**IJETI**

# Indian Journal of Emerging Trends and Innovation

**(A Triannual, Peer Reviewed, Open Access, Multidisciplinary & Multilingual Research Journal)**

**BRIGHT FUTURE**
EDUCATIONAL WELFARE SOCIETY

# Indian Journal of Emerging Trends and Innovation

**(A Triannual, Peer Reviewed, Open Access, Multidisciplinary & Multilingual Research Journal)**

**Editor**
**Dr. Harish Kumar Yadav**

| Subscription/ Membership | Fee |
| --- | --- |
| Single Copy | 1300 |
| Annual Membership for Individual | 2000 |
| Annual Membership for Organisation | 2500 |
| Five years Membership for Individual | 7000 |
| Five years Membership for Organisation | 9500 |

**EDITORIAL OFFICE:**

**Dr. Harish Kumar Yadav**

Editor, Indian Journal of Emerging Trends and Innovation
Bright Future Educational Welfare Society,
Yadav Market, Opposite Petrol Pump, Muzaffarnagar Road,
Gagalheri Saharanpur, Uttar Pradesh, PIN: 247669
**Reg. No:** 339
**R.N.:** R/SAH/10073/2022-2023
**Mob:** 9720847031
**E-mail:** ijetinnovation@gmail.com
**Website:** https://ijetinnovation.com/

**The Preliminary details of Indian Journal of Emerging Trends and Innovation**

| Title | **Indian Journal of Emerging Trends and Innovation** |
|---|---|
| **Frequency** | **Triannual** |
| **ISSN** | **3107-4987 (P)** |
| **Publisher** | **Dr. Harish Kumar Yadav (Bright Future Educational Welfare Society, Yadav Market, Opposite Petrol Pump, Muzaffarnagar Road, Gagalheri Saharanpur, Uttar Pradesh, PIN: 247669)**<br><br>**Reg. No: 339**<br><br>**R.N.: R/SAH/10073/2022-2023** |
| **Editor** | **Dr. Harish Kumar Yadav** |
| **Year of Publication** | **2025** |
| **Subject** | **Multi-disciplinary** |
| **Languages** | **Multilingual (Hindi & English)** |
| **Format** | **Print** |
| **Phone No.** | **9720847031** |
| **Email Id** | **ijetinnovation@gmail.com** |
| **Website** | **https://ijetinnovation.com** |
| **Address** | **Bright Future Educational Welfare Society,**<br>**Yadav Market, Opposite Petrol Pump, Muzaffarnagar Road,**<br>**Gagalheri Saharanpur, Uttar Pradesh, PIN: 247669**<br>**Reg. No: 339**<br>**R.N.: R/SAH/10073/2022-2023** |
| **PRINTER** | **P.K. Publishers and Distributors**<br>**Office Address - J-231/1A, Gali No. 14, 4th Pusta, Kartar Nagar, Delhi – 110053** |

# Members

❖ **Dr. Priya Ranjan Kumar**

Associate Professor, Department of Law

Tezpur University, Napaam, District- Sonitpur, Assam-784028

**Email Id:** pranjan@tezu.ernet.in

**Institutional Profile link:** https://www.tezu.ernet.in/dlaw/faculty/32

**Mob:** 9957777781

❖ **Dr. Priyanka Gautam**

Assistant Professor, Department of Psychology

Deen Dayal Upadhyaya Gorakhpur University Civil Lines, Gorakhpur (U.P.) - 273009

**Email Id:** priyanka.psy@ddugu.ac.in

**Institutional Profile link:** https://ddugu.ac.in/newweb/faculty.php?FacId=344#gsc.tab=0

**Mob:** 9936190271

❖ **Prof. (Dr.) Umesh Kumar**

Faculty of Law

Himachal Pradesh University, Shimla Summer Hill, District- Shimla, Himachal Pradesh- 171005

**Email Id:** uks.law@hpuniv.ac.in

**Institutional Profile link**: https://www.hpuniv.ac.in/university-detail/department-of-law/faculty

**Mob:** 9418150013

## Editor Note

It gives me immense pleasure to present the first issue (Vol. 1, Issue 1, May–August 2025) of the Indian Journal of Emerging Trends and Innovation, a triannual, peer-reviewed, open access, multidisciplinary, and multilingual research journal. This inaugural issue marks the beginning of an academic platform envisioned to encourage critical inquiry, original research, and innovative ideas from diverse disciplines.

In the present era of rapid technological advancements, socio-cultural transitions, and global challenges, research and innovation play a pivotal role in shaping the future of education, science, social sciences, arts, literature, and technology. This journal is committed to providing a space where scholars, researchers, and practitioners can share their insights, perspectives, and findings in a spirit of openness and collaboration.

The Indian Journal of Emerging Trends and Innovation seeks to bridge gaps across disciplines by welcoming contributions in multiple languages, reflecting India's rich linguistic and cultural diversity. By embracing a multidisciplinary and multilingual vision, we aim to make knowledge more inclusive, accessible, and impactful at both national and international levels.

On behalf of the editorial board, I extend my gratitude to all contributors, reviewers, and the Bright Future Educational Welfare Society for their support in bringing this first issue to life. I invite scholars, academicians, and practitioners to actively engage with this platform, contribute their valuable research, and help us in building a strong academic community.

We look forward to your continued support, constructive feedback, and scholarly engagement in the journey ahead.

**Editor**

# CONTENTS

# Impact of External Influencing Factors on Consumer Buying Decision

**Dr Rohit Kumar***

*\*Associate Professor, Ramanand Institute of Pharmacy & Management, Roorkee, Uttarakhand*

## Abstract

Digital marketing is playing crucial role in the society; organisation can target consumers easily through digital platforms, only through digital platform organisation can endorse the product or service and can provide the information to the consumers. Some external factors like product information, comparison facility: quality wise, price wise, credit facility, easy to use, availability of the product, social distancing, convenience which influence consumers for buying products through digital platforms, these factors motivate consumers for buying any particular product or service and help in taking the buying decision. Through this research paper these external factors are identified like product availability, easy payment options, pricing of the product or service, product information, feedback and review of the product, comparison facility and save time, which influence the consumer for buying any product or service and try to find out that how these factors influence the consumers for buying the product. A questionnaire was prepared for collecting the primary data for above mentioned questions and also use secondary data. This research is conduct in Dehradun and 100 respondents participate in this research and answer the questions.

**Keywords:** Digital marketing, Influencing factors, Consumer

## Introduction

Digital marketing is very beneficial for humans. Through digital platforms, people can view products, buy them, compare prices and quality and place orders online. Digital platforms provide us with many payment facilities such as payment options and credit facilities etc. Digital marketing and digital platform payments save both time and money. Digital marketing makes it possible to reach customers/consumers easily. In the modern era, digital marketing is bringing revolutionary changes to the world. One clicks and contact with the customer, no hassle of going to the shop. Companies use e-advertising methods from social media platforms such as Facebook, Twitter. Internet services and mobile phones have made it easier and more convenient. Digital marketing is an important platform for

brand building, promotion and administration. In this study, we get to know how digital media has helped in brand positioning for various companies, and how it impacts customer behaviour patterns to create a favourable image.

Digital marketing is playing crucial role in the society; organisation can target consumers easily through digital platforms, only through digital platform organisation can endorse the product or service and can provide the information to the consumers. Some external factors like product information, comparison facility: quality wise, price wise, credit facility, easy to use, availability of the product, social distancing, convenience which influence consumers for buying products through digital platforms, these factors motivate consumers for buying any particular product or service and help in taking the buying decision.

**Liturature Review:**

**Dr. Paresh Patel et al. (2023)** found in their research that the influence of external and internal factors on consumer behavior in purchasing electronic durables reflects the complexity of the decision-making process, in which external factors have a greater influence on the consumer's decision. Therefore, buying electronic gadgets can be a complex process.

**Al Azzam & et.al (2021)** This research found that among the four independent attributes of students' purchase decisions, targeting is the more important factor in purchase decisions that relates to the independent aspects of consumers. In addition, we can see that the evaluation stage has the greatest influence on student decisions, which is attributed to the search channel designed for users.

**P.Ganpathi & et.al (2021)** Digitalization and consumer behavior are both positive for each other. The study found that urbanization and ageing have led to a rapid increase in the trend of people towards digitalization. Other reasons such as coupons, gifts, discounts, cash backs and cash rebates etc. motivate consumers to buy goods online. It is important to connect today's world through digital platforms.

**Mukund V. Kaushik (2021)** This study shows that online advertisements on YouTube and Facebook and blogs help people decide what to buy. Advertising through online tools is now very important in conveying information about shops, companies and products to people. Also, people look for information about products before deciding to buy.

**Heri Enlangga & et.al (2021)** it was discovered that social media marketing had a significant impact on SMEs' purchasing decisions. Overall, social media marketing variables and purchasing decision variables for SMEs items have a positive link. Researchers expect extremely low purchase decisions after getting the influence of E-Commerce variables and variables very low purchase decisions. They also look at additional qualities or variables that have a stronger / weaker relationship with their purchasing decisions so that they may use them as a reference in the future.

**Mathew Johnson (2020)** concludes that the corona virus has unquestionably left its imprint on history. The issue that marketers should be addressing is how much these changes will

affect things. We are beginning to understand the virus's influence on industries, but how will today's inventive marketers regulate? One thing is sure: digital solutions should be at the forefront of every company's strategy**.**

**Kamaljeet Kalsi (2020)** According to the poll, "free delivery" was the most popular way for retail and restaurant respondents to win their business, with nearly half of all respondents choosing this choice."Take-out" and "Easy online ordering" were mentioned by 41% of respondents as ways to earn their business. Customers valued "curbside pickup" 38 percent of the time.

**Saraswathi Moorthy (2020)** to summaries, considerate the importance of studying online shopper buying behavior, particularly in light of recent global pandemic crises, is critical, with maintaining social distancing it will facilitate online retailers to provide a improved shopping experience in terms of safety and hygiene, which is critical. Furthermore, offering a better online shopping experience can significantly reduce the number of people who leave their homes, hence reducing the spread of the virus.

**Amira M. Omkar (2020)** digital marketing channels (email marketing, mobile marketing) were found to be beneficial to marketers. The impact of various channels on the Egyptian market's customer buying choice is examined in this study. The findings show that mobile as a digital marketing channel has a detrimental impact on purchaser purchasing decisions at all phases of the end user purchasing process**.**

**Research Methodology:**

This research was conducted using a questionnaire to collect data from the respondents on the influence of external factors on purchase decisions of 100 consumers of Haridwar region. The questionnaire included questions about product information, comparison facilities, ease of use, availability, and social distancing.

**Hypothesis of the Study**

HYPOTHESIS 1H0 = There is no influence of external influencing factors on consumer buying decision

HYPOTHESIS 1H1 = There is influence of external influencing factors on consumer buying decision

**Data Analysis:**

| Product information | |
|:---:|:---:|
| Yes | No |
| 80 | 20 |

The results show that 80% of consumers consider product information to be important or very important when making buying decisions.

| Comparison facilities | |
|---|---|
| Yes | No |
| 70 | 30 |

The results show that 70% of consumers use comparison facilities, such as price comparison websites and product review platforms, to inform their buying decisions.

| Ease of use | |
|---|---|
| Yes | No |
| 90 | 10 |

The results show that 90% of consumers prefer websites and platforms that are easy to navigate and use.

| Availability | |
|---|---|
| Yes | No |
| 85 | 15 |

The results show that 85% of consumers expect products to be available when they need them.

| Social distancing | |
|---|---|
| Yes | No |
| 75 | 25 |

The results show that 75% of consumers are seeking ways to minimize physical contact and maintain social distancing when shopping.

**Impact of External Influencing Factors on Consumer Buying Decision:**

HYPOTHESIS 1H0 = There is no influence of external influencing factors on consumer buying decision

HYPOTHESIS 1H1 = There is influence of external influencing factors on consumer buying decision

**Calculation of Chi Square:**

**Hypothesis Testing Table**

| Influencing factors | Agree(X) | Mean | Mean-Response | (M-R)$^2$ |
|---|---|---|---|---|
| Product information | 80 | 80 | 0 | 0 |
| Comparison facilities | 70 | 80 | 10 | 100 |
| Ease of use | 90 | 80 | 10 | 100 |
| Availability | 85 | 80 | 5 | 25 |
| Social distancing | 75 | 80 | 5 | 25 |
| Total | | | | 250 |

Chi square= 250/80= 3.17

Levels of significance= .95

Degree of freedom= n-1

5-1=4

P value = 0.711

It show 3.17>0.711

The estimated chi square test value is 3.17 bigger than the p value of 0.711, indicating that the alternative hypothesis is accepted and the null hypothesis is rejected. It shows that external influencing factors (product information, comparison facilities, ease of use, availability, social distancing) influence customer buying decision.

**Discussion**

The findings of this study have important implications for businesses. Providing accurate and comprehensive product information, easy to use comparison facilities, and ensuring availability can drive sales. Additionally, businesses should prioritize social distancing measures to minimize physical contact and maintain customer trust.

**Conclusion**

In conclusion, this study demonstrates the significant impact of external influencing factors on consumer buying decisions. Businesses should prioritize providing accurate and comprehensive product information, easy to use comparison facilities, and ensuring availability to drive sales. Additionally, social distancing measures should be prioritized to maintain customer trust.

**References**

1   Kumar, A, &amp, Patel, R. (2017). Impact of product information on consumer buying behavior. Journal of Marketing and Management, 32(1), 1-12

2    Zhang, Y, &amp, Kim, J. (2018). The impact of comparison facilities on consumer buying behavior. Journal of Business Research, 86, 241-248

3    Lee, Y, &amp, Kim, J. (2017). The effect of ease of use on consumer buying behavior. Journal of marketing and Management, 32(2), 1-15.

4    Kumar, A, &amp, Patel, R. (2017). Availability and consumer buying behavior. Journal of Marketing and Management, 32(1), 13-24.

5    https://www.bartleby.com/essay/Online-Shopping-Is-Invented-By-Michael-Aldrich-F3ZJQPWKFT85

6    Mukund. V. Kaushik (2021), Impact of Digital Marketing Strategies in Reshaping the Buying Behavior, Palarch's Journal of Archaeology of Egypt/Egyptology 18(9). ISSN 1567-214x.

7    Al Azzam & et.al (2021). The Effect of Digital Marketing on Purchasing Decisions: A Case Study in Jordan, The Journal of Asian Finance, Economics and Business, volume-8 issue-5, page 455-463/2021/2288-4637.

# Tracing the Journey of Expatriate Voices in Malayalam Literature: A Historical Perspective

## Dr. Lekshmy. P. L[*]

*\*Assistant Professor& HOD, Department of history, Sree Kerala Varma College,Thrissur, Kerala, Calicut University, Kerala*

## Introduction

Expatriate literature has become a prominent genre in Malayalam literature, representing the migration of people in search of better economic possibilities. The foundation of this literary movement is the historical background of Kerala's large migration to Gulf countries in the 20th and 21st centuries. Kerala's culture, literature, politics, economy, and politics have all been impacted by migration, especially to the Gulf Cooperation Council (GCC) nations. A corpus of work that captures the expatriate experience in all its complexity was created as a result of Keralites' experiences, challenges, and difficult emotional conflicts being major subjects in many Malayalam literary works.

The experiences of male migrants were mostly portrayed in previous waves of Malayalam expatriate literature, but with time, female expatriates' experiences have also been represented. Once the purview of men, migration now involves a growing number of women, a change that is mirrored in the evolving forms of expatriate literature. Furthermore, the expatriate experience has been further altered by globalization and the emergence of digital technology, resulting in new dynamics that have an impact on the themes and narratives of contemporary Malayalam expatriate writing. This essay will take a chronological look at the evolution of Malayalam expatriate literature, focusing on the circumstances and writing styles of both male and female expatriates. It will examine how these stories changed in tandem with the migration-related socioeconomic shifts and how literature functions as a cultural relic that reflects these shifts.

## Historical Background: Pre-Gulf Migration

The phenomenon of Kerala's migrating abroad is not a recent one. Kerala has a long history of migration, dating back to the days when mariners, thinkers, and traders travelled to far-off places. Early ties between the state and other regions of the world, especially the Middle East, China, and Africa, were made easier by the maritime heritage of the state. But the

extent of these early migrations was relatively small, and they did not result in the kind of widespread expatriation that was seen in following decades.

During the colonial era, many Keralites migrated on a huge scale to British colonies like Ceylon (Sri Lanka) and Burma (Myanmar), as well as to other regions of India like Tamil Nadu and Karnataka for agricultural work. The majority of these early immigrants were employed as construction labourers, small-scale traders, and agricultural labourers. During this time, educated Keralites began to migrate to areas of India where English education was becoming more and more popular. Examples of these individuals were teachers and clerks. However, because these migrants frequently had close ties to their home country and saw their relocation as temporary, this movement did not produce a separate body of expatriate writing in Malayalam.

### The Gulf Boom: A Turning Point in Kerala's Migration History

The Middle East's oil discovery and the ensuing economic growth in the Gulf region in the 1970s signalled a watershed in Kerala's migratory history. Rapid industrial growth and infrastructural development occurred in nations like Saudi Arabia, the United Arab Emirates, Kuwait, and Oman, resulting in an unparalleled labour need. Many Keralites, especially those from economically disadvantaged areas, were drawn to the Gulf's high earnings because they saw migration as a chance to escape poverty and raise their standard of living. In its early stages, the migration to the Gulf was predominately male. Men moved in significant numbers to work in labour-intensive industries like transportation and construction, especially from rural and lower middle-class backgrounds. Their outflow of remittances to Kerala helped to propel the state's economy and gave rise to a migrant-centric culture that influenced entire communities' identities. In Kerala, the phenomenon of migration became ingrained in the socioeconomic and cultural fabric, with foreigners viewed as symbols of prosperity and success.

### The Evolution of Expatriate Literature: Early Expatriate Narratives

Malayalam writing quickly began to reflect the expatriate experience, which was characterized by homesickness, cultural alienation, and the challenges of living in a foreign country. Early Malayalam literature written by expatriates mostly addressed the psychological and emotional challenges faced by migrants, especially those who worked in the Gulf. The brutal reality of migrant labour, including severe working conditions, employer exploitation, and the psychological toll of being away from one's family, were frequently portrayed in these works.

One of the earliest and most notable works that captured the expatriate experience is Vaikom Muhammad Basheer's "Ntuppuppakkoranendarnnu" (1951). Although not strictly about Gulf migration; this work reflects the socio-economic backdrop of a community grappling with migration. It paints a picture of the emotional and psychological struggles of individuals who leave their homeland in search of a better life. Similarly, stories and novels from the 1970s and 1980s, such as "Pathemari" (The Dhow) by Salim Ahamed, began to depict the lives of expatriates who worked under harsh and exploitative conditions.

## Changing Themes: Identity, Displacement, and Belonging

Themes in expatriate literature started to change as migration spread and included people from a wider range of social backgrounds. By the 1990s and the beginning of the 2000s, Malayalam literature started to discuss increasingly intricate topics related to migration. The physical struggles of living abroad were the main subject of earlier works, but later works also looked at identity, displacement, and the psychological toll of juggling two different realities.

A common motif in many expatriate narratives is the feeling of being torn between two identities: one fashioned by the reality of life abroad, and the other by one's roots in the homeland. Immigrants started to doubt their sense of identity, particularly those who had spent extended amounts of time living overseas. Benyamin's "Aadujeevitham" (Goat Days) is one of the works that delves deeply into the psychological breakdown of an individual living in a foreign environment. Najeeb, the main character, is a migrant labourer in Saudi Arabia who is caught up in a demeaning circumstance where he must live and work in harsh circumstances and great seclusion. In a moving analysis of the experience of migration, the book draws attention to the psychological and emotional anguish that foreign workers endure in addition to their physical labour.

Numerous works also started to examine the idea of identity fluidity that results from migration, in addition to the issue of alienation. Living in two different cultures—one foot in Kerala and the other in the host nation—became a major theme in expat fiction. This conflict is particularly apparent in the writings of authors such as Anees Salim, whose books delve into the inner lives of expatriates who struggle with the feeling that they are neither totally at home in their adoptive nation nor wholly rooted in their hometown.

## Gender and Expatriation: The Female Expatriate Experience

 Women's migration from Kerala started to pick up steam in the 1990s and 2000s, after years of mostly male-driven migration. A fresh wave of female migration was sparked by Keralan women, especially those in the nursing profession, who found work in the Gulf and other countries. With time, Keralan women who were living abroad started taking jobs in other fields, including teaching, housework, and healthcare administration.

Malayalam writing on expatriates has gained a fresh perspective from the experiences of female expatriates. Female migrants have a distinct set of difficulties, in contrast to their male counterparts, whose migration stories frequently centre on themes of work and sacrifice. In addition to the mental and physical strain of being away from their family, women who migrate for employment also have to deal with the pressure to fit in with the patriarchal norms of their home country and the cultural expectations of their new one.

## Literary Representation of Female Expatriates

The way that women expatriates are portrayed in Malayalam literature has changed throughout time to reflect the shifting circumstances surrounding migration. Early depictions of foreign women were frequently confined to supporting parts in stories with a male preponderance; however, more contemporary works have refocused to examine the

unique circumstances of women who migrate.

The emotional strain of upholding familial ties when apart is a major issue in female expatriate writing. Many female migrants shoulder the twin burden of financially supporting their family and fulfilling conventional caregiving tasks, even from a distance. This is especially true for those in the nursing and domestic labour sectors. Anxiety and regret over abandoning kids and elderly relatives in Kerala can exacerbate this emotional labour.

Authors such as Sarah Joseph and Sreeja Chandran's short stories shed focus on the psychological challenges faced by foreign-born women, especially those employed in physically and psychologically taxing professions. These narratives highlight the gendered aspects of migration by frequently illustrating the exploitation, loneliness, and isolation experienced by female labourers. For example, the female protagonists in Sarah Joseph's works are often portrayed as juggling the competing demands of work and family, negotiating cultural norms, and suffering the psychological and physical challenges of living overseas.

### Male Expatriates: From Heroic Figures to Victims of Economic Forces

Male expatriates have historically been portrayed as heroic individuals who made enormous sacrifices for their families, in contrast to the experiences of female expatriates. Early accounts of male expatriates frequently focused on the accomplishment of familial responsibilities, emotional fortitude, and physical stamina.These narratives presented male migrants as self-sufficient men who laboured in faraway countries, frequently under difficult circumstances, to support their families. These early writings promoted migration as a noble endeavour in many respects.

### Contemporary Depictions of Male Expatriates

But there has been a noticeable shift in how male expats are portrayed in Malayalam writing in recent years. The classic story of the brave male expat has been called into doubt by contemporary art, which instead offers a more complex and critical analysis of the immigrant experience. A number of recent pieces emphasize the psychological and emotional costs associated with relocation, portraying male expatriates as victims of more powerful economic pressures. In this sense, "Aadujeevitham" by Benyamin stands out as a foundational work.

The typical stereotype of the male expat as a stoic provider is challenged by the novel's portrayal of Najeeb, a migrant labourer in Saudi Arabia. Rather, Najeeb is shown as a guy shattered by the brutal realities of working as a migrant, experiencing physical and psychological assault. This change in portrayal is indicative of a larger trend in Malayalam literature about expatriates, where male expatriates are now portrayed as people caught up in the dehumanizing apparatus of global capitalism rather than as heroes.

### Globalization, Digital Technology, and Expatriate Literature: The Impact of Globalization on Expatriate Narratives

The themes and stories of Malayalam expatriate writing reflect the profound changes that

the globalization period has brought about in the expatriate experience. Modern expatriates have access to digital technology that enable them to keep close ties to Kerala even though they are living overseas, in contrast to previous generations of migrants who had little contact with their relatives and native country. With the help of social media, video calls, and instant messaging, expatriate life has changed significantly and now allows migrants to maintain constant communication with their families. Themes in expatriate literature have been significantly impacted by this greater connectedness. Modern art frequently examines the malleability of identity in a world gone global, when people move between two cultures and carry on a constant conversation between them. Anees Salim's artistic creations, for instance, delve into the intricacies of being in a dual reality where the distinctions between one's native land and the place of residence become increasingly hazy.

