है। यह पद्धति 'स्व' की खोज में सहायक होती है। जैसे- 'स्वदेशी विज्ञान मेला' में बच्चों को पारंपरिक तकनीकों पर आधारित परियोजनाओं को बनाकर भारतीय ज्ञान प्रणाली से जोड़ना।
8. **विद्यार्थी केंद्रित:** पाठ्यक्रम, मूल्यांकन और शिक्षण पद्धति सभी छात्र की आवश्यकताओं और क्षमताओं पर आधारित होती है। उदाहरण के लिए, एक शिक्षक गणित के कठिन सूत्रों को छात्रों के अनुभव से जोड़कर, समस्या-आधारित शिक्षण द्वारा छात्रों को सक्रिय रूप से जोड़ता है।
9. **अनुभवात्मक शिक्षण:** यह पद्धति बच्चों को अपने अनुभवों से सीखने का अवसर देती है। जैसे- जल संरक्षण पर पाठ पढ़ाने

के साथ-साथ बच्चों को स्थानीय जल स्रोतों का निरीक्षण कराना और उन्हें एक रिपोर्ट तैयार करने को कहना। इससे शिक्षा यथार्थ से जुड़ती है।

10. **स्वावलंबन पर बल:** विद्यार्थी जब अपनी समस्याओं को स्वयं हल करना सीखता है, निर्णय लेता है, और नवाचार करता है, तब उसमें आत्मविश्वास का विकास होता है। विज्ञान मेले, स्टार्टअप प्रतियोगिताओं, या "डू-इट-योरसेल्फ" गतिविधियों के जरिए यह गुण सशक्त रूप से विकसित किया जा सकता है।

11. **सतत मूल्यांकन (CCE):** इस पद्धति में बच्चों की केवल परीक्षा से नहीं, बल्कि उनकी दिनचर्या, सहभागिता, आचरण, सहयोग भावना, रचनात्मकता आदि सभी पहलुओं से मूल्यांकन किया जाता है। उदाहरणतः एक शिक्षक छात्रों की परियोजनाओं, समूह चर्चाओं, क्लास एक्टिविटीज, और प्रस्तुति को मूल्यांकन का आधार बनाता है।

विद्या भारती की पंचपदी शिक्षण पद्धति आधुनिक शिक्षा पद्धतियों में भारतीय चिंतन का अद्वितीय योगदान है। यह न केवल ज्ञान प्रदान करती है, बल्कि विद्यार्थी के संपूर्ण व्यक्तित्व-बौद्धिक, नैतिक, सामाजिक और भावनात्मक विकास का भी आधार बनती है। आज जब शिक्षा केवल परीक्षा उत्तीर्ण करने का साधन बनती जा रही है, तब पंचपदी पद्धति विद्यार्थी के भीतर ज्ञान की जिज्ञासा, आत्म-विश्वास, आत्म-नियंत्रण और चरित्र निर्माण की भावना विकसित करने में अत्यन्त प्रभावी सिद्ध होती है।

राष्ट्रीय शिक्षा नीति 2020 और पंचपदी दृष्टि का सामंजस्य

पंचपदी शिक्षण पद्धति इस नीति की आत्मा से पूर्णतः मेल खाती है। जहाँ NEP 2020 'अनुभवजन्य शिक्षा' और 'मूल्य-आधारित अधिगम' की बात करती है, वहीं पंचपदी पद्धति इसे अधीति से प्रसार तक की शैक्षणिक यात्रा में आत्मसात कर देती है। दोनों ही दृष्टिकोण विद्यार्थियों में आत्म-नियंत्रण, रचनात्मकता, सामाजिक उत्तरदायित्व और नैतिक सशक्तिकरण की भावना विकसित करते हैं।

राष्ट्रीय शिक्षा नीति 2020 (NEP-2020) भारत में शिक्षा की पुनर्रचना के लिए एक ऐतिहासिक पहल है, जो वैश्विक प्रतिस्पर्धा के अनुरूप, परंतु भारतीय संस्कृति और दर्शन को आधार बनाकर विकसित की गई है। इसका मुख्य उद्देश्य विद्यार्थियों के समग्र विकास (Holistic Development) को सुनिश्चित करना है- ठीक उसी प्रकार जैसे विद्या भारती की पंचपदी शिक्षण पद्धति।

निम्न दोनों के मध्य प्रमुख बिंदुओं पर सामंजस्य प्रस्तुत किया गया है:

1. विद्यार्थी केंद्रित शिक्षा (Learner-Centric Education)

पंचपदी शिक्षण पद्धति	राष्ट्रीय शिक्षा नीति 2020
अधीति, बोध, अभ्यास, प्रयोग, और प्रसार जैसे चरणों में छात्र को सक्रिय भागीदार बनाया जाता है।	NEP-2020 में विद्यार्थियों को 'सीखने का केंद्र' माना गया है, जिससे उनका आत्मनिर्भर विकास सुनिश्चित हो।

● **समानता** : दोनों पद्धतियाँ विद्यार्थी को केवल पाठ्यक्रम का अनुयायी नहीं बल्कि खोजकर्ता और रचनात्मक निर्माता बनाने पर बल देती हैं।

2. अनुभवात्मक और सक्रिय अधिगम (Experiential and Active Learning)

पंचपदी	NEP-2020
'बोध', 'अभ्यास' और 'प्रयोग' चरणों में छात्र विषय को गहराई से अनुभव करते हैं।	NEP में सक्रिय शिक्षण, प्रायोगिक कार्य, परियोजनाएँ, फील्डवर्क, और कला आधारित शिक्षा पर बल है।

● **समानता**: वास्तविक जीवन से जोड़ने वाली शिक्षा को प्राथमिकता दी गई है।

3. समग्र विकास (Holistic Development)

पंचपदी	NEP-2020
ज्ञान के साथ कौशल, सोचने की क्षमता और आचार-विचार के विकास पर बल।	NEP में '5+3+3+4' संरचना के माध्यम से शिक्षा का लक्ष्य संज्ञानात्मक, भावनात्मक, और नैतिक विकास करना है।

● **समानता**: विद्यार्थी के मानसिक, बौद्धिक, भावनात्मक और नैतिक पक्षों का संतुलित विकास।

4. आत्मनिर्भरता और नवाचार (Self-Reliance and Innovation)

पंचपदी	NEP-2020
'प्रयोग' और 'प्रसार' चरणों में छात्र अपने ज्ञान का स्वतः प्रयोग करते हैं और नए विचार उत्पन्न करते हैं।	NEP में नवाचार, उद्यमिता, अनुसंधान प्रवृत्ति और आत्मनिर्भरता को प्रोत्साहित किया गया है।

● **समानता**: विद्यार्थी को जिज्ञासु, विचारशील और समस्या समाधानकर्ता बनाना।

5. मातृभाषा और भारतीय संस्कृति पर बल (Promotion of Mother Tongue and Indian Values)

पंचपदी	NEP-2020
शिक्षण भारतीय मनो-विज्ञान और सांस्कृतिक मूल्यों पर आधारित।	प्रारंभिक वर्षों में मातृभाषा या स्थानीय भाषा में शिक्षा देने का निर्देश, भारतीय ज्ञान परंपरा पर बल।

● **समानता**: भारतीयता को शिक्षा की आत्मा बनाना।

विद्या भारती पंचपदी पद्धति और राष्ट्रीय शिक्षा नीति 2020 दोनों का लक्ष्य एक ही है- "विद्यार्थी को ज्ञान के साधारण संग्रहकर्ता के बजाय स्वतंत्र, रचनात्मक, नैतिक और आत्मनिर्भर नागरिक बनाना।"

पंचपदी पद्धति में जैसे पाँच चरणों में क्रमिक रूप से शारीरिक, मानसिक, और बौद्धिक विकास सुनिश्चित होता है, उसी प्रकार NEP-2020 भी ज्ञान, कौशल, मूल्य और व्यक्तित्व विकास के संतुलन पर आधारित है।

इसलिए कहा जा सकता है कि पंचपदी शिक्षण पद्धति, राष्ट्रीय शिक्षा नीति 2020 के आदर्शों का जीवंत और व्यावहारिक स्वरूप है।

डिजिटल युग में पंचपदी पद्धति का पुनर्परिभाषण

राष्ट्रीय शिक्षा नीति 2020 (भारत सरकार, 2020) का मूल उद्देश्य एक ऐसी शिक्षा प्रणाली स्थापित करना है जो समग्र व्यक्तित्व विकास, आलोचनात्मक सोच, और डिजिटल साक्षरता को प्रोत्साहित करे। नीति में तकनीकी नवाचारों को शिक्षण प्रक्रिया का अभिन्न अंग मानते हुए ब्लेंडेड लर्निंग, ऑनलाइन शिक्षा, और आर्टिफिशियल इंटेलिजेंस के उपयोग पर बल दिया गया है।

डिजिटल युग में पंचपदी पद्धति ने नए रूप में स्वयं को स्थापित किया है। अधीति अब केवल पाठ्यपुस्तक तक सीमित नहीं, बल्कि मल्टीमीडिया प्रेजेंटेशन, शैक्षिक वीडियो और वर्चुअल रियलिटी अनुभवों के माध्यम से होती है। बोध चरण में इंटरएक्टिव क्विज, ऑनलाइन चर्चा मंच और सिमुलेशन टूल्स विद्यार्थियों की समझ को गहरा बनाते हैं। अभ्यास और प्रयोग चरणों में ई-लर्निंग प्लेटफॉर्म, प्रोजेक्ट-आधारित मूल्यांकन, और डिजिटल पोर्टफोलियो विद्यार्थियों को आत्मनिर्भर और सृजनशील बनाते हैं। वहीं प्रसार चरण में विद्यार्थी ब्लॉग लेखन, डिजिटल प्रदर्शनियाँ, वेबिनार और ओपन एजुकेशन रिसोर्सज (OERs) के माध्यम से अपने ज्ञान का प्रसार करते हैं।

इस प्रकार, पंचपदी पद्धति अब केवल पारंपरिक कक्षा की सीमाओं तक सीमित नहीं, बल्कि स्मार्ट क्लासरूम, वर्चुअल लैब्स,

और वैश्विक डिजिटल नेटवर्क के माध्यम से एक डिजिटल संस्कार युक्त शिक्षण प्रणाली के रूप में विकसित हो रही है।

ज्ञान से प्रसार तक: पंचपदी शिक्षण पद्धति के पाँच चरण

भारतीय शिक्षण दर्शन सदैव यह मानता रहा है कि शिक्षा केवल जानकारी का संग्रह नहीं, बल्कि आत्म-विकास की निरंतर प्रक्रिया है। इसी दृष्टि को साकार रूप देती है विद्या भारती की पंचपदी शिक्षण पद्धति, जो शिक्षण-अधिगम को पाँच सुव्यवस्थित चरणों अधीति, बोध, अभ्यास, प्रयोग और प्रसार में विभाजित करती है। यह पद्धति विद्यार्थी को एक जिज्ञासु श्रोता से सृजनात्मक कर्मयोगी बनने की दिशा में अग्रसर करती है। प्रत्येक चरण विद्यार्थी के भीतर निहित क्षमताओं को क्रमिक रूप से जाग्रत करता है, जिससे सीखना एक जीवंत, अनुभवात्मक और स्वावलंबी प्रक्रिया बन जाता है।

डिजिटल युग में, जहाँ ज्ञान के स्रोत असीमित हैं और सीखने की प्रक्रिया आभासी माध्यमों से निरंतर विस्तारित हो रही है, पंचपदी शिक्षण पद्धति और भी प्रासंगिक हो उठती है। आज स्मार्ट क्लासरूम, वर्चुअल सिमुलेशन, इंटरैक्टिव कंटेंट और प्रोजेक्ट-आधारित लर्निंग जैसे उपकरणों के माध्यम से इस पद्धति के प्रत्येक चरण को सशक्त बनाया जा सकता है। इससे शिक्षा न केवल अधिक आकर्षक और व्यावहारिक बनती है, बल्कि यह विद्यार्थियों में स्व-प्रेरणा, आलोचनात्मक चिंतन और सामाजिक उत्तरदायित्व की भावना भी विकसित करती है।

इस लेख में इन पाँचों चरणों- अधीति, बोध, अभ्यास, प्रयोग और प्रसार को विस्तारपूर्वक प्रस्तुत किया गया है, ताकि यह समझा जा सके कि भारतीय शिक्षण की यह पारंपरिक पद्धति आधुनिक तकनीकी परिवेश में कैसे एक समग्र, मूल्यनिष्ठ और नवाचार-प्रधान शिक्षा मॉडल के रूप में विकसित हो रही है। इन पाँचों चरणों अधीति, बोध, अभ्यास, प्रयोग और प्रसार का विवरण निम्न है :

1. अधीति (स्वीकार और विषय का प्रथम साक्षात्कार)

‘अधीति’ शब्द संस्कृत धातु ‘धा’ से बना है, जिसका अर्थ है ग्रहण करना, स्वीकार करना या मन में स्थान देना। शिक्षण की दृष्टि से यह केवल किसी विषय की शुरुआत नहीं, बल्कि सीखने की यात्रा का शुभारंभ है- वह क्षण जब विद्यार्थी का मन एक नये विचार, नये अनुभव और नये ज्ञान के लिए खुलता है।

अधीति वह अवस्था है जहाँ शिक्षक विद्यार्थियों के मन में “जिज्ञासा का प्रथम बीज” बोते हैं। जैसे किसान भूमि को तैयार करता है ताकि बीज अंकुरित हो सके, वैसे ही अधीति चरण में शिक्षक विद्यार्थियों के मन और भावनाओं को तैयार करते हैं ताकि वे आगे के अधिगम को ग्रहण कर सकें।

यह चरण केवल सूचना देने का माध्यम नहीं, बल्कि प्रेरणा, जुड़ाव और अनुभव का संगम है। जब विद्यार्थी किसी विषय से भावनात्मक रूप से जुड़ जाते हैं, तो वह विषय केवल किताब का हिस्सा नहीं रहता- वह उनके विचारों, कल्पनाओं और जीवन का हिस्सा बन जाता है।

प्रक्रिया: अधीति चरण की प्रक्रिया शिक्षा को सजीव और अनुभवात्मक बनाने की कला है। इस चरण में शिक्षक केवल विषय “बताते” नहीं, बल्कि ऐसा सीखने का माहौल बनाते हैं जहाँ विद्यार्थी स्वयं उस विषय से जुड़ाव महसूस करें। उद्देश्य यह है कि विद्यार्थियों की इंद्रियाँ (देखना, सुनना, अनुभव करना), भावनाएँ (रुचि, आश्चर्य, जिज्ञासा) और विचार (सोचना, प्रश्न करना, कल्पना करना)- तीनों एक साथ सक्रिय हों।

शिक्षक इस चरण में विविध डिजिटल और रचनात्मक तकनीकों का उपयोग करते हैं ताकि अधिगम एक सहभागी अनुभव बन सके। उदाहरण के रूप में-

- **लघु वीडियो क्लिप या डॉक्युमेंट्री:** विषय की पृष्ठभूमि को रोचक तरीके से प्रस्तुत कर विद्यार्थियों में उत्सुकता जगाते हैं।
- **वर्चुअल टूर (Virtual Tour):** विद्यार्थियों को किसी ऐतिहासिक स्थान, वैज्ञानिक प्रयोगशाला या प्राकृतिक स्थल की डिजिटल यात्रा कराई जाती है, जिससे वे विषय को महसूस कर सकें।
- **इंटरैक्टिव पोल और विवज:** शिक्षक Mentimeter या Kahoot जैसे डिजिटल टूल्स के माध्यम से विद्यार्थियों की राय और प्रारंभिक समझ को जानने का प्रयास करते हैं।
- **कहानीनुमा एनीमेशन:** विषय की जटिल अवधारणाओं को कहानी और पात्रों के माध्यम से सरल और आकर्षक ढंग से प्रस्तुत किया जाता है।
- **साउंडस्केप और म्यूजिकल संकेत:** विशेषकर पर्यावरण, साहित्य या सामाजिक विज्ञान के पाठों में ध्वनियों और संगीत का प्रयोग विद्यार्थियों की भावनात्मक जुड़ाव को बढ़ाता है।

इस पूरी प्रक्रिया का उद्देश्य विद्यार्थियों को सक्रिय भागीदारी की ओर प्रेरित करना है, ताकि वे केवल श्रोता न रहकर सह-निर्माता (Co-creators) बनें। जब विद्यार्थी विषय के साथ भावनात्मक और बौद्धिक स्तर पर जुड़ते हैं, तो सीखना उनके लिए एक अनुभव (Experience) बन जाता है, न कि केवल एक कक्षा गतिविधि (Classroom Activity)।

अधीति चरण में शिक्षक का कार्य केवल जानकारी देना नहीं, बल्कि विद्यार्थियों के भीतर यह भावना जगाना होता है कि-

“यह विषय मेरे जीवन से जुड़ा है, और मैं इसे समझने के लिए उत्सुक हूँ।”

डिजिटल एकीकरण

अधीति चरण में तकनीकी उपकरण केवल “सहायक साधन” नहीं होते, बल्कि वे विद्यार्थियों को विषय से भावनात्मक और अनुभवात्मक रूप से जोड़ने का सेतु बन जाते हैं। जब शिक्षक डिजिटल संसाधनों का उपयोग केवल प्रदर्शन के लिए नहीं, बल्कि जिज्ञासा जगाने के लिए करते हैं, तब अधिगम एक जीवंत अनुभव बन जाता है। डिजिटल एकीकरण का मुख्य उद्देश्य विद्यार्थियों की सक्रिय भागीदारी (Active Engagement), संवेदी अनुभव (Sensory Involvement) और प्रेरणादायक सीखने का वातावरण (Motivational Learning Climate) तैयार करना है। इसके लिए निम्नलिखित तकनीकी माध्यमों का उपयोग किया जा सकता है-

1. स्मार्ट क्लासरूम और मल्टीमीडिया प्रस्तुति (Smart Classroom and Multimedia Presentation): शिक्षक स्मार्ट बोर्ड, पावरपॉइंट प्रेजेंटेशन, या 3D मॉडल्स के माध्यम से विषय की शुरुआत करते हैं।

उदाहरण: “सौरमंडल” पढ़ाते समय ग्रहों की गति को 3D एनीमेशन से दिखाना विद्यार्थियों को सीधे विजुअल अनुभव देता है।

2. संवर्धित वास्तविकता और आभासी वास्तविकता (Augmented Reality and Virtual Reality & AR/VR): AR/VR टूल्स जैसे Google Expeditions या Merge Cube विद्यार्थियों को किसी अवधारणा में “झाँकने” का अवसर देते हैं।

उदाहरण: “मानव शरीर रचना” पढ़ाते समय विद्यार्थी 3D AR मॉडल में हृदय या फेफड़ों की संरचना को देखकर सीखने को महसूस करते हैं। यह अनुभव उन्हें पाठ्यपुस्तक से परे वास्तविकता तक ले जाता है।

3. खेल के माध्यम से अधिगम (Gamified Learning): Kahoot, Quizizz, या Classcraft जैसे प्लेटफॉर्म विद्यार्थियों को विषय की भूमिका में प्रवेश करने के लिए प्रेरित करते हैं।

उदाहरण: जब विद्यार्थी प्रश्नों के माध्यम से अंक अर्जित करते हैं या मिशन पूरा करते हैं, तो वे सीखने को एक अन्वेषण यात्रा के रूप में अनुभव करते हैं।

4. इंटरएक्टिव सिमुलेशन और डिजिटल प्रयोगशालाएँ (Interactive Simulations and Digital Labs): PhET Simulations या Labster जैसी वर्चुअल प्रयोगशालाएँ विद्यार्थियों को प्रयोगात्मक रूप से सीखने का अवसर देती हैं।

उदाहरण: “जल चक्र” या “चुंबकीय बल” पर इंटरएक्टिव

सिमुलेशन विद्यार्थियों को वैज्ञानिक अवधारणाओं की जटिलता को सरलता से समझने में मदद करता है।

5. मल्टीमीडिया के माध्यम से कहानी कहने की कला (Storytelling through Multimedia): शिक्षक Animaker, Canva Video, Powtoon जैसे डिजिटल स्टोरीटेलिंग टूल्स के माध्यम से किसी विषय को कहानी के रूप में प्रस्तुत करते हैं- जिसमें दृश्य, संगीत, और संवाद शामिल होते हैं। यह विद्यार्थियों की कल्पनाशक्ति (Imagination) को जगाता है और विषय से भावनात्मक जुड़ाव (Emotional Connection) बनाता है।

6. डिजिटल वार्म-अप गतिविधियाँ (Digital Warm-up Activities): किसी विषय की शुरुआत Padlet Wall या Jamboard Brainstorming से की जा सकती है जहाँ विद्यार्थी अपने विचार, छवियाँ या शब्द साझा करते हैं। यह उन्हें महसूस कराता है कि उनका योगदान महत्वपूर्ण है, जिससे वे मानसिक रूप से अधिगम के लिए तैयार होते हैं।

अधीति चरण (Adhiti Phase) में डिजिटल एकीकरण का उद्देश्य केवल “तकनीक दिखाना” नहीं, बल्कि “सीखने का मंच बनाना” है, जहाँ हर विद्यार्थी को लगता है कि वह ज्ञान की यात्रा का हिस्सा है। यहाँ तकनीक माध्यम (Medium) नहीं, बल्कि प्रेरक शक्ति (Motivating Force) बन जाती है, जो विषय के प्रति जिज्ञासा (Curiosity), संवेदना (Empathy) और सहभागिता (Participation) को जगाती है।

“जब अधिगम दृश्य, श्रव्य और भावनात्मक अनुभव बन जाता है, तभी ‘अधीति’ सच में ‘ज्ञान प्रवेश द्वार’ कहलाती है।”

2. बोध : गहन समझ और आत्मसात (Deep Understanding and Internalization)

‘बोध’ शब्द संस्कृत धातु “बुध्” से निर्मित है, जिसका अर्थ है- जानना, समझना और जागरूक होना। शिक्षण के सन्दर्भ में, बोध वह चरण है जब विद्यार्थी केवल जानकारी ग्रहण नहीं करता, बल्कि उस ज्ञान के मूल अर्थ, संदर्भ और उपयोगिता को समझने लगता है। यह वह क्षण है जब सीखना केवल सुनने या देखने का अनुभव नहीं रहता, बल्कि सोचने, प्रश्न करने और आत्मसात करने की प्रक्रिया बन जाता है। अधीति चरण में जब विद्यार्थी किसी नए विषय से परिचित होता है, तो बोध चरण में वह उस विषय को समझने, विश्लेषण करने और अपने जीवन के अनुभवों से जोड़ने का प्रयास करता है। यह ज्ञान के बीज से चेतना के वृक्ष बनने की यात्रा का आरंभ है।

प्रक्रिया (Process): बोध को सक्रिय रूप में विकसित करना

इस चरण में शिक्षक की भूमिका एक मार्गदर्शक (Facilitator) की होती है, जो विद्यार्थियों को प्रश्न पूछने, विचार करने और तर्क

प्रस्तुत करने के लिए प्रेरित करता है। उद्देश्य यह नहीं कि विद्यार्थी केवल उत्तर रटें, बल्कि यह कि वे ज्ञान की गहराई में उतरें।

शिक्षक बोध को सशक्त बनाने के लिए निम्नलिखित शैक्षणिक रणनीतियाँ अपना सकते हैं-

- **संवादात्मक शिक्षण (Dialogic Learning):** शिक्षक विद्यार्थियों को खुले प्रश्नों के माध्यम से चर्चा के लिए प्रेरित करते हैं।
- **सुकरात प्रश्न पद्धति (Socratic Questioning):** "क्यों?", "कैसे?", "क्या होगा यदि...?" जैसे प्रश्न विद्यार्थियों के चिंतन को गहराई देते हैं।
- **संदर्भ जोड़ना (Contextual Learning):** विषय को विद्यार्थियों के अनुभवों या स्थानीय जीवन से जोड़ना, ताकि ज्ञान जीवंत और अर्थपूर्ण बने।
- **सहयोगात्मक अधिगम (Collaborative Learning):** समूह चर्चा, सहकर्मी संवाद और परियोजना-आधारित शिक्षण के माध्यम से साझा अधिगम का निर्माण।

डिजिटल एकीकरण (Digital Integration)

डिजिटल उपकरण बोध के स्तर पर सक्रिय भागीदारी और गहन समझ को सशक्त बनाते हैं। तकनीक विद्यार्थियों को विषय को देखने, छूने और अनुभव करने का अवसर देती है।

1. कॉन्सेप्ट विजुअलाइजेशन टूल्स (Concept Visualization Tools):

□ MindMeister, Coggle या Lucidchart के माध्यम से विद्यार्थी किसी अवधारणा की संरचना को माइंड मैप के रूप में प्रस्तुत कर सकते हैं।

□ उदाहरण: "जल चक्र" के बोध चरण में छात्र वाष्पीकरण, संघनन, वर्षा और संचयन को एक दृश्य रूप में जोड़ते हैं।

2. डिजिटल चर्चा मंच (Digital Discussion Platforms):

□ Padlet, Edmodo या Google Classroom Discussion Boards जैसे प्लेटफॉर्म विद्यार्थियों को विचार साझा करने और सहपाठियों से सीखने का अवसर देते हैं।

3. इंटरएक्टिव सिमुलेशन (Interactive Simulations):

□ PhET simulations या Tinkercad जैसे टूल्स विद्यार्थियों को प्रयोगात्मक सीखने का अवसर देते हैं।

□ उदाहरण: "विद्युत परिपथ" विषय में विद्यार्थी वर्चुअल सर्किट बनाकर कारण-परिणाम का संबंध समझते हैं।

4. वीडियो विश्लेषण और केस स्टडी (Video Analysis and Case Studies):

□ शिक्षक YouTube Edu, TED-Ed या Discovery

Education के माध्यम से विषय संबंधित वीडियो दिखाते हैं, जिन पर विद्यार्थी विश्लेषण करते हैं।

5. एआई आधारित अधिगम सहयोगी (AI-based Learning Assistants):

□ ChatGPT, Khanmigo या Socratic by Google जैसे टूल व्यक्तिगत स्तर पर विद्यार्थियों की शंकाओं का समाधान कर सकते हैं।

□ उदाहरण (Example): "जल चक्र" विषय के अध्ययन में शिक्षक छात्रों से प्रश्न पूछते हैं-

□ "यदि धरती का तापमान लगातार बढ़ता जाए तो वर्षा पर क्या प्रभाव पड़ेगा?"

□ "मानव गतिविधियाँ जल चक्र को कैसे प्रभावित करती हैं?"

विद्यार्थी Jamboard या Mentimeter पर अपने विचार चित्रों, शब्दों या चार्ट के रूप में साझा करते हैं और समूह में चर्चा करते हैं। इस संवाद से उनका बोध गहराता है और विषय के प्रति आत्मीय जुड़ाव बनता है।

उद्देश्य (Objective):

बोध चरण का मुख्य उद्देश्य हैं-

● विद्यार्थियों में स्वतंत्र चिंतन (Independent Thinking) और आलोचनात्मक दृष्टि (Critical Perspective) का विकास करना।

● जानकारी को केवल ग्रहण नहीं, बल्कि जीवनानुभवों से जोड़कर आत्मसात करना।

● अधिगम को सार्थक, अनुभवी और मानवीय बनाना।

"जब विद्यार्थी प्रश्न पूछना शुरू करता है, तभी ज्ञान भीतर उतरना शुरू होता है, यही बोध का प्रारंभ है।"

3. अभ्यास: ज्ञान का दृढ़ीकरण और पुनरावृत्ति (Practice and Reinforcement of Knowledge)

'अभ्यास' शब्द संस्कृत धातु "अभि+आस्य" से बना है, जिसका अर्थ है बार-बार करना, दोहराना, या निरंतर प्रयोग में लाना। शिक्षण की दृष्टि से अभ्यास वह चरण है जहाँ विद्यार्थी प्राप्त ज्ञान को बार-बार उपयोग में लाकर उसे अपने अनुभव, सोच और क्रिया का हिस्सा बना लेता है।

यह केवल पुनरावृत्ति नहीं, बल्कि सीखे हुए को जीने की प्रक्रिया है। जब विद्यार्थी अपने सीखे हुए ज्ञान को किसी नए संदर्भ में लागू करता है, तो वही अभ्यास वास्तविक अर्थों में सीखने की मजबूती (consolidation) लाता है।

प्रक्रिया: अभ्यास चरण में शिक्षक ऐसी गतिविधियाँ तैयार करते हैं जो विद्यार्थी को सक्रिय भागीदारी के लिए प्रेरित करें।

● विद्यार्थी को गृहकार्य या असाइनमेंट के रूप में केवल

लिखित कार्य नहीं, बल्कि अनुभवात्मक कार्य दिए जाते हैं, जैसे मॉडल बनाना, चित्र तैयार करना, या डिजिटल टूल्स के माध्यम से प्रस्तुति तैयार करना।

- शिक्षक विद्यार्थियों को समूह परियोजनाओं में सम्मिलित करते हैं, जिससे वे सहयोग और संवाद के माध्यम से सीखने को मजबूत कर सकें।

- ऑनलाइन प्लेटफॉर्म (जैसे Google Classroom, Padlet, Canva, Kahoot आदि) का प्रयोग कर विद्यार्थी अपने ज्ञान को साझा, पुनरावलोकन और आत्म मूल्यांकन कर सकते हैं।

- शिक्षक रिफ्लेक्टिव जर्नलिंगयालर्निंग लॉग्स के माध्यम से विद्यार्थियों को यह सोचने के लिए प्रेरित करते हैं कि उन्होंने क्या सीखा और उसे वे कैसे व्यवहार में ला सकते हैं।

डिजिटल एकीकरण (Digital Integration): अभ्यास के इस चरण में डिजिटल तकनीक विद्यार्थियों के लिए सीखने को अधिक रोचक, सहभागी और दीर्घकालिक बनाती है। यह केवल पुनरावृत्ति का माध्यम नहीं, बल्कि सीखने को अनुभव और रचनात्मकता से जोड़ने का एक नया तरीका प्रस्तुत करती है।

- **इंटरएक्टिव विवज और गैमिफाइड लर्निंग टूल्स:**

प्लेटफॉर्म जैसे Quizizz, Kahoot, Classcraft, और Blooket विद्यार्थियों को अभ्यास के दौरान एक खेल जैसा अनुभव (game-like experience) प्रदान करते हैं। इन टूल्स के माध्यम से छात्र प्रश्नों का उत्तर देकर अंक अर्जित करते हैं, प्रतिस्पर्धा करते हैं, और तुरंत सही उत्तर की डिजिटल प्रतिक्रिया (real-time feedback) प्राप्त करते हैं। इससे पुनरावृत्ति केवल याद करने तक सीमित नहीं रहती, बल्कि मनोरंजक और प्रेरक बन जाती है।

- **वर्चुअल लैब्स और सिमुलेशन टूल्स:**

डिजिटल अभ्यास का यह हिस्सा विद्यार्थियों को किसी भी विषय का प्रयोगात्मक अनुभव (experiential learning) प्रदान करता है। उदाहरण के लिए, PhET Interactive Simulations, PraxiLabs, या Google's VR Lab Tools जैसे साधनों से विद्यार्थी "जल चक्र," "गुरुत्वाकर्षण," या "पौधों में प्रकाश संश्लेषण" जैसी प्रक्रियाओं को स्वयं नियंत्रित और अनुभव कर सकते हैं। इससे वे केवल जानकारी नहीं, बल्कि अनुभव से सीखने (learning by doing) की प्रक्रिया में सम्मिलित होते हैं।

- **डिजिटल ड्रॉइंग और डिजाइन टूल्स:**

टूल्स जैसे Canva, Jamboard, Paint 3D, Sketchpad विद्यार्थियों को अपने विचारों और सीखी हुई अवधारणाओं को दृश्य रूप (visual form) में व्यक्त करने का अवसर देते हैं। उदाहरण के लिए, किसी विज्ञान विषय के अभ्यास में विद्यार्थी इन्फोग्राफिक, माइंडमैप या डिजिटल पोस्टर तैयार कर सकते

हैं। यह प्रक्रिया उनके सीखने को रचनात्मक (creative reinforcement) रूप में दृढ़ करती है।

- **AI-सहायता प्राप्त प्रैक्टिस प्लेटफॉर्म:**

नई पीढ़ी के AI-based learning assistants जैसे ChatGPT Edu, Google Practice Sets, और Socratic by Google विद्यार्थियों को अभ्यास के दौरान स्मार्ट प्रतिक्रिया (intelligent feedback) प्रदान करते हैं। ये टूल्स विद्यार्थियों की त्रुटियों का विश्लेषण कर सही दिशा में सुधार के सुझाव देते हैं जिससे अभ्यास एक सतत आत्मविकास (continuous improvement) की प्रक्रिया बन जाता है।

उदाहरण: मान लीजिए विषय है "जल चक्र (Water Cycle)"

- विद्यार्थी पहले एक डिजिटल चार्ट या पोस्टर तैयार करते हैं जिसमें वाष्पीकरण, संघनन, वर्षा, और संचयन की अवस्थाओं को रचनात्मक ढंग से दिखाया जाता है।

- इसके बाद वे Canva या PowerPoint का उपयोग कर एक एनिमेटेड प्रस्तुति बनाते हैं जिसमें जल की यात्रा को चरण-दर-चरण प्रदर्शित किया जाता है।

- PhET Simulation के माध्यम से वे यह भी देख सकते हैं कि तापमान परिवर्तन से वाष्पीकरण की गति कैसे बदलती है।

- अंत में, वे Kahoot Quiz या Google Form Assessment के माध्यम से अपने और अपने साथियों के ज्ञान का परीक्षण कर सकते हैं।

इस प्रकार डिजिटल अभ्यास विद्यार्थियों के लिए ज्ञान को याद करने से आगे बढ़कर उसे जीने, अनुभव करने और रचनात्मक रूप में व्यक्त करने का अवसर प्रदान करता है।

4. प्रयोग (Knowledge Application and Real-Life Integration)

'प्रयोग' शब्द का मूल अर्थ है- ज्ञान का जीवन से जुड़ाव। यह वह चरण है जहाँ विद्यार्थी केवल यह नहीं बताते कि उन्होंने क्या सीखा, बल्कि यह भी दिखाते हैं कि वे उसे कैसे उपयोग में लाते हैं। यहाँ शिक्षा केवल पुस्तकों में सीमित नहीं रहती, बल्कि व्यावहारिक अनुभव (experiential learning) में रूपांतरित होती है। यह चरण विद्यार्थियों को विचार से क्रिया (thought to action) की दिशा में अग्रसर करता है।

'प्रयोग' वह क्षण है जब सीखा हुआ ज्ञान जीवन की समस्याओं का समाधान बनता है और विद्यार्थी एक नवोन्मेषक (innovator) के रूप में उभरता है।

प्रक्रिया: इस चरण में शिक्षक विद्यार्थियों को अपने ज्ञान को नई परिस्थितियों में लागू करने के लिए प्रेरित करते हैं। यह

प्रक्रिया अनुसंधान, खोज, नवाचार और रचनात्मक प्रयोगों पर आधारित होती है।

- शिक्षक विद्यार्थियों को समस्या आधारित शिक्षण (Problem-Based Learning), परियोजना आधारित शिक्षण (Project-Based Learning), और डिजाइन थिंकिंग जैसी पद्धतियों के माध्यम से वास्तविक जीवन की परिस्थितियों में कार्य करने के अवसर प्रदान करते हैं।

- विद्यार्थी अपने आसपास की सामाजिक, पर्यावरणीय या तकनीकी समस्याओं की पहचान करते हैं और सीखे गए सिद्धांतों को उनके समाधान में लागू करते हैं।

- यह प्रयोग कभी व्यक्तिगत रूप में, तो कभी टीम वर्क के माध्यम से किया जाता है, ताकि वे सहयोग, संवाद और निर्णय लेने की क्षमता भी विकसित करें।

डिजिटल एकीकरण (Digital Integration): डिजिटल युग में प्रयोग का स्वरूप और भी व्यापक और गतिशील हो गया है। अब विद्यार्थी अपने ज्ञान को न केवल वास्तविक जीवन में, बल्कि डिजिटल और वर्चुअल परिदृश्यों में भी लागू कर सकते हैं।

- **वर्चुअल प्रोजेक्ट्स और सिमुलेशन:** Tinkercad, PhET Labs, Scratch, Minecraft Education Edition जैसे डिजिटल प्लेटफॉर्म विद्यार्थियों को अपने विचारों को वर्चुअल रूप में परखने का अवसर देते हैं। उदाहरण के लिए, विद्यार्थी "सतत ऊर्जा उत्पादन" पर एक डिजिटल मॉडल तैयार कर सकते हैं।

- **डिजाइन और प्रस्तुति टूल्स:** Canva, Prezi, Google Slides, या Adobe Express की सहायता से विद्यार्थी अपने प्रोजेक्ट को रचनात्मक रूप में प्रस्तुत कर सकते हैं।

- **AI टूल्स का सहयोग:** विद्यार्थी ChatGPT, Gemini या Copilot जैसे AI टूल्स से विचार निर्माण, डाटा विश्लेषण या प्रस्तुति सुधार में सहायता ले सकते हैं, जिससे उनकी सोच अधिक संगठित और प्रभावी बनती है।

- **सोशल मीडिया और ब्लॉगिंग प्लेटफॉर्म्स:** विद्यार्थी अपने प्रोजेक्ट्स को YouTube, Blogger, Medium, या Instagram Edu Pages पर साझा कर डिजिटल नागरिकता (digital citizenship) का अभ्यास करते हैं।

उदाहरण: "जल संरक्षण" विषय पर विद्यार्थी एक 'वाटर-सेविंग इनोवेशन प्रोजेक्ट' तैयार करते हैं।

- वे अपने घर या विद्यालय में पानी की बर्बादी का निरीक्षण करते हैं।

- फिर Canva या PowerPoint के माध्यम से 'स्मार्ट वॉटर अलर्ट सिस्टम' का डिजिटल मॉडल डिजाइन करते हैं।

- Tinkercad जैसे प्लेटफॉर्म पर वे इसका प्रोटोटाइप सिमुलेशन भी बनाते हैं।

- अंत में, वे अपने निष्कर्षों को Google Sites या YouTube प्रस्तुति के माध्यम से साझा करते हैं।

उद्देश्य: 'प्रयोग' चरण का उद्देश्य विद्यार्थियों को जीवन के वास्तविक संदर्भों में ज्ञान का उपयोग करने योग्य बनाना है। यह उनमें निम्नलिखित क्षमताओं का विकास करता है:

- **आत्मनिर्भरता (Self-reliance):** छात्र अपने सीखने की दिशा स्वयं तय करना सीखता है।

- **रचनात्मकता (Creativity):** वह समस्याओं को नए दृष्टिकोण से हल करने में सक्षम होता है।

- **नवाचार (Innovation):** अर्जित ज्ञान को नए रूपों में प्रस्तुत कर समाज में योगदान देना।

- **समस्या समाधान (Problem-solving):** वास्तविक परिस्थितियों में निर्णय लेने और समाधान खोजने की क्षमता विकसित करना।

'प्रयोग' चरण शिक्षा को जीवन से जोड़ता है- जिससे विद्यार्थी केवल जानने वाले नहीं, बल्कि करने वाले, सोचने वाले और बदलने वाले नागरिक बनते हैं।

5. प्रसार (Extension and Knowledge Sharing)

'प्रसार' का अर्थ है- ज्ञान का विस्तार और उसका समाज में प्रसार करना। यह पंचपदी शिक्षण पद्धति का अंतिम, परंतु अत्यंत महत्वपूर्ण चरण है। यहाँ विद्यार्थी अपनी सीख को अपने तक सीमित नहीं रखते, बल्कि उसे साझा कर समाज के विकास में भागीदार बनते हैं। 'प्रसार' उस बिंदु को दर्शाता है जहाँ शिक्षा केवल व्यक्तिगत उपलब्धि नहीं रह जाती, बल्कि सामाजिक योगदान का माध्यम बन जाती है।

यह वह चरण है जब विद्यार्थी "सीखने से सिखाने" (Learning to Teaching) की दिशा में बढ़ता है और ज्ञान के दायरे को अपने विद्यालय, समुदाय, यहाँ तक कि डिजिटल विश्व तक फैलाता है।

प्रक्रिया: प्रसार चरण विद्यार्थियों में साझेदारी (collaboration) और सामाजिक चेतना (social consciousness) को विकसित करता है।

- विद्यार्थी अपनी सीखी हुई जानकारी और अनुभवों को विभिन्न माध्यमों के द्वारा साझा करते हैं- जैसे प्रेजेंटेशन, पोस्टर, ब्लॉग, वॉल मैगजीन, सेमिनार, या सोशल मीडिया प्लेटफॉर्म।

- वे स्कूल प्रदर्शनियों, सामुदायिक अभियानों, वेबिनार या डिजिटल फोरम्स में भाग लेकर अपनी परियोजनाएँ प्रस्तुत करते हैं।

- शिक्षक इस चरण में विद्यार्थियों को पीयर टीचिंग (peer teaching) और कम्युनिटी लर्निंग गतिविधियों में सम्मिलित करते हैं, ताकि वे अपनी सीख दूसरों तक पहुँचा सकें।

- विद्यार्थी केवल जानकारी साझा नहीं करते, बल्कि दूसरों से सीखते भी हैं जिससे शिक्षा एकतरफा नहीं, बल्कि पारस्परिक प्रक्रिया (reciprocal process) बन जाती है।

डिजिटल एकीकरण (Digital Integration):

डिजिटल युग में 'प्रसार' का अर्थ केवल कक्षा तक सीमित नहीं है, अब ज्ञान सीमाओं से परे वैश्विक मंचों तक पहुँच सकता है।

- **ई-पोर्टफोलियो और ब्लॉगिंग:** विद्यार्थी Google Sites, Blogger, WordPress या Notion पर अपनाई-पोर्टफोलियो तैयार कर अपनी सीख और प्रोजेक्ट्स को दस्तावेजित कर सकते हैं।

- **वीडियो और पॉडकास्ट साझा करना:** YouTube, Spotify या Canva Video जैसे प्लेटफॉर्म पर विद्यार्थी अपने सीखने के अनुभव साझा कर सकते हैं।

- **सोशल मीडिया अभियानों के माध्यम से प्रसार:** Instagram Edu Pages, LinkedIn, या Facebook Groups पर '#LearnAndShare' जैसी पहल के माध्यम से विद्यार्थी अपने ज्ञान को व्यापक स्तर पर साझा कर सकते हैं।

- **ऑनलाइन वेबिनार और कम्युनिटी प्लेटफॉर्म्स:** विद्यार्थी Google Meet, Zoom, या Padlet Walls का उपयोग कर दूसरों को सिखाने, विचार साझा करने या सहयोगात्मक चर्चा करने में भाग लेते हैं।

- **ओपन एजुकेशनल रिसोर्सेज (OER) निर्माण:** विद्यार्थी Canva या PowerPoint की सहायता से मुफ्त शैक्षणिक सामग्री (slides, infographics, study notes) बनाकर ओपन प्लेटफॉर्म्स पर अपलोड करते हैं, जिससे अन्य शिक्षार्थी लाभ उठा सकें।

उदाहरण: वही छात्र जिसने "जल संरक्षण" पर परियोजना बनाई थी, अब अपने अनुभव को स्कूल असेंबली या इंटर-क्लास प्रस्तुति में साझा करता है।

- वह Canva पर एक आकर्षक इन्फोग्राफिक बनाता है जिसमें जल बचत के उपायों का चित्रात्मक वर्णन होता है।

- वह अपने समूह के साथ मिलकर "Save Water Digital Campaign" आरंभ करता है और इसे स्कूल की वेबसाइट या सोशल मीडिया पर साझा करता है।

- अंततः, वह अपने अनुभव पर एक ब्लॉग या छोटा पॉडकास्ट तैयार करता है जिसमें वह बताता है कि कैसे शिक्षा ने उसे समाज के लिए उपयोगी कार्य करने की प्रेरणा दी।

उद्देश्य: 'प्रसार' का उद्देश्य है- ज्ञान को समाजोपयोगी

बनाना। यह चरण विद्यार्थियों में निम्नलिखित गुणों का विकास करता है:

- **सामाजिक उत्तरदायित्व (Social Responsibility):** शिक्षा को समाज की भलाई से जोड़ना।

- **सहभागिता (Collaboration):** दूसरों के साथ मिलकर सीखने और सिखाने की प्रवृत्ति।

- **संचार कौशल (Communication Skills):** विचारों को प्रभावी ढंग से व्यक्त करने की क्षमता।

- **डिजिटल नागरिकता (Digital Citizenship):** जिम्मेदारीपूर्वक डिजिटल माध्यमों का उपयोग करते हुए ज्ञान का प्रचार-प्रसार करना।

पंचपदी शिक्षण पद्धति केवल एक शिक्षण तकनीक नहीं, बल्कि "जीवन से जुड़ी शिक्षण यात्रा" है। यह विद्यार्थी को सुनने से समझने, करने और अंततः दूसरों को सिखाने तक ले जाती है।

'प्रसार' इस यात्रा का अंतिम और सबसे सुंदर चरण है- जहाँ विद्यार्थी केवल ज्ञान का उपभोक्ता नहीं, बल्कि उसका सृजक और प्रसारक (creator and disseminator) बन जाता है।

इस प्रकार, यह पद्धति शिक्षा को सार्थक, सामाजिक और सतत (meaningful, social, and sustainable) बनाती है, जो 21वीं सदी के डिजिटल भारत के लिए अत्यंत आवश्यक है।

डिजिटल युग में, जब शिक्षा केवल सूचना के हस्तांतरण से आगे बढ़कर नवाचार, आत्मनिर्भरता और वैश्विक प्रतिस्पर्धा का माध्यम बन चुकी है, ऐसे समय में विद्या भारती की पंचपदी शिक्षण पद्धति भारतीय शिक्षा को एक नया दिशा-दर्शन प्रदान करती है। यह पद्धति न केवल ज्ञानार्जन का साधन है, बल्कि यह विद्यार्थियों के मन, बुद्धि और हृदय के समग्र विकास का सशक्त माध्यम है।

पंचपदी पद्धति के पांच चरण—अधीति (Introduction), बोध (Understanding), अभ्यास (Practice), प्रयोग (Application), और प्रसार (Dissemination)—सीखने की उस यात्रा का प्रतिनिधित्व करते हैं जो छात्र-केंद्रित, अनुभव-आधारित, मूल्यानुकूल और आत्मनिर्भरता-संपन्न है। जब इस पद्धति को आधुनिक डिजिटल संसाधनों जैसे स्मार्ट क्लासरूम, ई-लर्निंग प्लेटफॉर्म्स, वर्चुअल लैब्स, आर्टिफिशियल इंटेलिजेंस टूल्स, और इंटरैक्टिव असेसमेंट्स से जोड़ा जाता है, तो यह शिक्षा को अधिक जीवंत, आकर्षक और प्रभावी बना देती है।

राष्ट्रीय शिक्षा नीति 2020 (NEP 2020) भी इसी प्रकार के परिवर्तनकारी दृष्टिकोण को प्रोत्साहित करती है, जिसमें शिक्षा केवल परीक्षा-केन्द्रित नहीं, बल्कि सोचने, समझने, विश्लेषण

करने और प्रयोग करने पर आधारित हो। यह नीति बहुभाषिकता, नैतिक मूल्यों, जीवन-कौशल, स्थानीय संवेदनशीलता, और वैश्विक दृष्टिकोण को एकीकृत करने पर बल देती है जो पंचपदी शिक्षण पद्धति की आत्मा से गहराई से मेल खाता है।

इस समन्वय से भारतीय शिक्षा प्रणाली एक ऐसे संतुलित, आत्मनिर्भर और वैश्विक मॉडल की ओर अग्रसर होती है, जो विद्यार्थियों को केवल तकनीकी रूप से दक्ष नहीं बनाती, बल्कि उन्हें मूल्यवान, संवेदनशील और सृजनशील नागरिक के रूप में विकसित करती है। यह एक ऐसा मॉडल है जिसमें-

- तकनीकी दक्षता (Digital Competence)
- नैतिकता और मूल्य चेतना (Ethical and Value-Based Learning)
- स्वतंत्र चिंतन एवं आलोचनात्मक सोच (Independent and Critical Thinking)
- रचनात्मकता एवं नवाचार (Creativity and Innovation)
- भारतीयता और वैश्विक दृष्टि का समन्वय (Harmony of Indianness and Global Outlook) का सुंदर संतुलन दिखाई देता है।

अतः पंचपदी शिक्षण पद्धति जब डिजिटल उपकरणों और संसाधनों के साथ एकीकृत होती है, तो यह शिक्षा को ज्ञान-आधारित, मूल्य-संपन्न और भविष्योन्मुख बनाती है। यह न केवल NEP 2020 के उद्देश्यों के अनुरूप है, बल्कि भारत को "विश्वगुरु" बनने की दिशा में अग्रसर करने वाला एक सशक्त कदम भी है (नीति आयोग, 2020)।

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भारतीय ज्ञान परंपरा में आहार विमर्श : श्रीमद्भगवद्गीता के विशेष सन्दर्भ में

*डॉ. सुरेन्द्र महतो

सारांश

भारतीय ज्ञान परंपरा एक अक्षुण्ण धारा है जिसका दर्शन हमें भारतीय वाङ्मय एवं लोक व्यवहार में होते हैं। श्रीमद्भगवद्गीता भारतीय वाङ्मय का प्रसिद्ध ग्रन्थ है जिसमें विभिन्न प्रकार के दार्शनिक, आध्यात्मिक एवं वैज्ञानिक चिन्तन विद्यमान हैं। युक्ताहारविहारस्य.....। यहाँ दुःख निवृत्ति के उपाय के रूप में समुचित दिनचर्या के महत्त्व पर बल दिया गया है जिसके अन्तर्गत आहार, विहारादि दैनिक क्रिया को उजागर किया है। ये क्रियाएँ सामान्य रूप से प्राणीमात्र में देखी जाती हैं। कहा भी गया है- "आहार निद्राभय मैथुनं च सामान्यमेतत् पशुभिर्नराणाम्।" इस तरह आहार-निद्रादि सभी नितान्त जैविक आवश्यकताएँ (extreme biological needs) हैं जिसके बिना जीवन असम्भव सा है। इन सभी में आहार का स्थान सर्वप्रमुख है। "आहियते इति आहारः" अर्थात् जिसे ग्रहण (भोजन) किया जाए, अथवा खाने योग्य होने से आहार के रूप में प्रसिद्ध है जिसका वर्णन सभी प्रकार के भारतीय वाङ्मय में विस्तार से किया गया है। विशेषकर संस्कृत ग्रन्थों वेद-उपनिषद् आयुर्वेदादि प्रमुख हैं। इसी तरह श्रीमद्भगवद्गीता जो भारतीय वाङ्मय में विशिष्ट स्थान रखता है, इसमें भी आहार की आवश्यकता, प्रकार एवं मात्रा के विषय में वर्णन किया गया है जिसके अन्तर्गत त्रिगुण सम्बद्ध आहार के प्रकार—सात्विक, राजस एवं तामस प्रधानगुण युक्त भोज्य के परिणामों का उदाहरण सहित व्याख्या की गयी है। इसे अपनाकर व्यक्ति (साधक) अपने भौतिक एवं आध्यात्मिक उन्नति को प्राप्त कर सकता है। गीतोक्त आहार पद्धति के द्वारा व्यक्ति आत्म कल्याण एवं विश्व कल्याणपरक चिन्तन को विकसित कर सकता है। इस आलेख में गीता के तथ्यों को अन्य शास्त्रीय सन्दर्भों द्वारा परिपुष्ट करने का यथा सम्भव प्रयत्न किया गया है।

प्रस्तावना

जीवेम शरदः शतम्¹- इस श्रुति वाक्य के अनुसार भारतीय संस्कृति में मनुष्य शतायु होने की आकांक्षा रखता है। मनुष्य का जीवन समुचित आहार और व्यवहार (दिनचर्या) पर निर्भर करता है। सर्वप्रथम जीवमात्र को जीवित रहने के लिए आहार की आवश्यकता पड़ती है जिसके लिए वे सदैव एक स्थान से दूसरे स्थान, एवं एक दूसरे से सानिध्य स्थापित करते हैं। विशेष रूप से मनुष्य सभी जीवों में श्रेष्ठ होने के कारण वे जीवन जीने के साथ-साथ उसमें उत्कर्ष की भावना भी होती है। मनुष्य अपने भौतिक विकास के साथ आध्यात्मिक उन्नति को भी प्राप्त करना चाहता है। व्यक्ति समाज में रहते हुए सामाजिक गुणों को कभी भी नहीं छोड़ सकता। व्यक्ति का जीवन-मन, बुद्धि और कर्म से विशेष रूप से सम्बन्धित होता है। इन सभी क्रियाओं को समुचित ढंग से सम्पादित करने के लिए समुचित आहार की आवश्यकता होती है। आहार के कई भेदोपभेदों की चर्चा आहार विज्ञान (आयुर्वेद) में की गई है। व्यक्ति का व्यवहार आहार पर निर्भर करता है। व्यवहार, मन और इन्द्रिय के संयोग का परिणाम होता

¹यजुर्वेद 36/24

है। मन-तन में स्थित होता है मन और तन के सम्यक् संचालन में अन्न (आहार) की भूमिका अहं होती है। श्रीमद्भगवद्गीता में अन्न (आहार) के प्रकार एवं मात्रा की विशद् चर्चा विभिन्न प्रसंगों एवं अध्यायों में की गयी है।

उद्देश्य-

- (1) श्रीमद्भगवद्गीता का अध्ययन करना।
- (2) श्रीमद्भगवद्गीता में आहार संबंधित पद्यों का संकलन करना।
- (3) श्रीमद्भगवद्गीता में आहार संबंधित पद्यों का विश्लेषण करना।
- (4) श्रीमद्भगवद्गीता में आहार संबंधित पद्यों का निर्देशों का वर्तमान परिप्रेक्ष्य में सातत्य स्थापित करना।

विधि : गुणात्मक शोध विधि में विषयवस्तु विश्लेषण का उपयोग किया गया है। श्रीमद्भगवद्गीता आचार्य वेदव्यास द्वारा रचित महाभारत महाकाव्य के भीष्मपर्व के अध्याय-25 से 42 तक का अंश है। इस प्रकार इस में कुल 18 अध्यायों में 700 पद्य हैं। जो मुख्य रूप से ज्ञान, कर्म और भक्ति योग के विषय में व्यक्ति

* सहायक आचार्य, शिक्षापीठ, श्री लाल बहादुर शास्त्री राष्ट्रीय संस्कृत विश्वविद्यालय, नई दिल्ली

के भौतिक और आध्यात्मिक कल्याण का मार्ग प्रशस्त करता है। यह ग्रन्थ भारतीय वाङ्मय का प्रतिनिधि ग्रन्थ है। सुना जाता है कि इसका अनुवाद विश्व की अनेक भाषाओं में हुआ है, साथ ही इसके हजारों भाष्य अर्थात् व्याख्याएँ भारतीय मनीषियों ने की हैं। इन व्याख्याओं में शांकर भाष्य सबसे प्रसिद्ध माना जाता है जिसका प्रकाशन विभिन्न प्रकाशकों ने किया है। इस विमर्श में गीताप्रेस गोरखपुर द्वारा प्रकाशित श्रीमद्भगवद्गीता शांकर भाष्य हिन्दी अनुवाद सहित का तेईसवाँ संस्करण सं. 2058 का उपयोग किया गया है।

श्रीमद्भगवद्गीता के प्रत्येक अध्याय के अन्त में ब्रह्मविद्या, उपनिषद् एवं योग शब्द का प्रयोग किया गया है। सिर्फ ग्यारहवें अध्याय को छोड़ कर सभी अध्याय एक विशेष योग के नाम से सम्बोधित हैं। उदाहरण स्वरूप प्रथम अध्याय अर्जुन विषाद योग, 2 सांख्य, 3 कर्म, 4 ज्ञान, कर्म और सन्यास, 5 कर्मसन्यास, 6 ध्यान, 7 ज्ञान-विज्ञान, 8 तारकब्रह्म, 9 राजविद्या, राजगुह्य, 10 विभूति, 11 विश्वरूप दर्शन, 12 भक्तियोग, 13 क्षेत्रक्षेत्रज्ञ, 14 गुणत्रय विभाग, 15 पुरुषोत्तम, 16 दैवासुरविभाग, 17 श्रद्धात्रय विभाग एवं 18 मोक्षसन्यास योग। योग शब्द प्रायः तन, मन और आत्मा के संयोग द्वारा अन्तिमसत्य-ब्रह्म-मोक्ष, तद्भाव अथवा ब्रह्मानन्द (Self-Actualization or Self Realization) की प्राप्ति से सम्बन्धित है। गीता में मुख्य रूप से तीन योग अर्थात् ज्ञान कर्म एवं भक्ति के माध्यम से मोक्ष अथवा ब्रह्मानन्द की प्राप्ति की बात कही गयी है। इनके प्रमुख विद्वानों में शंकराचार्य, रामानुज एवं

विवेकानन्द ज्ञान योग, विवेकानन्द, तिलक, अरविन्द, श्रीकृष्णप्रेम, गाँधी एवं विनोबा भावे कर्मयोग तथा रामानुजाचार्य मध्वाचार्य एवं चौतन्य महाप्रभु ने भक्ति योग की प्रधानता देते हुए इन मार्गों से मोक्ष प्राप्ति को सुगम बताया है। तन (शरीर) में मन स्थित होता है। शरीर को धर्म (कर्म) का मुख्य साधन² बताया गया है। शरीर (तन) को रोगों का घर कहा गया है।³ प्रसिद्ध कहावत है- पहला सुख निरोगी काया अर्थात् शारीरिक रूप से स्वस्थ होना परम आवश्यक है। स्वस्थ शरीर के लिए समुचित आहार-व्यवहार⁴ की आवश्यकता सभी शास्त्रों सहित गीता में भी उद्धृत है। काश्यप संहिता में आरोग्य को आहार के अधीन⁵ बताया गया है। आयुर्वेद के विभिन्न ग्रन्थों में आहार के विषय में विस्तृत चर्चा है जिसका मुख्य ध्येय है शरीर को स्वस्थ रखना क्योंकि स्वस्थ शरीर में स्वस्थ मस्तिष्क का विकास होता है और स्वस्थ मस्तिष्क में कल्याणकारी विचार उत्पन्न होते हैं।

गोस्वामी तुलसीदास इस शरीर को पाँच तत्त्वों का समुचित मात्रा में योग मानते हैं। ये सभी तत्त्व प्रकृति में भी विद्यमान हैं। प्रकारान्तर से हमें प्राप्त करना होता है जिनमें वनस्पति एवं जन्तु जीव जगत् से सम्बन्धित हैं। 'यत् पिण्डे तत् ब्रह्माण्डे' के सिद्धान्त के अनुरूप व्यक्ति या जीव प्रकृति से उद्भूत है इसलिए उन्हें स्वस्थ रहने के लिए प्रकृति का सान्निध्य जरूरी है। हमारे शरीर में पृथ्वी, जल, अग्नि, आकाश एवं वायु तत्व का उचित मात्रा में होना आवश्यक है। इनके कार्य एवं प्राप्ति के स्रोत इस प्रकार हैं-

तालिका-1

क्र.सं.	पंचमहाभूत	गुण	इन्द्रिय	प्रधानता	लक्षण
1.	क्षिति (पृथिवी)	गंध	नासिका	तम	द्रव्यमान, नीरसता, स्थिरता
2.	जल (आप)	आस्वाद	जिह्वा	सत्त्व एवं तम	शीतलता, मृदुलता, तैल्यता, रस एवं संवेदना
3.	पावक (अग्नि)	दृष्टि	आँख	सत्त्व एवं रज	प्रकाश, पाचन संबद्ध तत्व
4.	गगन (आकाश)	ध्वनि	कान	सत्त्व	सूक्ष्मता, विशिष्टता, अपरिमेयता
5.	समीर (वायु)	स्पर्श	त्वचा	रज	स्थूलता, आकृति निर्धारण, आवेश, संवेदनशीलता ज्ञा. गति

महाभूतानि खं वायुराग्निरापः क्षितिस्तथा।

शब्दः स्पर्शश्च रूपं च रसो गंधश्च तद्गुणाः।। शरीर स्थान -1/27

उक्त तालिका में हमारे स्थूल शरीर को क्रियाशील एवं स्वस्थ रखने के लिए उक्त तत्त्वों की आवश्यकता होती है। इनके रासायनिक, जीवशास्त्रीय एवं चिकित्सा शास्त्रीय पृथक् परिप्रेक्ष्य हैं। फिर भी सभी संतुलित एवं पौष्टिक आहार की संस्तुति करते हैं। व्यक्ति की अवस्था, लिंग एवं क्षेत्र के आधार पर आहार के प्रकार एवं मात्रा निर्धारित की जाती है। एक सामान्य एवं स्वस्थ व्यक्ति को प्रत्येक दिन 3000 कैलोरी ऊर्जा की आवश्यकता होती है। जिसके लिए विभिन्न स्रोत एवं पोषक तत्वों के प्रकार निम्नलिखित सारिणी में दिये गये हैं-

²शरीरमाद्यं खलु धर्म साधनम्।

³यौवनं जरया व्याप्तं शरीरं व्याधि मन्दिरम्। 3/3 (सहजानन्दति)

⁴युक्ताहारविहारस्य युक्त चेष्टस्य कर्मसु।

⁵आरोग्यं भोजनाधीनम् 5/9 काश्यपसंहिता।

⁶क्षिति जल पावक गगन समीरा।

तालिका-2

खाद्य पदार्थ	मात्रा (ग्राम में)	कैलरी स्रोत	ग्राम में
अनाज	400	प्रोटीन	90 ग्राम
दालें और सूखे मेवे	85	कार्बोहाइड्रेट	450 ग्राम
हरी पत्तेदार सब्जियाँ	114	वसा	90 ग्राम
अन्य सब्जियाँ	85	कैल्शियम	104 ग्राम
तेल, वनस्पति घी	57	फास्फोरस	20 ग्राम
दूध और दूध से बने पदार्थ	284	लोहा	217 मि.ग्राम
चीनी व गुड़	57	विटामिन ए	8400 अ.रा.इ
मांस, मछली व अण्डा	125	बी1	2.1 मि. ग्राम
		बी2	1.8 मि. ग्राम
		सी	280 ग्राम
फल	85	निकोटिनिक अम्ल	22 ग्राम

गृह विज्ञान-प्रतियोगिता साहित्य- आगरा से साभार

तालिका-3 : षडस एवं पंचमहाभूत

क्र.सं.	रस (स्वाद)	महाभूत (पंचतत्त्व)
1.	मधुर (माठा)	पृथिवी और जल (आप)
2.	अम्ल (खट्टा)	पृथिवी और अग्नि (तेज)
3.	लवण (नमकीन)	जल और अग्नि
4.	तिक्त	आकाश और वायु
5.	कटु	अग्नि और वायु
6.	कषाय	पृथिवी और वायु

उक्त सारिणी में सिर्फ हमारे भोजन में विभिन्न प्रकार के स्रोतों की मात्राएँ एवं रासायनिक तत्वों की मात्राएँ प्रदर्शित हैं। ये विभिन्न तत्व हमें विभिन्न प्रकार के अनाजों, फलों, सब्जियों आदि से प्राप्त होते हैं। आयुर्वेद में भोजन (आहार) को रसों (स्वाद) के आधार पर छः वर्गों में विभक्त किया गया है- मधुर, अम्ल, लवण, तिक्त⁷ कटु और कषाय ये सभी पंचमहाभूतों से सम्बन्धित है जिसे तालिका-3 में देखा जा सकता है। इन रसों से परिपूर्ण आहार का उचित मात्राएँ, ऋतु एवं अवस्था के अनुसार सेवन करने से वह त्रिदोषों (कफ, पित्त और वात) को नियन्त्रित कर व्यक्ति को दीर्घायु प्रदान करता है जबकि मात्रा दोष व्यक्ति को बीमार बनाता है। अतः व्यक्ति को शास्त्र एवं लोकसम्मत

⁷रसाः स्वादम्ललवणतिकोष्ण कषायकाः ।

षड्रव्यमाश्रितास्ते च यथा पूर्वं बसवहाः ॥ 1/14-15

आहार को ग्रहण करने की सलाह दी जाती है जिससे वे रोग को पास आने ही न दें। कहा भी गया है- Prevention is better than cure। 'पथ्ये असथि गदरस्थश्च किमौषदा निशेवनम्' जो इन्द्रिय संयम द्वारा सम्भव है।

श्रीमद्भगवद्गीता में स्पष्ट निर्देश है कि इन्द्रिय संयम कर⁸ पापाचारी काम का परित्याग करना चाहिए क्योंकि यह ज्ञान और विज्ञान को नाश करने वाला होने से आत्मावबोध में बाधक होता है। तुलसीदास जी ने हनुमान जी को बुद्धिमानों में श्रेष्ठ इसलिए कहा है क्योंकि वे जितेन्द्रिय⁹ हैं। इन्द्रिय जय से अभिप्राय मन पर नियन्त्रण करना क्योंकि मन इन्द्रिय के साथ मिलकर अच्छे और बुरे कर्मों की ओर प्रवृत्त करता है। इसलिए मन को वश में करने की बात कहते हैं¹⁰ जिससे आत्मबोध हो सके। उपनिषद् में मन को लगाम कहा गया है जिसे बुद्धि द्वारा वश में करने की बात कही गई है।¹¹ जबकि गीता में इसे वैराग्य और अभ्यास द्वारा वश में करने की बात कही गयी है। मन का सम्बन्ध अन्न से होता है। उक्ति भी प्रसिद्ध है- जैसा खाओगे अन्न, वैसा बनेगा मन। इसलिए आहार शुद्धि की बात कही जाती है।

गीता में गुण के आधार पर आहार को तीन वर्गों में विभक्त किया गया है। इस बात को स्थापित करने से पूर्व भूमिका बनाते हुए छठे अध्याय में 'युक्ताहार विहारस्य¹²' के माध्यम से कहा गया है जिसके अनुपालन से व्यक्ति दुःख से दूर रह सकता है। क्योंकि इस प्रकृति अर्थात् जगत् में सत्त्व, रज और तम तीनों ही गुणों का समन्वय है। जहाँ सत्त्व का सम्बन्ध निर्मल प्रकाशमय ज्ञान से, रज का राग, तृष्णा और कर्म से एवं तम का अज्ञान, मोह, प्रमाद, आलस, निद्रा से बताया गया है। जो क्रमशः सत्त्व-सुख, रज-कर्म तथा तम-प्रमाद के द्योतक होते हैं।¹³ इस प्रकार अध्याय 14 में तीनों ही गुणों के लक्षण और प्रभाव को स्पष्ट करने के बाद अध्याय 17 में व्यक्ति को श्रद्धा आदि गुणों के आधार पर तीन प्रकार बताते हुए उनके रुचि व प्रतीक स्वरूप आहार को वर्गीकृत किया गया है। जो व्यक्ति के लिए आत्मज्ञान सुख, दुःख आदि के कारण स्वरूप होते हैं। प्रायः लोक में आहार ग्रहण करने के आधार पर ही व्यक्ति को भी वर्गीकृत किया जाता हुआ देखा जाता है। व्यक्ति का आहार ही उसके शरीर सौष्ठव के द्योतक माने जाते हैं। "आचारः कुलमाख्याति---।¹⁴" आहारे व्यवहारे

⁸तस्मात्तवमिन्द्रियाण्यादौनियम्य भरतर्षभः ॥ 3/41 ॥ गीता ॥

⁹मनोजवं मारुततुल्यवेगं जितेन्द्रियं बुद्धिमतां वरिष्ठम् ।

¹⁰मनोदुर्निग्रहं चलम् ॥ अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ 6/35 ॥ गीता ॥

¹¹कठोपनिषद् 1/3/3-6

¹²गीता 6/17

¹³सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत । ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युतः ॥ 14/9

¹⁴सुभाषित-1 www.jagaran.com

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आहार के प्रकार

भोजन करने वाले सभी मनुष्यों को तीन प्रकार के भोजन प्रिय अर्थात् रुचिकर होते हैं।¹⁶ जो उनके स्वभाव को प्रकट करने में सहायक होते हैं। या यूँ कहें कि जो जिस प्रकार का आहार ग्रहण करता है उसका स्वभावअथवा रुचि या प्रवृत्ति उसी प्रकार की हो जाती है क्योंकि मन पर अन्न का प्रभाव प्रसिद्ध रूप से सुना जाता है। इस विषय में उपनिषद् वाक्य भी प्रमाण है- "आहार शुद्धौ सत्वशुद्धिः। सत्वशुद्धौ ध्रुवा स्मृतिः। स्मृति लब्ध्वा सर्व ग्रन्थिनां विमोक्षः।"¹⁷ अर्थात् शुद्ध आहार से सत्व की शुद्धि जिससे स्मृति (ज्ञानशक्ति) की प्राप्ति होती है जो सभी प्रकार के बन्धनों को काटकर जीव को मुक्त करता है। अतः आहार के भेद जानना आवश्यक है जिनमें सर्वप्रथम सात्विक आहार की बात कही गयी है-

1. सात्विक आहार :

वैसे गुण वाले भोज्य जो रस्य (रसयुक्त), स्निग्ध (चिकने), स्थिर (शरीर में साररूप में बहुत समय तक रहने वाले) और हृद्य (हृदय को प्रिय लगने वाले) आहार सात्विक माने जाते हैं। जो व्यक्ति में आयु-बुद्धि, बल, आरोग्यता, सुख और प्रीति को बढ़ाता है।¹⁸ आयुर्वेद में सत्वगुण को वात, पित्त और कफ तीनों दोषों के संतुलन से सम्बंधित माना जाता है। जब सत्वगुण प्रबल होता है तो व्यक्ति शान्त, ज्ञानी और स्वस्थ होता है। इसी कारण से आध्यात्मिक व्यक्ति प्रायः सात्विक आहार ग्रहण करते हैं। सात्विक आहार के मुख्य स्रोत- ताजे फल, सब्जियाँ, साबुत अनाज, दालें एवं फलियाँ, मेवे एवं बीज, दूध एवं डेयरी उत्पाद, शहद तथा हर्बल चाय इत्यादि हैं।

2. राजसिक आहार

वे आहार जिसमें रजोगुणवर्धक तत्त्व विद्यमान होते हैं उसे राजसिक आहार कहा जाता है। इस प्रकार के आहार ग्रहण करने से व्यक्ति में दुःख, शोक एवं रोग उत्पन्न होते हैं। इस प्रकार के आहार का लक्षण है- वह अति कड़वे, अति खट्टे, अति

लवणयुक्त (नमकीन), अति उष्ण, तीक्ष्ण, रूखे तथा दाहकारक होते हैं।¹⁹ आयुर्वेद के अनुसार ऐसे आहार रजोगुण अर्थात् पित्तदोषवर्धक होते हैं इसीलिए इस प्रकार के आहार ग्रहण करने से बचने की सलाह दी जाती है। इस प्रकार के भोज्य व्यक्ति में लालसा, क्रियाशीलता एवं उत्तेजना से सम्बन्धित होने के कारण उन्हें महत्त्वाकांक्षी, उत्साही तथा बेचैन बनाने में सहायक हो सकता है।

उदाहरण- मछली, अंडे, चिकन, सभी साबुत दालें (बिना अंकुरित) गर्म मसाले जैसे मिर्च, काली मिर्च, बैंगन, प्याज, लहसुन, मूली, चाय, कॉफी, वतित पेय, चॉकलेट आदि।

3. तामसिक आहार

तामसिक आहार शरीर और मन को सुस्त और आलसी बनाता है। इस प्रकार के भोजन- (यातयाम (अधपका), गतरस (रस रहित), पूति (दुर्गन्धयुक्त) और बासी (जिसको पके हुए एक रात बीत गयी हो) तथा उच्छिष्ट (खाने के पश्चात् बचा हुआ) शरीर के लिए हानिकारक होता है।²⁰ इस प्रकार के आहार के अधिक सेवन से व्यक्ति में नकारात्मक ऊर्जा का संचार होता है और व्यक्ति को आलसी, निद्रालु और अधिक क्रोधी बनाता है। यह शरीर में विषाक्त पदार्थों को बढ़ाता है जो मानसिक अस्वस्थता का कारण बनता है। इसीलिए तामसिक आहार से बचने की सलाह दी जाती है।

उदाहरण- फास्ट फूड, तले हुए खाद्य पदार्थ, जमे हुए खाद्य पदार्थ, Microwave में पकाए गए खाद्य पदार्थ और प्रसंस्कृत खाद्य पदार्थ, बासी भोजन, शराब, ड्रग्स रसायन, मशरूम, लाल-माँस, बीफ Sauces etc.