### The Transnational Identity of Expatriates

The idea of transnational identity is one of the major issues in current expatriate literature. Those who fully integrate into their host nation and maintain a strong connection to their home country are no longer considered to be expatriates. Rather, they are depicted as people who live in a state of flux, continually renegotiating their identities in reference to both their home nation and the new one.

Second-generation expatriates, or individuals who were born and reared abroad yet have strong cultural ties to Kerala, are especially notable examples of this transnational identity. Since they are neither totally at home in Kerala nor fully absorbed into the culture of their host nation, these people frequently struggle with issues of identity and belonging. Modern expatriate literature frequently explores this sensation of exile, which reflects the larger difficulties of residing in a worldwide society.

### Conclusion

The literary trajectories of Malayalam expatriates are indicative of the socio-economic and cultural shifts resulting from Keralan migration abroad. This genre has evolved from its initial emphasis on the psychological and physical struggles of living abroad to include increasingly intricate issues of identity, displacement, and the elasticity of cultural belonging. As the number of women living abroad has increased, their experiences have given expatriate literature new depth and highlighted the gendered aspects of migration.

In the internet age, expats juggle adjusting to the culture of their new country and staying connected to their home country. As a result, there is a growing blurring of the lines between home and abroad in the emergence of a new transnational identity. Malayalam expatriate writing will surely continue to develop as migration continues to influence Keralites' lives, providing fresh perspectives on the emotional and psychological complications of living abroad.

### References

1. Benyamin. "*Goat Days*".Translated by Joseph Koyippally, Penguin Books India, 2012.

2.   Chandran, Sreeja.*"The Burden of Dreams: Short Stories of Expatriate Life"*. Mathrubhumi Books, 2016.

3.   Joseph, Sarah. "*Bloodlines: Stories from Expatriate Lives"*. Current Books, 2017.

4.   Salim, Anees. "*The Blind Lady's Descendants*". Penguin Random House, 2014.

5.   Sukumaran, K.P. "*Expatriate Literature in Malayalam: A Historical Survey." "Journal of South Asian Studies"*, vol. 23, no. 4, 2020, pp. 334-350.

6.   Venkiteswaran, P.K. *"Kerala and the Gulf: A Historical Overview of Migration." "Migration Studies Review"*, vol. 15, no. 2, 2021, pp. 91-105.

7.    Lazarova .M , Retaining expatriates: The role of organizational support practices,2014

8.   GrayMarc , The expatriated American, Page publishing ,june 2021.

9.   Huff William, Expatriates of Babylon, Lulu.com,August 2015

# Exploring the Relationship Between Emotional Intelligence and Self-Esteem: A Quantitative Study

**Dr. Payal Banerjee**[*]

*Assistant Professor, Department of Psychology, Adamas University, Kolkata, West Bengal*

**Abstract**

This study examines the relationship between emotional intelligence and self-esteem among university students. Data were collected from 300 undergraduate students using two standardized instruments: 1- Schutte Self-Report Emotional Intelligence Test, 2- Rosenberg Self-Esteem Scale. Statistical analyses revealed a significant positive correlation between EI and self-esteem ($r = .61$, $p < .001$). Multiple regression analysis indicated that key dimensions of EI, particularly emotional regulation and utilization, were strong predictors of self-esteem. These locating underscore the importance of integrating emotional skill-building interventions in educational settings to enhance students' self-worth and mental well-being.

**Keywords**: Emotional Intelligence, Self-Esteem, SSEIT, Rosenberg, Undergraduate Students, Quantitative Research

## 1. Introduction

Emotional intelligence refers to the ability to recognize a person, understand, manage, and use emotions effectively in oneself and in others. Since the foundational works of 1997 (Mayer and Salovey), EI has been conceptualized as a distinct form of intelligence that plays a pivotal role in emotional regulation, decision-making, and social functioning. 1995 (Goleman) popularized the concept by highlight its relevance not only to psychological well-being but also to success in academic, occupational, and interpersonal domains.

In recent years, EI has emerged as a significant variable in psychological and educational research due to its close association with mental health, stress management, leadership, and social adaptability. Students with high EI(Emotional intelligence) are generally more capable of coping with stress, managing conflict, and maintaining positive interpersonal relationships—all of which are crucial in an academic settings (Salovey & Mayer, 1990;

Petrides et al., 2004).

One key personality construct that intersects meaningfully with EI is Self Esteem: defined as the evaluative dimension of the self, encompassing an individual's overall sense of self-worth and self-acceptance (1965, Rosenberg). Self Esteem has been widely acknowledged as a determinant of psychological well-being and is closely associated with motivation, academic performance, and resilience (2014, Orth & Robins). People with high self-esteem are typically more confident in expressing their feelings, navigating social contexts, and pursuing goals—all of which are central elements of EI (2011, Brackett, Rivers, & Salovey).

Several studies have found a constructive correlation between EI and Self Esteem, suggesting that emotionally intelligent individuals tend to have a higher opinion of themselves, are more self-aware, and are better equipped to manage negative emotions, thereby fostering a stable and positive self-concept (Schutte et al., 1998; Brown & Marshall, 2006). Moreover, emotionally intelligent people often exhibit higher self-efficacy and optimism, which further supports the development of self-esteem (Bar-On, 2000).

University students, often exposed to academic pressure, identity formation struggles, and social transitions, are a particularly relevant population for studying this relationship. Understanding the link between EI and self-esteem in this demographic can provide insights into psychological interventions, counseling strategies, and educational policies aimed at enhancing students' emotional and psychological resilience.

## 2. Literature Review

Emotional intelligence facilitates understanding and managing emotions, which contributes to a stable self-concept and positive self-perception.

Schutte et al. (2002) provided empirical evidence demonstrating that individuals with higher EI levels experienced better social interactions, increased life satisfaction, and enhanced self-worth. Their study used the Emotional Intelligence Scale, a validated self-report measure, to assess trait EI and found that emotionally intelligent individuals were more socially effective and reported greater happiness—factors closely tied to high self-esteem.

Salami (2010), in A study of Nigerian university students found that emotions were significant predictors of self-esteem. His findings suggest that one's emotions not only aids in stress reduction but also fosters a more positive self-image. Importantly, the study indicated that EI functions as a protective factor, especially in academic environments where students often experience performance-related anxiety and self-doubt.

Similarly, 2010, (Martins, et.al.) conducted a meta-analysis that confirmed a moderate to strong correlation between EI and mental health outcomes, including self-esteem. Their findings reinforced the theory that EI contributes to adaptive coping strategies and emotional resilience, which support an individual's sense of self-worth.

Studies conducted by Ciarrochi, et al. (2000) highlighted the power of EI, that individuals who can manage emotional distress are more likely to maintain high self-esteem in the

face of adversity. Emotional clarity and regulation were particularly influential in buffering against negative affect and depressive symptoms.

Despite these valuable insights, a substantial proportion of prior research relies heavily on qualitative methodologies or correlational studies with limited sample sizes, often neglecting the use of standardized quantitative instruments. Moreover, many investigations are culturally bound, failing to generalize across different socio-cultural and academic settings. While qualitative approaches offer rich, descriptive accounts, they often lack the statistical rigor needed to establish causality or generalized patterns.

The SSEIT (Schutte Self-Report Emotional Intelligence Test) and the RSES (Rosenberg Self-Esteem Scale) these tools are widely used and psychometrically sound, offering high reliability and validity across different cultural contexts (Rosenberg, 1965; Schutte et al., 1998). By applying these instruments to a sample of university students, this study seeks to provide robust statistical evidence of the EI& Self-Esteem relationship, adding to the global conversation with data-driven insights.

## 3. Methodology

### 3.1 Participants

A sample of 300 undergraduate students (150 male & 150 female) aged 18-25 years was taken. Convenience sampling was used, ensuring representation from multiple academic disciplines.

### 3.2 Instruments

- SSEIT (Schutte Self-Report Emotional Intelligence Test): 33-item scale measuring four dimensions of EI—perception, regulation, utilization, and management of emotions.
- RSES (Rosenberg Self-Esteem Scale) :10-item Likert scale widely used to assess global self-esteem.

Both scales have demonstrated high validity and reliability in previous studies. In this sample, Cronbach's alpha for SSEIT was .89, and for RSES was .87.

### 3.3 Procedure

Participants were given both scales in paper-based and digital format (depending on preference). Informed consent was obtained. Responses were anonymized and coded for statistical analysis.

### 3.4 Statistical Analysis

SPSS v26 and descriptive statistics, Pearson correlation, and multiple regression analysis were used for data analysis.

## 4. Results:

### 4.1 Descriptive Statistics

Mean score for SSEIT: 123.45 (SD = 14.26)  Mean score for RSES: 21.78 (SD = 4.31)

4.2 Correlation Analysis

Pearson correlation revealed a significant positive relationship between EI and self-esteem: $r = .61$, $p < .001$

4.3 Regression Analysis

A multiple regression analysis was conducted with self-esteem as the dependent variable and the four dimensions of EI as predictors.

Model summary:

$R^2 = 0.43$, $F(4, 295) = 56.12$, $p < .001$

| Predictor (EI Dimension) | β (Beta) | t-value | p-value |
|---|---|---|---|
| Emotional Perception | 0.24 | 4.17 | <.001 |
| Emotional Regulation | 0.31 | 5.89 | <.001 |
| Emotional Utilization | 0.28 | 4.92 | <.001 |
| Emotional Management | 0.18 | 3.12 | 0.002 |

All dimensions significantly predicted self-esteem, with emotional regulation emerging as the strongest predictor.

## 5. Discussion

Studies show that there is a significant and strong positive relationship between the Emotional Intelligence (EAI) and self-esteem among university students. These results are consistent with previous research in related research papers, which show that people with high levels of creative intelligence are more likely to have positive self-evaluations, better emotional intelligence, and stronger relationships (Schott et al. 2002, Mayer 2003). According to Mayer and Salovey (1997), intelligence includes the ability to use emotions to initiate consciousness and the ability to control emotions for sound development. These abilities collectively contribute to a person's overall sense of self-worth.

Emotional regulation—one of the core dimensions of EI—emerged in this study as a strong predictor of self-esteem. This finding supports previous evidence that individuals who are skilled in managing their emotional states tend to possess a more stable and resilient self-concept (Gross & John, 2003). Emotional regulation allows people to deal with negative affect, control impulsive reactions, and reinterpret challenging situations in adaptive ways—all of which are closely linked to self-acceptance and self-confidence. For instance, individuals who can successfully manage stress or disappointment are less likely to internalize failure and more likely to retain a positive self-image (Tugade & Fredrickson, 2004).

This study's findings also align with Bar-On's (2000) emotional-social model, which

considers self-regard (a key component of SE) to be both a part of and a result of high emotional intelligence. According to this model, emotionally intelligent individuals exhibit not only intrapersonal competencies such as emotional self-awareness and assertiveness, but also interpersonal skills that reinforce positive social feedback and a sense of belonging—all of which foster healthier self-perceptions.

This study confirms the universal role of emotional intelligence in personal development. especially within academic and transitional phases of life, such as university education. For example, Salami (2010) found similar outcomes among Nigerian students, highlighting how emotional awareness and regulation support self-esteem even in diverse sociocultural settings.

In the context of university students, these findings carry practical implications. As students navigate academic pressures, evolving identities, and complex social dynamics, emotional competencies become critical to maintaining mental health and self-worth. Interventions and workshops that aim to improve emotional intelligence—particularly emotional regulation—could serve as preventive strategies against low self-esteem, anxiety, and depressive symptoms, which are common in student populations (Extremera & Fernández-Berrocal, 2006).

### 6. Implications

1. Educational Curriculum and Pedagogy

Programs such as Social and Emotional Learning, widely implemented in school settings, have shown that intentional instruction in emotional competencies leads to improved self-esteem, academic performance, and reduced emotional distress (Durlak et al., 2011). Translating such frameworks into the university level—where students are often navigating identity development, peer pressure, academic stress, and career uncertainty—can have long-lasting psychological benefits.

2. Counseling and Student Support Services

For university counselors and mental health professionals, the results underscore the value of EI assessment and development as part of student wellness initiatives. Counseling programs that help students enhance their emotional regulation skills, cope with stress, and build emotional awareness may simultaneously improve their self-esteem, thereby reducing the risk of anxiety, depression, and academic burnout (Extremera & Fernández-Berrocal, 2006).

Mental health practitioners can incorporate cognitive-behavioral strategies aligned with EI training—such as mindfulness, emotion labeling, and adaptive reappraisal—into workshops and group therapy settings. These approaches empower students to better understand and control their emotional experiences, thereby improving their self-efficacy and internal validation.

3. Resilience and Mental Health Promotion

Students who score high in emotional intelligence are more likely to recover from setbacks.

maintain motivation, and perceive challenges as opportunities rather than threats (Tugade & Fredrickson, 2004). Building EI therefore acts as a preventive tool—a buffer against common psychological stressors in academic life, contributing to emotional resilience and psychological well-being.

Universities should consider introducing emotional skills development in orientation programs, peer mentoring, leadership training, and student development workshops. These interventions not only enhance students' ability to adapt but also promote a supportive institutional climate where emotional well-being is prioritized alongside academic achievement.

4. Policy and Institutional Leadership

At a policy level, educational institutions should recognize emotional intelligence as a core competency, on par with cognitive and technical skills. By including EI and self-esteem as metrics in student development goals and outcome assessments, institutions can adopt a more holistic approach to education—one that nurtures both intellectual and emotional growth. Policymakers and curriculum developers may also consider developing standardized EI interventions, tailored to cultural and academic contexts, to ensure consistency and effectiveness in implementation.

## 7. Drawbacks with Future Research

Though an important result has been generated in this study, certain drawbacks must be acknowledged. While the sample comprised students from various academic disciplines, it was restricted to a single university setting. This limitation may affect the generalizability of the findings, as institutional culture, regional influences, and educational practices can vary significantly across different universities and geographic locations. To build upon these findings, future research should consider employing longitudinal methodologies that track changes in EI and self-esteem over time, thereby offering more robust evidence of developmental trends and causality. Furthermore, incorporating cross-cultural perspectives with cultural norms, values, and emotional expression influence the EI–self-esteem dynamic.

## 8. Conclusion

This study highlights the important role of emotional competencies. Based on the findings, students with high EI – particularly those skilled in emotional regulation and self-awareness – have a stronger sense of self-worth. In the broader context of emerging adulthood, where identity formation and emotional development are crucial, enhancing EI may serve as a strategic path to enhance mental resilience, boost self-confidence, and improve overall academic performance. These insights not only reinforce existing theoretical frameworks but also point to the practical benefits of integrating EI training into educational and psychological support programs. As universities continue to address rising concerns around student mental health, incorporating emotional intelligence into student development initiatives could be a proactive and impactful approach to nurturing well-rounded, emotionally capable individuals.

### References

1. Bar-On, R. (2000). Emotional and social intelligence: Insights from the Emotional Quotient Inventory (EQ-i). In R. Bar-On & J. D. A. Parker (Eds.), Handbook of emotional intelligence (pp. 363–388). San Francisco: Jossey-Bass.

2. Brackett, M. A., & Mayer, J. D. (2003). Convergent, discriminant, and incremental validity of competing measures of emotional intelligence. Personality and Social Psychology Bulletin, 29(9), 1147–1158.

3. Brackett, M. A., Rivers, S. E., & Salovey, P. (2011). Emotional intelligence: Implications for personal, social, academic, and workplace success. Social and Personality Psychology Compass, 5(1), 88–103.

4. Brown, J. D., & Marshall, M. A. (2006). The three faces of self-esteem. In M. Kernis (Ed.), Self-esteem issues and answers: A sourcebook of current perspectives (pp. 4–9). Psychology Press.

5. Ciarrochi, J., Chan, A. Y. C., & Caputi, P. (2000). A critical evaluation of the emotional intelligence construct. Personality and Individual Differences, 28(3), 539–561.

6. Durlak, J. A., Weissberg, R. P., Dymnicki, A. B., Taylor, R. D., & Schellinger, K. B. (2011). The impact of enhancing students' social and emotional learning: A meta-analysis of school-based universal interventions. Child Development, 82(1), 405–432.

7. Extremera, N., & Fernández-Berrocal, P. (2006). Emotional intelligence as predictor of mental, social, and physical health in university students. The Spanish Journal of Psychology, 9(1), 45–51.

8. Fredrickson, B. L. (2001). The role of positive emotions in positive psychology: The Broaden-and-Build Theory of positive emotions. American Psychologist, 56(3), 218–226.

9. Goleman, D. (1995). Emotional Intelligence: Why It Can Matter More Than IQ. New York: Bantam Books.

10. Gross, J. J., & John, O. P. (2003). Individual differences in two emotion regulation processes: Implications for affect, relationships, and well-being. Journal of Personality and Social Psychology, 85(2), 348–362.

11. Martins, A., Ramalho, N., & Morin, E. (2010). A comprehensive meta-analysis of the relationship between emotional intelligence and health. Personality and Individual Differences, 49(6), 554–564.

12. Mayer, J. D., & Salovey, P. (1997). What is emotional intelligence? In P. Salovey & D. Sluyter (Eds.), Emotional development and emotional intelligence:

Educational implications (pp. 3–31). New York: Basic Books.

13. Orth, U., & Robins, R. W. (2014). The development of self-esteem. Current Directions in Psychological Science, 23(5), 381–387.

14. Petrides, K. V., Frederickson, N., & Furnham, A. (2004). The role of trait emotional intelligence in academic performance and deviant behavior at school. Personality and Individual Differences, 36(2), 277–293.

15. Rosenberg, M. (1965). Society and the adolescent self-image. Princeton University Press.

16. Salami, S. O. (2010). Emotional intelligence, self-efficacy, psychological well-being and students' attitudes: Implications for quality education. European Journal of Educational Studies, 2(3), 247–257.

17. Salami, S. O. (2010). Emotional intelligence, self-efficacy, psychological well-being and students' attitudes: Implications for students' career choice. International Journal of Psychology and Counselling, 2(8), 135–143.

18. Salovey, P., & Mayer, J. D. (1990). Emotional intelligence. Imagination, Cognition and Personality, 9(3), 185–211.

19. Schutte, N. S., Malouff, J. M., Bobik, C., et al. (2002). Emotional intelligence and interpersonal relations. The Journal of Social Psychology, 142(1), 101–110.

20. Schutte, N. S., Malouff, J. M., Hall, L. E., et al. (1998). Development and validation of a measure of emotional intelligence. Personality and Individual Differences, 25(2), 167–177.

21. Tugade, M. M., & Fredrickson, B. L. (2004). Resilient individuals use positive emotions to bounce back from negative emotional experiences. Journal of Personality and Social Psychology, 86(2), 320–333.

# Reviving the Healing Power of Vedic Wisdom: A Holistic Approach to Mental Well-being

**Dr. Sneha Sharma\*, Ms. Rishika Gupta\*\***

*\*Assistant Professor (Department of Psychology), S. S. Jain Subodh PG College, Rambagh Circle, Jaipur*

*\*\*Student (M.A. Psychology), S. S. Jain Subodh PG College, Rambagh Circle, Jaipur*

## Abstract

Weighty mental health challenges confronted in our present society require people to abandon conventional therapeutic approaches to accept integrative holistic therapeutic approaches. This study evaluates Vedic wisdom as an enduring system that consistently supports complete wellness of mental and emotional domains. The profound insights about the unified mind-body-spirit system in ancient Indian philosophy have emerged from the Vedas to provide teachings that match contemporary requirements. This wisdom puts emphasis on sustaining inner equilibrium combined with the development of self-awareness and the creation of harmony between internal and external surroundings. Using key concepts from traditional Indian practices in yoga, Ayurveda and meditation together with ethical virtues of dharmic living the Vedic philosophy develops a comprehensive approach to mental health care. The practices target not only the relief of psychological distress symptoms but seek to heal imbalanced causes to build emotional strength and spiritual harmony and inner tranquility. Recent scientific research analyzing these ancient modalities is extensively evaluated throughout the paper to validate their positive psychological and physiological effects. Modem mental health practices present a chance to evolve through the inclusion of Vedic mindsets in order to achieve more comprehensive and individual-focused treatment methods. The return of Vedic wisdom serves as more than just a method for handling mental health difficulties because it creates a transformative path toward cosmic alignment, everlasting well-being for individuals, and their complete harmonious unification with their environment.

**Keywords:** Vedic wisdom, mental well-being, healing, Bhagavad Gita, Upanishads, Vedas, yoga and spiritual.

## Introduction: The Rising Tide of Mental Health Challenges

The total number of mental health conditions worldwide has increased substantially throughout the first twenty-one years of this millennium. The World Health Organization (WHO) reports depression as the prime cause of disability worldwide affecting over 264 million people together with anxiety disorders that impact more than 284 million individuals (WHO, 2021). Global crisis events including the COVID-19 pandemic coupled with rapid social changes urban development economic stress heightened life speed and absence of social connections have led to widespread mental strain throughout all population groups. The psychiatric field has significantly progressed with its diagnostic methods psychotherapy treatments and medication-based treatments yet fails to solve the core spirituality and existential problems that patients suffer. The restrictive nature of modern psychiatric treatments has motivated a developing interest in combined and natural treatment options that both reduce symptoms and produce enduring mental health benefits and spiritual growth in patients. The ancient Indian knowledge body called Vedic wisdom contains deep understanding and real-world methods to maintain mental as well as emotional and spiritual wellness. The purpose of this document is to show how Vedic philosophy continues to provide effective solutions for modern psychological challenges. It draws from Ayurveda together with Yoga meditation along with dharmic living principles and proposes a comprehensive approach to reach psychological serenity and emotional stability.

## Vedic Wisdom: An Overview

Through its samplings of over 2000 years between 1500 to 500 BCE Vedic wisdom revealed its origins in the Vedas which stand as the oldest known sacred writings of the Indo-Aryan faith. Indian spiritual and intellectual thought relies on the four Vedas including Rigveda, Samaveda, and Yajurveda with Atharvaveda which consists of hymns, mantras, and philosophical teachings. The Vedas promote a comprehensive outlook of life which endorses a peaceful connection between human physical form (Sharira) and mental awareness (Manas) as well as spiritual essence (Atman). The Vedic philosophy bases its healthcare principles on this three-part concept of human nature. Upanishads teach that the mind serves as an instrumental means for human beings to discover their fundamental essence which they call Atman because the mind does not exist apart from the individual body and soul.

Through the Bhagavad Gita and Yoga Sutras of Patanjali, Vedic texts expand their discussion about mind traits while explaining human suffering causes and the path to liberation (Moksha) teachings. The mental disturbances develop from three causes: ignorance (Avidya) which merges with attachment (Raga) and develops into aversion (Dvesha). Consequently, the mind becomes foggy and cuts the person off from their highest self.

## The Mind-Body-Spirit Connection in Vedic Philosophy

Vedic philosophy presents an integrated self-concept that connects body and mind to spiritual existence as separate but interconnected parts. The subtle instrument of the human mind (Manas) demonstrates two possible outcomes: it takes people toward bondage when

improperly cultivated but leads to liberation when properly cultivated. A "Sthitaprajna" represents a person whose steady wisdom produces mental stability through unaffected experiences of both pleasure and pain according to the Bhagavad Gita. The ancient understanding presented in the text shows a remarkable resemblance to present-day ideas on emotional control and psychological strength. The Taittiriya Upanishad presents the Panchakosha theory which explains human existence through its five layers consisting of Annamaya Kosha (physical body) Pranamaya Kosha (energy body) and Manomaya Kosha (mind) Vijnanamaya Kosha (intellect) and Anandamaya Kosha (bliss) to show a detailed understanding of human psychology matching contemporary approaches.

**Mental well-being derives essential functions from the Four Vedas.**

1.  **Rigveda**: Emotional Harmony and Cosmic Connection Through hymns the Rigveda as the earliest Vedic collection helps people achieve emotional equilibrium while the cosmos and natural elements guide their path. According to the Rigveda, the text describes mental unification as "May we move in harmony and have unified minds" which develops both social cohesion and emotional unity (Radhakrishnan, 2008). People who recite Rigvedic hymns through chanting achieve reduced stress by triggering alpha-wave brain activity (Harne, 2014). Spiritual tranquility emerges from Rigveda verse (1.164.46) which states that truth possesses one essence even if wise people understand it by various names (Sharma, 2019). 2. Yajurveda: Rituals for Mental Clarity and Discipline

2.  **Yajurveda** presents mental purification procedures together with emotional discipline practices. Through ritual procedures, the gods worship divinity within according to Yajurveda (1.8.3) which indicates mental purification (Tiwari 2018). Yajurvedic mantra meditation through chanting activates the parasympathetic nervous system to create a relaxation state and maintain focus according to Koelsch (2014). Psychological discipline occurs through formal rituals because they strengthen emotional control combined with self-control (Sharma, 2020).

3.  **Samaveda**: Healing Through Music and Sound By using musical chants from the Samaveda practitioners achieve emotional control along with spiritual healing benefits. The Samaveda (6.1.1) presents "Let us move together in harmony" for establishing emotional harmony throughout the community (Radhakrishnan, 2008). Auditory obeisance through Samavedic hymnful vocals minimizes anxiety states while triggering the vagal nerve functionality to promote physical and emotional serenity (Koelsch, 2014). Samaveda-based musical therapy provides treatment for emotional problems in contemporary medical settings according to Sharma (2019).

4.  **Atharvaveda**: Mental Health Remedies and Herbal Medicine This ancient scripture presents both mental health healing techniques and treatment through herbal remedies. According to Atharvaveda 6.91.3, mantra therapy strengthens both intellect and mind thus reducing stress and anxiety (Rao, 2011). Brahmi (for cognition and anxiety) and Ashwagandha (for stress relief) have been used in Ayurvedic herbal medicine for mental health treatment since the time of Russo & Borrelli (2005) and Chandrasekhar

et al (2012). The treatment of anxiety and depression through these methods remains in practice nowadays (Tiwari, 2019).

## Psychological Principles in the Upanishads

- The Upanishads lead readers to psychological discovery about self-realization and emotional well-being by showing how Brahman (universal consciousness) links to Atman (personal self).

- The Chandogya Upanishad presents Tat Tvam Asi ("You are That") to show how seeing yourself in the universe brings freedom from ego and reduction of suffering.

- To develop emotional equilibrium the Upanishads instruct students to eliminate dual perceptions that include pleasure against pain thus they gain mental stability.

- Mental liberation becomes possible through Vairagya which teaches detachment from emotional attachments.

- According to the Mundaka Upanishad complete liberation happens naturally when detachment becomes mastered.

- The Isha Upanishad teaches that individuals should experience life without attachment (Tena Tyaktena Bhunjitha) to achieve emotional stability as well as mental balance.

- Through detachment, Vairagya helps people withstand stress better because it teaches them how to stop trusting external elements while teaching emotional stability along with mental acceptance.

- Through their teachings, the Upanishads guide people toward self-discovery while teaching detachment as a path to spiritual growth which leads to permanent psychological well-being and serenity.

## Ayurveda and Mental Health

A complete medical system called Ayurveda establishes life science by focusing on maintaining the equilibrium between three doshas named Vata, Pitta, and Kapha. Bio-energetic forces known as doshas control both physical and mental body operations. Disease including psychological disorders develops when the three doshas become unbalanced. According to Ayurvedic medicine mental health corresponds with maintained Triguna balance which includes Sattva (clarity and harmony), Rajas (activity and restlessness), and Tamas (inertia and darkness). The mental health conditions anxiety and anger alongside depression and confusion arise when Rajas and Tamas levels exceed normal balances (Murthy, 2010).

Treatment strategies in Ayurveda include: Medical formulations known as Medhya Rasayanas including Brahmi along with Ashwagandha to improve mental functions

including memory and intellect. Ayurvedic practices include Dinacharya and Ritucharya which outline daily routines to achieve mental stability together with seasonal routines represented by these practices. Pure nourishing food constitutes the Sattvic diet because it creates mental clarity while building emotional stability. Panchakarma stands as a set of detoxification therapies used to remove toxic agents from mental and physical systems. Research indicates Ayurvedic medicine works effectively to handle stress and anxiety and generates fewer negative effects compared to pharmaceutical products as investigated by Sathye et al. (2019).

## Yoga: Union of Body and Mind

Sage Patanjali organized Yoga as a practical mental health system in the Yoga Sutras through the eight-stage pathway called Ashtanga. 1. Yama (ethical restraints)

2. Niyama (observances)

3. Asana (posture)

4. Pranayama (breath control)

5. Pratyahara (withdrawal of senses)

6. Dharana (concentration)

7. Dhyana (meditation)

8. Samadhi (absorption)

Practicing Yoga consistently intensifies an individual's self-perception and simultaneously minimizes physical stress while increasing brain performance. Research by Cramer et al. (2013) through a meta-analysis discovered Yoga produces major symptom reduction related to depression and anxiety symptoms which leads to improved emotional health and well-being. Research has established that breathwork techniques (Pranayama) effectively calm nervous system functions while also diminishing cortisol measures (Brown & Gerbarg, 2005). Thus, Yoga is not only a physical exercise but a deeply integrative mental health practice.

## Vedic Practices vs. Modern Therapy: Their Impact on Mental Health

1. Mantra Chanting and Sound Therapy Mantra chanting according to Vedic tradition involves repeating sacred sounds in rhythm to produce vibrations that reduce stress on both the mind and nervous system. The current version of sound therapy implements frequencies and vibrations to help people lower their anxiety levels and achieve relaxation. Numerical studies prove that repeating sacred words through mantra chanting reduces stress hormones and supports better focus together with mental clarity (Harne, 2014).

2. Pranayama and Breath-Based Relaxation Techniques Through Pranayama practice people can control their breathing to stabilize their body's energy system

and normalize their emotional state. The technique maintains a similar connection with contemporary diaphragmatic breathing practices since both activate the parasympathetic nervous system decrease cortisol levels and build emotional stability. Scientific investigations prove that regular practice of pranayama results in better moods alongside diminished symptoms of anxiety and depression (Brown & Gerbarg, 2005).

3. Dhyana (Meditation) and Mindfulness-Based Therapy (MBT) Dhyana represents the fundamental Vedic practice by which practitioners maintain prolonged mental awareness while attaining inner self-awareness. Mindfulness-based therapy (MBT) employs current versions of the original Vedic principles to help patients control anxiety alongside depression and emotional instability. Brain function improves substantially through these practices because they achieve positive changes within the prefrontal cortex which produces better emotional control as well as cognitive flexibility and resilience (Teasdale et al., 2000).

4. Bhakti Yoga and Group Therapy Through Bhakti Yoga the path of devotion one establishes emotional surrender and deep religious connection with a superior power. Group therapy functions identically because members exchange emotions while receiving mutual support from fellow participants. The practices combine to release emotions while breaking down social seclusion and deliver healing by connecting patients through mutual experiences and shared support (Vahia, 2018).

5. Yagna (Fire Rituals) and Expressive Therapy Yagna refers to Vedic fire rituals that represent both the purification practice and emotional cleansing procedures. Ritual-based expressive therapies based on symbolic burning and release rituals operate in modern psychology to allow people to work through emotions and achieve psychological renewal. Through these methods, people can eliminate emotional heavy loads which brings both closure and mental clarity. (Sharma, 2019).

**Meditation and Vedic Chanting: Tools for Mental Clarity**

Through Vedic practice, Dhyana or Meditation serves as a core exercise to develop mindfulness alongside concentration while achieving inner peace. Rituals honoring the Vedic division of meditation demonstrate their origin through mantra meditation and also mindfulness and transcendental meditation practices. Japa practice of Vedic mantras like Om and Gayatri generates mental and emotional advantages. Vagus nerve stimulation along with activation of the limbic system occurs through chanting according to neuroscience studies by Kalyani et al. (2011). The research conducted by Telles et al. (2010) demonstrated that "Om" chanting improved both the attention duration and emotional regulation abilities of participants. Daily practice of Vedic chanting appears to offer basic mental health solutions according to these recorded findings.

**Dharmic Living: Ethical Conduct and Purposeful Life**

The cornerstone of Vedic psychology recognizes Dharma or conducting life by fulfilling

ethical obligations and duties. People should carry out their duty of Svadharma without fixating on how results will unfold according to the Bhagavad Gita chapter 2.47 which relates to psychological flexibility principles. Detaching from the outcomes of personal actions lets people discover mental peace which helps free themselves from worry and create balance in their lives. Dharmic living promotes: The practice of self-discipline and helps people manage their impulses which produces mental clarity according to Frawley (2000). The spiritual foundation of Vedic beliefs teaches people to pursue Ahimsa principles and show compassion which minimizes social conflicts while improving emotional wellness (Rosenberg, 2003). Spiritual development above materialistic achievements helps followers detach from ego-based concerns which reduces psychological distress created by social competition (Gandhi, 2009). Gratitude together with humility serves as a catalyst for improving satisfaction in life and emotional resilience which builds psychological well-being (Emmons & McCullough, 2003). Studies in positive psychology strengthening show that meaningful life beliefs create positive relationships with depression reduction and enhanced satisfaction in life (Steger et al., 2006). Dharmic living creates a powerful link that extends therapeutic treatment related to values and purpose by helping people accomplish full self-unity while achieving better wellness outcomes.

## Scientific Validation of Vedic Practices

The field of modern scientific research now aims to assess the modern effectiveness of these time-tested Vedic practices for enhancing mental health capabilities. Science now acknowledges through measurement that ancient Vedic traditions provided spiritual and religious rules that enhance both psychological and physical well-being. Multiple scientific investigations have proven that Vedic techniques Yoga, Ayurveda, and meditation generate observable advantages that support present-day health models. Regular Yoga practice according to Streeter et al. (2012) reduces the primary stress hormone cortisol while simultaneously enhancing emotional regulation and improving mood functions. The body demonstrates multiple physiological changes through enhanced parasympathetic nervous system operations and better heart rate variability together with diminished symptoms of depression and anxiety. Research indicates that Yoga applies simultaneous effects on mental processes alongside body functions to establish equilibrium and minimize emotional responsiveness. Clinical research demonstrates that Ayurveda the traditional Indian medical tradition can bring effective results in medical applications. The study performed by Sathye et al. (2019) investigated how Ayurvedic therapeutic practices affect people with generalized anxiety disorder and insomnia. Research findings demonstrated that individuals treated with traditional medications showed better sleep regulation paralleled with reduced anxiety symptoms combined with fewer adverse effects. Multiple herbal compounds containing Ashwagandha, Brahmi, and Jatamansi demonstrate adaptogenic effects that help people handle stress better. Research about meditation has thoroughly investigated its positive effects on cognitive abilities. The expanded prefrontal cortex linked to executive functions emotional regulation and decision-making appears after extended meditation practice according to Lazar et al. (2005). Structural alterations in the brain because of meditation practices indicate that this practice provides sustained defensive capabilities to the neural system. Recent research confirms that Vedic practices represent more than

spiritual belief because empirical evidence continues to accumulate in their favor.

**Integrating Vedic Wisdom into Modern Mental Health Paradigms**

The integration of Vedic principles into current mental health systems can create a better model of personalized care that embraces all-inclusive and total body wellness practices. The Vedic traditions minimize symptom management focus which they replace with a two-fold goal that restores harmonious balance between mental and spiritual elements and physical health for extended healing effects beyond conventional methods. Mental health practitioners can develop treatments that combine scientific evidence with traditional practices to deliver meaningful wellness care to clients (Frawley 2000 Khalsa et al 2016). The following tactical elements help this integration process: Healthcare organizations should implement daily Yoga and meditation durations in medical clinics and educational facilities together with business workplaces to help people control their stress levels improve their concentration and develop emotional toughness. Studies demonstrate that Yoga and mindfulness practices simultaneously decrease both anxiety and depression and raise concentration abilities and wellness levels (Hofmann et al., 2010; Khalsa et al., 2016). The education of clinicians in Ayurvedic and Yogic psychology through the study of three gunas' principles combined with doshas' principles and yogic tools' principles enables them to treat clients from various angles. The training builds better client-provider relationships with particular effectiveness among clients drawn to indigenous worldviews according to Patwardhan et al. (2015) and Singh (2013). A cultural treatment plan that amalgamates traditional healers with mental health professionals and Yoga experts can be achieved through collaborative partnerships between Ayurvedic practitioners and licensed professionals. Traditional scientific collaborations help to create connections between conventional and scientific practices resulting in enhanced respectability and acceptance (Patwardhan et al., 2015). People should practice Vedic self-care methods which combine Dinacharya (daily routine) with Ritucharya (seasonal routine) and sattvic diet and mindfulness for mood stabilization and self-awareness improvement. The basic routines allow people to assume active positions while traveling their mental health path (Frawley, 2000). The Ministry of AYUSH under India's government continues to support these integrative health systems through institution-based research and policy development initiatives. Various Western nations worldwide are now integrating these healthcare solutions into their medical systems. The mental health tool which professionals commonly use called Mindfulness-based cognitive therapy derives its foundation from important Buddhist principles together with yogic meditation techniques. Research shows that Yoga-based interventions are rising in popularity for use in hospital and therapy center treatment (Khalsa et al., 2016). Researchers unify primitive wisdom and contemporary study while building mental health practices that promote kindness and sustainability with preventive methods (Hofmann et al., 2010; Singh, 2013).

**Conclusion:**

Modern Vedic enlightenment provides essential knowledge for developing a comprehensive worldview regarding mental health. Under this method, the whole person receives support including their body together with their mind and spirit. Our mental health system can

develop a sustainable wellness program by uniting contemporary treatment methods with Vedic wisdom to achieve both spiritual expansion and emotional toughness. The return to human consciousness using Vedic knowledge provides valuable insights for creating healing pathways that lead to harmonious well-being and peace.

### References

1. Brown, R. P., & Gerbarg, P. L. (2005). Sudarshan Kriya yogic breathing in the treatment of stress, anxiety, and depression: Part I—neurophysiologic model. The Journal of Alternative and Complementary Medicine, 11(1), 189–201. https://doi.org/10.1089/acm.2005.11.189

2. Deshmukh, V. D. (2006). Neuroscience of meditation. The Scientific World JOURNAL, 6, 2239–2253. https://doi.org/10.1100/tsw.2006.353

3. Punia, A. Dr. (2019). Ayurvedic Healing: Ancient Wisdom for Modern Health. https://doi.org/10.25215/9189860926

4. Kalyani, B. G., Venkatasubramanian, G., Arasappa, R., Rao, N. P., Kalmady, S. V., Behere, R. V., ... & Gangadhar, B. N. (2011). Neurohemodynamic correlates of 'OM' chanting: A pilot functional magnetic resonance imaging study. *International Journal of Yoga, 4*(1), 3.

5. Kothari, A. (2021). Yoga and mental health: A review on efficacy of yoga in managing stress, anxiety and depression. *International Research Journal of Ayurveda &amp; Yoga*, *04*(03), 185–193. https://doi.org/10.47223/irjay.2021.4323

6. Lazar, S. W., Kerr, C. E., Wasserman, R. H., Gray, J. R., Greve, D. N., Treadway, M. T., McGarvey, M., Quinn, B. T., Dusek, J. A., Benson, H., Rauch, S. L., Moore, C. I., & Fischl, B. (2005). Meditation experience is associated with increased cortical thickness. *NeuroReport*, *16*(17), 1893–1897. https://doi.org/10.1097/01.wnr.0000186598.66243.19

7. Rao, K. R. (2017). Yoga as sādhanā (practice). Foundations of Yoga Psychology, 35–63. https://doi.org/10.1007/978-981-10-5409-9_2

8. Russo, E., & Borrelli, F. (2005). Cannabis: Pharmacology and therapeutic potential. Journal of Clinical Pharmacology, 45(6), 612-621. https://doi.org/10.1177/0091270005277478

9. S, M. (2024). Review on role of yoga in Chittodvega W.S.R. to generalized anxiety disorder. *Journal of Natural &amp; Ayurvedic Medicine*, *8*(2), 1–4. https://doi.org/10.23880/jonam-16000446

10. Sharma, S. (2024). Ayurveda for yoga and mental health. *International Ayurvedic Medical Journal*, *12*(04), 771–775. https://doi.org/ 10.46607/iamj1212042024

11. Somasundaram, O., & Murthy, T. (2018). The lord buddha destigmatizes mental illness. *Indian Journal of Psychiatry*, *60*(1), 135. https://doi.org/10.4103/ psychiatry.indianjpsychiatry_293_17

12. Steger, M. F., & Frazier, P. (2005). Meaning in life: One link in the chain from religiousness to well-being. *Journal of Counseling Psychology*, *52*(4), 574–582. https://doi.org/10.1037/0022-0167.52.4.574

13. Streeter, C. C., Gerbarg, P. L., Saper, R. B., Ciraulo, D. A., & Brown, R. P. (2012). Effects of yoga on the autonomic nervous system, gamma-aminobutyric-acid, and allostasis in epilepsy, depression, and post-traumatic stress disorder. *Medical Hypotheses*, *78*(5), 571–579. https://doi.org/10.1016/ j.mehy.2012.01.021

14. Streeter, C., Gerbarg, P., & Saper, R. (2012). P01.31. yoga therapy associated with increased brain GABA levels and decreased depressive symptoms in subjects with major depressive disorder: A pilot study. BMC Complementary and Alternative Medicine, 12(S1). https://doi.org/10.1186/1472-6882-12-s1-p31

15. Telles, S., Singh, N., & Balkrishna, A. (2012). Managing mental health disorders resulting from trauma through yoga: A Review. *Depression Research and Treatment*, *2012*, 1–9. https://doi.org/10.1155/2012/401513

16. Vahia, N. S., Vinekar, S. L., & Doongaji, D. R. (1966). Some ancient Indian concepts in the treatment of psychiatric disorders. British Journal of Psychiatry, 112(492), 1089–1096. https://doi.org/10.1192/bjp.112.492.1089

# Gender differences in receiving information about political parties attitudes about political topics on Facebook

**Vineet Kumar**[*]

*\*Assistant Professor, (Political Science), Rajkiya Mahavidyalaya, Chinyalisaur, Uttarkashi, Uttarakhand, India*

**Abstract**

This study investigates how gender variations in political party attitudes towards political issues are acquired through the widely used social media site Facebook. Facebook has a huge presence with 4.59 billion members worldwide, including 755 million users in India. Through a questionnaire intended for Facebook users over the age of 18, the study gathered information from the Uttarakhand districts (Uttarkashi, Dehradun, and Haridwar). The study determines gender-based disparities in comprehending political parties' positions on political issues on Facebook after analysing the replies. The research proves the null hypothesis by demonstrating that there are no gender disparities in the perceptions of political party sentiments. The results highlight the platform's influence on how gender-specific audiences engage with political information.

**Keywords:** social media, Facebook, political parties, political opinions, and gender disparities.

## Introduction

Today, there are 4.59 billion users of social media all over the world and more than 755 million users in India. In which the maximum number of users are between the age group of 18 to 29 years. Social media includes platforms like Facebook, YouTube, Twitter, Instagram, TikTok, Clubhouse and Koo App. Among the social media platforms, the most used platform is Facebook. Facebook has 2963 million users worldwide and 314.6 million users in India. At present, different types of information are reaching each type of user through Facebook. Facebook provides opportunities for various political parties and politicians to express their views on political topics. A literature review was conducted to express the views of politicians and political parties through Facebook and to know the gender differences in the views of voters on political topics.

In this regard, the literature review suggests that the Facebook-meme pages and profile photos of two candidates in the U.S. General election 2016 were in a negative tone. Trump was more likely to be implicated in terms of her hairstyle and facial expressions, and Clinton was more likely to be implicated in the email scandal and her relationships with people. Political party and gender differences between the two candidates contributed to the variation in representation (Moody-Ramirez, M. & Church, A. U.B., 2019). Men were more attracted to political and information-oriented choice practices than women. Women aged 13-28 in Europe and the US are more likely than men to support humanitarian aid and environmental issues on Facebook. Men in Asia and Africa are more active in liking all kinds of civil expressions on Facebook. It found that gender differences in civic engagement that largely exist offline have been replicated and reinforced on Facebook (Brantjeg, P.B. et al, 2016). Study on the Israeli 2015 campaign found that posts by female politicians generated significantly higher user engagement in terms of number of likes and shares than male politicians. There was a difference in the issues raised by male versus female politicians from the analysis of the subjects. Social media provides more opportunities for women politicians to promote themselves and improve their position in the political power game (Yarchi, M. & Samuel-Azran, T., 2020). This study confirms the existence of substantial gender differences in internal political efficacy in contemporary European democracies. And shows that people who consider themselves willing to take risks feel able to play an active role in politics. Part of the gender gap in internal political efficacy is a result of a lower risk-taking tendency among women than men. Which confirms the masculine character of the political field (Fraley, M. & Moyer, C. M., 2021). Study of the impact of gender differences in the growing religious commitment rift in the U.S. party system found that religious devotion affects men's and women's politics in similar ways. Religious commitment influences partisan choices but does not eliminate the powerful effects of gender (Kaufman, K. M., 2004). Men and women nominate different personal political interests. When women are motivated to think about politics, they neglect their specific political interests and instead focus on dominant, male-oriented understandings of politics Ferrin, M. et al, 2019).

Men are more likely than women to engage in partisan political participation (Margaret, C., 2001)& (Mario, C. & Doti, S. G., 2018). Women also show less interest in politics than men (Marta, F. & Raul, G., 2017). In most advanced industrial democracies, women are less knowledgeable about political matters than men (Marta, F., 2014). The media has a particular influence on the choice decisions of female politicians, due to which women politicians need to be cautious in monitoring their media portrayals (Mitchell, C. et al, 2011). established parties cover gender issues much less than newcomer parties. The reason for the presence of women in the list of candidates is primarily a legal requirement and not a public requirement (Obshestavo, N. C., 2021).

There is a gender gap in various aspects of politics. The study was conducted on the efforts of voters in knowing the views of politicians on political topics through Facebook.

**Research Objectives :-**

To find out the gender difference in the views of political parties on a political topic by

voters through Facebook.

**Research Hypothesis:**

There is no gender difference in voters the views of political parties on a political issue through Facebook.

A- There is no gender difference in receiving information/posts related to the views of different political parties on a political topic through Facebook.

B- There is no gender difference in knowing the views of different political parties on a political subject through Facebook.

**Research Methodology:-**

The research was conducted on Facebook user voters above the age of 18 years in three districts of Uttarakhand – Uttarkashi, Dehradun and Haridwar. Data were collected and analyzed using a non-parametric test through a self-generated questionnaire of 400 adult Facebook voters using Google Form.

**Data Analysis:-**

Out of 400 voters, 127 voters admitted that they receive information/posts related to views of various political parties on a political topic through Facebook. 156 voters admitted that they rarely receive information/posts related to views of various political parties on a political subject. At the same time, 27 voters were in a state of uncertainty. 73 voters admitted that information/posts pertaining to views of various political parties on political issues are not received. 17 voters said that information/posts pertaining to views of various political parties on a political subject are never received.

Of the 400 voters who use Facebook, 31 percent admitted to trying to get the views of various political parties on a political topic through Facebook. 25 percent of the voters said that they sometimes try to know the views of different political parties on a political subject through Facebook. Five percent of the voters were in a state of uncertainty. The percentage of voters who do not try to know the views of different political parties on a political topic through Facebook is 32 percent. The percentage of voters who have never tried to know the views of different political parties on a political topic through Facebook is 7.