उक्त तीन प्रकार के आहार का वर्गीकरण व्यक्ति की रुचि तथा उनमें तत्-तत् गुणों की अधिकता के आधार पर किया गया है। आध्यात्मिक उन्नति अर्थात् सत्-चित् तथा आनन्द की प्राप्ति अथवा इष्ट सिद्धि हेतु सात्विकी, राजसी एवं तामसी आहारों में सात्विक को सर्वश्रेष्ठ बताया गया है जो आयुर्वेद के अनुरूप वात-पित्त और कफ को संतुलित रखते हुए सत्व बुद्धि की उन्नति में सहायक माना जाता है। इसके अतिरिक्त आहार को बनाने (तैयार करने) के आधार पर अन्य चार प्रकारों में बाँटे गये हैं- अशितम् चबाकर खाया जाने वाला आहार, खातिम्- चूसकर खाये जाने योग्य आहार, पीतम्- पीकर ग्रहण किये जाने योग्य

¹⁵चाणक्यनीति-12/21. openpathhulu.com

¹⁶आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः।।17/7।। गीता

¹⁷छान्दोग्योपनिषद्- 7/26/2

¹⁸आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः। रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्विकप्रियाः।। 17/8।। गीता

¹⁹कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः। आहारा राजसस्येष्टा दुःखशोकामयप्रदाः।।17/9।। गीता

²⁰यातयामं गतरसं पूति पर्युषितं च यत्। उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम्।।17/10।। गीता

एवं लीडम- चाटने योग्य आहार। इन सभी का उपयोग आवश्यकता व इच्छा के अनुरूप किया जाता है जिससे शरीर को ऊर्जा मिलती है। उक्त सभी प्रकार के आहार का सेवन उचित मात्रा और नियत समय पर करना चाहिए। कहा भी गया है-

हिताशी स्यान्मिताशी स्यात्कालभोजी जितेन्द्रियः।
पश्यन् रोगान् बहून् कष्टान् बुद्धिमान् विषमाशनात् ॥

आहार की मात्रा

प्रश्न उठता है कि क्या? कब? और कितना खाना चाहिए? तो इसके लिए प्रसिद्ध वाक्य हैं- 'हित भुक्', 'मितभुक् ऋतुभुक्'²¹ अर्थात् जिसके सेवन से स्वास्थ्य की रक्षा हो, मात्रा अल्प तथा ऋतु के अनुरूप प्राप्त होने वाले आहार का सेवन करना चाहिए। इस सन्दर्भ में एक मैथिली कथन है- 'जुडब, रूचब और पचब' अर्थात् प्राप्त होना, रुचि होना तथा सुपाच्य होना आहार ग्रहण से पूर्व विचारने योग्य बातें हैं। हठयोग प्रदीपिका में भी अत्याहार²² को दोष बताया गया है। अन्य सुभाषित अल्पाहारी गृहत्यागी²³ भी आहार की मात्रा को दर्शाया गया है। अष्टांग योग सूत्र में आहार की मात्रा विषयक उपदेश इस प्रकार है-

मात्राषी सर्वकालस्यान्मात्राह्यग्नेः प्रवर्तिकाः।
मात्रा द्रव्याण्यपेक्षन्ते गुरुण्यपि लघून्यपि ॥8/1 ॥

अर्थात् आहार की मात्रा ही द्रव्यों और जठराग्नि को बढ़ाती घटाती है। वहीं स्मृतिकार आचार्य मनु ने आहार की अतिमात्रा को स्वास्थ्य, आयु, स्वर्ग, पुण्य तथा मित्रता के विपरीत बताया है इसीलिए अत्याहार से बचने की बात²⁴ कही गयी है। वहीं सुमन वाटिका में अल्पाहारी तथा अत्याहार के गुणदोषों को बताते हुए कहते हैं-

मिताहारो नरः सोढुं शक्तः कष्ट-शतं सुखम्।
अन्यभ्यतो हि कष्टानामध्यशानो विपद्यते ॥

अर्थात् अल्पाहारी व्यक्ति सौ कष्टों को भी सहन कर लेता है और अत्याहारी विपत्ति को प्राप्त करता है। वहीं चरक

संहिता की व्याख्या से आहार की मात्रा के विषय में एक पद्य उद्धृत है-

भोजनं प्राणरक्षार्थं विद्यते नात्र संशयः।
अधिकंहानये तस्मात्पुक्ताहार परोभवेत् ॥²⁵

अर्थात् आहार निःसन्देह प्राण रक्षा के लिए होता है अधिक आहार स्वास्थ्य के लिए हानिकारक होता है। अतः व्यक्ति को आहार की मात्रा पर बल देते हुए श्रीमद्भगवद्गीता के चतुर्थ अध्याय में 'नियताहाराः'²⁶ छठे में 'युक्ताहार' तथा अठारहवें अध्याय में 'लघ्वाशी'²⁷ शब्द का प्रयोग किया गया है। इस प्रकार आहार की मात्रा, समय तथा संतुलन पर भी निर्देश प्रदान किया गया है। गीता न सिर्फ धार्मिक, ऐतिहासिक, दार्शनिक, मनोवैज्ञानिक, प्रबन्धकीय ग्रन्थ है अपितु व्यक्ति के सुस्थिर विकास एवं आत्मप्रबंध में आहारप्रबन्ध (योगशास्त्र के अन्तर्गत आयुर्वेदिक तत्त्वों) का भी महत्वपूर्ण ग्रन्थ है। इस ग्रन्थ को जो व्यक्ति जिस भाव से और जितने बार अध्ययन करते हैं उन्हें उन्हीं व नये तत्वों का दर्शन होता है। इसलिए गीता का अध्ययन अपनी आवश्यकता अनुसार कर के लाभ प्राप्त किया जा सकता है।

'तेन त्यक्तेन भुञ्जीथा'²⁸ अर्थात् त्याग के साथ आहार ग्रहण करने का निर्देश प्राप्त होता है। 'सह नौ भुनक्तु'²⁹ साथ-साथ अर्थात् मिल-जुल कर, परस्पर प्रेम से आहार ग्रहण करने का निर्देश प्राप्त होता है। आयुर्वेद के विभिन्न ग्रन्थों में उपयुक्त स्वास्थ्यवर्धक, उचित मात्रा में ऋतुसापेक्ष्य आहारग्रहण करने का निर्देश प्राप्त होता है। इस प्रकार श्रीमद्भगवद्गीता में 'युक्ताहार' अर्थात् उपयुक्त आहार करने वाले का सभी प्रकार का कष्ट दूर होने की बात कही गयी है। काश्यप संहिता में भी यह निर्देश प्राप्त होता है 'आरोग्यं भोजनाधीनम्'। जो युक्ताहार की पुष्टि करता है। गीता में सत्व, रज और तम इन तीन गुणों के समन्वय को प्र.ति अर्थात् सृष्टि माना गया है। इस आधार पर कर्म, यज्ञ, व्यक्ति (कर्ता - भोक्ता), श्रद्धा, दान, ध्यान, ज्ञान, आदि सभी को तीन प्रकारों में विभक्त किया गया है। अतः आहार को भी तीन वर्गों में विभक्त किया गया है- सात्विक आहार, राजसिक आहार

²¹तच्च नित्यं प्रयुञ्जीत स्वास्थ्यं येनानुवर्ततेद्य अजातानां विकाराणामनुत्पत्तिकरं च यत् ॥

अल्पादाने गुरुणां च लघूनामतिसेवने। मात्रा कारणमुद्दिष्टं गुरु लाघवे ॥

तस्याशिताद्याहारात् बलवर्णञ्च वर्धते। तस्युर्त्सात्स्यं विदितं चेष्टाहार विपाश्रम् ॥ च.स.सू 6/3

²²अत्याहारः प्रयासश्च प्रजल्पो नियमाग्रहः। जनसङ्गश्च लौल्यं च षड्भिर्योगो विनश्यति ॥ हठयोग-उ. 1/15

²³अल्पाहारी पञ्चलक्षणम् ॥

²⁴अनारोग्यमनायुज्यमस्वर्ग्यं चाति भोजनम्। अपुण्यं लोक विद्विष्टं तस्मात्तत्परि वर्णयेत् ॥ मनु. 2/57 ॥

²⁵भास्वती प्रथमोभागः - पृ.25

²⁶अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति ॥4/30 ॥

²⁷विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ॥18/52 ॥

²⁸ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत्। तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विल्धनम्। इशो.

²⁹सहनाववतु सहनौ भुनक्तु सह वीर्यं करवावहै। तेजस्विनावधीतमस्तु माविद्विषावहै। कठोप.

और तामसिक आहार। इनके धर्म और प्रतिफलों को भी बताया गया है। अन्त में सात्विक आहार- 'पत्रं पुष्पं फलं तोयम्' जो सर्वत्र प्राप्त एवं सर्वग्राह्य होने पर भी लघ्वाशी कहकर अल्पमात्रा में ग्रहण करने वालों का मन, बुद्धि और आत्मज्ञान में सहायक होने से कल्याणकारी बताया गया है जिससे सभी का जीवन, आनन्दमय हो तथा स्वस्थ, सुन्दर एवं राष्ट्र एवं विश्व कल्याण में अपना सर्वोत्तम योगदान कर सके। सर्वे सन्तु निरामयाः ॥

संदर्भ

ईशादि नौ उपनिषद् - गीता प्रेस गोरखपुर।

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Screened Minds: A Study of Internet Addiction and Mental Health among Senior Secondary Students

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Abstract

The present study investigated the mental health of senior secondary students in relation to internet addiction, examining potential differences across gender and type of school, and the interrelationship between the two variables. The sample comprised 100 students from government and private schools in Dehradun, selected through simple random sampling. Mental health was assessed using the *Mental Health Inventory for Adolescents* (Jagdish & Srivastava, 2003), and internet addiction was measured with the *Internet Addiction Scale for Adolescents* (Bhatia & Sharma, 2017). Data analysis included t-tests for group comparisons and Pearson correlation for examining relationships between variables. Results indicated no significant differences in mental health or internet addiction based on gender or school type. However, a significant negative correlation ($r = -0.42, p < 0.01$) was observed between mental health and internet addiction, suggesting that higher levels of internet addiction are associated with lower psychological well-being. The study underscores the importance of monitoring digital engagement and implementing interventions that promote balanced internet use to support adolescents' mental health.

Introduction

In the epoch of digital convergence, the internet has transcended its utilitarian origins to become an omnipresent force shaping the intellectual, social, and emotional contours of contemporary life. Its transformative potential has redefined human interaction, democratized access to knowledge, and revolutionized the very architecture of education. For **senior secondary school students**, this digital ecosystem functions as both a conduit of learning and a sphere of social identity formation. Yet, beneath this apparent empowerment lies a growing psychological concern—the phenomenon of **internet addiction**, which imperceptibly undermines the mental equilibrium and psychosocial well-being of adolescents.

Internet addiction represents a compulsive and maladaptive pattern of online engagement characterized by excessive preoccupation, loss of control, and withdrawal-like symptoms upon deprivation. It is not merely a behavioral indulgence but an emergent psychosocial disorder that manifests through emotional instability, cognitive distraction, and interpersonal detachment. Unlike substance-based dependencies, internet addiction is insidious in nature—its stimuli are intangible, its gratification instant, and its boundaries fluid. Adolescents, driven by developmental curiosity, peer

validation, and digital escapism, are particularly vulnerable to this form of behavioral entrapment.

Parallel to this digital dependency, the construct of **mental health** occupies a pivotal position in human development. It encompasses a harmonious integration of emotional regulation, cognitive functioning, and social adaptability that enables individuals to navigate life's challenges with resilience and purpose. As delineated by the World Health Organization (2022), mental health is "a state of well-being in which every individual realizes his or her potential, can cope with the normal stresses of life, can work productively, and contribute to the community." In adolescence – a critical stage of identity consolidation, neurocognitive growth, and socio-emotional sensitivity – this equilibrium becomes particularly delicate. When digital engagement evolves into dependency, it disrupts this fragile psychological balance, often manifesting in anxiety, mood instability, sleep irregularities, and academic decline.

The COVID-19 pandemic accelerated this phenomenon by thrusting education, communication, and recreation into virtual domains. The abrupt migration from physical classrooms to online platforms, coupled with social isolation and unrestricted access to digital devices, drastically amplified screen exposure among students. This technological immersion, though academically

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necessary, has blurred the demarcation between purposeful learning and compulsive usage. The overreliance on digital media has precipitated cognitive fatigue, emotional detachment, and social alienation, revealing the paradox of modern connectivity – unprecedented access coexisting with profound psychological disconnection.

In this context, examining the nexus between internet addiction and mental health among senior secondary school students assumes profound academic and practical significance. Adolescents today inhabit a dual reality – one physical, constrained by social structures, and another virtual, boundless yet isolating. Their mental health is increasingly mediated by their patterns of digital engagement. Understanding how excessive internet use interacts with emotional and psychological well-being is therefore indispensable for developing preventive frameworks and intervention strategies. Such an inquiry not only enriches the theoretical discourse on adolescent psychology but also carries pragmatic implications for educators, parents, and policymakers striving to cultivate digital literacy and mental resilience in a technologically saturated society.

Review of Related Literature

The rising prevalence of internet addiction among Indian adolescents has garnered significant scholarly attention over the past decade. Studies indicate that excessive digital engagement negatively impacts emotional, cognitive, and social functioning. Kaur and Sharma (2016) reported that 23% of Chandigarh adolescents exhibited moderate internet addiction, with males preferring gaming and females social networking. Bhatia and Kiran (2017) emphasized that emotional loneliness and inadequate parental communication predicted higher internet dependency among Delhi students, while Gupta and Garg (2018) observed that excessive use correlated with anxiety and irritability in Punjab adolescents. Singh and Verma (2019) highlighted an inverse relationship between social media dependency and academic motivation, and Sharma and Taneja (2020) documented a surge in daily screen time during the COVID-19 lockdown, associated with sleep and concentration issues. Kumar and Sahu (2020) found that poor family cohesion significantly increased internet addiction risk, and Ahmed and Patel (2021) noted higher addiction levels in urban adolescents, with gender-specific patterns of usage. Reddy and Nair (2022) linked internet

overuse to academic burnout, Singh and Yadav (2023) reported increased anxiety and social withdrawal in Dehradun students, and Choudhary and Nair (2024) demonstrated the efficacy of digital mindfulness interventions in reducing compulsive internet behavior.

Concurrently, research on mental health among Indian adolescents highlights multiple psychosocial influences. Joshi and Sharma (2015) reported moderate to high stress levels among Jaipur students, while Mehta and Singh (2016) emphasized that positive family interactions promoted better mental well-being. Banerjee and Bose (2017) and Pandey and Verma (2018) found that academic pressure adversely affected psychological health, whereas resilience and coping skills mitigated distress. Gender differences were observed, with boys exhibiting higher emotional stability and girls showing greater interpersonal sensitivity (Roy & Kaur, 2019). The COVID-19 pandemic intensified mental health challenges, with Rani and Thomas (2020) documenting elevated loneliness and anxiety, and Kapoor and Singh (2021) linking irregular sleep and late-night device use to poorer well-being. Socioeconomic status also played a role, with lower SES adolescents reporting higher depressive symptoms (Sahu & Lodha, 2022). Intervention studies have shown that mindfulness and emotional intelligence training improve adolescent mental health (Sharma & Joshi, 2023), while Tiwari and Gupta (2024) confirmed that excessive screen time correlates negatively with psychological functioning.

Synthesizing these studies reveals a clear pattern: internet addiction and mental health are inversely related among adolescents, with excessive digital use contributing to anxiety, irritability, sleep disturbances, and academic decline. Protective factors include family cohesion, resilience, mindfulness, and parental supervision. Despite extensive research, most studies focus on urban adolescents or college students, leaving senior secondary students from diverse regions underexplored. This highlights the need for region-specific investigations that examine the interrelationship between internet addiction and mental health, informing interventions to promote digital well-being and psychological resilience among Indian adolescents.

Hypotheses

1. There is no significant difference in the mental health of senior secondary students on the basis of gender.

2. There is no significant difference in the mental health of senior secondary students on the basis of type of school.
3. There is no significant difference in the internet addiction of senior secondary students on the basis of gender.
4. There is no significant difference in the internet addiction of senior secondary students on the basis of type of school.
5. There is no significant relationship between mental health and internet addiction of senior secondary students.

Population: The population of the study comprised senior secondary school students in Dehradun.

Sample and Sampling Technique

The study included 100 students from government and private senior secondary schools, with 50 boys and 50 girls, selected through simple random sampling.

Tools for data collection

Mental Health Inventory (MHI) for Adolescents developed by Jagdish and Srivastava (2003), which evaluates emotional stability, anxiety, depression, social adjustment, and general positive well-being.

Internet Addiction Scale for Adolescents (IASA) developed by Bhatia and Sharma (2017), which examines compulsive use, neglect of work, social withdrawal, salience, and time management.

Data Analysis

1. Hypotheses - There is no significant difference in the mental health of senior secondary students on the basis of gender.

Table 1: Comparison of Mental Health Scores by Gender

Gender	N	Mean	SD	t-value	Significance (p)
Boys	50	72.4	8.5	0.85	0.40 (NS)
Girls	50	71.1	9.0		

NS = Not Significant; indicates no significant difference in mental health based on gender.

Analysis of mental health scores indicated that male students exhibited a mean score of 72.4 (SD = 8.5), whereas female students recorded a mean of 71.1 (SD= 9.0). The computed t-value of 0.85 was statistically non-

significant ($p > 0.05$), suggesting that there is no discernible difference in psychological well-being between boys and girls. These results imply that, within the sampled cohort, gender does not constitute a determinant of adolescent mental health.

2. Hypotheses- There is no significant difference in the mental health of senior secondary students on the basis of type of school.

Table 2: Comparison of Mental Health Scores by Type of School

Type of School	N	Mean	SD	t-value	Significance (p)
Government	50	71.8	8.7	0.65	0.52 (NS)
Private	50	72.0	8.8		

No significant difference in mental health between government and private school students.

Comparison of mental health scores between students of government and private schools revealed mean scores of 71.8 (SD = 8.7) and 72.0 (SD = 8.8), respectively, with a t-value of 0.65 ($p > 0.05$). The absence of a significant difference suggests that the institutional environment does not exert a substantial influence on students' mental health, indicating a relative uniformity in psychological functioning across school types.

3. There is no significant difference in the internet addiction of senior secondary students on the basis of gender.

Table 3: Comparison of Internet Addiction Scores by Gender

Gender	N	Mean	SD	t-value	Significance (p)
Boys	50	48.6	7.2	0.95	0.35 (NS)
Girls	50	47.9	6.8		

No significant difference in internet addiction based on gender.

Examination of internet addiction revealed mean scores of 48.6 (SD = 7.2) for boys and 47.9 (SD = 6.8) for girls. The t-value of 0.95 was non-significant ($p > 0.05$), denoting comparable levels of compulsive internet use across genders. This indicates that digital engagement patterns are broadly similar among male and female senior secondary students.

4. There is no significant difference in the internet addiction of senior secondary students on the basis of type of school.

Table 4: Comparison of Internet Addiction Scores by Type of School

Type of School	N	Mean	SD	t-value	Significance (p)
Government	50	48.1	7.0	0.55	0.58 (NS)
Private	50	48.4	6.9		

No significant difference in internet addiction between school types.

Government school students recorded a mean score of 48.1 (SD = 7.0), whereas private school students scored 48.4 (SD = 6.9), with a t-value of 0.55 ($p > 0.05$). The findings underscore that the type of school does not meaningfully differentiate patterns of internet usage, reflecting the pervasive nature of digital access and use among adolescents irrespective of institutional affiliation.

5. There is no significant relationship between mental health and internet addiction of senior secondary students.

Table 5: Correlation Between Mental Health and Internet Addiction

Variable 1	Variable 2	r	Significance(p)
Mental Health	Internet Addiction	-0.42	0.001(S)

The correlation indicates significant relationship between mental health and internet addiction.

Hypothesis 5 examined the relationship between mental health and internet addiction among senior secondary students. Pearson correlation analysis revealed a coefficient of $r = -0.42$, which was statistically significant at $p < 0.01$. This indicates a moderate negative correlation between the two variables. In other words, as internet addiction increases, mental health scores tend to decrease, suggesting that higher levels of compulsive or excessive internet use are associated with lower psychological well-being among adolescents.

Discussion

The analysis revealed **no significant differences in mental health** between male and female students or between students attending government and private schools. These results suggest that demographic factors such as gender and institutional type do not exert a substantial influence on adolescents' overall psychological functioning. This observation is congruent with prior studies (Joshi & Sharma, 2015; Mehta & Singh, 2016), which emphasize that psychosocial and familial determinants are more salient predictors of mental health

than gender or school affiliation. Similarly, **levels of internet addiction were comparable across gender and school type**, indicating that compulsive or excessive digital engagement is a pervasive phenomenon among adolescents, irrespective of demographic background. These findings align with the work of Bhatia and Sharma (2017), who reported uniform patterns of internet use among male and female Indian adolescents.

A salient finding of the study was the **significant negative correlation between mental health and internet addiction** ($r = -0.42, p < 0.01$). This denotes a moderate inverse relationship, suggesting that heightened internet addiction is concomitant with diminished psychological well-being. In other words, excessive engagement with digital media may adversely impact emotional stability, social adjustment, and overall mental health. This finding corroborates prior research (Gupta & Garg, 2018; Singh & Verma, 2019), which demonstrated that compulsive internet use is associated with increased anxiety, irritability, and emotional dysregulation among adolescents. The observed association underscores the need for interventions that promote self-regulation, digital literacy, and mindfulness to safeguard adolescents' mental well-being.

The implications of these findings are manifold. While demographic factors such as gender and school type may not significantly predict mental health or internet addiction, the evident inverse relationship between the two variables highlights the critical importance of addressing digital behaviors in adolescent mental health initiatives. School-based programs that foster awareness of healthy internet use, cultivate coping strategies, and integrate mindfulness practices can potentially ameliorate the negative psychological consequences of excessive online engagement. Furthermore, active parental involvement and supportive family environments can serve as protective factors, enhancing resilience and mitigating the deleterious effects of internet overuse.

In conclusion, the study illuminates that although demographic variables do not significantly influence mental health or internet addiction, there exists a notable **inverse relationship between internet addiction and psychological well-being** among senior secondary students. These insights reinforce the urgency of integrating digital wellness strategies into adolescent mental health programs in India, emphasizing preventive and promotive approaches to nurture holistic psychological development.

Findings

- There is no significant difference in mental health or internet addiction based on gender or type of school.
- A significant negative correlation exists between mental health and internet addiction ($r = -0.42$, $p < 0.01$), indicating that higher internet addiction is associated with lower psychological well-being.

While demographic factors do not influence mental health or internet addiction, excessive internet use negatively impacts students' psychological well-being.

Conclusion

The study reveals that demographic factors, such as gender and school type, exert minimal influence on the mental well-being and online engagement patterns of senior secondary students. Notably, a significant inverse relationship between internet addiction and psychological health was identified, suggesting that excessive digital involvement may compromise emotional stability and overall mental resilience. These findings highlight the imperative for proactive strategies to foster balanced internet use and enhance adolescents' psychological welfare.

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सतत एवं समावेशी विकास : बिहार का अनुभव

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सारांश

यह शोध पत्र बिहार में सतत एवं समावेशी विकास की नीति और उनके क्रियान्वयन का विश्लेषण प्रस्तुत करता है। इसमें समावेशी विकास के महत्व, सतत विकास और राज्य की नीतियों और कार्यक्रमों में प्रतिबिंब का अध्ययन किया गया है। बिहार भारत के सबसे गरीब और पिछड़े राज्यों में से एक है, जहाँ आर्थिक असमानता, शिक्षा और स्वास्थ्य सेवाओं तक पहुंच का अभाव तथा रोजगार के अवसरों की कमी जैसी समस्याएं व्याप्त हैं। ऐसे में बिहार ने विकास के क्षेत्र में कुछ प्रगति की है, लेकिन अभी भी बहुत कुछ किया जाना शेष है। बिहार सरकार ने शिक्षा और स्वास्थ्य सेवाओं में सुधार, लैंगिक समता हेतु महत्वपूर्ण कदम उठाए हैं। राज्य में कृषि और उद्योग क्षेत्र में नवीन प्रयोग किए जा रहे हैं, जिससे आर्थिक विकास को गति मिलने की उम्मीद है। इसके साथ ही, पर्यटन को बढ़ावा देने के लिए भी कई योजनाएं शुरू की गई हैं, जो राज्य की समृद्ध सांस्कृतिक विरासत को उजागर करने में सहायक होंगी। इस अध्ययन से स्पष्ट होता है कि आर्थिक वृद्धि के साथ-साथ सामाजिक न्याय, समानता, पर्यावरण संरक्षण, महिला सशक्तिकरण, कौशल विकास और ग्रामीण-शहरी असमानताओं के समाधान पर ध्यान देना आवश्यक है। इस शोध पत्र में स्वास्थ्य, शिक्षा, कृषि, उद्योग और बुनियादी ढांचे में राज्य की प्रगति का विश्लेषण प्रस्तुत किया गया है। सतत विकास लक्ष्यों (SDGs) के संदर्भ में बिहार की स्थिति की समीक्षा की गई है। इस शोध से यह स्पष्ट है कि सतत एवं समावेशी विकास केवल संसाधनों और आर्थिक अवसरों का वितरण नहीं, बल्कि मानव क्षमता और भविष्य की पीढ़ियों के लिए समान अवसर सुनिश्चित करने का समग्र प्रयास है।

परिचय

समावेशी विकास की अवधारणा भारत जैसे विविधतापूर्ण देश के लिए अत्यंत महत्वपूर्ण है। यह केवल आर्थिक समृद्धि पर केंद्रित नहीं है, बल्कि समाज के सभी वर्गों, विशेषकर वंचित, शोषित और हाशिए पर खड़े समुदायों की सक्रिय भागीदारी सुनिश्चित करने पर भी बल देता है। 1991 के आर्थिक सुधारों के पश्चात भारत में विकास की गति तीव्र हुई, परंतु यह प्रश्न अभी भी प्रासंगिक है कि क्या यह विकास वास्तव में समावेशी रहा है। बिहार राज्य इस संदर्भ में एक महत्वपूर्ण उदाहरण प्रस्तुत करता है, जो ऐतिहासिक रूप से गरीबी, पिछड़ेपन और प्रवासन की समस्याओं से जूझता रहा है। बिहार की स्थिति समावेशी विकास के महत्व को रेखांकित करती है।

बिहार में आर्थिक असमानता, शिक्षा, स्वास्थ्य सेवाओं और रोजगार के अवसरों की कमी है। बिहार ने पिछले दो दशकों में कुछ सुधार किया है, लेकिन अभी भी बहुत कुछ किया जाना है। राज्य में आर्थिक विकास को गति मिलने की उम्मीद है। यहाँ कृषि और उद्योग क्षेत्र में नवीन प्रयोग किए जा रहे हैं। साथ ही साथ राज्य की समृद्ध सांस्कृतिक विरासत को उजागर करने के लिए पर्यटन को बढ़ावा देने के लिए कई योजनाएं भी शुरू की गई हैं।

इन प्रयासों के बावजूद, बिहार के समक्ष अभी भी कई चुनौतियाँ हैं जिन्हें दूर करना आवश्यक है। सामाजिक और आर्थिक असमानता, भ्रष्टाचार, और प्राकृतिक आपदाओं जैसी समस्याएँ राज्य के विकास में बाधा बनी हुई हैं। इन चुनौतियों से निपटने के लिए एक समग्र और दीर्घकालिक रणनीति की आवश्यकता है, जो न केवल आर्थिक विकास पर ध्यान दे बल्कि सामाजिक न्याय और पर्यावरण संरक्षण को भी प्राथमिकता दे। बिहार के विकास में नागरिक समाज, गैर-सरकारी संगठनों और निजी क्षेत्र की भूमिका भी महत्वपूर्ण है। यह समावेशी विकास के लक्ष्य को प्राप्त करने में मदद कर सकते हैं

सतत विकास : सैद्धांतिक परिप्रेक्ष्य

सतत विकास एक प्रक्रिया है जो आर्थिक वृद्धि, सामाजिक न्याय और पर्यावरणीय संतुलन के बीच सामंजस्य स्थापित करने का प्रयास करता है। इसका सैद्धांतिक आधार मुख्य रूप से तीन स्तंभों पर टिका है- आर्थिक स्थिरता, सामाजिक समानता और पर्यावरणीय संरक्षण। ब्रंटलैंड आयोग ने सतत विकास की परिभाषा दी, जिसके अनुसार यह "ऐसा विकास है जो वर्तमान पीढ़ी की आवश्यकताओं की पूर्ति इस शर्त के साथ करती है कि आने वाली पीढ़ी की आवश्यकताओं की पूर्ति में कोई बाधा नहीं आए"।¹

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** शोधार्थी, वि. वि राजनीति विज्ञान विभाग, ल.ना.मि.वि., दरभंगा

सतत विकास बहुआयामी है। आधुनिकतावादी दृष्टिकोण इसे तकनीकी प्रगति और पूंजी निर्माण के माध्यम से संसाधनों के बेहतर उपयोग से जोड़ता है, जबकि उत्तर-आधुनिक दृष्टिकोण यह तर्क करता है कि विकास केवल आर्थिक वृद्धि नहीं बल्कि सामाजिक न्याय, लैंगिक समानता और सांस्कृतिक विविधता को भी समाहित करता है। वहीं, पर्यावरणीय सिद्धांतकारों का मानना है कि सतत विकास तभी संभव है जब प्राकृतिक संसाधनों का दोहन उनकी पुनर्जीवित होने की क्षमता से अधिक न हो।

मानव विकास दृष्टिकोण, जिसे अमर्त्य सेन और महबूब-उल-हक जैसे विचारकों ने प्रतिपादित किया, यह कहता है कि सतत विकास का अंतिम लक्ष्य 'मानव क्षमता' और 'मानवीय स्वतंत्रता' का विस्तार होना चाहिए। संयुक्त राष्ट्र द्वारा निर्धारित 17 सतत विकास लक्ष्य (SDGs) इस सैद्धांतिक विमर्श का व्यावहारिक रूप हैं, जिनमें गरीबी उन्मूलन, वैश्विक भूख समाप्त करना, स्वास्थ्य एवं शिक्षा में सुधार, लैंगिक समानता, स्वच्छ ऊर्जा, जलवायु कार्रवाई और संस्थानों की मजबूती जैसे पहलू शामिल हैं। इन लक्ष्यों से स्पष्ट होता है कि सतत विकास केवल आर्थिक वृद्धि का मामला नहीं है बल्कि यह 'समावेशी विकास' और 'न्यायपूर्ण समाज' की दिशा में बढ़ने का सामूहिक प्रयास है।

समावेशी विकास

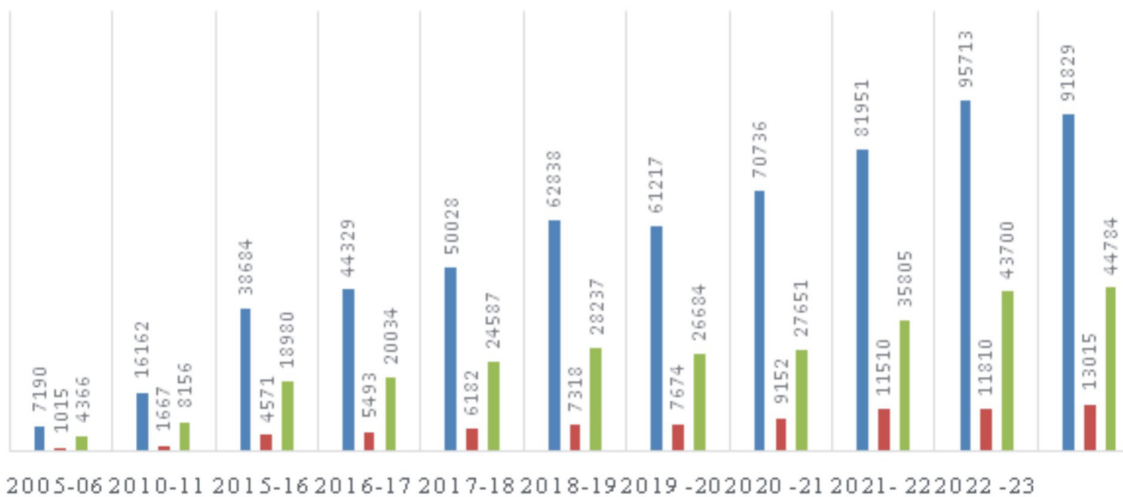
समावेशी विकास एक प्रक्रिया है यह 'व्यापक आधारित विकास, साझा विकास और गरीब-समर्थक विकास' को बढ़ावा देता है। यह गरीबी में तीव्र विकास दर से कमी लाने एवं देश की विकास प्रक्रिया में अधिक लोगों की भागीदारी बढ़ाने पर बल देता है। 11वीं पंचवर्षीय योजना में समावेशी विकास को "एक ऐसी विकास प्रक्रिया जो व्यापक-आधारित लाभ देती है और

सभी के लिए अवसर की समानता सुनिश्चित करती है"² के रूप में परिभाषित किया है। इसका लक्ष्य गरीबी में कमी लाना, मानव विकास, स्वास्थ्य स्तर में सुधार और काम का समान अवसर प्रदान करना है। संसाधनों का वितरण आर्थिक स्थिति और दीर्घकालिक लाभों को ध्यान में रखकर करने पर बल देता है।

बिहार का विकास परिदृश्य लंबे समय से असंतुलन, गरीबी और प्रवासन जैसी चुनौतियों से घिरा रहा है। राज्य की लगभग 76 प्रतिशत आबादी कृषि पर निर्भर है, जबकि कृषि की उत्पादकता राष्ट्रीय औसत से कम है, जिससे ग्रामीण निर्धनता और बेरोजगारी की समस्या कायम है।³ उद्योग क्षेत्र का योगदान राज्य की अर्थ व्यवस्था में सीमित है। 11 प्रतिशत से भी कम शहरीकरण दर के कारण यह देश का सबसे कम शहरीकृत बड़ा राज्य है।⁴ विगत वर्षों में भारत की तीव्र आर्थिक प्रगति के बावजूद बिहार अपेक्षाकृत पिछड़ा रहा और यहाँ गरीबी की दर राष्ट्रीय औसत की तुलना में धीमी गति से घटी। हाल के वर्षों में कुछ सकारात्मक परिवर्तन दृष्टिगोचर हुए हैं। राज्य की नीतियाँ अपेक्षाकृत अधिक प्रभावी सिद्ध हुई हैं और विकास की गति में भी वृद्धि हुई है किन्तु चुनौतियाँ अब भी अत्यधिक हैं। प्रशासनिक और संस्थागत सीमाएँ, अविकसित बुनियादी ढाँचा, मानव विकास के निम्नस्तर, और स्थानीय गैर-कृषि रोजगार के अवसरों की कमी जैसी समस्याएँ विद्यमान हैं। सबसे महत्वपूर्ण यह है कि राज्य अब भी गरीबी के दुष्चक्र में फँसा हुआ है, जहाँ निवेश योग्य संसाधनों की कमी है। इन सभी बाधाओं का निराकरण आवश्यक है। बिहार के 10 करोड़ निवासियों को भारत की आर्थिक सफलता में सहभागी बनाने हेतु समावेशी विकास पथ की आवश्यकता है।⁵ इसके लिए सार्वजनिक और निजी दोनों प्रकार की पहल आवश्यक है। साथ ही उन आर्थिक और सामाजिक तंत्रों की गहन समझ की आवश्यकता है जो अब तक अविकास के लिए उत्तरदायी रहे हैं।

सामाजिक सेवाओं पर व्यय का विवरण (राशि करोड़ में)

■ सामाजिक सेवाओं पर व्यय ■ स्वास्थ्य पर व्यय ■ शिक्षा पर व्यय



स्रोत : बिहार आर्थिक सर्वेक्षण 2024-25 से संकलित

वित्तीय वर्ष 2005-06 से 2023-24 के मध्य सामाजिक सेवाओं पर कुल व्यय का अंतर 84720 करोड़ था। इस अवधि में सामाजिक सेवाओं पर किए गए व्यय में 13 गुना की वृद्धि हुई। वर्ष 2005-06 में सामाजिक सेवाओं पर प्रति व्यक्ति व्यय 801रु. किया गया था जो वर्ष 2023-24 में बढ़कर 6565रु. हो गया। इस तरह इसमें 8 गुना की वृद्धि हुई।

वित्तीय वर्ष 2005-06 में बिहार सरकार के द्वारा स्वास्थ्य क्षेत्र पर कुल घरेलू उत्पाद का 4.50% (1015 करोड़) खर्च किया गया था जो वर्ष 2023-24 में कुल व्यय का 5.16% (13015 करोड़) हो गया। वर्ष 2005-06 से 2023-24 के मध्य स्वास्थ्य पर

किए गए व्यय में 13 गुना की वृद्धि हुई। वित्तीय वर्ष 2023-24 में खर्च की गई राशि का मात्र 7.79% राशि वित्तीय वर्ष 2005-06 में खर्च की गई थी।

वित्तीय वर्ष 2005-06 में बिहार सरकार के द्वारा शिक्षा क्षेत्र पर कुल व्यय का 19.35% (4366 करोड़) खर्च किया गया था जो वर्ष 2023-24 में कुल व्यय का खर्च घटकर बजट का 17.77% (44784 करोड़) हैं। वर्ष 2005-06 से 2023-24 के बीच शिक्षा पर किए गए व्यय में 10 गुना की वृद्धि हुई। वर्ष 2005-06 से 2023-24 के बीच शिक्षा पर किए गए व्यय की राशि का 925.74% की वृद्धि हुई।⁶



स्रोत : बिहार आर्थिक सर्वेक्षण 2024-25 से संकलित

वर्ष 2013-14 में GSDP के अनुपात में महिलाओं संबंधी योजनाओं के लिए परिव्यय केवल 1.5% था, जो वर्ष 2021-22 में बढ़कर 5.2% हो गया। इसमें लगभग 3.5 गुना वृद्धि हुई है, जो राज्य की अर्थव्यवस्था में महिलाओं के लिए योजनाओं की बढ़ती भागीदारी को दर्शाता है। वर्ष 2013-14 में कुल बजट में महिलाओं संबंधी योजनाओं का हिस्सेदारी 6.4% से बढ़कर वर्ष 2021-22 में 17.4% तक पहुंच गई। इसमें लगभग तीन गुना वृद्धि दर्ज की गई। यह दर्शाता है कि नीतिगत प्राथमिकताओं में महिलाओं के लिए योजनाओं का महत्व बढ़ा है।

वर्ष 2021-22 में महिलाओं सम्बन्धी योजनाओं का कुल बजट में 17.4% का आंकड़ा एक सकारात्मक संकेत है। राज्य सरकार द्वारा महिला सम्बन्धी योजनाओं पर खर्च में लगातार दीर्घकालिक वृद्धि हुई है। यह दर्शाता है कि महिला सम्बन्धित योजनाओं को समय के साथ अधिक प्राथमिकता दी गई है। साथ ही महिला सशक्तिकरण को वित्तीय रूप से समर्थन देने की दिशा में राज्य सरकार की सक्रियता को दर्शाता है।

श्रम बल सहभागिता दर (प्रतिशत में) वर्ष 2022-23

राज्य	शहरी			ग्रामीण			कुल		
	पुरुष	महिला	व्यक्ति	पुरुष	महिला	व्यक्ति	पुरुष	महिला	व्यक्ति
बिहार	48.7	9.2	30.2	46.8	15.1	31.5	47.0	14.7	31.4
केरल	56.2	28.0	41.6	60.7	34.1	46.6	58.6	31.3	44.3
भारत	58.3	20.2	39.8	55.5	30.5	43.4	56.2	27.8	42.4

स्रोत: आवधिक श्रम बल सर्वेक्षण (पीएलएफएस), जुलाई 2022- जून 2023, राष्ट्रीय सांख्यिकी कार्यालय, सांख्यिकी और कार्यक्रम कार्यान्वयन मंत्रालय

बिहार में महिला श्रम बल सहभागिता दर में पुरुष और महिला के बीच लगभग 32 प्रतिशत का अंतर है। राष्ट्रीय स्तर पर यह अंतर 28.4 प्रतिशत है। केरल में यह अंतर 27.3 प्रतिशत का है। बिहार में महिला श्रम बल सहभागिता दर बहुत ही निम्न स्तर पर है, जो राज्य की आर्थिक सक्रियता और लैंगिक समानता पर नकारात्मक प्रभाव डालता है। ग्रामीण क्षेत्रों में महिलाओं की भागीदारी अपेक्षाकृत अधिक है, जो यह संकेत देती है कि ग्रामीण अर्थव्यवस्था (खेती, मजदूरी, असंगठित कार्य) महिलाओं को अधिक खींचती है। ग्रामीण क्षेत्र में तीनों स्तरों पर श्रम बल सहभागिता दर में ग्रामीण महिलाओं की भागीदारी शहरी महिलाओं से बेहतर है।

शहरी क्षेत्रों में महिलाओं की सहभागिता कम होना शिक्षा, रोजगार अवसरों की कमी, सामाजिक व सांस्कृतिक बाधाओं से जुड़ा है। केरल में उच्च महिला श्रम बल सहभागिता, सामाजिक प्रगतिशीलता, शिक्षा के उच्च स्तर और सेवा क्षेत्र में अवसरों की अधिकता को दर्शाता है। राष्ट्रीय स्तर पर भी महिला सहभागिता पुरुषों से काफी कम है, जो लैंगिक समानता और समावेशी विकास के लिए बड़ी चुनौती है।⁷

मातृ मृत्यु दर

राज्य/वर्ष	2004-06	2007-09	2010-12	2011-13	2014-16	2015-17	2016-18	2017-19	2018-20
बिहार	312	261	219	165	165	165	149	130	118
केरल	95	81	66	46	46	42	43	30	19
भारत	254	212	178	130	130	122	113	103	97

स्रोत: नमूना पंजीकरण प्रणाली, भारत के महापंजीयक कार्यालय से संकलित

वित्तीय वर्ष 2004-06 से 2018-20 के दौरान मातृ मृत्यु दर में बिहार में 164.40% की तथा राष्ट्रीय स्तर पर 161.85% की गिरावट दर्ज की गई। वहीं, वर्ष 2004-06 से 2018-20 के मध्य केरल राज्य में मातृ मृत्यु दर में 400% की गिरावट देखने को मिलती है। केरल राज्य के तुलना में बिहार तथा राष्ट्रीय स्तर पर अभी भी बहुत सुधार की आवश्यकता प्रतीत होती है। आंकड़े बताते हैं कि बिहार ने मातृ मृत्यु दर बेहतर सुधार करते हुए राष्ट्रीय स्तर के समांतर पहुँच गया है। यह स्वास्थ्य के क्षेत्र में बिहार के सकारात्मक प्रयास को दर्शाता है।⁸

7 वर्ष और उससे अधिक आयु के व्यक्तियों में साक्षरता दर में लैंगिक अंतर (प्रतिशत में)

राज्य	ग्रामीण			शहरी			कुल		
	पुरुष	महिला	लैंगिक अंतर	पुरुष	महिला	लैंगिक अंतर	पुरुष	महिला	लैंगिक अंतर
बिहार	78.6	58.7	19.9	96.1	75.9	20.2	79.7	60.5	19.2
केरल	96.7	94.1	2.6	98.2	96.4	1.8	97.4	95.2	2.2
भारत	81.5	65.0	16.5	92.2	82.8	9.4	84.7	70.3	14.4

स्रोत : एनएसएस 75वां दौर, जुलाई 2017-जून 2018, राष्ट्रीय सांख्यिकी कार्यालय, सांख्यिकी और कार्यक्रम कार्यान्वयन मंत्रालय

बिहार में साक्षरता दर में लैंगिक अंतर ग्रामीण क्षेत्र में शहरी क्षेत्र से कम देखने को मिला; जबकि ग्रामीण क्षेत्र में साक्षरता शहरी क्षेत्र की अपेक्षा कम है। तुलनात्मक रूप से महिला साक्षरता दर बिहार में अखिल भारतीय स्तर से लगभग 10% कम है वहीं केरल से लगभग 30% का अंतर है। बिहार में ग्रामीण और शहरी क्षेत्र में महिला साक्षरता दर में 17.2% का अंतर है। पुरुष में यह अंतर 17.5% का है। तुलनात्मक रूप से भारत और बिहार के अध्ययन से स्पष्ट है कि शहरी पुरुषों की साक्षरता दर अधिक है और शेष कम है। बिहार में साक्षरता दर में लैंगिक दर को कम करना एक चुनौती है।⁹

बहुआयामी गरीबी (MPI) के संदर्भ में स्थिति कुछ सकारात्मक प्रतीत होती है। 2015-16 में बिहार की आधी से अधिक जनसंख्या (51.9%) बहुआयामी गरीबी में थी, जो 2019-21 में घटकर 33.8% और 2022-23 में अनुमानित रूप से 26.6% रह गई।¹⁰ इसका तात्पर्य यह है कि पिछले एक दशक में लगभग 3.77 करोड़ लोग गरीबी से बाहर निकले हैं। यह सुधार देश में सबसे तीव्र है, हालांकि उच्च प्रारंभिक स्तर के कारण बिहार अभी भी राष्ट्रीय औसत से काफी पीछे है। इस प्रगति के बावजूद, बिहार में गरीबी उन्मूलन की चुनौतियाँ अभी भी बड़ी हैं। राज्य सरकार ने गरीबी से लड़ने के लिए कई नई योजनाएँ शुरू की हैं, जिनमें रोजगार सृजन और कौशल विकास पर विशेष ध्यान दिया गया है। इन प्रयासों के सकारात्मक परिणाम दिखने लगे हैं, लेकिन लक्ष्य तक पहुँचने में अभी लंबा रास्ता तय करना है।

रोजगार के क्षेत्र में स्थिति मिश्रित प्रतीत होती है। PLFS के आंकड़े दर्शाते हैं कि बेरोजगारी दर 2021-22 के 6% से घटकर 2023-24 में 3% तक आ गई है। तथापि, राज्य का एक बड़ा हिस्सा अब भी कृषि और निम्न-उत्पादक निर्माण कार्यों में संलग्न है, जबकि विनिर्माण क्षेत्र का योगदान मात्र 5.7% है। इसका तात्पर्य यह है कि रोजगार की संख्या में वृद्धि हुई है, परंतु गुणवत्ता और उत्पादकता में सुधार की दिशा में अभी भी एक लंबा मार्ग तय करना शेष है। इस स्थिति को सुधारने के लिए, राज्य सरकार को कौशल विकास और उद्योग-विशिष्ट प्रशिक्षण

कार्यक्रमों पर ध्यान केंद्रित करना चाहिए। साथ ही, विनिर्माण क्षेत्र में निवेश को प्रोत्साहित करने के लिए नीतिगत सुधारों की आवश्यकता है। इन प्रयासों से न केवल रोजगार के अवसरों में वृद्धि होगी, बल्कि श्रम बल की उत्पादकता और आय स्तर में भी सुधार होगा।¹¹

बुनियादी ढांचे का विकास सतत एवं समावेशी विकास की नींव है। यह आर्थिक विकास की पूर्व शर्त भी है। बिहार विगत 2 दशकों में सार्वजनिक निवेश के साथ-साथ निजी क्षेत्र को प्रोत्साहित कर भौतिक अवसंरचना को मजबूत किया है। वर्तमान में सड़क घनत्व के मामले में यह तीसरा राज्य है। यहां 2011-12 से 2022-23 में निर्माण क्षेत्र 27.05 हजार करोड़ से 46.7 हजार करोड़ तक पहुंचा। इसमें लगभग डेढ़ गुणा की वृद्धि हुई। परिवहन संचार और भंडारण के क्षेत्र में 17.5 हजार करोड़ से 40.9 हजार करोड़ पहुंच गया। इसमें ढाई गुणा से अधिक वृद्धि हुई।

शासन, प्रशासन और समाज के बीच संवाद और सहयोग समावेशी विकास के लिए अनिवार्य हैं। बिहार में सुशासन और न्याय युक्त विकास को बढ़ावा देने हेतु ई-शासन की बढ़ावा दिया गया और अनेक नीतिगत निर्णय लिए गये। ई-शासन, लोक संस्थाओं को अधिक जवाबदेह, पारदर्शी समावेशी और सुशासन के प्रति क्रियाशील बनाता है। बिहार में आज सभी ग्राम पंचायतों को डिजिटल रूप से जोड़ दिया गया है।

बिहार में बिजली आपूर्ति घंटा और गुणवत्तापूर्ण की उपलब्धता में प्रगति हुई है। यहां 2011-12 से 2021-22 के मध्य प्रति व्यक्ति खपत 134 किलोवाट आवर से 329 किलोवाट-आवर हो गया। इसमें लगभग ढाई गुणा की वृद्धि हुई। बिहार सरकार ने 2012 में बिहार राज्य विद्युत बोर्ड को भंग कर उसे पांच कंपनियों में बांटा गया। बिहार में ग्रामीण विद्युतीकरण परियोजना के अंतर्गत 2017 तक सभी गावों को तथा अप्रैल 2018 तक सभी घरों तक बिजली पहुंचाने के लक्ष्य को सफलतापूर्वक पूर्ण किया गया। इसके तहत नवंबर 2016 में हर घर बिजली कार्यक्रम की शुरुआत किया गया। बिहार की इस योजना ने केंद्र सरकार की सौभाग्य योजना में समाहित कर अक्टूबर 2018 में पूर्ण कर लिया गया।

प्रभावी उपभोक्ताओं की श्रेणीवार संख्या (2018-19 से 2022-23) (आंकड़े लाख में)

श्रेणियां	2018-19	2019-20	2020-21	2021-22	2022-23
घरेलू	134.8 (92.5)	145.41 (91.5)	153.26 (90.4)	160.49 (89.6)	167.74 (88.5)
व्यावसायिक	762438 (5.2)	893570 (5.6)	1071971 (6.3)	1243174 (6.9)	1425348 (7.5)
औद्योगिक	93477	108282	128828	143398	163703
कृषि	228423	314606	359295	395790	495348
अन्य (हर घर नल का जल, सार्वजनिक प्रकाश व्यवस्था, ट्रेक्शन, सार्वजनिक जल प्रदाय)	6206	19727	58034	85055	92646

स्रोत : ऊर्जा विभाग, बिहार सरकार

वित्तीय वर्ष 2018-19 में घरेलू उपभोक्ताओं की संख्या 134.8 लाख थी जो 4 वर्षों में बढ़कर वर्ष 2022-23 में 167.74 लाख हो गई। इस 4 वर्षों में घरेलू उपभोक्ताओं की संख्या में 24.4% की वृद्धि हुई। घरेलू उपभोक्ताओं की संख्या में निरंतर वृद्धि हुई है, लेकिन कुल उपभोक्ताओं में हिस्सेदारी कम हो रही है। वर्ष 2018-19 में व्यावसायिक उपभोक्ताओं की संख्या 7.62 लाख था जो वर्ष 2022-23 में बढ़कर 14.25 लाख हो गया। वर्ष 2018-19 से 2022-23 के मध्य 87% की वृद्धि हुई। व्यवसाय क्षेत्र में तेजी से विस्तार हो रहा है। वर्ष 2018-19 में औद्योगिक क्षेत्र में उपभोक्ताओं की संख्या 93477 थी जो वर्ष 2022-23 में बढ़कर 163703 हो गया। वर्ष 2018-19 से 2022-23 के मध्य 75% की वृद्धि हुई। औद्योगिक उपभोक्ताओं की संख्या लगातार बढ़ रही है लेकिन अभी भी घरेलू और व्यावसायिक उपभोक्ताओं से बहुत कम है। वित्तीय वर्ष 2018-19 में कृषि क्षेत्र में उपभोक्ताओं की संख्या 2.28 लाख था जो कि वर्ष 2022-23 में 117% बढ़कर 4.95 लाख हो गया। कृषि क्षेत्र में उपभोक्ता की संख्या दोगुनी से अधिक हो गई। वर्ष 2018-19 में अन्य क्षेत्र में उपभोक्ताओं की संख्या में 6206 था जो बढ़कर वर्ष 2022-23 में 92646 हो गया। ऊर्जा के क्षेत्र में घरेलू, व्यवसाय, औद्योगिक, कृषि एवं अन्य क्षेत्र में दिनों-दिन उपभोक्ताओं की संख्या बढ़ रही है लेकिन नीति आयोग द्वारा जारी वार्षिक सतत विकास लक्ष्य राज्यवार प्रदर्शन रिपोर्ट में बिहार का 2018 में 06वां 2019-20 में 21वां 2020-21 में 24वां 2023-24 में 23वां स्थान पर है 2018 में 06वां स्थान पर था बहुत लंबी गिरावट से 2023-24 में 23वां स्थान पर पहुंच गई।¹²

बिहार की आर्थिक प्रगति विशेष रूप से आय और आर्थिक वृद्धि के संदर्भ में उल्लेखनीय रही है। 2023-24 में राज्य ने लगभग 9.2% की वास्तविक GSDP वृद्धि दर प्राप्त की, जो कई बड़े राज्यों की तुलना में अधिक है। यह उच्च वृद्धि दर राज्य की आर्थिक गतिविधियों में तेजी और विकास के प्रयासों की सफलता को दर्शाती है। हालांकि, इस प्रभावशाली वृद्धि के बावजूद, बिहार की प्रति व्यक्ति GSDP रु. 66,828 पर रही, जो राष्ट्रीय

औसत से काफी कम है।¹³ यह विरोधाभास 'नीचे से पकड़' की अवधारणा को प्रदर्शित करता है, जहां एक निम्न आधार से शुरू उभरती हुई अर्थव्यवस्था उच्च वृद्धि दर प्रदर्शित कर सकती है, फिर भी प्रति व्यक्ति आय में पिछड़ सकती है। इसका तात्पर्य यह है कि बिहार के समक्ष चुनौती केवल तीव्र विकास को बनाए रखने की नहीं है, बल्कि इस विकास को समावेशी बनाने और इसके लाभों को व्यापक जनसंख्या तक पहुंचाने की भी है। यह स्थिति राज्य के नीति निर्माताओं के लिए एक महत्वपूर्ण कार्य प्रस्तुत करती है- ऐसी रणनीतियों का विकास करना जो न केवल समग्र आर्थिक विकास को प्रोत्साहित करें, बल्कि प्रति व्यक्ति आय और जीवन स्तर में सुधार पर भी ध्यान केंद्रित करें। इस लक्ष्य की प्राप्ति के लिए, बिहार को अपने मानव संसाधन में निवेश करने की आवश्यकता है, विशेष रूप से शिक्षा और कौशल विकास के क्षेत्र में। साथ ही, राज्य को अपने बुनियादी ढांचे को सुदृढ़ करना होगा, जो निवेश आकर्षित करने और रोजगार के अवसर उत्पन्न करने में सहायक होगा। इन प्रयासों के साथ-साथ, बिहार को अपने कृषि क्षेत्र के आधुनिकीकरण पर भी ध्यान देना चाहिए, जो राज्य की अर्थव्यवस्था का एक महत्वपूर्ण घटक है। स्वास्थ्य और पोषण के क्षेत्र में NFHS-5 (2019-21) के आंकड़ों से यह स्पष्ट होता है कि पाँच वर्ष से कम आयु के बच्चों में ठिगनापन और कम वजन की दरों में कमी आई है। इसके विपरीत, दुबलापन और महिलाओं तथा बच्चों में एनीमिया की दरों में चिंताजनक वृद्धि देखी गई है। यद्यपि संस्थागत प्रसव में उल्लेखनीय सुधार हुआ है, जो 64% से बढ़कर 76% हो गया है, और यह स्वास्थ्य सेवाओं की पहुँच में प्रगति को दर्शाता है, फिर भी पोषण, एनीमिया और गुणवत्तापूर्ण आहार जैसी चुनौतियाँ अब भी प्रमुख बनी हुई हैं। इन चुनौतियों से निपटने के लिए, सरकार ने विभिन्न कार्यक्रम और नीतियाँ शुरू की हैं जो पोषण और स्वास्थ्य सेवाओं पर केंद्रित हैं। इनमें पोषण अभियान, मिड-डे मील योजना, और आयुष्मान भारत जैसी पहल शामिल हैं। हालांकि, इन प्रयासों के बावजूद, ग्रामीण और शहरी क्षेत्रों के बीच स्वास्थ्य सेवाओं की गुणवत्ता और पहुँच में अंतर बना हुआ है।¹⁴

विवेचना

सतत विकास लक्ष्य राज्यवार रैंक सूची

सतत विकास लक्ष्य→	गरीबी नहीं		शून्य भूख		अच्छा स्वास्थ्य और कल्याण		गुणवत्तापूर्ण शिक्षा		लैंगिक समानता		स्वच्छ जल और स्वच्छता		सस्ती और स्वच्छ ऊर्जा	
	वर्ष	स्कोर	रैंक	स्कोर	रैंक	स्कोर	रैंक	स्कोर	रैंक	स्कोर	रैंक	स्कोर	रैंक	स्कोर
2018	45	26	39	28	40	22	36	29	24	29	31	29	67	06
2019-20	33	28	26	27	44	26	19	29	40	13	81	17	62	21
2020-21	32	28	31	27	66	21	29	28	48	16	91	05	78	24
2023-24	39	28	24	28	67	22	32	28	44	24	98	03	81	23

स्रोत: SDG India Index Annual Report

पिछले पाँच वर्षों में बिहार की विकास स्थिति में कुछ सुधार अवश्य देखा गया है, तथापि कई क्षेत्रों में चुनौतियाँ अब भी विद्यमान हैं। नीति आयोग के SDG इंडिया इंडेक्स में बिहार का स्कोर 2020-21 के 52 से बढ़कर 2023-24 में 57 हो गया है— यहाँ सुधार दर्ज किया गया है, परंतु रैंकिंग अभी भी अंतिम पायदानों में है। इसका तात्पर्य यह है कि स्वास्थ्य, शिक्षा, लैंगिक समानता और स्वच्छता में प्रगति हुई है, लेकिन गरीबी उन्मूलन, रोजगार-सृजन और ढाँचागत विकास में अभी भी गंभीर अंतराल मौजूद है। इन चुनौतियों से निपटने के लिए राज्य सरकार ने कई नई योजनाएँ शुरू की हैं, जिनमें कौशल विकास और स्टार्टअप प्रोत्साहन कार्यक्रम प्रमुख हैं। साथ ही, कृषि क्षेत्र में आधुनिकीकरण और सिंचाई सुविधाओं के विस्तार पर विशेष ध्यान दिया जा रहा है। परंतु इन प्रयासों के सार्थक परिणाम दिखने में अभी कुछ समय लगेगा, क्योंकि संरचनात्मक परिवर्तन एक धीमी प्रक्रिया है।¹⁵

इन आँकड़ों से यह स्पष्ट होता है कि बिहार ने गरीबी में कमी लाने और स्वास्थ्य एवं शिक्षा सेवाओं की पहुँच में महत्वपूर्ण प्रगति की है तथापि, उद्योग, रोजगार की गुणवत्ता, आय और पोषण जैसे क्षेत्रों में अभी भी गंभीर चुनौतियाँ विद्यमान हैं। आगे की दिशा में यह आवश्यक है कि गरीबी उन्मूलन और रोजगार सृजन को 'गुणवत्ता' के साथ जोड़ा जाए, बुनियादी ढाँचे में निवेश को तीव्र किया जाए, और स्वास्थ्य एवं पोषण पर लक्षित हस्तक्षेप किए जाए। केवल तभी बिहार सतत विकास लक्ष्यों (SDGs) की दिशा में ठोस प्रगति कर सकेगा और राष्ट्रीय औसत के करीब पहुँच सकेगा।

बिहार की योजनाओं और कार्यक्रमों के क्रियान्वयन में भी ठोस रूप से प्रकट होते हैं, साथ ही सतत विकास लक्ष्यों (SDGs) की प्राप्ति में प्रत्यक्ष योगदान देते हैं। 'जीविका' कार्यक्रम सामाजिक-आर्थिक समानता सिद्धांत पर आधारित है, जो ग्रामीण महिलाओं को आर्थिक रूप से सशक्त बनाने पर केंद्रित है। इसी तरह, 'मुख्यमंत्री वृक्ष संपदा योजना' पारिस्थितिक संतुलन सिद्धांत को प्रतिबिंबित करती है, जो पर्यावरण संरक्षण और आर्थिक विकास के बीच संतुलन बनाने का प्रयास करती है।

निष्कर्ष

सतत एवं समावेशी विकास केवल आर्थिक वृद्धि का मापदंड नहीं है, बल्कि यह सामाजिक न्याय, समानता, पर्यावरण संरक्षण और सभी नागरिकों की भागीदारी सुनिश्चित करने का समग्र प्रयास है। बिहार का उदाहरण इस बात को स्पष्ट करता है कि तेज आर्थिक वृद्धि के बावजूद, विकास तभी सार्थक होता है जब इसके लाभ पूरे समाज तक पहुँचें। राज्य ने शिक्षा, स्वास्थ्य,

कौशल विकास, कृषि और बुनियादी ढाँचे में सुधार जैसे कई प्रयास किए हैं, जिनसे गरीबी में कमी, रोजगार सृजन और जीवन स्तर में सुधार की दिशा में प्रगति हुई है। सैद्धांतिक दृष्टिकोण से, विलुप्ति-परिहार, सामूहिक संरक्षा और संसाधन-अनुकूलनशीलता के सिद्धांत बिहार में लागू नीतियों के माध्यम से व्यवहारिक रूप से परिलक्षित होते हैं। उदाहरण के लिए, जल संरक्षण और सिंचाई विस्तार "हर खेत तक पानी" योजना के माध्यम से विलुप्ति-परिहार सिद्धांत का पालन करता है, जबकि "पोषण अभियान" सामूहिक संरक्षा सिद्धांत के अनुरूप समुदाय-आधारित सहभागिता को बढ़ावा देता है। इसके साथ ही, "कुशल युवा कार्यक्रम" संसाधन-अनुकूलनशीलता सिद्धांत को मानव संसाधन विकास और सामाजिक-आर्थिक अनुकूलनशीलता के रूप में साकार करता है। हालांकि, बिहार के समक्ष अभी भी कई चुनौतियाँ हैं—गरीबी का पूर्ण उन्मूलन, उच्च गुणवत्ता वाले रोजगार का सृजन, पोषण एवं स्वास्थ्य सेवाओं की व्यापक पहुँच, तथा औद्योगिक और कृषि आधुनिकीकरण। इन चुनौतियों का समाधान तभी संभव है जब सरकार, नागरिक समाज और निजी क्षेत्र मिलकर दीर्घकालिक रणनीतियाँ अपनाएँ और सतत एवं समावेशी विकास के सिद्धांतों को नीतिगत व सामाजिक रूप से सशक्त बनाएँ।

सतत एवं समावेशी विकास का लक्ष्य केवल भविष्य के लिए संसाधनों का संरक्षण नहीं है, बल्कि वर्तमान पीढ़ी के लिए समान अवसर, न्यायसंगत संसाधन वितरण और मानव क्षमताओं के विस्तार का भी प्रतीक है। बिहार की प्रगति इस दिशा में महत्वपूर्ण कदम हैं, लेकिन सतत परिवर्तन और समावेशी परिणाम प्राप्त करने के लिए निरंतर प्रयास एवं रणनीतिक दृष्टिकोण आवश्यक हैं।

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बिहार में समावेशी विकास और न्याय की नीति में नीतीश कुमार का योगदान

* सिद्धार्थ राज, ** डॉ. घनश्याम रॉय

सारांश

यह शोध पत्र बिहार के समावेशी विकास में 'न्याय के साथ विकास' की नीति और नीतीश कुमार के नेतृत्व का योगदान का विश्लेषण है। इसमें नीतीश कुमार नीत सरकार की नीतियों एवं कार्यक्रमों ने बिहार में असमानता और सामाजिक न्याय के मुद्दों को किस प्रकार संबोधित किया गया है, इसका अध्ययन व विश्लेषण प्रस्तुत किया गया है। अनुसंधान में एकत्र किए गये आँकड़े एवं उनके अवलोकन और सामाजिक-आर्थिक एवं राजनीतिक संकेतकों से यह स्पष्ट है कि नीतीश कुमार नीत सरकार की नीतियों ने बिहार में महिलाओं, पिछड़ों, अति-पिछड़ों, अल्पसंख्यकों, शोषितों और वंचितों के अधिकारों को सशक्त करने, शिक्षा में सुधार और स्वास्थ्य सेवाओं की पहुंच में वृद्धि की है। यह बिहार में सामाजिक न्याय को प्रोत्साहित किया है। यह अध्ययन दर्शाता है कि आर्थिक विकास के साथ-साथ सामाजिक नीतियों की प्रभावशीलता ने राज्य में समग्र सामाजिक-आर्थिक सूचकांकों में सुधार किया है। यह असमानताओं को कम करने में सहायक रहा। इस अध्ययन का महत्व न केवल बिहार के संदर्भ में बल्कि अन्य राज्यों के लिए भी दृष्टांत के रूप में कार्य करेगा, जहाँ समानता और विकास के उपायों के बीच संतुलन बनाए रखने की आवश्यकता है।

परिचय

बिहार में प्राचीन काल से ही विचारों की स्वतंत्रता, सामाजिक चेतना और परिवर्तन की एक सूक्ष्म धारा प्रवाहित होती रही है। इस वैचारिक धारा ने आरंभिक काल में सामाजिक-सांस्कृतिक आंदोलनों और बाद के कालखंड में सशक्त सामाजिक-राजनीतिक आंदोलनों की शुरुआत की। बुद्ध से लेकर जयप्रकाश नारायण के आंदोलनों ने बिहार के साथ-साथ पूरे देश के लिए रचनात्मक परिवर्तन की दिशा में सक्षम और सफल नेतृत्व प्रदान किया। आधुनिक बिहार में अनेक सामाजिक-राजनीतिक आंदोलन हुए। यह फुले, अंबेडकर और पेरियार जैसे दार्शनिकों से प्रभावित और गांधी, सहजानंद सरस्वती, राम मनोहर लोहिया, जयप्रकाश नारायण, कर्पूरी ठाकुर जैसे लोगों के नेतृत्व में सफल हुआ। इन आंदोलनों ने बिहार में समानता, स्वतंत्रता, समावेशी, सामाजिक न्याय और लोकतांत्रिक विचारों को मजबूत किया। इन विचारों के परिणामस्वरूप बिहार में वंचितों की राजनीतिक-सामाजिक जागरूकता के स्तर को बढ़ाकर उनके सामाजिक सशक्तीकरण और राजनीतिक भागीदारी को सशक्त किया है।

स्वतंत्रता प्राप्ति के साथ बिहार के शासन में परिवर्तन के साथ-साथ विकास के मॉडल बदलते रहे हैं। 21वीं सदी के प्रारम्भिक दो दशकों में अपनाया गया विकास मॉडल पिछले मॉडल से अलग है। नवंबर, 2005 में शासन में परिवर्तन के साथ बिहार में 'न्याय के साथ विकास' मॉडल को अपनाया गया। इस

शोध अध्ययन में 'न्याय के साथ विकास' मॉडल का बिहार के आर्थिक विकास एवं सामाजिक न्याय पर पड़े प्रभाव का अध्ययन किया गया है। इन नीतियों का समाज के शोषित, वंचित वर्गों के जीवन और जीवन स्तर में हुए परिवर्तन का अध्ययन किया गया है। बिहार के विशेष संदर्भ में, सामाजिक न्याय की नीति और विकास में नीतीश कुमार नीत सरकार द्वारा किस प्रकार सामंजस्य स्थापित किया गया का अध्ययन किया गया है।

भारतीय संदर्भ में, न्याय और विकास के बीच का संबंध महत्वपूर्ण है, विशेष रूप से बिहार में, जहाँ सामाजिक और आर्थिक असमानताओं ने प्रगति को बाधित किया है। नीतीश कुमार के शासनकाल में उनकी नीतियाँ एवं कार्यक्रमों ने सामाजिक न्याय और आर्थिक विकास के लक्ष्यों को संतुलित करने का प्रयास किया है। बीसवीं शताब्दी के अंतिम दशक में यहाँ आर्थिक विकास की उपेक्षा सामाजिक न्याय को प्राथमिकता दी गयी।

अध्ययन पद्धति एवं उपादेयता

इस अध्ययन में ऐतिहासिक तथा विश्लेषणात्मक पद्धति का उपयोग किया गया है। यह सृजनात्मक और आर्थिक साक्ष्य भी प्रदान करता है। यह नीतीश कुमार के नीति निर्माण की प्रक्रियाओं, समृद्धि, विकास की नई संभावनाओं का समाज के विभिन्न वर्गों पर पड़े प्रभावों का अध्ययन है। यह अध्ययन न केवल अकादमिक दृष्टि से महत्वपूर्ण है, बल्कि यह नीति निर्माताओं और समाज के

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विभिन्न वर्गों के लिए व्यावहारिक एवं सैद्धांतिक योगदान भी प्रदान करेगा। यह अध्ययन बिहार के सामाजिक विन्यास पर दीर्घकालिक नीतियों के प्रभावों को समझने का एक मजबूत आधार प्रदान करेगा। इस प्रकार, यह सामाजिक और आर्थिक दोनों स्तरों पर विकास के निरंतर प्रभावों की व्याख्या करता है। यह पद्धति क्षेत्रीय विकास की निरंतरता को पहचानने के साथ ही धन के सृजन और वितरण में सामाजिक न्याय की स्थापना को सुनिश्चित करेगी।

न्याय के साथ विकास की नीति

बिहार सरकार ने 'न्याय के साथ विकास' मॉडल का अनुसरण करते हुए, वंचित वर्गों यथा महिलाओं, बच्चों, पिछड़ी एवं अत्यंत पिछड़ी जातियों, अनुसूचित जातियों एवं जनजातियों, भूमिहीनों, सीमांत किसानों, समाज के अंतिम पायदान पर रहने वाले लोगों आदि की भलाई के लिए अनेक विकास नीतियों के साथ-साथ कल्याणकारी कार्यक्रमों की एक वृहत श्रृंखला की शुरुआत की गई। यह मॉडल सामाजिक और राजनीतिक विकास को आर्थिक विकास से जोड़ता है। इसमें समाजवादी, गांधीवादी और उदारवाद-आधारित पूंजीवादी प्रतिमानों के तत्व उपस्थित हैं।

इस मॉडल में अनेक विचार एक साथ मौजूद हैं। यह राजनीतिक, आर्थिक और सामाजिक समावेशिता, जमीनी स्तर पर लोकतंत्रीकरण, सामाजिक सशक्तिकरण, आर्थिक और मानव विकास आदि से संबंधित हैं, जो राज्य में सामाजिक-आर्थिक परिवर्तन लाने के लिए महत्वपूर्ण हैं। बिहार में विकास की कहानी ठहराव की नहीं बल्कि प्रगति की है। विकास एक सतत प्रक्रिया है। एक गतिशील और लोकतांत्रिक समाज में लोगों की बदलती आकांक्षाओं के अनुरूप पिछली नीतियों के निरंतर मूल्यांकन और नई नीतियों को अपनाने की प्रक्रिया के माध्यम से विभिन्न कार्यक्रमों के वितरण तंत्र में सुधार को तत्पर रहती है।