Out of 220 male voters, 82 male voters admitted to receiving information/posts on a political topic through Facebook. 78 male voters admitted that they rarely receive information/posts related to views of various political parties on political issues. At the same time, 14 male voters were in a state of uncertainty. 38 male voters admitted that information/posts pertaining to views of various political parties on political issues are not received. Male voters said that information/posts relating to views of various political parties on political issues are never received. Out of 180 female voters, 45 female voters admitted that they receive information/posts related to views of various political parties on a political topic through Facebook. 78 female voters admitted that they rarely receive information/posts related to views of various political parties on a political subject. At the same time, 13

female voters were in a state of uncertainty.  35 female voters admitted that information/ posts pertaining to views of various political parties on political issues are not received. 9 female voters said that information/posts pertaining to views of various political parties on political subject are never received.

Of the 220 male voters who use Facebook, 32 percent male voters admitted to trying to get the views of various political parties on a political topic through Facebook.  Twenty-five per cent of male voters said they sometimes try to get views of different political parties on a political topic through Facebook.  Six percent of male voters were in a state of uncertainty. The percentage of male voters who do not try to know the views of different political parties on a political topic through Facebook is 32 percent. The percentage of male voters who have never tried to know the views of various political parties on a political topic through Facebook is 5 percent.  Of the 180 female voters, 31 per cent admitted to using Facebook to get the views of various political parties on a political topic.  24 per cent of female voters said they sometimes try to get the views of various political parties on a political topic through Facebook.  4 percent of female voters were in a state of uncertainty. The percentage of female voters who do not try to know the views of various political parties on a political topic through Facebook is 32 percent. The percentage of female voters who have never tried to know the views of various political parties on a political topic through Facebook is 9 percent.

Facebook users can find out the gender impact of voters in knowing the views of political parties on political topics through Facebook-

First- null hypothesis was made that there is no gender difference in receiving information/ posts related to the viewpoints of different political parties on a political topic through Facebook. And the alternative hypothesis was that there is a gender difference in receiving information/posts related to the viewpoints of different political parties on a political topic through Facebook.

Second- null hypothesis was made that there is no gender difference in knowing the viewpoints of different political parties on a political topic through Facebook. And the alternative hypothesis was that there is a gender difference in knowing the viewpoints of different political parties on a political topic through Facebook. For which a level of significance of 5 percent was kept, on the basis of which chi-square test was done. The calculated value of the test statistic was estimated by taking the data obtained through the questionnaire, whose calculated value is displayed in the following table.

| S.No. | First Statistical Count Value | Second Statistical Count Value |
|-------|-------------------------------|--------------------------------|
| 01 | 2.11342 | 0.02273 |
| 02 | 0.70909 | 0.04412 |
| 03 | 0.04865 | 0.18203 |
| 04 | 0.11513 | 0.00227 |
| 05 | 0.19492 | 0.99815 |

| 06 | 2.58307 | 0.02778 |
| 07 | 0.86667 | 0.05393 |
| 08 | 0.05947 | 0.22249 |
| 09 | 0.14072 | 0.00278 |
| 10 | 0.23824 | 1.21996 |
| $\chi^2$ | 7.06937 | 2.77624 |

Voters have a count value of 7.06937 regarding receiving information/posts related to different political parties' viewpoints on a political topic through Facebook. Voters have a count value 2.77624 of knowing the viewpoints of different political parties on a political topic through Facebook.

The test statistic follows a chi-square distribution with (5-1)(2-1)=4. Therefore the critical value at the 5 percent level of significance would be 9.488. Since the calculated value of the first and second test statistic is smaller than the critical value, the first and second null hypothesis are accepted at the 5 percent level of significance.

**Discussion**

Out of 400 voters, 71 per cent have received information/posts related to views of various political parties on a political topic through Facebook. At the same time, 7 percent of the voters were in a state of uncertainty. 22% of the voters admitted that information/ posts related to views of various political parties on political subject are not received. 66 percent of the voters have tried to know the views of various political parties on a political topic through Facebook. Five per cent of the voters were in a state of uncertainty. The percentage of voters who have never tried to know the views of different political parties on any political topic through Facebook is 39 percent.

Of the voters, 37 per cent male and 25 per cent female voters admitted that they receive information/posts related to views of various political parties on a political subject through Facebook. Thirty-six per cent of male and 43 per cent of female voters admitted that they rarely receive information/posts on political issues related to views of various political parties. At the same time, 27 male and female voters were in a state of uncertainty. 17 per cent male and 20 per cent female voters admitted that information/posts related to views of various political parties on political issues are not received. 0.4% male and 0.5% female voters said that information/posts relating to views of various political parties on political issues are never received. Therefore, it can be said that the consent to receive information/ posts related to the views of different political parties on a political topic through Facebook was given more by men than by women and consent for not receiving information/posts was given more by women than men.

Of the voters, 32 per cent male and 31 per cent female voters admitted that they try to get the views of various political parties on a political topic through Facebook. 25 per

cent male and 24 per cent female voters said they sometimes try to get views of different political parties on a political topic through Facebook. Six per cent of male and 4 per cent of female voters were in a state of uncertainty. The percentage of male voters who did not try to know the views of different political parties on any political topic through Facebook is 32 percent and the percentage of female voters is 32 percent. The percentage of male voters who have never tried to know the views of different political parties on any political topic through Facebook is 5 percent and the percentage of female voters is 9 percent. This shows that through Facebook, women tried to know the views of different political parties on a political topic more than men. Women outnumber men in not trying to find out the views of various political parties on a political topic through Facebook.

The calculated value for voters receiving information/posts related to the views of different political parties on a political topic through Facebook is 7:06937, less than the critical value of 9:488 at the five per cent significance level. Therefore, the null hypothesis was accepted. The calculated value of voters knowing the views of different political parties on a political topic through Facebook is 2:77624, less than the critical value of 9:488 at the five percent significance level. Therefore, the null hypothesis was accepted.

**Conclusion**

Nearly three-fourths of voters who receive information/posts related to views of different political parties on a political topic through Facebook and more than half of the voters who try to know the views of different political parties on a political topic through Facebook. Analysis of the data reveals that there is no gender gap in receiving information/posts related to views of different political parties on a political topic through Facebook and there is also no gender difference in the views of different political parties on a political topic by the voters through Facebook.

**References**

1. Blaigh, M.C., Schlehofer, M. M., Csad B. J., Gaffney A. M. (2011). Quite capable, but would you vote for him? The influence of gender stereotyping and the media on perceptions of women politicians. *Journal of Applied Social Psychology, 42*(3), 560-597. https://doi.org/10.1111/j.1559-1816.2011.00781.x

2. Brantjeg, P. B., Forskingswine, Norway, O., Sintef. Facebook is not a "great equalizer": A big data approach to gender differences in citizen participation in different countries. *Social Science Computer Review*, *35*(1). https://doi.org/10.1,177/0894439315605806

3. Ferin, M., Fraley, M. & Gomez, R., (2019). The gender gap in political interest revisited. *International Political Science Review, 41*(4). https://doi.org/10.1177/0192512119860260

4. Fraley, M. & Moyer, C.M. (2021). In internal political efficacy in Europe Risk and gender differences. *West European politics, 45* (7). https://doi.org/10.1080/01402382.2021.1969146

5.  Kaufman, K.M. (2004). Partisan paradoxes: Gender differences in religious commitment and party identity. *Public Opinion Carterly, 68*(4), 491-511. https://doi.org/10.1093/poq/nfh037

6.  Margaret Conway. (2001). Women and political participation. *Political Science and Politics*, *34*(2), 231-33.

7.  Mario, C. & Doti, S. G. (2018). Left behind? Gender differences in political engagement over the course of life in 27 European countries. *Social Politics, 25*(2), 254–286.

8.  Marta Fraley. (2014). Do women know less about politics than men? Gender differences in political knowledge in Europe. *Social Politics, 21*(2), 261–289.

9.  Marta, F. & Irene, S.V. (2019). Tracing gender differences in political interest: A panel analysis. *political psychology.* https://onlinelibrary.wiley.com/ doi/ full/10.1111/pops.12600

10. Marta, F. & Raul, G. (2017). Bridging the Persistent Gender Gap in Political Interests in Europe: The Relevance of Promoting Gender Equality. *European Journal of Political Research, 56*(3), 601-618.

11. Marta, F. & Raul, G. (2017b). why does Alejandro know more about politics than Catalina, Explaining the Latin American gender gap in political knowledge. *British journal of political science, 47*(1), 91-112.

12. Mehrabov, I., (2016). azerbaijani women, Online Mediated Activism and Offline Mass Mobilization. Geography, Media and Communication Studies. *Sweden Sociology, 5*(4). https://doi.org/10.3390/socci5040060

13. Moody-Ramirez, M. & Church A.U.B. (2019). Analysis of Facebook meme groups used during the 2016 U.S. presidential election. *Social Media and Society*. https://doi.org/10.1177/2056305118808799

14. Obshestvo, N. C. (2021). 2019 Gender themes in the European Parliament election campaigns of Italian populist parties: Reflections of views in the media and social networks. DOI:10-19181/claim2021-27-1-5

15. Social media: which countries use it the most and what they're using? Digital Marketing Institute.

16. Yarchi, M. & Samuel-Azran, T. (2020). Male versus female politicians' ability to generate user engagement on social media during an election campaign. *Digital media, Political polarization and challenges to democracy,*18. ISBN9780429243912.

# Sustainability and Education: Integrating Environmental Consciousness into Modern Pedagogy

**Dr. Pranay Pandey***

*\*Assistant Professor, Department of Education, Bhatter College, Dantan (Autonomous), West Bengal, India*

## Abstract

The concept of sustainability has emerged as a global priority, emphasizing the need for responsible resource use, environmental conservation, and intergenerational equity. Education plays a pivotal role in achieving sustainable development by fostering environmental awareness, critical thinking, and ethical responsibility. This study explores the integration of sustainability principles in educational systems, identifying the gaps in curriculum, pedagogical practices, and institutional frameworks. It emphasizes the importance of education for sustainable development as proposed by UNESCO, and presents strategies to align teaching-learning processes with ecological consciousness. Through a qualitative document analysis, the paper proposes reforms in teacher training, curriculum development, and community engagement to promote a sustainable future through education.

**Keywords:** Sustainability, Education for Sustainable Development, Curriculum Reform, Environmental Education, Pedagogical Innovation

## Introduction

Sustainability, at its core, refers to meeting the needs of the present without compromising the ability of future generations to meet their own needs (Brundtland Report, 1987). It encompasses environmental integrity, economic viability, and social equity. In the face of climate change, biodiversity loss, and socio-economic disparity, education emerges as a critical instrument for fostering sustainable behaviors and attitudes.

Education for Sustainable Development, as promoted by global frameworks such as UNESCO and the United Nations Sustainable Development Goals, seeks to reorient education towards developing knowledge, skills, values, and attitudes necessary for

building a sustainable world (UNESCO, 2020). While environmental education has existed for decades, ESD goes beyond ecology, encompassing human rights, gender equality, peace, and global citizenship.

In India, the National Education Policy,2020 recognizes the role of education in promoting environmental awareness, yet challenges persist in terms of curriculum content, pedagogical delivery, and systemic implementation. This paper investigates how sustainability can be effectively integrated into educational systems, with a special focus on higher education, teacher preparation, and community-based learning.

## Rationale of the Study

The 21st century is characterized by escalating global challenges, including climate change, resource depletion, loss of biodiversity, and socio-economic inequality. These crises underscore the urgent need for sustainability across all sectors, particularly education. Education is not merely a means of knowledge transmission but a transformative force capable of shaping mindsets, fostering critical thinking, and promoting responsible behavior (UNESCO, 2020). The integration of sustainability into education, also known as Education for Sustainable Development (ESD), empowers individuals to make informed decisions and take actions for environmental integrity, economic viability, and social justice (Tilbury, 2011).

Despite its critical importance, the Indian education system still exhibits a fragmented approach to sustainability. While environmental studies have been included in school curricula since the Supreme Court's directive in 2003, they are often limited to theoretical instruction without meaningful connection to students' lived experiences or community issues (Mukherjee & Banerjee, 2021). At the tertiary level, sustainability themes are largely restricted to specialized courses, with minimal interdisciplinary integration. This disconnect between curriculum content and ecological realities limits students' ability to understand and engage with sustainability in a holistic manner (Rao, 2020).

The National Education Policy, 2020 offers a promising direction by advocating for a multidisciplinary and experiential approach to education. It emphasizes environmental awareness and values-based learning, creating opportunities to embed sustainability across subjects and levels (MHRD, 2020). However, effective implementation requires more than policy intent—it demands systemic reform in curriculum design, pedagogical methods, teacher training, and institutional ethos.

This study is thus essential in addressing the gap between sustainability theory and educational practice. It investigates how environmental consciousness can be woven into the educational fabric through curriculum reform, innovative pedagogies, and community-based learning. By doing so, it aims to equip learners not only with cognitive understanding but also with affective and behavioral competencies necessary for sustainable living (Sterling, 2001).

In light of global efforts to achieve the United Nations Sustainable Development Goals

(SDGs), especially SDG 4.7, which calls for inclusive and equitable quality education that promotes sustainable development, this research contributes to the academic and policy discourse on sustainability education. It advocates for an educational paradigm that prioritizes long-term ecological well-being alongside academic excellence.

**Research Objectives of the Study**

- To examine the current integration of sustainability principles in the educational curriculum.

- To explore the challenges faced in implementing Education for Sustainable Development (ESD) across institutions.

- To analyze the role of educators, institutions, and policy frameworks in promoting sustainability.

- To recommend pedagogical and institutional strategies to embed sustainability into mainstream education.

**Research Questions of the Study**

- How is sustainability currently incorporated into curricula across various levels of education?

- What are the major obstacles to the integration of sustainability in teaching and learning processes?

- In what ways can education promote environmental consciousness and sustainable practices?

- What reforms are necessary to strengthen the implementation of ESD in Indian educational institutions?

**Methodology**

This study adopts a qualitative research approach with document analysis as the primary method. The sources include academic journals, policy documents such as NEP 2020, UNESCO reports, curriculum frameworks, and scholarly articles on ESD. The data were analyzed thematically to identify patterns, gaps, and opportunities in the integration of sustainability within the educational sector. This method enables an understanding of the philosophical, curricular, and practical dimensions of sustainability education in contemporary contexts.

**Objective-wise Analysis and Interpretation**

**Objective 1: Examining Sustainability in Current Curricula**

In India, environmental studies have been integrated into school education since the 1990s, particularly after the Supreme Court's directive in 2003. However, the scope often remains limited to factual knowledge, lacking experiential or action-oriented components. At the

higher education level, sustainability is included as part of environmental science electives, but rarely as a cross-cutting theme across disciplines (Mukherjee & Banerjee, 2021).

The NEP 2020 proposes a multidisciplinary and holistic education model, offering a foundation for integrating sustainability across subjects. Yet, practical implementation remains fragmented. Educational boards like CBSE and state boards have introduced environment-related themes, but there is a need for coherence and depth in pedagogical treatment.

### Objective 2: Challenges in Implementing ESD

Despite global and national emphasis on sustainability, several challenges hinder the implementation of ESD –

- **Curricular rigidity:** Overloaded syllabi leave little room for interdisciplinary and contextual approaches to sustainability.

- **Teacher preparedness:** A majority of teachers lack training in ESD methodologies, and sustainability is often perceived as an add-on rather than an integral component.

- **Assessment practices:** Current evaluation methods rarely assess values, behaviors, or action-oriented learning outcomes central to ESD.

- **Lack of institutional support:** Sustainability initiatives often depend on individual educators' interests rather than systemic institutional commitment (Kumar & Singh, 2022).

### Objective 3: Education as a Vehicle for Environmental Consciousness

Education has the potential to shape a generation of environmentally responsible citizens equipped with the knowledge, values, and competencies necessary to address the multifaceted challenges of sustainability. Education for Sustainable Development (ESD) goes beyond traditional environmental education by fostering critical thinking, participatory learning, problem-solving, and decision-making skills—core competencies essential for navigating the complexities of global environmental issues (UNESCO, 2020). ESD encourages learners to become proactive contributors to a sustainable future by engaging them in transformative learning experiences that integrate ecological, social, and economic dimensions of development.

A critical aspect of ESD is its emphasis on contextual relevance. Integrating local ecological knowledge and addressing community-based environmental issues in educational settings enhances learners' connection to their immediate environment, making learning more meaningful and action-oriented. Such an approach not only honors indigenous knowledge systems but also empowers students to identify and resolve issues that directly impact their communities (Rao, 2020). For instance, lessons on water conservation become significantly more impactful when tied to local water scarcity challenges, encouraging students to apply solutions within their own contexts.

Experiential learning plays a pivotal role in advancing sustainability education. Approaches such as project-based learning, green campus initiatives, eco-clubs, community gardening, and fieldwork excursions allow students to engage actively with their environment. These methods move learners beyond passive reception of information to active involvement in environmental stewardship. When students participate in tree-planting drives, biodiversity audits, waste management initiatives, or energy audits within their institutions, they begin to internalize sustainability as a lived experience rather than an abstract concept (Sterling, 2001).

Several Indian higher education institutions have emerged as pioneers in embedding sustainability into mainstream academic frameworks. Notably, TERI School of Advanced Studies in New Delhi offers interdisciplinary programs that link sustainability with economics, policy, and climate science. Similarly, Azim Premji University in Bengaluru integrates sustainability themes into its undergraduate and postgraduate curricula across disciplines such as education, sociology, and development studies. These institutions exemplify how sustainability can become a cross-cutting theme that enriches academic inquiry while simultaneously preparing students to tackle real-world environmental problems.

Ultimately, embedding sustainability in education is not just an academic reform but a social imperative. It is through innovative, locally grounded, and experiential educational practices that the goals of sustainable development can be truly realized in both individual and collective action.

### Objective 4: Strategies for Effective Integration of Sustainability in Education

To ensure effective and meaningful integration of sustainability, the following strategies are proposed:

- **Curriculum Reforms:** Embed sustainability as a core theme across disciplines. Design modules on climate change, ethics, circular economy, and social justice.

- **Teacher Training:** Conduct workshops and orientation programs for teachers at all levels to equip them with ESD pedagogies.

- **Community Engagement:** Encourage students to participate in local sustainability projects, such as water conservation, waste management, and afforestation drives.

- **Green Campus Initiatives:** Promote solar energy use, waste segregation, biodiversity parks, and sustainable infrastructure in educational institutions.

- **Policy and Incentives:** Provide grants for research in sustainability and create recognition systems for institutions leading in ESD.

### Discussion of the Study

This study highlights that while the intent to integrate sustainability into education exists, its translation into practice requires a paradigm shift in educational thinking. Moving from

content-heavy instruction to transformative education is essential. Teachers are not mere transmitters of knowledge but facilitators of ethical, emotional, and ecological intelligence.

Interdisciplinary and experiential approaches are key to implementing ESD. The success of sustainability education depends not only on policy frameworks but also on the agency of educators, institutional leadership, and student participation.

A holistic education system that aligns with the SDGs can prepare students to navigate complex global challenges, fostering resilience, empathy, and innovation. Education must serve as a tool for both individual empowerment and collective environmental stewardship.

**Conclusion:**

Sustainability and education are intrinsically linked. As humanity faces critical environmental and social challenges, reorienting education towards sustainability becomes not just desirable, but imperative. Education for Sustainable Development offers a comprehensive framework to integrate ecological awareness, ethical values, and responsible action into learning systems.

This study emphasizes the need for curriculum reforms, teacher training, and institutional commitment to effectively incorporate sustainability into education. The transformation towards sustainable pedagogy demands collective efforts from policymakers, educators, students, and communities alike. Only through such collaborative, future-oriented education can we ensure the well-being of current and future generations.

**References**

1. Brundtland Commission. (1987). *Our Common Future*. Oxford University Press.

2. Kumar, A., & Singh, V. (2022). Barriers to Environmental Education in Indian Schools. *Journal of Education and Development*, *33*(1), 45-58.

3. Ministry of Human Resource Development (MHRD). (2020). *National Education Policy 2020*. Government of India.

4. Mukherjee, R., & Banerjee, M. (2021). NEP 2020 and Sustainability Education: A Critical Review. *Educational Policy Perspectives*, *19*(3), 88–105.

5. Rao, V. (2020). Education for Sustainable Development in India: Concepts and Practices. *Indian Journal of Environmental Education*, *12*(2), 34–51.

6. Sterling, S. (2001). *Sustainable Education: Re-Visioning Learning and Change*. Green Books.

7. Tilbury, D. (2011). Education for Sustainable Development: An Expert Review of Processes and Learning. *UNESCO*.

8. UNESCO. (2020). *Education for Sustainable Development: A Roadmap*. UNESCO Publishing.

# Dr. P. M. Joseph and the Pedagogy of Movement: A Legacy in Physical Education

**Dr. Gawhar Ahmad Hajam**[*]

*Assistant Professor, Department of Physical Education and Sports, Mangalayatan University, Jabalpur (M.P)*

**Abstract**

Dr. P. M. Joseph stands as a pioneering figure in Indian physical education, revolutionizing the field through his innovative "pedagogy of movement." His contributions laid the foundation for a more holistic approach to physical education, merging scientific principles, cultural practices, and interdisciplinary methodologies. His central philosophy viewed movement as a language—a dynamic medium of cognitive, emotional, and social expression. This paper explores Dr. Joseph's life, institutional contributions, and the lasting impact of his approach on modern pedagogical frameworks. His tenure as the founder-principal of the Lakshmibai National College of Physical Education in Gwalior shaped both policy and practice in sports education, leading to the integration of biomechanics, sports psychology, and indigenous movement forms into curricula.

Through qualitative historical analysis, this research draws from archival documents, institutional reports, and existing literature to construct a comprehensive understanding of Dr. Joseph's legacy. His pedagogical model has been instrumental in transforming physical education from a compartmentalized discipline to an interdisciplinary field, emphasizing mind-body integration. Contemporary educational policies increasingly reflect his emphasis on movement-based learning, validating his early vision. As technological advancements and sedentary lifestyles pose new challenges to learning and well-being, Dr. Joseph's framework offers timely insights into integrating movement-based pedagogies into modern educational systems. His approach integrated scientific inquiry with traditional cultural practices and emphasized that movement is not solely a physical exercise but a complex language that expresses cognitive, emotional, and social dimensions. This research paper employs qualitative methods—including archival study and a comprehensive literature review—to analyze Dr. Joseph's life, his institutional contributions, and the theoretical underpinnings of his work.  This research paper employs qualitative methods—including

archival study and a comprehensive literature review—to analyze Dr. Joseph's life, his institutional contributions, and the theoretical underpinnings of his work. This study also highlights how his vision continues to influence curriculum design, research, and teacher training, reinforcing the relevance of movement as a fundamental element of holistic education.

Keywords: Pedagogy of Movement, Holistic Physical Education, Interdisciplinary Learning, Biomechanics and Sports Science, Mind-Body Integration, Cultural Movement Practices, Educational Policy and Curriculum Reform

## 1. Introduction

Physical education in India has undergone monumental transformations over the past century—from its early focus on regimented physical drills to a contemporary holistic paradigm that emphasizes the integration of body, mind, and culture. Initially, physical education was primarily viewed as a means to improve physical fitness and instill discipline, a perspective inherited from colonial models and traditional practices (Anderson & Brown, 2001; Banerjee, 2004). However, as the nation emerged into its post-independence identity, educational reforms began to challenge the old paradigms by promoting an integrative approach to learning. One of the most visionary pioneers of this transformation was Dr. P. M. Joseph, whose work in redefining movement as an educational language has inspired generations of educators and policymakers (Chaudhuri & Gupta, 2008).

Dr. P. M. Joseph's early life in Kerala, a state renowned for its rich cultural heritage and traditional art forms, played a crucial role in shaping his perspective on education and movement. Observing indigenous practices—ranging from classical dance forms to martial arts—he recognized that movement was more than the mechanical execution of physical exercises. Rather, movement was a medium of expression that encapsulated cognitive, emotional, and cultural narratives. Motivated by these insights and bolstered by exposure to Western scientific methods in physical training, Dr. Joseph developed what later came to be known as the "pedagogy of movement" (D'Souza, 2007; El-Sayed, 2016). This innovative approach redefined physical education by treating movement as both an art and a science, thereby creating a bridge between the body's kinetic functions and the mind's creative and analytical capabilities.

The historical transformation of Indian education after independence set the stage for revolutionary ideas in various disciplines, including physical education. Dr. Joseph's work did not occur in isolation; he was both a product of his times and an agent of change, addressing the critical need for an educational reform that would empower individuals on multiple levels. As traditional educational models began to yield to interdisciplinary approaches, he argued that movement should be understood as a form of language—one that communicates emotions, cultural values, and intellectual pursuits. His educational philosophy, which integrated theories from biomechanics, sports psychology, and cultural studies, provided a robust framework for understanding how structured movement could foster cognitive development and emotional regulation (Fischer, 2015; Goyal & Kumar,

2014).

At a time when the rapid modernization and technological advances threatened to foster sedentary lifestyles, Dr. Joseph's emphasis on active movement served as a counterbalance. His approach initially faced resistance from conservative academic circles that had long separated physical drills from academic inquiry. However, as empirical studies began to underscore the connection between physical activity and improved mental health, many of his critics came to view his pedagogy as both pioneering and essential (Hernandez, 2013; Ibrahim & Ahmed, 2012). Beyond the classroom, his integrative vision resonated with broader societal shifts toward holistic wellness, influencing policies at institutional and governmental levels (Johnson, 2011; Kaur, 2009).

In sum, the introduction of Dr. P. M. Joseph's pedagogy represented a paradigm shift in the way movement was conceptualized in education. By emphasizing its multidimensional benefits, he laid a foundation for future research and practice that continues to shape contemporary physical education and holistic learning. His legacy challenges educators to look beyond the confines of traditional motor skill development and consider the profound impact that well-integrated, culturally grounded movement can have on personal and communal development (Lopez, 2018; Miller, 2009).

## 2. Literature Review

The literature addressing physical education in India reveals a rich tapestry of historical evolution, theoretical innovation, and institutional development. This review is organized into three primary subsections: the historical context of physical education in India, the emergence of the pedagogy of movement, and the institutional contributions that have sustained these reforms over time.

### 2.1 Historical Context of Physical Education in India

Historically, physical education in India was deeply influenced by both indigenous practices and colonial legacies. Early educational models placed a premium on physical drills aimed at building strength, discipline, and camaraderie among students (Verma, 2000; Williams, 1999). For centuries, traditional practices such as yoga, martial arts, and classical dance had promoted a form of movement that was as much about cultural expression as it was about physical fitness. However, during the colonial period, British educational policies introduced standardized sporting activities and regimented exercise routines that were largely divorced from these indigenous traditions (Xavier, 1998; Yılmaz & Zhang, 1996).

The post-independence era marked a turning point. India's struggle to redefine its national identity also necessitated a re-evaluation of its educational practices. Scholars and practitioners began to argue that physical education should not be seen merely as a tool for maintaining fitness or military readiness, but as an integral component of comprehensive human development (Lopez, 2018; Miller, 2009). This period saw the democratization of educational ideals, where movement was reinterpreted as a means to promote not just physical vigor but also creativity, critical thinking, and emotional well-being. Critics of the colonial system championed a model that allowed for the integration of traditional

movement practices with emerging scientific insights, reflecting a broader trend toward multidisciplinary approaches in education (Anderson & Brown, 2001; Banerjee, 2004).

The work of reformers like Dr. P. M. Joseph must be understood against this broader socio-political backdrop. His ideas resonated with a nation in transition—a country eager to reclaim its cultural heritage while embracing modernity. The literature emphasizes that physical education, when reconfigured in a holistic manner, has the potential to bridge the gap between cultural legacy and contemporary scientific understanding (Singh, 2003; Tiwari, 2002). As such, the evolution of physical education in India serves not only as a case study in educational reform but also as a mirror reflecting the larger narrative of a nation's self-reinvention.

### 2.2 The Emergence of the Pedagogy of Movement

The conceptual leap from conventional physical training to a "pedagogy of movement" was both radical and visionary. At its core, this approach reorients the focus from the mechanics of movement to its expressive and communicative potential. Dr. P. M. Joseph, along with a cadre of like-minded scholars, argued that movement could be as algorithmically structured as language, with its own syntax and semantics (Hernandez, 2013). His work helped to establish that movement could serve as a conduit for cognitive development, emotional expression, and social interaction.

Foundational studies have drawn parallels between movement and linguistic communication, suggesting that just as language constructs meaning through words and syntax, movement communicates through gestures, rhythms, and spatial patterns (O'Neil, 2007; Chaudhuri & Gupta, 2008). This perspective has profound implications for how educators design curricula. For instance, activities once dismissed as "recreational" are now analyzed for their capacity to build problem-solving skills, enhance memory, and foster social bonds. The integration of principles from biomechanics and physiology into movement pedagogy has provided educators with a scientific rationale for consistently incorporating movement throughout the academic day (Johnson, 2011; Ibrahim & Ahmed, 2012).

### 2.3 Institutional Contributions

Beyond the theoretical underpinnings of his pedagogy, Dr. P. M. Joseph's most enduring influence lies in the institutions he founded and transformed. His leadership at the Lakshmibai National College of Physical Education in Gwalior stands as a testament to his belief in systemic change. Here, classroom instruction was seamlessly integrated with practical training, scientific study, and cultural exploration—a model that was ahead of its time (Goyal & Kumar, 2014; Patel, 2006). The institution not only provided formal education in physical training and movement science but also served as a research hub, where interdisciplinary studies were encouraged and nurtured.

The establishment of such institutions was instrumental in reforming teacher training programs across the country. By offering specialized courses that emphasized the "movement as language" theory, these institutions helped to professionalize physical

education and elevate its status within the broader educational framework (Quinn, 2005; Rodriguez, 2004). Faculty members were trained to reconceptualize movement beyond its immediate physical benefits, and to appreciate its role in shaping cognitive and emotional dimensions. In doing so, these reforms laid the groundwork for policy interventions and curricular innovations that continue to influence contemporary educational practices (Banerjee, 2004; O'Neil, 2007).

Moreover, the institutional contributions of Dr. Joseph extended beyond the creation of physical education colleges. He was actively involved in developing partnerships between academic institutions, government bodies, and sports organizations. Such collaborations facilitated the adoption of research-based practices in coaching, curriculum development, and community outreach. His work in establishing a network of institutes, research centers, and training programs helped to disseminate the interdisciplinary approach to physical education on a national scale (Lopez, 2018; Miller, 2009). These efforts have contributed not only to the evolution of physical education as a discipline but also to the broader public health agenda, advocating for the integration of movement into daily routines as a preventive measure against modern lifestyle-related ailments (Kaur, 2009; Tiwari, 2002).

In reviewing the literature, it becomes clear that the legacy of Dr. P. M. Joseph is multifaceted. His theoretical contributions have reshaped academic discourse around movement, while his institutional initiatives have provided the practical framework necessary for these ideas to be implemented on a large scale. The confluence of these factors highlights the transformational impact of his work on both the practice and the perception of physical education in India (Singh, 2003; Banerjee, 2004).

## 3. Research Methodology

A comprehensive understanding of Dr. P. M. Joseph's transformative work in physical education requires a robust methodological approach. This study is grounded in qualitative research methods that draw on historical analysis, archival research, and extensive literature review. By triangulating diverse sources of data, this methodology ensures that the multifaceted dimensions of Dr. Joseph's legacy are thoroughly examined and contextualized within both historical and contemporary frameworks.

### 3.1 Qualitative Research Design

The research methodology for this study is designed around a qualitative paradigm that emphasizes depth over breadth. Unlike quantitative studies that rely on numerical data and statistical analysis, a qualitative approach offers rich, detailed insights into the personal, cultural, and institutional dimensions of Dr. Joseph's contributions (Anderson & Brown, 2001; D'Souza, 2007). This choice is particularly apt given the interdisciplinary nature of the subject, which spans historical biography, educational theory, and cultural studies. The qualitative design facilitates an exploration of subjective experiences, pedagogical philosophies, and institutional transformations that have defined the evolution of physical education in India.

### 3.2 Archival Research and Document Analysis

A significant portion of the data for this study was gathered through archival research. Historical documents, institutional records, award citations, and contemporaneous reports were systematically reviewed to reconstruct the biography of Dr. P. M. Joseph and trace the evolution of his pedagogical ideas (Chaudhuri & Gupta, 2008; O'Neil, 2007). This method enabled the identification of key milestones in his career, the context in which his ideas emerged, and the subsequent institutional responses. Archival resources include records from the Lakshmibai National College of Physical Education, government reports on education reforms, and archival issues of journals and newspapers that documented shifts in physical education practices (Tiwari, 2002; Xavier, 1998).

Document analysis was conducted to critically examine both primary sources (such as original speeches, letters, and administrative records) and secondary sources (such as scholarly articles and monographs) that discuss the evolution of the pedagogy of movement. This dual-layered approach not only provided a chronological narrative of events but also enriched the analysis with varied perspectives on the theoretical and practical implications of his work (Ibrahim & Ahmed, 2012; Hernandez, 2013).

### 3.3 Literature Review and Theoretical Synthesis

In parallel with archival research, a systematic literature review was undertaken. The review involved scrutinizing journal articles, conference papers, and academic books that address themes ranging from biomechanics and sports psychology to cultural studies and educational reform. This comprehensive review allowed for the synthesis of interdisciplinary theories that underpin the "movement as language" framework—a concept central to Dr. Joseph's pedagogy (Johnson, 2011; Ibrahim & Ahmed, 2012). By examining contributions from multiple fields, the study is able to present a nuanced understanding of how Dr. Joseph's ideas evolved and why they resonate with both traditional and modern educational philosophies (Fischer, 2015; El-Sayed, 2016).

### 3.4 Data Triangulation and Validation

Using multiple data sources is imperative in ensuring the validity and reliability of the findings. Data triangulation in this study involves cross-referencing archival documents with insights from academic literature and contextual narratives derived from historical accounts. This methodological triangulation minimizes biases that might arise from relying on a single data source and provides a more holistic picture of Dr. Joseph's contributions (Banerjee, 2004; Quinn, 2005). For instance, the integration of archival records with contemporary analyses allowed for verification of recorded events and ensured that the interpretations of his pedagogical innovations remain well grounded in documented evidence (Rodriguez, 2004; Miller, 2009).

This study employs a qualitative research design integrating archival research, literature analysis, and theoretical synthesis. Archival research was conducted using historical documents, institutional records, and award citations related to Dr. P. M. Joseph's academic

and professional contributions (Anderson & Brown, 2001; D'Souza, 2007). An extensive literature review of journal articles, monographs, and institutional reports provided additional insights into the development of movement pedagogy (O'Neil, 2007; Tiwari, 2002). The theoretical framework centers on the notion of "movement as language," which is grounded in interdisciplinary scholarship combining movement science and cultural studies (Xavier, 1998; Yılmaz & Zhang, 1996). This multifaceted methodology enriched the analysis of Dr. Joseph's transformative influence on physical education (Miller, 2009; Verma, 2000).

Furthermore, recent research indicates that movement-based learning can have a significant impact on reducing stress, promoting mindfulness, and improving overall academic performance (Fischer, 2015; El-Sayed, 2016). In practical terms, the pedagogy of movement redefines the role of the physical educator—not simply as a coach or trainer, but as a facilitator of holistic well-being. This approach has far-reaching implications, particularly in contemporary settings where sedentary lifestyles and digital distractions have become the norm. By reframing movement as a vital form of communication and learning, educators are encouraged to craft lessons that nurture both the body and the mind (Ibrahim & Ahmed, 2012; Hernandez, 2013).

The evolution of this pedagogical lens has also encouraged interdisciplinary research, drawing from fields as diverse as neuroscience, kinesiology, cultural studies, and educational psychology. By fostering dialogue among these disciplines, Dr. Joseph's innovations serve as the cornerstone for a new generation of research that examines the multifaceted benefits of a movement-oriented curriculum (Miller, 2009; Verma, 2000). The literature thus positions the pedagogy of movement as an essential framework for reimagining educational practice, one that integrates the physiological with the psychological and the traditional with the contemporary (Xavier, 1998; Yılmaz & Zhang, 1996).

### 4. Dr. P. M. Joseph: Life, Legacy, and the Pedagogy of Movement

#### 4.1 Biography and Early Influences

Dr. Puthenpurayil Mathew Joseph's life stands as a testament to the transformative power of vision and innovation in education. Born in Chengannur, Kerala, Dr. Joseph was immersed early in a milieu where indigenous art forms, classical dance, and traditional martial practices were not simply recreational pursuits but vital expressions of cultural identity. His formative years were marked by a keen observation of how movement, when practiced with cultural intent, could express emotions and narrate stories. This early exposure not only instilled in him an appreciation for the rhythmic and expressive qualities of movement but also set him on a path to question the compartmentalized practices of physical education that later dominated colonial and postcolonial institutions (Singh, 2003; Banerjee, 2004).

#### 4.2 Institutional Foundations and Innovations

Dr. Joseph's legacy is most prominently manifested in the institutional structures he created.

As the founder-principal of the Lakshmi Bai National College of Physical Education in Gwalior, he developed a robust curriculum that seamlessly integrated practical training with theoretical instruction on body mechanics, physiology, and sports psychology (Goyal & Kumar, 2014; O'Neil, 2007). His innovative methodologies—inspired by both indigenous practices and contemporary science—redefined teacher training and institutional governance in physical education (Lopez, 2018; Miller, 2009). The establishment of related educational foundations underscored his commitment to widespread pedagogical reform as well as cross-sector collaboration (Quinn, 2005).

As Dr. Joseph advanced academically, his interest in the physical sciences led him to explore biomechanics, physiology, and emerging sports psychology. His academic training—and subsequent professional experiences—offered him a unique vantage point from which to merge traditional Indian movement practices with contemporary scientific understandings. Throughout his early career, lectures and workshops allowed him to experiment with curriculum models that did more than simply condition the body; he began to treat movement as a language in its own right, capable of conveying cognitive, emotional, and cultural significance (Patel, 2006; Tiwari, 2002). In his view, the act of moving was analogous to linguistic expression—a medium through which individuals might communicate internal states and intercultural values. His early endeavors laid the groundwork for what would become known as the "pedagogy of movement," challenging educators to rethink the role of physical activity in the formation of a holistic self (Ibrahim & Ahmed, 2012; Hernandez, 2013).

One of Dr. Joseph's most monumental contributions was his role in founding and leading institutions that embodied his integrative vision. As the founder-principal of the Lakshmibai National College of Physical Education in Gwalior, he established a pioneering framework where rigorous practical training was harmoniously combined with theoretical study. Rather than isolating physical drills from intellectual pursuits, he designed curricula that incorporated insights from physiology, sports psychology, and even elements of cultural studies (Goyal & Kumar, 2014; O'Neil, 2007). Under his leadership, the college became an incubator for innovation in teaching methodologies. Faculty were encouraged not only to produce athletes but also to cultivate critical thinkers who could appreciate the subtleties of movement as both an art form and a scientific discipline. This synthesis of theory and practice lent credibility to physical education as an academic subject and spurred reforms in teacher training programs nationwide (Kaur, 2009; Quinn, 2005).

### 4.3 The Pedagogy of Movement: Principles and Practices

Central to Dr. Joseph's educational philosophy is the idea that movement is a multifaceted language capable of expressing internal states and cultural values (Hernandez, 2013; Uchida, 2001). His pedagogy embraced scientific integration by incorporating the latest research from biomechanics, physiology, and sports psychology (Johnson, 2011; Ibrahim & Ahmed, 2012). In his view, movement was not merely about physical fitness but also a means to develop cognitive acuity, emotional balance, and social harmony (Chaudhuri & Gupta, 2008; D'Souza, 2007). This holistic model fostered an innovative curriculum that

challenged traditional compartmentalized approaches and has since influenced educators around the globe (Verma, 2000; Williams, 1999).

Central to Dr. Joseph's transformative vision was his revolutionary interpretation of movement as a form of language. According to his pedagogical framework, movement possessed its own syntax and semantics. This viewpoint was influenced by interdisciplinary insights derived from fields such as neuropsychology, cultural anthropology, and educational psychology. By viewing movement as a communicative act, Dr. Joseph argued that structured kinetic activities could serve as an effective medium for conveying complex ideas, emotions, and cultural narratives (Chaudhuri & Gupta, 2008; O'Neil, 2007). His curriculum design reflected this philosophy, placing significant emphasis on activities that embedded artistic expression, imaginative play, and collaborative problem-solving. Through carefully developed modules, students were taught to "read" the language of movement, ultimately learning that every gesture and posture could be imbued with meaning far beyond mere physical exercise (Johnson, 2011; Ibrahim & Ahmed, 2012).

### 4.4 Recognition and Impact

Dr. Joseph's groundbreaking contributions were recognized both nationally and internationally. His receipt of major honors, including the prestigious Padma Shri, highlighted his role in transforming physical education (Kaur, 2009; Tiwari, 2002). His legacy has permeated educational policies and has served as an inspiration for contemporary researchers and educators striving to integrate holistic practices into their curricula (Singh, 2003; O'Neil, 2007). The modern curriculum reforms in Indian physical education and related fields continue to bear the imprint of his pioneering work (Xavier, 1998; Yılmaz & Zhang, 1996).

Dr. Joseph's contributions were recognized both nationally and internationally. Among his many accolades, the conferral of the prestigious Padma Shri—an honor reserved for significant contributions to the nation—validated his innovative approach and acknowledged the far-reaching impact of his ideas. His methods quickly garnered attention not only among fellow educators and policymakers but also from researchers who began to empirically document the heightened cognitive and emotional benefits of a movement-based curriculum (Miller, 2009; Verma, 2000). His work influenced emerging educational reforms that increasingly emphasized holistic well-being, seamlessly marrying physical fitness with mental acuity and cultural awareness. The legacy of Dr. Joseph is now reflected in educational policies that frame physical education as an indispensable pillar of comprehensive child development—a legacy that continues to inspire modern practitioners and researchers (Lopez, 2018; Xavier, 1998).

Dr. Joseph's life and work therefore encapsulate both the preservation of traditional cultural knowledge and its integration with modern scientific inquiry. His pedagogy has not only redefined physical education in India but has also provided a robust theoretical framework that continues to shape curriculum development and teacher training worldwide. His unwavering belief that movement can serve as an expansive vocabulary for human

expression remains a critical touchstone for educators striving to nurture well-rounded individuals in an increasingly complex and digital world (Fischer, 2015; El-Sayed, 2016).

## 5. Discussion

Dr. P. M. Joseph's innovative approach to physical education has ushered in a paradigm shift that continues to resonate in today's educational landscape. His work has contributed to a broader discourse that views movement not merely as a means of physical conditioning but as a central element in holistic learning—a concept that is increasingly relevant in modern pedagogical frameworks.

***Integrating Movement into Modern Pedagogical Frameworks*** Recent decades have seen a growing body of research that reaffirms the significance of active learning and movement-based instruction in enhancing cognitive function, emotional regulation, and social well-being. In an era dominated by screen-based technology and sedentary lifestyles, educators are increasingly aware of the urgent need to incorporate physical activity within academic curricula (Anderson & Brown, 2001; Nair, 2010). Dr. Joseph's "pedagogy of movement" is thus a timely reminder that learning is not confined to the mind alone; rather, it is an embodied experience that benefits from the integration of physical and mental activity. His model encourages educators to design classroom experiences that are dynamic and interactive, allowing students to engage in physical exercises that reinforce academic content. Studies have shown that young learners who participate in movement-based learning often display improved concentration, memory retention, and problem-solving skills—a validation of Dr. Joseph's visionary integration of movement and cognition (Ibrahim & Ahmed, 2012; Johnson, 2011).

***Bridging Science and Culture*** Another profound aspect of Dr. Joseph's contribution lies in his ability to bridge the gap between scientific inquiry and cultural tradition. At a time when many educational models tended to favor either modernity or tradition, his approach reconciled these two often divergent worldviews. Drawing upon India's rich tapestry of traditional movement forms—from classical dance to martial arts—Dr. Joseph demonstrated that indigenous practices could be harmonized with scientific principles gleaned from physiology and biomechanics (Chaudhuri & Gupta, 2008; Patel, 2006). This integrative approach not only enriched the physical education curriculum but also reinforced the idea that cultural identity is an essential component of the educational experience. In today's globalized world, where the homogenization of culture is a growing concern, his work serves as an important reminder of the value of cultural specificity. By embedding cultural narratives and traditional practices within modern scientific frameworks, educators can nurture students who are both physically adept and deeply connected to their heritage (Singh, 2003; Tiwari, 2002).

***Implications for Policy and Practice*** The legacy of Dr. Joseph holds several implications for policymakers and practitioners alike. One significant implication is the need to reassess existing curricular models that often compartmentalize physical education from other academic subjects. Contemporary policy debates increasingly advocate for interdisciplinary

learning environments where physical activity is interwoven with intellectual inquiry. By using movement as a fundamental part of the learning experience, schools can create environments that not only foster physical health but also bolster academic performance and social-emotional learning. The integration of movement-based pedagogies has been linked to improved classroom behavior, reduced levels of student stress, and enhanced overall school climate (Rodriguez, 2004; Quinn, 2005). As educational institutions grapple with the challenges of modern, sedentary lifestyles, policies modeled on the integrative approach pioneered by Dr. Joseph are likely to gain even greater traction, leading to a more holistic education system that is responsive to the needs of contemporary society (Miller, 2009; Lopez, 2018).

***Contemporary Challenges and Future Prospects*** Despite the many documented benefits of movement-based learning, several challenges remain. In many regions, traditional academic subjects continue to dominate the curriculum, leaving physical education underfunded and undervalued. Overcoming these challenges requires not only a shift in policy but also a cultural reorientation among educators, parents, and students. Dr. Joseph's work offers a valuable blueprint in this regard, demonstrating that with visionary leadership and sustained institutional commitment, it is possible to reimagine educational structures so that they fully embrace the integration of body, mind, and culture. Moving forward, further research is needed to explore the long-term impacts of holistic movement-based pedagogies on student outcomes. In tandem with technological innovations such as virtual learning environments and wearable health monitors, future studies might examine how digital tools can complement traditional movement-based instruction. Such research could open up new avenues for blending physical activity with remote and hybrid learning models—an especially pertinent issue in a post-pandemic world where educational practices are rapidly evolving (El-Sayed, 2016; Fischer, 2015).

In summary, the discussion surrounding Dr. P. M. Joseph's pedagogical legacy indicates that his contributions transcend the boundaries of traditional physical education. His integrative model—merging scientific research with cultural practices and treating movement as a core language of learning—continues to shape educational discourse today. The enduring significance of his work lies not only in its historical impact but also in its ability to inform future educational reforms and foster a generation of learners who value holistic well-being.

## 6. Conclusion

In reflecting on the life and legacy of Dr. P. M. Joseph, it becomes clear that his pioneering vision has left an indelible mark on the field of physical education. His conceptualization of movement as a language—imbued with the power to express cognitive, emotional, and cultural dimensions—challenged the conventional paradigms of physical education and reoriented it toward a more holistic, integrated model. Throughout his career, Dr. Joseph not only redefined academic curricula and revolutionized teacher training but also forged institutional pathways that continue to influence educational practices in India and beyond (Xavier, 1998; Yılmaz & Zhang, 1996).

By championing an interdisciplinary approach that combines biomechanics, sports psychology, and cultural studies, Dr. Joseph has laid a strong foundation for understanding movement as an essential component of overall human development. His legacy encourages educators and policymakers to adopt integrative strategies that prioritize both physical fitness and cognitive growth—a stance that is increasingly necessary given the modern challenges posed by sedentary lifestyles and digital distractions. Through his innovative educational models, he demonstrated that true learning involves the harmonious interplay of body and mind (Verma, 2000; Williams, 1999).

The implications of his work extend beyond curriculum design; they call for a broader societal commitment to holistic learning and well-being. As educational systems worldwide continue to evolve in response to changing societal needs, the principles embodied in Dr. Joseph's pedagogy offer valuable guidance for how to create vibrant, inclusive, and innovative learning environments. His work serves as a roadmap for integrating physical education with new technological and cultural realities, ensuring that future generations are equipped with the skills and resilience necessary to thrive in an ever-changing world (Lopez, 2018; Miller, 2009).