2005 में नीतीश कुमार ने मुख्यमंत्री पद के शपथ के बाद राज्य अतिथिगृह में 'सुशासन और शासन' पर विचार व्यक्त किये। उन्होंने कहा कि "शासन का मतलब सिर्फ तबादला और नियुक्ति करना नहीं है। शासन का अर्थ, प्रशासनिक ढांचे और उनके क्रियान्वयन को विकसित करना है जिससे क्रियान्वयन की प्रक्रिया भय, भ्रष्टाचार और शोषण से मुक्त हो। इसमें नियमों का पालन करना शामिल है। लोगों की सरकार होनी चाहिए जो पक्षपातरहित होकर उनके लिए काम करे। गरीबी निवारण सुशासन के लक्ष्यों में महत्वपूर्ण है।"¹

नीतीश कुमार ने प्रशासनिक सुधार हेतु राज्य की प्रक्रियात्मक नींव और भौतिक संरचना मजबूत करने पर बल दिया। इसके साथ ही सरकार को जनता के पास लाना, विशेष रूप से प्रशासनिक पदानुक्रमों के भीतर अधिकार देने पर बल दिया।

5 जनवरी 2006 को नीतीश कुमार द्वारा प्रशासनिक सुधार

आयोग का गठन पूर्व मुख्य सचिव श्री विजय शंकर दूबे की अध्यक्षता में किया गया। आयोग को सुशासन पर तीन महीने में रिपोर्ट देनी थी। आयोग ने एक संवेदनशील, अग्र-सक्रिय, स्थिर और सफल प्रशासन तंत्र बनाने पर बल दिया। 15 जुलाई 2006 को आयोग द्वारा प्रस्तुत रिपोर्ट की अधिकांश सुझावों को सरकार ने स्वीकार किया।²

सुशासन को बढ़ावा देने हेतु राज्य के स्तर पर पुराने पड़ चुके कानून को खत्म करने और विभागों की संख्या में कटौती कर प्रशासन को चुस्त-दुरुस्त बनाने पर जोर दिया गया। इस दृष्टिकोण को 'न्यूनतम सरकार, अधिकतम शासन' के रूप में जाना जाता है। 54 विभागों का पुनर्गठन 44 विभागों में किया गया। अनेक बोर्ड और काउन्सिल का पुनर्गठन किया गया और उसे सुधार करने की कोशिश की गयी।

इसके साथ पारदर्शी शासन को बनाए रखने हेतु 'सरकार आपके द्वार' कार्यक्रम नक्सल प्रभावित क्षेत्र में लागू किया गया। इससे बिहार में नक्सलवादी घटनाओं में कमी आई। नीतीश कुमार द्वारा जन-शिकायतों को दूर करने एवं लोगों में शासन के प्रति विश्वास पैदा करने हेतु जनता दरबार कार्यक्रम एवं यात्रा कार्यक्रम लागू किया गया। इसके तहत 15 यात्रा कार्यक्रम (न्याय यात्रा से प्रगति यात्रा) संचालित किया गया। इससे शासन और जनता के मध्य दूरी घटी है। शासन में पारदर्शिता तथा पुलिस सुधार हेतु विशेष न्यायालय, आदि का गठन किया गया। आम जनता को सशक्त करने हेतु लोक सेवा कार्यक्रम, लोक शिकायत निवारण जैसे कार्यक्रमों की शुरुआत की गई। सूचना के अधिकार को मजबूत किया, ई-गवर्नेन्स को लागू किया।

आर्थिक विकास

प्रति व्यक्ति आय (करोड़ में)

आधार वर्ष	वर्ष	बिहार राशि	भारत राशि	प्रतिशत
2011-12	2016-17	24455	83003	30.7
	2017-18	26719	87586	30.5
	2018-19	29092	92241	31.5
	2019-20	30621	94566	32.4
	2020-21	31017	86659	35.8
2004-05	2007-08	11074	32283	34.30
	2008-09	13663	37490	36.44
	2012-13	14356	38856	36.94
	2013-14	15506	39904	38.85
1999-2000	2014-15	16801	41398	40.58
	2004-05	7449	23198	32.11
	2005-06	7840	26003	30.15
	2006-07	9796	29524	33.17

स्रोत: बिहार आर्थिक सर्वेक्षण से संकलित³

राज्य के विकास का एक महत्वपूर्ण पैमाना प्रति व्यक्ति आय होता है। बिहार में वर्ष 2004-05 में प्रति व्यक्ति निवल उत्पाद 7449 रुपए थे जो राष्ट्रीय औसत 23198 रुपए का 32.11% था। वर्ष 2020-21 में यह बढ़कर 31017 रुपए हो गए, यह तत्कालीन राष्ट्रीय औसत 94566 का 35.8% है। सरकार की विकासात्मक नीतियों का ही सकारात्मक परिणाम है। विगत दो दशकों में बिहार की अर्थ व्यवस्था में अपेक्षित सुधार आया है। प्रति व्यक्ति निवल उत्पाद में लगभग चार गुना की वृद्धि हुई है।

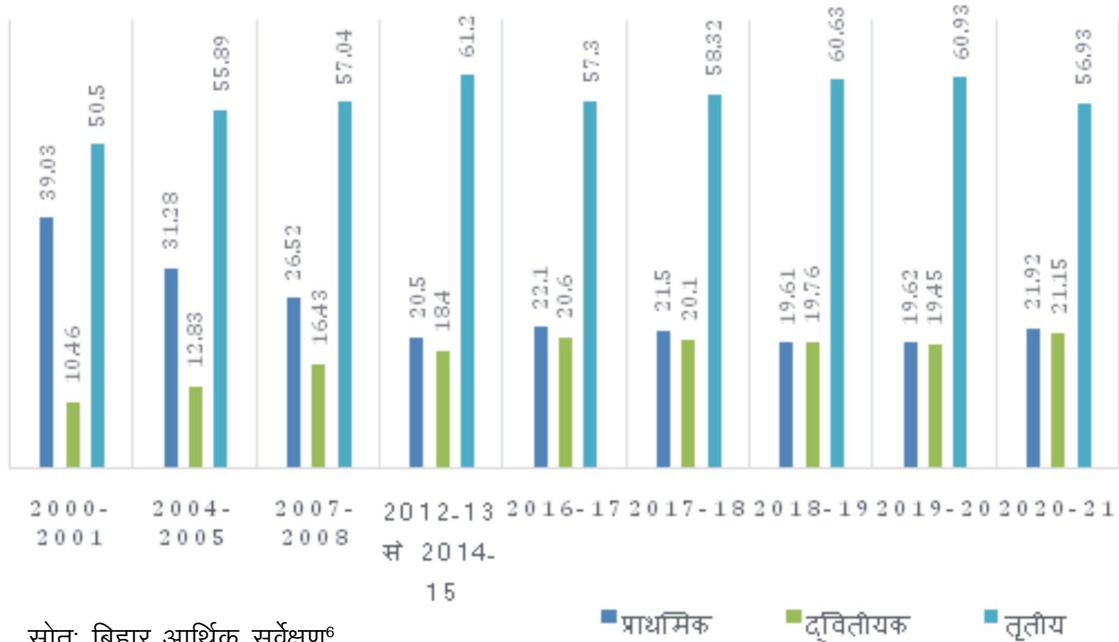
इस अवधि में प्रति व्यक्ति आय में वृद्धि तो हुई है लेकिन इसका औसत राष्ट्रीय औसत से लगभग समान ही रहा। इतने वर्षों में मात्र 3.7% के अंतर को कम किया जा सका है। बिहार में 2017-18 से 2021-22 के मध्य प्रति व्यक्ति निवल घरेलू

उत्पाद में वार्षिक वृद्धि दर 2.5% है। यह वृद्धि दर राष्ट्रीय औसत से 0.1% ही अधिक है।⁴

वित्तीय वर्ष 2012-13 से लेकर वित्तीय वर्ष 2019-20 के बीच बिहार में एनएसडीपी में वृद्धि की दर कम रही। वर्ष 2015-16 में यह दर घट कर 7.7% हो गई। 2016-17 में इसमें पुनः वृद्धि दर्ज की गई लेकिन 2019-20 में इसमें पुनः गिरावट आई। वर्ष 2015-16 में एनएसडीपी की वृद्धि दर 6% हो गई जबकि वर्ष 2012-13 में यह 12.6% थी। वर्ष 2019-20 में एक बार फिर वृद्धि हुई और यह 8.6% पर पहुंच गई। देश के कुल एनएसडीपी की अपेक्षा बिहार की एनएसडीपी तीन प्रतिशत से ही कम है जबकि बिहार में भारत की कुल जनसंख्या का सदर 7.4% निवास करता है।⁵

बिहार में क्षेत्रगत संरचना (प्रतिशत में)

बिहार में क्षेत्रगत संरचना



स्रोत: बिहार आर्थिक सर्वेक्षण⁶

किसी भी अर्थ व्यवस्था में विकास का पता उसके क्षेत्रगत वृद्धि दर से होता है। प्राथमिक क्षेत्र कृषि से संबंधित है। द्वितीय क्षेत्र उद्योग से संबंधित है और तृतीय क्षेत्र सेवा से संबंधित है। जिस देश में तृतीय क्षेत्र के हिस्सेदारी जितनी अधिक होती है वह देश उतना ही अधिक विकसित माना जाता है। प्राथमिक क्षेत्र की वृद्धि दर के मामले में बिहार की वृद्धि राष्ट्रीय औसत की अपेक्षा अधिक है। वर्ष 2019-20 से 2021-22 तक बिहार में औसत वृद्धि

दर 6.01% रहा जबकि भारत में 3.4 प्रतिशत रहा। द्वितीय क्षेत्र में वृद्धि दर 0.76 से प्रतिशत रहे जबकि भारत का 6% रहा। तृतीयक क्षेत्र में बिहार की वृद्धि दर 3.7% रहा और भारत का 2.3 प्रतिशत रहा।⁷ उपरोक्त विवेचना से स्पष्ट है कि बिहार में प्राथमिक क्षेत्र में गिरावट और तृतीयक क्षेत्र में निरंतर वृद्धि हो रही है। द्वितीयक क्षेत्र धीमी गति से विकास के पथ पर अग्रसर है।

अनुसूचित जाति एवं अनुसूचित जनजाति कल्याण

	2019-20	2018-19	2014-15	2013-14
बजट	1985.94	1926.14	1181.12	1105.68
वास्तविक व्यय	1519.42	1465.20	1006.12	921.89
प्रतिशत उपयोग	76.50	76.06	85.2	83.4

स्रोत: बिहार आर्थिक सर्वेक्षण 2015-16 और 2020-21⁸

01 अप्रैल 2007 को, नीतीश कुमार नीत सरकार द्वारा अनुसूचित जाति और जनजाति समुदायों के सर्वोत्तम विकास हेतु एक अलग विभाग बनाया गया। राज्य में इन समुदायों के लोगों के विकास के लिए छात्रवृत्ति, उद्यमियों को वित्तीय सहायता, आवास कार्यक्रम, और युवक-युवतियों के समावेशी विकास हेतु कौशल विकास कार्यक्रम जैसी योजनाओं के द्वारा संसाधन उपलब्ध कराए जा रहे हैं। इन समुदायों के विकास ने असमानता को काफी कम कर दिया। बिहार सरकार द्वारा लगातार अनुसूचित जाति और जनजाति से संबंधित कल्याणकारी योजनाओं के बजट में वृद्धि की जा रही है।

महादलित विकास

बिहार सरकार ने राज्य महादलित आयोग की प्रतिवेदन के आधार पर 22 अनुसूचित जातियों में से 21 जातियों को सामाजिक

और आर्थिक रूप से कमजोर और वंचित माना। इन जातियों के उत्थान और उनकी बुनियादी आवश्यकताओं की पूर्ति के लिए महादलित आयोग का गठन एवं निबंधन अधिनियम, 1860 के अधीन निबंधित कराया गया।

महादलित के सामाजिक-आर्थिक कल्याण और उन्हें विकास के पथ पर अग्रसर करने हेतु दशरथ मांझी कौशल विकास योजना, विकास पंजी, विशेष विद्यालय-सह छात्रावास योजना, विकास मित्र, सहायता कॉल सेंटर, सामुदायिक कक्ष सह कार्य-शेड योजना, आदि अनेक कार्यक्रमों का क्रियान्वयन सरकार द्वारा किये जा रहे हैं।

महादलित महिलाओं को सशक्त करने के उद्देश्य से विकास मित्र का 50% पद महिलाओं के लिए आरक्षित किया। वर्तमान समय में 9820 स्वीकृत पदों पर 9648 विकास मित्र कार्यरत हैं।

सरकारी कल्याण योजनाओं से लाभान्वित महादलित परिवारों का विकास पंजी में रिकॉर्ड संधारित करना विकास मित्रों द्वारा शुरू किया गया है। अब तक इसमें 36.16 लाख से अधिक परिवारों का आंकड़ा संधारित किया गया है। 2010-11 में शुरू हुई सामुदायिक कक्ष सह कार्य योजना के अंतर्गत 38 जिलों में 3961 इकाइयों का निर्माण किया गया है। इन समुदायों के उत्पीड़न से जुड़ी शिकायतों को दर्ज करने और निवारण के लिए कॉल सेंटर बनाए गए हैं।⁹

पिछड़ा एवं अति-पिछड़ा वर्गों के कल्याण पर व्यय : राशि(करोड़ में)

विवरण	2010-11	2011-12	2012-13	2013-14	2014-15
कुल स्वीकृत रकम	125.62	365.91	825.92	1193.10	1445.40
कुल व्यय	115.17	355.05	817.48	1193.10	1445.40
उपयोग का प्रतिशत	91.7	97.0	99.0	86.7	97.8

विवरण	2015-16	2016-17	2017-18	2018-19	2019-20
कुल स्वीकृत रकम	1341.26	2000.6	1535.24	1521.35	1457.32
कुल व्यय	1248.18	1470.6	1223.16	1273.33	1400.28

स्रोत: बिहार आर्थिक सर्वेक्षण, 2020-21 (पृष्ठ-397) तथा 2015-16 (पृष्ठ-328) से संग्रहीत।¹⁰

वर्ष 2007-08 में बिहार सरकार ने पिछड़े एवं अतिपिछड़े वर्गों के उत्थान एवं कल्याण हेतु पिछड़ा और अतिपिछड़ा कल्याण विभाग का गठन किया गया। इन वर्गों के जीवन स्तर, रोजगार और शैक्षणिक स्तर में सुधार के लिए अनेक कल्याणकारी योजनाओं को लागू किया गया। इसमें प्रारंभिक शिक्षा से तकनीकी शिक्षा तक छात्रवृत्ति की व्यवस्था की गई है। इसके साथ ही राज्य सरकार द्वारा जननायक कर्पूरी ठाकुर छात्रावास कार्यक्रम, पिछड़े विद्यालयों में छात्रवृत्ति कार्यक्रम, मुख्यमंत्री पिछड़ा वर्ग और अति-पिछड़ा वर्ग कौशल विकास प्रशिक्षण, प्रशासनिक सेवा प्रोत्साहन कार्यक्रम, जैसे कल्याणकारी कार्यक्रम चलाये जा रहे हैं।

नीतीश कुमार नीत गठबंधन सरकार ने पिछड़े एवं अति-पिछड़े वर्गों के समावेशी विकास के प्रोत्साहन के लिए बजट में निरंतर वृद्धि किया है। 2010-11 से 2019-20 के मध्य खर्च में लगभग 12 गुणा वृद्धि दर्ज हुई है। साथ ही बजट आवंटन की राशि का अधिकतम व्यय हुआ। 2011 में बजट का 91.7 प्रतिशत खर्च किया गया। यह 2019-20 में बढ़कर 96 प्रतिशत हो गया। यह सरकार द्वारा पिछड़े वर्गों के समावेशी विकास के लिए किए गए प्रयत्नों को रेखांकित करता है।

अल्पसंख्यक कल्याण: योजना व्यय राशि(करोड़ में)

	2019-20	2018-19	2017-18	2016-17	2015-16	2014-15
व्यय	253.2	269.8	373.1	431.5	508.6	321.6

स्रोत: बिहार आर्थिक सर्वेक्षण 2021-22¹¹

अल्पसंख्यकों सहित आम लोगों की प्रगति सुनिश्चित करने हेतु बिहार सरकार द्वारा सकारात्मक कोशिश की गयी। 2022-23 की जाति आधारित सर्वेक्षण के अनुसार बिहार में लगभग 22% लोग धार्मिक अल्पसंख्यक हैं।¹² इन अल्पसंख्यकों समुदायों की जीविका, रोजगार और शैक्षणिक स्तर में सुधार हेतु अनेक कल्याणकारी योजना की शुरुआत राज्य सरकार द्वारा की गई। 1991 में अल्पसंख्यक कल्याण विभाग का निर्माण किया गया। सरकार द्वारा इनके विकास हेतु व्यय की राशि में वृद्धि की है। 2015 में अपने उच्चतम स्तर 508 करोड़ पर पहुंचने के बाद इसमें गिरावट दर्ज हुई है। साथ ही 2019-20 में पुनः वृद्धि दर्ज हुई है।

बिहार में महिलाओं पर व्यय

वर्ष	महिलाओं पर कुल व्यय की राशि (करोड़ में)	राज्य बजट में महिलाओं का हिस्सा	सकल राज्य घरेलू उत्पाद का प्रतिशत
2019-20	23039	15.8	4.0
2018-19	21944	14.2	4.2
2017-18	13951.54	10.2	2.9
2016-17	13098.06	10.4	2.4
2015-16	9898.40	8.8	2.0
2014-15	7889.77	8.3	2.0
2013-14	5165.12	6.4	1.5

स्रोत: बिहार आर्थिक सर्वेक्षण 2021-22¹³

राज्य को अपने समावेशी विकास के लक्ष्यों को प्राप्त करने के लिए आवश्यक है कि महिलाओं की विकास कार्यक्रम में समान रूप से भागीदारी सुनिश्चित हो। महिला सशक्तिकरण वह प्रक्रिया है, जिसके माध्यम से वह सामाजिक, आर्थिक, राजनीतिक और सांस्कृतिक अधिकारों को पहचानती है। इसके माध्यम से वह अपने हित में फैसले लेने में सक्षम होती हैं। 2013-14 से बिहार सरकार ने जेंडर बजट जारी किया है क्योंकि लैंगिक समानता और महिला सशक्तिकरण सरकार के प्रमुख मुद्दे हैं। 2015 में, जेंडर बजट के निर्माण हेतु महिला विकास निगम में एक कोषांग (लैंगिक संसाधन केंद्र) को नोडल अभिकरण बनाया गया। 2013-14 से 2019-20 के बीच, महिलाओं पर कुल व्यय लगभग 4.5 गुना बढ़ा है। 2020-2021 में महिलाओं पर व्यय राज्य बजट का 15.8 प्रतिशत था। साथ ही, 2020-2021 में महिलाओं का सकल

राज्य घरेलू उत्पाद पर व्यय में योगदान 4.0 प्रतिशत था।

आरक्षित रोजगार महिलाओं का अधिकार

बिहार सरकार द्वारा महिला सशक्तिकरण को बढ़ावा देने और रोजगार में भागीदारी को बढ़ावा देने हेतु सरकारी सेवाओं में 35% आरक्षण का प्रावधान किया गया है। महिलाओं को स्थानीय स्वशासन की इकाई पंचायती राज और नगर निकायों में पचास प्रतिशत आरक्षण प्रदान किया। राज्य सरकार ने महिलाओं को समर्पित महिला पुलिस थाने खोले एवं आरक्षी सेवा में 35 प्रतिशत पद महिलाओं के लिए आरक्षित किये। सरकारी विभागों में 30,225 पदों में से 4149 महिलाओं को नियुक्त किया गया। आरक्षी विभाग के 18,573 पदों में से 4562 पद पर महिलाओं की नियुक्ति हुई है। बिहार सरकार द्वारा क्रियान्वित सात निश्चय कार्यक्रमों का लक्ष्य महिलाओं के सशक्तिकरण को बढ़ाना है:

महिला उद्यमिता कार्यक्रम: राज्य में महिला उद्यमिता को बढ़ावा देने के लिए एक खास कार्यक्रम है। इस योजना के अंतर्गत राज्य सरकार परियोजना व्यय का पचास प्रतिशत देगी। इसमें महिला उद्यमियों को अधिकतम पांच लाख रुपये अनुदान और पांच लाख ब्याजमुक्त ऋण प्रदान करेगी।

लड़कियों को उच्च शिक्षा की ओर प्रेरित करना: 2018-19 में लड़कियों को उच्च शिक्षा से जोड़ने के लिए इसकी शुरुआत की गयी थी। अविवाहित लड़कियों को 12वीं पास करने पर 25000 रुपये और स्नातक करने पर 50 हजार रुपये सहायता के रूप में मिलते हैं।¹⁴

महिलाओं की प्रशासन में भागीदारी: इस योजना का उद्देश्य क्षेत्रीय प्रशासन, पुलिस, प्रखंड, अनुमंडल और जिला प्रशासन में महिलाओं की भागीदारी को बढ़ाना है।

बिहार सरकार ने लैंगिक भेदभाव को कम करने के लिए लक्ष्मीबाई सामाजिक सुरक्षा पेंशन, मुख्यमंत्री नारी शक्ति, मुख्यमंत्री कन्या विवाह और मुख्यमंत्री कन्या उत्थान योजनाओं पर लगातार खर्च बढ़ाया है। 2016-17 में इन योजनाओं पर 266.20 करोड़ रुपए खर्च हुए, लेकिन 2019-20 में 403.60 करोड़ रुपए खर्च हुए।¹⁵

इनके अतिरिक्त महिलाओं के सामाजिक सशक्तिकरण के लिए कई कानून पारित किए गए हैं, जिसमें खाद्य सुरक्षा कोष और स्वास्थ्य जोखिम कोष, अल्पावास गृह और सामाजिक जागरूकता शामिल हैं। सर्वकार्य केंद्र और हेल्पलाइन भी संचालित हैं। दीदी की रसोई और मीना मंच जैसे कार्यक्रमों का उद्देश्य

सांस्कृतिक सशक्तिकरण करना है। इसके साथ, बिहार सरकार भी कई सामाजिक सुरक्षा पेंशन कार्यक्रम चलाती है।

मानव विकास

मानव विकास नीतीश कुमार नीत गठबंधन सरकार की सबसे बड़ा लक्ष्यों में से एक है। इसका मुख्य उद्देश्य अर्थव्यवस्था की समृद्धि और मानव जीवन स्तर में गुणात्मक और मात्रात्मक सुधार लाना है। मानव विकास में गुणवत्तापूर्ण शिक्षा, स्वास्थ्य, समाज कल्याण, सामाजिक सुरक्षा, जलापूर्ति और स्वच्छता आदि महत्वपूर्ण कारक शामिल हैं। यह जीवन की गुणवत्ता और विकास की प्रक्रिया को प्रभावित करती है। 2020-21 में राज्य के कुल बजट का 42.7% हिस्सा मानव विकास लक्ष्य को पूरा करने के आवंटित किया।

सामाजिक सेवाओं पर व्यय: राशि करोड़ में

वर्ष	2005-06	2010-11	2011-12	2012-13	2014-15
कुल व्यय	7190 (31.9)	16162 (31.9)	18729 (31.1)	23107 (33.4)	31713 (33.5)

वर्ष	2015-16	2016-17	2017-18	2018-19	2019-20	2020-21
कुल व्यय	38684 (34.4)	44329 (35.1)	50028 (36.7)	62346 (40.3)	61217 (41.9)	70736 (42.7)

स्रोत: बिहार आर्थिक सर्वेक्षण 2020-21, 201-22 एवं 2023-24 पर आधारित

बिहार में स्वास्थ्य और शिक्षा के क्षेत्र में निरंतर व्यय से स्पष्ट है कि यहाँ सामाजिक विकास का स्वरूप समावेशी है। 2005-2020 के मध्य सामाजिक सेवाओं पर व्यय में 9.8 गुणा वृद्धि हुई है। इसके अंतर्गत स्वास्थ्य सेवाओं पर कुल व्यय 2005-06 में 1015 करोड़ से बढ़कर 2020-21 में 10602 करोड़ हो गया। इसमें 10 गुणा वृद्धि दर्ज हुई। शिक्षा पर 2005-06 में 4366 करोड़ से बढ़कर 2020-21 में 39807 करोड़ पहुँच गया। इस अवधि में इस क्षेत्र में 9 गुणा वृद्धि हुई। 2005-06 से 2020-21 के मध्य सामाजिक सेवाओं पर कुल बजट में व्यय का हिस्सा 31.9 प्रतिशत से 42.7 प्रतिशत हो गया। इसमें लगभग 10 प्रतिशत वृद्धि हुई। सामाजिक सेवाओं पर प्रति व्यक्ति व्यय 2005-06 में 801 रु. से बढ़कर 2020-21 में 5446 रु. हो गया। इस अवधि में प्रति व्यक्ति विकासमूलक व्यय 1463 रुपए से बढ़कर 8633 रुपए हो गया।¹⁶

राज्य में स्वास्थ्य क्षेत्र में संस्थागत प्रसव, शिशु मृत्यु दर, प्रतिरक्षण आदि सूचकों में काफी सुधार हुआ है। प्राथमिक, उच्च प्राथमिक और माध्यमिक स्तर पर निरंतर नामांकन और छीजन दर में कमी मानव विकास हेतु सरकार के प्रयास को रेखांकित करता है। सुरक्षित एवं स्वच्छ पेयजल की उपलब्धता मानव विकास के लक्ष्य की प्राप्ति की दिशा में एक महत्वपूर्ण प्रयास है। बिहार के समावेशी विकास नीति में इन कार्यक्रमों की सफलता ने मानव विकास के मापदंडों में प्रगति हुई है।

सरकारी अस्पताल में पहुंचने वाले रोगियों की औसत मासिक संख्या

वर्ष	2022	2021	2020	2019	2018	2016	2014	2012	2010
रोगियों की औसत मासिक संख्या	8017 (29.4)	6192 (8.9)	5684 (-40.3)	9517 (-0.6)	9571 (3.0)	8996 (3.9)	9871 (-5.8)	9863 (5.9)	4675 (22.2)

स्रोत: बिहार आर्थिक सर्वेक्षण 2021-22 एवं 2023-24 पर आधारित¹⁷

बिहार में स्वास्थ्य सेवाओं की संरचना त्रिस्तरीय है। यहाँ स्वास्थ्य सेवाओं पर निर्भरता अधिक है। 2010 से 2019 के मध्य सरकारी अस्पतालों में पहुंचने वाले रोगियों की संख्या में लगभग दोगुनी वृद्धि दर्ज हुई। 2020 में 'कोविड' लॉकडाउन के दौरान इसमें गिरावट आयी, बाद में इसमें वृद्धि दर्ज की हुई। यह वृद्धि बिहार की सार्वजनिक स्वास्थ्य के प्रति लोगों के विश्वास को रेखांकित करती है। यहाँ 2011 से 2023 के मध्य में प्रति 10 लाख की आबादी पर स्वास्थ्य केंद्र की संख्या 111 से 114 तक पहुँची, जो मामूली सुधार को प्रदर्शित करता है।

जननी सुरक्षा योजना (संस्थागत प्रसव की संख्या): (आंकड़े लाख में)

वर्ष	2022-23	2019-20	2018-19	2017-18	2016-17	2015-16	2013-14
संख्या	15.75	16.46	16.02	16.35	15.48	15.34	16.47
	2012-13	2011-12	2010-11	2009-10	2008-09	2007-08	2006-07
	14.69	14.69	13.85	12.46	11.45	8.38	1.17

स्रोत: बिहार आर्थिक सर्वेक्षण 2020-21, 201-22 एवं 2023-24 से संग्रहीत¹⁸

जननी सुरक्षा का लक्ष्य संस्थागत प्रसव और मातृत्व स्वास्थ्य को बढ़ावा देना है। संस्थागत प्रसव द्वारा माँ और बच्चे को प्रसव संबंधित जटिलताओं से सुरक्षित करना है। इसमें मातृ और शिशु मृत्यु दर में बहुत कमी लाना सुनिश्चित करना है। बिहार के सुदूर ग्रामीण क्षेत्रों में बेहतर प्रसव देखरेख और जागरूकता से संस्थागत प्रसव में काफी वृद्धि हुई है। 2006-07 में 1.17 लाख से बढ़कर 2021-22 में 15.75 लाख दर्ज हुआ। इस दौरान इसमें 14 गुना से अधिक की वृद्धि हुई। राष्ट्रीय पारिवारिक स्वास्थ्य सर्वेक्षण में संस्थागत प्रसव की दर 2005-06 में 22.0 प्रतिशत से 2019-20 में 76.2 प्रतिशत पायी गयी, जिसमें कुल 54.2 प्रतिशत की वृद्धि हुई।

प्रतिदर्श निबंधन प्रणाली के आकड़ों के अनुसार, 2015-17 में मातृ मृत्यु दर 165 प्रति लाख जीवित प्रसव की तुलना में 2018-20 में 118 दर्ज की गई। इसमें 47 अंकों की गिरावट हुई। इस अवधि में राष्ट्रीय स्तर पर प्रति लाख जीवित प्रसव में 25 अंकों की गिरावट हुई। 2004-06 में भारत में मातृ मृत्यु दर 254 और बिहार में 312 थी। इस प्रकार, राज्य सरकार ने मातृ मृत्यु दर के अंतर को राष्ट्रीय स्तर से काफी कम किया है।

जाति आधारित गणना

नीतीश कुमार ने न्याय के साथ विकास के लिए राज्य के सभी जातियों, समुदायों एवं पेशागत व्यक्तियों के सर्वांगीण विकास एवं उनके सामाजिक, शैक्षणिक एवं आर्थिक स्थिति से संबंधित आंकड़े संग्रहीत करने हेतु बिहार जाति आधारित गणना 2022-23 सम्पन्न कराया। इसमें जनता के पूर्ण स्वैच्छिक भागीदारी सिद्धांत को अपनाया गया। न्याय के साथ विकास के पथ पर अग्रसर होते हुए इसमें राज्य के सभी धर्मों एवं जातियों की वास्तविक संख्या, सामाजिक-आर्थिक एवं शैक्षणिक विकास हेतु, योजनाओं के नीति निर्धारण एवं उनके कार्यान्वयन को सुनिश्चित करने हेतु, आंकड़ों के संकलन का कार्य सम्पन्न कराया। इन आंकड़ों का उपयोग बिहार सरकार के द्वारा समावेशी विकास की नीतियों, विकासोन्मुखी कार्यक्रम एवं आधारभूत शैक्षणिक सुधार तथा जरूरतमंदों के लिए सामाजिक उत्थान एवं आर्थिक सुदृढीकरण सहित अन्य सकारात्मक कार्यों के लिये किया जा सकेगा।¹⁹

कृषि विकास

कृषि क्षेत्र के समावेशी विकास तथा किसानों के आर्थिक स्थिति में सुधार के उद्देश्य से 2008 में कृषि रोडमैप का निर्माण किया गया। ऐसा करने वाला बिहार पहला राज्य बना। इसमें विकास के नए दृष्टिकोण, रणनीति और कार्यक्रम का मसौदा

तैयार किया गया। इसका उद्देश्य किसानों की आय में वृद्धि, रोजगार सृजन, पलायन में कमी तथा सभी भारतीय के थाली में एक बिहारी व्यंजन का पहुँच सुनिश्चित करना था। प्रथम कृषि रोडमैप (2008-12), दूसरा कृषि रोडमैप (2012-17), तीसरा कृषि रोडमैप (2017-23) तथा चौथा कृषि रोडमैप (2023-28) वर्तमान में संचालित है।²⁰

सामाजिक सुधार

2005 में नीतीश कुमार ने गाँधीवादी विकास मॉडल का प्रयोग कर बिहार में एक नई क्रांति का बीजारोपण किया। मुख्यमंत्री नीतीश कुमार ने मोतीहारी के गांधी मैदान में कहा था, समाज सुधार के बिना विकास का कोई मतलब नहीं है। विकास के साथ समाज सुधार होगा तो समाज, राज्य और देश आगे बढ़ेगा।²¹ यह समाज सुधार अभियान है, निरंतर जारी रहेगा। नीतीश कुमार की विकास के साथ न्याय नीति में विकास के साथ-साथ समाज सुधार पर भी बल दिया गया। इसके तहत राज्य में 5 अप्रैल, 2016 से पूर्ण शराबबंदी कानून को लागू किया गया। शराबबंदी अभियान के तहत 21 जनवरी 2017 को मानव श्रृंखला का निर्माण कराया गया। मुख्यमंत्री ने बाल विवाह और दहेज प्रथा जैसे सामाजिक कुरीतियों को समाप्त करने हेतु कार्यक्रम चलाए।

विवेचना

बिहार का आर्थिक विकास और न्याय की नीति, विशेषकर नीतीश कुमार के शासन में, एक महत्वपूर्ण अध्ययन का विषय रहा है जो राज्य की सामाजिक-आर्थिक परिस्थितियों और विकास की दिशा को आकार देने में महत्वपूर्ण साबित हुआ है। इस अध्ययन में प्राप्त तथ्यों से यह स्पष्ट किया है कि उनके नेतृत्व में विभिन्न योजनाओं और नीतियों का कार्यान्वयन आर्थिक विकास को प्रोत्साहित करने और सामाजिक न्याय को सुनिश्चित करने के लिए एक परिणामी तत्व साबित हुआ है। शिक्षा और स्वास्थ्य के क्षेत्र में सुधार की दिशा में उठाए गए कदमों ने राज्य की सामाजिक संरचना में स्थायी परिवर्तन लाने में सहायक भूमिका निभाई है।

नीतीश कुमार द्वारा लागू की गई नीतियों ने ग्रामीण विकास और बुनियादी ढांचे में सुधार के लिए एक स्थिर आधार स्थापित किया, जिससे कमजोर वर्गों तक लाभ पहुँचाने में मदद मिली। नीतीश कुमार के कार्यकाल के दौरान सामाजिक विकास की ओर ध्यान केंद्रित करने वाली नीतियाँ अधिक प्रभावी रही हैं।

नीतीश कुमार नीत सरकार की नीतियों एवं कार्यक्रमों ने 'न्याय के साथ विकास' की दिशा में उठाए गए मजबूत कदम हैं।

यह आर्थिक विकास को सामाजिक न्याय से जोड़ती हैं। इससे यह संकेत मिलता है कि विकास के लिए एक संगठित दृष्टिकोण की आवश्यकता होती है। यह विभिन्न स्तरों पर जनसंख्या की आवश्यकताओं को ध्यान में रखता है। नीतीश कुमार की नीतियाँ और कार्यक्रम संविधानिक अधिकारों और विकास के लक्ष्यों के प्रति एक मजबूत प्रतिबद्धता प्रदर्शित करते हैं, जो विभिन्न सामाजिक समूहों के लिए लाभदायक साबित हो रहे हैं। हालांकि, अवसरों की असमानता अभी भी विद्यमान है, जिससे यह आवश्यकता है कि नीतियों में और सुधार किया जाए ताकि सभी वर्गों तक यह पहुँच सके।

अध्ययन में यह सुझाव दिया गया है कि विकास कार्यक्रमों को बढ़ावा देने और उनकी प्रभावशीलता को सुनिश्चित करने के लिए, सरकारी नीतियों और स्थानीय समुदायों के बीच बेहतर सहयोग की आवश्यकता है। राज्य की योजनाओं में समावेशिता को प्राथमिकता दी जाए, तो इससे दीर्घकालिक विकास के लक्ष्यों की प्राप्ति में सहायता मिलेगी। नीतीश कुमार का दृष्टिकोण सामाजिक कल्याण और आर्थिक विकास को संतुलित करने के लिए एक मॉडल है। अंत में, यह अध्ययन सुझाव देता है कि नीतिगत सुधारों में निरंतरता और न्याय होनी चाहिए, जिससे सभी वर्गों को विकास में समान अवसर मिल सकें।

निष्कर्ष

नीतीश कुमार का योगदान बिहार के विकास में बहुआयामी दृष्टिकोण प्रस्तुत करता है, जो समय के साथ विकसित हुआ है। यह ग्रामीण और शहरी क्षेत्रों में सामाजिक न्याय को सुनिश्चित करने पर केंद्रित है। इससे समाज के विभिन्न वर्गों के बीच समानता बढ़ी है। नीतीश कुमार की प्रशासनिक व्यवस्था में पारदर्शिता और जवाबदेही को बढ़ाने के लिए उठाए गए कदम महत्वपूर्ण हैं। यह पारदर्शिता नागरिकों का विश्वास बढ़ाने में सहायक रही है, जिससे न्याय की प्रक्रिया को प्रभावी बनाया जा सका है।

नीतीश कुमार के आर्थिक विकास की नीतियां लक्ष्य-उन्मुख रही हैं जिससे बिहार की जीडीपी वृद्धि दर में उल्लेखनीय तेजी आई है। न्याय और समता के अधिकार को सुनिश्चित करने हेतु अनेक कदम उठाए गए। इसमें वंचित वर्गों को सशक्त बनाने का प्रयास किया गया है, जिससे कई सामुदायिक समूहों को लाभ पहुंचा है। इन सभी पहलुओं के माध्यम से नीतीश कुमार ने आर्थिक विकास और न्याय की नीति में संतुलन स्थापित करने के लिए प्रयास किया है।

राज्य में विकासात्मक योजनाओं, जैसे कि शिक्षा, स्वास्थ्य, और बुनियादी ढांचे की पहल, ने ग्रामीण और शहरी क्षेत्रों में

महत्वपूर्ण बदलाव लाए हैं। इन प्रयासों के परिणामस्वरूप, समाज के वंचित वर्गों के लिए संसाधनों का सृजन हुआ है, जिसने सामाजिक समावेशिता को बढ़ावा दिया है। इस समीक्षा में उठाए गए मुख्य दृष्टिकोण यह दर्शाते हैं कि नीतीश कुमार का प्रशासनिक दृष्टिकोण पारदर्शिता और जवाबदेही को बढ़ाने की दिशा में है। इसके फलस्वरूप, नागरिकों का विश्वास बढ़ा है, और न्याय की प्रक्रिया में एक नया आयाम जुड़ा है।

इसमें आर्थिक विकास द्वारा सामाजिक न्याय सुनिश्चित कर, समाज के शोषित, वंचित, एवं महिलाओं के जीवन स्तर में गुणात्मक परिवर्तन पर बल दिया गया है। सामाजिक न्याय की नीति और विकास में सामंजस्यपूर्ण परिवर्तन के साथ, नीतीश कुमार ने राज्य को एक विशेष दिशा में अग्रसर किया है।

नीतीश कुमार की नीतियां केवल विकास पर केंद्रित नहीं हैं, बल्कि सामाजिक संबंधों को भी सशक्त करने का प्रयास करती हैं। यह स्पष्ट है कि उनका योगदान सामाजिक न्याय के सिद्धांतों के साथ-साथ आर्थिक विकास को भी अत्यधिक प्रभावित करता है।

बिहार के आर्थिक विकास और न्याय की नीति में नीतीश कुमार के योगदान को समर्पित यह शोध कई महत्वपूर्ण निष्कर्ष प्रदान करता है। सबसे पहले यह अध्ययन उन नीतियों का विस्तृत विश्लेषण करता है, जिन्हें नीतीश कुमार ने अपने शासनकाल में लागू किया, जैसे कि जातिगत समता और सामाजिक न्याय की दिशा में उठाए गए कदम, जो बिहार के आर्थिक विकास को मजबूत बनाने में सहायक साबित हुए। इस संबंध में, यह स्पष्ट किया गया है कि नीतियों के प्रभावी कार्यान्वयन से न केवल आर्थिक उन्नति हुई, बल्कि सामाजिक परिवर्तन भी संभव हुआ है। शोध प्रश्न का उत्तर देते हुए, यह अध्ययन दिखाता है कि किस प्रकार नीतीश कुमार की योजनाओं ने बिहार में नागरिकों की बुनियादी आवश्यकताओं को संबोधित किया, जिससे समावेशी विकास की दिशा में सकारात्मक बदलाव आया। परिणामस्वरूप, आर्थिक विकास के साथ-साथ न्याय की प्राप्ति भी इस सरकार के कार्यों का अभिन्न हिस्सा बना।

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Mindscales across Places: Urban-Rural Geographies of Mental Health

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Abstract

Mental health unfolds within place. It reflects how people live, move, work, and cope across urban and rural settings. Framed around the theme Mindscales across Places, this paper examines how spatial contexts shape mental well-being in different ways. Using a health geography perspective, it explores how urban environments generate mental stress through crowding, housing insecurity, noise, air pollution, and heat, while rural settings present distinct challenges linked to distance from services, livelihood uncertainty, social stigma, and climate-related risks. The analysis brings together recent research on built environments, social and spatial inequalities, migration, and isolation, alongside rural vulnerabilities intensified by environmental and economic change. The paper also discusses place-based responses, including tele-mental health initiatives, green space planning, and heat-resilience strategies. Drawing on contemporary examples from India and international studies, it demonstrates how a geographical understanding of mind and place can inform more equitable and context-sensitive mental health policies and interventions.

Introduction: Mental Health as a Geographical Phenomenon

Mental health is increasingly recognized as a phenomenon shaped by the spatial, social, and environmental contexts in which people live. Patterns of psychological well-being and distress display clear geographical variation, reflecting differences in urban form, rural livelihoods, environmental exposure, and access to care. The concept of *mindscales across places* captures this spatial embeddedness of mental health, emphasizing how urban and rural settings generate distinct conditions of vulnerability and resilience.

Health geography offers a useful framework for examining these patterns by focusing on the interaction between place, environment, and social structure. Environmental quality, settlement patterns, infrastructure, and social relations influence how mental health risks are produced, distributed, and experienced across populations. Factors such as air and noise pollution, overcrowding, climate stress, and access to green spaces act as place-based exposures that shape mental well-being. These exposures are unevenly distributed across space, resulting in identifiable spatial concentrations of mental distress rather than random occurrence.

Urban environments, in particular, are characterized by dense populations, complex social dynamics, and

intensive environmental pressures. High levels of traffic congestion, air pollution, noise, housing insecurity, and urban heat contribute to chronic stress and have been linked to anxiety, depression, and sleep disorders. At the same time, urban mental health outcomes are strongly influenced by spatial access to mental health services, transportation systems, and social infrastructure.

Rural mental health, by contrast, is shaped by a different set of geographical realities. Distance from health facilities, limited availability of mental health professionals, social stigma, and lower awareness often restrict help-seeking and lead to underreporting of psychological distress. Rural livelihoods, particularly those dependent on agriculture and natural resources, expose populations to economic uncertainty and environmental risk. Recurrent droughts, crop failure, indebtedness, and climate variability generate sustained psychological pressure, contributing to anxiety, depression, and heightened suicide risk. These challenges reflect structural inequalities embedded within rural spaces rather than lower levels of mental health need.

In the Indian context, spatial disparities in mental health are especially pronounced. National evidence indicates significant variation in the prevalence and reporting of mental health conditions across urban, semi-urban, and rural areas. Metropolitan regions frequently

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report higher rates of common mental disorders, influenced by work-related stress, lifestyle pressures, housing precarity, and environmental degradation. Rural regions, often conceal substantial mental health burdens due to limited infrastructure, cultural norms discouraging disclosure, and restricted access to care. Together, these patterns highlight how mental health inequalities are spatially produced through uneven development and place-specific conditions.

This paper adopts a geographical lens to examine mental health across urban and rural contexts, focusing on how space, place, and environment interact with social and economic factors to shape psychological well-being.

It addresses three central research questions:

- (1) *how urban environments generate or intensify mental distress through environmental, social, and infrastructural pathways;*
- (2) *how rural conditions such as livelihood insecurity, service accessibility, and climate vulnerability influence mental health risks and care-seeking behaviour; and*
- (3) *how geographical tools and place-based interventions can contribute to reducing mental health inequalities.*

Conceptual Framework: A Health Geography Lens

This study adopts a health geography perspective that understands mental health as shaped by interactions between individuals and the places they inhabit, rather than as a purely individual or clinical condition. Within the theme *Mindscapes across Places*, mental well-being is viewed as spatially produced through the combined influence of physical environments, built infrastructure, and social-spatial processes. This framework helps explain why mental health outcomes show systematic variation across urban and rural contexts (Curtis, 2010; Gesler, 2017).

Physical Environment

The physical environment forms the most immediate layer influencing mental health. Exposure to air and noise pollution, extreme temperatures, and limited access to restorative natural spaces directly affects psychological well-being. Urban areas often concentrate environmental stressors such as congestion, poor air quality, and heat islands, which are associated with anxiety, depression, sleep disorders, and emotional fatigue (WHO, 2023).

Rural areas, while generally less polluted, face climate-related stressors including droughts, floods, and water scarcity. In agrarian regions, climate variability translates into livelihood insecurity and psychological distress, further intensified by long distances to health services (Berry *et al.*, 2018).

Built Environment and Infrastructure

Housing quality, transport systems, and service availability significantly shape everyday mental health experiences. Overcrowding, insecure tenure, poor ventilation, and inadequate basic services are linked to chronic stress and reduced resilience, particularly in informal urban settlements (Patel *et al.*, 2018). Infrastructure deficits, long commuting times, and unreliable transport contribute to fatigue and emotional strain, while peri-urban and transitional spaces often reflect compounded infrastructural inequality, reinforcing urban-rural mental health disparities.

Social-Spatial Processes

Social-spatial processes such as relative deprivation, social exclusion, segregation, and community cohesion explain why mental distress clusters in specific places. Marginalized neighbourhoods often generate persistent insecurity and social isolation despite the presence of basic amenities (Curtis & Riva, 2010). Stigma related to mental illness is also spatially patterned. In rural settings, close-knit social networks may both support individuals and discourage help-seeking, while urban anonymity can reduce stigma but weaken social support systems (Patel *et al.*, 2018).

A health geography framework highlights mental distress as a socially and spatially produced experience. By integrating physical, built, and social-spatial dimensions, this approach offers a concise yet comprehensive basis for understanding urban-rural mental health inequalities and for designing place-sensitive interventions that address structural and environmental determinants alongside individual needs.

Urban Spaces in India: Pathways from City Life to Mental Distress

In India, urban environments shape mental health through a close interaction of physical conditions, environmental exposure, and social relations. While cities offer employment, education, and healthcare opportunities, they also concentrate stressors that adversely affect

psychological well-being. From a health geography perspective, urban mental distress in India is unevenly distributed and tends to cluster in neighbourhoods marked by socio-economic inequality, infrastructural deficits, and environmental risk. Urban mental health is therefore not a uniform outcome of city life but a spatially differentiated experience embedded within specific Indian urban contexts (Curtis, 2010).

Crowding, Housing Insecurity, and Informal Settlements

Rapid urbanisation in India has led to the large-scale expansion of informal settlements characterised by overcrowding, insecure tenure, inadequate sanitation, and limited access to basic services. These conditions generate chronic stress due to uncertainty, lack of privacy, and fear of eviction. Studies in Indian cities consistently report higher levels of anxiety, depression, and psychological distress among residents of informal settlements compared to those living in planned neighbourhoods (Patel *et al.*, 2018). Mental health risk is thus spatially concentrated in disadvantaged urban areas where poor housing, environmental hazards, violence, and limited healthcare combine to form urban risk landscapes (Curtis & Riva, 2010).

Urban Heat and Mental Health

Extreme heat has emerged as a major urban stressor in Indian cities. Dense built-up areas, limited green cover, and high energy use intensify urban heat island effects, leading to thermal discomfort, sleep disruption, irritability, and emotional fatigue. Epidemiological evidence links rising temperatures with increased hospital admissions for depression, anxiety, and mood disorders (WHO, 2023). In India, district-level heat-risk assessments show widespread exposure to high heat stress, with rising night-time temperatures further intensifying psychological strain, particularly among low-income urban populations (CEEW, 2025).

Air Pollution and Climate-Related Stress

Air pollution is a critical determinant of urban mental health in India. Exposure to fine particulate matter and traffic-related pollutants has been associated with higher risks of depression, anxiety, and cognitive impairment (Braithwaite *et al.*, 2019). Children and adolescents in polluted urban environments are especially vulnerable to emotional and behavioural difficulties. Alongside heat and

flooding, air pollution functions as a persistent psychological stressor embedded in everyday urban life.

Noise, Commuting, and Time Poverty

Indian cities are marked by chronic exposure to traffic and construction noise, which contributes to sleep disturbance, heightened stress, and reduced concentration (WHO, 2018). Long, crowded, and unreliable commutes further create time poverty, particularly for low-income workers travelling from peripheral settlements. These daily spatial burdens contribute to emotional exhaustion and reduced life satisfaction.

Social Isolation in Dense Cities

Despite high population density, many Indian urban residents experience weak neighbourhood ties, social fragmentation, and loneliness, especially migrants, older adults, and marginalized groups. Limited access to safe public spaces and inclusive community networks constrains everyday social interaction, shaping urban mental health through the quality of social relations rather than density alone.

Urban mental distress in India emerges from the spatial organisation of cities. Crowding, environmental stress, infrastructural inequality, and weakened social cohesion interact to produce distinct urban mindscapes of vulnerability. These patterns highlight the need for place-sensitive urban mental health policies that address environmental, infrastructural, and social determinants together.

Rural Realities in India: Mental Health Under Conditions of Distance, Livelihood Risk, and Stigma

In India, rural mental health remains a complex and often under-recognized public health concern shaped by spatial isolation, agrarian livelihoods, and deeply rooted social norms. Unlike urban contexts, where mental distress is commonly linked to density and environmental overload, rural distress is largely driven by distance from services, economic uncertainty, and limited institutional support. Within the framework of Mindscapes across Places, rural mental health reflects how geography structures everyday life, access to care, and exposure to risk across diverse rural landscapes (Curtis, 2010).

Access Barriers and Workforce Scarcity

Limited availability of mental health services is a

defining feature of rural India. Shortages of trained professionals, long travel distances to facilities, weak transport connectivity, and high out-of-pocket costs significantly restrict access to care. Primary health centres often lack diagnostic capacity and trained staff, resulting in substantial treatment gaps. Although programmes such as the District Mental Health Programme aim to decentralise care, implementation remains uneven due to workforce shortages and weak referral systems (Math *et al.*, 2019). These constraints create rural "mental health deserts," where spatial isolation combines with poverty and social exclusion to perpetuate untreated distress.

Stigma and Local Explanatory Models

Stigma is a major barrier to mental healthcare in rural India. Cultural beliefs and moral or spiritual explanations of mental illness often discourage disclosure and formal help-seeking, leading many individuals to rely on faith healers or traditional practices (Patel *et al.*, 2018). While greater awareness among younger populations suggests gradual change, stigma persists through concerns about family honour, marriage prospects, and community judgement. These locally embedded explanatory models strongly influence care-seeking pathways and must be addressed through culturally sensitive interventions.

Livelihood Insecurity and Climate-Related Stress

Livelihood insecurity forms a central pathway linking rural geography and mental health in India. Dependence on rainfall, crop yields, market volatility, and credit exposes farming households to chronic stress, contributing to anxiety, depression, and elevated suicide risk (Patel *et al.*, 2018). Climate change has intensified these pressures through more frequent droughts, floods, and heatwaves, generating persistent uncertainty and emotional strain. Evidence from agrarian regions shows strong associations between climate stressors and adverse mental health outcomes, including depressive and trauma-related symptoms (Berry *et al.*, 2018).

Overall, rural mental distress in India emerges from the interaction of service distance, livelihood vulnerability, stigma, and climate exposure. These factors cluster in regions with fragile ecosystems and weak institutional support, creating distinct rural mindscapes of psychosocial vulnerability. A geographical approach highlights the need for place-sensitive strategies that integrate mental health into rural development, strengthened primary healthcare,

and climate adaptation planning, rather than relying solely on individual-level interventions.

Latest Place-Based Examples and Emerging Interventions

Recent mental health initiatives in India increasingly adopt place-based approaches that address spatial inequalities in exposure, access, and care. Rather than viewing mental health only as an individual clinical issue, these interventions recognize geography, environment, and infrastructure as key determinants of psychological well-being. Within the framework of Mindscapes across Places, three developments are particularly significant in the Indian context: tele-mental health, heat-risk-informed planning, and nature-based interventions.

Tele-Mental Health as a Spatial Equalizer

A major innovation in India is the national rollout of Tele-MANAS, which provides free, 24×7 tele-mental health support through a centralized helpline. Tele-MANAS addresses long-standing geographical barriers such as distance to services, shortage of specialists, and rural-urban imbalance in mental health infrastructure. By virtually extending care to remote and underserved regions, it reduces the need for physical travel and reconfigures access to mental healthcare across space. Evidence from recent Indian and international studies also suggests that such digital services are most effective when combined with community-based and primary healthcare support.

Heat-Risk-Informed Planning and Mental Health

Climate-informed planning has emerged as another important place-based approach. District-level heat risk mapping developed by the Council on Energy, Environment and Water highlights regions most vulnerable to extreme heat. Prolonged heat exposure in India is increasingly linked to sleep disturbance, anxiety, emotional stress, and higher mental health service use, particularly among outdoor workers, older adults, and residents of informal settlements. Integrating mental health considerations into heat action plans enables targeted interventions such as cooling centres, modified work hours, urban greening, and community outreach during heatwaves.

Green and Blue Spaces as Preventive Interventions

In Indian cities, access to quality green and blue spaces plays a preventive role in mental health. Parks,

urban forests, lakes, and riverfronts support stress reduction, social interaction, and psychological restoration. These benefits depend on safety, accessibility, and maintenance, which remain uneven across socio-economic groups. Urban planning that prioritizes equitable distribution of well-designed green and blue spaces can therefore reduce mental health inequalities and promote well-being at scale, particularly in dense and rapidly growing urban areas.

Together, these examples demonstrate how place-based interventions can address the spatial dimensions of mental health. By aligning digital health initiatives, climate-responsive planning, and urban environmental design with a health geography perspective, mental health policy in India can move toward more equitable and context-sensitive responses across urban and rural landscapes.

Research Design Suggestions for a Geographical Study

Studying mental health through a geographical lens requires a design that captures spatial variation, lived experience, and structural determinants together. Given India's diversity in settlement patterns, environments, and health systems, a mixed-method and multi-scalar approach is especially suitable. This design allows comparison across urban and rural contexts while remaining sensitive to local realities.

Study Type: Mixed-Method and Multi-Site Design

A mixed-method approach integrates quantitative analysis of prevalence and spatial patterns with qualitative insights into lived experiences, meanings, and coping strategies. Quantitative data help identify geographical variation and associations with environmental and social factors, while qualitative methods provide contextual depth.

A comparative, multi-site design strengthens analysis. At minimum, the study may include one metropolitan city representing dense urban environments with high service availability and exposure to stressors, and one rural district covering both a well-connected block and a remote or underserved block. This captures intra-rural diversity and enables comparison along the urban-rural gradient.

Key Variables and Dimensions of Analysis

Mental health geography can be examined across four core domains:

- **Built Environment:** housing quality and crowding, tenure security, basic infrastructure (water, sanitation, electricity), and commuting time.
- **Environmental Conditions:** heat exposure (night-time temperature or district heat-risk indices), air quality proxies, and access to green or open spaces.
- **Social and Community Factors:** social cohesion, community support, stigma related to mental illness, perceived safety, and sense of belonging.
- **Access to Mental Health Services:** distance and travel time to facilities, availability of trained personnel at primary care level, and awareness or use of digital services such as Tele-MANAS.

Data Sources and Methods

Qualitative methods, including interviews and focus group discussions with community members and health providers, are essential for understanding lived experiences and local meanings. Secondary sources such as census data, government reports, and health system records provide necessary contextual grounding.

Expected Outputs and Policy Relevance

Such a study can generate mental health hotspot maps, urban-rural pathway models, and evidence-based policy recommendations tailored to Indian contexts. Outputs may inform strengthening of primary mental healthcare, expansion of tele-mental health, integration of mental health into climate adaptation planning, and urban design interventions that support psychological well-being. Together, these outcomes can guide planners and policymakers in embedding mental health considerations into development and service delivery across diverse Indian landscapes.

Policy and Planning Implications: Geography-Informed Mental Health

Addressing mental health in India requires moving beyond clinical care toward integrated, place-sensitive planning that recognises how environments, infrastructure, and social systems shape well-being. A geography-informed approach emphasizes prevention, equity, and locally grounded action across both urban and rural settings.

Urban Planning for Mental Well-Being

Urban planning strongly influences mental health through environmental exposure, housing conditions,

mobility, and access to social spaces. In Indian cities, heat-resilient design is a priority. Measures such as cool roofs, shaded streets, reflective materials, and expanded urban tree cover can reduce heat stress, sleep disruption, and emotional fatigue, particularly in high-density and low-income areas.

Equitable access to quality green spaces such as parks and community gardens supports stress reduction, social interaction, and psychological restoration. Benefits depend on safety, accessibility, and maintenance, especially for women, children, and older adults. Housing and slum upgrading that improves ventilation, sanitation, and safety can substantially reduce chronic stress and insecurity.

Mobility planning is equally important. Long and unreliable commutes contribute to daily stress and reduced life satisfaction. Cities that promote walkability, cycling, and reliable public transport align with integrated planning principles advocated by the World Health Organization, linking transport, housing, environment, and health.

Strengthening Rural Mental Health Ecosystems

Rural mental health strategies must address geographic isolation, workforce shortages, and stigma. Task-sharing models that train non-specialist health workers can expand service coverage through primary health centres. Community-based awareness programmes and engagement with local leaders are critical for reducing stigma and encouraging early help-seeking.

Digital services offer important opportunities. Expanding awareness and effective use of Tele-MANAS (Tele-MANAS is a national tele-mental health programme of the Government of India that provides free, 24×7 psychological support through digital platforms to ensure equitable access to mental healthcare across urban and rural areas) can reduce distance-related barriers, provided digital literacy and access are strengthened. Mental health must be integrated into climate adaptation and disaster planning, as rural communities face significant psychological impacts from droughts, floods, and heatwaves.

Conclusion

Mental health in India is deeply shaped by place. Urban areas concentrate stressors such as heat, pollution, overcrowding, and social fragmentation, while rural regions face risks linked to distance, livelihood insecurity,

limited services, stigma, and climate stress. A geographical perspective shows that mental health inequalities arise from place-specific interactions between people, environments, and systems, rather than individual factors alone. Geography also offers tools for action. Mapping risks, identifying service gaps, and applying place-based strategies such as heat-resilient urban design, strengthened primary care, community-based services, and digitally enabled outreach can translate insight into impact. Integrating mental health into urban planning, rural development, and climate policy is essential for building more equitable, resilient, and mentally healthy communities across India.

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The Courage to Decide: Role of Resilience in Decision Paralysis among Students

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Abstract

In contemporary academic environments, students face an overwhelming abundance of choices related to educational, career, and personal pathways, often resulting in decision paralysis—a state of cognitive, emotional, and behavioral stagnation caused by fear of failure, perfectionism, and information overload. This paper examines resilience as a mediating psychological resource that enables students to overcome decision paralysis and engage in adaptive decision-making. Drawing upon Bandura's self-efficacy theory, Lazarus and Folkman's coping framework, and Masten's conceptualization of resilience as "ordinary magic," the paper argues that resilience functions through cognitive reframing, emotional regulation, self-efficacy, and purpose orientation. These processes collectively counter the anxiety, rumination, and avoidance behaviors that sustain paralysis. The paper synthesizes contemporary research to establish resilience not as a fixed trait, but as a dynamic, learnable capacity shaped by internal strengths and external supports such as mentoring, autonomy-supportive learning environments, and socio-emotional training. Implications are discussed for educators, counselors, parents, and policy frameworks such as the National Education Policy (2020), emphasizing the need for resilience-focused interventions in educational systems. The paper concludes that resilience fosters the courage to decide, transforming uncertainty from a barrier into a catalyst for growth-oriented action.

Introduction

In an age defined by abundant possibilities, students find themselves perched at the **crossroads of choice** far more often than ever before. From selecting a major to deciding on internships, extracurriculars, or postgraduate pathways, the modern student navigates a landscape flush with opportunity – and, paradoxically, with **inaction**. This slip between *having options* and *making a decision* is more than mere hesitation; it is what we term **decision paralysis** – the state of feeling unable to choose when faced with multiple alternatives or fear of making the "wrong" choice. Scholars have noted that when the set of options rise, the time taken to choose increases – and so does the probability that no decision is made at all (Aguilar & Kreinovich, 2023)

For students especially, decision paralysis is no trivial phenomenon. It is woven into the fabric of academic progression, life-course planning, identity formation and emotional well-being. A student may delay selecting a specialization, postpone applying for a fellowship, or remain stuck in indefinite waiting instead of forging ahead. These delays erode time, generate anxiety, and sometimes

narrow later possibilities. **The cognitive load of choice, the emotional weight of regret, and the behavioral inertia of "not deciding" converge into a meaningful barrier to progress.**

Yet, the story does not end at paralysis. Amid high stakes and layered choices emerges another psychological dimension: **resilience** – the capacity to bounce back, adapt in the face of adversity, and make a courageous turn when stuck. Originally studied in trauma and adversity domains, resilience in the educational context has been shown to correlate with better adaptation, stronger coping, and improved academic outcomes. For example, research among students highlights how higher resilience is associated with greater psychological well-being, lower burnout, and stronger persistence (Mesman *et al.*, 2021).

Combining these lenses, this paper proposes that decision paralysis among students is not simply a matter of "too many options" or "fear of making the wrong choice," but a deeper challenge: insufficient resilience to convert ambiguity into agency. In other words, when students are resilient – psychologically, emotionally, socially – they possess the courage to decide even in

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uncertainty. They transform possibility into purposeful action. In contrast, when resilience falters, paralysis takes hold.

The purpose of this paper is to explore and articulate the role of resilience as a counter-force to decision paralysis in student populations. Specifically, the paper will trace how resilience functions as a structural resource (internal and external), how decision paralysis manifests in academic settings, and how the interplay of these constructs can shape student trajectories. By doing so, the paper aims to broaden theoretical understanding, highlight practical implications for educators and institutions, and ultimately help students unlock the **courage to decide** by charting a path from *paralysis to purposeful decision-making – a journey of courageous choice*.

Objectives of the study

- 1) To know about the conceptualization of decision paralysis among students.
- 2) To explore the role of resilience as a counter-force to decision paralysis among students.
- 3) To recognize the psychological causes of decision paralysis among students.
- 4) To conceptualize the inter-relationship between decision paralysis and resilience among students.
- 5) To suggest the strategies used for strengthening resilience in students based on the existing literature.

Research Methodology

The research paper takes a **theoretical** and **conceptual** perspective, involving the analysis of existing literature emphasizing a theoretical understanding of resilience and its role in decision paralysis among students. The conceptual nature of the study elaborates on the potential causes behind decision paralysis in students and allows the understanding of the internal and external factors that contribute to mitigating indecision in outcome-critical personal or academic environments. The study suggests the strategies that an individual should incorporate to strengthen resilience and it helps in laying the foundation for parents, teachers, policy-makers, and mental health professionals to develop an understanding of how to tackle students with empathy and kindness. The study sheds light on the psychological mechanism through which resilience operates as a counter-force to decision paralysis among students.

Theoretical Framework

The phenomenon of decision paralysis in students needs a multi-layered theoretical vantage point, combining decision-making theory with resilience frameworks. First, from the decision-making literature comes the notion that when individuals face an abundance of choices, they are vulnerable to "analysis paralysis"—an overload of cognitive and affective input that impedes timely action. This suggests students confronting multiple academic and career options may lack the resources to convert choice into action. At the same time, decision-making styles research has shown that "vigilant" decision-makers—those who maintain a systematic, deliberative approach—exhibit higher adaptive outcomes than avoidant styles (Flores-Buils & Mateu-Pérez, 2025).

Parallel to this, resilience theory provides a lens on how individuals mobilize internal and external resources in the face of adversity. In educational contexts, resilience refers to the capacity of students to maintain positive adaptation despite setbacks, stressors, or academic demands. Resilience functions through self-efficacy, emotional regulation, social support, and adaptive coping strategies (Cassidy, 2015). From a structural view, the Study Demands-Resources (SDR) framework situates resilience between educational demands (e.g., uncertainty, role ambiguity) and resources (e.g., mentorship, institutional support), which then influence outcomes like engagement and well-being (Bagd•iuniene *et al.*, 2025).

Combining these streams, a concept emerges: Students are faced with decision-making demands (multiple options, fear of regret, perfectionism). If their resilience resources are robust—high self-efficacy, social support, adaptive coping—they are more likely to "decide" rather than remain stuck. In contrast, if resilience is weak, decision paralysis becomes more likely. This aligns with the study showing that higher resilience correlates negatively with decision-making difficulties (Cai & Meng, 2025). In short, resilience acts as a mediator or moderator between decision-making demands and outcomes (clear decision vs. paralysis). ***Thus, the theoretical framework for this study positions resilience not just as a background trait, but as the pivotal mechanism that enables students to convert potential into choice-transforming hesitation into action.*** It can be said that resilience acts as a multidimensional construct that actively mitigates decision paralysis by fostering flexible adaptation, resource utilization, and positive cognitive

reappraisal. Through this lens, courage is not simply an individual trait but a capacity strengthened by resilience-building interventions and psychosocial support systems, providing multiple pathways for students to navigate and overcome the challenges of indecision.

Understanding Decision Paralysis

Decision paralysis in students emerges when the process of making choices becomes so daunting that action stalls. This phenomenon is often triggered by an overload of options, fear of regret, perfectionistic standards and anxiety about future outcomes (Dobrinski, 2024). A study of high-school students found that persistent indecisiveness predicted lower engagement with decision tasks and was mediated by anxiety, indicating that the paralysis is not simply about choice quantity but about emotional and cognitive overload (Germeijs *et al.*, 2006). In the tertiary context, students often face multiple equally viable paths—choosing a major, deciding on research focus, weighing extracurricular commitments—and the fear of making a "wrong" decision can freeze them in a loop of evaluation without execution.

At a cognitive level, decision paralysis is closely related to Schwartz's (2004) *idea of the paradox of choice*. The abundance of alternatives in modern life—courses, careers, internships, and even social identities—can lead to confusion rather than empowerment. Excessive information and comparison induce mental fatigue, erode confidence, and increase the likelihood of avoidance. Students experiencing decision paralysis often engage in *ruminatio*n—repeatedly analyzing the pros and cons of each possibility without reaching closure (Nolen-Hoeksema, 2000). This cognitive loop is intensified by perfectionism and the desire for an "ideal" outcome, both of which are common in competitive academic cultures.

Moreover, decision paralysis is not only cognitive but deeply emotional and social: pressure from peers, family expectations, and institutional demands compound the internal dilemma. Anxiety and uncertainty shrink confidence, making the "safe choice" inaction rather than commitment. The result can be delayed specialization, a lack of progress on key academic decisions, and diminished self-efficacy in future decision making.

From a developmental perspective, decision paralysis may also signal an incomplete formation of identity and values. Erikson's (1968) psychosocial theory posits that adolescence and early adulthood are critical periods for identity consolidation. When this process is

disrupted by societal pressure or fear of deviation, students may struggle to make autonomous choices aligned with their authentic goals.

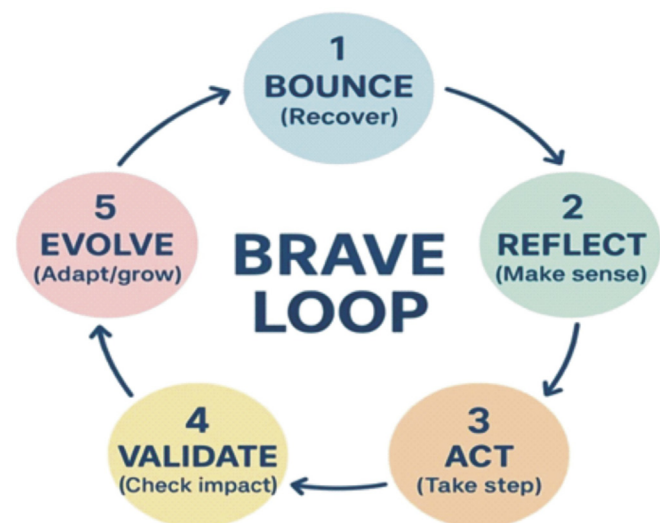
Ultimately, decision paralysis among students is not merely a cognitive dysfunction but a psychological and social phenomenon rooted in fear, comparison, and uncertainty. It highlights the need for internal stabilizers—such as resilience—that can restore agency and self-confidence.

Understanding Resilience as a Counter-force

Resilience is one of the most significant constructs in contemporary psychology, often described as the ability to recover, adapt, and thrive in the face of adversity. The American Psychological Association (2014) defines resilience as the process of "adapting well in the face of trauma, tragedy, threats, or significant sources of stress." Unlike a fixed trait, resilience is now widely understood as a *dynamic process* that can be cultivated and strengthened over time (Rutter, 2012). For students, resilience functions as the internal compass that allows them to navigate uncertainty, academic stress, and emotional turbulence without losing direction or motivation. In Figure 1 is described the BRAVE loop of resilience that is involved in decision making.

Figure 1: The BRAVE Loop of Resilience in Decision-Making

Resilience is conceptualized as a continuous adaptive cycle: recovering from disruption (Bounce), making meaning of the experience (Reflect), taking an intentional step (Act), assessing outcome (Validate), and integrating learning for future decisions (Evolve). The loop continues with each new challenge.



Masten's (2001) influential work conceptualized resilience as "ordinary magic"—a set of everyday adaptive capacities that enable normal human functioning despite challenges. This idea reframed resilience from being extraordinary to **accessible and learnable**. It highlighted factors such as optimism, emotional regulation, problem-solving, and social support as key components. In educational contexts, resilient students are not those untouched by pressure, but those who can transform stress into growth through adaptive thinking and self-regulation.

At the cognitive level, resilience is closely tied to Bandura's (1997) **self-efficacy theory**, which emphasizes belief in one's ability to exert control over situations. High self-efficacy enhances persistence and reduces fear-driven avoidance—both crucial for overcoming decision paralysis. When students believe in their competence, they approach decisions as challenges rather than threats. Conversely, low self-efficacy fosters hesitation, overreliance on external validation, and vulnerability to paralysis.

Emotionally, Lazarus and Folkman's (1984) **stress and coping model** provides another perspective: resilience emerges through effective appraisal and coping mechanisms. When faced with stressors, individuals engage in either **problem-focused or emotion-focused** coping. Resilient students are more likely to engage in adaptive coping—reframing problems, seeking solutions, and managing emotional responses—instead of succumbing to avoidance or denial.

Moreover, Deci and Ryan's (2001) **self-determination theory** offers a motivational dimension to resilience. It posits that autonomy, competence, and relatedness are fundamental psychological needs. When these needs are fulfilled, individuals develop intrinsic motivation and psychological resilience. Educational environments that foster autonomy and competence thus enhance not only performance but also students' ability to decide confidently.

In sum, resilience represents the intersection of cognition, emotion, and motivation. It is not the absence of difficulty, but the presence of **inner elasticity** that allows individuals to bend without breaking. Thus, resilience acts as a **counter-force** to decision paralysis: where paralysis is driven by cognitive overload, emotional fear and behavioural avoidance, resilience intervenes by

strengthening agency, tolerating ambiguity and enabling forward movement. It shifts the narrative from "*I'm stuck because I fear the wrong choice*" to "*I'm capable of making a choice, adapting if needed*". In doing so, resilience transforms the threshold of decision into a launch-point of action rather than a barrier of stasis.

Interrelationship between Decision Paralysis and Resilience

Decision paralysis and resilience exist at opposite ends of a psychological continuum. Where decision paralysis thrives on fear, uncertainty, and self-doubt, resilience is rooted in courage, adaptability, and confidence. Conceptually, resilience can be understood as a mediating force that transforms anxiety into action and uncertainty into learning (Luthar *et al.*, 2000). It enables students to approach complex decisions not with avoidance, but with engagement and reflection.

At the cognitive level, resilience influences how students perceive challenges and ambiguity. According to Lazarus and Folkman's (1984) **coping theory**, the way an individual **appraises** a situation determines their emotional and behavioral response. Students low in resilience often interpret decision-making situations as threats to self-worth, leading to anxiety and inaction. In contrast, resilient students engage in **positive appraisal**—viewing the same situation as an opportunity for growth or mastery.

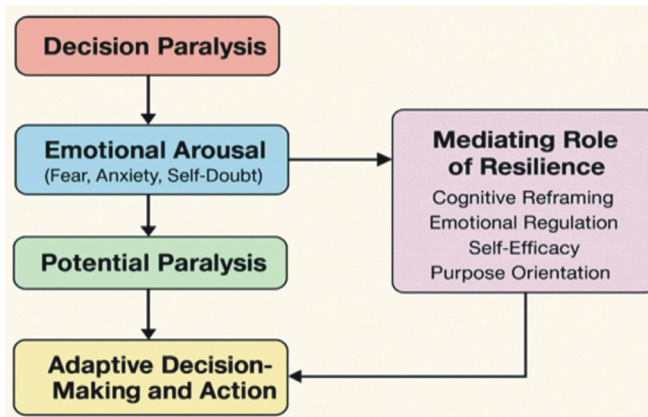
Resilience also regulates the emotions that feed indecision. Fear of failure, rejection, or regret is core emotional drivers of decision paralysis. Through emotional regulation—a central component of resilience—students learn to tolerate discomfort and uncertainty (Gross, 1998). Resilient individuals accept that negative emotions are part of the decision-making process rather than signals to avoid it.

Bandura's (1997) theory of self-efficacy further clarifies how resilience contributes to overcoming decision paralysis. A resilient student with high self-efficacy trusts their judgment, commits to a choice, and learns from outcomes rather than ruminating over regrets. This confidence forms the cognitive backbone of decisive behavior. Conversely, low self-efficacy fosters dependence on external validation, increasing susceptibility to indecision.

Resilience also nurtures **purpose orientation**. Deci

and Ryan's (2000) **self-determination theory** posits that individuals guided by intrinsic motivation experience greater psychological well-being and clarity. Students who act from intrinsic goals rather than external pressures are less overwhelmed by comparison and can make decisions consistent with their authentic selves. The framework that helps explain and understand the relationship between Decision Paralysis and Resilience is shown in Figure 2.

Figure 2: Resilience as a Mediator between Decision Paralysis and Effective Action



Resilience acts as a *psychological mediator* between emotional turbulence and behavioral response. It interrupts the paralysis loop by offering cognitive and emotional tools for resolution.

Contextual factors also shape this interaction. Supportive family environments and autonomy-promoting educational systems foster resilience and decisiveness, whereas overprotective or rigid contexts may suppress them (Ungar, 2011). In collectivist societies, decision paralysis may stem from tension between individual aspiration and familial expectation—conflict resilience helps mediate through emotional maturity and value clarity.

In the digital era, students experience *information overload* and *fear of missing out (FOMO)*, both of which exacerbate decision paralysis. Resilience enables students to filter overwhelming input, focus on meaningful goals, and tolerate uncertainty. Thus, resilience transforms decision-making from a fear-based evaluation process into a learning-oriented journey—cultivating what can be called *the courage to decide*.

Implications

The conceptual link between resilience and decision

paralysis holds significant implications for education, counseling, and youth development. Understanding resilience as the psychological foundation of effective decision-making calls for a reorientation of how institutions nurture students' emotional and cognitive growth. It can be said that the teachers and mentors can integrate resilience-building strategies into pedagogy—such as reflective journaling, decision-making workshops, and discussions on coping with failure. Encouraging a growth mindset helps students reinterpret setbacks as opportunities for learning rather than signs of inadequacy. Counselors and parents can nurture resilience by modeling emotional regulation and autonomy. Instead of shielding students from challenges, supportive adults can guide them through uncertainty, helping them manage emotions that lead to paralysis. Families that encourage open communication create psychological safety for students to make independent decisions. Furthermore, it can be stated that students can cultivate resilience through mindfulness, self-reflection, and small, deliberate acts of decision-making. Practicing self-compassion, journaling, and gratitude can build emotional balance and confidence. Recognizing that indecision stems from fear—not incapacity—empowers students to act despite uncertainty. At the systemic level, educational policy should integrate resilience education and decision-making programs within curricula. Promoting emotional intelligence and adaptive coping prepares students for life beyond academics. Building resilience is thus a collective investment in cultivating independent, decisive, and psychologically strong youth.

Conclusion

Decision paralysis among students reflects not merely a cognitive challenge but an emotional and existential one—a struggle between the desire for certainty and the inevitability of uncertainty. This paper has argued that resilience serves as the vital inner strength that bridges this divide. By enabling cognitive reframing, emotional regulation, and self-efficacy, resilience transforms hesitation into action and fear into adaptive learning.

Theoretical perspectives such as Bandura's (1997) self-efficacy theory, Lazarus and Folkman's (1984) coping model, and Masten's (2001) framework of "ordinary magic" collectively illustrate that resilience is not an exceptional trait but a learnable process. When students develop resilience, they cultivate the courage to engage

with ambiguity rather than retreat from it. They begin to see decisions not as threats to their identity but as opportunities for growth and self-definition

Importantly, this emphasis on resilience finds a strong echo in the **National Education Policy (2020)**, which calls for a holistic and multidisciplinary concept of education that nurtures not only cognitive abilities but also social-emotional learning, life skills, and psychological well-being (Ministry of Education, 2020). By aligning this paper with the policy's vision of empowered, adaptable, and self-directed learners prepared for the complexities of the 21st century, the concept presented here is in direct adherence to the **NEP's foundational goals**. Ultimately, fostering resilience is an act of empowerment. It equips young people to navigate an era defined by complexity and an abundance of choice. The courage to decide, therefore, is not simply the outcome of clarity—but of resilience—the quiet strength that allows one to choose, act, and evolve even in the face of uncertainty.

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Indian Knowledge Traditions and Social Justice: A Study of Ambedkar and Gandhi

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Abstract

The concept of social justice in India is deeply rooted in its indigenous knowledge traditions, where ethics, spirituality, and social order form an integrated moral vision. This study explores how Mahatma Gandhi and Dr. B.R. Ambedkar, two of India's foremost modern thinkers, reinterpreted these traditions to address the enduring question of justice in a caste-divided society. Gandhi's approach, grounded in the Upanishadic and Jain principles of Ahimsa, Satya, and Sarvodaya, emphasized moral transformation, spiritual regeneration, and social harmony through non-violence and self-discipline. In contrast, Ambedkar's vision, inspired by Buddhist rationalism and constitutional ethics, sought structural equality, legal justice, and the annihilation of caste through rational inquiry and democratic reform. The paper, employing a historical-analytical method, traces their intellectual evolution, examines the philosophical foundations of their divergent yet complementary perspectives, and assesses their continuing relevance in contemporary India. It argues that a synthesis of Gandhian moral idealism and Ambedkarite rational egalitarianism integrated within the broader framework of Indian Knowledge Systems can offer a holistic paradigm for achieving social justice, sustainable development, and moral democracy in modern India.

Introduction

The pursuit of social justice has been an enduring and dynamic theme within Indian civilization, continuously reinterpreted through its vast and diverse knowledge systems. Indian philosophy unlike many Western traditions that separate metaphysics, ethics, and politics conceives justice as an integrated moral order encompassing personal virtue (*dharma*), cosmic balance (*rta*), and societal harmony (*nyaya*) (Radhakrishnan, 1929; Sen, 2009). From the earliest Vedic hymns to later Buddhist and Bhakti discourses, the Indian intellectual tradition has sought to establish a just relationship between the individual, society, and the cosmos. Yet, within this rich moral imagination lies a profound contradiction: while ancient texts articulate universal ideals of truth, compassion, and duty, Indian society historically institutionalized forms of inequality, particularly through the rigid stratification of caste (*varna-jati*), gender hierarchy, and the monopolization of sacred knowledge (Jaffrelot, 2005; Omvedt, 1994).

The Ethical Paradox in Indian Knowledge Traditions

The Vedic concept of *rta*, as found in the Rigveda,

expresses the cosmic and moral order governing both nature and human conduct. Justice, in this worldview, was not external law but inner alignment with the truth of existence. Later, the idea evolved into dharma, the principle of righteous duty that maintained social and moral balance. The Upanishads introduced the metaphysical unity of all beings, captured in the statement "*Tat Tvam Asi*" ("Thou art That"), emphasizing that the self (*atman*) and the absolute (Brahman) are one (Radhakrishnan, 1929). These insights laid the philosophical groundwork for moral universalism in Indian thought.

However, as Indian society evolved, dharma became increasingly interpreted through social stratification. The Manusmriti and other Dharmashastra texts codified a varna-based social order that regulated access to knowledge, property, and ritual privilege. This system transformed dharma from an ethical ideal into a prescriptive hierarchy producing what Ambedkar later called "a division of labourers, not merely of labour" (Ambedkar, 1936). The varna-jati framework, by linking moral worth to birth, created deep structural inequalities. Consequently, the same civilization that preached the unity of all life also perpetuated untouchability and exclusion (Jaffrelot, 2005).

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In reaction, heterodox schools such as Buddhism, Jainism, and Charvaka philosophy emerged as radical critiques of Brahmanical dominance. The Buddha's Dhamma articulated justice as compassion (*karuna*), equanimity (*upekkha*), and wisdom (*prajña*) values that rejected ritual privilege and affirmed the equality of all sentient beings (Ambedkar, 1957). Similarly, the Bhakti movement (c. 13th-17th centuries) challenged caste hierarchy through devotional egalitarianism, as poets like Kabir, Tukaram, and Ravidas proclaimed that divine truth transcended social distinctions. These movements represent a counter-tradition within Indian knowledge systems one that prioritized ethical experience and human dignity over ritual orthodoxy (Sharma, 2000).

Colonial Modernity and the Reinterpretation of Tradition

With the advent of British colonialism, Indian society faced new epistemic and moral crises. Colonial administrators and missionaries condemned Indian civilization as spiritually profound yet socially degenerate, particularly targeting the caste system and the status of women (Chatterjee, 1993). This external critique, coupled with the internal realization of social stagnation, catalyzed the nineteenth-century reform movements. Thinkers like Raja Ram Mohan Roy, Swami Vivekananda, and Jyotiba Phule sought to reconcile tradition with modern rationality. Roy reinterpreted Vedanta to affirm monotheism and ethical monism; Vivekananda revived the idea of *Advaita* (non-dualism) as the basis of universal brotherhood; and Phule exposed caste oppression and advocated education for lower castes and women (Omvedt, 1994). These reformers inaugurated a new phase of critical engagement with Indian knowledge traditions, wherein justice became both a moral and political question. This historical background set the stage for the twentieth century's two most significant interpreters of social justice in India Mahatma Gandhi and Dr. B.R. Ambedkar. Both inherited this reformist impulse but radicalized it in different directions, making their thought central to the understanding of India's modern moral philosophy.

Gandhi's Ethical Universalism

Mahatma Gandhi's philosophy can be seen as a creative synthesis of India's spiritual heritage and modern ethical consciousness. In *Hind Swaraj* (1909), he articulated a vision of civilization founded on *Ahimsa* (non-violence), *Satya* (truth), and *Swaraj* (self-rule)—concepts

drawn from the Upanishads, Bhagavad Gita, and Jain ethics (Gandhi, 1909/2001; Parel, 2006). Gandhi interpreted dharma as moral responsibility rather than social duty and saw justice as a process of inner purification. His doctrine of *Sarvodaya* ("welfare of all") envisioned an inclusive society where economic, political, and spiritual life were harmoniously integrated (Parekh, 1997).

Gandhi's approach to social reform, especially his campaigns against untouchability, reflected his belief that injustice stemmed from moral degradation rather than structural inequality. He viewed untouchability as a "blot upon Hinduism" and called for repentance and reform within the Hindu fold (Iyer, 1986). However, Gandhi's continued defence of the varna system—understood by him as a division of labour, not hierarchy—exposed the limits of his reformism. His efforts aimed to transform hearts rather than laws, emphasizing moral conversion over revolutionary change. Despite criticism, Gandhi's moral universalism reasserted the ethical core of Indian civilization. He revived the Upanishadic principle of unity and the Jain-Buddhist ethic of compassion, integrating them with modern ideas of voluntary simplicity, equality, and service (*seva*). For Gandhi, justice was inseparable from *Ahimsa* the recognition of the divine presence in all beings (Guha, 2018).

Ambedkar's Rational Egalitarianism

In contrast, Dr. B.R. Ambedkar approached the problem of justice from a radically different intellectual position. Trained in economics, law, and philosophy in both India and the West, Ambedkar synthesized Enlightenment rationalism with India's own critical traditions. His engagement with Indian knowledge systems was not a return to the past but an effort to reconstruct them in light of modern humanism and democratic values (Rodrigues, 2002). In *Annihilation of Caste* (1936), Ambedkar declared that Hindu society's foundation *varna-dharma* was inherently incompatible with justice. He argued that any social system which privileges birth over merit negates human freedom and moral equality (Ambedkar, 1936). For him, the ethical core of civilization lay not in dharma as hierarchy but in Buddhist dhamma as compassion, reason, and equality. He saw the Buddha as the first rationalist reformer who challenged metaphysical fatalism with ethical empiricism (Ambedkar, 1957).

Ambedkar's later embrace of Buddhism was both

a spiritual and political acta declaration of moral independence from Brahmanical dominance. His reinterpretation of the Dhamma as "practical religion" emphasized human welfare, social cooperation, and rational morality (Zelliot, 1992). He thus rooted his vision of justice in liberty, equality, and fraternity, the moral triad he derived both from Buddhist ethics and from the French Revolution. These principles, enshrined in the Indian Constitution, represented Ambedkar's attempt to modernize India's moral heritage through democratic rationality (Jaffrelot, 2005).

A Dialectic of Continuity and Change

Gandhi and Ambedkar represent two poles in the evolution of modern Indian thought, spiritual idealism and rational egalitarianism, yet their engagement with Indian knowledge traditions reveals deep complementarities. Both viewed justice as a moral imperative, and both saw India's regeneration as inseparable from ethical reform. Gandhi sought continuity with India's moral past, purifying it of its social evils; Ambedkar sought rupture, reconstructing the moral order upon new foundations of equality and human rights.

Their intellectual dialogue, often marked by conflict, can be read as a historical dialectic between *dharma* and *nyaya* between the ethics of duty and the ethics of justice. Gandhi's insistence on non-violence and inner reform addressed the spiritual dimension of injustice; Ambedkar's insistence on rights and law addressed its structural dimension. Together, they reveal how Indian knowledge systems, when critically engaged, can accommodate both moral introspection and rational transformation (Guru & Sarukkai, 2012).

Scope and Aim of the Study

The present study employs the Historical Research Method to analyze the evolution of Gandhi's and Ambedkar's ideas within their specific socio-political contexts. Historical analysis is not merely a chronological reconstruction but a critical inquiry into the relationship between ideas and their material conditions. By examining their writings, speeches, and institutional engagements such as Gandhi's Harijan movement and Ambedkar's work in the Constituent Assembly the study aims to uncover how each thinker reinterpreted Indian knowledge traditions to articulate competing visions of social justice.

In doing so, the research contributes to a nuanced

understanding of how indigenous knowledge systems continue to inform the modern discourse on democracy, equality, and morality in India. Gandhi's moral-spiritual ethics and Ambedkar's rational-legal framework offer two distinct yet interdependent ways of actualizing India's civilizational ideals in the modern age. Their engagement invites us to rethink social justice not as mere redistribution of resources, but as a reconstruction of moral consciousness and social relations.

Objectives of the Study

1. To trace the historical evolution of the idea of social justice within Indian knowledge traditions.
2. To analyze Gandhi's and Ambedkar's interpretations of Indian philosophical and ethical heritage.
3. To identify the philosophical, moral, and structural differences in their approaches to achieving social justice.
4. To assess their continuing relevance in the discourse of justice, democracy, and equality in contemporary India.

Methodology

Research Design

The present study employs the Historical Research Method, which involves the systematic analysis of past events, ideas, and movements to understand their origin, development, and influence. This method is particularly suitable for philosophical and ideological studies where intellectual continuity and contextual analysis are crucial.

Sources of Data

Primary Sources

Gandhi's *Hind Swaraj* (1909), *Young India*, *Harijan*, and speeches on caste and untouchability. Ambedkar's *Annihilation of Caste* (1936), *What Congress and Gandhi Have Done to the Untouchables* (1945), *The Buddha and His Dhamma* (1957), and *Constituent Assembly Debates* (1946-49).

Secondary Sources

Biographies, commentaries, and scholarly works by Raghavan Iyer, Eleanor Zelliot, Gopal Guru, Ashis Nandy, Ramachandra Guha, and Gail Omvedt. Historical records on Indian social reform movements, British colonial policies, and nationalist debates.

Analytical Steps

1. **Data Collection:** Gathering authentic and contemporaneous documents and writings.
2. **Source Criticism:** Assessing credibility and potential bias in primary and secondary materials.
3. **Contextualization:** Situating Gandhi's and Ambedkar's ideas within the socio-political, cultural, and colonial contexts.
4. **Interpretation and Synthesis:** Comparing and synthesizing the findings to draw interpretive conclusions on their visions of social justice.

Historical Context: Indian Knowledge Traditions and the Caste Question

Indian civilization's intellectual and moral foundations have long been shaped by the interrelated concepts of *dharma* (duty or moral order), *karma* (action and its consequence), and *moksha* (liberation or ultimate freedom). These ideas, deeply embedded in the Vedic and post-Vedic corpus, provided both metaphysical coherence and social organization to ancient Indian life. In texts such as the Bhagavad Gita, Manusmriti, and Dharmashastras, *dharma* came to be interpreted not only as universal moral law but also as *svadharma* one's duty determined by birth and social position (Radhakrishnan, 1929; Olivelle, 2004). The resulting moral framework, while promoting cosmic harmony, also legitimized hierarchical differentiation by embedding inequality within the structure of divine order.

The Brahmanical conception of social order, codified through the doctrines of *varna* (class) and *jati* (caste), linked spiritual worth with ritual purity. It ranked social groups according to their proximity to sacred knowledge and ritual authority. The Brahmins, as custodians of the Vedas, occupied the highest position, followed by *Kshatriyas* (warriors), *Vaishyas* (traders), and *Shudras* (servants), with those outside the system the "untouchables" excluded altogether from the moral community (Dumont, 1970). Access to *vidya* (knowledge) and *adhyayana* (study) was thus regulated by caste, creating what scholars have called a deep epistemic divide between the privileged and the marginalized (Omvedt, 1994; Guru, 2011). The Upanishads and Smritis reinforced this division by associating intellectual and spiritual capability with birth and ritual status rather than individual merit. This intertwining of moral order and social hierarchy produced

a durable system where ethical conduct was defined by obedience to inherited duty rather than by universal principles of justice or equality.

In response, heterodox philosophical traditions notably Buddhism, Jainism, and the materialist Charvaka school emerged as powerful critiques of Vedic orthodoxy. Buddhism, in particular, challenged ritualism and caste-based exclusion by redefining *dharma* as ethical conduct grounded in compassion, reason, and the equality of all beings (Ambedkar, 1957; Rahula, 1974). The Buddha's rejection of sacrificial rituals, his acceptance of all castes into the Sangha, and his emphasis on moral *intention* (*cetana*) over ritual observance represented a profound democratization of spiritual life. Similarly, Jainism's principle of *Ahimsa* (non-violence) and *Anekantavada* (many-sided truth) promoted moral pluralism and intellectual tolerance, while the Charvaka materialists advanced rational inquiry and empirical skepticism, rejecting scriptural authority altogether (Chattopadhyaya, 1959). These heterodox systems collectively expanded the moral and epistemological boundaries of Indian thought, offering egalitarian alternatives to Brahmanical dominance.

Between the 12th and 17th centuries, the Bhakti movement further revolutionized Indian religious and moral consciousness. Saints like Kabir, Tukaram, Ravidas, Mirabai, and Nanak preached the equality of all human beings before God, denouncing caste distinctions and priestly mediation. Their devotional songs and verses, composed in vernacular languages, made spirituality accessible to the common people and emphasized inner purity over ritual conformity (Lorenzen, 1995). This movement democratized spiritual knowledge (*jnana*) and laid the groundwork for later social critiques by fostering an ethos of fraternity and compassion that transcended caste barriers. Ravidas, for instance, envisioned Begumpura, a casteless city of joy and equality, while Kabir's poetry mocked Brahmanical pride and advocated direct communion with the divine through love and sincerity rather than ritual (Hawley, 2015).

By the nineteenth century, colonial modernity introduced new discursive frameworks that profoundly reshaped Indian thought. British Orientalist scholarship and missionary critiques exposed the contradictions between India's moral philosophy and its social practices, particularly caste and untouchability. In response, Indian reformers sought to reinterpret traditional knowledge in

the light of modern ethics, reason, and universal human rights. Raja Ram Mohan Roy, for instance, drew upon the Upanishads to argue for monotheism, moral rationality, and social reform, particularly against practices such as sati and child marriage (Kopf, 1979). Swami Vivekananda reinterpreted *Vedanta* as a philosophy of universal divinity and human equality, proclaiming that service to man is service to God (*Naraseva Narayana-seva*). At the same time, Jyotiba Phule and later Savitribai Phule launched an epistemological challenge to Brahmanical dominance, arguing that true religion must rest upon equality and justice rather than birth-based privilege (Omvedt, 1976).

It is within this ferment of reform, colonial critique, and revival that Gandhi and Ambedkar emerged as two towering figures of India's moral and intellectual transformation. Both inherited the vast legacy of Indian knowledge traditions, yet their engagement with it took radically different directions. Gandhi sought to recover the ethical and spiritual core of ancient Indian philosophy emphasizing *Ahimsa*, *Satya*, and *Sarvodaya* to construct a non-violent, harmonious social order purified of untouchability and moral degeneration (Parel, 2006). He believed that caste, though perverted in practice, had originally served a moral purpose of social interdependence and could be reformed through moral regeneration. Ambedkar, in contrast, approached Indian tradition through a historical and rational lens. He viewed caste not as a distortion but as the very essence of Brahmanical social order a system of graded inequality incompatible with democracy and human dignity (Ambedkar, 1936). For him, the true Indian tradition was represented not by the Manusmriti or the Dharmashastra, but by the egalitarian and rational teachings of the Buddha.

Gandhi's Vision of Social Justice

Spiritual and Ethical Foundations

Mahatma Gandhi's conception of social justice was deeply rooted in his spiritual philosophy, which sought to reconcile moral duty, social harmony, and individual self-realization. For Gandhi, spirituality and ethics were inseparable from politics, and any conception of justice devoid of moral and spiritual content was incomplete. His worldview was shaped by the Upanishadic dictum "*Tat Tvam Asi*" (Thou art That), which emphasizes the essential unity of all existence and the interdependence of all beings (Radhakrishnan, 1929). This metaphysical understanding of oneness led Gandhi to assert that the ultimate foundation of justice lies in recognizing the divine

presence within every human being.

Gandhi regarded *Ahimsa* (non-violence) and *Satya* (truth) not merely as ethical precepts but as ontological principles governing human life (Iyer, 1986). Truth, he believed, is God, and non-violence is the means of realizing that truth in social relations. For Gandhi, justice was not an abstract legal principle or institutional arrangement but a lived experience of harmony between self and others a condition achieved through inner purification, moral restraint, and service. He often stated that one cannot achieve social transformation through hatred or coercion, for violence perpetuates moral degradation. Instead, social justice must emerge through *tapasya* (self-suffering) and *seva* (selfless service), which awaken moral consciousness in both the oppressed and the oppressor (Parel, 2006).

Gandhi's engagement with Indian knowledge traditions was fundamentally reformist. While he revered the moral insights of Hinduism, Jainism, and Buddhism, he also sought to reinterpret them for modern times. His understanding of dharma departed from its traditional connotation as caste-specific duty (*svadharma*). Instead, he redefined dharma as moral responsibility toward others, rooted in compassion and social duty (Parekh, 1997). From Jainism, Gandhi derived the ideal of *Ahimsa* and the discipline of *Aparigraha* (non-possession); from Vaishnavism, he absorbed the ethic of humility and service as articulated in the popular bhajan "*Vaishnava Jana To*," which extols one who feels the pain of others. His concept of satyagraha the force of truth was the practical expression of these philosophical ideals, combining moral courage with non-violent resistance (Dalton, 1993).

Sarvodaya: Welfare of All

The central expression of Gandhi's social philosophy was the ideal of *Sarvodaya*-literally, the "welfare or upliftment of all." First articulated in *Hind Swaraj* (1909) and later expanded through his constructive programme, *Sarvodaya* represented Gandhi's vision of a just social order grounded in moral discipline, voluntary cooperation, and non-violence (Gandhi, 1909/2001). Unlike Western utilitarianism, which seeks the "greatest good of the greatest number," *Sarvodaya* aspires to the welfare of every individual, including the weakest and most marginalized. Gandhi's concept of *Sarvodaya* synthesizes multiple streams of India's moral and religious traditions. From the Vedic ideal of *Lokasangraha* (the welfare of the world) and the Bhagavad Gita's emphasis on selfless

action (*nishkama karma*), he derived the principle of working for collective good without attachment to results. From Buddhist compassion (*karuna*) and Christian love (*agape*), he adopted the spirit of universal brotherhood (Parel, 2006). Thus, Sarvodaya embodies a synthesis of Vedic altruism, Buddhist ethics, and Christian humanitarianism, articulated in a language of moral duty rather than political power.

For Gandhi, true *swaraj* (self-rule) was not merely political independence from colonial rule but self-mastery and moral autonomy—the capacity of individuals and communities to govern themselves according to the principles of truth and non-violence. Political freedom without moral reform, he warned, would only reproduce new forms of exploitation (Chatterjee, 1993). Hence, his programme of village reconstruction, spinning, sanitation, and education aimed to regenerate the moral fabric of rural life and build a non-violent, self-reliant society.

One of Gandhi's most distinctive contributions to socio-economic thought was his theory of trusteeship, an ethical response to the problem of economic inequality. He rejected both capitalist accumulation and violent redistribution, advocating instead that the wealthy act as trustees of their surplus wealth for the welfare of society (Iyer, 1986). This idea, grounded in the Gita's notion of *Lokasangraha*, sought to reconcile property rights with moral responsibility. Gandhi believed that voluntary renunciation by the rich was more enduring and ethical than coercive confiscation by the state, as it aligned economic life with spiritual duty. In this framework, justice becomes not a function of compulsion but of conscience—an ideal of mutual service and moral stewardship. *Sarvodaya*, therefore, stands as Gandhi's holistic vision of social justice—one that transcends the dichotomy of individual and collective, material and spiritual, political and moral. It embodies his conviction that a just society must be built upon the transformation of individuals guided by truth, non-violence, and love.

Caste, Varna, and Untouchability

Gandhi's engagement with the caste question reveals both the strengths and limitations of his reformist moral approach. He regarded the abolition of untouchability as a moral imperative and made it one of the central missions of his life. Yet, his understanding of *varna* and *jati* evolved over time, reflecting his struggle to reconcile the ideal of social harmony with the demand for equality. In his early writings, Gandhi defended *varna* as a natural social order

based on functional division rather than birth. He argued that society required a moral division of labor in which each individual contributed through service, not status (Gandhi, 1921). According to him, the original intent of *varna* was not hierarchy but complementarity—a system designed to promote interdependence and social cohesion (Parekh, 1997). However, Gandhi also admitted that this ideal had been corrupted into rigid caste privilege and discrimination, which he unequivocally condemned. His attempt to distinguish between *varna* (principle) and *jati* (social distortion) was, however, unconvincing to critics such as Ambedkar, who regarded *varna* itself as the root of inequality (Ambedkar, 1936).

Despite this conceptual ambiguity, Gandhi's campaign against untouchability marked a significant moral revolution in Indian society. Through initiatives like the Harijan Sevak Sangh (founded in 1932) and his journal *Harijan*, Gandhi sought to integrate the so-called untouchables whom he called *Harijans* ("children of God") into the moral and social fabric of the nation (Guha, 2018). He appealed to the conscience of the upper castes, describing untouchability as a "blot on Hinduism" and a "sin against God and humanity." For Gandhi, social reform required inner transformation rather than external coercion. He believed that caste prejudice could be overcome only through repentance, humility, and service.

Gandhi's approach to caste thus remained ethical and spiritual rather than structural or legal. He opposed the use of political confrontation to eradicate caste, arguing that hatred and violence could not yield justice. Instead, he emphasized *atma-shuddhi* (self-purification) as the true path to social equality. Critics, however, contend that this moral idealism limited his capacity to challenge systemic injustice (Ambedkar, 1945; Nandy, 1980). Nevertheless, Gandhi's persistent efforts to awaken the moral conscience of society, his inclusion of Dalits in the national movement, and his insistence that no civilization could endure while demeaning a section of its people, established him as one of the foremost moral critics of caste oppression.

Ambedkar's Vision of Social Justice

Rationalist Foundations

Dr. B.R. Ambedkar's conception of social justice emerged from a rigorous synthesis of rationalism, humanism, and constitutionalism, deeply informed by both Western Enlightenment thought and Buddhist philosophy. While Gandhi sought justice through moral reform and

spiritual transformation, Ambedkar approached it as a problem of structural inequality that demanded intellectual critique and institutional reconstruction. Ambedkar's intellectual foundations were shaped by his education in Columbia University and the London School of Economics, where he encountered the liberal and democratic traditions of John Stuart Mill, Edmund Burke, and Jeremy Bentham. He admired Mill's doctrine of liberty and his insistence on the primacy of individual conscience, which aligned with Ambedkar's own rejection of social conformity and religious orthodoxy (Zelliot, 1992). He also drew from the Enlightenment emphasis on reason as the foundation of moral and political order. For Ambedkar, reason was the instrument by which humanity could liberate itself from the tyranny of superstition, caste, and inherited inequality.

Yet Ambedkar's rationalism was not merely derivative of Western thought; he reinterpreted it through the lens of India's Buddhist intellectual tradition, which emphasized *prajña* (wisdom), *karuna* (compassion), and *sila* (ethical conduct). He considered Buddhism the earliest example of rational humanism in Indian civilization a system that rejected metaphysical absolutism and ritual hierarchy in favor of moral equality and social compassion (Ambedkar, 1957). Thus, his social philosophy sought to integrate modern constitutional rationality with the ethical and epistemological heritage of Buddhism. Ambedkar's critique of Hinduism was grounded in a historical-materialist analysis of its texts and social institutions. In works such as *Who Were the Shudras?* (1946) and *The Untouchables* (1948), he traced the evolution of caste to economic, political, and ideological factors rather than divine sanction. He argued that the Hindu social order, sanctified by religious texts like the *Manusmriti*, systematically legitimized inequality through divine authority. According to him, the priestly class used religious ideology as a means of social control and exclusion, converting social stratification into moral duty.

In *Philosophy of Hinduism* (1916-1927, unpublished during his lifetime), Ambedkar asserted that Hinduism, by linking morality to birth and ritual purity, made ethical conduct subordinate to social status a fundamental violation of justice. He believed that any moral regeneration of Indian society must begin with the rejection of these scriptures and the adoption of a rational-ethical worldview based on equality, liberty, and fraternity (Ambedkar, 1936).

Annihilation of Caste

Ambedkar's *Annihilation of Caste* (1936) stands as one of the most profound and uncompromising critiques of the Indian social order. Originally written as a speech for the Jat-Pat Todak Mandal of Lahore, which was later withdrawn for its radical content, the text transcended its immediate context to become a manifesto of social emancipation and democratic ethics. In this work, Ambedkar argued that the caste system was not merely a social practice but a moral ideology a deeply entrenched system of graded inequality sustained by religion. He declared unequivocally that "the real remedy for breaking caste is not to make a reform within Hinduism, but to destroy the religious notions on which caste is founded" (Ambedkar, 1936, p. 42). For him, caste was not an accident of history but the very essence of Hindu social philosophy, and therefore, it could not be reformed from within.

Ambedkar's critique extended beyond the sociological to the theological and ethical dimensions of Hinduism. He accused Hindu scriptures, especially the *Manusmriti* and the *Bhagavad Gita*, of sanctifying inequality through divine sanction. The *Gita*'s notion of *svadharma* (one's own duty), he argued, had been interpreted to justify birth-based roles and to deny moral autonomy to the lower castes. Unlike Gandhi, who sought to reinterpret these texts morally, Ambedkar rejected them as instruments of oppression. His approach was thus iconoclastic and reconstructive, grounded in reason and historical evidence.

Ambedkar's vision of social justice was anchored in three fundamental values: liberty, equality, and fraternity principles he identified as both moral and social imperatives. He regarded these not as abstract ideals but as operative principles of democracy, derived from the teachings of the Buddha rather than the ritualistic Hindu order (Zelliot, 1992; Rodrigues, 2002). Liberty, for Ambedkar, meant freedom of thought and action; equality meant the abolition of all hierarchies of birth; and fraternity meant the recognition of shared humanity. These values, he argued, were the moral foundations of any just society. Ambedkar's idea of constitutional morality further elaborated this ethical vision in political terms. He defined constitutional morality as the "respect for the form of the Constitution and the spirit of law" (Ambedkar, 1948). It required citizens and rulers alike to act according to principles of justice, tolerance, and accountability rather than personal or sectarian loyalty. He warned that

democracy in India would survive only if it was undergirded by social democracy a sense of moral and spiritual equality among citizens. Without social justice, political democracy would degenerate into "a tyranny of the majority".

The Buddhist Turn and Moral Reconstruction

In the final phase of his life, Ambedkar turned decisively toward Buddhism as the philosophical and moral foundation for a just social order. This "Buddhist turn" was not a mere act of religious conversion but a civilizational reclamation a return to what he saw as India's original rational, ethical, and egalitarian tradition. In his magnum opus *The Buddha and His Dhamma* (1957), Ambedkar reinterpreted Buddhism not as a religion of metaphysical speculation but as a social philosophy of justice grounded in reason and compassion. He argued that the Buddha's teachings offered a complete moral system based on ethical conduct (*sila*), rational inquiry (*prajña*), and universal compassion (*karuna*), which could serve as the foundation for a new moral community (Queen, 1996). In contrast to Brahmanical ritualism, Buddhism, for Ambedkar, affirmed the equality of all individuals and rejected the authority of birth and priesthood.

Ambedkar's conversion to Buddhism in October 1956 at Nagpur, alongside nearly half a million followers,

symbolized a collective act of liberation a social revolution through moral choice. By embracing Buddhism, Ambedkar offered Dalits an ethical identity free from stigma and a framework for self-respect and dignity. This act represented not just the renunciation of Hindu orthodoxy but the affirmation of a humanist and rationalist vision of Indian identity. In *The Buddha and His Dhamma*, Ambedkar presented the Buddha as the first social reformer who sought to reconstruct society on the basis of justice, equality, and fraternity. He interpreted Dhamma as a code of right conduct that was simultaneously moral, rational, and social. "The purpose of religion," he wrote, "is to reconstruct the world and to make it a kingdom of righteousness on earth" (Ambedkar, 1957). In this sense, Buddhism for Ambedkar became both a moral reconstruction and a social revolution a new foundation for Indian civilization based on moral equality rather than ritual hierarchy.

Ambedkar's historical vision was transformative rather than restorative. He rejected the nostalgic return to an imagined Vedic past and sought instead to rebuild Indian civilization on universal moral principles. His reinterpretation of Indian knowledge traditions placed reason, equality, and compassion not ritual or revelation at the heart of ethical life. He believed that justice could not arise from faith in inherited authority but from the cultivation of human dignity and rational morality.

Comparative Analysis: Gandhi and Ambedkar

Dimension	Gandhi	Ambedkar
Philosophical Base	Upanishadic idealism, Gita ethics, Ahimsa	Rationalism, Buddhism, Constitutionalism
Nature of Justice	Moral and spiritual reform	Structural and legal reform
Caste Approach	Reform within varna	Abolition of caste system
Agency of Change	Self-purification, moral awakening	Law, education, and social revolution
Economic Vision	Trusteeship, Sarvodaya, village economy	Industrial democracy, state socialism
Religious Vision	Reformed Hinduism	Neo-Buddhism
Ultimate Goal	Ramrajya-moral order	Democratic equality-social justice

Relevance in Contemporary India

The intellectual dialogue between Mahatma Gandhi and Dr. B. R. Ambedkar continues to shape India's moral, political, and educational landscape. Their contrasting yet complementary visions of social justice remain vital for addressing contemporary challenges of inequality, governance, and ethical development.

Relevance of Gandhian Thought

- **Ahimsa (Non-violence):** remains a powerful ethical tool in addressing communal tensions, religious intolerance, and global conflicts. Peace-building initiatives and non-violent civil movements continue to draw from Gandhian philosophy.
- **Sarvodaya and Trusteeship:** inform sustainable

development and inclusive economics. Gandhian village-centred development and ecological ethics prefigure modern discourses on environmental justice and climate sustainability.

- **Moral Leadership and Character Education:** Gandhi's emphasis on self-discipline, truth, and service (*seva*) offers guidance in countering corruption, moral decline, and the erosion of civic values in public life.

Relevance of Ambedkarite Vision

- **Constitutional Morality and rule of law:** remain central to India's democratic functioning. Ambedkar's framework ensures equality, liberty, and fraternity as living principles within governance.
- **Affirmative Action and Social Justice Policies:** (such as reservations and welfare schemes) continue to operationalize Ambedkar's vision of equity for marginalized communities.
- **Rationalism and Critical Inquiry:** Ambedkar's insistence on reason and education as instruments of liberation inspires contemporary movements for scientific temper and human rights.
- **Buddhist Humanism** offers a moral and spiritual counterpoint to social fragmentation, encouraging compassion, ethical governance, and universal dignity.

Integrating Indian Knowledge Systems (IKS) with Modern Social Ethics

- A synthesis of Indian Knowledge Traditions, Gandhian moral philosophy, and Ambedkarite social ethics can generate a holistic model of justice.
- Gandhian ideals contribute moral self-realization, ecological harmony, and inner transformation, while Ambedkarite thought ensures structural justice, equality, and legal accountability.
- Integrating these dimensions in education and policymaking can foster ethical citizenship, social harmony, and inclusive growth combining the spiritual wisdom of tradition with the democratic rationality of modernity.

Conclusion

The intellectual encounter between Mahatma Gandhi and Dr. B.R. Ambedkar represents one of the most profound moral and philosophical dialogues in

modern Indian history. Rooted in the shared civilizational soil of Indian Knowledge Traditions, their visions diverged in method yet converged in purpose the creation of a just, humane, and inclusive society. Gandhi sought to redeem the moral conscience of India through spiritual purification and the ethics of *Ahimsa*, *Satya*, and *Sarvodaya*, emphasizing inner transformation and voluntary service. Ambedkar, however, demanded the restructuring of the social order through reason, law, and democratic equality, rejecting inherited hierarchies and reinterpreting Buddhism as a rational, ethical framework for social reconstruction.

While Gandhi's path was moral and introspective, Ambedkar's was institutional and transformative; yet both reveal essential dimensions of Indian thought, the harmony between moral idealism and social realism. Their legacies continue to inform India's constitutional democracy, social reform movements, and educational philosophy. In contemporary India, where caste inequality, moral decline, and ecological imbalance persist, integrating Gandhian spirituality with Ambedkarite rationalism offers a balanced model for sustainable justice. Such a synthesis aligns with the principles of Indian Knowledge Systems, which view knowledge as a means of both self-realization and collective welfare. Ultimately, justice in the Indian context must blend ethical self-awareness with social responsibility a vision that both Gandhi and Ambedkar, in their distinct yet complementary ways, sought to realize.

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An Analysis of How India's Energy Policies may affect The Country's Ability to Meet Sustainable Development Goal 7

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Abstract

The UNDP's 2022 report focuses attention on the significance of the Sustainable Development Goals (SDGs), with particular emphasis on SDG 7, in tackling pressing global issues such as increasing energy demand and the need to maintain environmental quality standards (Dobozy, E. *et al.*, 2019; Akinsete, E., and Osu, V. ATINER; Jianjian He *et al.*, 2022). SDG 7 strives to deliver affordable and clean energy, recognising its importance to national prosperity (Sayed Kamal, *et al.*, 2021). Long-term energy sustainability is a significant global goal for sustainable development (Küfeoglu, S., 2022; Jana Chovancová, *et al.*, 2021), yet governments globally confront obstacles in fulfilling SDGs (Om Raj Katoch *et al.*, 2022). Examining India's government policies to accomplish sustainable development goals, the research highlighted achievements such as 100% electricity access through programmes like the Deen Dayal Upadhyaya Gram Jyoti Yojana and Saubhagya, in contrast to the 733 million people worldwide who do not have access. However, 31.6% of Indians don't have access to clean cooking. India relies on renewable sources for 17.1% of its energy consumption, and the global primary energy intensity increased by 1.4% between 2015 and 2020, whereas India's energy intensity fell from 4.5MJ in 2015 to 4.2MJ in 2020 (Haldar, A., & Sethi, N., 2021; Worrall, L. *et al.*, 2018).

Introduction

Human progress, characterised by industrialisation, urbanisation, globalisation, and digitisation, has frequently ignored sustainability, resulting in environmental consequences. The 2030 Agenda for Sustainable Development sets out 17 objectives, collectively referred to as the Sustainable Development Goals (SDGs) seek to address these difficulties and promote equitable progress (Turner, R. *et al.*, 2021). The SDGs, which were launched in 2015, are concerned with social, environmental, and economic factors, with a particular emphasis on ecological progress. Redefining ministerial roles, industry standards, public mentality shifts, and long-term technical breakthroughs are all required for achieving the SDGs (Stafford-Smith *et al.*, 2017).

Greenhouse gas concentrations, mostly from fossil fuel combustion, have risen since the pre-industrial era, resulting in a 1.2°C rise in global temperature and increased climate change risks. Renewable energy sources such as hydropower, solar power, wind energy, and bioenergy are being investigated to minimise reliance

on fossil fuels and ameliorate the consequences of climate change (Baumann, 2015). SDG 7 aspires to provide universal ensuring availability to affordable, reliable, and modern energy services, emphasising the use of renewable energy (Said, Z. *et al.*, 2022; M. Bruckner *et al.*, 2015). However, obstacles remain in meeting SDG 7 (J.E.M. Watson *et al.*, 2019).

Sustainable Development Goal 7

Access to sustainable energy is critical for many industries, including communications, agriculture, commerce, healthcare, education, and transportation, which aligns with Goal 7. However, progress is gradual, with 660 million people expected to be without power by 2030, and 2 billion still reliant on dangerous fuels (Weybrecht G., 2022). Energy use accounts for 60% of the greenhouse gas emissions (Jiang, K. *et al.*, 2022) that cause climate change. In 2021, 91% had access to electricity, up from 87% in 2015 (Pasara, M.T., & Mhlanga, D., 2022). To achieve cheap power by 2030, greater investment is needed in clean energy sources, including thermal, wind, and solar power, together with

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technological and infrastructural developments for environmental and developmental benefits (Francisco, K., Concepcion *et al.*, 2021) (The Sustainable Development Report, 2023).

The energy system is critical for numerous industries, including commerce, technology, healthcare, education, and agriculture. While worldwide energy efficiency is improving, additional efforts are required to provide clean cooking solutions for the 2.3 billion people who currently lack access. The combustion of fossil fuels emits greenhouse gases, leading to the exacerbation of climate change. Women, girls, clinics, students, and companies all suffer when electricity is not available. The limited progress in clean cooking adversely affects both public health and the environment. Achieving universal energy access by 2030 will require faster electrification, expanded use of renewable energy, improved energy efficiency, and the establishment of strong and supportive regulatory frameworks, as highlighted by Pasara and Mhlanga (2022) and The Sustainable Development Report (2023).

Table 1: Sustainable Development Goal 7 Targets

Target No.	Description
7.1	By 2030, ensure universal access to affordable, reliable, and modern energy services.
7.2	By 2030, increase the share of renewable energy in the global energy mix.
7.3	By 2030, double the global rate of improvement in energy efficiency.
7.A	By 2030, enhance international cooperation to facilitate access to clean energy research and technology, including renewable energy, energy efficiency, and advanced and cleaner fossil-fuel technology, and promote investment in energy infrastructure and clean energy technology.
7.B	By 2030, expand infrastructure and upgrade technology for supplying modern and sustainable energy services for all in developing countries, particularly least developed countries, small island developing States, and land-locked developing countries, in accordance with their respective programmes of support.

Literature Review

The literature indicates that achieving Sustainable Development Goal 7 (Affordable and Clean Energy) is constrained by weaknesses in existing measurement frameworks and uneven national performance. Studies argue that current SDG 7 indicators are too limited and fail to capture environmental, socioeconomic, and technological trade-offs, thereby restricting effective policymaking (Gebara & Laurent, 2022; Chovancová & Vavrek, 2022). Cross-country assessments further reveal disparities in energy performance, highlighting the complexity of evaluating progress across different regional and economic contexts.

Researchers also emphasise the importance of integrating justice, equity, and sufficiency into SDG 7 implementation. While renewable energy expansion has reduced energy demand pressures in some regions, particularly in Africa, progress remains inadequate due to the absence of energy justice and inclusive policy reforms (Müller *et al.*, 2021). In addition, a shift from efficiency-driven approaches to energy sufficiency is advocated, especially in high-income countries, to ensure fair energy distribution and long-term sustainability (Burke & Melgar, 2022).

Technological innovation and decentralised energy systems are identified as critical enablers of universal energy access. Off-grid renewable systems, microgrids, and large-scale solar photovoltaic infrastructure offer viable solutions for addressing energy poverty and reducing emissions, although challenges related to cost, efficiency, and infrastructure persist (Eras-Almeida & Egido-Aguilera, 2020; Trinh & Chung, 2023; Jayachandran *et al.*, 2022). Furthermore, socioeconomic and institutional factors-such as income growth, employment, foreign direct investment, and democratic governance-significantly influence clean energy accessibility, particularly in developing regions (Kwakwa *et al.*, 2021).

Overall, the literature suggests that achieving SDG 7 requires a holistic and multidimensional approach that integrates improved indicators, technological advancement, justice-oriented policies, supportive socioeconomic conditions, and effective communication strategies (van Loenhout *et al.*, 2022; Nathwan & Kammen, 2019).

Objective of the Study

- To examine the conceptual framework and global significance of Sustainable Development Goal 7
- To assess India's progress towards SDG 7 targets
- To compare India's performance on SDG 7 indicators with global trends

Methodology

The study uses a **descriptive and analytical approach** based entirely on *secondary data* to examine India's progress toward Sustainable Development Goal 7. It combines **quantitative analysis of key energy indicators** with **qualitative evaluation of energy policies**, allowing for a balanced understanding of both performance trends and policy effectiveness.

Data have been drawn from **authoritative national and international sources**, including United Nations agencies, the World Energy Outlook, the *Sustainable Development Report* (2023), the World Bank, and official reports issued by India's energy-related ministries. The study concentrates on key SDG 7 indicators, including access to electricity, availability of clean cooking solutions, the share of renewable energy, and energy intensity.

To assess progress, the study applies **trend analysis** to track changes from 2015 to 2022 and **comparative analysis** to position India's performance against global averages. Major government initiatives are also reviewed to understand their contribution toward achieving SDG 7 targets. Overall, the findings are interpreted in line with SDG 7's specific targets, offering a clear and human-centred assessment of how India's energy policies support affordable, clean, and sustainable energy development.

Table 2: Population with Access to Electricity (World vs India)

Year	World (%)	India (%)
2016	85.5	82.0
2017	87.0	87.5
2018	88.8	94.6
2019	89.8	97.8
2020	90.2	99.8
2021	90.3	100
2022	90.2	100

Source: International Energy Agency (IEA)

Ratio of people who can obtain electricity between 2015 and 2021 (percentage)



Figure 1: Access to Electricity

Source: Sustainable Development Report 2023 ("UNSD - Welcome to UNSD." United Nations)

Global electricity access improved to **91% in 2021**, reflecting progress toward SDG 7, yet about **675 million people**, mostly in the least developed countries, still live without power. The pace of electrification has slowed in recent years, especially in Sub-Saharan Africa, where rapid population growth has offset access gains. The **World Energy Outlook 2023** cautions that without stronger intervention, nearly **660 million people could still lack access to electricity by 2030**, making it necessary to raise the annual electrification rate to around **1% between 2021 and 2030** to achieve universal access.

According to the **IEA's World Energy Outlook 2022**, the number of people lacking electricity is expected to rise to **760 million**, the first increase in decades, with **Sub-Saharan Africa accounting for nearly 80%** of this total. While modest improvements are anticipated after 2023, current trends remain insufficient to meet SDG 7.1. In contrast, **India's Saubhagya programme**, launched in 2017, demonstrates how targeted policy action can accelerate progress by providing last-mile connectivity to unelectrified households and moving the country toward universal household electrification.

Table 3: Percentage of Population with Access to Clean Cooking (World vs India)

Year	World (%)	India (%)
2016	65.8	51.9
2017	67.2	55.5
2018	68.6	59.5
2019	69.8	63.3
2020	70.3	64.3
2021	71.4	68.1
2022	71.3	68.4

Source: International Energy Agency (IEA)

As per the World Energy Outlook 2023, Global population access to clean cooking technology and fuels in absolute terms (billions and percentage) from 2015 to 2021

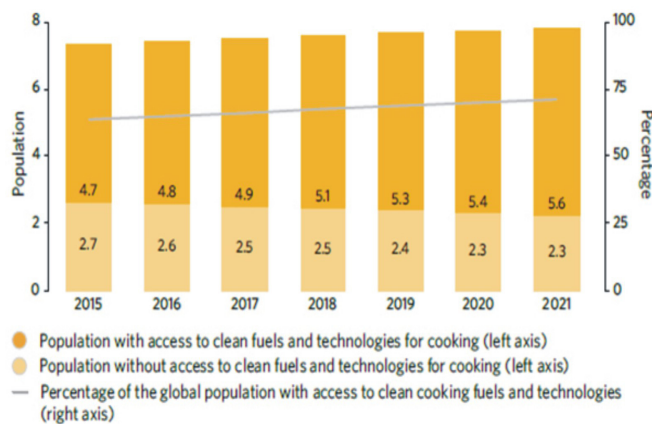


Figure 2: Access to Clean Cooking Technology

Source: Sustainable Development Report 2023("UNSD - Welcome to UNSD." United Nations)

Around **2.3 billion people globally** continue to depend on **hazardous and polluting cooking fuels**, leading to serious health and environmental consequences, resulting in an estimated **3.7 million premature deaths annually**. Progress in expanding access to clean cooking solutions has been slow since 2015, with South-Eastern Asia showing notable improvement, while Sub-Saharan Africa remains the most affected region. The COVID-19 pandemic further intensified the crisis by reducing household incomes and increasing fuel prices, forcing many communities to revert to traditional biomass. If present trends continue, only **77% of the world's population** is projected to have access to clean cooking by 2030, leaving around **1.1 billion people in Sub-**

Saharan Africa without such facilities, without safe options, posing a major challenge to achieving SDG 7.1.

In contrast, India's policy interventions demonstrate the impact of targeted action. Schemes such as the **Pradhan Mantri Ujjwala Yojana** and **Grameen Vitrak Yojana** significantly expanded LPG access, with **71% of Indian households using LPG as their primary cooking fuel by 2020**. Further innovation is evident in the launch of solar cooking stoves in 2022, aimed at reducing dependence on conventional fuels. These initiatives highlight how sustained policy support and technological innovation can accelerate progress toward clean cooking and strengthen the achievement of SDG 7.

Table 4: Modern Renewable Share in Total Final Energy Consumption (World vs India)

Year	World (%)	India (%)
2016	10.4	13.9
2017	10.6	14.4
2018	11.1	15.3
2019	11.5	16.0
2020	12.5	17.7

Source: International Energy Agency (IEA)

Between 2015 and 2020, the proportion of total energy consumption came from renewable sources (percentage)

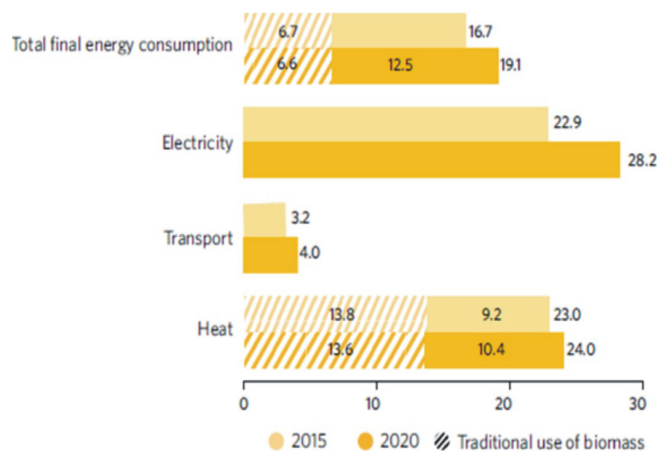


Figure 3: Renewable Sources of Energy

Source: Sustainable Development Report 2023 ("UNSD - Welcome to UNSD." United Nations)

Renewable energy accounted for 19.1% of global final energy consumption in 2020,

indicating steady progress since 2015; however, a large portion still relies on **traditional biomass**, indicating uneven advancement toward modern renewable sources. Growth has been strongest in the **power sector**, while renewable adoption in **transport and heating** remains limited due to rising energy demand. Although 2021 saw increased energy use following economic recovery, **2022 marked another record year for renewable expansion**, supported by stronger government commitments worldwide. Meeting **SDG 7** and fulfilling the targets of the **Paris Agreement** will require continued and sustained policy efforts backed and higher investment, especially in developing economies.

India's experience illustrates the positive impact of targeted renewable energy policies. By December 2022, India had deployed **167.75 GW of renewable energy capacity** and plans to produce **more than 50% of its electricity from non-fossil fuel sources by 2030**. As a result of consistent policy support and large-scale deployment, India now ranks **fourth globally** in renewable energy capacity, especially in **solar and wind energy**. This demonstrates how strong policy frameworks can accelerate renewable energy growth and contribute significantly to SDG 7.

World Bank's Eye on Renewable Energy

The **World Bank** has been a key contributor to advancing **fair and inclusive energy transitions across**

developing nations by investing over **\$7 billion in renewable energy** and **\$4.6 billion in energy efficiency projects** during the past five years. Its efforts have been particularly focused on Sub-Saharan Africa, where initiatives promoting mini-grids, off-grid solar systems, and clean energy solutions for schools and healthcare facilities have expanded access. However, major challenges persist, as highlighted by the **World Energy Outlook 2023**, with **2.3 billion people** lacking clean cooking facilities and **675 million still without electricity**. To address these gaps, programmes such as the Decentralized Access with Renewable Electricity Scale-Up Platform aim to provide electricity to **100 million Africans**, while the Utility Knowledge Exchange Platform supports institutional reforms to improve utility performance, backed by more than **\$27 billion in World Bank financing between 2018 and 2022**.

Table 5: Measurement of Energy Intensity in Terms of Primary Energy and GDP (MJ per 2017 USD PPP)

Year	World (MJ)	India (MJ)
2016	4.9 MJ	4.5 MJ
2017	4.8 MJ	4.5 MJ
2018	4.7 MJ	4.4 MJ
2019	4.7 MJ	4.3 MJ
2020	4.6 MJ	4.3 MJ

Source: IEA (International Energy Agency)

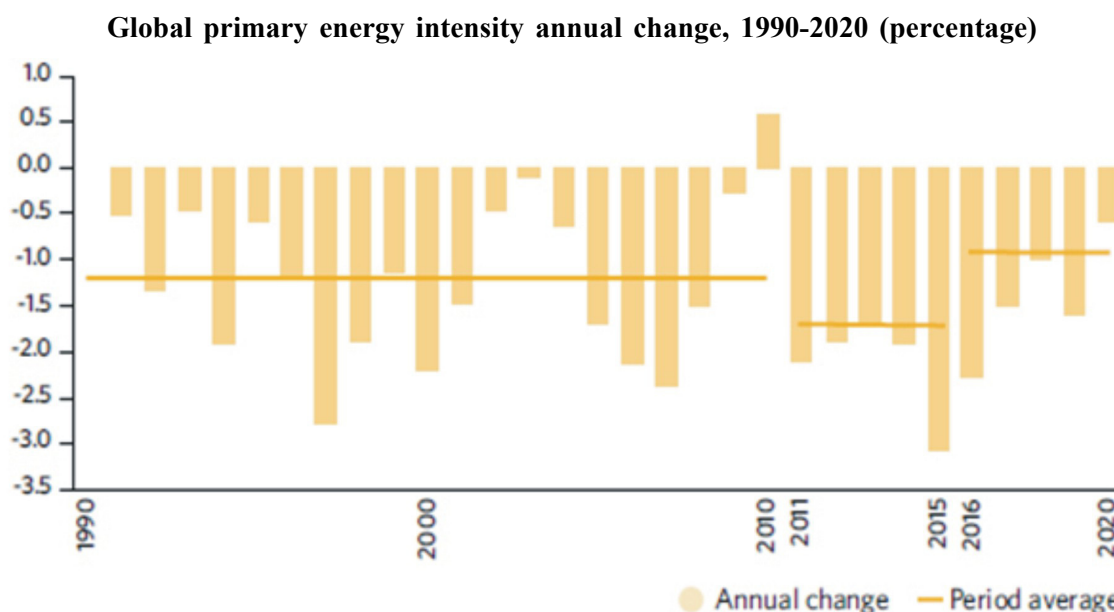


Figure 4: Global Primary Energy Intensity, Source: Sustainable Development Report 2023 ("UNSD - Welcome to UNSD." United Nations)

Emerging economies reached a record level of **268 watts per capita in renewable energy capacity in 2021**, recording a **compound annual growth rate of 9.6% between 2016 and 2021** (Pasara M.T., & Mhlanga D., 2022). However, the World Energy Outlook 2023 reports lower growth rates in island nations in the process of development (8.5%), the least economically developed countries (5.5%), and developing countries without access to the sea (3.8%), indicating difficulties in meeting SDG 7.b targets by 2030 (United Nations). To meet the whole goal of 2021, least developed countries would require **approximately 40 years**, landlocked developing countries about **25 years**, and small island developing States around **13 years**. Closing these gaps for an equitable and climate-safe energy transition necessitates tailored policies and investments (UN).

The global primary energy intensity declined from **4.96 megajoules per dollar in 2015 to 4.63 megajoules per dollar in 2020**, with an annual improvement rate of 1.4% ("UNSD-Welcome to UNSD." United Nations). To compensate for delays, primary energy intensity, or the level of energy use required to produce one unit of economic value, must increase by an average of 3.4% per year until 2030. The Covid-19 lockdowns and economic developments delayed the global primary energy intensity improvement rate to 0.6% in 2020, which will continue in 2021. Despite an increase in energy use, levels are still below the 3.4% annual improvement required for SDG 7.3. Anticipated regulations and energy security measures point to a rebound in 2022, with a 2% increase in energy intensity over historical levels (Marangoni G. *et al.*, 2017; "Department of Economics and Social Affairs", UNDP)

Global Primary Efficiency

According to World Energy Outlook 2023, the **level of global primary energy use per unit of economic output decreased from 4.96 megajoules per dollar in 2015 to 4.63 in 2020**, a rise of 1.4% per year on average (Ezeani C.N. *et al.*, 2017). This is less than the 2.6% required to meet Goal 7.3, which specifies that by 2030, global energy efficiency must triple. As a result of the COVID-19 pandemic, the rate of progress fell to 0.60% in 2020 (Madurai Elavarasan *et al.*, 2021), as per IEA "World Energy Outlook 2022 - Analysis" representing the weakest advances following the **global financial crisis**. Energy intensity is anticipated to increase more quickly in 2022, but until 2030, improvements must average 3.4% annually. Increased investment and placing a higher

priority on energy efficiency in policy can assist in achieving energy and climate goals ("UNSD - Welcome to UNSD." United Nations.).

International Public Financial Flow

Prior to the COVID-19 pandemic, there was a reduction in global public investment in renewable energy in developing countries that remained until 2021. In 2021, they amounted to \$10.8 billion, an 11% decline from 2020. This was 45% below the ten-year average of 2010-19 and less than half of the \$26.4 billion record set in 2017.

India's Policy to Achieve SDG 7

India has identified three national-level indicators to assess its achievement of the 2030 targets for clean and affordable energy (Haldar, A., & Sethi, N., 2021), as outlined in the SDGs agenda. They were chosen due to the availability of data at the national scale, i.e., availability of pollution-free cooking facilities, electricity accessibility, and the share of renewable energy in total final energy consumption (Daoud S., 2022) and energy intensity.

Assessment of the Impact of India's Energy Policies on SDG 7 (Cause-Effect Perspective)

India's advancement toward **Sustainable Development Goal 7** highlights a strong link between focused policy measures and tangible improvements in energy outcomes. Nationwide electrification initiatives such as the **Saubhagya Yojana** and **Deen Dayal Upadhyaya Gram Jyoti Yojana** have been instrumental in achieving near-universal household electricity access, with coverage increasing from **82% in 2016 to almost 100% by 2022**. This progress demonstrates the effectiveness of targeted last-mile delivery strategies in meeting the access objectives of SDG 7.1.

Likewise, programmes including the **Pradhan Mantri Ujjwala Yojana** and **Grameen Vitrak Yojana** have expanded the use of clean cooking fuels, raising LPG adoption among households from **51.9% in 2016 to 68.4% in 2022**. Despite these gains, ongoing dependence on subsidised LPG and rising fuel costs has slowed the shift away from traditional biomass, suggesting that improved access alone is insufficient to ensure long-term use. This indicates that affordability and user behaviour continue to influence the sustained adoption of clean cooking solutions.

India's push toward renewable energy—through policies such as the National Solar Mission, competitive auction frameworks, and **renewable purchase**

obligations—has led to rapid growth in installed capacity, placing the country among the world's leading renewable energy producers. By 2022, renewable capacity exceeded **167 GW**, supporting India's target of sourcing more than one-half of its electricity generation from non-fossil energy sources by 2030. However, the relatively small proportion of renewables in total final energy consumption indicates ongoing gaps in integrating clean energy into sectors such as heating and transport.

With respect to energy efficiency, the reduction in **energy intensity from 4.5 MJ per dollar in 2015 to 4.3 MJ in 2022** reflects the benefits of efficiency-focused policies and technological advancement. Nonetheless, the pace of improvement remains below what is required to meet **SDG 7.3**, underscoring the need for stronger regulations and greater investment in efficiency measures.

In sum, India's experience shows that **strategic and goal-driven energy policies can deliver substantial progress toward SDG 7**, especially in expanding electricity access and renewable capacity. However, ongoing challenges related to clean cooking adoption, cross-sector renewable integration, and faster efficiency gains indicate the limitations of current approaches. Addressing affordability, enhancing technological options, and improving policy alignment will be crucial for achieving inclusive and sustainable SDG 7 outcomes by 2030.

Conclusion

The **Sustainable Development Goals (SDGs)**—particularly those related to affordable and clean energy—form an integral part of India's development agenda, supported by programmes such as the **Deen Dayal Upadhyaya Gram Jyoti Yojana** and the **Saubhagya Yojana**. The electrification ratio increased dramatically from 82% in 2016 to 100% in 2022. Between 2016 and 2022, the proportion of families using clean cooking fuels increased from 51.9% to 68.4% thanks to improved access to technology and clean cooking fuels. However, it is unlikely that the current policy, which prioritises boosting gas, will be successful in ensuring that traditional biomass is never used for cooking. The deployment of renewable energy has also grown, but current efforts are insufficient to reach the 23% objective by 2025. Programs requiring mandatory biodiesel blending, like EBP, have a 7% target that must be gradually raised to 10% by ESY 2021-22. GDP now uses 4.3 MJ of energy per dollar, down from 4.5 MJ in 2016.

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डिजिटल क्रांति और भारतीय शिक्षा : अवसर एवं चुनौतियाँ

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सारांश

डिजिटल क्रांति ने भारतीय शिक्षा प्रणाली में अभूतपूर्व परिवर्तन किया है। सूचना और संचार प्रौद्योगिकी (ICT) के माध्यम से शिक्षा की पहुँच, गुणवत्ता और नवाचार में वृद्धि हुई है। यह शोध पत्र डिजिटल तकनीकी नवाचारों के अवसरों और उनके सामने आने वाली चुनौतियों का विश्लेषण प्रस्तुत करता है। अध्ययन में यह पाया गया कि ऑनलाइन शिक्षा, ई-लर्निंग प्लेटफार्म, डिजिटल लाइब्रेरी और स्मार्ट क्लासरूम जैसी तकनीकों ने शिक्षण और सीखने की प्रक्रिया को अधिक लचीला और सुलभ बनाया है। इसके बावजूद ग्रामीण और पिछड़े क्षेत्रों में डिजिटल डिवाइड, तकनीकी उपकरणों की कमी, प्रशिक्षित शिक्षक की अनुपस्थिति और इंटरनेट की असमान उपलब्धता जैसी चुनौतियाँ बनी हुई हैं। शोध निष्कर्ष यह संकेत करता है कि डिजिटल क्रांति के पूर्ण लाभ को प्राप्त करने के लिए नीतिगत सुधार, शिक्षक प्रशिक्षण, अवसररचना का विस्तार और डिजिटल समावेशन आवश्यक हैं। यह अध्ययन भारत में शिक्षा के डिजिटलीकरण के वर्तमान परिदृश्य और भविष्य की दिशा को स्पष्ट करता है।

प्रस्तावना

भारत में शिक्षा का स्वरूप समय-समय पर परिवर्तनशील रहा है। पिछले दो दशकों में डिजिटल क्रांति ने भारतीय शिक्षा प्रणाली को नई दिशा दी है। डिजिटल तकनीकों और इंटरनेट के प्रसार ने शिक्षण-प्रक्रिया, पाठ्यक्रम विकास, और छात्रों की सीखने की क्षमता में महत्वपूर्ण बदलाव लाए हैं। डिजिटल नवाचार ने शिक्षा को केवल कक्षा तक सीमित नहीं रखा, बल्कि ऑनलाइन लर्निंग प्लेटफार्म, स्मार्ट क्लासरूम, और मोबाइल शिक्षा एप्लिकेशन के माध्यम से अधिक लचीला और समावेशी बनाया है। यह शोध-पत्र डिजिटल क्रांति के माध्यम से भारतीय शिक्षा में उपलब्ध अवसरों और उनकी चुनौतियों का विश्लेषण प्रस्तुत करता है।

साहित्य पुनरावलोकन (Review of Literature)

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शोध उद्देश्य

1. भारतीय शिक्षा में डिजिटल तकनीकी नवाचारों की भूमिका का अध्ययन।
2. डिजिटल क्रांति के माध्यम से शिक्षा में आने वाले अवसरों की पहचान।
3. डिजिटल शिक्षा के समक्ष आने वाली चुनौतियों का विश्लेषण।
4. नीतिगत सुधार और भविष्य की दिशा के लिए सुझाव प्रस्तुत करना।

शोध प्रश्न (Research Questions)

1. डिजिटल तकनीकी नवाचार भारतीय शिक्षा में कितनी प्रभावी रूप से लागू हो रहे हैं?
2. डिजिटल शिक्षा ने छात्रों और शिक्षकों के लिए कौन-कौन से अवसर प्रस्तुत किए हैं?
3. ग्रामीण और पिछड़े क्षेत्रों में डिजिटल शिक्षा के प्रमुख चुनौतियाँ क्या हैं?
4. डिजिटल शिक्षा को अधिक समावेशी और प्रभावी बनाने के लिए नीतिगत उपाय क्या हो सकते हैं?

शोध विधि

यह शोध वर्णनात्मक और तुलनात्मक पद्धति पर आधारित है। डेटा स्रोत दो प्रकार के हैं-

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प्राथमिक: साक्षात्कार, सर्वेक्षण, शिक्षक और छात्रों के अनुभव।

द्वितीयक: शोध पत्र, सरकारी रिपोर्ट, NEP 2020 दस्तावेज, ऑनलाइन शिक्षा प्लेटफार्म की रिपोर्ट।

विश्लेषण गुणात्मक दृष्टिकोण से किया गया है ताकि डिजिटल तकनीकी नवाचारों के अवसर और चुनौतियाँ स्पष्ट रूप से समझी जा सकें।

1. डिजिटल तकनीकी नवाचार भारतीय शिक्षा में कितनी प्रभावी रूप से लागू हो रहे हैं।

विश्लेषण: डिजिटल तकनीक जैसे ऑनलाइन कक्षाएँ, ई-लर्निंग प्लेटफार्म, स्मार्ट क्लासरूम और मोबाइल शिक्षा एप्स भारतीय शिक्षा में तेजी से लागू हो रहे हैं।

उच्च शिक्षा और शहरी क्षेत्रों में ये नवाचार अपेक्षाकृत प्रभावी हैं, जबकि ग्रामीण और पिछड़े क्षेत्रों में इनकी पहुँच सीमित है। शिक्षक और छात्रों की डिजिटल साक्षरता का स्तर प्रभावशीलता को प्रभावित करता है।

इस प्रश्न का उत्तर डिजिटल अवसंरचना, प्रशिक्षण कार्यक्रम और सरकारी नीतियों के अनुपालन से मापा जा सकता है।

2. डिजिटल शिक्षा ने छात्रों और शिक्षकों के लिए कौन-कौन से अवसर प्रस्तुत किए हैं?

विश्लेषण : छात्रों के लिए अवसर।

समय और स्थान की बाधाओं से स्वतंत्रता।

डिजिटल लाइब्रेरी और ई-बुक्स के माध्यम से ज्ञान की सहज उपलब्धता।

व्यक्तिगत सीखने की गति के अनुसार पाठ्यक्रम को अनुकूलित करने की सुविधा।

शिक्षकों के लिए अवसर : मल्टीमीडिया उपकरणों और स्मार्ट क्लासरूम के माध्यम से शिक्षण कौशल में सुधार।

ऑनलाइन शिक्षण संसाधनों का निर्माण और साझा करना।

अंतरराष्ट्रीय और राष्ट्रीय स्तर पर शोध और सहयोग की संभावनाएँ।

डिजिटल शिक्षा नवाचार छात्रों और शिक्षकों दोनों के लिए समान अवसर और कौशल विकास का माध्यम बन गया है।

3. ग्रामीण और पिछड़े क्षेत्रों में डिजिटल शिक्षा के प्रमुख चुनौतियाँ क्या हैं?

विश्लेषण : डिजिटल डिवाइड: इंटरनेट कनेक्टिविटी और उपकरणों की कमी।

संसाधन अभाव : कंप्यूटर, लैपटॉप, स्मार्टफोन और प्रोजेक्टर की अनुपलब्धता।

शिक्षक प्रशिक्षण: ग्रामीण क्षेत्रों में अधिकांश शिक्षक डिजिटल तकनीक में अपर्याप्त प्रशिक्षित हैं।

विद्युत और इंटरनेट अस्थिरता: ऑनलाइन शिक्षा के लिए स्थिर नेटवर्क और बिजली की आवश्यकता।

सामाजिक-आर्थिक बाधाएँ: गरीब परिवारों के बच्चों के लिए डिजिटल उपकरण खरीदना मुश्किल।

परिणामस्वरूप, डिजिटल शिक्षा का लाभ ग्रामीण और पिछड़े क्षेत्रों में असमान रूप से पहुँच रहा है।

4. डिजिटल शिक्षा को अधिक समावेशी और प्रभावी बनाने के लिए नीतिगत उपाय क्या हो सकते हैं?