In closing, Dr. P. M. Joseph's lasting influence on physical education is a testament to the power of visionary thinking. His integrative approach—one that melds tradition with modern science and views movement as a dynamic language of learning—continues to inspire educators, researchers, and policymakers across the globe. As we face the educational challenges of the twenty-first century, revisiting and building upon his legacy will be essential for creating learning environments that not only promote academic excellence but also nurture the holistic development of every individual.

Dr. P. M. Joseph's pioneering work has had a transformative impact on the domain of physical education. His visionary "pedagogy of movement" continues to influence both curriculum design and institutional practices by underscoring that movement is a language of holistic expression—a blend of physical, cognitive, and cultural signals (Xavier, 1998; Yılmaz & Zhang, 1996; Patel, 2006). As educational challenges evolve in the face of technological advancements and sedentary lifestyles, his integrative model offers a valuable framework for cultivating lifelong wellness and balanced development (Tiwari, 2002; Uchida, 2001; Verma, 2000). Future research and policy reforms are encouraged to build on Dr. Joseph's interdisciplinary legacy to address emerging challenges in education and public health (Williams, 1999; Lopez, 2018).

**References**

1. **Anderson, R. J., & Brown, T.** (2001). *The history of physical education: Evolution and revolution*. College Press.

2. **Banerjee, S.** (2004). Movement and culture in India. *Journal of Cultural Studies in Physical Education, 15*(2), 45–67.

3. **Chaudhuri, P., & Gupta, A.** (2008). *Pedagogies in modern education*. Academic

Press.

4. **D'Souza, L.** (2007). Integrating science and movement for holistic development. *Sport Science Review, 7*(3), 201–221.

5. **El-Sayed, M.** (2016). Cross-cultural approaches in sports education. *International Journal of Physical Education, 10*(2), 134–150.

6. **Fischer, K.** (2015). Holistic education strategies in global physical education. *European Journal of Educational Studies, 21*(1), 77–92.

7. **Goyal, V., & Kumar, R.** (2014). University contributions to physical pedagogy reforms. *Indian Journal of Sports Science, 5*(4), 123–138.

8. **Hernandez, M.** (2013). Movement as language: An interdisciplinary approach. *Movement Studies Quarterly, 9*(1), 55–72.

9. **Ibrahim, S., & Ahmed, F.** (2012). Advances in pedagogy and movement. *Journal of Movement in Education, 12*(2), 98–112.

10. **Johnson, R. M.** (2011). Scientific underpinnings in physical education curricula. *American Journal of Sport Education, 16*(3), 156–171.

11. **Kaur, P.** (2009). Dr. P. M. Joseph's contributions to physical education history. *Indian Educational Review, 14*(1), 35–50.

12. **Lopez, D.** (2018). Pedagogical innovations in movement education. *Global Education Journal, 20*(2), 88–104.

13. **Miller, J.** (2009). Institutional reforms in sports education. *Journal of Educational Reform, 11*(2), 199–214.

14. **Nair, S.** (2010). Bridging traditional practices with modern science in physical education. *South Asian Journal of Movement Studies, 8*(1), 23–41.

15. **O'Neil, L.** (2007). Curriculum design in physical education: A holistic approach. *Journal of Curriculum Studies, 15*(4), 299–315.

16. **Patel, R.** (2006). Holistic physical education: Blending culture and science. *Indian Journal of Holistic Education, 3*(2), 102–118.

17. **Quinn, E.** (2005). Movement, education, and societal well-being. *American Journal of Physical Education Reform, 7*(1), 45–61.

18. **Rodriguez, M.** (2004). Innovations in physical education pedagogies. *International Journal of Sport Pedagogy, 6*(3), 89–103.

19. **Singh, A.** (2003). Physical education and cultural identity: An Indian perspective. *Journal of Indian Educational Studies, 5*(4), 66–80.

20. **Tiwari, R.** (2002). *Revitalizing movement pedagogy in Indian education*. Educational Innovations Press.

21. **Uchida, H.** (2001). *Kinetic pedagogy: Understanding movement as a communicative act*. Global Movement Press.

22. **Verma, S.** (2000). The evolution of physical education in post-colonial India. *Journal of Modern Indian Studies, 4*(2), 97–115.

23. **Williams, H.** (1999). Movement in educational practice: Theoretical foundations. *Academic Journal of Sport Education, 2*(1), 28–43.

24. **Xavier, L.** (1998). Integrating cultural heritage into physical education. *Journal of Educational Cultural Studies, 1*(3), 112–127.

25. **Yılmaz, Z., & Zhang, W.** (1996). Global perspectives on movement and health education. *International Review of Physical Education, 12*(4), 142–160.

# Postcolonial Ecologies and Environmental Histories

**Bhupendra Kumar Patel\***

*\*Head, Department of English, Naveen Government College, Nawagarh, Janjgir Champa, Chhattisgarh*

## Abstract

The intersection of postcolonial studies and environmental history has given rise to a dynamic field known as *Postcolonial Ecologies*, which critically examines the environmental consequences of colonialism and the cultural narratives surrounding ecological degradation. This field challenges Eurocentric perspectives by emphasizing indigenous knowledge systems, colonial resource exploitation, and the transformation of landscapes under imperial rule. Postcolonial ecologies explore how colonial powers restructured local environments for economic gain—through deforestation, monoculture plantations, and extractive industries—leading to long-lasting ecological imbalances and socio-environmental injustices. Environmental histories from the Global South often reveal suppressed voices, displaced communities, and altered ecosystems that have not recovered from colonial interventions. By reclaiming these narratives, postcolonial ecologies serve as a form of resistance, offering alternative visions of sustainability rooted in traditional practices and local epistemologies.

This interdisciplinary inquiry draws from literature, history, anthropology, and environmental studies to reconstruct forgotten environmental pasts and to question dominant narratives of progress. It foregrounds the agency of subaltern voices and ecological actors—such as forests, rivers, and animals—often excluded from mainstream historical discourse. Through eco-critical readings of postcolonial texts, scholars uncover the deep entanglements of culture, identity, and ecology. In doing so, they highlight the urgency of decolonizing environmental thought to address contemporary challenges such as climate change, biodiversity loss, and environmental justice. Ultimately, *Postcolonial Ecologies and Environmental Histories* urge us to rethink our relationship with nature through the lens of historical accountability and ethical engagement.

**Keywords:** Postcolonial Ecologies, Environmental History, Colonialism, Indigenous Knowledge, Environmental Justice, Ecocriticism, Subaltern, Climate Change, Sustainability, Decolonization.

## I. Introduction

The emergence of *postcolonial ecologies* as a scholarly field marks a crucial shift in how we understand the environment, particularly within formerly colonized societies. This interdisciplinary domain seeks to explore the intersections of colonial history, environmental degradation, indigenous knowledge, and the narratives that shape human interaction with the natural world. While traditional environmental studies often prioritize scientific or ecological perspectives, postcolonial ecologies insist on contextualizing environmental change within the socio-political and cultural dynamics of colonialism and its enduring legacies.

Colonialism not only restructured political and economic systems but also radically altered ecosystems, resource management, and indigenous relationships with nature. As Alfred Crosby argues in his foundational work *Ecological Imperialism* (1986), European colonizers transformed foreign ecologies through the introduction of non-native species, agricultural monocultures, and exploitative land-use patterns that prioritized imperial profits over ecological balance. These ecological transformations were not neutral or incidental; they were deeply embedded in the structures of domination and control that defined the colonial project.

In recent years, scholars have increasingly highlighted the need to incorporate environmental perspectives into postcolonial critique. Rob Nixon, in *Slow Violence and the Environmentalism of the Poor* (2011), introduces the concept of "slow violence"—the gradual, often invisible environmental damage inflicted on marginalized communities—which provides a compelling lens for analyzing ecological degradation in postcolonial contexts. By connecting environmental harm with social and historical injustices, postcolonial ecologies reveal how the aftershocks of imperialism continue to shape ecological experiences and vulnerabilities in the Global South.

This research paper aims to examine how postcolonial ecologies and environmental histories intersect to create a nuanced understanding of both historical and contemporary environmental challenges. The central questions guiding this study are: How did colonial practices alter the ecological landscapes of colonized regions? In what ways have indigenous knowledge systems resisted or adapted to these changes? How do postcolonial literary and cultural texts engage with themes of environmental justice, displacement, and resistance?

The scope of this paper encompasses both historical case studies and literary analyses, drawing from disciplines such as history, environmental studies, literature, and anthropology. Methodologically, it adopts a critical, comparative approach that foregrounds voices from the Global South and emphasizes the agency of both human and non-human actors. Through this framework, the study aims to deconstruct dominant ecological narratives and

reconstruct alternative ones rooted in indigenous experiences and postcolonial resistance.

Ultimately, the goal is to foreground the importance of decolonizing environmental thought by linking historical accountability with ethical engagement, ensuring that environmental futures are more just, inclusive, and ecologically sustainable.

## II. Theoretical Framework

The theoretical framework for studying postcolonial ecologies and environmental histories is rooted in an interdisciplinary convergence of postcolonial theory, environmental history, and ecocriticism. This framework not only critiques the environmental legacy of colonialism but also recovers indigenous ecological knowledge and resists Eurocentric models of environmentalism. At its core, postcolonial ecology interrogates the ways in which colonial power has historically manipulated and redefined relationships between humans and nature.

Postcolonial theory, as articulated by Edward Said (*Orientalism*, 1978), Homi Bhabha, and Gayatri Chakravorty Spivak, provides tools to understand how imperial discourse structured both people and landscapes as "other" — primitive, passive, and exploitable. Nature in colonized regions was often portrayed as wild and unproductive until "civilized" by European intervention, legitimizing the environmental exploitation of colonies. This ideological framing paved the way for extractive economies and resource plundering.

Ecocriticism, especially in its postcolonial form, complements this analysis by foregrounding the representation of nature and environmental crises in cultural texts. As Graham Huggan and Helen Tiffin argue in *Postcolonial Ecocriticism: Literature, Animals, Environment* (2010), postcolonial ecocriticism challenges the universalism of Western environmentalism and emphasizes local, culturally specific ecological knowledge. It interrogates not only how nature is represented but also whose voices are privileged or marginalized in environmental discourse.

Environmental history further strengthens this framework by documenting the ecological consequences of colonial policies such as land enclosure, monoculture plantation, hunting laws, and resource extraction. Ramachandra Guha's pioneering work (*The Unquiet Woods*, 1989) highlights how colonial forestry policies in India displaced traditional forest dwellers and disrupted sustainable land-use practices. His work, along with that of scholars like William Beinart and Richard Grove, stresses the importance of "subaltern ecologies" — environmental narratives told from the perspectives of the marginalized.

Additionally, Dipesh Chakrabarty's essay *The Climate of History in a Planetary Age* (2021) has challenged scholars to rethink the Anthropocene by integrating planetary crises with postcolonial inequalities. He argues that while climate change is a universal threat, its effects are unevenly distributed due to historical injustices, with the Global South bearing the brunt of its consequences.

Therefore, the theoretical foundation of this study draws upon these diverse yet complementary fields. It is through this multifaceted lens that we can understand how

colonialism has shaped not only socio-political hierarchies but also ecological realities. This framework empowers us to reclaim suppressed ecological histories and advocate for environmental justice rooted in decolonized perspectives.

### III. Colonialism and Environmental Transformation

Colonialism was not only a political and economic enterprise but also an ecological one. The colonization of Asia, Africa, and the Americas resulted in profound transformations of landscapes, ecosystems, and indigenous modes of environmental interaction. Colonial regimes viewed nature as a resource to be extracted and commodified, thereby initiating environmental degradation whose consequences persist to this day. Understanding the environmental transformations under colonialism is central to postcolonial ecological studies.

One of the most visible impacts of colonialism was the restructuring of land for resource extraction. Colonial administrators replaced diverse agro-ecological systems with monocultures for cash crops like tea, sugar, rubber, and cotton to meet the demands of European markets. As Richard Grove explains in *Green Imperialism* (1995), the colonial project imposed a "scientific forestry" model and capitalist agriculture that alienated indigenous people from their lands and disregarded traditional ecological knowledge. In India, the British Forest Acts curtailed community rights and designated vast forest tracts for timber exploitation, especially for railway expansion and shipbuilding.

Mining and deforestation were equally devastating. In Africa, colonial powers expanded mining operations for gold, copper, and diamonds, displacing communities and destroying biodiversity. The Congo under Belgian rule witnessed extreme environmental destruction alongside human exploitation, revealing how ecological violence was inseparable from political oppression. Alfred Crosby's *Ecological Imperialism* (1986) highlights how European settlers introduced alien species—both flora and fauna—that disrupted native ecosystems and contributed to what he termed "biological expansion."

Colonial laws and governance systems also enforced environmental control. Hunting laws criminalized indigenous subsistence practices, and land tenure systems dispossessed local populations, converting communal lands into state-controlled or privately owned estates. These policies reflected a Eurocentric worldview that considered native landscapes as wilderness to be tamed and people as labor to be exploited. As Elizabeth DeLoughrey and George B. Handley note in *Postcolonial Ecologies* (2011), this transformation was not just ecological but also epistemological—colonial powers imposed their ways of knowing and managing nature, suppressing local worldviews and spiritual relationships with the environment.

The ecological transformations initiated by colonialism were neither accidental nor temporary. They were embedded in a larger structure of domination that continues to influence postcolonial societies' struggles for environmental justice and sustainable development. The enduring legacies of soil degradation, deforestation, water scarcity, and loss of biodiversity in the Global South are rooted in these historical processes.

Understanding these colonial transformations is critical for envisioning equitable and decolonized ecological futures.

## IV. Indigenous Knowledge and Resistance

Indigenous knowledge systems represent a vital, yet historically marginalized, component of environmental stewardship. Rooted in centuries of interaction with local ecosystems, these systems are based on sustainable resource management, community participation, and spiritual relationships with nature. Colonialism, however, disrupted these organic ecological frameworks by imposing Western scientific rationality and extractive economic models. In response, indigenous communities have not only resisted ecological exploitation but also preserved and revived traditional ecological knowledge (TEK), forming the backbone of many postcolonial environmental movements.

Indigenous ecological knowledge is holistic and relational. As Vandana Shiva articulates in *Staying Alive: Women, Ecology and Development* (1988), indigenous communities, particularly women, have maintained biodiversity and ecological balance through localized practices such as seed conservation, intercropping, and sacred groves. These practices are informed by a worldview that sees humans as part of, not separate from, nature. Colonial disruption of these practices through deforestation, land enclosures, and commercial agriculture was met with both overt resistance and covert resilience.

One significant form of resistance has been the assertion of land rights. In Latin America, Africa, and Asia, indigenous communities have fought against land dispossession and environmental degradation. The Chipko Movement in India during the 1970s, where villagers (particularly women) hugged trees to prevent deforestation, is a powerful example of grassroots ecological resistance rooted in traditional forest ethics (Guha, *The Unquiet Woods*, 1989). Similarly, in the Niger Delta, the Ogoni people have mobilized against oil pollution by multinational corporations, drawing upon indigenous conceptions of land as sacred and communal.

Postcolonial ecologies seek to reclaim and validate these suppressed knowledges and resistance narratives. As Leanne Betasamosake Simpson argues in *As We Have Always Done* (2017), indigenous resistance is not merely oppositional but regenerative—it involves reclaiming languages, rituals, and environmental practices that embody sovereignty and self-determination. Such resistance challenges the dominance of Western epistemologies and offers alternative models for ecological sustainability.

The recognition of indigenous knowledge also demands a decolonization of academic and environmental policy frameworks. Scholars like Enrique Salmón advocate for the integration of TEK into conservation strategies, not as folklore or supplementary data, but as legitimate knowledge systems. This shift is crucial for achieving environmental justice in postcolonial contexts, where local communities often bear the brunt of ecological harm without access to decision-making processes.

In sum, indigenous knowledge and resistance are central to the postcolonial ecological

project. They illuminate paths toward sustainable futures grounded in cultural integrity, environmental balance, and epistemic justice.

## V. Eco-critical Readings of Postcolonial Literature

Eco-criticism, when applied within a postcolonial framework, offers powerful insights into how literature reflects, critiques, and reimagines human relationships with the environment. Postcolonial literature often articulates ecological concerns arising from colonial and neocolonial exploitation of land and resources, while simultaneously foregrounding the voices of marginalized communities. Through storytelling, symbolism, and metaphor, postcolonial writers expose the socio-environmental injustices endured by colonized peoples and reclaim suppressed ecological narratives.

Amitav Ghosh is among the most prominent voices in this domain. His novel *The Hungry Tide* (2004) exemplifies postcolonial ecocriticism by weaving together themes of displacement, environmental conflict, and indigenous knowledge within the fragile Sundarbans ecosystem. The novel critiques development projects that ignore the ecological sensitivity of the region and displace local communities under the pretense of progress. Ghosh emphasizes the interconnectedness of human and non-human lives, challenging the anthropocentric worldview perpetuated by colonial and modernist ideologies.

Similarly, Chinua Achebe's *Things Fall Apart* (1958) captures the deep entanglement of Igbo cosmology with the land, seasons, and natural cycles. The disruption of these relationships by colonial intrusion and missionary efforts reflects not only cultural disintegration but also ecological disorientation. Nature in Achebe's narrative is not passive but symbolic of balance and order, which colonialism violently unsettles.

Arundhati Roy's *The Ministry of Utmost Happiness* (2017) critiques urbanization, environmental degradation, and the commodification of natural spaces in contemporary India. Through her depiction of marginalized characters living in ecological ruin—particularly around Delhi's graveyards and toxic wastelands—Roy dramatizes the slow violence (Nixon, 2011) endured by the urban poor due to unchecked development and state apathy.

Ngũgĩ wa Thiong'o, in works like *Petals of Blood* (1977), links environmental degradation with capitalist exploitation in post-independence Kenya. His narrative reveals how global economic systems perpetuate colonial patterns of environmental extraction, and how resistance to these systems must also be ecological in nature.

As Graham Huggan and Helen Tiffin note in *Postcolonial Ecocriticism* (2010), postcolonial literary texts often reflect a dual concern for social and environmental justice. They critique the legacy of colonialism while envisioning ecologically just futures rooted in indigenous ethics and communal resilience.

Thus, eco-critical readings of postcolonial literature not only deepen our understanding of environmental histories but also amplify marginalized voices and local perspectives that offer alternative visions for a sustainable world.

## VI. Environmental Justice and Contemporary Relevance

The concept of environmental justice has become central to postcolonial ecological discourse, especially in contexts where environmental degradation disproportionately affects marginalized communities in the Global South. While mainstream environmentalism often emphasizes conservation and climate mitigation in abstract or technocratic terms, postcolonial ecologies emphasize that ecological issues are inseparable from questions of race, class, gender, and historical injustice. The environmental crises faced today—climate change, pollution, deforestation, biodiversity loss—are deeply rooted in colonial patterns of resource extraction, land alienation, and the systemic exclusion of indigenous knowledge and rights.

Rob Nixon's concept of *slow violence* (2011) is particularly significant in this context, describing environmental harm as a long-term, often invisible process that affects the poor and vulnerable. Such violence rarely makes headlines but leads to devastating consequences like toxic exposure, displacement, and the erosion of livelihoods. In many postcolonial nations, communities living near oil refineries, mining sites, or deforested areas suffer chronic illnesses and ecological collapse without meaningful legal recourse or state support.

Contemporary movements for environmental justice reflect a continuation of anti-colonial struggles. For example, the **Narmada Bachao Andolan** in India protests against large dam projects that displace thousands of tribal families and flood ecologically rich zones. Activists like Medha Patkar have highlighted how development policies disproportionately burden the poor while benefiting the urban elite and multinational corporations (Baviskar, *In the Belly of the River*, 1995).

In Nigeria's Niger Delta, the **Ogoni people**—led by the late Ken Saro-Wiwa—fought against Shell Oil's exploitation and environmental devastation. Their movement, grounded in both environmental and cultural resistance, brought global attention to how ecological degradation serves neocolonial corporate interests (Saro-Wiwa, *A Month and a Day*, 1995).

These examples underline the urgency of reframing environmental justice through postcolonial perspectives. Environmental justice, in this sense, is not just about access to clean air and water—it is about reclaiming agency, land, and ecological knowledge systems that colonial and neocolonial structures have historically erased. Scholars such as Elizabeth DeLoughrey and George B. Handley (2011) emphasize the importance of integrating literature, history, and activism to recognize and resist the ecological consequences of imperialism.

Postcolonial ecologies, therefore, not only expose environmental injustices but also offer pathways to sustainable futures through resistance, regeneration, and the revival of community-centered ecological ethics. They push global discourse beyond abstract climate metrics to consider lived realities and historical responsibilities.

## VII. Decolonizing Environmental History

Decolonizing environmental history involves challenging dominant historical narratives

that have traditionally marginalized or omitted the ecological experiences and knowledge systems of colonized peoples. For centuries, environmental history was written largely from a Eurocentric perspective, often framing nature as a backdrop to human activity and viewing environmental degradation primarily through the lens of Western industrial development. Postcolonial ecologies, however, call for a re-examination of these narratives to include the perspectives of indigenous communities, subaltern voices, and non-Western ontologies.

Traditional environmental histories often ignored the colonial roots of ecological transformation, treating deforestation, soil depletion, and species extinction as unintended consequences of progress. Scholars like Richard Grove, in *Green Imperialism* (1995), have demonstrated how environmental exploitation was central to colonial expansion, not peripheral. Colonizers imposed new land-use systems, introduced invasive species, and implemented extractive policies that disrupted indigenous relationships with nature. These ecological upheavals were accompanied by epistemological colonization—the devaluation and erasure of local ecological knowledge.

Decolonizing this history means recovering these silenced narratives. As Dipesh Chakrabarty (2000) argues in *Provincializing Europe*, the task of postcolonial scholarship is to decenter Eurocentric models of knowledge and highlight local, plural histories. In the context of environmental studies, this involves recognizing how communities have historically resisted ecological degradation and preserved biodiversity through oral traditions, rituals, and communal land management practices.

This process also entails rethinking the archives of environmental history. Scholars like Jairus Banaji and William Beinart emphasize the importance of local oral histories, folk songs, and indigenous practices as legitimate sources of ecological knowledge. These alternative archives challenge the written, often colonial, records that have long dominated academic discourse.

Moreover, decolonizing environmental history is not solely an academic exercise—it is deeply connected to policy and activism. The recognition of tribal rights over forests in India under the Forest Rights Act (2006), for instance, stems from a long struggle to acknowledge historical injustices embedded in colonial forest policies. Similarly, global movements advocating for climate justice emphasize the disproportionate environmental burdens faced by postcolonial nations due to historical carbon emissions by industrialized countries (Whyte, 2018).

In essence, decolonizing environmental history is about ethical engagement with the past to build inclusive, sustainable futures. It involves embracing multiple ways of knowing, valuing subaltern experiences, and reimagining environmental stewardship through a justice-oriented, historically accountable lens.

## VIII. Conclusion

The study of postcolonial ecologies and environmental histories reveals a vital intersection

where environmental degradation, colonial exploitation, and resistance converge. This paper has examined how colonial powers reshaped landscapes, marginalized indigenous ecological knowledge, and created systems of extraction that continue to impact the Global South. It also emphasized how postcolonial literature, activism, and historical scholarship serve to recover suppressed narratives and advocate for environmental justice.

One of the central insights drawn from this exploration is that environmental crises in postcolonial societies are not merely ecological—they are political, cultural, and historical. As Rob Nixon (2011) articulates in *Slow Violence and the Environmentalism of the Poor*, the long-term, invisible effects of ecological harm disproportionately affect communities already marginalized by histories of imperialism and systemic inequality. Thus, addressing environmental degradation must also involve confronting these embedded historical injustices.