विश्लेषण : डिजिटल अवसंरचना का विस्तार ग्रामीण और दूरदराज के क्षेत्रों में इंटरनेट और उपकरण उपलब्ध कराना।

शिक्षक प्रशिक्षण: डिजिटल तकनीक और ई-लर्निंग पद्धतियों में शिक्षक कौशल का विकास।

डिजिटल सामग्री का लोकलाइजेशन छात्रों की मातृभाषा में डिजिटल पाठ्यक्रम और शिक्षण सामग्री।

समावेशी योजनाएँ: आर्थिक रूप से कमजोर और पिछड़े वर्गों के लिए मुक्त उपकरण और डेटा पैक

सामाजिक जागरूकता: छात्रों और अभिभावकों को डिजिटल शिक्षा के महत्व के प्रति sensitization

ये नीतिगत उपाय डिजिटल शिक्षा को समान, सुलभ और प्रभावी बनाने में मदद करेंगे।

फाइंडिंग और सुझाव (Findings & Suggestions)

मुख्य फाइंडिंग (Findings):

- डिजिटल क्रांति ने शिक्षा में पहुँच, लचीलापन और नवाचार बढ़ाया है।
- ऑनलाइन प्लेटफार्म, स्मार्ट क्लासरूम और ई-लर्निंग से शिक्षकों और छात्रों के लिए अधिक अवसर उत्पन्न हुए हैं।
- ग्रामीण और पिछड़े क्षेत्रों में डिजिटल डिवाइड और संसाधनों की कमी बड़ी बाधा बनी हुई है।
- शिक्षक प्रशिक्षण और डिजिटल साक्षरता की कमी डिजिटल शिक्षा की प्रभावशीलता को सीमित करती है।

सुझाव (Suggestions):

डिजिटल अवसंरचना का समान और व्यापक विस्तार।

शिक्षकों के लिए नियमित प्रशिक्षण और डिजिटल पाठ्य सामग्री का विकास।

डिजिटल शिक्षा में स्थानीय भाषा और सांस्कृतिक संदर्भ शामिल करना।

सरकारी-निजी साझेदारी के माध्यम से डिजिटल शिक्षा की पहुँच बढ़ाना।

छात्रों, अभिभावकों और समुदाय को डिजिटल साक्षरता के प्रति जागरूक करना।

भविष्य के अनुसंधान प्रश्न

(Future Research Questions)

1. ग्रामीण और शहरी क्षेत्रों में डिजिटल शिक्षा के प्रभाव का लंबी अवधि में मूल्यांकन कैसे किया जा सकता है?
2. डिजिटल प्लेटफॉर्म और ई-लर्निंग एप्स के माध्यम से शिक्षा की गुणवत्ता में सुधार के कौन-कौन से मापदंड प्रभावी हैं?
3. ऑनलाइन शिक्षा और पारंपरिक कक्षा शिक्षा का सम्मिलित (Blended Learning) मॉडल भारत में कितना सफल साबित हो सकता है?
4. डिजिटल शिक्षा के माध्यम से सामाजिक समावेशन और लैंगिक समानता को बढ़ावा देने के उपाय क्या हैं?
5. भविष्य में आर्टिफिशियल इंटेलिजेंस (AI) और मशीन लर्निंग आधारित डिजिटल शिक्षा प्रणाली का भारतीय शिक्षा में क्या प्रभाव पड़ेगा?

निष्कर्ष (Conclusion)

डिजिटल क्रांति ने भारतीय शिक्षा में अवसरों की नई दुनिया खोल दी है। ऑनलाइन शिक्षा, ई-लर्निंग प्लेटफॉर्म और स्मार्ट क्लासरूम ने शिक्षण और सीखने की प्रक्रिया को अधिक सुलभ, लचीला और समावेशी बनाया है। हालांकि, ग्रामीण और पिछड़े क्षेत्रों में डिजिटल डिवाइड, तकनीकी संसाधनों की कमी और प्रशिक्षित शिक्षकों की अनुपस्थिति जैसी चुनौतियाँ अभी भी बनी हुई हैं। भविष्य में नीतिगत सुधार, शिक्षक प्रशिक्षण, डिजिटल अवसरचर्चा का विस्तार और डिजिटल समावेशन को प्राथमिकता देने से भारतीय शिक्षा में डिजिटल क्रांति के पूर्ण लाभ प्राप्त किए जा सकते हैं।

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Narrators and Narration in Muddupalani's *Radhika Santwanam*

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Abstract

The eighteenth century Telugu poem *Radhika Santwanam*, composed by Devadasi Muddupalani follows the ancient Indian convention of employing multiple narrators and levels of narration to relate a tale of love, jealousy and appeasement. This paper examines the layers of narration involved in this text and its defiance of Western as well as Indian theories of narratology.

Narratives in Indian languages, since ancient times have employed complex narratorial techniques and multiple narrators, often negotiating distinct temporal and geographical frames. It is common to find complex styles of narration distancing the reader from the author to the extent that often the author stand entirely effaced. Metafictionality, framed narratives and intertextuality play a significant role in most of ancient and medieval Indian literature. And yet the theory of narratives, in the Indian context, has not been enquired into much. While we have thinkers and scholars, from Aristotle and Propp to Genette, in the West who have extensively studied and written about narratives, criticism to the same effect has been found lacking in India (Dev 215). However, this want of a theory of narratives does not translate into a want of creativity when it comes to the narratives in practice. In fact, Paniker's attempts, in *Indian Narratology*, to formulate various models—*Rig Veda*, *Bhagavata*, *Ramayana/Mahabharata*, *Kathasarit-sagara*, *Panchatantra*, *Raghuvamsa*, *Jataka* and *Cilappatikaram*—have borne results because of the range of narrative styles in ancient Indian texts. Even though Paniker is perhaps the first who has theorised Indian narratives, he does insist too much on a rather 'Indian' Indian narratology. In the process, he fails to engage with the theory of narratology itself, as has been under discussion the world over. If Paniker can use Homer and *Iliad* as examples in the book, he could respond to the theorisation too. Amiya Dev, in the review of Paniker's book, also points this out: "In fact Ayyappa Paniker's theorization presupposes an antithesis between India and the West" (215). The present study bridges

this gap by bringing together the Western and the Indian narrative techniques in its analysis of the narrators in Muddupalani's (1730-1790) *Radhika Santwanam*. Another limitation found in Paniker's theorisation is that it deals only with the ancient texts. Limited analysis is available of the medieval texts; the modern texts, too, find little space. Nonetheless, although *Radhika Santawanam* is a modern text, since it borrows from ancient texts in both form and content, there are similarities between the narrative techniques.

Both Genette and Paniker study various texts to come up with models and techniques that seek to establish a pattern among the narratives. Paniker, in a bid to formulate a theory based on Indian narratives, has listed out ten features, one or more of which he claims are markedly found in Indian texts he has analysed for the purpose of his book. Much like Genette in *Narrative Discourse: An Essay in Method*, Paniker derives various models based on his reading and analysis of narratives. For instance, by giving the example of the multiple narrators in *The Ramayana* in Malayalam, he illustrates the feature of 'interiorisation', one of the ten features he lists in the book: "...Ezhuttacchan the poet>the parrot>Siva> Valmlki-the poet> Valmiki-the hunter. In some versions Lord Brahma is also roped in as a narrator of the same tale." (6) Similarly, the chain in *Radhika Santwanam* would be: Muddupalani, the poet, composes the *shringar prabandha*>Maharishi Suka narrates to King Janaka>characters acting in the capacity of narrators. This is set within the outer frameworks of Nagarathamma discovering and salvaging Muddupalani's

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work from obscurity in Telugu and the translator, Sandhya Mulchandani's efforts at translating so as to make the text available to readers in English. "The cleverer the narrator, the more complex the inner fabric and the more simple the outer frame." (Paniker 5). Muddupalani, in weaving the layers around her work, does actively distance herself from the potential censure that the 'inner fabric' could expose her to. Each layer is a protective shield against the condemnation she anticipated due to the genre and content of her work. Later, Nagarathamma, too, battles against this admonishment by the upholders of "Victorian prudery" (Srilata).

Genette's categorisation of the absent narrator as 'heterodiegetic' reminds one of the blurred distinction between the author and the narrator in many ancient Indian texts. Even though a Derridean reading will not allow us to equate the author and the narrator of a text, Muddupalani must be considered the first narrator of the tale of *Radhika Santawanam*. It is because of her being the ever-present author of the tale that she fulfils the role of the narrator. In most ancient texts, the authors mentioned their genealogy either at the beginning of the work or in the course of the work. A possible reason for this is the predominance of the oral tradition in ancient Indian texts. In the epic *Mahabharata*, for example, Vyasa, the composer/author, is recounted by the narrators in their narrations. To begin with, Vyasa narrates the verses to Ganesha, who takes dictation. The story itself is structured as a narrative with multiple narrators. Vyasa, or Krishna-Dwaipayana, was the composer of the verses which were narrated by Vaisampayana to Janamejaya. While Vaisampayana narrates, Ugrasrava Sauti is among the listeners. Sauti, in turn, a little later, narrates the story of the war between the Pandavas and the Kauravas to an assembly of twelve rishis in the forest of Naimisha. Since Muddupalani takes up a mythological setting and story in *Radhika Santawanam*, it is not surprising that she borrows some conventions from ancient texts. Also notable is Genette's classification of narrators as 'homodiegetic' and 'heterodiegetic', based on the presence and absence respectively of the narrator in the story. A heterodiegetic narrator is the one "absent from the story he tells"; on the other hand, a 'homodiegetic' narrator is "present as a character in the story he tells" (Genette 244-45). Considering Genette's examples of a 'heterodiegetic' narrator are Homer in the *Iliad*, or Flaubert in *L'Education sentimentale*, the composer/author of the texts in question, Muddupalani qualifies to

be considered a heterodiegetic narrator. She mentions herself throughout the text but is not a character. Every chapter ends with Muddupalani recounting her lineage, as a reminder to the readers. The content of the last stanza remains the same for every chapter; it is only the chapter number that changes:

Thus ends the first chapter of the sringara prabhandam, *Radhika Santawanam*, written by Muddupalani, well versed in literature, music and dance with the blessings of the young Krishna and her preceptor Tatacharya, and under the tutelage of Raja Pratapsimha of Tanjore, who showered her with pearls, gold, jewellery and other precious gifts. (44)

In the Introduction to *Radhika Santawanam*, Mulchandani mentions how it was not uncommon for kings and courtesans to have dreams where God would appear and urge and inspire them to write. She writes, "Muddupalani who had translated Andal's *Tiruppavai* into Telugu also dreamt of Krishna who extolled her to write the story of him appeasing the incensed Radhika." (xxiv) Muddupalani makes herself visible at various junctures in the text, starting with the "Avatarika". Her obeisance to the Almighty, according to the customs of ancient Indian literary tradition, makes clear her position as the narrator-in-command with her use of the first-person pronoun 'I'. "...I do meditate" she writes while offering her regards to God. "I pray for prosperity", she says while bowing to Rukmini. "...I pray/ For eternal protection.", she says while remembering Satyabhama (2). And in the same vein, she goes on to pay her regards to Adi Shesha and Lord Krishna himself (3). She is conspicuous by means of her mentions of her genealogy all throughout the text. She gives details of her grandmother, Tanjanayaki; father, Muthyalu; and mother, Rama Vadhuti in the *Avatarika*. Coming from a long line of talented performers and artists, Muddupalani is well aware of the gifts she herself possesses. She makes clear her awareness of her literary and artistic skills when she sings of her beauty and expertise in the *Avatarika*. She writes,

"Which other woman of my kind
Has written the Ramakoti?
To which other woman of my kind
Have epics been dedicated?
Which other woman of my kind
Has been felicitated by scholars with valuable gifts?"

Which other woman of my kind
 Has been honoured by kings and lords?
 Which other woman of my kind
 Has won such acclaim in all the arts?
 Blessed by the redoubtable Tatacharya,
 This is the daughter of Muthyalu
 Incomparable, is Muddupalani.” (10-11)

The refrain “of my kind” makes it evident that she is fully conscious of her station, her position as a courtesan in the court of King Pratapsimha. It is no wonder then that when Nagarathamma (1878-1952), another devadasi in the 20th century, discovered the palm manuscript of Muddupalani’s *Radhika Santawanam*, she took up the task to restore the erotic epic to its rightful place in the literary world, despite much criticism from critics who labelled it a vulgar piece of literature.

Nagaratnamma’s efforts to save Muddupalani’s work from oblivion are a result of her shared history with the latter. In addition, owing to her brave stance, Nagaratnamma, unwittingly, acts as a heterodiegetic narrator of *Radhika Santawanam*. The monumental task of rediscovery and reprinting of *Radhika Santawanam* by Nagaratnamma finds its rightful place in Susie Tharu and K. Lalita’s Introduction to anthology of women’s writing in India. They quote Nagaratnamma from her Afterword in the 1910 edition of *Radhika Santawanam*: “However often I read this book,” she wrote, “I feel like reading it all over again. . . since this poem, brimming with *rasa*, was not only written by a woman, but by one who was born into our community, I felt it necessary to publish it in its proper form.” (1-2) Mulchandani, in a 2012 interview, talks about this relationship that developed between the two women, despite a century’s gap, as a result of the book: “She finds a version of the book, and appalled by the watered-down version she has in her hands, finds the palm-leaf manuscripts and commissions a new book. What’s important here is that it took another courtesan, another bold woman, to revive the book.” (Verma). The restoration of Nagaratnamma’s unrelenting endeavours have been dubbed “not only an episode in the unwritten history of feminist criticism in India but also the hitherto invisible questions of the woman reader and her requirements for the literary text” by Tharu and Lalita (11-12).

It was not just Nagaratnamma’s act of retrieving the work that was commendable, but also the work itself

was notable for having represented female sexual desires boldly. Muddupalani was well aware of the controversial nature of the subject, owing to which she distanced herself from the narrator’s role and introduced two revered male figures, Maharishi Suka and King Janaka, as the narrators of her erotic epic. Both Maharishi Suka and King Janaka are not characters in the story of Radhika’s appeasement but they do appear as characters in the story framed by the author/narrator Muddupalani. To use Genette terminology, the learned men are heterodiegetic narrators with respect to the story of the appeasement of Radhika, while they are homodiegetic narrators in *Radhika Santawanam*. These homodiegetic narrators are deliberately brought in to divert the attention of the readers and critics from the author-narrator herself. She writes in the beginning of the first chapter:

Muddupalani, believing that the subject and its treatment of her work could meet with censure from critics, shrewdly gets this tale of love between Radha, Krishna and Ila narrated by the wisest of sages, Maharishi Suka, to the scholarly King Janaka. (14)

The narration, then, begins with King Janaka imploring Maharishi Suka to narrate the story of Radhika’s appeasement and Maharishi Suka complying with happiness. Muddupalani does not allow us, the readers, to forget that two learned men, and not her, are the narrators. The two narrators return at the start of every subsequent chapter. By employing this narrative technique, Muddupalani not only distances herself from the potential censoring by the critics but also, being “clearly aware of the explosive nature of her material, absolves herself of all narratorial blame!” (Srilata)

Within this narratorial framework of Maharishi Suka narrating the story to King Janaka are the narrations by the characters themselves, thereby acting as homodiegetic narrators. There are long passages where Krishna, Radhika and Ila voice themselves. But an even more interesting homodiegetic narrator is Radha’s pet parrot. We first come across the parrot at the end of the first chapter. When Radhika goes to awaken the couple after their night of lovemaking, the parrot, too, accompanies her. As soon as Ila opens the door and Radhika enters, the parrot flies to Krishna hurriedly to apprise him of her lovelorn state (40). In chapter two, Radhika narrates her woes to the parrot. She tells him how Krishna has

forgotten all about her the moment he left. She talks about the pangs of love and jealousy that have struck her. She recounts her dreams of Krishna wherein she thought he “seemed impatient” with her (61). She sends the parrot to deliver her message to Krishna. The parrot tries to comfort her but all in vain. He, then, flies away promising to deliver her message and bring back Krishna to her. A little later the parrot returns to an eagerly-waiting Radhika. The parrot proceeds to relate what he saw at Ila’s palace to Radhika and the latter is much incensed. The description of Krishna being surrounded “by thousands of young women”, chided by Ila’s friends for not spending time with her and the subsequent lovemaking between the two makes an angry Radhika even angrier (75). The parrot’s description of what he had seen continues into the third chapter. He tells Radhika he heard Krishna promise Ila that he would never return to Radhika, thus adding to Radhika’s agony. However much faithful the parrot might have been to Radhika, he fails in being the messenger that he was intended to be by Radhika. He does not go and deliver the message that Radhika had asked him to. Instead, he becomes a mute spectator to the happenings in Ila’s palace. The details of Ila and Krishna’s lovemaking that he provides to Radhika, much to her anguish, are the results of his voyeurism.

The parrot, who is expected to be a messenger, turns out to be an unreliable homodiegetic narrator and cause of much distress to Radhika. Mulchandani, in the Introduction, mentions that the parrot “is described in folklore as being wise and able to offer sagacious advice in matters concerning the heart, since he lives in close proximity to the god of love! In Indian literature, the bird is often used to counsel quarrelling couples and bring closure to messy love affairs.” (xxvii). In *Prabhavati and Pradyumana*, translated into English as *The Demon’s Daughter* by Velcheru Narayana Rao and David Shulman, Sucimukhi, a goose, acts as a messenger between the titular lovers. A parrot also appears in the poem who acts as a messenger between the other couples in the poem- Gada and Candravati & Samba and Gunavati. In Nala and Damyanti’s story from the *Mahabharata*, a goose relays messages between the couple. But the parrot in *Radhika Santwanam* foregoes his duty as a *duta* by not delivering the message to Krishna and justifies it by saying that he did not get the opportunity to fulfil his undertaken task. The parrot is not a dependable narrator also because the account Krishna gives of the

events does not match with the parrot’s. Krishna arrives with much fanfare alongside Arjuna towards the middle of the third chapter (103). The parrot and his visit to him is on Krishna’s mind while he enters the city:

Recounting how he’d spied Radha’s little parrot
 Arriving quietly and departing surreptitiously.
 All of a sudden, he fell silent
 Saying nothing at all
 Sitting up, worrying and wondering
 What ill tidings had the bird borne?
 ...
 ‘What message had she sent me
 Through that parrot of hers?
 What message would it have carried back
 Seeing me thus?... (104-5)

In the fourth and final chapter, the parrot appears in the capacity of a gatekeeper who does not allow Krishna to enter Radhika’s chamber. Krishna, knowing fully well that the parrot must be appeased before Radhika can be reached, implores the parrot to help him. The parrot, true to his lady, refuses to help and offers sarcastic rejoinders instead (134). After some coaxing and cajoling, the parrot flies in to convince Radhika to give Krishna a chance. The parrot may be an excellent servant to her lady but fails as a messenger-narrator by not relaying messages when he was required to.

The juxtaposition of Western and Indian narrative theory offers a more syncretic reading of narratives. The features discussed by Paniker and the aspects of narrative that Genette talks about are not exclusive to each other. The respective theories of both the theorists have emerged from narratives themselves. *Radhika Santwanam*, too, offers its own narrative paradigms, as would every other narrative. While overarching narrative theories may succeed in explaining macro-patterns of narration, specimens such as *Radhika Santwanam* remind us that at the individual, textual and micro level, each text provides its own unique take on narration which complies only in parts with macro theories. The enduring value and appeal of such narratives lies perhaps in their defiance of set patterns and readerly expectations.

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Educational Inequality in Context of NEP-2020: Challenges & Opportunities

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Abstract

The National Education Policy (NEP) 2020 aims to address longstanding educational inequalities in India by emphasizing access, equity, quality, and inclusion across the education system. This paper discusses the challenges and opportunities presented by the NEP in the context of educational inequality, focusing on socio-economic disparities, gender imbalances, the digital divide, and inclusivity for marginalized groups such as Scheduled Castes (SC), Scheduled Tribes (ST), and children with disabilities. Despite the policy's ambitious goals, challenges such as inadequate digital infrastructure, persistent gender biases, and socio-economic barriers remain. However, NEP-2020 offers significant opportunities for progress, particularly through flexible learning pathways, vocational education, teacher training, and inclusive education. The successful implementation of these reforms hinges on overcoming infrastructural limitations and addressing systemic socio-economic barriers. Ultimately, while the policy provides a framework for bridging educational divides, achieving its goals requires sustained commitment and targeted interventions to ensure equity and inclusion for all students across India.

Introduction

India's education system, one of the largest in the world, has long faced the challenge of addressing educational inequality, which exists in terms of access, quality, and outcomes. This issue is particularly significant given the country's vast socio-economic and cultural diversity, which often results in disparities in educational attainment. In response to these challenges, the Indian government introduced the National Education Policy (NEP) 2020, with an overarching goal of transforming the education system and ensuring inclusive, equitable, and quality education for all. The policy promises to address long-standing issues of educational inequality while presenting new challenges and opportunities for the system's development.

The NEP 2020 aims to provide universal access to high-quality education, from early childhood education to higher education, and to close the gap in opportunities for historically marginalized groups. In doing so, the policy prioritizes inclusion, equity, and accessibility across all stages of education. This introduction explores the challenges and opportunities presented by NEP 2020 in tackling educational inequality, focusing on marginalized

communities, rural-urban divides, and socio-economic disparities.

The State of Educational Inequality in India

India's education system has faced multiple challenges, including issues related to poverty, gender, regional disparities, and disability, all of which contribute to educational inequality. The rural-urban divide remains one of the most significant factors influencing access to quality education. Rural areas often lack sufficient schools, infrastructure, and qualified teachers, making it difficult for children in these areas to receive the same quality of education as their urban counterparts (Kumar, 2020). Furthermore, students from lower socio-economic backgrounds often face challenges in accessing quality education due to the high costs associated with education and the need to contribute to household income (Nayar, 2021).

Educational inequality also manifests along gender lines, with girls in many parts of India facing barriers to education due to cultural norms, early marriage, and safety concerns (Das, 2021). Additionally, disability remains a critical issue, with children with disabilities often excluded from mainstream education due to lack of infrastructure,

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specialized resources, and inclusive practices (Rai, 2020). These disparities create a multi-layered and complex challenge for policymakers seeking to create an equitable education system.

NEP-2020: A Vision for Transforming Education

The National Education Policy (NEP) 2020, approved by the Government of India, seeks to address the above challenges by implementing comprehensive reforms across the education sector. One of the key pillars of NEP-2020 is its commitment to equity and inclusion, particularly for disadvantaged groups. The policy outlines several initiatives aimed at reducing educational inequalities, including the provision of universal access to early childhood education, a focus on gender parity, and the expansion of special education provisions (MHRD, 2020).

The policy also advocates for multilingual education, ensuring that children can learn in their mother tongue or regional languages during the early years of schooling. This approach is expected to reduce the language barriers that often hinder students, particularly those from rural or marginalized backgrounds, from accessing quality education (Patel, 2021). Moreover, NEP-2020 promotes digital education as a tool to bridge educational gaps, especially in remote and underserved areas. The push for technology-enabled learning is seen as a key mechanism to democratize education and ensure that students from disadvantaged backgrounds can access high-quality learning resources (Singh, 2020).

Key Challenges in Achieving Equity and Inclusion in NEP-2020

Despite the transformative vision of NEP-2020, significant challenges remain in achieving its goal of addressing educational inequality. The digital divide is perhaps the most pressing issue in the context of the COVID-19 pandemic, which shifted much of the education system online. While NEP-2020 emphasizes the importance of digital education, millions of students in rural and remote areas still lack access to devices, high-speed internet, and digital literacy skills (Rao, 2020). This divide exacerbates existing inequalities, particularly for students in disadvantaged communities, where access to the internet and technological tools remains limited.

In addition, implementation of the policy's recommendations in rural and remote areas poses

logistical challenges. While NEP-2020 advocates for the establishment of new schools in underserved areas and the recruitment of qualified teachers, these measures require substantial investment in infrastructure, human resources, and funding (Sahu, 2021). Many state governments may struggle to meet these demands due to budget constraints and administrative challenges. Moreover, without proper training and awareness, teachers in rural areas may not be adequately prepared to adopt the new teaching methodologies outlined in NEP-2020, especially when it comes to inclusive education for students with disabilities.

Another critical challenge is the gender disparity that persists in education, particularly in rural and tribal regions. While NEP-2020 advocates for ensuring that all girls have access to quality education, there are deeply ingrained social, cultural, and economic factors that continue to limit the educational opportunities available to girls, such as early marriage, child labor, and safety concerns (Bhat, 2021). In some regions, the lack of sanitation facilities and safe transportation options further compounds the problem.

Opportunities for Addressing Educational Inequality

While NEP-2020 acknowledges the challenges, it also presents a range of opportunities to address educational inequality. The policy's focus on flexible learning pathways allows students to take ownership of their educational journey, enabling those from disadvantaged backgrounds to access education in ways that were previously not possible. Vocational education, introduced at an early stage in the curriculum, presents an opportunity for students to gain practical skills that are directly linked to employment, thereby improving their socio-economic mobility (MHRD, 2020).

Furthermore, NEP-2020's emphasis on teacher training and capacity building can significantly impact the quality of education, especially for marginalized groups. By investing in teacher professional development, especially in inclusive education, the policy can help ensure that educators are well-equipped to meet the diverse needs of students, including those from economically disadvantaged backgrounds and students with disabilities (Patel, 2021). Additionally, the policy's push for community involvement in education through school management committees and local governance offers a unique opportunity to ensure that educational policies and

initiatives are context-specific and tailored to the needs of local communities (Kumar, 2020).

The focus on multilingual education and regional languages is another opportunity to make education more accessible to marginalized groups. By allowing students to learn in their native languages, the NEP-2020 aims to improve learning outcomes for students from rural and tribal areas who may not be proficient in Hindi or English, the two most commonly used languages in education.

Review of literature

The issue of educational inequality has been a central concern in India's education system for decades. With the introduction of the National Education Policy (NEP) 2020, there has been a renewed focus on addressing these disparities. NEP-2020 outlines several key strategies to ensure inclusive education, universal access, and quality learning outcomes, especially for marginalized communities. This literature review examines existing research on educational inequality in India and evaluates how NEP-2020 is positioned to address these challenges. The review covers socio-economic disparities, gender inequality, disability inclusion, rural-urban divides, and digital education.

A significant body of research highlights that socio-economic background is a critical determinant of educational attainment in India. Reddy (2019) argues that the cost of education remains a barrier for children from low-income families, particularly in rural areas. Similarly, Nayar (2021) emphasizes the relationship between poverty and access to educational resources, where families in marginalized communities often lack the means to support their children's education. Jha (2020) suggests that the public-private divide in education is exacerbated by socio-economic factors, with wealthy families able to afford high-quality private schools, while disadvantaged communities rely on underfunded government institutions.

The NEP-2020 attempts to address these disparities by proposing increased funding for government schools and introducing a framework for affordable private schooling (MHRD, 2020). As Singh (2021) highlights, the policy's focus on universal access is a direct response to the socio-economic divide in education, aiming to provide free education for all children up to the age of 18.

Gender disparities in education, particularly in rural areas, have long been a significant challenge. Bhat (2021) contends that gender-based violence and cultural

norms in many Indian communities limit girls' access to education. Das (2021) supports this view, asserting that early marriage and household responsibilities often lead to girls dropping out of school at a young age. Moreover, Chakraborty (2020) discusses how girls from marginalized communities face additional barriers, including unsafe school environments and lack of sanitation facilities.

NEP-2020 addresses gender inequality by promoting safe and inclusive education environments for girls and ensuring that the education system is gender-sensitive (MHRD, 2020). As Patel (2021) points out, the policy's emphasis on gender parity is integral to closing the educational gap between boys and girls, especially in rural India.

The divide between rural and urban educational facilities has been an ongoing issue. Kumar (2020) notes that rural areas often suffer from a lack of infrastructure, which severely impacts the quality of education. The absence of qualified teachers, limited access to educational resources, and inconsistent internet connectivity in rural India are key barriers to education (Rao, 2020). Sahu (2021) further emphasizes the digital divide, where rural students, especially during the COVID-19 pandemic, were unable to participate in online education due to lack of access to digital devices and high-speed internet.

NEP-2020 aims to bridge the rural-urban divide by promoting digital education and the establishment of new schools in underserved regions (MHRD, 2020). Sharma (2021) stresses that the implementation of technology-driven initiatives in remote areas will enable equitable access to educational content.

Disability has been another critical area of concern in Indian education. Rai (2020) identifies the physical and psychological barriers faced by students with disabilities in accessing education. These include lack of accessible infrastructure and teacher training in inclusive education. Mukherjee (2021) emphasizes that while the Rights of Persons with Disabilities Act mandates inclusive education, its actual implementation remains weak.

NEP-2020 takes an inclusive approach by promoting accessible education for students with disabilities. The policy's focus on universal design principles and assistive technologies aims to provide more inclusive learning environments (MHRD, 2020). As Raghav (2021) suggests, the policy's push for teacher training in inclusive

education is critical to addressing the needs of students with disabilities.

The role of digital education in addressing educational inequality has gained significant attention, especially in the context of the COVID-19 pandemic. Gupta (2021) highlights that digital learning has the potential to reach students in remote areas, but challenges such as digital illiteracy, device accessibility, and inadequate internet infrastructure hinder its effectiveness. Singh (2020) also discusses how e-learning platforms could help bridge the gap, but equitable access remains an issue.

NEP-2020 promotes the integration of technology in education and aims to provide digital learning resources for all students (MHRD, 2020). As Chaudhary (2021) argues, the policy's focus on technology-enabled education could be a game-changer, provided the government addresses the digital divide in rural and marginalized communities.

Conclusion

The National Education Policy 2020 holds great potential to reduce educational inequalities in India, but realizing its full impact will require addressing significant challenges, particularly those related to digital access, teacher training, and gender disparities. The opportunities presented by NEP-2020 such as greater flexibility in learning, a focus on multilingualism, and a commitment to inclusive education provide a strong foundation for creating a more equitable and accessible education system. However, effective implementation of the policy will require a concerted effort from both the central and state governments, as well as local communities and educational institutions, to ensure that no child is left behind. The National Education Policy 2020 presents a bold vision for transforming India's education system by addressing key issues of inequality and accessibility. While the policy offers significant opportunities to improve educational outcomes for marginalized groups, including those from low socio-economic backgrounds, girls, rural students, and students with disabilities, substantial challenges remain. These include the need for infrastructure development, digital literacy, teacher training, and addressing gender-based violence in educational environments. By continuing to implement and refine these initiatives, India can make substantial progress toward achieving equitable, inclusive, and quality education for all.

Methodology for Collecting Literature

The methodology for collecting literature for this study on educational inequality in the context of NEP-2020 focuses on a systematic review of existing research, government reports, policy documents, and academic publications. The collection of literature is essential to build a robust theoretical framework, understand prior findings, and compare them with the objectives outlined in NEP-2020. The following steps outline the approach used for gathering relevant literature:

1. Identification of Key Themes and Research Questions

Before collecting literature, key themes were identified based on the objectives of the study, focusing on educational inequality and NEP-2020. The main research questions that guided the collection of literature include:

- How does NEP-2020 address socio-economic disparities in education?
- What are the gender disparities in education, and how is NEP-2020 addressing them?
- How does NEP-2020 approach inclusive education for students with disabilities?
- What are the effects of the digital divide on education, especially in rural areas, and how does NEP-2020 address it?
- How does the rural-urban divide affect educational access and quality, and how does NEP-2020 aim to bridge this gap?

2. Defining Inclusion and Exclusion Criteria

To ensure the selection of high-quality and relevant studies, the following inclusion and exclusion criteria were established:

Inclusion Criteria:

- Peer-reviewed academic articles published in reputable journals.
- Books and book chapters that focus on educational inequality, NEP-2020, and related topics such as gender, disability, digital education, and socio-economic inequality.
- Government reports and policy documents related to NEP-2020, such as the official NEP document from the Ministry of Education.

- Published theses and dissertations that focus on the implementation and challenges of NEP-2020 or educational inequality in India.
- Research conducted between 2010 and 2024 to ensure the literature reflects recent developments and perspectives on NEP-2020.

Exclusion Criteria:

- Articles not directly related to the Indian education system or NEP-2020.
- Literature published prior to 2010, unless directly relevant to understanding historical trends in educational inequality.
- Studies that are not peer-reviewed or lack academic rigor.

3. Literature Search Strategy

A systematic search strategy was employed using the following methods:

a. Online Databases and Search Engines: The primary sources of literature included well-known academic databases and search engines:

- Google Scholar
- JSTOR
- ERIC (Education Resources Information Center)
- PubMed (for studies related to health and disability in education)
- Scopus and Web of Science for peer-reviewed journal articles.

Using relevant **keywords** like:

- Educational inequality in India
- National Education Policy 2020
- Gender inequality in education
- Digital divide and education
- Inclusive education in India
- Socio-economic barriers in education
- Rural education in India

Each search query was refined with filters to restrict results to publications that specifically addressed the Indian education system and NEP-2020.

b. Keywords and Boolean Operators: The search strategy employed a combination of Boolean operators (AND, OR, NOT) to combine multiple search terms and narrow down the results. For instance:

- "Educational inequality AND India AND NEP-2020"
- "Socio-economic status AND educational inequality AND rural India"
- "Digital divide AND education AND rural areas AND India"
- "Gender inequality AND education AND NEP-2020"

Discussion

The National Education Policy (NEP) 2020, implemented by the Government of India, represents a pivotal moment in India's education landscape. One of its key goals is to bridge the gap of educational inequality, particularly in marginalized communities. The policy aims to ensure access, equity, quality, and inclusion across the education system. This discussion delves into how NEP-2020 addresses educational inequality, focusing on the challenges and opportunities that emerge within the policy framework, with insights drawn from the collected literature.

India's education system is plagued by socio-economic disparities, gender gaps, and regional imbalances, which contribute significantly to educational inequality. According to the United Nations Development Programme (UNDP) (2020), socio-economic status remains a primary determinant of educational access and success, with rural students facing more barriers than their urban counterparts. Similarly, gender inequality continues to be a challenge, especially in rural and tribal areas, where girls' education is often deprioritized due to cultural and economic factors (World Bank, 2021).

The digital divide is another significant factor exacerbating educational inequality. The COVID-19 pandemic has highlighted the disparities in access to digital learning resources. According to Pardeshi and Bhamare (2021), while urban students have better access to smartphones and internet facilities, students in rural areas often face challenges in participating in online learning due to limited technological infrastructure.

The NEP-2020 acknowledges these deep-rooted inequalities and presents itself as a comprehensive policy to address these issues through innovative reforms. The policy emphasizes inclusive education, focusing on marginalized groups like Scheduled Castes (SC), Scheduled Tribes (ST), girls, and children with disabilities (Ministry of Education, 2020).

Despite its ambitious goals, several challenges persist in the implementation of NEP-2020, particularly in overcoming the existing inequalities in education.

The rural-urban divide in education is one of the most entrenched issues that NEP-2020 seeks to address. While the policy promotes flexible learning options and emphasizes the need for digital education, the disparity in digital infrastructure remains a significant hurdle (Kapur, 2021). Many rural areas still lack reliable internet connectivity and smart devices. A study by Agarwal and Dutta (2021) found that rural students have limited access to technology, which restricts their participation in the increasingly digitized education system. The policy's reliance on technology-based solutions, such as online learning platforms and digital classrooms, raises concerns about exacerbating educational inequality rather than resolving it.

Gender inequality in education remains a critical issue, particularly in regions with entrenched patriarchal systems. While NEP-2020 advocates for gender-sensitive curricula and gender parity in educational access, cultural and societal norms continue to pose significant barriers. Research by Sarkar and Joshi (2020) highlights the persistent gender bias in education, especially in rural areas, where early marriage, domestic responsibilities, and poverty limit girls' ability to complete their education. The NEP-2020 recognizes these barriers but lacks specific actionable strategies to address them on the ground. While it promotes universal access to education, the practical implementation of gender-sensitive policies remains a challenge.

Inclusive education is one of the pillars of NEP-2020, with a strong emphasis on integrating children with disabilities into the mainstream education system. However, the physical infrastructure and teaching resources required to support these students are insufficient (Chauhan, 2021). The lack of trained teachers and accessible learning materials is a significant challenge, particularly in remote areas. Agarwal (2021) notes that despite the NEP's push for special education schools and inclusive classrooms, there are limited resources in many schools to support children with disabilities, thereby limiting the policy's effectiveness.

Socio-economic status is a major determinant of educational access and success. While NEP-2020 proposes scholarships, financial aid programs, and the

creation of new educational institutions in underserved areas, socio-economic inequalities still pose a significant challenge. Jain and Sharma (2020) argue that despite the NEP's provisions for the economically disadvantaged, poverty continues to prevent many children from pursuing education, especially in marginalized communities. Without addressing the root causes of poverty, such as inadequate family income and lack of basic infrastructure, the NEP's measures will struggle to achieve long-term equity.

Despite these challenges, NEP-2020 offers several opportunities for addressing educational inequality and promoting a more inclusive education system.

One of the standout features of NEP-2020 is its emphasis on flexible learning pathways, allowing students to choose their areas of interest and pace of learning. The policy promotes multidisciplinary learning and vocational education to equip students with practical skills. This flexibility provides an opportunity to cater to the diverse needs of students from different socio-economic backgrounds, enabling them to access education that suits their abilities and aspirations. As noted by Soni and Kumari (2021), this personalized approach is particularly beneficial for students from disadvantaged communities who may require additional support to complete their education.

While the digital divide presents a challenge, NEP-2020's emphasis on technology in education offers significant opportunities for improving access and quality of education, particularly for rural students. The policy advocates for digital education platforms that can reach remote areas and offer virtual classrooms and learning materials. According to Verma (2021), the digital initiatives outlined in NEP-2020 have the potential to bridge the education gap between rural and urban students if adequately supported with infrastructure and training.

A significant aspect of NEP-2020 is its focus on teacher training and development. By improving the quality of teacher education, the policy aims to equip teachers with the skills to address diverse learning needs and teach effectively in inclusive environments. According to Kumar and Mehta (2020), effective teacher training can address many challenges in inclusive education and ensure that teachers are better equipped to support marginalized students.

The NEP-2020 explicitly recognizes the importance of social justice and educational equity. The policy's focus on addressing the needs of marginalized groups, such as SC/ST students, girls, and children with disabilities, is a significant step toward creating a more inclusive educational environment. As Sharma (2020) points out, the NEP's provisions for equitable access to education, financial support, and the integration of marginalized groups hold the potential to address long-standing inequalities in education.

Conclusions

While NEP-2020 provides a robust framework for addressing educational inequalities in India, its success depends on effective implementation and the removal of barriers that persist within the education system. The policy's provisions, such as flexible learning, inclusive education, and teacher training, offer significant opportunities for improving educational equity. However, the challenges of socio-economic barriers, gender inequality, disability inclusion, and the digital divide must be addressed through concrete actions and sustained investments in infrastructure and teacher training.

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Reviving *Garbha Sanskar*: Contemporary Perspectives on Prenatal Care and Holistic Well-being

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Abstract

This paper explores the synergy of modern psychological practices and traditional wisdom in the context of *Garbha Sanskar*, a cultural concept emphasizing prenatal influences on the overall development of a child. This ancient practice is centred around fostering the holistic well-being of both the expectant mother and the unborn child during the prenatal period. Diverse facets of *Garbha Sanskar* and its relevance in today's context, considering the physical, mental, and emotional dimensions of maternal and foetal health have been explored in this paper. Since the goal of the prenatal care is to reduce stress, enhance maternal mental health, and create a positive intrauterine environment for optimal cognitive and emotional development in children. With this objective in mind this paper endeavours to the evidence-based contemporary psychological techniques like cognitive restructuring, behaviour modification, counselling, with time-honoured practices of balanced diet, meditation, yoga, music therapy, chanting mantras, and positive affirmations.

Introduction

The concept of *Garbha Sanskar* occupies a significant place in ancient Indian knowledge systems, rooted in Ayurveda, Yoga, and Vedic literature, where human development was understood as a continuous process beginning at conception rather than at birth. From ancient standpoint, *Garbha Sanskar* was defined as a deliberate aimed at cultivating favourable prenatal conditions to support balanced physical, mental and emotional growth in the developing individual.

The Garbha Upanishad offers one of the earliest textual descriptions of embryo development and governing principles. The Upanishad views the fetus as an architectural plan, rather than a distinct intellectual entity and acknowledge that fact that development is influenced by both biological processes and maternal contexts. The example of *Abhimanyu*, who is believed to have acquired the knowledge of "*chakravyuha*" while in the womb through auditory exposure is frequently cited to emphasize fetal receptivity to external stimuli.

Another frequently cited example is that of *Ashtavakra*, who is described in ancient literature as having a learned the "Puranas" and "Vedas" while still in his mother's womb. Putra Kameshtiyagya (kaamyakarma) performed by king *Dasharatha* in *Ramayana* to have sons is referred to an ancient Homa ritual which is

performed by couples as a preconception ritual seeking healthy progeny. While these ancient references are not empirical evidence, they represent the early recognition of the impact of prenatal condition on learning and development after birth.

Modern day challenges of pregnant women and need for holistic care

In present-day context, one of the primary challenges faced by individuals planning a pregnancy or already expecting is the stressful nature of modern life. The pressure to excel at work while preparing for a new family member can lead to high levels of stress which can adversely affect fetal brain development, increase the risk of health issues such as high blood pressure and gestational diabetes for the mother (Yasuma *et al.*, 2019; Ponting *et al.*, 2020) and can potentially damage the mother-infant relationship and diminish the mother's capacity to fulfil maternal responsibilities (Muller *et al.*, 2016).

Larsen *et al.* (2014) found that certain working conditions such as heavy physical work, prolonged standing during the working day, carrying loads, among others, have been related to higher rates of adverse effects during pregnancy, that can greatly affect their physical, emotional, and mental health during pregnancy. Mental health of pregnant women have been largely

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associated with her subjective well-being and social support around her (Tough *et al.*, 2017; McDonald, 2018). Discrimination, lack of accommodations, and other workplace challenges can make it difficult for pregnant women to navigate their careers when they are expecting. Moreover, erosion of the extended family support system in modern societies leaves many pregnant women and their partners to navigate pregnancy largely on their own which it can potentially lead to the feelings of isolation and overwhelm, affecting the mental health and well-being of expectant mothers. Financial pressures may add another layer of stress to pregnancy. Societal expectations often place unrealistic demands on pregnant women, adding to feelings of inadequacy or guilt if they are unable to meet these expectations due to physical limitations or other factors.

In the face of these modern-day challenges, the importance of practices like Garbha Sanskar for the well-being of both the mother and the fetus becomes increasingly apparent. Traditional practices of Garbha Sanskar were largely rooted in cultural, spiritual and philosophical frameworks. While all these foundations remain valuable, modern-day pregnancy is largely influenced by factors such as chronic stress, improper work-life balance, technological overstimulation, nuclear family system and reduced community support which play a critical role in fetal brain development and long-term psychological outcomes. Thus, a contemporary perspective allows *Garbha Sanskar* to be reframed not merely as a religious practice, but as structured

psychosocial and psycho education interventions promoting prenatal care and optimal fetal development.

But despite the growing interest in *Garbha Sanskar* as a holistic prenatal practice, there is limited empirical research examining its relevance and applicability within contemporary psychological and healthcare frameworks. Existing literature largely reflects traditional or anecdotal perspectives, highlighting a gap between cultural practices and evidence-based prenatal mental health interventions. Therefore, the present study is undertaken to critically examine *Garbha Sanskar* through a scientific lens and explore its potential integration with modern psychological principles to inform holistic prenatal care.

Theoretical framework

In Hindi the word Sanskar means, सः अंश आकार । सः माने वह परमात्मा । which means to place his partial in every child. The Samskaras holds a very special place in Hindu religion, as every Samskaras recites the same purpose which is to realize every individual that Godis one.

In simple terms samskaras can be defined as a process of systematic psychological, emotional, and behavioural conditioning through repeated experiences, values and environmental influences that shapes cognitive patterns, attitudes and personality development of an individual across lifespan (Panchal, D.K.B. 2017).

In Indian tradition practices prenatal care begins long before conception, with a focus on preparing the body and mind of both parents for pregnancy.

Table 1 : Classification of Garbhadan Purva Sanskar

Rituals/Practices	Stages	Intended benefits
Ayurgenomics	Preconception Assessment	Understanding of the constitutional tendencies to guide lifestyle, nutrition, and health prior to conception.
Rajaswalaparicharya	Female-Specific Preparation	Regulate menstrual health, hormonal balance, and uterine preparedness through structured menstrual care.
Shodhan (for both partners)	Couple Detoxification	Elimination of metabolic toxins, enhancement of systemic balance, and improvement of reproductive health parameters.
Shareerasuddhi (Cellular Cleansing)	Cellular-Level Preparation	Optimization of cellular health, improved physiological functioning, and support for gamete quality.
Aaharashuddhi (Food Planning)	Nutritional Regulation	Provision of balanced nutrition to support physical health, hormonal stability, and reproductive readiness
Viharshuddhi (Daily Routine)	Lifestyle Regulation	Establishment of consistent circadian rhythms, stress reduction, and improved overall well-being

Brahmacharyapalan	Behavioral Discipline	Conservation of physical and psychological energy, promotion of emotional regulation, and reproductive vitality
Nadishuddhi (Pranayama, Yog Kriya)	Neurophysiological Balance	Regulation of autonomic functioning, reduction of stress, and enhancement of mind–body coherence
Prayavaranshuddhi (Agnihotra / Yagya / Fumigation)	Environmental Purification	Improvement of environmental hygiene, reduction of microbial load, and creation of a supportive living environment

Note: Information derived from Pratima Rayabagi, Bhuvaneshwari. Contemplating the relevance of theory of Pancha Kosha in the present era. J of Ayurveda and Hol Med (JAHM). 2023;11(2):142-163.

Table 2 : Classification of Garbha Sanskar/Prenatal Sanskar Across Different Stages of Fetal Development

Prenatal Sanskar	Stages	Benefits
Ishtapatyagrahanam	Preconception stage	Enhancing fertility and supporting conception
Garbhadanam	Immediately after conception	Supporting successful conception and proper implantation
Pumsavana Sanskar	Early pregnancy (0–3 months after conception)	Supporting healthy embryonic development
Garbhasthapanam	First trimester (within three months after conception)	Stabilizing the fetus and supporting early intrauterine development
Seemantonayana Sanskar	Advanced pregnancy (6th, 7th, and 8th months)	Promoting maternal well-being and supporting overall fetal growth and organ development

Note. Information in table adapted from Arun Raj GR, Shailaja U, Prasanna N Rao. The childhood samskaras (Rites of passage) and its scientific appreciation. Ayurpharm Int J Ayur Alli Sci. 2013;2(12):372-383.

Early impressions (Sanskar), maternal psychological states and day-to-day lifestyle practices play an important role in influencing fetal growth and development. Traditional Garbha Sanskar practices provide a conceptual foundation and view prenatal care as a continuous and stage-wise process beginning even before the conception and extending through different phases of pregnancy, rather than as a single intervention. However, its direct application can be challenging in the context of modern lifestyle. Therefore, it is important to identify practical elements of Garbha Sanskar and integrate them with evidence based psychological approaches to holistic and feasible prenatal framework, enabling contemporary women to plan conception in a conscious and informed manner.

Components of Garbha Sanskar

Diet and nutrition: Ayurvedic texts provide detailed

month-wise dietary and behavioral guidelines for pregnant women, aiming to ensure the normal development and well-being of the fetus. These guidelines emphasize the consumption of sweet foods for individuals requiring ample calorie intake, such as those with heavy physical activity or lactating mothers. The texts advocate for a Satvik vegetarian diet, which increase concentration (Joshi, M.A., & Sadhale, M.M. 2024), promotes purity and goodness, enhancing strength, happiness, and satisfaction (Sanjeet, K., & Yadav, S., 2024). Conversely, rajoguna and tamoguna foods, associated with passion and ignorance respectively, are discouraged due to their detrimental effects on health and behavior.

Yoga and physical exercises: Yoga and exercise play a crucial role in Garbha Sanskar, offering numerous benefits for a healthy pregnancy. Previous research has shown that practising yoga during pregnancy can lower

the risk of preterm labour, pregnancy induced hypertension and postpartum depression (Davies, G., 2015). Specific yoga postures specific for each trimester such as *UtkatKonasana /Triangle pose, BaddhaKonasan, Virabhadrasana and Marjarasana* in first trimester helps strengthening pelvic floor muscles, thighs and calf muscles (Atul. 2025, October 31), improving flexibility and relieves backpain (Choudhary, S., Sharma, R., & Kumar, H., 2025). During the second trimester one can practice all the standing positions such as *Vajrasana, Malasana, Matysakridasana and Bhadrasana* is beneficial in strengthening pelvic muscles, improving digestion (Rakshak, & Rakshak. 2024, August 22), alleviating symptoms of morning sickness, sever leg cramp and swollen ankles as well as relieves mental stress (TA, T.D., 2025). In third semester it is advisable to practise only those asanas which do not put any pressure on abdomen wall. *Ardha Titliasana* can facilitate a faster and easier delivery by simulating hip and knee joints, *Chakkichalanasan/churning mill pose, Uttanasana* and *Poorna Titliasana* (Thakur, J., 2016) and help release the tension from inner thigh muscles and increases stretching ability of perineum (Choudhary, S., Sharma, R., & Kumar, H., 2025). Systematic reviews further suggest that prenatal yoga may reduce the risk of pregnancy-induced hypertension, preterm birth, and low birth weight when practiced safely and under professional supervision (Babbar *et al.*, 2015; Davies *et al.*, 2015).

Medical Disclaimer: Yoga practices during pregnancy must be adapted to gestational stage and maternal health status. Pregnant individuals should consult healthcare professionals before initiating yoga practices, particularly in cases of high-risk pregnancy or obstetric complications.

Music: Within *Garbha Sanskar*, music is traditionally believed to influence fetal receptivity and emotional development. Contemporary research suggests that music exposure primarily benefits the fetus indirectly by reducing maternal stress and anxiety. Maternal stress has been consistently associated with adverse pregnancy outcomes and altered fetal neurodevelopment (Glover, 2014; Van den Bergh *et al.*, 2017). Studies indicate that listening to calming music during pregnancy can lower cortisol levels, improve maternal mood, and enhance mother–fetus bonding, thereby creating a more supportive intrauterine environment (Nwebube *et al.*, 2017; Liu *et al.*, 2022). However, claims regarding direct enhancement of fetal intelligence remain insufficiently

supported and should be interpreted cautiously.

Pranayama: Pranayama, or regulated breathing practices, are traditionally used to promote emotional balance and physiological harmony. From a psychophysiological perspective, slow breathing techniques activate the parasympathetic nervous system, reduce sympathetic arousal, and improve heart rate variability—mechanisms associated with emotional regulation and stress reduction (Brown & Gerbarg, 2005). Research on breathing-based interventions during pregnancy demonstrates reductions in anxiety, perceived stress, and pain perception during labour, as well as improvements in emotional well-being (Urech *et al.*, 2010; Rakhshani *et al.*, 2015). These findings provide empirical support for the inclusion of pranayama as a complementary prenatal practice when guided appropriately.

Meditation and Mindfulness

Mindfulness-based interventions have gained strong empirical support in prenatal mental health research. Studies show that mindfulness practices during pregnancy significantly reduce symptoms of anxiety, depression, and perceived stress, while improving emotional regulation and maternal well-being (Guardino *et al.*, 2014; Matvienko-Sikar *et al.*, 2016). Lower maternal stress levels are associated with healthier pregnancy outcomes, including reduced risk of preterm birth and improved infant emotional regulation (Dunkel Schetter, 2011; Van den Bergh *et al.*, 2020). These findings position meditation as one of the most evidence-supported components of *Garbha Sanskar* when reframed within contemporary psychological science.

Support groups and partner involvement

Support groups or community gatherings where expectant mothers can connect with each other and share experiences related to *Garbha Sanskar* practices, childbirth, and motherhood. Moreover, active involvement of partners in *Garbha Sanskar* practices and prenatal care activities, foster a sense of connection and shared responsibility in preparing for childbirth and parenthood.

All these practices reflect the universal principles of human development and well-being, making them applicable and adaptable across diverse cultural contexts. Hence anyone belonging to any religious, race or ethnicity can meaningfully engage with practices without compromising their personal, cultural, or belief systems.

Contemporary Perspectives

In the quest for holistic healthcare, individuals turn to alternative approaches like *Garbha Sanskar*, rooted in ancient traditions, for pregnancy and childbirth. *Garbha Sanskar*, offering self-care and bonding techniques, resonates with those desiring mindful pregnancies. Modern *Garbha Sanskar* practices integrate various psychological techniques explained below to support the holistic well-being of pregnant women.

Cognitive restructuring a core component of cognitive-behavioural therapy, helps pregnant individuals identify and modify maladaptive thoughts related to fear of childbirth, body image changes, and parenting competence. Prenatal cognitive interventions have been shown to reduce anxiety and depressive symptoms while enhancing coping skills (Sockol, 2015; Fontein-Kuipers *et al.*, 2014).

Behaviour modification techniques encourage the adoption of healthy habits and coping mechanisms to manage stress and promote relaxation. Behavioural interventions during pregnancy have been associated with improved stress management, emotional stability, and adherence to prenatal health behaviours (Austin *et al.*, 2008; Dennis & Dowswell, 2013). These techniques operationalise traditional lifestyle recommendations of *Garbha Sanskar* into structured, measurable behavioural goals compatible with modern healthcare models.

Prenatal Counselling plays a crucial role in addressing emotional concerns and providing support tailored to the individual needs of expectant mothers facilitating emotional processing and personal growth. Evidence indicates that counselling interventions reduce prenatal anxiety and depression and enhance maternal confidence (Milgrom *et al.*, 2011). As well as partner involvement further strengthens emotional security and relationship satisfaction, which are protective factors for maternal mental health (Stapleton *et al.*, 2012).

By incorporating these psychological techniques into *Garbha Sanskar* practices, modern practitioners aim to enhance the mental and emotional well-being of expectant mothers, promoting a positive pregnancy experience and facilitating optimal fetal development. Dubey *et al.* (2013) investigated the potential benefits of *Garbha Sanskar* practices, including yoga and meditation, on fetal growth and development. Their research indicated these practices positively influenced fetal growth, reduced the

risk of pregnancy complications, and enhanced maternal and fetal health overall. In addition to physical health benefits, *Garbha Sanskar* has also been linked to cognitive development in fetuses. Takano (2022) explored how exposure to classical music during pregnancy influences cognitive development, suggesting it stimulates fetal brain growth and improves cognitive function. Upadhyay (2024) further demonstrated the positive effects of *Garbha Sanskar* training on cognitive and behavioral outcomes in infants, suggesting a holistic approach to prenatal care. Furthermore, research has shown that *Garbha Sanskar* training can lead to improved mental health outcomes in children. Upadhyay *et al.* (2021) found that children who underwent *Garbha Sanskar* training exhibited improved mental health outcomes, underscoring the long-term benefits of this practice. Singhal *et al.* (2019) also reported better pregnancy outcomes in women who received *Garbha Sanskar* training, including a lower incidence of preterm labor and low birth weight infants. In addition to these empirical findings, Utkarsha Nikam, Sandhya Yennawar, and Jayashri Deshmukh (2022) highlighted the role of positive emotions and thoughts from parents in fetal development, emphasizing the need for implementing positive influences from the prenatal stage through activities like prayer and emotional expression.

Similarly, Rashmi Anil Lakhani and G.B. Sharma (2023) underscored the significance of *Garbha Sanskar* in nurturing well-rounded children. They emphasized the influence of maternal activities, such as diet, yoga, and meditation, on fetal development, promoting qualities of health, intelligence, and culture. Choudhary *et al.* (2018) noted that *Garbha Sanskar* training has been associated with enhanced maternal health, reduced stress, and improved pregnancy outcomes, consistent with findings from various studies. These studies collectively highlight the positive influence of *Garbha Sanskar* on various aspects of pregnancy and childbirth. Hence it can be concluded that rather than replacing traditional practices, psychological interventions contextualise them within evidence-based frameworks, ensuring safety, inclusivity, and respect for autonomy (Misra *et al.*, 2021).

Future directions and recommendations

Future efforts in the field of *Garbha Sanskar* must move beyond descriptive and culturally grounded accounts toward systematic, ethically informed, and empirically validated models of prenatal care. To achieve this, several priority areas require attention.

Development of Standardized Training Modules

One important direction is the development of standardized, evidence-informed training modules for professionals involved in delivering *Garbha Sanskar*-based interventions. Such modules should be multidisciplinary, integrating principles from obstetrics, clinical psychology, public health, yoga therapy, and nutrition. Existing models such as antenatal mental health training programs, mindfulness-based childbirth education, and prenatal yoga certification frameworks can serve as reference points for structuring *Garbha Sanskar* training (Milgrom *et al.*, 2011; Guardino *et al.*, 2014). Standardized modules may include:

- Basic maternal mental health screening and referral protocols
- Safe and trimester-specific physical practices
- Psychoeducation on stress, emotional regulation, and prenatal bonding
- Ethical guidelines emphasizing informed consent, autonomy, and cultural sensitivity

Such training would help ensure reducing the risk of misinformation or unregulated practice.

Integration Barriers within Public Health Systems

Integrating *Garbha Sanskar* into public health systems presents several challenges. Public healthcare frameworks prioritise evidence-based, cost-effective, and scalable interventions, whereas *Garbha Sanskar* practices vary widely in content and delivery. A major barrier is the lack of standardized protocols and empirical outcome data, which limits acceptance within biomedical healthcare models. Additional challenges include:

- Time constraints and workforce shortages in public maternal health services
- Limited training of healthcare professionals in psychosocial and integrative care
- Concerns regarding cultural neutrality in diverse populations
- Risk of conflating traditional practices with mandatory medical advice

To address these barriers, *Garbha Sanskar* should be positioned as an optional, adjunct psychosocial intervention, rather than a substitute for medical prenatal care. Pilot programs within community health settings, supported by outcome monitoring and referral pathways,

may facilitate gradual and ethical integration (Misra *et al.*, 2021).

Research Priorities and Evidence Generation

A critical future direction is the generation of robust empirical evidence examining the efficacy and mechanisms of *Garbha Sanskar* practices. Priority should be given to:

- **Randomized Controlled Trials (RCTs)** evaluating specific components such as prenatal yoga, mindfulness, counselling, or music-based interventions on maternal stress, anxiety, and pregnancy outcomes
- **Longitudinal child development studies** examining cognitive, emotional, and behavioural outcomes in children exposed to structured prenatal interventions
- **Mixed-methods research** incorporating qualitative data to capture maternal experiences, acceptability, and cultural relevance
- **Mechanism-focused studies** exploring pathways such as stress physiology, autonomic regulation, and mother–infant bonding

Such research would help distinguish which components of *Garbha Sanskar* yield measurable benefits and under what conditions, thereby strengthening its scientific credibility (Van den Bergh *et al.*, 2017; Dunkel Schetter, 2011).

Technology-Based Interventions: Safety and Privacy Considerations

The use of mobile applications, online platforms, and telemedicine for delivering *Garbha Sanskar* guidance represents a promising avenue for increasing accessibility, particularly in underserved areas. However, the adoption of digital platforms raises important concerns related to data safety, privacy, and ethical use. Future *Garbha Sanskar*-based applications must ensure:

- Secure handling of sensitive health and psychological data
- Transparent data usage and informed digital consent
- Clear distinction between educational content and medical advice
- Safeguards against misinformation and unverified claims

Adherence to national and international data protection standards is essential to protect users from

privacy breaches and misuse of personal health information. Ethical oversight and collaboration with healthcare professionals can further enhance the credibility and safety of technology-enabled *Garbha Sanskar* interventions (Lupton, 2014; Torous *et al.*, 2018).

Conclusion

Garbha Sanskar, deeply rooted in ancient Indian traditions, offers a holistic approach to prenatal care focusing on physical, emotional, and spiritual aspects of pregnancy. Historically practiced through rituals, dietary adjustments, and lifestyle changes, its significance is found in ancient texts like the Ramayana and Mahabharata. Modern research is exploring its potential benefits, such as reducing maternal stress and enhancing birth outcomes. Challenges to its integration into modern healthcare include ethics, cultural sensitivity, and evidence-based practices. Future efforts involve research, integration into mainstream care, standardized training, technological innovation, community engagement, and cultural sensitivity. By blending tradition with contemporary science, *Garbha Sanskar* holds promise for improving maternal and fetal well-being in today's fast-paced world.

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Fostering Emotional Maturity with NEP 2020: A Holistic Educational Paradigm

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Abstract

Education is one of the important aspect that can affect national vision and skills of students. Development of any nation depends on their educational system. Many commission and polices have formed to reform the education system. After 34 year of existing national policy 1986, national education policy 2020 came into being. This policy was approved on 29 July 2020 under the chairmanship of K.S. Kasturirangan. The NEP 2020 aims at making India a global knowledge superpower. This policy is built on the foundation pillars of access, equity, quality, affordability and accountability, along with this it also aims to transform the educational landscape by focusing on holistic development including emotional and social growth. Emotions play an important role in individual's life. Emotions have a significant impact on human cognitive function such as perception, attention, learning, memory, reasoning and problem solving. So emotional aspect is as important as cognitive domain. This paper will shed light on the title, "Fostering emotional maturity with NEP 2020: A holistic educational paradigm."

Introduction

"Education is one of the most powerful weapons which you can use to change the world."

- Nelson Mandela

B.S. Bloom in his book, "Taxonomy of Educational Objective (1956)" classified educational objectives into three domains as cognitive, affective and psychomotor. He stated that affective and psychomotor domain is as important as cognitive domain. Cognitive domain is related to recall and recognition of knowledge and development of intellectual abilities, affective domain is related to interest, attitude, opinion, appreciation, values and feelings where psychomotor domain is related to physical and motor skills. Before and after independence many commissions and polices have formed with the different goals and suggestions but affective domain of educational objects could not find equal place like cognitive domain. New Education Policy 2020 came in existence with the broad and comprehensive vision. The vision of NEP 2020 is to develop good human being with the essential life skills such as empathy, resilience, scientific temper, creativity, ethical values, communication, liberty and justice etc. The fundamental purpose of new education policy is to transform human personality into pattern of perfection through a synthetic process of the development of the body, the enrichment of mind and the sublimation

of emotion and the illumination of the spirit. According to NEP 2020, the aim of education is not only be cognitive development but also building character and creating holistic development of students equipped with 21st century skills. NEP 2020 equally emphasizes on cognitive, affective and psychomotor domain which help to all round development of students and acknowledge the significance of their social and emotional well being alongside academic achievement. New education policy will transform millions of lives towards making India a knowledge hub in era where learning, research and innovation are important. Moreover, this policy focuses on activity based learning, skill enhancement, pedagogical enhancement, technology based learning, high order thinking (critical thinking and problem solving skill) and digitalization.

Emotional Maturity

After the birth of child, journey of their life start with the two specific emotions that are pleasure and displeasure. Emotional development totally depends on positive and negative experience that is achieved from family environment, school environment, training and their surroundings. As children grow the expectation of family, school and society also grow. All want to see children's balance and proper behavior and that behavior can be attained from emotional maturity

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which is the main characteristic of emotional behavior.

Emotions may play major influence in promoting or opposing learning and teaching in the learning environment. Emotion has a significant impact on human cognitive function. According to Aristotle (384-322 BCB), Emotions are all those feelings that so change men as to affect their judgment and they are also attended by pain or pleasure such as anger, pity, fear and the like with their opposites.

Emotions play a vital role in a person's life as it include-The growth and development of the individual, higher level of awareness, improvement in the attention, provide motivation, improves learning and memory, helps in decision making and problems solving, helpful and in guiding behavior, helps in established connection and attachment to others, helps in overall well being and also helps in improvement of the self conscience

According to Crow and Crow (1974), "An emotional maturity is an effective experience that accompanies generalized inner adjustment and mental and psychological stirred up the states in and individual and that shows itself in his overall behavior."

Emotional maturity is an important component of personality development. It is important for sustaining happiness in life. Without emotional maturity an individual can feel insecure and dependent. Emotional maturity is something that we must develop in our lives by knowing how to respond to situations in a mature and responsible manner. Emotional maturity implies controlling our emotions rather than letting our emotions. An emotionally mature person is able to display his emotion with responsible control and in an appropriate degree. Emotional maturity is an indicator of our capacity to manage our own emotions and to evaluate the emotional state and influence the judgment of individuals.

Emotional maturity means having a self control to manage emotions. It is ability to present a well balanced emotional behavior. Emotionally mature person do not control their emotions but control their behavior. An emotionally mature person shows their feeling and expression at the correct time and appropriate manner. There are some sign of emotional mature person such as flexibility, responsibility, non judgmental, optimistic attitude, self-belief and good sense of humor. Emotional maturity is a process in which the personality is continuously striving for greater sense of emotional health both intra physical and intra personal. In children, emotional development refers to the attainment of emotional

capacities and their expansions as the child grows. Emotional maturity refers to the ability to effectively manage and express emotions, maintain emotional stability and engage in healthy interpersonal relationship.

Components of Emotional Maturity

- **Emotional Stability-** It refers to individual's ability to remain stable and balanced and does not allow him to react excessive and less mood swings and behavior change in any emotive situation.
- **Emotional Progression-** It refers to the characteristic of a person which makes him able to understand and express the feelings of himself and others.
- **Social Adjustment-** It refers to a process of interaction between the needs of a person and demands of the social environment in any situation.
- **Personality Integration-** It refers to integration of personality traits such as constituent traits, behavioral patterns, motives and so forth to form an organized whole that functions effectively and with minimal efforts or without conflict.
- **Independence-** Independence is the capacity of a person where he can take decision with his intellectual and creative potentialities.

Emotional Maturity is a Good Predictor of Mental Health

New Education Policy (2020) equally emphasizes on cognitive domain, affective domain and psychomotor domain of students through 360 degree report card which includes self and peer evaluation, project work and heuristic based learning. This report card will be holistic and multi dimensional and establish a link between school and parents that provide information how to support students in and out of the classroom. It means affective domain is as important as other domain (cognitive and psychomotor domain). The affective domain is related to heart which is mostly related to feelings and emotions because emotions play vital role in guiding and directing the behavior of individual. In the process of this emotional development, students gradually evolves definite pattern of reaction to stimuli that cause emotional reaction. Emotions are the foundation for mental health and emotionally imbalance person cannot behave soundly.

Mentally healthy person performs ideal behavior and makes better relations from others because mental health involves positive feelings and attitudes towards the self

and towards others. Mentally fit person has good sense of responsibility, self reliance, adjustability and directs his efforts towards to attain the goals. Mental health is directly related to individual's emotions and helps to all round development of a child.

Geeta (2018) found a significant correlation between emotional maturity and life satisfaction. Mahadeven, S.P. (2018) conducted a study to find correlation between mental health and emotional maturity of adolescents. It was found that there was positive correlation between mental health and emotional maturity. Yograj & Pazhanivelu (2019) investigated relationship between emotional maturity and mental health among secondary students. Sample of 200 secondary students was randomly selected from the Viluppuram district in Tamilnadu. The result of this study showed that emotional maturity and mental health are positively related among secondary students. Chavda, H.M. (2018) found that working and non-working women had a significant difference in emotional maturity and mental health and there was a positive linear correlation between emotional maturity and mental health. Kaur, H. (2016) conducted a study to explore correlation between mental health and emotional maturity of prospective teachers. 60 prospective teachers were selected from Chandigarh. It was concluded that there was positive and significant correlation between mental health and emotional maturity. Also, emotional maturity was significant predictor of mental health of prospective teachers. So it can be say that emotional maturity is positively related to mental health and well being.

Here are some ways in which the NEP 2020 can foster emotional maturity with in a holistic educational paradigm-

NEP 2020 and Social Emotional Learning (SEL)

Educating mind without educating the heart is no education at all. - Aristotle

NEP 2020 emphasizes on social and emotional learning into the curriculum at all levels of education to foster the emotional maturity. In this competition era, for the holistic development of students and to cope the level of stress, anxiety and depression it is highlighted the value of SEL in supporting well being and mental health of students. To maintain the mental health and well being of students NEP 2020 integrating social emotional learning practices and skills within the curriculum and classroom activities to nurture students social and emotional competencies that supports students in developing

empathy, self-awareness, emotional regulation and social skills that are essential for emotional maturity. SEL fosters self awareness by encouraging students to recognize their emotions, strength and weakness. SEL foster emotional regulation by regulating their emotions and impulses behavior. SEL activities facilitate the development of healthy relationship by nurturing effective communication, team work, conflict resolution and collaboration with peers. SEL also create an inclusive and supportive school culture and reduce the bad effects of bullying and exclusion.

NEP 2020 and Counseling and Mentorship Programs

This policy focuses on establishment of counseling and mentorship programs that help students with guidance, support and safe space to express their emotions, address challenges and developing coping mechanisms that are essential for emotional aspects of personality.

NEP 2020 and Emphasis on Experiential Learning

The policy encourages experiential learning methods such as project-based learning, group activities, and collaborative projects. These approaches provide students with opportunities to engage in real-world scenarios, understand different perspectives, and develop emotional resilience through hands-on experiences which helps students for the emotional development of the students.

NEP 2020 and Inclusive Education Practices

The policy promotes inclusive education practices that cater to the diverse needs of students, including those with emotional and behavioral challenges. By creating inclusive learning environments, students feel valued, accepted, and supported, which enhances their emotional well-being and sense of belonging.

NEP 2020 and Teacher Training and Professional Development

NEP 2020 emphasizes the importance of teacher training and professional development programs to equip educators with the knowledge and skills to support students' emotional development effectively. Teachers play a crucial role in modeling healthy emotional behaviors and creating nurturing classroom environment. If teachers will be emotionally well then they will fell and understand their students emotions so teachers training and professional development is also important initiative for the holistic development.

NEP 2020 and Promotion of Arts and Sports

The policy recognizes the role of arts, sports, and extracurricular activities in fostering emotional expression, creativity, and resilience among students. By providing ample opportunities for participation in artistic and sports-related endeavors, the NEP 2020 promotes holistic development and emotional maturity.

NEP 2020 and Integration of Mindfulness and Well being Practices

The policy recognizes the role of arts, sports, and extracurricular activities in fostering emotional expression, creativity, and resilience among students. By providing ample opportunities for participation in artistic and sports-related endeavors, the NEP 2020 promotes holistic development and emotional maturity.

NEP 2020 and Encouragement of Emotional Expression

Education environments that encourage open expression of emotions help children learn to identify and communicate their feelings effectively. Teachers and caregivers who validate children's emotions and provide constructive feedback contribute to their emotional growth.

NEP 2020 and Emphasis on Moral Values and Ethics

NEP 2020 underscores the importance of instilling ethical and moral values in students. Education that emphasizes integrity, empathy, and social responsibility cultivates emotionally mature individuals who are capable of making ethical decisions and contributing positively to society.

Conclusion

NEP 2020 plays a pivotal role in nurturing emotional maturity among students by prioritizing holistic development, incorporating socio-emotional learning into the curriculum, encouraging experiential learning, and fostering supportive learning environments. Through these initiatives, students are equipped with the necessary skills and competencies to navigate their emotions, build resilience, and thrive in various aspects of their lives. Moreover, NEP 2020 encourages experiential learning, which enables students to engage in real-life scenarios, confront challenges, and develop resilience. Through activities such as group discussions, project-based

learning, and community service, students learn to collaborate, communicate effectively, and empathize with others, all of which are vital aspects of emotional maturity.

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The Concept of Environmental Justice in the 21st Century

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Abstract

The concept of Environmental Justice in the 21st century reflects an integrated understanding of the interconnections between social, economic, and environmental systems, emphasizing equity, sustainability, and the protection of both human and non-human life. Rooted in the social justice movements of the late 20th century, environmental justice addresses the unequal distribution of environmental benefits and burdens, procedural inequities in decision-making, and the disproportionate exposure of marginalized communities to environmental hazards. Contemporary scholarship expands the framework to include intersectional and global perspectives, recognizing the cumulative effects of discrimination based on race, class, gender, and Indigenous status, as well as the transboundary nature of environmental harms such as climate change, pollution, and resource scarcity. By integrating social equity, ecological protection, and participatory governance, environmental justice seeks to transform systemic power imbalances and promote holistic, sustainable solutions. Its ultimate goal is to ensure that all communities have access to a healthy environment and equitable opportunities for well-being.