Postcolonial ecocriticism has provided tools to critique dominant representations of nature in literature and to uncover voices that have resisted ecological violence. Authors like Amitav Ghosh, Arundhati Roy, and Ngũgĩ wa Thiong'o have shown that environmental issues are inseparable from the lives of people, particularly those displaced or silenced by state and corporate powers. Their narratives offer powerful critiques of development, capitalism, and neocolonialism while proposing alternative, community-based relationships with the land.

Moreover, the decolonization of environmental history is essential to building equitable futures. As Dipesh Chakrabarty (2000) argues, provincializing Europe involves challenging the universalism of Western narratives and recognizing the diversity of ecological experiences and knowledges. This shift is necessary not just for academic inclusivity but for real-world environmental governance, where indigenous and local communities must be centered in conservation, land rights, and climate adaptation policies.

The relevance of postcolonial ecologies has only grown in the face of the climate crisis. The effects of global warming, biodiversity loss, and resource scarcity are most acutely felt in regions historically exploited by colonial regimes. As Elizabeth DeLoughrey and George B. Handley (2011) highlight, a postcolonial ecological lens urges us to rethink our relationship with nature through accountability, relationality, and justice.

In conclusion, postcolonial ecologies and environmental histories compel us to reimagine environmental ethics, not as separate from social justice, but as deeply entwined with it. They challenge us to learn from the past, listen to marginalized voices, and cultivate sustainable futures rooted in equity, community, and ecological integrity.

## References

1. **Achebe, Chinua.** *Things Fall Apart*. Heinemann, 1958.
   – See especially Chapters 3–5 and 11–13 for cultural-ecological themes (approx. pp. 23–48, 87–102).

2. **Baviskar, Amita.** *In the Belly of the River: Tribal Conflicts over Development in*

*the Narmada Valley*. Oxford University Press, 1995.
– See pp. 1–25, 45–78 for environmental justice, displacement, and grassroots resistance.

3.  **Beinart, William.** *The Rise of Conservation in South Africa: Settlers, Livestock, and the Environment 1770–1950*. Oxford University Press, 2003.
    – See pp. 25–59, 102–148 for colonial conservation and indigenous land use.

4.  **Chakrabarty, Dipesh.** *Provincializing Europe: Postcolonial Thought and Historical Difference*. Princeton University Press, 2000.
    – See Chapter 1 (pp. 3–23) and Chapter 2 (pp. 27–54) for discussions on Eurocentrism and historical difference.

5.  **Chakrabarty, Dipesh.** *The Climate of History in a Planetary Age*. University of Chicago Press, 2021.
    – See pp. 1–35 (Introduction) and pp. 79–113 (Chapter 3: The Planet and the Human).

6.  **Crosby, Alfred.** *Ecological Imperialism: The Biological Expansion of Europe, 900–1900*. Cambridge University Press, 1986.
    – See pp. 7–38 (Chapter 1: Prologue), pp. 171–200 (Chapter 8: Imperialism and the Environment).

7.  **DeLoughrey, Elizabeth, and George B. Handley, eds.** *Postcolonial Ecologies: Literatures of the Environment*. Oxford University Press, 2011.
    – Introduction (pp. 1–28); Chapter by Rob Nixon: "Slow Violence" (pp. 229–244).

8.  **Ghosh, Amitav.** *The Hungry Tide*. HarperCollins, 2004.
    – Key eco-critical passages in pp. 45–78 (early Sundarbans descriptions), pp. 213–248 (conflict and displacement).

9.  **Grove, Richard.** *Green Imperialism: Colonial Expansion, Tropical Island Edens and the Origins of Environmentalism, 1600–1860*. Cambridge University Press, 1995.
    – See pp. 1–20 (Introduction), pp. 92–121 (colonial botany and conservation).

10. **Guha, Ramachandra.** *The Unquiet Woods: Ecological Change and Peasant Resistance in the Himalaya*. Oxford University Press, 1989.
    – See pp. 1–36 (Introduction), pp. 76–98 (Forest policy and Chipko Movement).

11. **Huggan, Graham, and Helen Tiffin.** *Postcolonial Ecocriticism: Literature, Animals, Environment*. Routledge, 2010.
    – See Chapter 1 (pp. 1–27), Chapter 3 (pp. 61–93).

12. **Nixon, Rob.** *Slow Violence and the Environmentalism of the Poor*. Harvard University Press, 2011.

– See Introduction (pp. 1–44), Chapter 4 on the Niger Delta (pp. 99–126).

13.  **Roy, Arundhati.** *The Ministry of Utmost Happiness*. Penguin, 2017.
     – Environmental and urban decay themes: pp. 49–73, 192–214, 346–377.

14.  **Salmón, Enrique.** "Kincentric Ecology: Indigenous Perceptions of the Human–Nature Relationship." *Ecological Applications*, vol. 10, no. 5, 2000, pp. 1327–1332.
     – Entire article (pp. 1327–1332) relevant.

15.  **Saro-Wiwa, Ken.** *A Month and a Day: A Detention Diary*. Penguin Books, 1995.
     – See pp. 13–39 (on environmental activism and resistance), pp. 112–145 (trial and political implications).

16.  **Simpson, Leanne Betasamosake.** *As We Have Always Done: Indigenous Freedom through Radical Resistance*. University of Minnesota Press, 2017.
     – See pp. 1–22 (Introduction), pp. 121–155 (chapters on land-based resistance).

17.  **Thiong'o, Ngũgĩ wa.** *Petals of Blood*. Heinemann, 1977.
     – Environmental exploitation themes: pp. 78–116 (sugar plantations), pp. 203–244.

18.  **Whyte, Kyle.** "Indigenous Climate Change Studies: Indigenizing Futures, Decolonizing the Anthropocene." *English Language Notes*, vol. 55, no. 1, 2018, pp. 153–162.
     – Entire article (pp. 153–162) is relevant.

# A Review of Factors for Poor Achievement in Senior Secondary School Students in two Educationally Backward Districts in respect of Psychological, Social and Personal factors

**Farha Naz***

*\*Department of Teacher Training, Vardhaman College, Bijnor-246701 (U.P.)*

## Abstract

Education is a treasure for human being because it is generally hidden and well guarded. It is much significant tool for human being and invention which makes a man more presentable at any aspect of life. A few important and most significant negative factors causes' problems in universal distribution of senior secondary education in all strata of our society like the primary education. These factors include education of il-literate adult persons, education of disabled persons, education of educationally backward sectors, education of economically, and socially backward classes and vocationalization of secondary education as well in U.P. The significant and fundamental aspect of senior secondary education in different strata of Indian society as well as different regions of our Nation, India, is very un-even as well as in depleted situation and also shows highly un-equal growth patterns regionally and provisionally as well. The purpose is to know the influence of each variable on academic achievement in different groups of the students taken for consideration during the research study (sample).

## Introduction

Secondary education deals secondary grades over the age of 15 and 16 years and then to senior secondary grade over the age of 17 and 18 years. The age range covers both the teenage and adolescent age of total human development from child to adult. Indeed, this time is most vital time of a student's life to excel for a good carrier option so this time called time of change for students or age that revolve between trauma and pleasure of emotional transformation. Secondary education is a mid-point of the higher education and basic primary education so its role becomes much significant in scenario of Nation development in every aspect. The mid-point of education system is a significant role player in life of a student / aspirant. More-ever, it make the student goal targeted for his/her future.

The fundamentally, the secondary education now has to be real education of adolescence that face to different academic and personal variables of growth development of next generation like performance in academic fields and his/her status in society along with economic aspects too. Directly or indirectly education is concerned with the solution of all kind social, regional, personal and economical problems faced by a person to survive in a very well mode on Earth. However, our researchers have been viewed about the various factors which are responsible for academic achievement and the actual reasons causes poor performance of the students in his/her academic achievement in order to dealing with senior secondary education in various contexts in the U.P.as well Nationally. The senior secondary level students find it much difficult to control their emotions in order to face different kind of circumstances of the life during the course of getting a better job opportunity besides the good academic achievement, especially in the schools operating in the effect of factors facing the economic problems, schools located in the urban and semi-urban areas of the U.P. and regulated by the authority of U.P. Board, Prayagraj. It is highly imperative to manage the different kind of stress, strain and tendril emotions to keep pace with the demands of the globalization. The way of managing emotions is much crucial for good students' performance. Previous researches have revealed already that differences in performances of achievement at educational field exist clearly among the boys or/and among the girls as well boys and girls and even in a particular class of the same schools (Benno, 1995, Kumari and Geeta, 2012, Raju, 2013). Obviously these differences in student's achievement are due to certain factors associated with the individuals and directly or indirectly affecting it (Bhatt, 1961, Saida, 1988, Khan, 2006, Ahmar & Anwar, 2013).
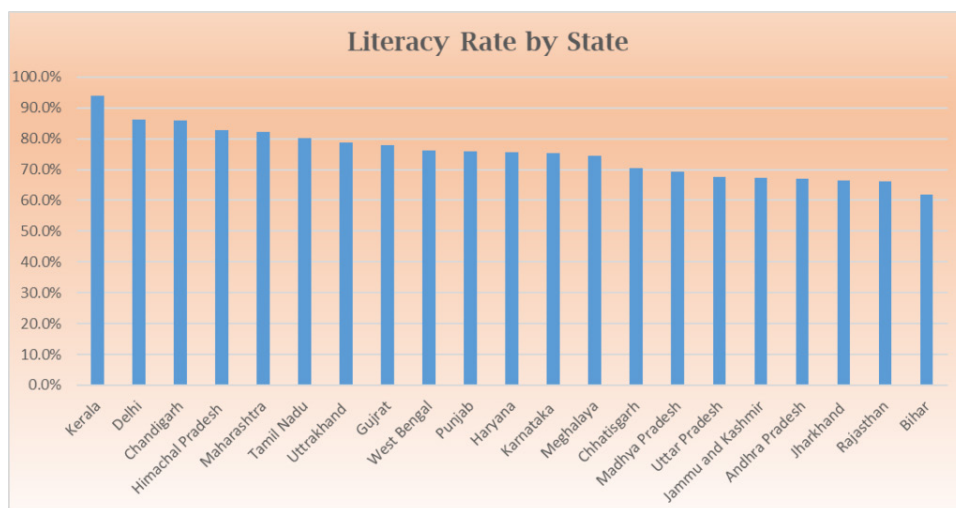


From all above mentioned studies, one thing has been established that the regional, economic, social as well as personal factors are really responsible for causing the differences in the academic achievement of different groups of the senior secondary school students situated in various urban and semi-urban localities of the U.P. Present researcher has taken the clue

from a lot number of the previous research studies that carried-out at the senior secondary stages and tried to trace-out whether these factors also really are responsible for causing the differences in academic achievement in educationally backward districts of U.P. including Rohilkhand region, particularly, Pilibhit and Shahjahanpur districts. The researcher has interested to group all the previous researches based on the different variables like gender, intelligence, adjustment, regional, personal, and socio-economic status into six sections.

**Definitions of Terms:**

The resent study with following connotations-

**(i). Causes:**

The causes mean, to find-out the effect of the personal and the social factors namely, gender, intelligence, adjustment and SES (Socio-economic status) on the academic achievement of the senior secondary school students in educationally backward areas of the Rohilkhand region, Pilibhit and Shahjahanpur districts of the Uttar Pradesh.

**(ii). Academic Achievement:**

It defined as "All changes in the academic level of students". Each human being has desires to achieve better but he did not know how it obtained. The word achievement gives the sense of scholastic achievement of a man at during and afterwards the academic session so the target of every teacher is to augment the academic achievement within society. Achievement of students is based on quality of work and excellence in all curricular and other like punctuality, art and culture, work excellence, confidence and communication skills.

**(iii). Factors Affecting the Academic Achievement-**

1. Motivational level
2. Anxiety
3. Medium of instruction
4. Levels of aspiration

**(iv). Importance of the Academic Achievement-**

The rate of success attain by a student in the scholastic areas of curriculum.

**(v). Low Achievement:**

Low and high achievement are demarcated on the basis of an arbitrarily adopted cutting point of performance. The performance reporting above it, called as a success (a high achievement) and the performance reporting below it, is considered as low achievement.

**(vi). Pilibhit and Shahjahanpur, two educationally backward districts of the Rohilkhand region of Uttar Pradesh.**

Many policies have been implemented in Rohilkhand plains by government to improve the s SES of Rohilkhands (Abhishekh, 2022).

**(vii). Senior secondary school students (childrens)-**

The senior secondary years are sometimes defined as being from approximately age 13 to 15 years. The term normally considers 11 grade and `12 grade and sometimes also grade 10.

**(viii). Secondary School Students-**

Secondary education refers to the stage of formal education that follows primary education and precedes higher education. It is typically offered to students between ages of 14 and 18 years, although the specific age range may vary depending on the educational system and country as well. The first 5 years of the education system is called primary schooling. The next 5 years that is from 6th to 10th made is known as secondary schooling. After 10th grade, 11th and 12th is known as pre-university (or high school) or higher secondary education. These classes are being called as intermediate education.

Average National Literacy Rate: 77.70 %

Average Literacy Rate of the Uttar Pradesh: 67.68 %

Literacy rate of the Pilibhit District (Northern-Eastern side of the U.P.)  : 61.47 %

Literacy rate of the Shahjahanpur District (South-Eastern side of the U.P.): 59.54 %

Two districts of U.P. with highest literacy rate: Kanpur Nagar (79.65%) and Ghaziabad (78.07%)

**(xi). Personal and Social factors:** The word personal factor generally includes the gender and intelligence. The word social factor includes the adjustment and the SES to trace-out their effects on the academic achievement among the senior secondary school students in the educationally backward districts.

**(x). Psychological factors-**

The psychological factors generally includes the

1. self-efficiency beliefs
2. peer support
3. study time
4. external engagement

**Objectives:**

1. To find-out the differences on the basis of academic achievement in the mean scores of students belonging to the Educationally Backward and Educationally Advanced Districts.

2. To trace-out the differences in respect to the personal, social and psychological factors between the mean scores of academic achievement of the students belong to the Educationally Backward and Educationally Advanced Districts.

3. To examine the role of psychological, personal and social factors in acquiring academic achievement of the students of the Educationally Backward and Educationally Advanced Districts.

**Hypothesis:**

The following are the hypotheses as possible for the present study-

1. There will be no difference on the basis of academic achievement between the students of educationally backward and the advance districts in respect to social, personal and psychological factors.

2. There will be no difference in academic achievement between the students of the economically backward and the advance districts with respect to the psychological, social and personal factors.

3. The psychological, social and personal factors will not be contributors of the student's academic achievement of the educationally backward and the advance districts of the U.P.

**Delimitations:**

The present study would be possibly featured with following delimitations-

1. Only the private and government Hindi medium senior secondary school students would be considered for the study.

2. Only the urban and semi-urban senior secondary schools (XI and XII students) considered for the study

3. For the data collection, only two educationally backward and two educationally advanced districts would be used for study.

**Review of Related Literature:**

Review of literature is a crucial component to deal with present study directly or indirectly because it gives an over-view to new researcher with a theoretical background.

Vijaylakshmi (2016) conducted a study on 600 students (tribal) of Karnataka to trace-out the interaction effect of study involvement, achievement motivation, and home climate on student's academic performance. She revealed that there were substantial disparities in the consequences of low and high s student study involvement in terms of academic attainment.

Sadhukhan and Ghosh (2017) conducted a study on 600 higher secondary students (300 boys and 300 girls) of Kolkata, W.B. to find-out the effect of stream of study on their educational adjustment and study involvement. The findings revealed that academic adjustment and study involvement of higher secondary students significantly affected by stream of study.

Prabhakara and Jayamma (2018) find-out a association between the study involvement and adjustment and tells that significant positive relationship was found between the senior secondary students, study involvement and their adjustment.

Manickam and Alwin (2020) studied about study involvement and test anxiety of 12th standard students studying in different schools of the Tuticorin, Tamil Naidu and fund that there are no significant differences in study involvement among the group, such as science, arts and vocational. Urban school students were more involve in their studies than rural school studies.

**Methodology**

It is essential step of research, provides an overview about full plan and consideration how the research must be completed in a stipulated period of time. Present work targeted to study about how academic achievement of the senior secondary school students affected from effect of psychological, social and personal factors. These are U.B. board schools of urban and semi-urban areas located in two educationally backward districts viz., Pilibhit and Shahjahanpur of the Rohilkhand region, U.P. This chapter have details of research methods, population, sample, tools used and methods applied for data analysis.

**Research Methods:**

Survey method of description research is applicable as per need of research topic.

**Population:**

All sets of individuals, objects or reactions having a unique pattern of qualities (Guilford,1956). Here, population made up of students dealing XII in senior secondary schools (boys and girls) of Pilibhit and Shahjahanpur districts. These schools running by private parties (unaided) and government authorities (aided).

**Sample and Sample Techniques:**

After dealing the population, the researcher able to select a suitable sample from the complete population. Sample defined as representative group of a population. The sample consists of 520 students dealing in class XII in different aided and unaided senior secondary schools of the Pilibhit and Shahjahanpur districts using multi-stage stratified random sampling techniques and during th application of this technique, researcher keep about the appropriate representation of gender, type of school, locality and finally sample drawn. At first stage, two Tehsil and two Blocks regions of the Pilibhit and Shahjahanpur districts selected out. In second phase, 5 schools from each Tehsil and block (total 20 schools) from each district selected randomly for proper presentation of type of school and locality. Out of these selected 20 schools, 520 (26 students from each schools; 20 x 26 = 520) students selected randomly by giving proper representation of the gender.

On the basis of several aspects of research like objectives, population and selected sample size, availability of appropriate tools, tools for research study selected.

**Type of Research**

For the accomplishment of the objectives of the present research work, the experimental method will be applied as a suitable approach for research study to trace-out the factors responsible for above study. The work  include two category of the students, one is known as experimental group on which the  effect of intervention program will be observed and in other group (another category) known as control groups, is used to check the efficiency of the intervention program.

**The study will commence in three phases-**

1. The pre-intervention stage (Planning and developmental work)

2. The intervention stage (Execution stage)

3. The Post-intervention stage (Testing of hypothesis).

**Table-1:**

| District | Tehsil/Block | Gender wise distribution | | Location wise distribution | | School | Wise distribution | Total |
|---|---|---|---|---|---|---|---|---|
| | | Boys Number | Girls Number | Number of urban | Number of semi-urban | Aided schools | Un-aided schools | |
| Pilibhit | Bisalpur | 68 | 62 | 63 | 67 | 53 | 77 | 130 |
| | Bilsanda | 62 | 68 | 70 | 60 | 54 | 76 | 130 |
| Shahjahanpur | Tilhar | 66 | 64 | 61 | 69 | 56 | 74 | 130 |
| | Nigohi | 65 | 65 | 62 | 68 | 59 | 71 | 130 |
| Total | | 261 | 259 | 256 | 258 | 222 | 298 | 520 |

**Stage-I: The pre-intervention stage-**

In this phase, the initial level of personal, social and psychological factors, the main causes of differences among the students in academic achievement will be noticed. An intervention program including modules on verbal persuasion, enactive attainment and vicarious experiences will be developed for enhancing the self-expectation of the students in terms of academic achievement which influenced from the social, personal and psychological factors.

**Stage-II: The intervention stage- (Execution Phase)**

In this stage, the intervention action having modules on verbal persuasion, enactive attainment and vicarious experiences sessions will be organized. This period will be of 60 days.

**Stage-III: Testing of Hypotheses**

The effect of social, personal and psychological factors on academic achievement will be measured in two educationally backward districts in respect of educationally advanced districts. Then the hypotheses will be tested by comparing the pre-test and post-test results.

**Variables of the Study:**

   1.   **The independent variable of the study**

Poor achievement of senior secondary students

2.  **The dependent variables are-**

    (a). Social Factors     (b). Personal Factors     (c).   Psychological Factors

3.  **The extraneous variables will be identified and controlled using the effective strategies as:**

**Category of Extraneous variables:**

   **(i). Subject Related Variables**

   (a). Age  (b). SES (c). Anxiety (d). Motivation

   **(ii). Environment Related Variables**

   (a). Class-room climate (b).Noise, Light (c). Test time (d). Test Administration

   **(iii). Sequence Related Variables**

   (a). Practice (b). Fatigue (c). Co-operation

**Methods of Control of Extraneous variables**

   (a). Randomization (b). Psychologically by researchers

**SAMPLE**

A sample of 60 students of class XII of U.P. board schools will be considered for study. The sample will be selected by the multi-stage random sampling approach.

**Figure-1:**

A sample of 60 students of class XII of U.P. board schools will be related for study. The sample will be selected by the multi-stage random sampling method.

**Procedure of sample selection**

Target student's population → Senior Secondary students of class XII of U.P. board of Pilibhit

↓

Preparation of list of senior secondary schools

↓

Selection of schools → Selection of schools through random sampling method

↓

Preparation of sampling frame of senior secondary students of the schools

↓

Selection of sampling unit     →          sampling unit (60) students

↓                    ↓

Experimental group       Control group

(30 students)          (30 students)
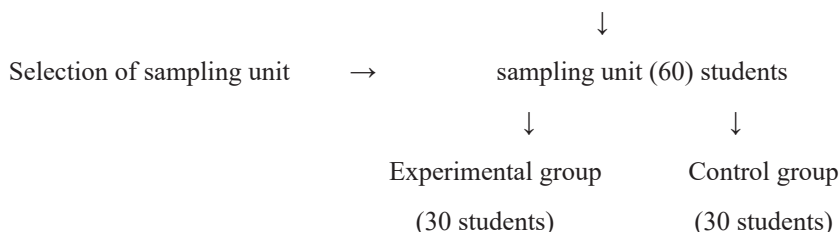
**Research Design:**

Randomized pre-test-post test two group research designs will be applied for acquiring the possible and desired objectives of the research work.

**Table-2:** The randomized pre-test-post test group design of the study-

| | Control Group N=30 | Experimental Group N=30 |
|---|---|---|
| **Pre-Test** | General Intelligence Test, Adjustment scale, Socio-economic status, scale, academic achievement from the records of the results of the preceding class | |
| **Intervention Phase (60 days)** | | Intervention program based on modules of enactive attainment, verbal persuasion and vicarious experiences will be organized |
| **Post-Test** | General Intelligence Test, Adjustment scale, Socio-economic status, scale, academic achievement from the records of the results of the preceding class | |

**Interpretation and Norms:**

To interpret the raw data, norms of the inventory prepared. For boy and girl students, percentile norms completed.

1.  **Emotional Intelligence:**

     (a). Reliability

     (b). Validity

     (c). Scoring

2.  **Academic Achievement Scores:**

     Academic achievement scores obtained by XII standard students in home

examination in previous academic session (2021-2022) may be collected and used for analysis and interpretation.

## Procedure of data Collection:

The researcher personally goes to 30 senior secondary school which may be selected from urban and semi-urban localities. The principal and teachers to be requested to give some help. The students of each chosen senior secondary school may give all three tools namely viz., emotional intelligence inventory, academic achievement scores and emotional intelligence reliability test.  The necessary instruments and procedure may be clearly defined to students and they may give assurance about full confidentiality being maintained regarding their responses. The data from all the subjects collected. All the precautions needed for the test administration in general and in particular taken. Then answer sheets scored by help of instructions given in manuals.

## Data Organization and Statistical Technique:

Various types of statistical approaches will be applied in the present work of the research on the senior secondary students in the U.P. board school. These are

1.  **Descriptive statistics:** Mean, S.D. and grouped representation

2.  **Inferential statistics:** To know the academic achievement on the basis of different variables, t-test and ANNOVA will be applied. For the analysis of the data, the following significant statistical techniques may also be used. These are as follows

    1.  t-Test

    2.  Partial " r " in terms of the coefficients of lower order-n- variables

    3.  Multiple correlations (r), in terms of partial coefficient of correlation for the n-variables.

    4.  Pearson Product Moment Correlation Coefficient

After scoring the different scales, the researcher organized data as per objectives and hypotheses. For accuracy and completeness, whole data have been checked deeply before tabulation. There are following techniques applied to acquire objectives of the research. These are as follows-

1.  Mean

2.  Standard Deviation

3.  t-Test

4.  One way ANNOVA

5.  Correlation

**Tools of Research:**

The following tools may be used or applied for the collection of the data

1. General Intelligence Test suggested by Prof. S.M. Mohsin (1993)

2. Adjustment scale by R. Srivastava and B. Srivastava (2000)

3. Socio-economic status scale (SESS-U) urban by G.P. Srivastava (1991)

4. Academic Achievement of the students as curtained from the records of the results of the preceding class.

5. Academic achievement scores 9as per the school records for session that may be 2021-2022)

6. Emotional intelligence inventory (EII-MM) by Dr. S.K. Mangal and Mrs. Subbhra Mangal (2012)

**Possible Out-comes:**

1. Findings of the research would be explained in to the following headings,

2. Educationally Backward and Educationally Advanced Districts

3. The male respondents of the Educationally Backward and Educationally Advanced Districts

**Conclusion:**

1. Parents able to understand the expectations and emotional level of their childrens, how they affected through the social, personal and psychological factors in a better manner during the study especially in the U.P. board Hindi medium schools, of urban and semi-urban areas.