Introduction

Environmental justice embodies the principle of equitable treatment and substantive participation of all individuals—irrespective of race, ethnicity, socioeconomic status, or national origin—in the formulation, implementation, and enforcement of environmental laws, regulations, and public policies. It seeks to rectify systemic inequities whereby marginalized and socioeconomically disadvantaged communities disproportionately bear the adverse impacts of environmental degradation and pollution. Such communities, often identified as environmental justice populations, are frequently situated in proximity to industrial zones, hazardous waste facilities, and major transportation corridors. Consequently, they experience heightened exposure to environmental toxins, resulting in detrimental health outcomes, ecological vulnerability, and diminished overall quality of life. Environmental justice advocates work to address these inequities by advocating for policies that prioritize the needs and voices of affected communities, promote the equitable distribution of environmental benefits and burdens, and support community-led solutions to environmental challenges. Bryant defines environmental justice as "cultural norms and values, rules, regulations,

behaviour's, policies, and decisions that support sustainable communities where people can interact with confidence that their environment is safe, nurturing, and protective." Environmental justice is well-aligned with global considerations regarding environmental ethics and resources, conservation, as well as international environmental concerns related to health, such as climate change. Environmental justice is conceptualized through a range of definitions and perspectives that seek to encompass the multidimensional nature of the concept. It broadly refers to efforts aimed at addressing the unequal distribution of environmental benefits and burdens, rectifying procedural inequities in environmental governance, and combating both overt and systemic forms of environmental discrimination. Furthermore, it emphasizes the pursuit of redress and restorative measures for harms inflicted upon human health, community well-being, and ecological integrity.

In the 21st century, the concept of environmental justice has evolved to encompass a broader range of issues and considerations. In its contemporary articulation, environmental justice recognizes the deep interlinkages among social, economic, and environmental dimensions of inequality. It acknowledges that marginalized and

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historically disadvantaged groups encounter overlapping and intersecting forms of discrimination—based on race, class, gender, and Indigenous identity—which collectively shape their environmental realities and vulnerabilities. This intersectional understanding broadens the framework of environmental justice to include not only the equitable distribution of environmental goods and burdens but also the recognition of diverse identities, the enhancement of participatory rights, and the pursuit of transformative social and ecological equity. With the increasing urgency of climate change, environmental justice has become closely aligned with climate justice. This includes addressing the unequal distribution of climate impacts, recognizing historical responsibility for greenhouse gas emissions, and ensuring that responses to climate change prioritize the needs and rights of vulnerable communities both domestically and globally. Environmental justice has taken on a more global perspective, recognizing that environmental injustices are not limited to specific regions or countries. It emphasizes solidarity with affected communities worldwide and advocates for international cooperation and support to address cross-border environmental issues and inequalities. Environmental justice efforts are increasingly emphasizing community empowerment and participatory decision-making. This involves empowering communities to identify their own environmental priorities, advocate for their rights, and develop sustainable solutions that are culturally appropriate and responsive to local needs. Environmental justice has influenced the development of legal and policy frameworks at the national, regional, and international levels. This includes efforts to strengthen environmental laws, regulations, and enforcement mechanisms to better protect vulnerable communities and ensure equitable access to environmental benefits and resources.

The concept of Environmental Justice in the 21st century embodies an expanded and integrated understanding of the interdependence among social, economic, and environmental systems. It advocates for a holistic, inclusive, and equitable approach to environmental governance, emphasizing that sustainability and justice are inseparable dimensions of contemporary policy and practice. While many scholars trace the roots of environmental justice to the social justice movements that arose in the United States during the late 1980s, Robert D. Bullard—often regarded as the "father of environmental justice"—differentiated environmental justice from environmental conservation, viewing them

as distinct yet complementary traditions pursuing similar outcomes. Bullard's distinction underscores that while environmental conservation movements primarily focus on protecting natural ecosystems, environmental justice movements emphasize the equitable distribution of environmental benefits and burdens, particularly among marginalized populations. These varying approaches have, at times, competed for attention, resources, and policy influence, owing to their differing priorities and methodologies. However, in many instances, they have converged—cooperating and supporting each other to achieve shared objectives of sustainability, equity, and human well-being. Scholars generally contend that the modern environmental justice paradigm represents the convergence of the conservation ethic with the social justice agenda. This synthesis links environmental protection with identity-based struggles for equity, situating environmental concerns within the lived realities of communities, homes, and everyday spaces. In this way, environmental justice has evolved into a multidimensional framework that bridges ecological sustainability with social transformation and participatory democracy.

The conservation movement that emerged in the United States during the late 19th century was primarily focused on protecting and preserving nature, emphasizing the sustainable management of natural resources and safeguarding ecological assets for future generations. Its objectives extended beyond mere resource security to encompass concerns for biodiversity preservation and the maintenance of ecosystem integrity. The intellectual and moral urgency of this movement was profoundly influenced by Rachel Carson's seminal work *Silent Spring* (1962), which exposed the devastating ecological and health consequences of pesticide pollution and galvanized public awareness regarding the fragility of natural systems. While the conservation movement positioned *nature* itself as the primary subject of justice, the environmental justice movement reoriented the discourse to focus on *human communities*—particularly those marginalized by race, class, or ethnicity—as the subjects of environmental inequity. The environmental conservation movement traditionally emphasized humanity's relationship with the natural world through preservation, recreation, and ecological stewardship. In contrast, the environmental justice movement foregrounded issues of discrimination, inequitable exposure to environmental hazards, and the social determinants of environmental well-being. Despite their

differing focal points, both movements share a common normative aspiration: to transform the structures and outcomes of the political economy that govern environmental decision-making. Together, they underscore the necessity of integrating ecological sustainability with social equity, thereby advancing a more comprehensive vision of justice that encompasses both environmental and human dimensions.

A defining feature of environmental justice lies in its dual focus—it originates in concerns for environmental protection yet ultimately culminates in the pursuit of social transformation, generating reciprocal benefits for both ecosystems and human communities. Environmental justice transcends domestic boundaries and increasingly operates as a global framework, linking the displacement of environmental burdens to the production of spatial and socio-economic inequalities across national borders. It integrates three interdependent dimensions of justice: the protection of human health, the preservation of environmental integrity, and the promotion of economic security. At its core, environmental justice is expressed through practices that empower those disadvantaged by asymmetrical power relations and economic marginalization. Its foundational principles manifest across the domains of distributive justice (fair allocation of environmental benefits and burdens), procedural justice (equitable participation in decision-making processes), and restorative or reparative justice (addressing historical or ongoing environmental harms). Social justice remains the unifying ethical objective underpinning these dimensions. Although environmental justice originally emerged from local struggles against the unequal distribution of pollution and procedural exclusion, contemporary discourse increasingly situates these efforts within global and transboundary contexts. This evolution reflects an effort to align localized environmental justice initiatives with international movements addressing climate change, biodiversity loss, and environmental displacement, thereby creating connections along both horizontal (cross-border) and vertical (global-local) axes.

In recent years, particularly within the framework of critical environmental justice studies, the concept has expanded beyond anthropocentric boundaries to include non-human and more-than-human entities—such as air, water, soil, insects, and even mountains—as legitimate subjects of justice. This broader perspective acknowledges that environmental harms are not confined by geography or species and that their adjudication often falls under

complex, multilayered regulatory jurisdictions that transcend national authority. From a distributive justice standpoint, environmental justice affirms the "right to equal treatment", meaning that all individuals and communities should have equitable access to environmental goods and should not disproportionately bear environmental risks. Justice, in this view, is realized through the attainment of equitable outcomes rather than solely through the processes leading to them. However, distributive justice remains context-dependent—its realization varies across time, space, and socio-political environments. Central to this debate is the question of whether injustice resides in the unequal geographic distribution of environmental hazards or in the relative deprivation experienced by certain populations. Thus, environmental justice grapples with an inherent tension: while it seeks to guarantee a good-quality environment for all, it must also address the structural inequalities that produce and perpetuate environmental disadvantage.

The distributional dimensions of environmental justice embody both negative and positive characteristics, reflecting the complex interplay between environmental harms and benefits. The negative aspects are evident in the disproportionate proximity of marginalized communities to environmentally hazardous sites—such as industrial facilities, waste dumps, or polluted waterways—and the consequent adverse impacts on health, livelihoods, and overall well-being. In this sense, distributional environmental injustice manifests through exposure to toxicity, contamination, and ecological degradation that compromise both human and non-human life. Scholars describe such affected areas as "sacrifice zones"—geographical spaces deliberately or implicitly designated for environmental harm in the pursuit of industrial or developmental objectives, effectively rendered "disposable" for a supposed higher economic or national purpose.

Conversely, the positive dimensions of distributional justice emphasize equitable access to environmental goods—such as clean air, safe water, fertile soil, and green spaces—and fair sharing of ecological benefits derived from sustainable development. Within this framework, environmental justice advances a revived concern with toxicity, addressing the moral and political imperatives of protecting both human communities and ecosystems from harmful exposures while ensuring equitable environmental quality. The procedural aspect of environmental justice centers on the right to equal recognition,

consideration, and respect in the political and administrative processes that determine the distribution of environmental risks and benefits. Injustice, in this context, arises from the systematic exclusion of vulnerable groups from decision-making processes, often due to a lack of social, economic, or political power. Empirical studies consistently demonstrate that disparities in environmental burdens are highly correlated with indicators such as race, income, occupation, education, and health status—rather than with the environmental suitability or technical criteria of affected sites. However, procedural justice extends beyond mere participation. Scholars caution that increasing community involvement in formal consultations or meetings does not necessarily ensure substantive participation or influence over outcomes. Genuine procedural justice requires communicative and deliberative processes capable of counteracting pre-existing asymmetries of power and enabling marginalized voices to shape policy decisions meaningfully. At the international level, these challenges are further complicated by jurisdictional fragmentation and geopolitical inequalities. While environmental justice principles aim to attribute responsibility for environmental harms and promote accountability, their enforcement across national borders remains limited. The uneven distribution of environmental costs and benefits between the Global North and Global South—where industrialized nations often externalize ecological harms to developing regions—intensifies global power imbalances and reinforces structural inequities. Consequently, achieving environmental justice requires not only fair distribution and genuine participation but also transnational mechanisms capable of addressing cross-border environmental responsibilities and global asymmetries in power and resources.

The concept of environmental justice inherently integrates the principles of social justice, aspiring to establish a more equitable and humane social order in which the fundamental needs and rights of all individuals are fulfilled. From this perspective, the environment is not merely a physical or ecological space but a foundational arena for achieving social justice. Without a healthy and sustainable environment, the broader dimensions of social justice—such as economic justice, health justice, energy justice, and racial justice—remain unattainable. Thus, the environmental justice framework situates ecological well-being as a precondition for realizing social equity, public health, and community

resilience. Within its social justice dimension, environmental justice addresses the cumulative and intersectional effects of exposure to environmental harms, recognizing that such vulnerabilities are shaped by the overlapping realities of people's daily lives, including race, class, gender, and geographic location. The pursuit of social justice through environmental means, therefore, represents a synthesis between environmental activism and broader struggles for economic, racial, and social equality. This integrative approach reframes environmental issues not as isolated ecological crises but as deeply embedded within structural and systemic inequalities.

According to Dorothy Taylor, environmental justice movements represent "socially constructed claims defined through collective processes," wherein diverse communities articulate their own understandings of health, well-being, and environmental quality. This highlights the participatory and community-driven nature of environmental justice, allowing marginalized groups to define and pursue their visions of a just and sustainable society. Similarly, Nancy Fraser and Axel Honneth argue that justice must extend beyond traditional distributive concerns to address the institutional and procedural mechanisms that generate and perpetuate inequitable distributions in the first place.

Scholars and advocates of environmental justice maintain that all individuals and communities—irrespective of race, class, income, or social status—are entitled to equal protection from environmental hazards and equitable access to environmental goods and resources. This entails safeguarding public health, ensuring clean air and water, and minimizing exposure to pollutants, particularly for vulnerable populations disproportionately affected by industrial and environmental degradation. Within this framework, environmental justice is also closely aligned with human rights discourse, affirming that access to a clean and safe environment constitutes a fundamental human right that must be universally respected and upheld without discrimination. Environmental justice is community empowerment. Advocates stress the necessity of enabling affected populations to participate meaningfully in environmental decision-making, including policy development, urban planning, and resource management. Genuine participation involves not only consultation but also the capacity to influence environmental outcomes and hold decision-makers accountable.

The environmental justice paradigm further recognizes the intersectionality of social, economic, and ecological inequalities. Marginalized groups often endure multiple, overlapping forms of discrimination—racial, economic, gendered, and colonial—which interact to heighten their environmental vulnerabilities. An intersectional approach thus calls for holistic solutions that address the structural roots of inequality while promoting environmental sustainability and collective well-being. At its core, environmental justice confronts environmental racism—the systemic practice through which communities of colour and low-income populations are disproportionately exposed to environmental hazards while being denied access to ecological benefits. This phenomenon reflects the enduring legacy of social exclusion, political marginalization, and discriminatory planning practices embedded in both domestic and global systems. Environmental justice extends beyond national borders, emphasizing global solidarity and cooperation in confronting transboundary environmental challenges such as climate change, pollution, and biodiversity loss. Advocates underscore the importance of supporting grassroots mobilizations, Indigenous sovereignty, and international frameworks that address cross-border inequities between the Global North and the Global South. Through this global lens, environmental justice advances a transformative vision—linking ecological protection, human rights, and social equality in pursuit of a just, sustainable, and inclusive planetary future.

Conclusion

Environmental justice addresses the unequal distribution of environmental benefits and burdens, disparities in decision-making processes, the influence of power imbalances and systemic biases, and the absence of mechanisms to assign responsibility or provide redress for harm. It also encompasses the equitable treatment of all people in the implementation and enforcement of environmental policies. The principles of environmental justice are applicable not only to specific local communities but also at regional, national, and global levels. To meaningfully enhance human well-being, environmental justice must give equal consideration to non-human elements of the environment, recognizing that ecological integrity is integral to social equity. Focusing solely on human-centered social justice—such as proximity to environmental hazards, access to green spaces, or procedural inclusion in decision-making—risks addressing

only the symptoms rather than the root causes of environmental inequities. By integrating concerns for both human and non-human entities, environmental justice can evolve from a framework primarily concerned with social fairness to one advocating whole-system justice, bridging ecological sustainability with social equity.

Furthermore, environmental justice must be scalable across geographic and temporal dimensions, recognizing the global nature of contemporary environmental challenges. Issues such as ocean plastic pollution, climate change, rising sea levels, greenhouse gas accumulation, and water insecurity transcend local and national boundaries, affecting communities worldwide. While the intensity of impact may vary across populations, the responsibility to mitigate environmental harm and ensure accountability is universal. A comprehensive environmental justice framework, therefore, requires a global perspective that addresses both local and transboundary ecological and social concerns, fostering equitable protection and sustainable stewardship for all living beings.

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Impact of Privatization and Commercialization on Occupational Stress of Teachers Working in Higher Education

**Swati Pandey, **Prof. B.R. Kukreti*

Abstract

One of the largest higher education systems in the world is found in India. Along with universities and their connected colleges, higher education is also carried out by government and government-aided institutions, private and self-financing colleges, and open universities. As India is now become the most populated country. To educate this over populated country government found only one easy solution, that is the privatization and commercialization of education. Privatization actually turns into a full-time industry if it permeates education. Every person participating in this privatisation of education nexus puts financial considerations ahead of the integrity of the teaching profession and the significance of transmitting knowledge to students. The aim of the this study is to examine the impact of privatization on the occupational stress of teacher working in private higher academic institutions of District Bareilly, Utter Pradesh with objectives to find impact of privatization on the occupational stress of teachers. For this study the quantitative method was used. The data was collected through Google form which was circulated by email and what's app among 581 teachers working in privately managed institution in Bareilly. Significant findings showed that privatization and commercialization have a negative impact on teachers. Teacher working in private organizations in Bareilly worked under moderate to severe level of stress. While the majority of professionals view their job as mediocre or terrible and wish to resign, only a small percentage of professionals view it as the best place to work. Even most of them are ready to switch in the government sector even at a low level.

Introduction

Education is the most crucial way of investment for human development. Education determines our employability, income, standard of living, social status, and professional life. As a result, there will always be a high demand for education around the world. A person who has an education is not only more prepared for the workforce, but also for life's obstacles and harsh truths. It advances the growth and development of the country as well as the personal development of its citizens. People learn how to make decisions by using their minds when they have an education. As stated by Parvez and Shakir (2012), education is actually more than just helping students learn facts; it's about helping them realize their potential for leading stable, prosperous, and fulfilling lives as well as living holistically. India, home to one-sixth of the global population, is the second most populous nation

in the world. India had 1.38 billion people living there in 2021, according to official projections. India's economy has lately surpassed that of the UK to rank as the world's fifth largest. It is not easy for the government of India to educate such a big and populated country. After the independence in order to be a catalyst in the process of developing a great economy the government of India taken into consideration the theory of privatization.

The cynicism with socialist economics in the 1980s led to disappointment with the public sector. Education was regarded as a public good, and the government established institutions, similar to other public enterprises, to provide education to the masses. These institutions became inefficient over time. As a result of the inefficiency of state-owned enterprises, a wave of privatisation has swept the world, including India. Privatization was viewed as a panacea for all

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problems. India could not remain unaffected, and the privatisation wave has influenced the education sector (Chand, 2012).

Current status of higher education in India

The All-India Survey of Higher Education (AISHE) 2020-21, with a reference date of December 31, 2020, reported a total of 1,113 universities listed on the AISHE Portal. Of these, 235 were under the jurisdiction of the Central Government, 422 under the State Government, 10 were Government-aided Deemed Universities, and 446 were Privately Managed (unaided) Universities.

In addition, out of 41,600 responding colleges, the distribution was as follows:

- 8,903 (21.4%) Government colleges
- 5,658 (13.3%) Private aided colleges
- 27,039 (65.0%) Private unaided colleges

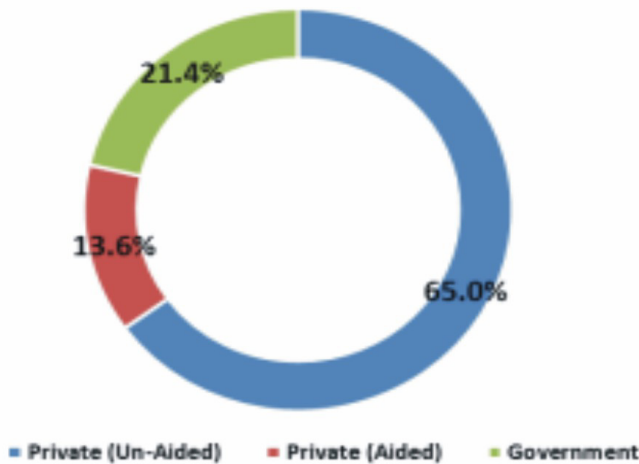


Figure 1: Management wise distribution of College

Source: <https://aishe.gov.in/aishe/viewdocument.action;jsessionid=D7910AFFBFBFA1852BED14F849C68236?Documentid=322>

“Notably, government universities, which constitute 59.1% of the total universities, account for 73% of total enrolment. In contrast, government-aided deemed universities, representing only 0.8% of the total, contribute 0.6% of enrolment, while private universities, comprising 40% of the total, account for just 26.3% of enrolment.”

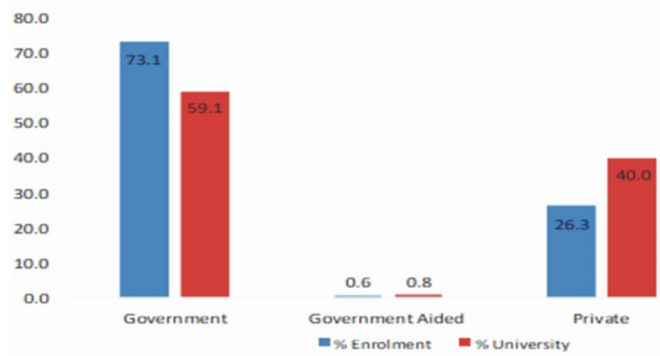


Figure 2: Percentage Enrolment of government and Private Universities

Source: <https://aishe.gov.in/aishe/viewdocument.action;jsessionid=D7910AFFBFBFA1852BED14F849C68236?Documentid=322>

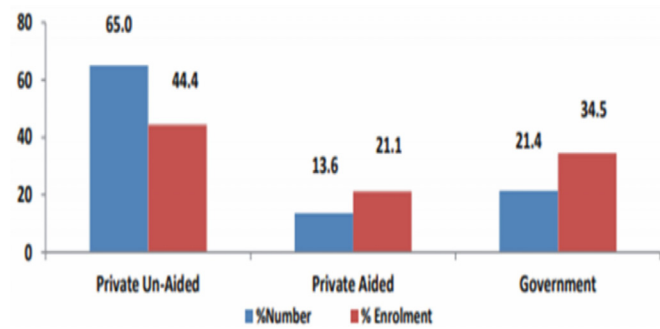


Figure 3: Percentage Enrolment in Private and Government College

Source: <https://aishe.gov.in/aishe/viewdocument.action;jsessionid=D7910AFFBFBFA1852BED14F849C68236?Documentid=322>

Notably, government colleges constituting only 21.4% of total colleges have 34.5% of total enrolment, private added College constituting 13.6% of total colleges have 21.1% enrolment whereas the 65% private unaided college have only 44.4% of total enrolment. Average enrolment of Government College is 1097 which is higher than the both of private aided colleges 1057 and private unaided colleges 465.

Enrolment in professional courses tends to be higher in private institutions compared to government institutions at both undergraduate and postgraduate levels. Moreover, postgraduate programs see greater enrolment in professional courses than undergraduate programs, with private institutions showing a significantly higher proportion.

Rationale of the study

The current state of Indian higher education reveals that the private sector dominates the majority of the higher education landscape, with management and institutions increasingly shifting under private control rather than government oversight. Over the past three decades, privatization in education has gained acceptance worldwide. Neoliberals view privatization as a means of deregulated economic freedom, while critics see it as a process driven by the pursuit of profit (Kumar, 2017).

Concerns about the quality of education in private institutions have also emerged. Many private institutes are reported to hire unqualified and inexperienced individuals, often influenced by caste, religion, or regional considerations. Issues like inadequate language proficiency, poor subject knowledge, and lack of professional integrity are widespread in such institutions.

According to UNESCO's State of Education Report for India 2020, 42% of teachers across both private and public sectors work without contracts and earn less than ₹10,000 per month. Furthermore, only 8% of teachers have contracts lasting one to two years. The situation is particularly dire in private schools, where up to 69% of teachers lack contracts, leaving them without benefits and vulnerable to job insecurity, salary cuts, exploitative conditions, and delayed payments.

A study by Narayanan S.J. (2017) published in *The Journal of Educational Planning and Administration* highlighted that teachers in private institutions experience higher levels of stress than their counterparts in public institutions. This stress is attributed to factors such as job insecurity, excessive workload, and performance-based evaluations. A survey by the All India Survey on Higher Education (AISHE) (2021-2022) found that more than 70% of higher education institutions in India are privately managed. Teachers in these institutions reported higher dissatisfaction regarding job security and work pressure compared to those in government colleges.

A study conducted by Singh and Gupta, (2020), examining 300 teachers from various public and private universities, found that teachers in private universities exhibited 25% higher levels of stress due to job insecurity and performance-based incentives than their peers in government institutions.

Sharma B.K. (2018). Found that commercialization and performance-driven systems in private colleges led to higher stress among teachers, especially those on short-

term contracts. This report highlighted the need for institutional support systems to manage teacher stress.

While conducting this study researcher found such type of cases too where as teachers are getting less salary, having lots of work pressure, feeling less valued and exhausted, physically, mentally, and financially. Some cases are given below:

Case 1: *Kavita Singh, a teacher educator associated with a well-known private institution in Bareilly, has been in the profession for 12 years. Over time, she has often felt that teachers' hard work is undervalued by management, a situation worsened during the pandemic.*

"The first step taken by the college management was to reduce salaries. Some of us, including me, went unpaid for months, and the pending dues still haven't been cleared. Complaining was not an option, as we were told to leave if we did," Kavita shares, speaking anonymously. She considers herself fortunate to still have a job, especially when so many teachers have faced layoffs.

"It wasn't just the college closures. Even after reopening, we had to figure out online teaching on our own, without any support or resources. Many teachers don't own laptops, smartphones, or reliable internet connections. I personally had to purchase a second-hand laptop to conduct online classes," she adds.

Case 2: *Similarly, Sagar Saxena working as a teacher educator in the past seven years said that even working as a multitasked, under so much work pressure every time when I opposed for anything which is against my ethics and values management did not listen me. At the end of the conversation management said that do what you are told to do otherwise you should leave the job.*

Similarly, apart from teaching what you can do for the organisation?

We do not require well qualified teachers whom we have to pay high salary... we required cheap and somehow qualified teachers.

Can you work on an approval base where you do not have to join the college just submit your whole documents that's it. Go and do promotion about our institution and bring more students in the college.

Teachers in private institutions encounter a range

of recurring challenges on a daily basis, and the examples provided here represent only a partial list of such situations. As researcher herself has worked for two years in a self-financing institution she found herself in a same situation many times. That is why researcher found these issues should be highlighted. Finally, this study deals with the impact of privatization and commercialization on occupational stress of higher education teachers.

Objectives

- To examine the Impact of privatization and commercialization on occupational stress of teacher working in privately managed higher education institution.
- To explore the stressors that teachers feel due to privatization and commercialization.
- To know the consequences of occupational stress on teachers working in privately managed higher education institution.

Research question

- Do privatization and commercialization have an impact on the occupational stress of teachers?
- Which are the stressors that teachers feel due to privatization and commercialization?
- What are the consequences of occupational stress on teachers working in privately managed higher education institution?

Delimitation of the study

The present study has a very wide scope for research purpose but due to the lack of time and resources researchers restricted it only up to the teachers working in private higher educational institutions of district Bareilly only.

Review of related literature

The review of related literature highlights the multifaceted impact of privatization and commercialization on occupational stress among teachers and faculty in India. Pandya and Manavadariya (2021) examined the job satisfaction of library and information science professionals in Gujarat's private academic institutions, finding that most professionals reported high stress and workload, with only a minority perceiving their workplace positively. Similarly, Gulzar and Rashid (2020) explored organizational stress among secondary school teachers

in both public and private sectors, identifying excessive workload, large class sizes, inadequate facilities, noise, and unnecessary paperwork as major stressors affecting performance. Alam and Halder (2016) discussed the emergence of privatization in higher education, noting that private institutions often exploit faculty by underpaying them compared to UGC norms, which reduces motivation and lowers educational standards. Shukla (2011) investigated teachers' attitudes toward privatization, revealing that while teachers supported the concept in principle, they opposed complete privatization and demanded reforms before implementation. Hangsing (2021) focused on privatization in school education, concluding that infrastructural deficiencies, high costs, and low teacher salaries remain pressing challenges. Jain and Chourasiya (2022) reviewed occupational stress among faculty in higher education, emphasizing that privatization exacerbates workload, role ambiguity, and administrative burdens, leading to higher stress levels. Shrivastava and Shukla (2024) further argued that globalization and commercialization intensify multitasking demands and accountability pressures, diminishing autonomy and contributing to burnout and anxiety. Rathod (2023) highlighted the negative consequences of commercialization, which forces teachers to prioritize profit motives over pedagogy, resulting in role conflict, reduced job satisfaction, and psychological strain. Zehra (2023) analyzed trends from 2010-2020, showing that declining public investment and rising private enrollments have intensified institutional competition and performance monitoring, thereby increasing stress among faculty. Finally, the Education for All in India policy analysis (2024) underscored how rapid privatization and fee-based models foster resource competition, accountability pressures, and heightened demands for student satisfaction, all of which contribute to occupational stress. Collectively, these studies reveal that privatization and commercialization, while expanding educational access, have simultaneously imposed significant stressors on educators, undermining their well-being and professional satisfaction.

Methodology

A Quantitative survey study was conducted to explore the Impact of privatization and commercialization on occupational stress of teacher working in private higher educational institutions.

Sample and sampling procedure

A sample of 500 teachers was collected through

non-random convenience sampling for this study.

Tool and data collection

To research how privatization and commercialization has an effect on occupational stress of teachers an online survey was conducted. For this study, researchers distributed a self-made Google form over the course of a month. Out of 581 responses, 500 responses were selected, based on their responses that provide complete information.

Data Analysis

Research question-1:

- Do privatization and commercialization have an impact on the occupational stress of teachers?



Figure-4: Level of occupational stress

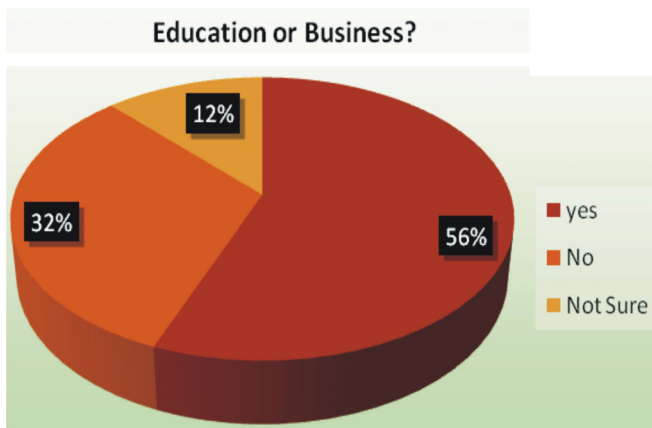


Figure-5: Education or Business?

Findings: the overall percentage of responses (68%) teachers agreed to this statement that they feel moderate level of stress whereas, (14%) teacher are found themselves in server level of stress in their work place. While asking about commercialization (56%)

teachers are agreed that their institution is working more like a business without moral values.

Research question-2:

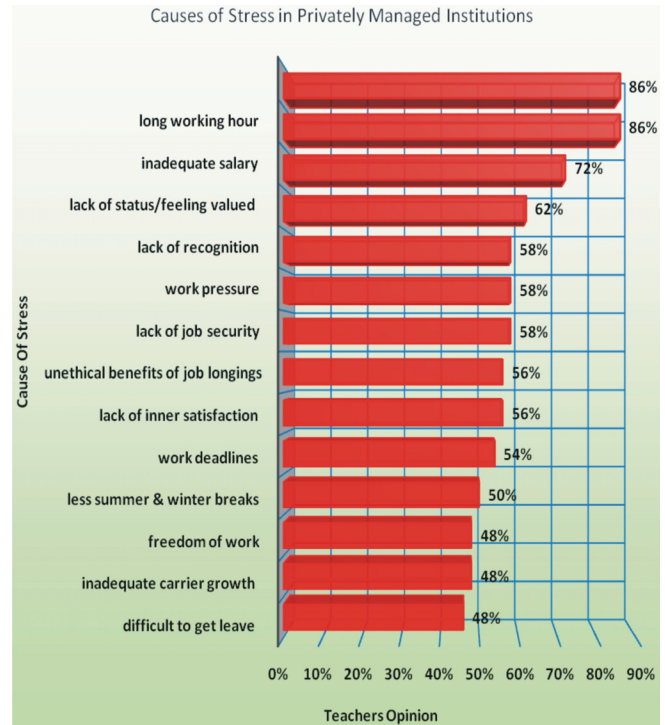


Figure 6: Causes of Stress in Privately Managed Institution

Findings: This study comprehensively casing the issues that causes the stress in teachers. The Result of this study paint a portrait of broad teacher discontent. (86%) of teachers feels that there is a discrimination among teachers working in private and government sector. Discrimination presents the only concern (86%) of teachers get stressed by long working hours and (72%) teachers said that they are unfairly paid. Teachers get inadequate salary that is not in the proportion of their work, expectations, and norms. The result *matches a PDK poll finding* in 2019 where nearly (60%) teachers say they are unfairly paid, Majority of teachers (62%) feeling lack of status/ feeling valued and lack of recognition in their workplace. As noted, that more than half percent (58%) of teachers found themselves in lot of work pressure and sense lack of job security in a private institution. The survey found that 56% teachers said that their institution is taking unethical benefits of job longing of teachers. Similarly, (56%) of teachers are experiencing lack of inner satisfaction in their current job. (56%) teachers revealed that work deadlines and

work overload create stress on them. (64%) teachers mentioned that they are taking about three lecture per day along with other clerical and institutional work. As about (48%) teachers get stressed when they did not get the summer and winter breaks. Less than half 48% teachers feels that they do not have freedom of work and any career growth in their current job. Similarly, (48%)

teachers mentioned that it is difficult to get leave in their institution as they have to cut down their salary while taking more than one leave in a month.

Research Question-3:

What are the consequences of occupational stress on teachers working in privately managed higher education institution?

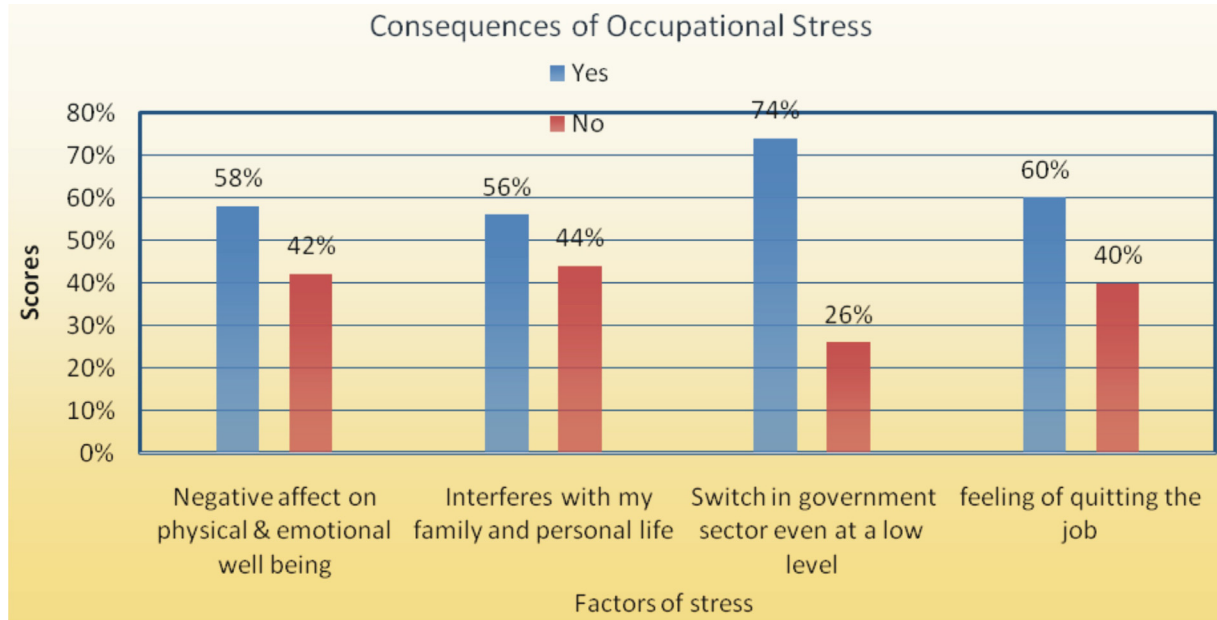


Figure 7: Consequences of Occupational Stress

Findings: The overall findings of the study revealed that (58%) of teachers feels that job conditions in their current job are negatively affecting their physical and emotional wellbeing. Similarly, (56%) teachers agreed that stress related to their workplace interface with their family and personal life. Surprisingly, majority of 74% teachers are ready to switch in a government sector even at a low level. Around 60% teachers admitted that they have a feeling of quitting their current job because of the stress they feel in their workplace.

Suggestions for reducing occupational stress due to privatization and commercialization

- This study reveals that there is a disparity among government teachers and private teacher in higher education. Whether, it is related to salary and promotion, working condition, status, job security, work pressure etc. We found that although private teachers are working compassionately, they were fatigued, exhausted and ‘broken’ by burdensome

workloads. The government and affiliating bodies should take a concern about these matters.

- Salary, job security and status are revealed as the major cause of stress in privately managed institution. That’s why the government and affiliating bodies should take into their own hands. This would a major relief from stress in teachers working in private sector.
- Affiliating universities must regulate the mushrooming growth of private self-financing institutions. Instead of supporting academic and research endeavours, the majority of private educational institutions are more focused on generating income.
- Timely monitoring and supervision of self-financing institutions by a combined group of NAAC and affiliating university experts will ensure quality practise in such institution.

- The government should take steps to regulate private institutions that treat education as a profit-driven enterprise, steering it toward commercialization. Instead, the focus must shift to promoting skill-based, quality education rather than merely increasing the number of institutions or enrolment rates.
- Not only government and affiliating bodies but private higher education institution itself should understand their responsibilities towards teachers, students, and society. They should create a good working environment and give teachers an atmosphere where teachers can flourish.
- The occupational stress at privately managed institution is reduced only if there is proper support from the management and healthy practices adopted in the institution. The administrators should follow academic standards and work ethically according to the norms and should not burden their teachers with work.

Sum up

Because teachers are the most important component of our educational system, it became necessary to eliminate all disturbing factors that cause stress and lower teacher performance. Privatization and commercialization have contributed to the growth of higher education in India, but they have also increased occupational stress among teachers. Job insecurity, performance pressure, and work-life imbalances are major contributing factors. Privatization has become one of the current causes of teacher stress. In recent years, the privatisation of education has taken centre stage in the educational debate. For many, it just means giving wealthy people a bigger say in how much money is spent on education. This movement is therefore linked to growing disparities in educational opportunities and the disintegration of social cohesiveness. The wealth gap will close and educational institutions will be more equitable once the concepts of privatization and commercialization are abandoned. To advance the country's educational system, all detrimental effects of privatization must be curbed.

To mitigate the negative consequences of higher education privatisation, private participation in higher education must be permitted with proper control and monitoring by governing bodies. To ensure that all members of society have access to higher education and

that it grows on stable, egalitarian, and sustainable foundations. The historical goals of education, which include fostering community and promoting social cohesion and solidarity, must be maintained through democratic control over privatization. Addressing these issues through policy changes and institutional support systems is essential to mitigate stress and improve the well-being of educators in India.

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महात्मा गांधी की शैक्षिक विचारधारा की वर्तमान में प्रासंगिकता

*Abul Vafa, **Dr. Brijesh Chandra Tripathi

सारांश

महात्मा गांधी की शैक्षिक विचारधारा, जिसे 'बुनियादी शिक्षा' या 'नई तालीम' के नाम से जाना जाता है, आज के समय में अत्यधिक प्रासंगिक बनी हुई है। उनका शिक्षा दर्शन केवल साक्षरता तक सीमित न होकर मनुष्य के सर्वांगीण विकास पर केंद्रित था। गांधीजी शिक्षा को चरित्र निर्माण, सामाजिक जिम्मेदारी और व्यावहारिक जीवन कौशल का माध्यम मानते थे। वर्तमान युग में, जहाँ शिक्षा अक्सर रोजगार-केंद्रित और प्रतिस्पर्धात्मक हो गई है, गांधी के विचार मूल्य-आधारित शिक्षा की आवश्यकता की याद दिलाते हैं। उनका हस्तशिल्प के माध्यम से शिक्षा का सिद्धांत आज के 'कौशल विकास' और 'व्यावसायिक प्रशिक्षण' की अवधारणाओं से सार्थक तालमेल रखता है। यह शिक्षार्थियों को रचनात्मक और उत्पादक बनाने पर जोर देता है।

इसके अतिरिक्त, गांधी की शिक्षा में स्थानीय संदर्भ, संस्कृति और पर्यावरण को समाहित करने की अवधारणा आज की 'स्थानीयकृत पाठ्यक्रम' और 'टिकाऊ विकास' की शिक्षा से सहमति रखती है। उनका समग्र दृष्टिकोण, जो बौद्धिक, शारीरिक, भावनात्मक और आध्यात्मिक पहलुओं को एक साथ जोड़ता है, आधुनिक शिक्षा में 'समग्र विकास' के महत्व को रेखांकित करता है।

वैश्वीकरण और डिजिटलीकरण के इस दौर में, जहाँ मानवीय मूल्यों और सामुदायिक भावना का हास हो रहा है, गांधी की शिक्षा हमें सादगी, आत्मनिर्भरता, सहयोग और सामाजिक न्याय के सिद्धांतों की ओर लौटने का आह्वान करती है। निष्कर्षतः, गांधीवादी शैक्षिक विचारधारा आज की शिक्षा प्रणाली में संतुलन, नैतिकता और व्यावहारिकता लाने हेतु एक प्रेरक मार्गदर्शक के रूप में प्रासंगिक बनी हुई है। यह केवल जानकार नागरिक ही नहीं, बल्कि संवेदनशील और जिम्मेदार मानव बनाने का एक सशक्त विकल्प प्रस्तुत करती है।

प्रस्तावना

महात्मा गांधी आधुनिक भारत की सबसे प्रभावशाली विभूतियों में से एक हैं। वे एक ऐसे राष्ट्रनायक, चिंतक और समाज सुधारक थे जिनके दर्शन ने विश्व भर की पीढ़ियों को प्रभावित किया है। यद्यपि उनकी पहचान मुख्यतः एक राजनीतिक नेता के रूप में है, उनका एक शिक्षाविद के रूप में योगदान भी उतना ही गहरा और क्रांतिकारी था। गांधीजी राष्ट्र को स्वतंत्र कराने के साथ-साथ एक नये, आत्मनिर्भर और नैतिक रूप से सुदृढ़ समाज के निर्माण के प्रति भी समर्पित थे। उनके लिए, सच्ची स्वतंत्रता केवल राजनीतिक नहीं, बल्कि सामाजिक, आर्थिक और बौद्धिक भी होनी थी। यही कारण है कि उन्होंने शिक्षा को सामाजिक पुनर्निर्माण का सबसे प्रमुख औजार माना।

गांधीजी के शैक्षिक विचार उनके समग्र जीवन दर्शन—सत्य, अहिंसा, स्वावलंबन और नैतिकता—का अविभाज्य अंग थे। उनकी शिक्षा योजना, जिसे 'नई तालीम' या 'बुनियादी शिक्षा' के नाम से जाना जाता है, कोई महज पाठ्यक्रम नहीं थी, बल्कि जीवन जीने की एक व्यवस्थित पद्धति थी। वर्तमान समय जब शिक्षा अक्सर

रोजगार-केंद्रित प्रतिस्पर्धा, तकनीकी निर्भरता और मूल्यहीनता के संकट से जूझ रही है, गांधीवादी शिक्षा के सिद्धांत पुनर्विचार की एक सशक्त पुकार प्रस्तुत करते हैं। यह शोध-पत्र गांधीजी के शैक्षिक दर्शन के मूल सिद्धांतों का विश्लेषण करते हुए, विशेष रूप से भारत की राष्ट्रीय शिक्षा नीति (एनईपी) 2020 के संदर्भ में, उनकी समकालीन प्रासंगिकता का गहन अध्ययन प्रस्तुत करता है।

गांधीवादी शिक्षा दर्शन के मूल सिद्धांत

गांधीजी की शिक्षा योजना भारत की ग्रामीण आत्मा और सदियों पुरानी हस्तशिल्प परंपराओं को केन्द्र में रखकर बनी थी। उनका मानना था कि वास्तविक शिक्षा वह है जो व्यक्ति को जीवन के लिए तैयार करे और उसका चरित्र निर्माण करे। यह दर्शन कई मौलिक सिद्धांतों पर टिका था।

1. बुनियादी शिक्षा (नई तालीम) और शिक्षा का व्यावहारिक उद्देश्य

गांधीजी की 'बुनियादी शिक्षा' की अवधारणा पूरी तरह से

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क्रिया-प्रधान (Activity-based) थी। उनका स्पष्ट मत था कि शिक्षा केवल सैद्धांतिक ज्ञान का संचय नहीं, बल्कि जीवन-निर्वाह का साधन होनी चाहिए। इस मॉडल में कताई, बुनाई, बड़ईगीरी, कृषि, मिट्टी के बर्तन बनाना आदि हस्तशिल्प शिक्षा के माध्यम बनते थे। इन क्रियाओं के द्वारा ही बच्चे गणित, भूगोल, विज्ञान और इतिहास का ज्ञान अर्जित करते थे। इस पद्धति के तीन प्रमुख उद्देश्य थे: शारीरिक श्रम के प्रति सम्मान की भावना जगाना, आत्मनिर्भरता का विकास करना, और शिक्षा को स्थानीय अर्थव्यवस्था से जोड़कर उसे आर्थिक मूल्य प्रदान करना। गांधी जी चाहते थे कि शिक्षा प्राप्त करने के बाद छात्र न केवल साक्षर हों, बल्कि अपने पैरों पर खड़े होने में सक्षम हों।

2. मस्तिष्क, हृदय और हाथ का सामंजस्यपूर्ण विकास

गांधीजी के लिए सच्ची शिक्षा वही थी जो बालक के मस्तिष्क, हृदय और हाथ—इन तीनों का समवेत विकास करे।

- **मस्तिष्क (बौद्धिक विकास):** पारंपरिक शैक्षणिक ज्ञान।
- **हृदय (नैतिक एवं भावनात्मक विकास):** सत्य, अहिंसा, करुणा, सहयोग और सामाजिक उत्तरदायित्व के मूल्य।
- **हाथ (शारीरिक एवं कौशल विकास):** व्यावहारिक हस्तकला एवं उत्पादक श्रम।

उनका मानना था कि इन तीनों के बिना शिक्षा अधूरी है। केवल बौद्धिक विकास से अहंकार पनप सकता है, केवल हृदय का विकास भावुकता ला सकता है, और केवल शारीरिक श्रम मशीनी बना सकता है। इसलिए, एक संतुलित और समग्र व्यक्तित्व के निर्माण के लिए तीनों का एकीकरण अनिवार्य है।

3. मातृभाषा में शिक्षा

गांधीजी अंग्रेजी माध्यम की शिक्षा के घोर विरोधी थे। उनका दृढ़ विश्वास था कि बच्चा अपनी मातृभाषा में सबसे सहज, गहरा और तीव्रता से सीख सकता है। अंग्रेजी माध्यम की शिक्षा को वह भारतीय मानसिकता के लिए गुलामी की जंजीर और सामाजिक विभाजन का कारण मानते थे। उनके अनुसार, मातृभाषा में शिक्षा न केवल ज्ञान की ग्रहणशीलता को बढ़ाती है, बल्कि स्थानीय संस्कृति, साहित्य और ज्ञान-परंपराओं से बच्चे को जोड़कर उसमें सांस्कृतिक गौरव और आत्म-विश्वास भी पैदा करती है।

4. निःशुल्क एवं अनिवार्य प्राथमिक शिक्षा

गांधीजी शिक्षा को प्रत्येक बालक का मौलिक अधिकार मानते थे। वर्धा शिक्षा योजना में उन्होंने प्रथम सात वर्षों की शिक्षा को निःशुल्क एवं अनिवार्य बनाने का सुझाव दिया था। उनका लक्ष्य था कि शिक्षा का प्रकाश देश के कोने-कोने, विशेषकर गाँवों और वंचित तबकों तक पहुँचे, ताकि एक समतामूलक समाज की नींव रखी जा सके।

5. नैतिक शिक्षा और चरित्र निर्माण

गांधीजी के लिए, बिना चरित्र के शिक्षा निरर्थक थी। वह शिक्षा को नैतिक मूल्यों और चरित्र निर्माण की प्रक्रिया मानते थे। सत्य, अहिंसा, ईमानदारी, अनुशासन, सेवा-भाव और सादगी जैसे मूल्य उनके शैक्षिक पाठ्यक्रम की रीढ़ थे। उनका मानना था कि एक शिक्षित व्यक्ति का सबसे बड़ा कर्तव्य समाज के प्रति उत्तरदायी होना है।

6. सामुदायिक भागीदारी और विकेंद्रीकृत प्रशासन

गांधीजी की शिक्षा योजना शीर्ष-से-नीचे (Top-Down) के बजाय नीचे-से-ऊपर (Bottom-Up) मॉडल पर आधारित थी। वह चाहते थे कि शिक्षा का प्रशासन स्थानीय समुदाय के हाथों में हो। स्कूल शिक्षकों और अभिभावकों की सामूहिक जिम्मेदारी और भागीदारी से चलने चाहिए, न कि दूर बैठे अधिकारियों के आदेशों से। यह विकेंद्रीकरण शिक्षा को स्थानीय आवश्यकताओं के अनुरूप ढालने और सहभागी लोकतंत्र को मजबूत करने के लिए आवश्यक था।

समकालीन शिक्षा के संदर्भ में प्रासंगिकता का विश्लेषण

आज की शिक्षा प्रणाली पर गांधीजी के विचारों की प्रासंगिकता का आकलन करने के लिए, उन सिद्धांतों को वर्तमान चुनौतियों और प्रयासों के साथ जोड़कर देखना होगा।

वर्तमान शिक्षा की चुनौतियाँ

1. **रोजगारपरकता एवं कौशल का अंतर:** शिक्षा अक्सर सैद्धांतिक ज्ञान तक सीमित रह जाती है, जिससे उद्योगों की आवश्यकता और शिक्षार्थियों के कौशल के बीच एक बड़ा अंतर (Skills Gap) पैदा हो जाता है।
2. **मूल्यहीनता का संकट :** आधुनिक शिक्षा का ध्यान अक्सर अंकों और डिग्रियों पर केंद्रित रहता है, जिससे नैतिक मूल्यों और चरित्र निर्माण की अनदेखी होती है। यह स्थिति समाज में हिंसा, भ्रष्टाचार और आत्मकेंद्रित व्यवहार को बढ़ावा देती है।
3. **भाषा का विवाद:** अंग्रेजी माध्यम की शिक्षा एक वर्ग-विभाजन पैदा करती है, जहाँ अंग्रेजी जानने वाला एक विशिष्ट वर्ग अवसरों पर कब्जा जमा लेता है, जबकि मातृभाषा में पढ़ने वाले पीछे रह जाते हैं।
4. **व्यावसायीकरण :** शिक्षा एक लाभ कमाने के व्यवसाय के रूप में देखी जाने लगी है। इसका उद्देश्य अब 'उत्तम नागरिक' बनाने के बजाय 'सफल उपभोक्ता' बनाना रह गया है।
5. **पर्यावरणीय असंवेदनशीलता :** आधुनिक उपभोक्तावादी जीवन शैली को बढ़ावा देने वाली शिक्षा प्रकृति के शोषण और पर्यावरणीय संकट में योगदान करती है।

गांधीवादी समाधान की प्रासंगिकता

1. **कौशल विकास और आत्मनिर्भरता** : गांधीजी का 'हाथ से सीखने' का सिद्धांत आज कौशल-आधारित शिक्षा (Skill-Based Education) की नींव है। व्यावसायिक प्रशिक्षण पर जोर देकर वह युवाओं को रोजगारोन्मुखी और स्वरोजगार के लिए प्रेरित कर सकता है, जो 'आत्मनिर्भर भारत' के लक्ष्य के अनुकूल है।
2. **समग्र एवं मूल्य-आधारित शिक्षा** : मस्तिष्क, हृदय और हाथ के समन्वय का सिद्धांत समग्र विकास (Holistic Development) की आधुनिक मांग को पूरा करता है। यह तनावग्रस्त, एकांगी शिक्षा के स्थान पर संतुलित, खुशहाल और सामाजिक रूप से जिम्मेदार नागरिक तैयार करने का मार्ग दिखाता है।
3. **भाषाई न्याय और सांस्कृतिक संरक्षण** : मातृभाषा में प्रारंभिक शिक्षा का सिद्धांत न केवल शैक्षणिक उपलब्धि बढ़ाता है, बल्कि भाषाई विविधता और स्थानीय ज्ञान प्रणालियों के संरक्षण में भी सहायक है।

राष्ट्रीय शिक्षा नीति (एनईपी) 2020 :

गांधीवादी दर्शन का एक आधुनिक पुनर्पाठ

भारत की राष्ट्रीय शिक्षा नीति 2020, 21वीं सदी की आवश्यकताओं के अनुरूप शिक्षा में व्यापक बदलाव लाने का एक प्रयास है। गहन विश्लेषण से पता चलता है कि इस नीति में गांधीजी के कई मूलभूत शैक्षिक विचारों को सैद्धांतिक रूप से शामिल किया गया है। यहाँ एक तुलनात्मक विवरण प्रस्तुत है:

गांधीजी का शैक्षिक सिद्धांत- एनईपी 2020 में समावेशन और व्यावहारिक चुनौतियाँ

मातृभाषा में शिक्षा :

- **एनईपी में समावेशन** : कम से कम कक्षा 5 तक, और आदर्श रूप से कक्षा 8 तक, शिक्षा का माध्यम मातृभाषा / स्थानीय / क्षेत्रीय भाषा होगी।
- **व्यावहारिक चुनौतियाँ** : अंग्रेजी माध्यम के प्रति समाज के रूढ़िवादी नजरिए, गुणवत्तापूर्ण शिक्षण सामग्री की कमी, और बहुभाषी कक्षाओं में शिक्षकों का प्रशिक्षण।

व्यावसायिक एवं कौशल विकास (हाथ का प्रशिक्षण)

- **एनईपी में समावेशन** : कक्षा 6 से ही व्यावसायिक शिक्षा शुरू करने, 'बैंगलेस डेज' और इंटरनशिप को बढ़ावा देने पर जोर।
- **व्यावहारिक चुनौतियाँ** : स्कूलों में बुनियादी ढांचे और

प्रशिक्षित शिक्षकों की कमी, व्यावसायिक शिक्षा को 'द्वितीय श्रेणी' का दर्जा देने की सोच।

समग्रविकास (मस्तिष्क, हृदय, हाथ)

- **एनईपी में समावेशन** : पाठ्यचर्या में कला, संगीत, खेल, योग और सामाजिक सेवा को शामिल कर 'समग्र शिक्षा' पर बल। शैक्षणिक धाराओं (विज्ञान, कला, वाणिज्य) के कठोर विभाजन को समाप्त करना।
- **व्यावहारिक चुनौतियाँ** : अंकों और प्रतिस्पर्धा पर केन्द्रित मानसिकता को बदलना, समग्र मूल्यांकन के तरीके विकसित करना।

नैतिक एवं मूल्य शिक्षा

- **एनईपी में समावेशन** : पाठ्यक्रम में नैतिकता, संवैधानिक मूल्यों, नागरिक शास्त्र और पर्यावरण संरक्षण को एकीकृत करने का सुझाव।
- **व्यावहारिक चुनौतियाँ** : मूल्य शिक्षा को औपचारिकता न बनने देना, शिक्षकों का स्वयं इन मूल्यों का आदर्श प्रस्तुत करना।

स्थानीय संदर्भ एवं ज्ञान

- **एनईपी में समावेशन** : 'स्थानीय ज्ञान' को पाठ्यक्रम का हिस्सा बनाने, और भारतीय भाषाओं, कलाओं एवं संस्कृति के अध्ययन को प्रोत्साहित करने पर बल।
- **व्यावहारिक चुनौतियाँ** : स्थानीय ज्ञान को व्यवस्थित रूप से पाठ्यक्रम में ढालना, आधुनिक और पारंपरिक ज्ञान के बीच संतुलन बनाना।

सुलभ एवं समावेशी शिक्षा

- **एनईपी में समावेशन** : वर्ष 2030 तक 3-18 आयु वर्ग के प्रत्येक बच्चे को गुणवत्तापूर्ण शिक्षा सुलभ कराने का लक्ष्य। विशेष आवश्यकता वाले बच्चों के लिए विशेष प्रावधान।
- **व्यावहारिक चुनौतियाँ** : ग्रामीण-शहरी, धनी-निर्धन के बीच व्यापक असमानता को दूर करना, बुनियादी ढांचे और शिक्षकों की कमी।

यह स्पष्ट है कि एनईपी 2020 गांधीजी के शिक्षा दर्शन को आधुनिक संदर्भ में अपनाने की दिशा में एक ठोस प्रयास है। हालाँकि, नीति में डिजिटल शिक्षा, वैश्विक दक्षताओं और निजी निवेश जैसे कुछ ऐसे तत्व भी हैं, जो गांधीजी के अत्यधिक स्थानीयकृत और सादगी-केंद्रित दृष्टिकोण से भिन्न हैं। मुख्य चुनौती इन सिद्धांतों का वास्तविक रूप से जमीन पर कार्यान्वयन करने की है, ताकि वे महज दस्तावेजी बयानबाजी न बनकर रह जाएँ।

वैश्विक संदर्भ में प्रासंगिकता एवं निष्कर्ष

गांधीजी की शैक्षिक विचारधारा की प्रासंगिकता केवल भारत तक सीमित नहीं है। एक ऐसे विश्व में जो जलवायु परिवर्तन, असमानता, हिंसा और अर्थहीन उपभोगवाद के गंभीर संकटों से जूझ रहा है, गांधीवादी शिक्षा एक वैकल्पिक दृष्टिकोण प्रस्तुत करती है।

- **स्थिरता और पर्यावरण शिक्षा** : हस्तशिल्प-केंद्रित, स्थानीय संसाधनों पर आधारित शिक्षा संपोषणीय विकास (Sustainable Development) और पर्यावरण संरक्षण का संदेश देती है। यह प्रकृति के साथ सामंजस्यपूर्ण जीवन का पाठ पढ़ाती है।
- **अहिंसा एवं शांति शिक्षा** : सत्य और अहिंसा के सिद्धांत आज के सशस्त्र संघर्षों, आतंकवाद और सामाजिक हिंसा के युग में शांति शिक्षा की आधारशिला हो सकते हैं। यह भावनात्मक बुद्धिमत्ता और संघर्ष समाधान के कौशल विकसित करती है।
- **न्यायसंगत वैश्विक व्यवस्था** : स्वावलंबन और सादगी का दर्शन अंधाधुंध वैश्वीकरण और उपभोक्तावाद के विकल्प के रूप में एक न्यायसंगत और संतुलित विश्व व्यवस्था की कल्पना करता है।

निष्कर्ष

महात्मा गांधी की शैक्षिक विचारधारा, जो 'नई तालीम' के रूप में प्रसिद्ध है, आज पहले से कहीं अधिक प्रासंगिक प्रतीत होती है। यह शिक्षा को केवल नौकरी पाने का साधन न मानकर, मानव जीवन के परिवर्तन और समाज के पुनर्निर्माण का एक सशक्त माध्यम मानती है। यह हमें एक ऐसी शिक्षा की ओर ले जाती है जो व्यक्ति को आत्मनिर्भर बनाते हुए भी समाज के प्रति संवेदनशील बनाए, जो आधुनिक ज्ञान से लैस करते हुए भी नैतिक मूल्यों से अनुप्राणित करे, और जो वैश्विक नागरिक बनाते हुए भी अपनी सांस्कृतिक जड़ों से जोड़े रखे।

राष्ट्रीय शिक्षा नीति 2020 इस दिशा में एक साहसिक कदम है, क्योंकि इसमें गांधीजी के कई विचारों को आत्मसात किया गया है। हालाँकि, सफलता इस बात पर निर्भर करेगी कि

हम इन सिद्धांतों को यांत्रिक ढंग से न लागू करके, बल्कि उनकी मूल भावना के अनुरूप कार्यान्वित कर पाते हैं या नहीं। आवश्यकता एक ऐसी शिक्षा प्रणाली की है जो मशीनी दक्षता के स्थान पर मानवीय संवेदना, भौतिक संपदा के स्थान पर नैतिक धन, और असीमित इच्छाओं के स्थान पर आत्मिक संतुष्टि को केन्द्र में रखे। 21वीं सदी की जटिल चुनौतियों से निपटने के लिए, गांधीजी का शैक्षिक दर्शन एक प्रकाश स्तंभ की तरह है, जो हमें एक अधिक मानवीय, न्यायपूर्ण और टिकाऊ विश्व की रचना का मार्ग दिखाता है।

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Inclusive Education for Children with Intellectual Disabilities at the Elementary Level under NEP 2020

**Dr. Shruti Kirti Rastogi, **Prof. Harishankar Singh*

Abstract

This study examines the status of inclusive education for children with Intellectual Disability (ID) at the elementary level in Lucknow district, Uttar Pradesh, India in the context of the National Education Policy (NEP) 2020. The main objectives were to analyze the demographic profile of children with Intellectual Disability, study the implementation of NEP 2020 provisions, assess the availability of teaching-learning materials and assistive devices, evaluate school infrastructure and accessibility, and assess teacher training and teaching strategies for inclusive education. A descriptive survey research design with a mixed-methods approach was adopted. The study employed purposive and stratified sampling techniques to select 53 children with Intellectual Disability from 43 elementary schools across four blocks—Sarojaninagar, Chinhat, Nagar Kshetra, and Kakori—along with 86 teachers, 20 special educators, 43 principals, and 5 administrative officers. Data were collected through school observation checklists, interviews, and enrollment records. Results expose that while enrollment of children with Intellectual Disability is increasing, significant gaps persist in assistive devices, accessibility infrastructure, teacher training, and individualized teaching strategies. Only 60% of schools had specialized teaching materials, 30% had basic assistive devices, and 25% of teachers received formal training. Effective practices such as Individualized Education Plans (IEPs), peer-assisted learning, and structured routines were observed in limited schools. The research concludes that systematic interventions, teacher capacity building, improved infrastructure, and active administrative engagement are essential to achieve NEP 2020's vision of equitable and inclusive education.

Introduction

Inclusive education is recognized globally as a fundamental human right and an essential component of quality education. The National Education Policy (NEP) 2020 emphasizes the significance of inclusive education for all children, irrespective of their social, economic, or physical abilities. One of the key objectives of the NEP 2020 is to ensure that children with disabilities, including Intellectual Disability (ID), have access to suitable learning environments, resources, and teaching support to assist their holistic development.

Intellectual Disability is characterized by limitations in intellectual performance and adaptive behavior, which affect cognitive skills, indicative communication, and social interactions. Children with Intellectual Disability often require specialized teaching strategies, such as individualized instruction, multisensory approaches, and structured learning tasks, along with supportive infrastructure and assistive devices to enhance their learning experiences. Without these supports, children

with Intellectual Disability may experience academic underachievement, social exclusion, and limited participation in classroom activities.

In Lucknow district, the enrollment of children with Intellectual Disability in elementary schools has gradually increased over recent years, reflecting greater public awareness, policy emphasis, and initiatives under schemes such as Samagra Shiksha and inclusive education programs. Despite these positive developments, several challenges persist:

- Insufficient resources and teaching-learning materials tailored to the needs of children with ID.
- Limited accessibility infrastructure, including ramps, adapted toilets, and playground facilities.
- Shortage of trained teachers with skills in inclusive pedagogy and special education.
- Minimal implementation of individualized education plans (IEPs) and multisensory instructional strategies.

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Literature Review

Inclusive education has been acknowledged internationally as a critical framework for ensuring equitable learning opportunities for children with disabilities, including those with Intellectual Disability. According to Ainscow and Sandill (2010), inclusive education promote not only academic success but also social assimilation and the development of self-esteem, enabling children with disabilities to share actively in school life together with their peers. Similarly, UNESCO (2020) emphasizes that inclusive education is a right and a policy imperative, calling for structural, pedagogical, and curricular adjustments to meet the various needs of learners.

Singh (2018) highlights that Individualized Education Plans (IEPs) are crucial for setting tailored learning goals that reflect each child's strengths and areas for growth. Multisensory teaching approach—integrating visual, auditory, and tactile learning materials—can increase understanding and retention, while peer-assisted learning helps build social skills and problem-solving abilities. These methods are particularly helpful in bridging gaps in attention, memory, and reasoning skills often observed in children with Intellectual Disability.

Sharma & Sharma (2021) conducted a research that various schools struggle with insufficient assistive technology, including tools for communication, mobility, and academic support, which limits the effective participation of children with disabilities in classrooms.

Rastogi and Singh (2022) highlights that the availability and use of assistive technology, such as speech devices, adapted learning tools, and tactile materials, are critical for meaningful participation. Her work also points out that parental awareness and engagement significantly influence the academic outcomes and social inclusion of children with Intellectual Disability. The National Education Policy (NEP) 2020 addresses these issues by advocating comprehensive reforms in teacher education, allocation of school grants for inclusive resources, and the adaptation of school infrastructure to facilitate equitable learning. The policy encourages the integration of children with disabilities into mainstream classrooms, provided that appropriate support mechanisms, assistive devices, and teacher training are in place. NEP 2020 also emphasizes the importance of monitoring and evaluating the implementation of inclusive practices to ensure accountability and effectiveness.

However, studies indicate that despite policy directives, ground-level implementation remains uneven.

Regional studies reveal that schools often rely on traditional, lecture-based teaching, with limited use of individualized instruction or multisensory approaches. Furthermore, enrollment in inclusive education programs does not always translate into meaningful participation, as support systems such as IEPs, teacher aides, and resource rooms are inconsistently available.

Rastogi & Singh (2024) emphasizes that without adequate assistive resources, structured teacher training, and parental engagement, children with ID continue to face barriers to learning and social integration.

This study builds on the existing literature by providing empirical, localized evidence from Lucknow, examining the enrollment, teaching practices, resource availability, and infrastructural support for children with Intellectual Disability in elementary schools. By doing so, it identifies the progress made in inclusive education while highlighting the gaps that persist, particularly in terms of teacher preparedness, availability of assistive tools, and accessibility of learning environments. The findings aim to contribute to a better understanding of how NEP 2020 provisions are implemented in practice and to inform targeted strategies for improving inclusive education in urban Indian contexts.

Methodology

Research Design

The present study adopted a descriptive survey research design with a mixed-methods approach. The descriptive design was considered appropriate to study the existing status of inclusive education for children with Intellectual Disability at the elementary school in Lucknow district under the National Education Policy (NEP) 2020. Both quantitative data and qualitative were collected.

Population of the study

The population includes all individuals or units that the study aims to understand or make generalizations about study, the population consists of:

- Children with Intellectual Disability enrolled in elementary schools across Lucknow district.
- Teachers in these schools, including general teachers and special educators.
- Principals
- School administrators.

Sample of the Study

The research employed a purposive and stratified sampling technique. Purposive sampling was used to

select elementary schools that had children with Intellectual Disability enrolled under inclusive education. Stratified sampling was applied to ensure representation from different stakeholder groups, including children with Intellectual Disability, teachers, special educators, principals, and administrative officers.

Category	Sample Details
Children with Intellectual Disability	53 children across 43 schools
Teachers	2 teachers from each school → $43 \times 2 = 86$ teachers
Special Educators	20 special educators (from the schools or district)
Principals	43 principals (one from each school)
Block/Administrative Officers	BSA and 4 BEO members (5 officers)

Objectives of the Study

1. To examine the demographic characteristics of students with intellectual disability in elementary schools of Lucknow District.
2. To analyze the implementation of NEP 2020 for children with Intellectual Disability in elementary schools of Lucknow District.
3. To observe the availability of teaching-learning materials and assistive devices in elementary schools of Lucknow District.
4. To evaluate school infrastructure and accessibility

Variables and Tools

Objective	Variable	Tool / Method
Demographic and educational profile	Gender, Age, Class, Disability	Enrollment records, interviews
NEP 2020 implementation	Resources, infrastructure	School observation checklist, interviews
Teaching strategies	Methods used, teacher training	Teacher interviews, classroom observation
Gaps and challenges	Resource gaps, accessibility	Observation, interviews, SMC feedback
Improvement measures	Recommendations	Analysis of data, literature review

Data Collection

Data was collected through:

1. School observation checklists for assistive devices, teaching materials, and infrastructure.
2. Interviews with teachers, school principals, and Administrative Officers.
3. Enrollment and demographic records from district education offices.
4. Compiled database of children with Intellectual Disability enrolled across Lucknow district in elementary schools.

in elementary schools of Lucknow District.

5. To assess teacher training and capacity building related to inclusive education in elementary schools of Lucknow District.
6. To advise effective teaching strategies tailored to children with Intellectual Disability elementary schools of Lucknow District.

Research Questions of the Study

1. What are the demographic characteristics (age, class, and gender) of students with intellectual disability elementary schools of Lucknow District?
2. How is NEP 2020 being implemented for the education of children with Intellectual Disability in elementary schools elementary schools of Lucknow District?
3. What is the availability and adequacy of teaching-learning materials and assistive devices for children with Intellectual Disability in elementary schools?
4. To what extent are elementary school infrastructures accessible and inclusive for children with Intellectual Disability elementary schools of Lucknow District?
5. What is the status of teacher training and capacity building related to inclusive education for children with Intellectual Disability in elementary schools elementary schools of Lucknow District?
6. Which teaching strategies are considered effective for educating children with Intellectual Disability at the elementary schools of Lucknow District?

Data Collection

Data was collected through:

1. School observation checklists for assistive devices, teaching materials, and infrastructure.
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Result and Finding of the Study

Objective-wise Results Table

Objective	Key Findings	Data / Observations
Objective 1. To examine the demographic characteristics of students with intellectual disability in elementary schools of Lucknow District.	Gender and class-wise distribution	Gender Distribution
		Gender Frequency Percentage
		Male 36 67.92%
		Female 17 32.08%
		Class-wise Distribution
		Class Frequency Percentage
		1st 4 9.76%
2nd 5 12.20%		
3rd 7 17.07%		
4th 5 12.20%		
5th 7 17.07%		
6th 6 14.63%		
7th 4 9.76%		
8th 3 7.32%		
Objective 2. To analyze the implementation of NEP 2020 for children with Intellectual Disability in elementary schools of Lucknow District.	Awareness and enrollment trends	<ul style="list-style-type: none"> - 53 children with ID across 43 schools - 36 males (67.92%), 17 females (32.08%) - Highest enrollment in 3rd (13 children, 24.5%) and 5th (12 children, 22.6%) classes - Policies known in ~70% of schools, but only ~50% actively implemented
Objective 3. To observe the availability of teaching-learning materials and assistive devices in elementary schools of Lucknow District.	Material and device adequacy	<ul style="list-style-type: none"> - 60% schools had some specialized teaching materials - Only 30% schools had basic assistive devices - Teachers reported materials were insufficient for individual needs
Objective 4. To evaluate school infrastructure and accessibility in elementary schools of Lucknow District.	Physical access and facilities	<ul style="list-style-type: none"> - 40% schools had ramps and accessible toilets - 35% classrooms adequately sized for inclusive teaching - Limited adapted recreational facilities (\leq20% schools)
Objective 5. To assess teacher training and capacity building related to inclusive education in elementary schools of Lucknow District.	Teacher preparedness	<ul style="list-style-type: none"> - 25% of teachers received formal training in inclusive education - 75% of teachers reported difficulty handling behavioral issues - Few schools offered ongoing professional development workshops

<p>Objective 6. To advise effective teaching strategies tailored to children with Intellectual Disability elementary schools of Lucknow District.</p>	<p>Teaching methods and interventions</p>	<ul style="list-style-type: none"> - Individualized support (IEPs) improved engagement in 30% of schools - Multi-sensory teaching, structured routines, and peer-assisted learning were effective - Greater parental involvement linked to improved outcomes in 40% of cases - Teachers emphasized need for more training, resources, and infrastructure support
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Summary of Results

Objective 1: Demographic characteristics of students with intellectual disability

- 53 children with Intellectual Disability (ID) were surveyed across 43 schools in Lucknow.
- 36 males (67.92%) and 17 females (32.08%).
- Children were enrolled in classes 1-8, with highest enrollment in 3rd (24.5%) and 5th (22.6%) classes, indicating uneven early inclusion.

Objective 2: Implementation of Inclusive Education Policies

- 70% of schools were aware of inclusive education policies, only ~50% actively implemented them, showing gaps between policy awareness and practice.

Objective 3: Availability of Teaching-Learning Materials and Assistive Devices

- 60% of schools had some specialized teaching materials for children with ID.
- Only 30% of schools had basic assistive devices like slates, magnifiers, or hearing aids.
- Teacher reported that the available materials were often insufficient for individualized learning needs.

Objective 4: School Infrastructure and Accessibility

- Only 40% of schools had accessible infrastructure, such as ramps and adapted toilets.
- 35% of classrooms were suitable for inclusive teaching, while overcrowding was common.
- Recreational and playground facilities for children with ID were limited, available in fewer than 20% of schools.

Objective 5: Teacher Training and Capacity Building

- Only 25% of teachers received formal training in inclusive education or special education techniques.

- 75% of teachers reported challenges in handling behavioral issues, adapting curriculum, and using assistive devices.
- Ongoing professional development or support for teachers in inclusive education was minimal.

Objective 6: Effective Teaching Strategies for Children with Intellectual Disability

- Individualized support and Individualized Education Plans (IEPs) improved engagement where implemented (~30% of schools).
- Effective teaching methods included multi-sensory teaching, peer-assisted learning, and structured routines.
- Parental involvement was linked to better learning outcomes in ~40% of cases.
- Teachers emphasized the need for more training, better teaching resources, and improved infrastructure to implement inclusive education effectively.

Overall Interpretation

The study indicates that while schools in Lucknow have made some progress toward inclusive education for children with Intellectual Disability, there are significant gaps in policy implementation, teacher training, infrastructure, and resource availability. Early enrollment, gender balance, and access to assistive devices remain key areas requiring focused attention. Effective individualized teaching strategies and parental involvement can improve outcomes when combined with proper training and infrastructure support.

Teaching Strategies for Children with Intellectual Disability

1. **Multisensory Teaching:** Incorporating visual, auditory, and tactile learning materials.
2. **Individualized Education Plans (IEPs):** Customizing learning goals for each child.

3. **Peer-assisted Learning:** Pairing students to enhance social and academic skills.
4. **Task Analysis:** Breaking tasks into small, achievable steps.
5. **Repetition and Practice:** Frequent practice to reinforce learning.
6. **Use of Assistive Technology:** Simple tools like calculators, magnifiers, and speech devices.
7. **Positive Reinforcement:** Encouraging participation and skill acquisition.

Conclusion

This research reveals that while enrollment of children with Intellectual Disability in Lucknow's elementary schools is improving, gaps remain in resources, infrastructure, and teacher training. Assistive devices, accessible facilities, and individualized teaching methods are limited, and only a small proportion of teachers are trained in inclusive pedagogy. Effective strategies like IEPs, multisensory teaching, and peer-assisted learning show positive results but are inconsistently applied. Strengthening teacher capacity, providing necessary resources, improving accessibility, and engaging parents are essential to realize NEP 2020's vision of equitable, inclusive education for children with Intellectual Disability.

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Policy, Practices, and Teachers' Attitude towards Inclusive Education: A Case Study in an Indian School Setting

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Abstract

Inclusive education policies set expectations to bring inclusion into reality, and the successful implementation of these policies in the educational setup relies on the teachers' attitude towards inclusive policies and practices. However, research on the factors behind the success of inclusion at the school level is limited. This study aims to investigate the status of schools in implementing government policies, formulating policies at the school level, school practices for inclusion, and teachers' attitudes in the context of inclusive education. For a depth understanding of policy enactment, implementation, and teachers' attitude, a case study was conducted in a single school of Odisha, i.e., Koelvidya Pitha, Sec-3 Rourkela-13. Relevant information from the school principals and teachers was collected using interviews and observations. Themes such as Policy Provisions: Formulation and Implementation, School Practice to Support Inclusive Education and Attitudes, Beliefs, and Challenges emerged from interview data, and thematic analysis was done to analyse the qualitative data. It was revealed that schools themselves didn't have any special policies for regulating children with special needs, because the school follows Government guidelines or policies to run the school inclusively by welcoming all the students without any kind of discrimination. Further, it is revealed that teachers are aware of the inclusive educational practices and reported the challenges of infrastructure, finance and caste-based record maintenance. The paper concludes with implications for policy reform, teacher support, and inclusive school development.

Introduction

UNESCO (1994) reported that the World Conference on Special Needs Education: Access and Quality adopted the Salamanca Statement on Principles, Policy, and Practice in Special Education Needs, which calls on the government to implement inclusive education policies and principles and enrol all children in regular schools, as well as address several changes in the education of children with special needs. Moreover, Kazmi, Kamran, and Siddiqui (2023) stated that Inclusive education policies at both the international and national levels establish expectations for making inclusion a reality, and the successful implementation of these policies in the educational setting is dependent on teachers' attitudes towards inclusive policies and practices. A variety of concepts and strategies have been implemented worldwide to promote and implement inclusive education. India is likewise taking steps to ensure quality education for impaired pupils, and inclusive educational opportunities

have grown significantly (Fernandes, 2022). In this direction National Education Policy, 2020, announced by the Ministry of Education (MoE), Government of India, in 2020, aims to make quality education available to all students, regardless of their background or talents. NEP 2020 recommends reforming the education system to make it more egalitarian and inclusive (Kasinathan *et al.*, 2023). Furthermore, it was revealed that while India has made considerable progress in increasing the quality and accessibility of education since 2000, the number of registered students with impairments remains low. Furthermore, the dropout rate reflects non-inclusive educational practices (Bakhshi *et al.*, 2017); the Indian classroom does not prioritise the embodied experiences of children with disabilities (Fernandes, 2022). Despite numerous policies and guiding frameworks in India, which include the Integrated Education for Disabled Children scheme of 1974 (NCERT, 2011), Programme of action: National policy on education 1986 (MHRD, 1992), and

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the National Curriculum Framework, 2005 (NCERT, 2005), many barriers to fully inclusive education remain around the world, particularly in India (Suja & Elamaran, 2024).

Literature Review

In India, Inclusive Education is advancing primarily through verbal commitments and has not often been implemented in institutional frameworks. The investigator reviewed research on three categories of developments in inclusive education: the policy of inclusive education at the school and institutional levels, the practices for implementing those policies, and teachers' attitudes towards both aspects.

The Policy of inclusive education at the school and institutional levels: Sarva Shiksha Abhiyan (2009) guarantees that every child with special needs, regardless of the type, category, or severity of impairment, receives relevant and high-quality education. It has implemented a no-rejection policy. No child with special needs should be denied the right to education. The United Nations (2025) states that Sustainable Development Goal 4 seeks to "ensure inclusive and equitable quality education and promote lifelong learning opportunities for all." The Right of Children to Free and Compulsory Education Act (2009), a Fundamental Right under Article 21A of the Indian Constitution, mandates that "The State shall provide free and compulsory education to all children aged six to fourteen years in a manner determined by the State under Article." This statement posits that attaining universal education requires inclusive support for children with disabilities inside mainstream educational settings, in alignment with legislative rights such as India's RTE Act (Madan & Sharma, 2013). The Dakar Framework for Action 9 explicitly establishes inclusive education as a primary strategy to tackle the issues of marginalisation and exclusion, aligning with the core principle of Education for All, which asserts that all children, youth, and adults should have the opportunity to learn (World Education Forum, 2000). The National Policy for Persons with Disabilities (2006) outlines the framework within which the state, civil society, and private sector must function to ensure a dignified existence for individuals with disabilities and provide support for their caregivers (Department of Empowerment of Persons with Disabilities, 2006). Inclusive education methods associated with classroom diversity encompass case studies and empirical evidence regarding the use of initiatives by

schools to promote inclusive learning environments (Rogahang *et al.*, 2023). Globally, inclusion has become a primary emphasis in the policies of many countries (Armstrong *et al.*, 2011).

The Practices for implementing inclusion policies, and teachers' attitudes towards both aspects: Teachers reportedly lack access to suitable educational tools necessary for effectively instructing pupils with Special Educational Needs (SEN) according to their individual disabilities (Amr *et al.*, 2016). Effective preservice training, administrative support, and assistance from resource workers are essential for establishing a successful inclusive environment (Leatherman & Niemeyer, 2005). Although educators typically cultivate favourable perspectives on inclusion, they express concerns originating from insufficient training and a lack of appropriate educational materials for the education of students with Special Education Needs (Gal *et al.*, 2010; Glazzard, 2011; Scruggs & Mastropieri, 1996). Inclusive education and inclusion can be achieved by expanding knowledge and experiences related to these concepts. It should encompass the viewpoints of various stakeholders, including educators, parents, community members, and government representatives. The crucial method involves not only promoting inclusive education administratively but also formulating and enacting relevant legislation (Kutepova *et al.*, 2021b). The investigator noted that the available research mostly represented the perspectives of parents and teachers concerning inclusive educational frameworks at the school and institutional levels. The investigator did not identify any research regarding the policy implemented in a specific school, its practices in essential areas, and teachers' attitudes at the school level, which would facilitate an examination of the effective execution of the inclusive educational framework. Without established policies, it is challenging to execute activities efficiently within the educational framework, and understanding individuals' views towards specific areas is essential for these practices. Understanding the interconnection among those three factors within a school can be beneficial. This study aims to enhance understanding of an inclusive educational framework in this area, where no prior research has been conducted, to determine its feasibility in a school setting.

The efficacy of inclusive education is largely dependent on the policy framework, school-level initiatives, and, in particular, the attitudes of educators (Avramidis & Norwich, 2002; Desombre *et al.*, 2021).

This study aims to assess the current state of schools on the implementation of government policies, the development of policies at the school level, inclusive practices, and teachers' attitudes within the framework of inclusive education.

This investigation is guided by the following research questions:

RQ.1. How are the policy provisions concerning inclusive education in India, are implemented at the school level, and how do schools formulate their own policies in alignment with government directives?

RQ.2. What are the school-level practices (curricular and co-curricular) that are employed to support inclusive education?

RQ.3. What is the attitude of teachers towards inclusive education policy and practices?

Methodology

A qualitative case study method was used to collect data, wherein information was collected by using a semi-structured interview schedule aimed primarily at addressing research questions 1, 2, and 3 (see Table 1), followed by an observation. The school was operating in two separate sections, i.e., the Primary section (from 1st to 5th class) and the Secondary section (from 7th to 10th class). Two separate interview schedules were prepared for the school head and teachers. The researcher themselves observed the situation as a participant observer. The study revolved around the three dimensions, i.e., policies, practices, and attitude, to draw findings and conclusions.

Table 1. Research Overview: Research Question, Data Type, and Collection Methods

Research Question	Data Type	Data Collection Method
Research Question 1	Qualitative	Semi-structured Interview
Research Question 2	Qualitative	Semi-structured Interview and observation
Research Question 3	Qualitative	Semi-structured Interview

Data Collection and Analysis

In a Case study, researchers use the case under investigation, and the researcher collects descriptive

narratives (Gay *et al.*, 2012). For in-depth data collection in qualitative research interviews are the most effective tool (Yilmaz & Yeganeh, 2021). Semi-structured interview technique was prepared by the researcher to collect information. School heads (02) and teachers (05) were interviewed to get the required information from the investigator. (Refer to Table 2 for participants' profiles).

Table 2. Participants Profile

Participant Designation	Number of Participants
School Heads (01 of Primary Section) (01 of Secondary Section)	02
Teachers	05

Two experts' opinions were obtained to validate the content of the interview questions, and based on their valuable feedback, the questions were rearranged. The draft interview schedule was given to two teachers for review, and the final draft was prepared by making necessary corrections based on feedback. The interview was scheduled individually with the school heads and teachers. After interviewing, permission was taken by the researcher to observe classrooms, corridors, and campus visits.

The researcher primarily utilized content analysis methods (Bogdan & Biklen, 2003) to analyze and interpret the interview and observational data. Themes were identified by analysing the interview data through coding of keywords from raw excerpts. A proper stepwise approach was followed, such as the transfer of recorded interview transcripts to the Word file, manual checking to identify erroneous or missing parts, and formulation of coding keys under relevant themes. The concepts that emerged in the findings were effective in determining the codes and categories. Identities of respondents were kept confidential by assigning them code names; school heads were coded as 'SH', and teachers were given code 'T'. The researcher kept notes of the interview questions, which were analysed based on the statements of the respondents. The statements are analysed as on the respondents' given views, and it presented in italics.

Results

Three core questions guide this investigation, and findings of the study are presented in alignment with the research questions under three separate parts, question-wise. Each question is examined separately, information

is drawn, and insights are collected under the thematic areas of 1- *Policy Provisions; formulation and Implementation* (1A-Internal Policy Formulation by the school and 1 B. Implementation of the Government Policies), 2- *School Practices to Support Inclusive Education*, and 3- *Attitudes, Beliefs, and Challenges of Teachers towards inclusive education policy and practices*. Finally, the researcher integrated findings from interview data across institutional observation and document analyses.

Policy Provisions; formulation and Implementation:

To draw insights to find an answer to the question below, investigators collected information on the theme of policy provisions and implementation.

RQ.1. How are the policy provisions concerning inclusive education in India, are implemented at the school level, and how do schools formulate their own policies in alignment with government directives?

The administrative staff of the school appreciates the government policies that govern their institution. When the investigator asked the principal, “Does the school have formulated internal policies to make the educational setup more inclusive?”

SH1 responded, “*We don’t have any special policies by the school itself for regulating the children with special needs, because the school is following Government guidelines or policies to run the school inclusively by welcoming all the students without any kind of discrimination.*”

SH2 added, “*Our school is following government guidelines to ensure an inclusive environment. Since Government policies support inclusion, Therefore, our school has not formulated any institution-level policy regarding inclusion.*”

T1 replied, “*We are not advised and aware about the school-level policies regarding inclusion, but we are creating and maintaining that kind of environment during the admission process as per guidelines issued by the government.*”

T2 said “*From the joining until till period the institution has not formulated any institutional-level policies for making an inclusive educational setup in their school, but the institution is trying to implement the governmental directives to support inclusion.*”

Additionally, other teachers also emphasised, “*We are happy that the Indian government is working*

towards inclusion and provides guidelines time to time, and our school is putting their best efforts to follow those guidelines only.”

For the question “Does the school follow the Government policies of inclusive education, which were recommended by some acts and commissions (RTE Act, NCF 2005, NPE1986, etc)?

SH1 opened up saying, “*This school is a semi-government school, and because in 2008, our school received grants from the government for the high school students only, which includes students from classes VIII and X, but not for the middle school students includes which includes students from classes VI-VII. According to government policy programmes, we are providing Mid-Day Meal to the VIII students. Only the government provides for them at our school. But providing uniforms and books generally for classes VIII-X. Likewise, we are following some government rules and regulations regarding inclusive settings in our school.*”

Similarly, SH2 also added, “*We are following government rules regarding an inclusive environment in our school, such as we have implemented the Mid-Day Meal scheme, following proper admission guidelines as well as fair treatment of all students.*”

School Practices to Support Inclusive Education

RQ.2. What are the school-level practices (curricular and co-curricular) that are employed to support inclusive education?

To find an answer to the above-stated question, the researcher categorised four domains of school practices to support inclusive education: 2A. Admission Process; 2 B. Classroom management; 2C. Curriculum Design, 2D. Programmes and Activities.

Admission Process: When the investigator asked Principals, “What is the eligibility criterion for children with special needs who seek admission to the school?”

SH1 replied, “*There are no hard and fast rules for the admission process; our school welcomes all students without any discrimination. We see their previous class marks and let them enroll in our school.*”

SH2 said, “*The admission process is flexible in nature, and our school admit all students without any discrimination. Only the previous class marks are considered to enroll in our school.*”

When the investigator asked, “How easy or difficult is it to convince the other students or their parents that inclusive education is the best model of education?”

SH1 Said, “*No, we are not facing so much difficulty because we had an inclusive setup for the last 20 years of our schooling period, so some local people know very well about our school system and are also acquainted with admitting their children in our school and seeing their improvement from the previous performances in learning, as well as the socialising process. On the other hand, out of the local area’s people, 8 KM distance people also want to get admission in our school for this special inclusive setup and keep their students in our observation. So, in this way, we are not facing any problem in convincing the parents of our students.*”

SH2 replied, “*As local people are very familiar with our school system and have observed good changes in their wards after enrolling their children in our school. So, in this way, we are not facing any problem in convincing the parents of our students.*”

For the question, what is the eligibility criterion for children with special needs who seek admission to the school?

T1 responded, “*We have no special criteria for seeking admission to our school. We welcome all kinds of students.*”

T2 replied, “*Since our school follows government guidelines, we give admission to all kinds of students without any discrimination.*”

Similarly, other teachers also responded that they follow government guidelines during admission and allow all kinds of learners to enrol in their school.”

Classroom management : When the investigator asked Teacher 2, “How have you been handling special needs students in the classroom?”

T2 replied, “*I am handling all the students effectively in a classroom situation by giving individual attention. I advise some students to sit in the first row, those who have problems with hearing and seeing the blackboard, and those who are slow learners. Some students also help them solve mathematical problems that they cannot solve. Likewise, we are adopting some kind of practices to handle special needs students in a classroom situation.*”

When the investigator asked Teacher 4, “What alterations or arrangements are made in the school to accommodate children with disabilities (Hint: By buffer time period in examinations, changed teaching techniques, resource room facility, etc.)?”

T4 said, “*From KG-I to class IX, we are examining the general way as every school is following the pattern, but in our school, some changes in class X students, like for some SWCN, we are arranging class IX students at our school for writing answers of the special need students. Likewise, we are effectively conducting our examination system.*”

Curriculum Design : When asked from the Teacher, “Who designs the curriculum? In designing the curriculum, how are the students’ learning styles, differential ability, and background considered?”

T2 said, “*We don’t design any curriculum by ourselves when in the English subject for the classes VI and VII, like Part-1 (Poems and Poetry), Part-2 (Spoken English). Otherwise rest of the books remain the same as the government provides.*”

When asked, “Does your curriculum adopt special activities for the special needs students?”

T3 responded, “*Yes, there are lots of activities in our curriculum, for it is not only meant for special needs students; every student can do all the activities that we are adopting through our curriculum.*”

Programmes and activities : When the investigator asked, “Is the assessment criterion flexible enough to assess the learning outcomes of students with disabilities?”

T3 replied, “*Yes, we have flexible assessment for all our students because of their better improvement. Students with differently abled are improving in their learning process in comparison with their previous achievements.*”

Again, when asked, “Does your school have special resources to enhance the participation of children with disabilities?”

T4 added, “*No, we do not have any special resources to enhance the participation of children because we don’t have enough financial resources to conduct such kind of atmosphere, so we need the help of the government in this aspect to make participation of differently abled students more flexible. But we never discourage students from participating in any*”

programme and activities; instead, we support and encourage them to participate as much as possible”.

Further, when asked, “Does your school have an extra resource room for the special needs students or other disabled students?”

T5 replied, “*No, we don’t have any kind of resource room for the special needs or disabled students. We keep them in our keen observation in the regular classroom situation and make them more comfortable with their peers”.*

For the question “What special equipment / techniques are available in your school to teach children with different abilities?”

T1 responded, “*We are not having any kind of special equipment, but we are developing some new methods of teaching techniques, like where a student has left their study or is not aware of about particular topic, we start teaching from the unaware topics and make them clear about this.*

Attitudes, Beliefs, and Challenges

It is hypothesised that teachers’ attitude and availability of required resources play an important role in the success of implementation of policies, as well as in the promotion of an inclusive school environment. Therefore, the investigator collected information on the third research question-

RQ.3. *What is the attitude of teachers towards inclusive education policy and practices?*

To draw the answer to the above-stated question, the investigator asked the questions from the school heads as well as from teachers related to Attitudes, Beliefs, and Challenges by examining the level of collaboration between regular and special teachers in their schools; self-beliefs in handling students with disabilities and challenges they face in dealing with such children.

When the investigator asked, “What is the level of collaboration between regular and special teachers?”

SH1 replied, “*There are no provisions for appointing special teachers in our school. I believe regular teachers are enough to handle all the students of our school effectively. I can say that regular teachers are more attentive to appropriately handling the special needs students. In case of those students, we are appointing some lady teachers to take care of them with motherly affection.*”

For another question, “How does your all teaching staff work to make an inclusive setup more effective and fruitful?”

SH2 added, “*We specially appointed some lady teachers for the care of special needs students with proper care and motherly affection for the class KG-I to X. I personally believe that, because of the motherly affection, love, and care mostly needed for these kinds of students, their improvement in the learning process. This kind of treatment of our cooperative teachers is beneficial for the development of our regular and special needs students and improves their academic performance.*”

Furthermore, when the Investigator asked question from teacher ‘How confident do you feel in teaching students with specific learning difficulties and disabilities?’

T1 responded, “*I feel too confident in teaching, while the students have specific learning difficulties, because every year our efforts are visible in the development of our students.*”

T5 replied, “*I feel too confident while controlling such types of difficulties like handling handicapped students with proper care, affection, and support to attend the classes, toilet, and encouraging them to participate in various activities as much as possible.*”

For the question “Do you feel that the training that you have received (pre-service or in-service) has helped in dealing with children with disabilities in the regular classrooms?”

T2 replied, “*Yes, training has also great effective session for the maintenance of such a kind of inclusive setup up but without training, one can also do their duty very well with their experiences and positivity.*”

When asked ‘What are the main challenges that you face while dealing with a child with disability or from a disadvantaged group?’

T3 said, “*The main challenge is that while we maintain the record of some Scheduled Castes and Scheduled Tribe students, we have to collect data from them, but in this situation, students are not much aware of their casts, we have to make them realise that you are belonging to the scheduled casts and scheduled tribes. That puts them in a discriminatory situation. It is one of the major problems in our school.*”

Table 3. Outline of Themes and Codes Extracted Using Qualitative Interview Excerpts

Themes	Categories	Patterns	Codes
Policy Provisions: Formulation and Implementation	Government Policy supports inclusion	The connection between Government policy and implementation in schools	Adoption of Government Policies No formulation of policies at the institutional level
School Practice to Support Inclusive Education	Inclusion through educational practices	Flexible Admission criteria Zero discrimination Reduced difficulty in inclusion	Flexible Admission criteria Welcome all students without discrimination Minimised difficulty due to Inclusive setup, Parents' awareness, and improved performance of students
Attitudes, Beliefs, and Challenges	Teachers' favourable attitude towards inclusion	Positive attitude of regular teachers towards Inclusion	No provision of special educators The efficiency of regular teachers in teaching and handling diverse learners
	Challenge of Lack of adequate resources, finance and caste-based record maintenance	Challenges of Caste-based record maintenance Lack of physical resources, financial constraints act as barriers to the inclusion of diverse learners	Confidence in teaching and handling diverse students do not have any resources to enhance the participation of children don't have enough financial resources No special equipment, using diverse teaching methods to streamline the diverse learners and the Challenge of Caste based record maintenance

Discussion and conclusion

The study highlighted that Inclusive education policies play an important role in bringing inclusion into reality, as well as government policies support inclusion, and the successful implementation of these policies in the educational setup relies on the teachers' attitude towards inclusive policies and practices. Similar findings are reported by Kazmi, Kamran and Siddiqui (2023). Findings also revealed that inclusive educational practices, such as flexibility in the admission process and institutions' welcoming attitude, are helpful in the successful implementation of inclusive policies. Regular teachers are confident in handling the diverse learners, even if there is no provision of special teachers in schools. Further, limited resources, financial constraints and record keeping, especially caste-based record maintenance, create a challenging situation among teachers. It is concluded that teachers' positive attitude relies on the institutional support and self-belief towards inclusive education practices and policies.

Implications for Further Research

This current study is limited to school heads and teachers from two sections of a single school in Odisha, India, which restricts the broader applicability of its results. Given the major emphasis on inclusive education by the National Education Policy, 2020, the results may not be generalised or outdated. While the current study utilized a case study method of a qualitative approach, future research with a larger, more diverse sample could employ inferential methods to examine correlation or group differences in policy, practices, and attitudes. Further, potential response bias may also exist, as participants were selected purposefully. Therefore, future research could be conducted by randomly selecting the participants through a quantitative approach also.

Recommendations

Key recommendations include fostering a collaborative and balanced approach for policy reformers, school administrators, teachers, as well as community involvement in the development of a positive attitude

towards inclusion to promote an inclusive school setup. The authority of the school must look upon the grant systems which have been provided by the government to the high school section only, and neglect other schooling sections (primary and upper primary) of the school under the same campus. There is a need to conduct continuous counselling sessions of the parents & students to raise awareness about the financial assistance provided by the government, and it is an opportunity for the students to the higher studies.

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Development of Techno-pedagogical Skills Among Prospective Teachers: A Pedagogical Reform in Teacher Education

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Abstract

The integration of technology into education has become imperative in the rapidly evolving landscape of higher education. With the advent of the National Education Policy (NEP) emphasizing the importance of technology-enabled learning, there is a pressing need to equip prospective teachers with techno-pedagogical skills. This abstract explores the significance of developing such skills among future educators as a pedagogical reform in higher education, in alignment with the objectives outlined in the NEP. Techno-pedagogical skills encompass a blend of technological proficiency and pedagogical knowledge essential for effective teaching in the digital age. This abstract discusses various aspects of techno-pedagogical skills development, including the integration of educational technologies, digital literacy, online teaching methodologies etc. The NEP serves as a guiding framework for educational reforms in India, emphasizing the role of technology in transforming teaching and learning practices. By aligning with the principles of the NEP, higher education institutions can prioritize the cultivation of techno-pedagogical skills among prospective teachers. This abstract also highlights the benefits of integrating techno-pedagogical skills development into teacher education programs. It prepares future educators to meet the demands of modern classrooms, enhances their employability, and empowers teachers to engage students more effectively (Lakshmi & Komalavalli, 2022). Overall, the development of techno-pedagogical skills among prospective teachers represents a crucial pedagogical reform in higher education, aligned with the visionary goals of the NEP. By embracing this reform, higher education institutions can nurture a generation of competent and adaptable educators capable of harnessing the power of technology to enrich teaching and learning experiences.

Introduction

The education system is witnessing a paradigm shift from traditional chalk-and-talk methods to technology-enabled pedagogy, emphasizing the integration of techno-pedagogical skills to improve teaching effectiveness and learner engagement (Thakur, 2015). Currently, some skills are essential for modern educators to effectively integrate technology into their teaching practices. With the help of these abilities, students may facilitate student growth, design stimulating and productive learning environments, and meet the demands of the digital age. In the context of teacher education, techno-pedagogical skills are those important skills involve the development of knowledge and skills for using general computer applications, learning management systems, and other educational technologies to support teaching and learning. Several studies have emphasized the importance of techno-pedagogical skills

for teacher educators. The National Education Policy (NEP) 2020 emphasizes the integration of digital technologies and e-learning to transform traditional teaching-learning practices and promote inclusive, flexible, and learner-centred education (Kumari & Tiwari, 2023). For instance, a study on the development of techno-pedagogical skills among teacher educators found that acquiring these skills can teach and learn pleasurable exercises, lessen the pressure on teachers, and enable students to plunge deeper into the knowledge acquisition process. Additionally, techno-pedagogical skills foster students' further development and attainment of learning outcomes, maintain the context of designing classroom-based resources through the use of ICT, and are necessary components of teacher education (Kumari & Rani, 2022).

Techno-pedagogical competencies empower

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teachers to incorporate technology into their pedagogical approaches, consequently cultivating a more customized and student-focused learning milieu. The transition from conventional approaches to technology-enhanced methods improves the quality of teaching and learning as a whole (Bansal, 2022). The National Educational Policy (NEP) promotes students' acquisition of 21st century skills, critical thinking ability, and teacher order cognitive skills. Techno-pedagogical abilities are essential for providing teachers with these student competencies. The National Education Policy (NEP) 2020 emphasizes technology-enabled learning, teacher professional development, and the integration of digital tools to transform teaching-learning practices (Ministry of Education, 2023). The strategy places a strong emphasis on the professional development and training of educators to guarantee that they have the know-how to successfully incorporate digital tools and pedagogies. The integration of technology into pedagogy has transformed traditional chalk-and-talk methods into dynamic, learner-centred teaching practices, emphasizing the development of techno-pedagogical skills among teachers (Gloria & Benjamin, 2014). This emphasis on capacity building is inline with the 2020 NEP objective of raising educational standards by employing teachers with the necessary training. Teachers need these abilities in order to use assessment strategies that concentrate on demonstrating learning rather than exam performance, reducing examination phobia, and promoting a deeper understanding of concepts.

NEP 2020 is a comprehensive framework designed to transform the Indian education system, aiming to make education more inclusive, equitable, and holistic, which emphasizes the development of techno-pedagogical skills among educators to align teaching practices with modern technological advancements and pedagogical approaches. This policy focuses on the student's needs and interests and eliminates the rigidity in choosing fields of career and allows students to take multiple subjects from different streams simultaneously. It introduces several significant changes, including the abolition of the 10+2 structure, increased value of vocational training, and a more flexible assessment structure involving self-review and self-assessment. Specifically in teacher education, the policy provides valuable insights and recommendations on institutional autonomy, quality research, teacher professional development, technology integration, internationalization, governance, and regulatory architecture. NEP 2020 is a significant step towards transforming the Indian education system, promoting

inclusivity, quality, and flexibility. It aligns education with the needs of the future and empowers teachers, ultimately aiming to make India a global hub of skilled professionals by 2047 (Ministry of Education, 2023).

Techno-pedagogical Skills

Techno-pedagogical skills have become indispensable for 21st-century classroom teachers, as effective integration of technology and pedagogy enhances teaching effectiveness and student learning outcomes (Rao & Jalakshi, 2021). Techno-pedagogical skills are the means through which teachers can impart quality education i.e. both accessible and inexpensive by integrating technology in teaching-learning situations. Techno-pedagogical skills are the ability of teachers to effectively weave technological tools with pedagogical strategies to enhance teaching and learning experiences (Gloria & Benjamin, 2014). These skills are used by teachers effectively to integrate technology and pedagogy within the classroom, bringing the entire world into the classroom. Techno-pedagogical skills are a combination of three main areas: content, pedagogy, and technology (Sharma & Priyamvada, 2020). Content refers to the subject matter to be taught, technology includes both modern and everyday technologies such as computers, the internet, and digital video, as well as overhead projectors, blackboards, and books, and pedagogy is the study of teaching and learning techniques, processes, tactics, procedures, and approaches. Techno-pedagogical skills refer to the ability of teachers to integrate these main areas of knowledge domain and apply them in teaching learning process (Bansal, 2022). These skills enable teachers to improve linguistic competencies, develop the teaching-learning process, improve study materials for teaching and learning, introduce multi-grade instructional programmes, organize a specific pedagogy and curriculum, support distance education through e-learning, mobile learning, and online learning, provide guidance and counselling services for career development, stimulate self-learning ability, enhance enrolment and examination process, assist in research activities, reinforce cognitive learning, develop life skills, develop aesthetic sensibility, assess the potential and limits of technologies for learning, carry out a need analysis to introduce technologies in a pedagogical sequence, handle basic tools and applications, and solve simple technical problems.

The theoretical frameworks underpinning techno-pedagogical integration emphasize the interplay among

content, pedagogy, and technology in educational settings. These frameworks include Technological Pedagogical Content Knowledge (TPACK), which is a conceptual framework for teacher knowledge for technology integration. TPACK is a complex, situated form of knowledge that teachers need to develop to effectively integrate technology into their teaching practices. TPACK is based on Shulman's idea of pedagogical content knowledge, which is the knowledge of how to teach specific subject matter. TPACK extends this idea to the phenomenon of teachers integrating technology into their pedagogy, positing the complex roles of, and interplay among, three main components of learning environments: content, pedagogy, and technology (Sharma & Priyamvada, 2020). Techno-pedagogical integration involves the development of techno-pedagogical skills, which are the ability of teachers to integrate technology, pedagogy, and content in their teaching practices.

Techno-pedagogical Reforms and NEP

Recognizing that technology has the power to completely change the way education is provided, India's National Education Policy (NEP) 2020 promotes the use of digital tools and resources in high schools to create a dynamic and engaging learning environment. The NEP recommends the integration of technology in high schools to create a more interactive and engaging learning environment and endorses the use of digital learning resources, online assessments, virtual labs, blended learning, and teacher training to enable high schools to deliver high-quality education as per the needs of the 21st century. NEP 2020 strongly advocates the integration of digital tools, online learning platforms, and blended learning models to create interactive and engaging learning environments, thereby enhancing both teaching effectiveness and learner outcomes (Kumari & Tiwari, 2023).

The policy recognizes that technology infrastructure has a major focus on eliminating language barriers, streamlining educational management and planning, and increasing access to Divyang students. Policy also recommends the use of existing mass media, such as television, radio and community radio, to telecast and broadcast educational programs in different languages to cater to the varying needs of the student population. It emphasizes the importance of faculty development and autonomy in teacher education institutions. The policy encourages institutions to provide opportunities for continuous learning, research, and pedagogical training

to enhance teaching effectiveness. The policy also promotes institutional autonomy, empowering teacher education institutions to develop their own curricula. NEP 2020 aims to transform the education system by emphasizing holistic and multidisciplinary education, experiential learning, technology integration, and skill development. However, the implementation of the NEP 2020 faces numerous challenges, particularly at the state level, including lack of capacity, resources, and infrastructure.

Implementation and Institutional Support

Teacher education institutions are responsible for the production of new knowledge. These institutions cannot afford to be away from technology. Techno-pedagogical skills are important for making education accessible and affordable to all. The successful implementation of techno-pedagogical skills requires adequate infrastructure, teacher training, institutional support, and awareness, as several challenges hinder effective technology integration in higher education (Thakur, 2015). Teacher education institutions must focus on developing techno-pedagogical competencies, as effective teaching in digital classrooms requires both technological proficiency and sound pedagogical understanding (Gloria & Benjamin, 2014). Developing techno-pedagogical skills enables teachers to create engaging learning environments, improve student understanding, and effectively respond to the demands of contemporary digital education. Teachers at any status of teacher education should thrive for effective and innovative educational practice to make a difference in the teaching and learning process. The integration of techno-pedagogical skills in teacher education plays a vital role in enhancing the employability skills of prospective teachers by equipping them with digital and pedagogical competencies required in contemporary classrooms (Lakshmi & Komalavalli, 2022).

Faculty development programs are designed to help prospective teachers in developing their knowledge and skills in integrating technology into their teaching practice. These programs typically focus on the interplay between technology, pedagogy, and content knowledge. The combination of these three factors is the foundation of the TPACK framework. We found in a study by Kumari & Rani (2022) that TPACK development in teacher education can be fostered through a dedicated educational technology course, content-specific teaching methods or through a combination of these approaches over the

course of an entire teacher preparation program. In other study, it is found that professional development programs for elementary teachers using TPACK can help them develop a more flexible knowledgebase for integrating technology in education.

Conclusion

The techno-pedagogical skills have become increasingly significant in the present educational era. Techno-pedagogical skills are actually the ability to use technology in a pedagogical context, merging the knowledge of technology, pedagogy, and content. These skills are enabling the prospective teachers to integrate technology into their teaching practice effectively. This study aims to contribute to the on-going discourse on educational reform by providing insights into the development of techno-pedagogical skills among prospective teachers. The study also seeks to communicate to the policymakers, educators, and stakeholders about the critical role of technology in improving learning outcomes in teacher education. The Technological Pedagogical Content Knowledge (TPACK) framework provides a comprehensive understanding of the relationship between disciplinary, pedagogical, and technological content. TPACK is necessary to develop the techno-pedagogical skills in the prospective teachers. This model of TPACK highlights the importance of pedagogical affordances and constraints of various technological tools. It also understands the value of the ability to adapt technologies to the specific needs of the learning context. Techno-pedagogical skills are important to manage classroom resources, facilitating student learning, and reaching the full potential of the students. Additionally, the integration of technology into the curriculum has the potential to extend learning remarkably, to enable students in gaining access to primary sources, to collect data, to collaborate with experts, and to convey understanding through multimedia.

However, developing techno-pedagogical skills among prospective teachers can be challenging. They may lack the necessary technical skills and knowledge to effectively integrate technology into teaching. The faculty development programs are necessary to address this challenge. These programs are also important to make them ensured that they are equipped to prepare future generations. These kinds of programs should focus on developing the techno-pedagogical skills of prospective

teachers and those who are responsible for training prospective teachers. Overall, techno-pedagogical skills are vital in the era of educational reform, as they enable educators to effectively integrate technology into their teaching practice and create engaging learning experiences for their students.

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कक्षा में शैक्षिक परिणाम- एक अनुभव

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प्रत्येक मनुष्य अपने द्वारा किए गए कार्य का अच्छा परिणाम चाहता है। इसके लिए वह विभिन्न प्रकार के प्रयत्न भी करता है। कार्य का नियोजन, उसे पूरा करने की प्रक्रिया, संसाधनों का समुचित प्रयोग तथा समय-समय पर किए गए कार्य का मूल्यांकन, ये सभी उस कार्य को पूरा करने के उपक्रम हैं।

कार्य का परिणाम कैसे मिला? क्या वह अपेक्षित परिणाम था? यदि अपेक्षानुकूल परिणाम नहीं मिला तो कारण क्या थे? अपेक्षित परिणाम न मिलने पर कारणों का पता कर उनका निवारण किया? निवारण पश्चात् फिर आकलन किया क्या? अंत में परिणाम कैसा रहा? एक अच्छा कार्य करने वाले व्यक्ति के सम्मुख ये प्रश्न आते ही हैं।

आइए उपर्युक्त कथन को एक आचार्य होने के नाते अपनी कक्षा में प्रयोग करें। वास्तव में इस प्रसंग से जुड़ा अनुभव पिछले फरवरी माह में विद्या भारती झारखण्ड राज्य के जिला केन्द्रों पर प्रवास के समय अनेक स्थानों पर मेरे सम्मुख आया। प्रवास के क्रम में एक दिन मैं बोकारो स्टील सिटी के एक विद्यालय में था। विद्यालय में शैक्षणिक प्रगति के लिए किए जा रहे प्रयत्नों की जानकारी करते समय विभिन्न कक्षाओं से जुड़े अनुभव पाठकों के समक्ष रख रहा हूँ।

पहला प्रसंग कक्षा षष्ठ के हिन्दी विषय में विशेषण पाठ के शिक्षण से जुड़ा है। इस पाठ के शिक्षण के पश्चात् आचार्य ने यह जानने का प्रयत्न किया कि विद्यार्थियों को विशेषण की जानकारी कितनी व कैसी हो पाई। इस अवसर पर जो परिणाम प्राप्त हुआ, मैं भी उसका प्रत्यक्षदर्शी था।

परिणाम : कक्षा के 42 विद्यार्थियों में से 8 ने बताई गई परिभाषा और शिक्षण के समय दिए गए उदाहरणों को बताया। 5 विद्यार्थी ऐसे थे जो दिए उदाहरणों के अतिरिक्त भी कुछ अन्य उदाहरण जोड़ते हुए उत्तर दिए थे। शेष विद्यार्थी या तो चुप थे या एक दूसरे को देखते हुए अनुत्तरित थे।

इस परिस्थिति में स्वाभाविक है कि आचार्य बहुत उत्साहित नहीं हुए। मेरे पास आकर यह कहने लगे कि मैंने कोशिश तो पूरी की, पर लगता है बच्चे उसे समझ ही नहीं पाए। ऐसे में मैंने उनको प्रोत्साहन देते हुए कहा कि कक्षा के 5 बच्चे तो अच्छा उत्तर दे रहे थे। देखिए फिर से एक प्रयत्न और कीजिए तथा सोचिए कि अच्छा परिणाम कैसे मिल सकता है?

इसी क्रम में आचार्य जी ने पुनः विशेषण पाठ की जानकारी विद्यार्थियों के सम्मुख प्रस्तुत की। हाँ इस बार उनके प्रयत्न में कुछ अधिक नयापन था और उन्होंने कक्षा के परिवेश से जुड़े हुए ही अनेक उदाहरण प्रस्तुत किए। उनके प्रयत्न इस प्रकार से थे-

वे कक्षा के बच्चों का नाम लेकर उनकी विशेषता बता रहे थे। कक्षा कक्ष में उपलब्ध सामग्रियों की क्या विशेषता है (उनका आकार, रंग, संख्या आदि) आदि उनसे जुड़े उदाहरण दे रहे थे। विद्यालय परिसर में स्थित स्थानों की विशेषता भी बताई गई। कक्षा के छात्रों को एक दूसरे के सम्मुख खड़े होकर सामने वाले छात्र की क्या विशेषता है, यह बताने को कह रहे थे।

कक्षा कक्ष में तीन समूह बनाकर एक को बाहर प्रांगण में, दूसरे समूह को बरामदे में तथा तीसरे समूह को कक्षा कक्ष में ही रहने दिया तथा उनसे कहा कि जो भी वस्तु देखें उसकी विशेषता

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क्या है, ऐसी जानकारी एकत्र करके लाने को कहा। ऐसी जानकारी करके आने पर विशेषण के साथ छात्र यह बता रहे थे कि वस्तु का रंग, उसकी संख्या, उसका आकार कैसा है? यद्यपि बालकों को अभी विशेषण के प्रकार नहीं बताए गए थे।

स्वाभाविक है कि ऐसा करने से बच्चों की अधिक संख्या में भागीदारी रही। बच्चे नए प्रकार के कार्य से उत्साहित थे। अनेक उदाहरण विद्यालय परिसर व कक्षा कक्ष से जुड़े हाने के कारण सुलभ और सरल थे।

इससे अनेक प्रश्न उठते हैं : क्या कक्षा के वे बच्चे जो प्रायः उत्तर देने में संकोच करते या चुप ही रहते हैं, वे भी उत्तर देने का प्रयत्न कर रहे थे?

परिणामस्वरूप शिक्षण के पश्चात् आचार्य का उत्साह दोगुना ही नहीं बल्कि उससे भी अधिक था। आचार्यों ने यह भी बताया कि आज कक्षा के सभी स्तर के बच्चों ने उत्तर दिया और जो भी स्वयं अनुभव करके देखा या समझा था वैसा ही परिणाम मिला। आज विशेषण पाठ का प्रभाव एवं उसकी अनुभवजन्य जानकारी छात्रों को कैसे प्राप्त हुई, इसका हम सब आकलन कर सकते हैं।



दूसरा अनुभव गणित विषय से सम्बन्धित है :

कक्षा में सांख्यिकी का पाठ पढ़ाने का तीसरा दिन था। विषय से सम्बन्धित शिक्षण के क्रम में आचार्य जी ने तीन प्रश्न अभ्यास के लिए दिए। आचार्य जी से मैंने जानना चाहा कि ये तीन प्रश्न हल करने में बच्चों को कितना समय लगेगा? उनका कहना था कि 8 से 10 मिनट में छात्र सवाल को हल कर लेंगे। प्रश्न हल करने के क्रम में जो दृश्य मेरे सामने उपस्थित हुआ उसका विवरण इस प्रकार से है-

उस कक्षा में 40 विद्यार्थी थे, सबसे पहले 9 छात्रों ने तीनों प्रश्नों को हल कर लिया था।

आचार्य जी ने इनमें से 3 के उत्तर की जाँच कर उन्हें शेष 6 में से 2 के उत्तर जाँचने की जिम्मेदारी दी। जानकारी मिली कि सभी नौ के उत्तर सही थे। उन 9 बच्चों ने मात्र 8 मिनट में तीनों प्रश्न हल कर लिए थे।

यह भी जानाकारी मिली के अगले 18 छात्रों में से 10 छात्रों के उत्तर एवं विधि बिलकुल ठीक थी पर 8 के उत्तर अधूरे थे। इन 8 छात्रों ने उत्तर शुद्ध क्यों नहीं दिए, इसकी जानकारी के लिए उनसे पूछा गया तो 5 का कहना था कि मैंने यह गलती अतिविश्वास के कारण जल्दी में की। शेष 3 ने बताया कि उनकी संकल्पना स्पष्ट नहीं हुई। इसलिए प्रश्न का आधा उत्तर ठीक से नहीं दे पाए। इन 18 छात्रों को ये तीन प्रश्न हल करने में 12 मिनट लगे।

शेष बचे 13 छात्रों ने 3 प्रश्नों को हल करने में 18 मिनट लगाए। 13 में से 9 के उत्तर ठीक थे।

अगले क्रम में 13 बच्चों ने बताया के वे प्रश्न हल कर चुके हैं। इन छात्रों के उत्तर कक्षा 9 में गणित की इस कक्षा के छात्रों को पूरा दृश्य आपके सामने इस प्रकार से है-

छात्र	शुद्ध उत्तर	समय लगा	समझ की स्थिति
9	सभी ने	8 मिनट	सभी की अवधारणा और समझ ठीक थी। समय कम लगा।
18	10 के सही	12 मिनट	समझ तो है पर समय अधिक लगाया।
	05 के उत्तर अशुद्ध	अधिक समय	समझ तो थी पर अति-विश्वास में गलत कर गए।
	03 उत्तर गलत	09 के सही	समझ तो है पर अधिक समय लगा
13	09 के सही	18 मिनट लगा	समझ तो है पर अधिक समय लगा
	04 के आधे अधूरे	25 मिनट	समझ ही नहीं पाए, विषय में भी रुचि नहीं

प्रथम बार जिन 9 छात्रों ने प्रश्न हल किए थे, जाँच किया, सभी 9 के उत्तर सही थे। यद्यपि उन्होंने अधिक समय लिया। शेष 4 के उत्तर एवं विधि भी गलत थे। पूछने पर कारण बताया कि उन्हें प्रश्न का आशय स्पष्ट नहीं था।

40 में से शेष 4 बच्चे अब तक 25 मिनट में भी उत्तर नहीं दे सके। पता चला कि उनके उत्तर अधूरे थे या उत्तर ही नहीं दिया। बात करने पर उन्होंने स्पष्ट किया कि उन्हें गणित विषय में रुचि नहीं है इसलिए प्रश्न को समझ नहीं पाए।

सम्पूर्ण परिणाम आचार्य जी के सामने था। यद्यपि उनके कथन के अनुसार 8 से 10 मिनट में सब बच्चे तीनों प्रश्न हल तो

नहीं कर पाए पर वृत जानकर वे आनन्दित थे। क्योंकि उन्होंने अनुभव किया कि-

- कक्षा के 40 में से 9 विद्यार्थियों की अवधारणा स्पष्ट है इसलिए जल्दी से ही उत्तर दे सकते हैं। ये 9 छात्र दूसरे छात्रों के उत्तर को जाँच भी सकते हैं। अर्थात् इनमें नेतृत्व करने की क्षमता भी है।
- शेष 19 विद्यार्थी उत्तर तो शुद्ध देते हैं उनको अवधारणा व समझ भी है, पर विश्वास कम होने के कारण समय अधिक लगा। इसलिए इन्हें शीघ्रता से शुद्ध उत्तर देने के लिए प्रोत्साहित करना चाहिए।
- इन 40 में से 5 के उत्तर अशुद्ध हुए क्योंकि वे अतिविश्वास में गलती कर गए, इन्हें इस दृष्टि से सावधान करना होगा।

- 3 छात्रों के उत्तर इसलिए अशुद्ध हुए कि उन्हें विषय की स्पष्ट अवधारणा ही नहीं है। इनकी समझ विकसित करने कि लिए उनके गणित के बौद्धिक स्तर की जानकारी करके तदनुसार प्रयत्न करने होंगे।

- कक्षा के जिन 4 छात्रों ने अन्त तक आधे-अधूरे उत्तर दिया या कुछ नहीं कर पाए उनकी समझ को बढ़ाने के अनुरूप प्रयत्न करने होंगे।

बेकारो स्टीलसिटी स्थित इस विद्या मंदिर के इन दो आचार्यों को सामूहिक बैठक में शिक्षण से जुड़े अपने-अपने अनुभवों को सबके समक्ष प्रकट करने का अवसर दिया गया। स्वाभाविक है कि सभी आचार्यों ने आनन्द का अनुभव तो किया, साथ ही शिक्षण के बाद शैक्षिक सम्प्राप्ति की दिशा में सबकी प्रतिबद्धता अधिक सुदृढ़ हुई।

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समग्र शिक्षा योजना की सम्भावनाओं का राष्ट्रीय शिक्षा नीति 2020 के संदर्भ में विश्लेषणात्मक अध्ययन

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सारांश

समग्र शिक्षा योजना भारत में शिक्षा के क्षेत्र में एक महत्वपूर्ण विद्यालयी शिक्षा योजना है, जिसे 2018 में प्रारम्भ किया गया था। इसका योजना का उद्देश्य सभी बच्चों के लिए गुणवत्तापूर्ण शिक्षा की पहुंच सुनिश्चित करना है। राष्ट्रीय शिक्षा नीति 2020 भारत में शिक्षा प्रणाली में व्यापक बदलाव लाने का एक महत्वपूर्ण प्रयास है जिसमें पूर्व-विद्यालय शिक्षा से लेकर कक्षा-12 तक की विद्यालयी शिक्षा अनिवार्य बनाता है। समग्र शिक्षा योजना की सम्भावनाएं राष्ट्रीय शिक्षा नीति 2020 के परिप्रेक्ष्य में विद्यालय की आधारभूत संरचना में सुधार, व्यावसायिक शिक्षा पर अधिक प्रयास करना है, जो कौशल विकास को मजबूत कर सकता है, शिक्षकों के लिए बेहतर प्रशिक्षण और व्यावसायिक विकास के अवसरों का प्रावधान करता है, जो शिक्षा की गुणवत्ता में सुधार करने में मदद कर सकता है, शिक्षा में प्रौद्योगिकी के उपयोग को बढ़ावा देता है, जो शिक्षण और सीखने को अधिक प्रभावी बनाने में मदद कर सकता है। इसके साथ विद्यार्थियों को इस प्रकार से शैक्षिक वातावरण उपलब्ध करना है कि वह स्वयं अपना विकास कर सके। शोधार्थी ने अन्वेषणात्मक विधि का उपयोग करके असम्भाव्य प्रतिदर्शन विधि के माध्यम से 30 विद्यालय के 30 प्रधानाचार्यों से आकड़ों का संकलन किया और पाया कि विद्यालय में कक्षा-कक्ष, पुस्तकालय, खेल शिक्षा एवं शिक्षकों के प्रशिक्षण में सम्भावनाएं बहुत हैं। प्रस्तुत शोध आलेख में समग्र शिक्षा योजना की सम्भावनाओं पर प्रकाश डाला गया है।

प्रस्तावना

राष्ट्रीय शिक्षा नीति 2020 के सन्दर्भ में समग्र शिक्षा योजना में अपार सम्भावनाएं दिखती हैं जिसमें आधारभूत संरचना, पाठ्यचर्या, शिक्षण विधि, आकलन पद्धति में बदलाव, व्यावसायिक शिक्षा, छात्र-केंद्रित, अनुभवात्मक और गतिविधि आधारित शिक्षा, प्रौद्योगिकी का शिक्षा में उपयोग, समावेशी शिक्षा एवं अनुसंधान और मूल्यांकन में है। "राष्ट्रीय शिक्षा नीति 2020 के सन्दर्भ में समग्र शिक्षा योजना में सम्भावनाओं के साथ-साथ अनेक प्रकार की चुनौतियाँ भी हैं जिसमें प्रमुख चुनौती- वित्तीय संसाधनों के अभाव में योजना को प्रभावी ढंग से लागू करना, गुणवत्तापूर्ण शिक्षकों की कमी एक प्रमुख चुनौती है, शिक्षा में लैंगिक असमानता जिसमें लड़कियों और महिलाओं को शिक्षा तक समान पहुंच प्राप्त करने में अभी भी चुनौतियों का सामना करना पड़ता है और दूरस्थ एवं ग्रामीण क्षेत्रों में बच्चों को शिक्षा तक पहुंच प्रदान करना एक चुनौती है।" (पोखरियाल, 2021)।

समग्र शिक्षा योजना एवं राष्ट्रीय शिक्षा नीति 2020 में प्रमुख संभावनायें निम्नलिखित हैं:

1. सामाजिक-आर्थिक पृष्ठभूमि, अनुसूचित जाति, अनुसूचित जनजाति, विशेष आवश्यकता वाले लोग एवं लैंगिक

असमानता वाले विद्यार्थियों को शिक्षा का समान अवसर मिले, साथ ही साथ शिक्षा में समानता हो जिससे सभी विद्यार्थियों के लिए सामाजिक न्याय और समानता को मिल सके।

2. पूर्व-विद्यालय को अनिवार्य बनाता है। यह प्राथमिक शिक्षा में नामांकन दरों को बेहतर बनाने में मदद कर सकता है।
3. शिक्षा की गुणवत्ता में सुधार करते हुए विद्यालयों में बुनियादी ढांचे में सुधार के लिए वित्त प्रदान करता है, जिसमें कक्षा भवन, शौचालय और बिजली जैसी सुविधाएं शामिल हैं।
4. शिक्षकों की नियुक्ति और प्रशिक्षण पर ध्यान केंद्रित किया गया है, साथ ही साथ शिक्षकों को इस प्रकार से प्रशिक्षण दिया जाता है कि वे अपने शिक्षण पद्धतियों को बढ़ा सकें।
5. शिक्षा में प्रौद्योगिकी के उपयोग को बढ़ावा देता है, इसके तहत शिक्षक शिक्षण करते हैं तो विद्यार्थियों में सीखने के प्रति रुचि उत्पन्न होती है।
6. कौशल विकास और रोजगार पर अधिक प्रयास किया जा रहा है जिससे विद्यार्थी अपने पसंद के कौशल को मजबूत कर सकते हैं।

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शोध का महत्व एवं आवश्यकता

समग्र शिक्षा योजना भारत में शिक्षा प्रणाली को बदलने और देश के विकास में योगदान करने के लिए एक महत्वपूर्ण योजना है। यह योजना सभी बच्चों के लिए शिक्षा की समान पहुंच, शिक्षा की गुणवत्ता में सुधार, समानता और सामाजिक न्याय, कौशल विकास और रोजगार के साथ-साथ सामाजिक समावेश को बढ़ावा देती है। इस योजना में अपार सम्भावनाएं व्याप्त हैं। प्रस्तुत शोध अध्ययन न केवल प्रेरणास्पद है वरन् निदानात्मक एवं सुधारात्मक भी है। उत्तर-प्रदेश राज्य में शैक्षिक रूप से समग्र शिक्षा योजना लागू हुए 6 वर्ष बीत चुके हैं। विद्यालय शिक्षा के अंतर्गत समग्र शिक्षा योजना का राष्ट्रीय शिक्षा नीति 2020 के संदर्भ में सम्भावनाओं का आकलन किया जाना प्रासंगिक है।

शोध प्रश्न

1. राष्ट्रीय शिक्षा नीति 2020 के आधारभूत संरचना को समग्र शिक्षा की योजना में किस प्रकार की संभावनाएँ हैं?
2. राष्ट्रीय शिक्षा नीति 2020 के शैक्षिक लक्ष्यों को समग्र शिक्षा की योजना में किस प्रकार की संभावनाएँ हैं?
3. राष्ट्रीय शिक्षा नीति 2020 के अंतर्गत समग्र शिक्षा योजना के क्रियान्वयन में किस प्रकार की संभावनाएँ हैं?

शोध उद्देश्य

1. राष्ट्रीय शिक्षा नीति 2020 के सन्दर्भ में समग्र शिक्षा योजना के अंतर्गत अवसंरचनात्मक सम्भावनाओं का अध्ययन करना।
2. राष्ट्रीय शिक्षा नीति 2020 के सन्दर्भ में समग्र शिक्षा योजना के अंतर्गत समावेशी कक्षा प्रावधानों एवं चुनौतियों के सम्भावनाओं का अध्ययन करना।
3. राष्ट्रीय शिक्षा नीति 2020 के सन्दर्भ में समग्र शिक्षा योजना के अंतर्गत कौशल आधारित शिक्षा एवं योग्यता आधारित शिक्षा के सम्भावनाओं का अध्ययन करना।
4. राष्ट्रीय शिक्षा नीति 2020 के सन्दर्भ में समग्र शिक्षा योजना के अंतर्गत शिक्षक प्रशिक्षण प्रावधानों के सम्भावनाओं का अध्ययन करना।

सम्बन्धित साहित्य समीक्षा

सुल्लीवन एवं बर्क (2014) ने अपने शोध पत्र 'टीचिंग एंड लर्निंग इन कंपटेंसी बेस्ड एजुकेशन' पर अपना शोध पत्र प्रकाशित किया। शोध पत्र में यूरोप के शिक्षकों के कक्षा में कौशल आधारित शिक्षण करने पर शोध किया गया। शोध में यह निष्कर्ष मिला कि शिक्षक कौशल आधारित शिक्षण कक्षा में करते हैं जिससे विद्यार्थियों में पाठ्यक्रम की सक्षमता होती है और वे अपने लक्ष्य तक पहुँचते हैं। शिक्षक विद्यार्थियों के व्यावहारिक, संवेगात्मक और संज्ञानात्मक

को ध्यान में रखकर कक्षा में वाद-विवाद आयोजित करना, समूह में कार्य करने की क्षमता को विकसित करना, नाटक विधि, कहानी विधि, खेल विधि, समस्या का विश्लेषण करना और परिचर्चा का आयोजन करते हुए शिक्षण करते हैं तो विद्यार्थी अपनी क्षमता के अनुरूप प्रदर्शन करके प्रगति करते हैं इस प्रकार का प्रशिक्षण शिक्षकों को मिलता है।

शर्मा (2020) ने अपने शोध पत्र 'एटीट्यूड ऑफ समग्र शिक्षा अभियान स्पेशल टीचर टूर्बड इन्क्लुजन ऑफ द चिल्ड्रन विथ दिव्यांग इन नागपुर' विषय पर अध्ययन किया और निष्कर्ष मिला कि समग्र शिक्षा योजना द्वारा प्रशिक्षित समावेशी शिक्षकों में आयु, लिंग, शैक्षिक योग्यता, मानसिक मंद बच्चों को कक्षा में शामिल करने के प्रति सकारात्मक दृष्टिकोण पाया गया है। साथ ही साथ कक्षा में समावेशन के लिए विद्यालयों में उचित संसाधनों जैसे कक्षा में बैठने की उचित व्यवस्था, वीलचेयर, तकनीकी प्रयोगशाला, सुनने के लिए उचित व्यवस्था एवं रैम्प की व्यवस्था है लेकिन विद्यालय में इंटरनेट की व्यवस्था नहीं है।

शर्मा एवं अन्य (2021) ने अपने शोध पत्र 'ए स्टडी ऑफ समग्र शिक्षा अभियान एन इनिशिएटिव टू इन्हेंस डिजिटल एजुकेशन इन एरा ऑफ प्रतापगढ़ डिस्ट्रिक राजस्थान' विषय पर अध्ययन किया और निष्कर्ष मिला कि समग्र शिक्षा योजना के प्रभावी ढंग से लागू होने पर 85 विद्यालयों में आईसीटी प्रयोगशाला, टेलीविजन और तकनीकी सामग्री प्रदान किया गया है। टेलीविजन को डीटीएच चैनल से जोड़ा गया है जिससे शिक्षण प्रभावी हो रहा है और छात्रों के प्रदर्शन, ज्ञान और कौशल का विकास हो रहा है, समग्र शिक्षा योजना के कार्यान्वयन में कुछ बाधाएं पाई गई हैं जिसमें खराब इंटरनेट, शिक्षण के लिए पर्याप्त सामग्री की कमी, विद्यालयों में उचित कक्षा-कक्ष की कमी, विद्यार्थियों के बैठने की उचित व्यवस्था न होना एवं शिक्षकों को तकनीकी का कम ज्ञान होना इसके साथ ही शिक्षकों में डिजिटल शिक्षा के प्रति जानकारी का अभाव है लेकिन कुछ शिक्षक दीक्षा, स्वयं के माध्यम से तकनीकी ज्ञान को सीख रहे हैं।

शोध प्रविधि

प्रस्तुत शोध अध्ययन में किस प्रकार की शोध प्रविधि को अपनाया जायेगा, यह शोध अध्ययन की प्रकृति पर निर्भर करता है। इस शोध अध्ययन की प्रकृति को ध्यान में रखकर कई शोध प्रविधि का अध्ययन किया गया और पाया गया कि अन्वेषणात्मक शोध विधि सर्वोत्तम शोध प्रविधि है, क्योंकि इसका लक्ष्य अवसंरचनात्मक प्रावधानों, उनके कौशल युक्त शिक्षा, शिक्षक प्रशिक्षण प्रक्रियाओं तथा विद्यालय के प्रभावों के बारे में विस्तृत समझ विकसित करना है। अन्वेषणात्मक शोध से यह स्पष्ट होगा कि समग्र शिक्षा योजना में किस प्रकार की संभावनाएँ विद्यमान हैं।

शोध अध्ययन के लिए जनसंख्या

प्रस्तुत शोध अध्ययन में जनसंख्या के रूप में उत्तर-प्रदेश के विन्ध्याचल मंडल के तीन जिले मिर्जापुर, संत रविदास नगर भदोही एवं सोनभद्र के परिषदीय प्राथमिक विद्यालय के प्रधानाचार्य, शिक्षक एवं विद्यालय प्रबन्धन समिति को जनसंख्या के रूप में लिया गया। जनसंख्या के रूप में उत्तर-प्रदेश के विन्ध्याचल मंडल के तीन जिले मिर्जापुर, संत रविदास नगर भदोही एवं सोनभद्र को इसलिए लिया गया कि उत्तर-प्रदेश में समग्र शिक्षा योजना अप्रैल, 2018 से क्रियान्वित हो रही है, साथ ही साथ राष्ट्रीय शिक्षा नीति 2020 भी 29 जुलाई, 2020 से ही सरकार द्वारा अपना लिया गया था। यह दोनों योजनायें विद्यालयी शिक्षा के लिए साथ में कार्य करने लगी इसलिए ही उत्तर-प्रदेश को लिया गया है।

प्रतिदर्शन एवं प्रतिदर्श प्रविधि

प्रस्तुत शोध अध्ययन में शोध के उद्देश्यों को ध्यान में रखते हुए असंभावित प्रतिदर्शन विधि के अन्तर्गत उद्देश्यपूर्ण प्रतिदर्शन प्रविधि का प्रयोग करते हुए प्रतिदर्श के रूप में उत्तर-प्रदेश के विन्ध्याचल मंडल के तीन जिले मिर्जापुर, संत रविदास नगर भदोही एवं सोनभद्र के परिषदीय प्राथमिक विद्यालय को लिया गया है जिसमें मिर्जापुर के 10 विद्यालय के 10 शिक्षक, संत रविदास नगर भदोही के 10 विद्यालय के 10 शिक्षक एवं सोनभद्र के 10 विद्यालय के 10 शिक्षकों को अध्ययन के लिए चयनित किया गया है।

शोध उपकरण एवं तकनीकी

प्रस्तुत शोध अध्ययन में शोधकर्ता द्वारा शोध उद्देश्य के आधार पर शोध से सम्बन्धित आँकड़ों के संकलन को प्राप्त करने के लिए स्वनिर्मित अर्द्ध संरचित साक्षात्कार विधि का प्रयोग किया गया है। सभी शोध उद्देश्य को ध्यान में रखकर शोध निर्देशक के साथ मिलकर सर्वप्रथम थीम/प्रसंग बनाया गया फिर आंतरिक विशेषज्ञ के सुझाव को शामिल करते हुए स्वनिर्मित अर्द्ध संरचित साक्षात्कार विधि को एक प्रारूप में लिखा गया तत्पश्चात स्वनिर्मित अर्द्ध संरचित साक्षात्कार विधि को वाह्य विशेषज्ञ के सुझाव के लिए भेजा गया। वाह्य विशेषज्ञ के प्राप्त सुझाव को शामिल करते हुए शोध उपकरण का निर्माण करके आँकड़ों के संकलन के लिए तैयार किया गया।

प्रदत्तों का संकलन एवं आँकड़ों का विश्लेषण

प्रस्तुत शोध अध्ययन में शोधकर्ता द्वारा आँकड़ों के संकलन के लिए उत्तर-प्रदेश राज्य के विन्ध्याचल मंडल के तीन जिले के 30 विद्यालयों के 30 प्रधानाचार्यों से स्वनिर्मित अर्द्धसंरचित साक्षात्कार विधि के माध्यम से शोधकर्ता ने आँकड़ों का संकलन किया।

आँकड़ों के संकलन के बाद सर्वप्रथम थीम/प्रसंग को सबथीम/सब प्रसंग में बाँटा गया उसके बाद आँकड़ों को सब थीम/सब प्रसंग में लिखकर तर्कयुक्त विश्लेषित किया गया।

प्रयुक्त सांख्यिकीय विधियाँ

विद्यालय के शैक्षिक सुविधाओं से सम्बन्धित प्राप्त आँकड़ों को निम्नलिखित सांख्यिकी विधियों के माध्यम से दर्शाया गया है:

प्रतिशत : विद्यालय के प्रधानाचार्यों द्वारा प्राप्त आँकड़ों को थीम/प्रसंग में बनाकर का उनका प्रतिशत ज्ञात करते हुए विश्लेषित किया गया है।

वृत्तचित्र : राष्ट्रीय शिक्षा नीति 2020 के परिप्रेक्ष्य में समग्र शिक्षा योजना की सम्भावनाओं से सम्बन्धित आँकड़ों को वृत्तचित्र के माध्यम से प्रदर्शित किया गया है।

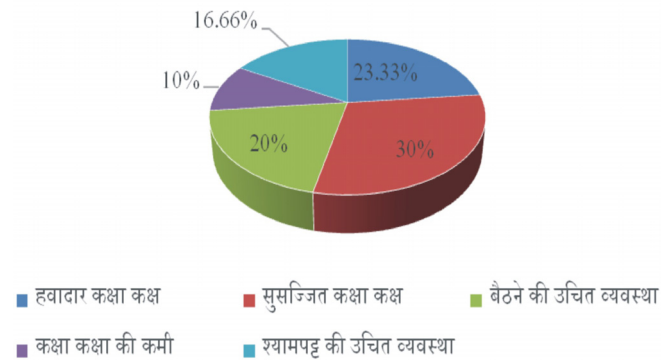
आँकड़ों का विश्लेषण

परिणाम : शोधार्थी का शोध उद्देश्य 01 'राष्ट्रीय शिक्षा नीति 2020 के सन्दर्भ में समग्र शिक्षा योजना के अंतर्गत अवसंरचनात्मक सम्भावनाओं का अध्ययन करना' था जिससे सम्बन्धित प्रदत्तों का विश्लेषण तथा परिणामों का निर्वचन अधोलिखित रूप में प्रस्तुत किया जा रहा है:

शोध उद्देश्य 01: राष्ट्रीय शिक्षा नीति 2020 के सन्दर्भ में समग्र शिक्षा योजना के अंतर्गत अवसंरचनात्मक सम्भावनाओं का अध्ययन करना।

1. आप विद्यालयी आधारभूत कक्षा-कक्ष की संरचना में किस प्रकार की सम्भावनाओं को देख रहे हैं?

आधारभूत कक्षा-कक्ष की संरचना में किस प्रकार की संभावनाएँ



आकृति 01: आधारभूत कक्षा-कक्ष की संरचना में किस प्रकार की संभावनाएँ

आकृति 01 से स्पष्ट है कि विद्यालय के 23.33 प्रतिशत प्रधानाचार्यों ने बताया कि कक्षा-कक्ष का वातावरण विद्यार्थियों के अनुकूल होना चाहिए विद्यार्थियों में शिक्षा के प्रति रुचि उत्पन्न होने लगे तथा उन्हें स्वयं करके सीखने वाला वातावरण मिलना

चाहिए, कक्षा-कक्ष में विद्यार्थियों को अपनापन महसूस होना चाहिए, इसके लिए कक्षा-कक्ष का हवादार होना आवश्यक है। विद्यालय के 30 प्रतिशत प्रधानाचार्यों ने बताया कि विद्यालय आधारभूत कक्षा-कक्ष में बाहरी एवं आंतरिक परिवेश सुंदर मनमोहक एवं बच्चों के आकर्षित करने वाला होना चाहिए जिससे विद्यालय में बच्चे कक्षा में बने रहें एवं ठहराव होता रहे। इसके लिए उचित एवं हवादार कक्षा-कक्ष का निर्माण होना चाहिए। विद्यालय के 20 प्रतिशत प्रधानाचार्यों ने बताया कि विद्यालय में कक्षा-कक्ष इस तरीके से बनाया जाए जिससे बच्चों का नामांकन हो, साथ ही साथ दिव्यांग बच्चों के लिए सीढ़ियों का अच्छे से निर्माण हो। विद्यालय के 10 प्रतिशत प्रधानाचार्यों ने बताया कि विद्यालय में विद्यार्थियों का नामांकन एवं धारण बढ़ा है जिस अनुपात में विद्यार्थियों की संख्या बड़ी है उस अनुपात में कक्षा-कक्षों की संख्या कम है अतः कक्षा-कक्षों के निर्माण अधिक संभावना है। विद्यालय के 16.66 प्रतिशत प्रधानाचार्यों ने बताया कि आधारभूत कक्षा-कक्ष की संरचना इस प्रकार से हो कि श्यामपट्ट कक्षा-कक्ष के दीवार पर मध्य में हो और ऐसी जगह पर हो जहाँ पर प्राकृतिक प्रकाश हो। अगर प्राकृतिक प्रकाश न हो तो बिजली के प्रकाश श्यामपट्ट पर अच्छी तरह से पड़े जिससे सभी बच्चों को दिखाई दे जिससे शिक्षक शिक्षण कार्य करे एवं बच्चे अधिगम के लिए उचित माहौल प्राप्त कर सकें।

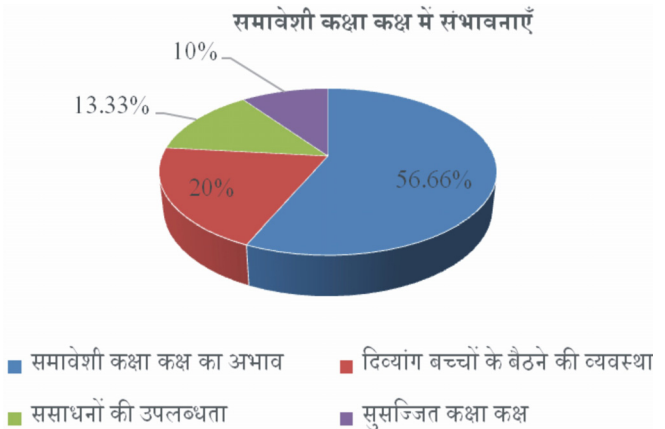
शोधार्थी ने साक्षात्कार के बाद पाया कि समग्र शिक्षा योजना के क्रियान्वयन के बाद प्रधानाचार्यों ने आधारभूत कक्षा-कक्ष में निम्नलिखित सम्भावनायें जैसे- विद्यालयी कक्षा-कक्ष हवादार होने से विद्यार्थियों में शिक्षा के प्रति रुचि उत्पन्न होगी तब विद्यार्थी स्वयं करके सीखने सीखने के लिए प्रेरित होंगे, विद्यालय आधारभूत कक्षा-कक्ष बाहरी एवं आंतरिक परिवेश में सुंदर एवं मनमोहक हो जिससे विद्यार्थी कक्षा में बने रहें। विद्यालय में कक्षा-कक्ष इस तरीके से बनाया जाए कि दिव्यांग विद्यार्थियों को कक्षा-कक्ष में प्रवेश करने में दिक्कत न हो। समग्र शिक्षा योजना के क्रियान्वयन के बाद विद्यालय में विद्यार्थियों के नामांकन एवं धारण में वृद्धि हुयी है जिस अनुपात में विद्यार्थियों की संख्या बड़ी है उस अनुपात में कक्षा-कक्षों की संख्या कम है अतः कक्षा-कक्षों के निर्माण अधिक संभावना है। इस परिणाम का समर्थन शर्मा एवं अन्य (2021) के शोध कार्य से होता है कि अगर विद्यालयों में हवादार कक्षा-कक्ष, आईसीटी, प्रयोगशाला, टेलीविजन और तकनीकी सामग्री प्रदान करते हुए टेलीविजन को डीटीएच चैनल से जोड़ा जाए तो शिक्षण प्रभावी हो सकता है और विद्यार्थियों के प्रदर्शन, ज्ञान और कौशल का विकास हो सकता है। समग्र शिक्षा योजना के कार्यान्वयन में कुछ बाधाएं पाई गई हैं जिसमें खराब इंटरनेट, शिक्षण के लिए पर्याप्त सामग्री की कमी, विद्यालयों में उचित कक्षा-कक्ष की कमी, विद्यार्थियों के बैठने की उचित

व्यवस्था न होना एवं शिक्षकों को तकनीकी का कम ज्ञान होना। इसके साथ ही शिक्षकों में डिजिटल शिक्षा के प्रति जानकारी का अभाव है लेकिन कुछ शिक्षक दीक्षा, स्वयं के माध्यम से तकनीकी ज्ञान को सीख रहे हैं। आधारभूत कक्षा-कक्ष की संरचना इस प्रकार से हो कि श्यामपट्ट कक्षा-कक्ष के दीवार पर मध्य में हो और ऐसी जगह पर हो जहाँ पर प्राकृतिक प्रकाश हो अगर प्राकृतिक प्रकाश न हो तो बिजली के प्रकाश श्यामपट्ट पर अच्छी तरह से पड़े जिससे सभी बच्चों को दिखाई दे और शिक्षक शिक्षण कार्य करे एवं बच्चे अधिगम के लिए उचित माहौल प्राप्त कर सकें।

परिणाम : शोधार्थी का शोध उद्देश्य 02 'राष्ट्रीय शिक्षा नीति 2020 के सन्दर्भ में समग्र शिक्षा योजना के अंतर्गत समावेशी कक्षा प्रावधानों एवं चुनौतियों का अध्ययन करना' था जिससे सम्बन्धित प्रदत्तों का विश्लेषण तथा परिणामों का निर्वचन अधोलिखित रूप में प्रस्तुत किया जा रहा है:

शोध उद्देश्य 02 : राष्ट्रीय शिक्षा नीति 2020 के सन्दर्भ में समग्र शिक्षा योजना के अंतर्गत समावेशी कक्षा प्रावधानों एवं चुनौतियों का अध्ययन करना।

1. आप विद्यालय में समावेशी कक्षा-कक्ष में किस प्रकार की सम्भावनाओं को देख रहे हैं?



आकृति 02: समावेशी कक्षा कक्ष में संभावनाएँ

आकृति 02 से स्पष्ट है कि विद्यालय के 56.66 प्रतिशत प्रधानाचार्यों ने बताया कि समावेशी कक्षा-कक्ष में विविध पृष्ठभूमि के विद्यार्थियों को एक साथ लाया जाता है, इससे सीखने-सिखाने की प्रक्रिया में बहुत चुनौती का सामना करना पड़ता है लेकिन इससे एक फायदा यह भी होता है कि अलग-अलग पृष्ठभूमि से आए विद्यार्थियों से कुछ नया सीखने को भी मिलता है लेकिन विद्यालय प्रबंधन एवं उच्चाधिकारियों द्वारा ऐसी कक्षाओं की उपेक्षा होती रहती है इसलिए विद्यालय में समावेशी कक्षा-कक्ष का निर्माण अवश्य होना चाहिए। विद्यालय के 20 प्रतिशत प्रधानाचार्यों ने बताया कि दिव्यांग विद्यार्थियों के प्रति समानता

का भाव उत्पन्न होने से शैक्षिक लक्ष्य प्राप्त करना आसान होता है इसलिए विद्यालय में एक ऐसे समावेशी कक्षा-कक्ष का निर्माण हो जिसमें दिव्यांग बच्चों के बैठने की उचित व्यवस्था होनी चाहिए। विद्यालय के 13.33 प्रतिशत प्रधानाचार्यों ने बताया कि संसाधनों की उपलब्धता पर समान अधिकार प्रत्येक विद्यार्थियों को मिलता है जब शोधार्थी ने पूछा कि आप के विद्यालय में किस प्रकार के संसाधन की सम्भावना है तब प्रधानाचार्यों ने बताया कि छात्र छात्राओं में भेदभाव तथा छुआछूत की भावना समाप्त करना, छात्र और शिक्षक के मध्य परस्पर सहयोगात्मक भाव, दिव्यांग छात्र छात्राओं पर विशेष स्थान, उचित प्रकाश सहित उत्तम श्यामपट्ट पंखे की व्यवस्था, छात्र-छात्रा के बीच मतभेद न हो, छात्र-छात्रा को विषयगत जानकारी के अतिरिक्त वर्तमान विषय से संबंधित जानकारी, क्रीड़ा प्रतियोगिता, संगीत, गायन, कला, कौशल व सिलाई-बुनाई में प्रवीण रोजगार निर्माण की संभावना होनी चाहिए। इस तरीके की एक कक्षा-कक्ष का निर्माण प्रत्येक विद्यालय में जल्दी से जल्दी करा लेना चाहिए लेकिन वित्त के अभाव की वजह से ऐसा नहीं हो पा रहा है। विद्यालय के 10 प्रतिशत प्रधानाचार्यों ने बताया कि समावेशी कक्षा-कक्ष इस प्रकार से बनाया जाये कि कक्षा भौतिक रूप से सुसज्जित हो साथ ही साथ कक्षा में बैठने पर मानसिक रूप से भी विद्यार्थी अपने आप को अनुरूप बना पाए।

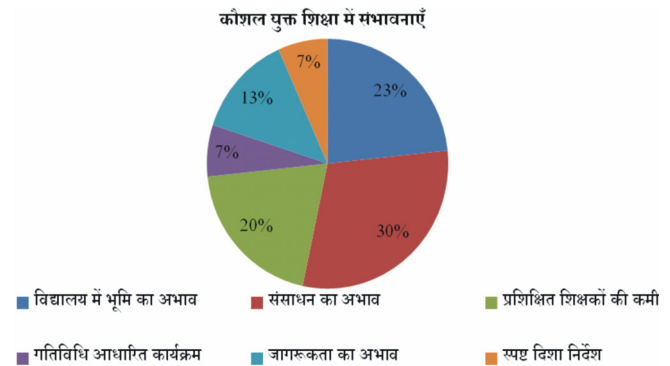
शोधार्थी ने साक्षात्कार के बाद पाया कि समग्र शिक्षा योजना के क्रियान्वयन के बाद प्रधानाचार्यों ने समावेशी कक्षा-कक्ष में निम्नलिखित सम्भावनायें जैसे- विद्यालय में विविध पृष्ठभूमि के विद्यार्थियों पढ़ते हैं जिनको समावेशी कक्षा-कक्ष में सीखने-सिखाने के लिए एक साथ बैठाया जाता है। इससे यह फायदा होता है कि अलग-अलग पृष्ठभूमि से आए विद्यार्थी एक दूसरे से सीखते हैं इसलिए विद्यालय में समावेशी कक्षा-कक्ष का निर्माण अवश्य होना चाहिए। शैक्षिक लक्ष्य प्राप्त करने के लिए दिव्यांग विद्यार्थियों के प्रति समानता का भाव रखना चाहिए इसलिए प्रत्येक विद्यालय में समावेशी कक्षा-कक्ष का निर्माण हो जिसमें दिव्यांग बच्चों के बैठने की उचित व्यवस्था होना चाहिए। इस परिणाम का समर्थन शर्मा (2020) के शोध कार्य से होता है कि समग्र शिक्षा योजना द्वारा प्रशिक्षित शिक्षकों में दिव्यांग विद्यार्थियों को आयु, लिंग, शैक्षिक योग्यता, मानसिक मंद बच्चों को कक्षा में शामिल करने के प्रति सकारात्मक दृष्टिकोण अपनाया जाये, साथ ही साथ कक्षा में समावेशन के लिए विद्यालयों में उचित संसाधनों जैसे कक्षा में बैठने की उचित व्यवस्था, वीलचेयर, तकनीकी प्रयोगशाला, सुनने के लिए उचित व्यवस्था एवं रैम्प की व्यवस्था होना चाहिए। छात्र और शिक्षक के मध्य परस्पर सहयोगात्मक भाव, उचित प्रकाश सहित उत्तम श्यामपट्ट, पंखे की व्यवस्था, क्रीड़ा प्रतियोगिता, संगीत, गायन, कला, कौशल व सिलाई-बुनाई के

लिए वित्त की व्यवस्था होनी चाहिए और समावेशी कक्षा-कक्ष इस प्रकार से बनाया जाये कि कक्षा भौतिक रूप से सुसज्जित हो जिससे कक्षा में बैठने पर विद्यार्थी मानसिक रूप से अपने आप को कक्षा के अनुरूप बना पाए, साथ ही साथ विद्यार्थियों को आत्मनिर्भर बनाने के लिए विद्यालय में रोजगार के लिए शिक्षा की संभावना होनी चाहिए।

परिणाम : शोधार्थी का शोध उद्देश्य 03 'राष्ट्रीय शिक्षा नीति 2020 के सन्दर्भ में समग्र शिक्षा योजना के अंतर्गत कौशल आधारित शिक्षा एवं योग्यता आधारित शिक्षा का अध्ययन करना' था जिससे सम्बन्धित प्रदत्तों का विश्लेषण तथा परिणामों का निर्वचन अधोलिखित रूप में प्रस्तुत किया जा रहा है:

शोध उद्देश्य 03 : राष्ट्रीय शिक्षा नीति 2020 के सन्दर्भ में समग्र शिक्षा योजना के अंतर्गत कौशल आधारित शिक्षा एवं योग्यता आधारित शिक्षा का अध्ययन करना।

1. आप विद्यार्थियों में कौशल युक्त शिक्षा प्रदान करने में किस प्रकार की सम्भावनाओं को देख रहे हैं?



आकृति 03: कौशल युक्त शिक्षा में संभावनाएँ

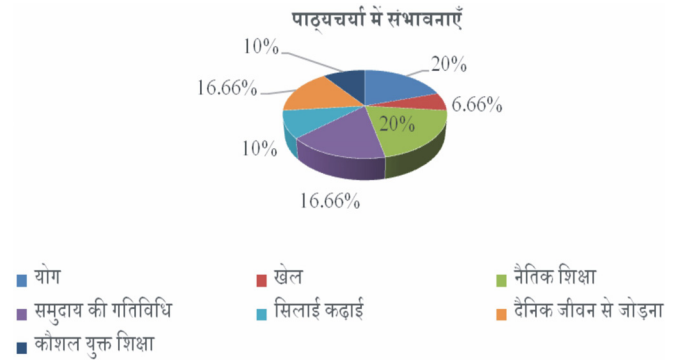
आकृति 03 से स्पष्ट है कि विद्यालय के 23.33 प्रतिशत प्रधानाचार्यों ने बताया कि वर्तमान शिक्षा प्रणाली में व्यवहारिक पक्षों को भी रखा गया है। इससे शिक्षण के साथ-साथ बच्चों को कौशल युक्त शिक्षा भी प्रदान करने की बात है। विद्यालय में विद्यालय जमीन होनी चाहिए जिससे कि बच्चों को कृषि कार्य सिखाने में आसानी हो, कुछ ऐसे संसाधन हों जो बच्चे सीखना चाहते हों। जब शोधार्थी ने पूछा कि कृषि कार्य ही क्यों जरूरी है? तब प्रधानाचार्यों ने बताया कि हमारा विद्यालय ग्रामीण परिवेश में है, बच्चे भी ग्रामीण परिवेश से आते हैं, लगभग सभी बच्चे कृषि कार्य से जुड़े हुए होते हैं इसलिए कृषि कार्य के लिए जमीन आवश्यक है, इससे बच्चे पढ़ाई के साथ-साथ रोजगार में निपुण हो जायेंगे। विद्यालय के 30 प्रतिशत प्रधानाचार्यों ने बताया कि कौशल युक्त शिक्षा प्रदान करने के लिए किसी एक कौशल से संबंधित सामग्री विद्यालय में होनी चाहिए लेकिन अभी तक विद्यालय में इस तरीके का कोई भी संसाधन उपलब्ध नहीं

है। जब शोधार्थी ने पूछा कि किस प्रकार के संसाधन नहीं हैं, तब प्रधानाचार्यों ने बताया कि तकनीक रूप से कौशल युक्त शिक्षा प्रदान करने के लिए संसाधन उपलब्ध नहीं हैं। विद्यालय के 20 प्रतिशत प्रधानाचार्यों ने बताया कि विद्यार्थियों को कौशल युक्त शिक्षा देने से वे बड़े होकर स्वरोजगार के प्रति अपने आप को लगा पाएंगे तथा दूसरों को भी रोजगार देंगे इसलिए छात्रों को कृषि का ज्ञान, मत्स्य पालन, मधुमक्खी पालन, कंप्यूटर बनाना एवं मोबाईल बनाने के तरीकों को सिखाना चाहिए लेकिन इन कौशलों की सिखाने के लिए प्रशिक्षित शिक्षक की आवश्यकता होती है और इस प्रकार के शिक्षकों का अभाव है। विद्यालय के 6.66 प्रतिशत प्रधानाचार्यों ने बताया कि विद्यार्थियों को कौशल युक्त शिक्षा प्रदान करने के लिए एवं व रोजगार प्राप्त करने के लिए कंप्यूटर, टाइपराइटर, कृषि कार्य, राजमिस्त्री, मोबाईल बनाने के विधि, मत्स्य पालन एवं मधुमक्खी पालन के लिए गतिविधि आधारित कार्यक्रम हों जिससे कि हम बच्चों को समय-समय पर इसकी जानकारी देते रहें। विद्यालय के 13.33 प्रतिशत प्रधानाचार्यों ने बताया कि विद्यार्थियों को कौशल युक्त शिक्षा के बारे में बताते हुए कहा जाता है कि रोजगार पाने के लिए स्किल होना जरूरी है। ऐसे में विद्यालय द्वारा आप लोगों को कौशल प्रदान किया जाता है लेकिन कुछ बच्चे इसको इग्नोर करते हैं और सोचते हैं कि जब विद्यालयी शिक्षा प्राप्त कर लेंगे तब सीख लेंगे। हम सब ऐसे विद्यार्थियों को जागरूक करते हैं, साथ ही साथ माता-पिता/अभिभावकों को भी जागरूक करते हैं लेकिन अनुकूल प्रभाव नहीं मिल रहा है। विद्यालय के 6.66 प्रतिशत प्रधानाचार्यों ने बताया कि शिक्षा योजना में जिन कौशलों को कक्षा 6 से लेकर कक्षा 8 तक के विद्यार्थियों के लिए रखा गया है, वह सोच समझ कर रखा गया है। विद्यालय को इस तरीके की गतिविधियों को संचालित करना चाहिए लेकिन विद्यालय में अभी भी स्पष्ट दिशा निर्देश के साथ धन एवं संसाधन की कमी होने के कारण हम रोजगार के लिए शिक्षा प्रदान नहीं कर पा रहे हैं।

शोधार्थी ने साक्षात्कार के बाद पाया कि समग्र शिक्षा योजना के क्रियान्वयन के बाद प्रधानाचार्यों ने कौशल युक्त शिक्षा में निम्नलिखित संभावनाएं जैसे- वर्तमान समय में वर्तमान शिक्षा प्रणाली व्यवहारिक पक्षों का ध्यान रख रही है। इससे साथ ही विद्यार्थियों को कौशल युक्त शिक्षा प्रदान किया जा रही है लेकिन विद्यालय जमीन कम होने की वजह से कृषि कार्य सिखाने में दिक्कत हो रही है। अगर कृषि कार्य के लिए कृषि योग्य जमीन मिल जाये तो विद्यार्थी पढ़ाई के साथ-साथ रोजगार में निपुण हो जायेंगे। विद्यार्थियों को कौशल युक्त शिक्षा जैसे- कृषि का ज्ञान, मत्स्य पालन, मधुमक्खी पालन, कंप्यूटर बनाना एवं मोबाईल बनाने के तरीकों को सिखाना चाहिए लेकिन इन कौशलों की

सीखाने के लिए प्रशिक्षित शिक्षक की आवश्यकता है। कौशल युक्त शिक्षा के लिए विद्यार्थियों को जागरूक किया जा रहा है, साथ ही साथ माता-पिता/अभिभावकों को भी जागरूक कर रहे हैं, साथ ही साथ विद्यालय में रोजगार शिक्षा के लिए धन एवं संसाधन मिले तो रोजगार के लिए शिक्षा प्रदान की जा सकती है।

2. विद्यालयी पाठ्यचर्या में किस प्रकार की सम्भावनाएँ हो सकती हैं?



आकृति 04: पाठ्यचर्या में संभावनाएँ

आकृति 04 से स्पष्ट है कि विद्यालय के 20 प्रतिशत प्रधानाचार्यों ने बताया कि विद्यालय पाठ्यचर्या में कुछ नई संभावनाएँ हैं। योग एवं व्यायाम को अनिवार्य रूप से लागू करके प्रतिदिन करना चाहिए जिससे विद्यार्थियों के साथ-साथ शिक्षकों का भी स्वास्थ्य अच्छा रहे। विद्यालय के 6.66 प्रतिशत प्रधानाचार्यों ने बताया कि विद्यालय पाठ्यचर्या में अनिवार्य रूप से खेलकूद को शामिल करना चाहिए जिससे आधारभूत शिक्षा एवं भौतिक मूल्य का व्यावहारिक विकास हो सके। विद्यालय के 20 प्रतिशत प्रधानाचार्यों ने बताया कि विद्यालय में शैक्षिक उद्देश्यों की प्राप्ति के लिए पाठ्यचर्या अत्यंत और व्यापक साधन है। पाठ्यचर्या को इस प्रकार से डिजाइन करना चाहिए कि नैतिक शिक्षा को शिक्षक एवं विद्यार्थी करके सीखें जिससे विद्यार्थी एवं शिक्षक प्रतिदिन विद्यालय में इसको करके सीखें और अपने व्यवहार में ले आयें। विद्यालय के 16.66 प्रतिशत प्रधानाचार्यों ने बताया कि पाठ्यचर्या में सामुदायिक गतिविधियों को शामिल करना चाहिए। जब शोधार्थी ने पूछा कि किस प्रकार की सामुदायिक गतिविधि हो, तब प्रधानाचार्यों ने बताया कि शिक्षा के प्रति जागरूकता, सफाई गतिविधि, पर्यावरण के प्रति जागरूकता, जल बचाओं गतिविधि के साथ-साथ समुदाय का प्रतिभाग विद्यालयी कार्यक्रम में हो। विद्यालय के 10 प्रतिशत प्रधानाचार्यों ने बताया कि पाठ्यचर्या में बच्चों को पढ़ाई के साथ-साथ काफी कुछ अलग से सिखाया जा सके, वह सब शामिल करना चाहिए पाठ्यक्रम के अलावा बालिकाओं के लिए प्रतिदिन सिलाई कढ़ाई, गृह

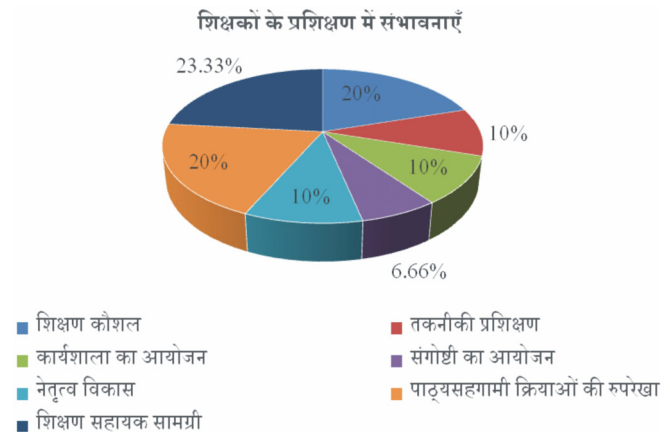
कार्य, गायन, नृत्य एवं ब्यूटीशियन को शामिल करना चाहिए जिससे बालिकाएं अपनी रुचि के अनुसार इनका चयन कर सकें। विद्यालय के 16.66 प्रतिशत प्रधानाचार्यों ने बताया कि अत्यंत एवं सुदृढ़ वातावरण बनाने के लिए पाठ्यचर्या में तकनीकी एवं सामाजिक शिक्षा को इस प्रकार से शामिल किया जाये कि बच्चे दैनिक जीवन में उसका उपयोग कर सकें। विद्यालय के 10 प्रतिशत प्रधानाचार्यों ने बताया कि पाठ्यचर्या एक छात्र के सामाजिक, मानसिक, धार्मिक, नैतिक और शारीरिक विकास में महत्वपूर्ण भूमिका निभाती है। यदि विद्यालय पाठ्यचर्या में इन सारे पहलू को जोड़कर इस तरीके से बनाया जाए कि प्रतिदिन विद्यार्थियों को करके सीखने वाले ज्ञान मिलते रहें, साथ ही साथ कौशल युक्त शिक्षा इस प्रकार से मिले कि विद्यार्थी रोजगारपरक बन सकें तब विद्यार्थी का सर्वांगीण विकास अवश्य हो जाएगा।

शोधार्थी ने साक्षात्कार के बाद पाया कि समग्र शिक्षा योजना के क्रियान्वयन के बाद प्रधानाचार्यों को पाठ्यचर्या में निम्नलिखित संभावनाएँ जैसे- विद्यालय पाठ्यचर्या में योग एवं व्यायाम को अनिवार्य रूप से लागू करके प्रतिदिन करना चाहिए जिससे विद्यार्थियों के साथ-साथ शिक्षकों का भी स्वास्थ्य अच्छा रहे, विद्यालय पाठ्यचर्या में अनिवार्य रूप से खेलकूद को शामिल करना चाहिए जिससे आधारभूत शिक्षा एवं भौतिक मूल्य का व्यावहारिक विकास हो सके। शैक्षिक उद्देश्यों की प्राप्ति के लिए पाठ्यचर्या अत्यंत और व्यापक साधन है, पाठ्यचर्या को इस प्रकार से डिजाइन करना चाहिए कि नैतिक शिक्षा को शिक्षक एवं विद्यार्थी करके सीखें जिससे विद्यार्थी एवं शिक्षक प्रतिदिन विद्यालय में इसको करके सीखें और अपने व्यवहार में ले आयें। इस परिणाम का समर्थन सुल्लीवन एंड बर्क (2014) के शोध कार्य से होता है कि पाठ्यचर्या में विद्यार्थियों के व्यावहारिक, संवेगात्मक और संज्ञानात्मक को ध्यान में रखकर कक्षा में वाद-विवाद आयोजित करना, समूह में कार्य करने की क्षमता को विकसित करना, नाटक विधि, कहानी विधि, खेल विधि, समस्या का विश्लेषण करना और चर्चा-परिचर्चा का शामिल किया जाये तो विद्यार्थी अपनी क्षमता के अनुरूप प्रदर्शन करके प्रगति करेंगे। पाठ्यचर्या में बच्चों को पढ़ाई के साथ-साथ काफी कुछ अलग से सिखाया जा सके, वह सब शामिल करना चाहिए पाठ्यक्रम के अलावा बालिकाओं के लिए प्रतिदिन सिलाई कढ़ाई, गृह कार्य, गायन, नृत्य एवं ब्यूटीशियन को शामिल करना चाहिए जिससे बालिकाएं अपने रुचि के अनुसार इनका चयन कर सकें। पाठ्यचर्या छात्र के सामाजिक, मानसिक, धार्मिक, नैतिक और शारीरिक विकास में महत्वपूर्ण भूमिका निभाएँ इसलिए दैनिक जीवन से जोड़कर पाठ्यक्रम का निर्माण किया जाये जिससे विद्यार्थी प्रतिदिन करके सीखें, साथ ही साथ कौशल युक्त शिक्षा इस प्रकार से मिले की विद्यार्थी रोजगारपरक बन सकें।

परिणाम : शोधार्थी का शोध उद्देश्य 04 'राष्ट्रीय शिक्षा नीति 2020 के सन्दर्भ में समग्र शिक्षा योजना के अंतर्गत शिक्षक प्रशिक्षण प्रावधानों का अध्ययन करना' था जिससे सम्बन्धित प्रदत्तों का विश्लेषण तथा परिणामों का निर्वचन अधोलिखित रूप में प्रस्तुत किया जा रहा है:

शोध उद्देश्य 04: राष्ट्रीय शिक्षा नीति 2020 के सन्दर्भ में समग्र शिक्षा योजना के अंतर्गत शिक्षक प्रशिक्षण प्रावधानों का अध्ययन करना।

1. शिक्षकों को दिए जा रहे प्रशिक्षण में आप किस प्रकार की सम्भावनाओं को देखते हैं?



आकृति 05: शिक्षकों के प्रशिक्षण में संभावनाएँ

आकृति 05 से स्पष्ट है कि विद्यालय के 20 प्रतिशत प्रधानाचार्यों ने बताया कि विद्यालय के सेवारत शिक्षकों को समय-समय पर प्रशिक्षण दिए जाते हैं जिससे नई-नई तकनीकी की जानकारी होती है। विद्यालय एवं जिला शिक्षा एवं प्रशिक्षण संस्थान इस प्रकार से व्यवस्था करनी चाहिए कि कक्षाओं का संचालन भी होता रहे और अधिक व्यापक रूप से शिक्षकों को प्रशिक्षण भी मिलता रहे। जब शोधार्थी ने पूछा कि शिक्षकों को प्रशिक्षण की आवश्यकता क्यों है, तब प्रधानाचार्यों ने बताया कि शिक्षकों को शैक्षिक परिदृश्य का अद्यतन रूप से जानकारी रखने के लिए प्रशिक्षण की आवश्यकता होती है जिससे शिक्षक स्वयं को शिक्षा में होने वाले परिवर्तनों तथा आने वाली चुनौतियों से निपटने योग्य बन पाते हैं। वैश्विक परिदृश्य के हिसाब से भी शिक्षकों को प्रशिक्षण की आवश्यकता है। विद्यालय के 10 प्रतिशत प्रधानाचार्यों ने बताया कि शिक्षा में तकनीकी आने से शिक्षकों को भी तकनीकी प्रशिक्षण दिए जा रहे हैं, प्रशिक्षण से शिक्षक नई-नई तकनीकों जैसे- प्रोजेक्टर उपयोग करना, शैक्षिक वीडियो बनाना, गूगल मीट, जूम एवं यूट्यूब को सीख रहे हैं जिससे विद्यार्थियों को नए-नए विधाओं के द्वारा शिक्षा प्रदान किया जा सके। विद्यालय के 10 प्रतिशत प्रधानाचार्यों ने बताया

कि शिक्षकों को दिए जा रहे प्रशिक्षण को कार्यशाला के रूप में इस प्रकार से बनाना चाहिए कि शिक्षक एक दूसरे शिक्षक से मिलें और अपने विद्यालयों की समस्या एवं नई-नई तरीकों से कार्य करने के बारे में एक दूसरे को बतायें। इस तरीके का आयोजन 3 महीने में एक बार या 6 महीने में एक बार अवश्य होना चाहिए जिससे शिक्षक आपस में शिक्षण कौशल और नए तकनीकों को आदान-प्रदान कर सकें। विद्यालय के 6.66 प्रतिशत प्रधानाचार्यों ने बताया कि संगोष्ठी का आयोजन करके शिक्षकों के शिक्षण सम्बन्धित समस्याओं को दूर किया जा सकता है। जब शोधार्थी ने पूछा कि संगोष्ठी को किस प्रकार से आयोजित किया जाये, तब प्रधानाचार्यों ने बताया कि प्रशिक्षण से सम्बन्धित विशेषज्ञों को आमंत्रित करके संगोष्ठी का आयोजन करना चाहिए। इससे शिक्षकों में प्रशिक्षण की संभावना अत्यधिक बढ़ जाती है और ज्ञान के आदान-प्रदान को शामिल किया जा सकता है, इसलिए प्रशिक्षण देते समय इन सब बातों का ध्यान रखना चाहिए। विद्यालय के 10 प्रतिशत प्रधानाचार्यों ने बताया कि शिक्षकों को जो प्रशिक्षण मिल रहा है उसको इस तरीके का बनाया जाए कि शिक्षकों में नेतृत्व की क्षमता का विकास हो जिससे विद्यालय को संचालित करने में जो भी चुनौतियां आ रही हैं, उसको दूर किया जाए इसका भी प्रशिक्षण उनको मिलना चाहिए। विद्यालय के 20 प्रतिशत प्रधानाचार्यों ने बताया कि पाठ्यसहगामी क्रियाओं की रूपरेखा इस प्रकार से बनाकर शिक्षकों को प्रशिक्षण दिया जाये कि शिक्षक विद्यार्थियों को पाठ्यसहगामी क्रियाओं जैसे- खेल-खेल में शिक्षा, बच्चों से ही उनके प्रश्नों का उत्तर निकलवाना, उनके रुचि के अनुसार पढ़ाई का माहौल बनाकर शिक्षण करे तो पाठ्यक्रम को बच्चे अच्छे से ग्रहण कर सकते हैं। विद्यालय के 23.33 प्रतिशत प्रधानाचार्यों ने बताया कि विद्यार्थियों के दैनिक जीवन से जुड़े हुए समस्याओं को ध्यान में रखकर राज्य शैक्षिक अनुसन्धान एवं प्रशिक्षण परिषद् एवं जिला शिक्षा एवं प्रशिक्षण संस्थान शिक्षण सहायक सामग्री के बनाने का मॉड्यूल बनाना चाहिए जिससे कि शिक्षकों को शिक्षण सहायक सामग्री के निर्माण में आसानी हो।

शोधार्थी ने साक्षात्कार के बाद पाया कि समग्र शिक्षा योजना के क्रियान्वयन के बाद प्रधानाचार्यों ने शिक्षकों को दिए जा रहे प्रशिक्षण में निम्नलिखित सम्भावनाएं जैसे- विद्यालय के शिक्षकों को समय-समय पर प्रशिक्षण नई-नई तकनीकी की जानकारी जिला शिक्षा एवं प्रशिक्षण संस्थान वैश्विक परिदृश्य को ध्यान में रखकर शिक्षकों को प्रशिक्षण की आवश्यकता है। इसके साथ ही प्रशिक्षण को इस प्रकार से व्यवस्थित करे कि कक्षाओं का संचालन भी होता रहे, शिक्षकों को तकनीकी प्रशिक्षण जैसे- प्रोजेक्टर उपयोग करना, शैक्षिक वीडियो बनाना, गूगल मीट, जूम एवं यूट्यूब के उपयोग के तरीके बताया जाये जिससे शिक्षक

विद्यार्थियों को नए-नए विधाओं के द्वारा शिक्षा प्रदान कर सके, शिक्षकों को प्रशिक्षण देते समय कार्यशाला एवं संगोष्ठी का आयोजन करना चाहिए जिससे शिक्षक एक दूसरे शिक्षक मिलकर नई-नई तरीकों से शिक्षण कार्य करने के बारे में आदान-प्रदान कर सकें, शिक्षकों को जो प्रशिक्षण मिल रहा है उसको इस तरीके का बनाया जाए कि शिक्षकों में नेतृत्व की क्षमता का विकास हो जिससे विद्यालय को संचालित करने में जो भी चुनौतियां आ रही हैं उसको दूर किया जाए इसका भी प्रशिक्षण उनको मिलना चाहिए। साथ ही साथ पाठ्य सहगामी क्रियाओं की रूपरेखा इस प्रकार से बनाकर शिक्षकों को प्रशिक्षण दिया जाये कि शिक्षक विद्यार्थियों को पाठ्यसहगामी क्रियाओं जैसे- खेल-खेल में शिक्षा, बच्चों से ही उनके प्रश्नों का उत्तर निकलवाना, उनके रुचि के अनुसार पढ़ाई का माहौल बनाकर शिक्षण करे तो पाठ्यक्रम को बच्चे अच्छे से ग्रहण कर सकते हैं। इसके साथ ही विद्यार्थियों के दैनिक जीवन से जुड़े हुए समस्याओं को ध्यान में रखकर राज्य शैक्षिक अनुसन्धान एवं प्रशिक्षण परिषद् एवं जिला शिक्षा एवं प्रशिक्षण संस्थान शिक्षण सहायक सामग्री के बनाने का मॉड्यूल बनाना चाहिए जिससे कि शिक्षकों को शिक्षण सहायक सामग्री के निर्माण में आसानी हो।

निष्कर्ष

राष्ट्रीय शिक्षा नीति 2020 के परिप्रेक्ष्य में समग्र शिक्षा योजना भारत में शिक्षा के क्षेत्र में परिवर्तन कर रही है। "सभी के लिए शिक्षा की पहुंच, गुणवत्तापूर्ण शिक्षा, समानता और सामाजिक न्याय सुनिश्चित करना, आधारभूत संरचना में सुधार करना, शिक्षक शिक्षा पर ध्यान देना, शिक्षक शिक्षा संस्थानों को मजबूत करने के साथ-साथ शिक्षकों के लिए प्रशिक्षण कार्यक्रमों को बेहतर बनाने के लिए लगातार नियमों को लचीला बनाना, शिक्षकों की प्रेरणा और क्षमता का निर्माण करना, पाठ्यचर्या को अधिक लचीला और व्यापक बनानेके लिए सुधार करना, मूल्यांकन प्रणाली को विद्यार्थियों की समग्र क्षमताओं का आकलन करने के लिए डिजाइन करना एवं समुदाय की भागीदारी को इस प्रकार से प्रोत्साहित करना कि समुदाय और विद्यार्थी शिक्षा में रुचि लेने लगे।" (वर्मा, 2018) समग्र शिक्षा योजना में सम्भावनायें जैसे- विद्यालयी कक्षा-कक्ष हवादार युक्त, विद्यालय आधारभूत कक्षा-कक्ष बाहरी एवं आंतरिक परिवेश में सुंदर एवं मनमोहक एवं दिव्यांग विद्यार्थियों को कक्षा-कक्ष में प्रवेश के लिए उचित व्यवस्था है, पाठ्यचर्या एवं पाठ्यक्रम में है लेकिन समग्र शिक्षा योजना के क्रियान्वयन में कुछ बाधाएं हैं जिसमें विद्यालयों में उचित कक्षा-कक्ष की कमी, विद्यार्थियों के बैठने की उचित व्यवस्था का न होना एवं आधारभूत कक्षा-कक्ष की संरचना में श्यामपट्ट कक्षा-कक्ष दीवार के मध्य में नहीं होना है। साथ ही साथ समावेशी कक्षा-कक्ष का नहीं होना, पुस्तकालय, प्रयोगशाला, तकनीकी शिक्षण सहायक

सामग्री का न होना, साथ ही खराब इंटरनेट, शिक्षण के लिए पर्याप्त सामग्री की कमी और कौशल युक्त शिक्षा में विद्यालय के पास कृषि योग्य जमीन का नहीं होना, मत्स्य पालन, मधुमक्खी पालन, कंप्यूटर एवं मोबाईल बनाने के तरीकों को नहीं सिखा पाना, योग्य प्रशिक्षण प्राप्त शिक्षक का नहीं होना समग्र शिक्षा योजना के कौशलयुक्त शिक्षा को प्रभावित कर रही है। इसके साथ ही शिक्षकों को प्रशिक्षण में प्रोजेक्टर उपयोग करना, शैक्षिक वीडियो बनाना, गूगल मीट, जूम एवं यूट्यूब के उपयोग की जानकारी न होने की वजह से विद्यार्थियों को तकनीकी शिक्षा नहीं मिल पा रही है जिससे समग्र शिक्षा योजना राष्ट्रीय शिक्षा नीति 2020 के उद्देश्यों को प्राप्त करने में समय लग सकता है। सरकार एवं नीति निर्माताओं को ध्यान रखना चाहिए कि राष्ट्रीय शिक्षा नीति 2020 के अंतर्गत समग्र शिक्षा योजना के क्रियान्वयन में वित्त की जो भी समस्याएं आ रही हैं, उनका समाधान कम समय में करके विद्यालयी शिक्षा को बेहतर बनाया जा सकता है। साथ ही साथ सरकार समय-समय पर तकनीकी शिक्षकों एवं कौशलयुक्त शिक्षकों की नियुक्ति करके विद्यार्थियों को आत्म निर्भर बनाया जा सकता है। इस प्रकार विद्यालयी शिक्षा में सुधार करके विकसित भारत @2047 के लक्ष्यों को साकार किया जा सकता है।

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Utilization of CSR Funds for Women Empowerment in Lucknow District

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Abstract

In the contemporary development discourse, Corporate Social Responsibility (CSR) has emerged as a significant force, not just in the corporate domain but also in the broader framework of national progress and social equity. With globalization and economic liberalization, Indian businesses have grown manifold, accompanied by an increased demand for ethical, inclusive, and sustainable growth. CSR reflects the evolving responsibility of businesses towards society, ensuring that corporate growth does not come at the cost of environmental degradation or social inequality. One of the key areas where CSR holds the potential for large-scale positive impact is women empowerment.

Women empowerment is both a goal and a process. It involves enabling women to participate fully in economic life across all sectors. This requires creating opportunities for education, healthcare, livelihood, entrepreneurship, and leadership. In India, women continue to face deep-rooted gender disparities, especially in non-metro and semi-urban areas like Lucknow district. Therefore, CSR—if effectively utilized—can bridge the gap by channelizing corporate resources into meaningful women-centric initiatives. This paper delves into the conceptual and contextual framework of CSR and its interlinkages with women empowerment in India, with a special focus on the Lucknow district. It traces the evolution of CSR in the Indian context, explores how corporate initiatives can uplift women, and sets the stage for a comprehensive analysis of how CSR funds are being utilized in this domain.

Introduction

CSR in India has its roots in the traditional cultural ethos of *dāna* (charity) and *seva* (service). Historically, Indian merchants and industrialists such as the Tatas, Birlas, and Bajajs have been known for their philanthropic efforts. However, modern CSR has evolved beyond charity into a structured, strategic approach linked with corporate governance, ethical business practices, and stakeholder engagement. The turning point came with the enactment of the Companies Act, 2013. This Act introduced Section 135, making CSR spending mandatory for certain companies. It required qualifying companies to allocate at least 2% of their average net profit towards CSR initiatives listed in Schedule VII, which includes women empowerment as a key focus area. This legal provision elevated CSR from voluntary good practice to a statutory responsibility.

Since then, India has witnessed a gradual transformation in CSR. From sporadic donations to structured, goal-oriented programs, the CSR ecosystem

has matured. Companies now partner with NGOs, government agencies, and civil society organizations to implement targeted interventions. The institutionalization of CSR has created a platform where businesses actively contribute to national development agendas, including gender equality and inclusive growth.

CSR and Its Potential for Women Empowerment

Women empowerment is integral to achieving inclusive and sustainable development. Empowered women can make independent decisions, access resources, participate in the workforce, and contribute to social and economic development. However, in many parts of India, women still face challenges related to education, health, financial independence, and social mobility. CSR initiatives focused on women empowerment typically include skill development, entrepreneurship training, financial literacy, education for girls, health camps, digital literacy, and support for self-help groups (SHGs). These programs aim to break cycles of poverty, boost

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confidence, and help women gain control over their lives and livelihoods.

The potential of CSR in this domain lies in its ability to mobilize private sector efficiency, innovation, and funds for public good. CSR-funded women-centric programs, if well designed and effectively implemented, can supplement government efforts and lead to tangible improvements in women's quality of life.

Socio-Economic Status of Women in Lucknow District

Lucknow district, being the capital of Uttar Pradesh, represents both opportunities and challenges when it comes to women empowerment. While urban Lucknow has seen rapid development, a significant part of the district remains rural and underdeveloped. According to government data and various social indicators, women in the district face issues such as:

- Limited access to quality education
- Low participation in the formal workforce
- Prevalence of gender-based violence
- Child marriage and early pregnancies
- Lack of financial independence
- Poor health outcome

Moreover, traditional societal norms often restrict women's mobility and decision-making power. In this context, the role of CSR becomes crucial. Many corporations operating in or around Lucknow implement CSR activities either directly or through partner NGOs. These initiatives, when focused on women empowerment, can act as agents of change, especially in areas where state intervention is weak or under-resourced.

Current Landscape of CSR in Lucknow

In recent years, Lucknow has seen an increase in CSR-funded programs targeting women's welfare. Some notable areas include:

- **Vocational Training:** CSR-funded skill centers train women in tailoring, beauty services, computer basics, and handicrafts.
- **Entrepreneurship Support:** Several companies provide micro-loans or seed funding for women-led enterprises.
- **Health and Sanitation:** Corporate health camps focus on maternal health, nutrition, and menstrual hygiene awareness.

- **Education:** Scholarships, digital literacy programs, and after-school support are provided to girls in low-income communities.
- **SHG Strengthening:** Many CSR programs focus on forming or supporting self-help groups, enabling collective action among women.

However, despite the proliferation of such programs, questions remain about their long-term sustainability, actual impact, coverage, and alignment with local needs.

Geographical and Administrative Profile

Lucknow lies between 26°30'N latitude and 80°55'E longitude and is spread across an area of approximately 2,528 square kilometers. It is divided into 8 tehsils and several blocks such as Malihabad, Bakshi Ka Talab, Sarojini Nagar, and Mohanlalganj. The urban region houses corporate offices, industries, and institutions, while the rural belts face challenges like poverty, low literacy, and lack of healthcare – issues directly linked to women's empowerment.



Figure 1.1: Lucknow District Map (www.lucknow.nic.in)

Over the past decade, several companies, banks, and foundations have undertaken CSR activities in Lucknow district, particularly in partnership with NGOs. Areas like women's health, skilling, financial literacy, menstrual hygiene, and SHG formation have seen income groups.

Regional Relevance: Why Focus on Lucknow District

Lucknow, the capital of Uttar Pradesh, is not only an administrative hub but also a region with socio-economic challenges and disparities. Despite urbanization, many women in peri-urban and rural areas of Lucknow still face barriers to education, employment, and social mobility. The district also hosts several corporate and industrial units, providing scope for local CSR implementation. Given the region's blend of need and opportunity, studying CSR initiatives for women empowerment in Lucknow offers a localized yet representative lens of how CSR can be tailored to meet ground-level realities. This regional focus adds practical relevance and contributes to policy-making and program design at the district level.

Challenges in Effective CSR Implementation

Despite the promising potential, the actual implementation of CSR programs often faces several challenges:

- **Lack of Community Involvement:** Programs are often designed without consulting the target women, resulting in a mismatch between needs and services.
- **Short-Term Planning:** Many CSR projects are of short duration and do not focus on sustainability or long-term impact.
- **Fragmentation:** CSR efforts are scattered and not integrated with government schemes, leading to duplication or inefficient resource use.
- **Monitoring and Evaluation Gaps:** Lack of robust assessment tools makes it difficult to measure outcomes effectively.
- **Limited Focus on Structural Barriers:** Many CSR programs focus on skills but not on changing the systemic issues like patriarchy, mobility restrictions, or gender-based discrimination.

To overcome these challenges, it is essential to adopt a participatory, inclusive, and well-monitored approach to CSR, especially in women-centric programs.

Theoretical Linkage between CSR and Women Empowerment

From a theoretical perspective, CSR can be viewed through the lens of stakeholder theory, which suggests that companies have responsibilities not just to shareholders but to all stakeholders, including marginalized

communities like women. Social capital theory also becomes relevant as CSR initiatives often aim to build networks, trust, and community engagement – all crucial for women's empowerment.

Women empowerment itself draws from gender and development theories that emphasize participation, access to resources, and transformation of power dynamics. When CSR aligns with these theories, it becomes a powerful tool for changing gender relations and promoting equality. From a theoretical perspective, CSR can be examined through multiple lenses that connect corporate responsibility with broader societal change, especially in the context of women empowerment.

1. Stakeholder Theory:

Stakeholder theory, proposed by R. Edward Freeman, posits that businesses are responsible not only to shareholders but also to a wider group of stakeholders, including employees, customers, suppliers, communities, and the environment. In this framework, women—especially those from marginalized groups—are key stakeholders who must benefit from corporate strategies. When CSR initiatives address women's specific needs, such as education, health, safety, and livelihood, companies fulfill their ethical obligations towards inclusive development.

2. Social Capital Theory:

Social capital refers to networks of relationships and trust within a community. CSR projects that promote women's collectives, self-help groups (SHGs), or community-based enterprises contribute to building social capital. These networks increase women's access to resources, peer support, and leadership opportunities. Social capital theory helps explain how CSR initiatives create sustainable structures that go beyond financial aid and foster long-term empowerment through collaboration and community engagement.

3. Empowerment Theory:

This theory emphasizes increasing individuals' ability to control their own lives, make informed choices, and access resources. CSR projects that provide vocational training, digital literacy, or financial education directly enhance women's agency and independence. Empowerment theory supports the idea that real transformation occurs when power dynamics shift, allowing women to actively participate in decision-making at household and community levels.

4. *Gender and Development Theory:*

This approach views development through a gender lens, arguing that women must be equal participants in the development process. CSR initiatives that integrate gender-sensitive approaches—such as equal pay, workplace inclusion, and targeted interventions for women—align with this theory. It emphasizes that CSR should not be gender-neutral, but rather gender-responsive.

5. *Capability Approach (Amartya Sen):*

Sen's approach highlights expanding people's capabilities—what they are actually able to do and be. CSR can contribute to women's capability development by providing them with the means to access education, health care, skill training, and entrepreneurship opportunities. The focus is on freedom of choice and real-life opportunities, not just economic benefit.

Relevance of the Study in the Present Scenario

In post-COVID India, the need for women-centric development has become even more urgent. The pandemic disproportionately affected women, pushing many out of the workforce and increasing unpaid care responsibilities. In this context, CSR can play a vital role in rebuilding livelihoods, supporting digital and financial literacy, and creating safe, inclusive spaces for women.

Furthermore, with increased emphasis on ESG (Environmental, Social, Governance) principles in corporate reporting and global pressure on responsible business conduct, companies are now under more scrutiny to show social impact. A study that examines how CSR funds are utilized for women empowerment in a district like Lucknow becomes not only academically significant but also policy-relevant and practically useful.

Way Forward

To ensure effective utilization of CSR funds for women empowerment in Lucknow, certain strategic approaches must be emphasized:

1. **Need-Based Planning:** Interventions should be preceded by ground-level assessments and community consultations. Programs should reflect the real challenges faced by women in both urban and rural parts of Lucknow.
2. **Capacity Building:** Long-term empowerment requires training that leads to economic

independence, not just symbolic distribution of tools or funds.

3. **Inclusive Participation:** CSR projects must include women from marginalized backgrounds – including SC/ST, minority communities, and women with disabilities – ensuring equity and representation.
4. **Collaboration:** Partnering with NGOs, local government bodies, and academic institutions ensures better implementation and sustainability.
5. **Impact Evaluation:** Regular monitoring and third-party evaluation of CSR projects help measure actual social impact and improve transparency.

When implemented with integrity and vision, CSR has the power to reshape the lives of women across Lucknow. It goes beyond financial allocation – CSR is a commitment to shared growth, dignity, and justice.

Policy and Legal Framework Supporting CSR and Women Empowerment

In India, the integration of CSR with women empowerment is not only a matter of corporate ethics but is also supported by several laws and policies. The Companies Act, 2013 made it mandatory for certain companies to spend at least 2% of their net profits on CSR activities. The Schedule VII of the Act clearly includes "promoting gender equality, empowering women" as a recognized CSR activity.

Additionally, schemes like Beti Bachao Beti Padhao, National Policy for Women 2016, and Mahila Shakti Kendra encourage collaboration with corporates to bring social change. CSR interventions aligned with these frameworks help bridge policy execution gaps, especially in areas like skill development, health access, and digital literacy for women. These legal provisions create a strong foundation for businesses to systematically support gender-focused development initiatives.

Corporate Social Responsibility as a Catalyst for Social Change

Corporate Social Responsibility (CSR) in India has moved beyond philanthropic donations to become an integral part of corporate strategy and governance. The legal mandate under the Companies Act, 2013 has institutionalized CSR and brought social accountability into the business domain. More than just compliance, CSR now reflects a company's ethical values and its commitment to inclusive development.

Women empowerment is among the most impactful areas where CSR can drive transformation. When corporates invest in women's education, employment, health, and entrepreneurship, the benefits multiply at both household and societal levels. Empowered women contribute to poverty alleviation, improved child health, and economic growth. In this context, CSR becomes a catalyst for long-term, scalable social change.

CSR and Women Empowerment in the Indian Context

India presents a mixed picture regarding gender equality. While constitutional rights and progressive policies exist, implementation often falls short. Corporate engagement through CSR can fill these gaps, especially in regions where public services are weak or under-resourced.

Numerous companies have already demonstrated CSR's potential:

- L&T's Women Empowerment Program trains women in non-traditional vocations.
- ITC's Mission Sunehra Kal promotes women-led agri-business models.
- Vedanta's Nand Ghar initiative combines early childhood care and women's education.

These programs illustrate that CSR can become a structured tool for addressing historical gender-based disadvantages, provided there is intent, investment, and impact tracking.

CSR Implementation Models and Approaches

CSR delivery in India commonly follows four main approaches:

1. **In-house implementation:** CSR teams directly run the projects.
2. **Through a corporate foundation:** Such as Infosys Foundation or Reliance Foundation.
3. **Partnerships with NGOs/CSOs:** Useful for localized, grassroots outreach.
4. **Government partnerships or co-funded initiatives:** Common in sanitation, health, and rural livelihood schemes.

For women empowerment, collaborations with NGOs are particularly effective as they understand the ground realities and can help corporates reach vulnerable groups more effectively.

Key Barriers in Using CSR for Women Empowerment

Despite its potential, several structural barriers limit the effectiveness of CSR in empowering women:

- Many programs lack sustainability and end when funds run out.
- Gender is not always a focus area; many companies prioritize health or environment over women-specific issues.
- Programs are sometimes designed without consulting women or understanding their lived realities.
- Success metrics are not gender-specific, so true impact on women remains unmeasured.

To overcome these, there is a need for gender audits, participatory planning, and a long-term vision in CSR policy design.

Triple Bottom Line (TBL) and Gender Inclusion

The Triple Bottom Line framework – People, Planet, and Profit – offers a holistic approach to sustainability. Under this model:

1. "People" refers to the social impact a business makes.
2. "Planet" involves environmental responsibility.
3. "Profit" includes economic performance.

Women empowerment fits squarely into the "People" component. When companies invest in women's capacity-building, it improves social equity and aligns with the TBL principle. CSR focused on gender inclusion thus helps companies grow responsibly while contributing to the nation's develop.

Role of CSR in Behavior Change and Social Norms

While CSR often focuses on material support—like skill development, education, or infrastructure—it can also be a powerful driver of behavioral and attitudinal change. Women in many regions, especially in North India, face challenges rooted in cultural norms and traditional gender roles.

CSR campaigns and community engagement activities can:

- Promote shared responsibilities between men and women at home and work.

- Normalize women working outside the home.
- Challenge taboos around women's mobility, menstruation, leadership, and rights.

Behavior changes communication (BCC) integrated into CSR-like street plays, media campaigns, school programs, and workshops—has proven effective in shifting mindsets and enabling a supportive ecosystem for women's empowerment. Thus, CSR is not just a funding mechanism but also a medium for transforming social consciousness.

CSR and Economic Empowerment of Women

Economic independence is a cornerstone of women empowerment. CSR initiatives across India have supported women's financial inclusion through:

- Self-help groups (SHGs)
- Micro-enterprises
- Skill training in non-traditional sectors (plumbing, driving, digital services)
- Linkages to banks, digital payment systems, and markets
- Economic empowerment creates a ripple effect. Women who earn income:
 - Invest more in children's education and health
 - Gain higher status in households and communities
 - Become role models for other women.

However, to sustain these benefits, CSR must ensure:

- Market linkages
- After-training support
- Product quality standardization
- Monitoring and mentorship

Merely providing a skill is not enough—long-term support mechanisms are crucial for lasting impact.

CSR Initiatives in Lucknow District

In recent years, Lucknow district has witnessed a gradual rise in the implementation of CSR-funded programs aimed at empowering women. Several corporate entities, both in the public and private sectors, have collaborated with local NGOs to launch initiatives focused on vocational training, financial literacy, health awareness, and entrepreneurship development. Some notable CSR initiatives in the region include:

- Hindustan Unilever's Project Shakti – This program trains rural women to become distributors of FMCG products, promoting self-employment and confidence.
- NTPC's Girl Empowerment Mission (GEM) – Conducted annually, GEM focuses on building life skills, leadership, and health awareness among adolescent girls in areas around Lucknow.
- HDFC Bank's Parivartan Program – The bank supports SHG formation, vocational training, and microfinance access for women in semi-urban and rural areas near Lucknow.
- ONGC's Women Skill Development Centres – Through its CSR wing, ONGC has initiated skill-based courses like tailoring, handicrafts, and beautician training in UP districts including Lucknow.
- Tata Trusts and TCS Digital Literacy Programs – These initiatives provide underprivileged women with training in basic computer skills, tailoring, and English speaking to enhance employability.

These programs act as real-life examples of CSR's contribution to the empowerment of women and serve as a relevant context for the present study.

Conclusion

The present status of effective utilization of CSR Funds for women empowerment in Lucknow District" was undertaken to assess the practical outcomes of CSR-funded initiatives aimed at uplifting women socially, economically, and personally. With growing corporate accountability under Section 135 of the Companies Act, 2013, CSR has emerged as a powerful tool for addressing social inequalities, especially gender disparity. However, the effectiveness of such initiatives can only be understood through ground-level evaluations and feedback, which this study sought to capture. Despite these challenges, the study concludes that CSR has the potential to play a transformational role in women empowerment if implemented thoughtfully and inclusively. With better planning, need-based program design, partnerships with grassroots NGOs, and sustained engagement, CSR can bridge critical development gaps and accelerate gender equity.

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समसामयिक गतिविधियाँ / Current Events

1. संस्थान द्वारा "मलिन बस्तियों के बच्चों के सामाजिक, आर्थिक एवं शैक्षणिक स्थिति का सर्वेक्षण" विषय पर एक लघु शोध अध्ययन किया गया और इसकी रिपोर्ट तैयार की गई।
2. दिनांक 13 अगस्त, 2025 को भारतीय शिक्षा शोध संस्थान द्वारा Research Advisory Committee की बैठक का आयोजन किया गया।
3. दिनांक 28 नवम्बर, 2025 को विद्या भारती की Research Advisory Committee की पुनः बैठक की गई। बैठक का आरम्भ प्रो. नन्दिनी लक्ष्मीकांता, वरिष्ठ शोध सलाहकार, भारतीय शिक्षा शोध संस्थान, लखनऊ एवं डॉ. सौरभ मालवीय, मंत्री, विद्या भारती पूर्वी उ.प्र. के सम्बोधन से हुआ। संस्थान की ओर से भारतीय शिक्षा शोध संस्थान, लखनऊ के अध्यक्ष, प्रो. एस.के. द्विवेदी, मंत्री, श्री विजय शर्मा एवं शोध निदेशक, डॉ. सुबोध कुमार ने प्रतिभाग किया। बैठक में संस्थान के वर्ष 2025-26 के कार्यक्रमों की चर्चा की गई, साथ ही वित्तीय वर्ष 2026-27 के प्रस्तावित कार्यक्रमों के बारे में भी विचार किया गया। अधिकांश कार्यक्रम विद्या भारती के स्कूलों के शिक्षकों एवं विद्यार्थियों के लिए प्रस्तावित किए गए। इसी के अन्तर्गत दिनांक 29 व 30 नवम्बर, 2025 को दो दिवसीय शोध विषयक कार्यशाला का आयोजन किया गया जिसमें विभिन्न प्रान्तों से आए हुए शिक्षकों ने प्रतिभाग किया। कार्यशाला में क्रिया शोध, स्कूल प्रबन्धन एवं शोध के उपकरणों को निर्मित करने से सम्बन्धित विस्तृत चर्चा की गई, तदनुसार प्रतिभागियों ने विभिन्न विषयों से सम्बन्धित शोध उपकरण तैयार कर विशेषज्ञों के समक्ष प्रस्तुत किया जिस पर विशेषज्ञों द्वारा विस्तृत चर्चा कर आवश्यक सुधार एवं संशोधन सुझाये गये।
4. दिनांक 11 नवम्बर, 2025 को "मौलाना अबुल कलाम का जीवन परिचय एवं शैक्षिक योगदान" विषय पर प्रो. सी.एस. शुक्ला, मुख्य वक्ता, ने अपने विचार व्यक्त किए।
5. दिनांक 16 दिसम्बर, 2025 को भारतीय शिक्षा शोध संस्थान के प्रथम तल पर स्थित लज्जाराम तोमर सभागार में "संचालन समिति" की बैठक का आयोजन किया गया।
6. दिनांक 24 दिसम्बर, 2025 को "पं. मदन मोहन मालवीय जी का जीवन परिचय एवं उनके विचार" विषय पर प्रो. सी.एस. शुक्ला, मुख्य वक्ता, ने अपने विचार व्यक्त किए।

शोध आलेख प्रकाशनार्थ भेजने के पत्र का प्रारूप

प्रेषक :

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सेवा में,

दिनांक :

मुख्य सम्पादक,
भारतीय शिक्षा शोध पत्रिका,
भारतीय शिक्षा शोध संस्थान,
सरस्वती कुंज, निरालानगर,
लखनऊ - 226020 (उ.प्र.)

विषय : शोध पत्रिका में प्रकाशनार्थ शोध आलेख का प्रेषण।

महोदय,

मैं/हम आपकी शोध पत्रिका में प्रकाशनार्थ शोध आलेख प्रेषित कर रहा/रहे हैं। इस सम्बन्ध में आवश्यक विवरण निम्नवत् हैं-

1. शोध आलेख का शीर्षक
2. लेखक/लेखकों के नाम, पद, पत्राचार का पता, फोन, ई-मेल पता -
नाम पद पत्राचार का पता फोन/मो. ई-मेल
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3. शोध आलेख शोध पत्रिका के नवीनतम अंक में प्रकाशित 'लेखकों के सूचनार्थ' के दिशा-निर्देशों के आधार पर तैयार किया गया है। शोध आलेख के सम्बन्ध में यदि कोई स्पष्टीकरण वांछित है तो लेखक से उसकी जानकारी ली जा सकती है। इसके लिए लेखक सदैव तैयार है।
4. यह शोध आलेख हमारे अपने अनुसंधान कार्य पर आधारित है। इसमें व्यक्त विचार, निष्कर्ष आदि हमारे हैं। ये भारतीय शिक्षा शोध संस्थान अथवा विद्या भारती की नीतियों के परिचायक नहीं हैं। यदि हमारे शोध आलेख में प्रकाशित किसी सामग्री से कापीराइट नियम का उल्लंघन होता है तो इसके लिए हम स्वयं उत्तरदायी होंगे। प्रकाशक अथवा सम्पादक मण्डल इसके लिए किसी भी प्रकार से उत्तरदायी नहीं होगा।
5. इस शोध आलेख का अन्यत्र प्रकाशन नहीं कराया गया है और न ही इसे कहीं अन्यत्र प्रकाशनार्थ भेजा गया है।
6. इस पत्र के साथ शोध आलेख की टंकित पाण्डुलिपि (दूसरी भाषा में सारांश, केवल शोध पत्र का) की एक प्रति उसकी सीडी, शोध पत्र में प्रयुक्त उपकरणों की छाया प्रतियाँ प्रेषित हैं।
7. इस शोध आलेख की एक प्रति हमारे पास सुरक्षित है।
8. प्रकाशन पूर्व आलेख के प्रस्तुतीकरण के समय आलेख में किसी तरह की कोई साहित्यिक चोरी नहीं हुई है, एतदर्थ प्रमाण पत्र (Plagiarism Certificate) प्रेषित कर रहा हूँ/रही हूँ।
9. मैं प्रकाशन हेतु स्वीकृति आलेख सूचना प्राप्त होने के एक सप्ताह के भीतर रुपये 4000/- (आलेख) अवश्य प्रेषित करूँगा करूँगी।

सधन्यवाद,

भवदीय,

(लेखक/लेखकों के नाम व हस्ताक्षर)

Format of Letter for Sending Research Article/Research Note for Publication

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Email: sansthanshodh@gmail.com

Date:

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1. भारतीय शिक्षा शोध पत्रिका का प्रमुख उद्देश्य शिक्षा के विभिन्न आधारों से सम्बन्धित भारतीय संस्कृति संदर्भ में किये गये सैद्धांतिक एवं प्रयोगात्मक अध्ययनों को प्रकाशित करना है। इसमें विद्याभारती पर किये गये तथा विद्यालयी शिक्षा को उन्नत बनाने वाले अध्ययनों को वरीयता दी जाती है।
2. शोध पत्रिका में हिन्दी एवं अंग्रेजी, दोनों भाषाओं में शोधपत्र प्रकाशित किये जाते हैं। इसमें एक भाषा में प्रकाशित शोधपत्र का सारांश दूसरी भाषा में भी प्रकाशित किया जाता है।
3. सामान्यतया शोधपत्र अनुसंधान आधारित (Research based), पुनरीक्षण लेख (Review Articles), सैद्धांतिक विषयों पर आधारित निबन्ध (Essays based on theoretical issues) आदि हो सकते हैं। इसके लेखन में यथा आवश्यकता अग्रांकित शीर्षकों का प्रयोग किया जाना चाहिए- भूमिका (Introduction), उद्देश्य (Objectives), प्रकल्पना (Hypothesis), शोध पद्धति (Method), शोध का अभिकल्प (Design), प्रतिदर्श (Sample), प्रयुक्त उपकरण (Tools used), सांख्यिकीय प्रविधि (Statistical Techniques), प्रदत्त-विश्लेषण (Data Analysis), परिणाम (Result), प्राक्कल्पनाओं का सत्यापन सहित विवेचन (Discussion), अध्ययन का निहितार्थ (Implications of the Study), सन्दर्भ (References)। शीर्षकों में आवश्यकतानुसार उपशीर्षक भी बनाये जा सकते हैं।
4. शोधपत्र सामान्यतया 2500-3000 शब्दों से अधिक का नहीं होना चाहिए। इसके साथ एक संक्षिप्त सारांश दूसरी भाषा में लगभग 250-300 शब्दों में संलग्न किया जाना चाहिए।
5. सभी चित्रों (Figures), तालिकाओं (Tables) को अलग कागज पर तैयार करें। इन पर पाण्डुलिपि में प्रदर्शन के क्रम से चित्र-1/तालिका-1 आदि से प्रदर्शित कर दें। प्रत्येक चित्र/तालिका पर उसका अपना शीर्षक (Caption) अवश्य अंकित किया जाना चाहिए। तालिका में खड़ी लाइनों का प्रयोग न करें।
6. सन्दर्भ शीर्षक के अन्तर्गत केवल आलेख में प्रस्तुत सन्दर्भों का ही उल्लेख करें। इसके लिए लेखकों की रचनाओं, प्रकाशन वर्ष, प्रकाश आदि के विवरण सहित, लेखकों के नामों को वर्णानुक्रम (Alphabetically) में प्रस्तुत करें। आलेख की पाण्डुलिपि में इसे उचित स्थान पर अग्रांकित रूप में दें, जैसे (वर्मा, 1990, पृ. 40)।

पुस्तक (Books)

- * श्रीवास्तव, (डॉ.) शंकर शरण एवं राय, (डॉ.) कमला, (1991-92), शिक्षण के मूल तत्व, वाराणसी : श्रीराम प्रकाशन
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सम्पादित पुस्तक (Edited Book)

- * तोमर, (डॉ.), जगतपाल सिंह, (2006), शिक्षक होने का तात्पर्य, एस.एस. श्रीवास्तव एवं अन्य द्वारा सम्पादित, शिक्षक सशक्तिकरण में, लखनऊ : भारतीय शिक्षा शोध संस्थान

जर्नल (Journal)

- * गुप्ता, आर.पी. (2007), सेक्स एजुकेशन : हवाई (Why)? हेन एण्ड हाऊ (When and How)?, भारतीय शिक्षा शोध पत्रिका, 26(2), पृ. 23-29

अप्रकाशित शोध प्रबन्ध/अन्य (Unpublished Thesis/ Others)

- * दत्त, (डॉ.), विभा, (1981), ए क्रिटिकल स्टडी ऑफ एसेन्डेन्स-सबमिशन ऑफ इण्टरमीडिएट स्टूडेंट्स (ब्याज एण्ड गर्ल्स), अप्रकाशित पीएच.डी. शोध प्रबन्ध, लखनऊ विश्वविद्यालय।

श्रीवास्तव, (डॉ.), कान्ति मोहन, (1991), परीक्षा परिणाम का प्रभावी प्रस्तुतीकरण, आलेख प्रस्तुत, भारतीय शिक्षा शोध संस्थान द्वारा आयोजित अखिल भारतीय शोध गोष्ठी (तृतीय), नई दिल्ली में।

- * राम-सा सत्य है राम का अस्तित्व शीर्षक समाचार, दैनिक जागरण (नगर सं.), लखनऊ, 14.09.2007

7. तैयार शोधपत्र की पाण्डुलिपि डबल स्पेस देकर (कोटेशन, फुटनोट, सन्दर्भ एवं सारांश सहित) ए-4 साइज के सफेद कागज पर एक ओर पर्याप्त हाशिया देकर टंकित होना चाहिए। पाण्डुलिपि के प्रथम पृष्ठ पर शोधपत्र का मुख्य शीर्षक तथा लेखक-लेखकों के नाम के पश्चात् विभिन्न-शीर्षकों में आलेख की विषयवस्तु प्रस्तुत की जानी चाहिए।
8. शोधपत्र के मुख्य शीर्षक के साथ अन्य शीर्षक एवं उसके अन्तर्गत उपशीर्षक दर्शाने के लिए टंकित पाण्डुलिपि के हाशिए में पेंसिल से मु.हे. (M.H.) तथा उप.हे. (S.H.) अंकित कर दें। इसका क्रमांक भी अंकित कर दें। किसी शीर्षक को रेखांकित न करें।
9. शोधपत्र एवं सारांश की टंकित पाण्डुलिपि की एक प्रति एवं उसकी सीडी, शोधपत्र में प्रयुक्त उपकरणों की छाया प्रतियाँ इस प्रमाण पत्र के साथ भेजी जानी चाहिए कि यह शोधपत्र कहीं अन्यत्र प्रकाशित नहीं है।
10. शोध टिप्पणी के अन्तर्गत शोध संस्थान के विभिन्न प्रकोष्ठों एवं अन्य शोधकर्ताओं द्वारा किये गये शोधों का सारांश प्रकाशित किया जाता है। इसके लिए किये शोध सारांश हिन्दी अथवा अंग्रेजी में अधिकतम लगभग 1500 शब्दों में भेजा जा सकता है। इसकी पाण्डुलिपि शोधपत्र की भांति तैयार की जानी चाहिए, किन्तु इसमें शोध टिप्पणी के मुख्य शीर्षक के अतिरिक्त अन्य शीर्षक, चित्र, तालिका, सन्दर्भ आदि देने की आवश्यकता नहीं है।
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शोध पत्रिका में प्रकाशनार्थ प्रेषित शोधपत्र/शोध टिप्पणी की एक प्रति लेखक बन्धु अपने पास अवश्य सुरक्षित रख लें। अस्वीकृत होने पर इसके वापस भेजे जाने की व्यवस्था नहीं है।
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13. पुस्तक की समीक्षा हेतु लेखक/प्रकाशक को पुस्तक की दो प्रतियाँ मुख्य सम्पादक को प्रेषित करनी चाहिए।
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भारतीय शिक्षा शोध पत्रिका
सरस्वती कुंज, निराला नगर, लखनऊ-226020
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भारतीय शिक्षा शोध संस्थान के प्रकाशन

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भारतीय शिक्षा शोध संस्थान

सरस्वती कुंज, निराला नगर, लखनऊ-226020

फोन नं.: 0522-2787816 ई-मेल: sansthanshodh@gmail.com

सचिव

भारतीय शिक्षा शोध संस्थान

**‘भारतीय शिक्षा शोध पत्रिका’
के ग्राहक बनने हेतु पत्र का प्रारूप**

प्रेषक

सेवा में,

प्रबन्ध सम्पादक,
भारतीय शिक्षा शोध पत्रिका,
सरस्वती कुन्ज, निराला नगर,
लखनऊ-226020

दिनांक

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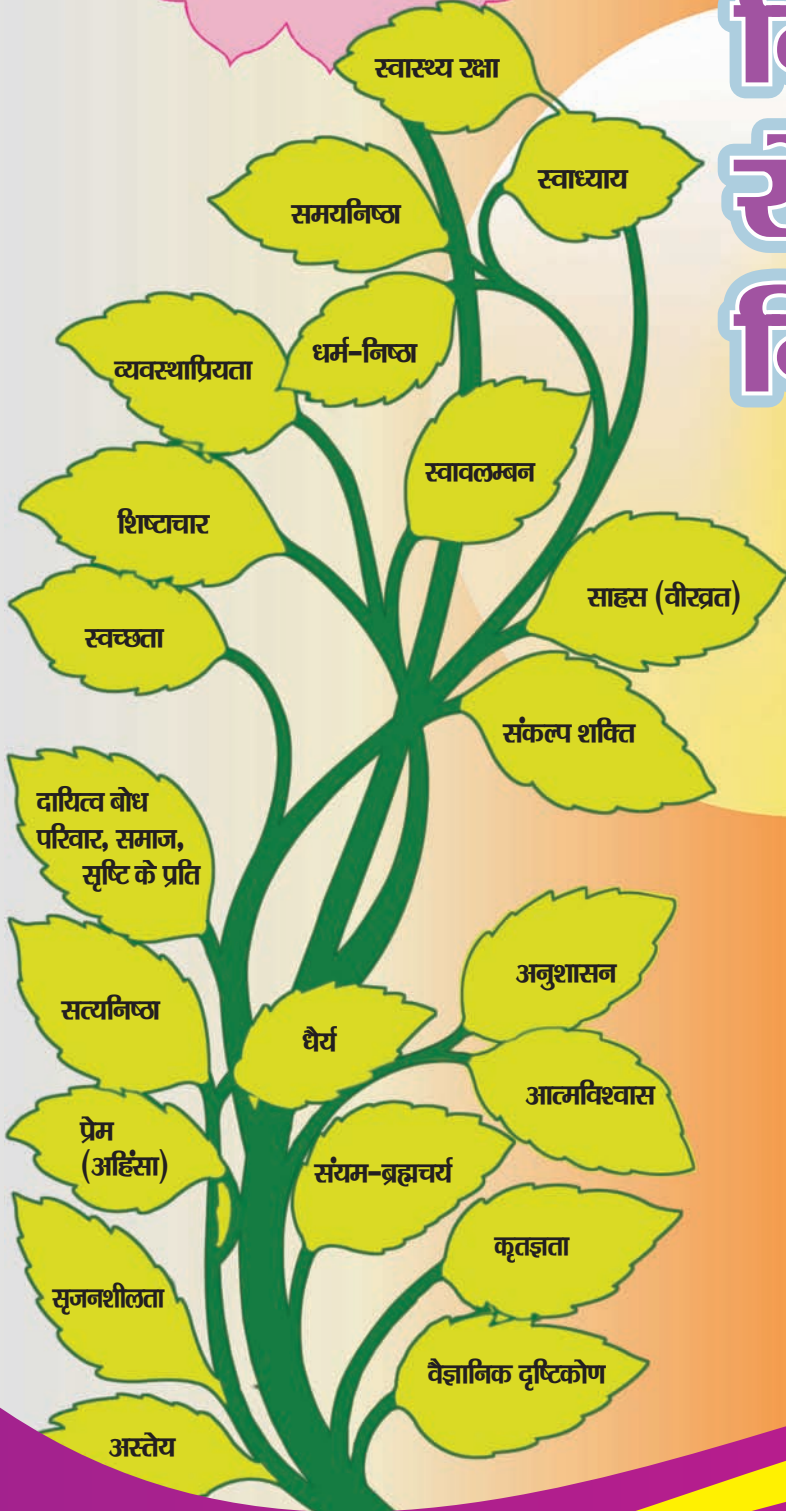
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