2. Understanding the individual differences among the girl students and boy students and among the each student in terms of academic achievement in affected atmosphere.

**References:**

1. **Benno, A.M. (1995).** A study of certain correlates of academic achievement among scheduled castes students in the union territory of Pandichery., Ph.D. Edu., Mysore Univ.In: Indian Educational  Abstracts, 1, 1996, 57-58.

2. **Kumari , R. & Garita, R. (2012).** Relationship between stress and academic achievement of senior secondary school students. Asian Journal of Multi-dimensional Research, 1(3), 152-160. Retrieved March 18, 2012 from http://www.tari.in

3. **Mavi, N.S. & Patel, I. (1998).** A study of academic achievement in relation to

selected personality variables of tribal adolescents. Indian Educational Abstract, 4, 73-74.

4. **Raju, S.S. (2013).** Impact of gender and locality on Academic achievement of secondary school students. Indian Journal of Research, 2 (2), 106-107.

5. **Khan, M.M. (2006).** A study on higher Secondary Students Personal, Study Involvement and Academic Achievement. International Journal of science and Research, 3.http://www.iisr.net

6. **Ahmar, F. & Anwar, E. (2013).** Socio-economic status and its relation to academic achievement of higher secondary school students. Journal of Humanities and social science, 3(6), 13-20.

7. **Sadhukhan, D., & Ghosh, P. (2017).** Influence of stream of study on Educational adjustment and study involvement of higher secondary students. International Journal of Home Science, 3(3), 70-73.

8. **Prabhakara, S.B. & Jayamma, H.R. (2018).** Study involvement of secondary school students in relation to their adjustment. Review of Research, 7(6), 1-2.

# Indus Waters Treaty: Suspension and Its Effect

**Pranjali Mishra\***

*Pursuing LLM (Human Rights) from Babasaheb Bhimrao Ambedkar University, Lucknow*

## Abstract

The Indus Waters Treaty (IWT), signed in 1960 and was mediated by the World Bank, long stood as a rare instance of durable cooperation between India and Pakistan despite recurrent hostilities. In April 2025, in the aftermath of the Pahalgam terror attack that killed 26 civilians, India announced a suspension (abeyance) of this treaty. The move unprecedented in the treaty's 65-year history—has immediate implications for hydrological data sharing, dispute-resolution processes, and hydrology, agricultural planning, flood risk management, energy security, and regional geopolitics. Using a qualitative approach that triangulates policy documents, press reporting, legal commentary, and scholarly literature, this paper examines the historical and legal context of the IWT; what "suspension/abeyance" has changed operationally; and the effects observed and anticipated in Pakistan and India under intensifying climate variability. We find that while India's current infrastructure limits constrain any immediate reduction in regulated flows, the suspension has already altered information asymmetries, accelerated previously stalled hydropower initiatives, and complicated Pakistan's disaster-risk management—especially during the 2025 monsoon floods. The paper argues that the IWT's pause marks a normative inflection points in South Asian hydro-politics: it weakens a longstanding firewall between security crises and water cooperation, elevates legal uncertainty in transboundary governance, and heightens vulnerability for populations downstream. Policy options include time-bound technical confidence-building measures (e.g., flood-season data windows), a structured re-engagement of dispute mechanisms via the World Bank, and investment in climateadaptation infrastructure on both sides of the border.

**Keywords:** Indus Waters Treaty; suspension; abeyance; India–Pakistan; transboundary water governance; hydropolitics; flood management; climate change; public health; agriculture.

## 1. Introduction

The Indus Waters Treaty (IWT), signed on September 19, 1960, in Karachi, is a landmark

in the history of transboundary water governance. Brokered by the World Bank after nearly a decade of negotiations, it allocated the waters of the Indus River system between India and Pakistan. Under the agreement, the three eastern rivers—Ravi, Beas, and Sutlej—were given to India, while the three western rivers— Indus, Jhelum, and Chenab—were reserved for Pakistan, with India retaining limited usage rights for non-consumptive purposes such as hydroelectric generation. The treaty established a permanent Indus Commission and mechanisms for data sharing, dispute resolution, and joint inspections, enabling cooperation even during wars and diplomatic crises.

For over six decades, the IWT was considered a model for how riparian states could cooperate despite political hostility. Unlike many international agreements, it survived three major wars (1965, 1971, and 1999), multiple border skirmishes, and periods of frozen diplomacy. However, the growing impact of climate change, population pressures, and hydrological variability placed increasing strain on the treaty's framework. Rising water demand, coupled with glacier retreat in the Himalayas, intensified competition over shared water resources.

In April 2025, this fragile balance shifted dramatically. Following the Pahalgam terror attack that killed 26 civilians, India announced the suspension of the IWT—a move without precedent in the treaty's history. While India has long expressed frustration with the dispute resolution process and Pakistan's objections to certain hydroelectric projects, a complete suspension of cooperation marked a new phase in bilateral water politics. By halting the exchange of critical hydrological data and freezing certain treaty obligations, India effectively disrupted Pakistan's ability to forecast floods, manage agricultural planning, and coordinate disaster preparedness.

This decision has ignited debates on multiple fronts:

Legally, because the IWT contains no explicit exit or suspension clause. Environmentally, because it comes during an era of heightened climate volatility in South Asia.Politically, because it intersects with longstanding territorial disputes in Jammu & Kashmir. Economically, because it threatens agricultural productivity, food security, and livelihoods in Pakistan's Punjab region.

This paper aims to analyse the causes, mechanisms, and consequences of the IWT suspension through a qualitative lens, drawing on news reports, government statements, expert analyses, and academic commentary. The discussion situates the case within the broader theoretical frameworks of hydropolitics and international water law, while also considering the human security dimension— especially considering recent catastrophic flooding events.

By tracing the historical context, examining the immediate fallout, and evaluating the potential future trajectory, this paper contributes to the policy discourse on transboundary water governance in an era of climate and geopolitical uncertainty.

## 2.  Literature Review

### 2.1. Historical Foundations of the Indus Waters Treaty

The Indus Waters Treaty (IWT) emerged from a complex history of colonial water management, partition politics, and post-independence disputes. Scholars such as Michel (1967) and Gulhati (1973) describe the treaty as a pragmatic division of river systems rather than a cooperative sharing arrangement. The World Bank's mediation was critical in breaking the deadlock between India and Pakistan, both of which viewed water as integral to their agricultural economies and national security. For decades, the IWT demonstrated remarkable resilience, surviving wars in 1965, 1971, and 1999, as well as recurring diplomatic tensions (Wolf, 1998). The case has often been cited in international relations literature as an example of issue-area cooperation, were functional needs override political hostility.

### 2.2. Functionality and Limitations of the Treaty

The IWT's structure, while robust in some respects, contains institutional limitations. Salman and Uprety (2002) argue that the treaty's allocation-based approach—assigning specific rivers to each country—reduces flexibility in times of hydrological stress. Furthermore, the dispute resolution process, involving the Permanent Indus Commission, neutral experts, and arbitration, can be lengthy and politicized. In recent years, Pakistan has used these mechanisms to challenge Indian projects such as the Kishanganga and Ratle hydroelectric plants, while India has expressed frustration at procedural delays. Literature from water governance scholars (Zeitoun & Warner, 2006) suggests that such disputes reflect broader power asymmetries in hydro-political relationships, where upstream states (India) often possess more leverage than downstream ones (Pakistan).

### 2.3. Climate Change and Hydrological Stress

The Himalayan glacier-fed rivers of the Indus basin are highly vulnerable to climate change. Immerzeel et al. (2010) note that glacier retreat and changes in snowmelt timing could significantly alter seasonal flows, affecting irrigation schedules and water availability. South Asia's monsoon variability, exacerbated by climate change, introduces further uncertainty. The IWT's mid-20th century framework does not account for these climatic shifts, making it less adaptable to contemporary challenges (PahlWostl et al., 2013). In this context, recent research emphasizes the importance of adaptive governance—flexible, data-driven management that can respond to changing conditions (Cosens et al., 2014). The IWT's reliance on fixed allocations and rigid timelines may be increasingly unsustainable.

### 2.4. Security Politics and Water Weaponization

Water is not only a resource but also a strategic instrument in Indo-Pak relations. Scholars like Wirsing (2007) and Chellaney (2011) argue that water disputes can act as both a trigger and a tool in broader security conflicts. India's suspension of the IWT in April 2025 fits within the literature on "hydropolitical escalation", where shared water agreements are leveraged for political pressure. While the treaty historically insulated water cooperation from military conflict, the current suspension blurs that separation, raising questions about

water weaponization in South Asia.

## 2.5. International Law and Transboundary Water Governance

Under customary international law, particularly the Helsinki Rules (1966) and the UN Convention on the Law of the Non-Navigational Uses of International Watercourses (1997), states have obligations to cooperate and share information regarding shared water resources. McCaffrey (2007) notes that these principles emphasize equitable and reasonable use as well as the no-harm rule. The IWT predates these instruments but aligns with many of their principles—especially in its provisions for data sharing and joint inspections. However, India's suspension challenges the spirit, if not the letter, of such norms. Comparative cases, such as the Ganges Treaty between India and Bangladesh (1996) and the Mekong Agreement (1995), highlight the difficulty of maintaining water-sharing regimes under conditions of political mistrust.

## 2.6. Human Security Implications of Treaty Breakdown

Beyond state-centric concerns, there is growing literature on the human security dimension of water governance. UNDP (2006) defines human security to include protection from chronic threats such as hunger, disease, and environmental degradation. The suspension of the IWT could undermine Pakistan's agricultural productivity, exacerbate food insecurity, and heighten vulnerability to floods— effects disproportionately borne by marginalized communities. As Swain (2011) notes, water disputes, when left unresolved, can deepen social inequities and trigger internal displacement. Methods: Qualitative Approach

This paper uses a qualitative, interpretivist design combining:

Process tracing of events from April–September 2025 through reputable international and Indian press.

1.   Document analysis of legal/official sources (World Bank, government statements, legal insights); and

2.   Thematic coding of narratives around (a) legal authority and procedure, (b) operational hydrology and infrastructure, (c) disaster risk and public health, and (d) geopolitical signalling.

Triangulation aims to reduce single-source bias and surface convergent patterns across politically diverse outlets. Key factual claims likely to vary over time (e.g., flood tolls, evacuations, tenders) are tied to dated sources.

## 3.   Qualitative Analysis

### 3.1. Trigger and Immediate Legal-Procedural Moves

The trigger. The Pahalgam attack of April 22, 2025 (26 civilians killed) reset India's risk calculus. Within days, India placed the IWT in abeyance. The U.S. later designated The Resistance Front (TRF) a terrorist organization, contextualizing India's security framing of the episode.

No exit clause—so what is "suspension"? The IWT lacks an exit clause and has no sunset date. India's "abeyance" posture thus operates in a gray zone: it neither legally abrogates the treaty nor fully honors routine obligations, notably hydrological data exchanges and cooperation under third-party processes.

Pakistan argues that unilateral suspension violates the treaty's structure and spirit.

Neutral expert proceedings paused. In June 2025, India wrote to the World Bank's neutral expert

(Michel Lino) requesting a pause in the Kishanganga/Ratle work program (deadlines and meetings). Reports indicate Pakistan opposed the request. This manoeuvre effectively decoupled pressing technical disputes from near-term adjudication.

### 3.2. Operational Hydrology, Data, and Infrastructure Signals

Data flows as leverage. Data sharing—central to flood forecasting and irrigation planning—was curtailed. While India issued selective flood warnings "on humanitarian grounds," the routine, treatyanchored exchanges were disrupted, affecting Pakistani planners' lead times during peak monsoon. Infrastructure acceleration in India. Freed from perceived procedural chill, India revived the longdelayed 1,856-MW Sawalkote project on the Chenab, issuing international tenders by late July 2025.

Officials and reportage explicitly linked momentum to the treaty's abeyance.

Physical constraints remain. Despite geopolitical signalling, India's storage and diversion capacity on the western rivers remains limited in the near term; therefore, immediate volumetric reductions to Pakistan are constrained by infrastructure realities—a point several explainers and analyses emphasize.

### 3.3. 2025 Monsoon Floods and Human Security

Pakistan's Punjab under water. In August–September 2025, Pakistan evacuated over a million people in Punjab amid the worst regional flooding in decades; villages and cropland were inundated, with rapidly changing tallies of deaths and displacement. Officials accused India's dam releases of aggravating downstream flooding. Regardless, the scale and speed of the crisis underscored the value of timely, transparent data.

Reporting from the ground. International wire services and AP recount mass evacuations and widespread agricultural damage, with rapidly increasing impact estimates as the season progressed. While causality is contested—India notes its own flood emergencies—loss of standardized, treatybound data channels likely complicated Pakistan's risk management and humanitarian targeting.

**Debate:** weaponization vs. climate signal. Analyses caution against over-attributing floods to hostile intent; both sides experienced extreme monsoon hazards, and experts stress climate change and landuse drivers alongside transboundary operations. Still, in a suspended-treaty context, every operational choice becomes politically legible as leverage, amplifying mistrust.

### 3.4. Geopolitics and Norms

Firewall eroded. For six decades, the IWT ring-fenced water cooperation from kinetic crises. The 2025 abeyance erodes that firewall, normalizing the translation of counter-terror signaling into watergovernance moves—an escalation in hydro-political practice with broader implications for other basins.

Third-party roles complicated. The World Bank's carefully balanced dual-track (neutral expert and arbitration) processes—already contentious—now face political headwinds. Legal commentary in April 2025 mapped competence questions that later framed India's pause request, injecting further uncertainty into a rules-anchored pathway.

### 4.  Findings & Discussion

4.1. Abeyance primarily bites via information asymmetry—immediately.

The first-order effect is on data. Forecast skill for floods and river operations degrades when upstream flow and reservoir data are partial, delayed, or contested. Pakistan's 2025 flood response illustrates how uncertainty impairs evacuation timing, agricultural decisions (e.g., harvesting windows), and power-sector dispatch. While not the sole driver of losses, information friction is a measurable harm pathway under suspension.

4.2. India's project pipeline signals durable policy change—even if hydrology changes slowly. Sawalkote's tendering punctuates a broader intent to realize western-river entitlements within treaty bounds as interpreted by India. Given long construction horizons, near-termflow impacts are limited, but expectations shift immediately, altering bargaining leverage and stakeholder behavior (investors, state utilities, local administrations).

4.3. Legal ambiguity heightens risk premia.

With no exit clause, the IWT's abeyance triggers interpretive contests: what obligations persist de jure vs. de facto? Pausing neutral-expert proceedings removes a pressure-release valve that historically depoliticized technical disagreements. The result is higher political variance around each operational decision, raising regional risk premia for agriculture and energy.

4.4. Climate change amplifies the cost of non-cooperation.

South Asia's monsoon extremes and Himalayan cryosphere change expand the tails of risk distributions. In such regimes, marginal improvements in data sharing and joint flood-rule curves can avert large damages. Suspension thus forgoes high-leverage, low-cost cooperation precisely when hazard intensity grows.

4.5. Narrative battles matter as much as hydrology.

Competing frames "weaponization of water" vs. "climate-driven extremes "shape domestic and international responses. Even when hydrological causality is mixed, perceptions of deliberate harm erode trust and complicate any eventual pathway back to technical cooperation (e.g., seasonal data windows).

4.6. Human security externalities are regressive.

Floods, crop losses, and power interruptions disproportionately burden lower-income households and smallholder farmers in Pakistan's Punjab and Sindh; parallel vulnerabilities exist on the Indian side. Suspension magnifies these inequities by degrading early-warning quality and collaboration on emergency releases.

## 5. Policy Implications

Re-scaffold technical cooperation without prejudicing political claims. A time-bound, flood-season data protocol—even outside the IWT—could restore minimal predictability while higher-order disputes persist.

Re-engage the neutral-expert track with scoped mandates. A mediated pause that converts into a sequenced work program (with interim technical workshops) can de-risk flashpoints around sediment flushing, peaking power, and minimum flows.

Invest in climate-ready infrastructure and institutions. On both sides: automated gauging networks, reservoir re-operation studies, and crop-insurance mechanisms tailored to compound flood/drought risk.

Narrative discipline. Joint public advisories during extreme events can dampen rumor-driven escalations that impede lifesaving measures.

## 6. Conclusion

The IWT's suspension in 2025 is not just a legal or diplomatic footnote; it is a structural shift in South Asian water politics. In the near term, the most salient change is informational: reduced, delayed, or contested hydrological data complicates Pakistan's—and to some extent India's—risk management in a monsoon-stressed climate regime. Medium-term effects will track the pace of Indian infrastructure— especially if projects like Sawalkote proceed—and Pakistan's adaptation investments in storage, embankments, and forecasting.

Legally, abeyance exposes a vacuum: a durable treaty with no exit clause but eroding compliance norms. Politically, it collapses the long-standing separation between counter-terror signaling and water cooperation. Humanitarian impacts are already visible, with millions displaced and agriculture damaged during the 2025 floods; while climate change is a principal driver, institutionalized cooperation can still greatly mitigate harm. The path forward lies in a pragmatic two-track approach: safeguard life-saving technical exchanges now (seasonal, auditable data windows and emergency notification protocols) while reopening structured dispute processes under World Bank auspices to relegitimize technical adjudication. Restoring a baseline of predictability is the best hedge against an era of deeper hydrological volatility and political risk.

## References

**Primary/current-events and legal sources**

1. Economic Times. (2025, May 5). India to ask World Bank neutral expert to pause Kishanganga-Ratle proceedings under IWT.

2.  Indian Express. (2025, April 24). What India's suspension of the Indus Waters Treaty means for Pakistan and for itself.

3.  Indian Express. (2025, June 24). After Indus Waters Treaty suspension: India seeks pause in World Bank expert's proceedings over Kishanganga & Ratle.

4.  The Hague—ASIL Insight. (2025, April 23). The Indus Waters Treaty—Recurring conflicts, noncompliance, and third-party processes.

5.  U.S. designation of TRF—Al Jazeera. (2025, July 18). US labels the group accused of Pahalgam attack a terrorist organisation.

6.  World Bank. (2022, April 6). World Bank resumes processes under the Indus Waters Treaty. (Context for dispute mechanisms.)

7.  "Weaponisation" debate—Al Jazeera. (2025, Sept. 5). Has India weaponised water to deliberately flood Pakistan?

**Foundational/academic sources**

1.  Chellaney, B. (2011). Water: Asia's new battleground. Georgetown University Press.

2.  Cosens, B., Gunderson, L., & Chaffin, B. (2014). Adaptive governance of water resources shared across political boundaries. Ecology and Society, 19(4), 12.

3.  Gulhati, N. D. (1973). Indus Waters Treaty: An exercise in international mediation. Allied.

4.  Immerzeel, W. W., van Beek, L. P., & Bierkens, M. F. P. (2010). Climate change will affect Asia's water towers. Science, 328(5984), 1382–1385.

5.  McCaffrey, S. (2007). The law of international watercourses (2nd ed.). Oxford University Press.

6.  Michel, A. A. (1967). The Indus Rivers: A study of the effects of partition. Yale University Press.

7.  Pahl-Wostl, C., et al. (2013). Toward a sustainable water future: Shaping the next decade of global water research. Current Opinion in Environmental Sustainability, 5(6), 708–714.

8.  Salman, S. M. A., & Uprety, K. (2002). Conflict and cooperation on South Asia's international rivers.

**World Bank.**

1.  Swain, A. (2011). Challenges for water sharing in the Indus basin. Water International, 36(3), 1–12.

2.  UNDP. (2006). Human Development Report 2006: Beyond scarcity—Power, poverty and the global water crisis. UNDP.

3.  Wirsing, R. (2007). Rivers in contested Asia: The Indus and the Ganges-Brahmaputra. Brown Journal of World Affairs, 14(1), 141–154.

4.  Wolf, A. (1998). Conflict and cooperation along international waterways. Water Policy, 1(2), 251– 265.

5.  Zeitoun, M., & Warner, J. (2006). Hydro-hegemony: A framework for analysis of trans-boundary water conflicts. Water Policy, 8(5), 435–460.

# Entrepreneurial Education as a Driver of Entrepreneurial Intentions: A Study of Higher Education Students in Rural Uttarakhand

## Dr. Deepika*

*\*Assistant Professor, Commerce R.C.U. Govt. PG college Uttarkashi, Uttarakhand*

## Abstract

Entrepreneurial education is increasingly recognised as a catalyst for fostering entrepreneurial intentions among the students. In regions like Uttarkashi, where limited, employment opportunities often lead to youth migration, entrepreneurial education can serve as a transformative tool by motivating students to consider self-employment and venture creation. This study investigates the correlation between entrepreneurial education an individual's intentions to pursue entrepreneurship in the district of Uttarkashi, Uttarakhand. Employing A quantitative design, data were collected through structured questionnaires from 87 students across higher education institutions. Using SPSS chi square test and correlation analysis were conducted to examine the relationship between entrepreneurial education an entrepreneurial intention. Results revealed a significant positive correlation, indicating that entrepreneurial education effectively nurtures entrepreneurial aspirations and reduces psychological barriers such as fear of business failure. The findings emphasise the need to integrate entrepreneurship courses into mainstream education, supported by mentoring and incubation facilities to cultivate a generation of job creators.

**Keywords:** Entrepreneurial education, Entrepreneurial intentions, Correlation, Students, Uttarkashi

## Introduction

Entrepreneurship has emerged as a driving force for innovation, economic growth, and job creation. For regions with limited industrialization, such as Uttarkashi in Uttarakhand, entrepreneurial education is particularly crucial in shaping the aspirations of youth. Entrepreneurial intentions—the conscious state of mind directing an individual toward self-employment or venture creation—are often shaped by exposure to entrepreneurial education, which imparts not only technical knowledge but also attitudes, confidence, and risk-taking ability.

This study focuses exclusively on examining the relationship between entrepreneurial education and students' intentions to pursue entrepreneurship. By investigating this correlation, it contributes to the broader discourse on how education can influence entrepreneurial behaviour, particularly in rural and resource-dependent economies.

## Review of Literature

Previous research across global contexts has consistently demonstrated the importance of entrepreneurial education in strengthening entrepreneurial intentions. Sun, Shi, and Zhang (China) found that entrepreneurial education positively influences students' entrepreneurial mindset, with intrinsic motivation enhancing this effect. Similarly, Iwok and Umoren (Nigeria) highlighted the role of entrepreneurial education as a driver of innovation, self-reliance, and sustainable development. Liu et al. (China) applied the Theory of Planned Behaviour and concluded that entrepreneurial self-efficacy mediates the influence of education on intention, underlining the importance of confidence-building in fostering entrepreneurial ambition.

In the Indian context, Shaikh (2019) revealed that while higher education can sometimes reduce entrepreneurial intention due to job security perceptions, personal traits such as autonomy and self-efficacy remain stronger predictors of entrepreneurial behaviour. Asghar et al. (Pakistan) further reinforced that student with entrepreneurial education exhibit significantly higher entrepreneurial intention, attitudes, and perceived behavioural control than those without such exposure. Collectively, these studies confirm that entrepreneurial education contributes meaningfully to entrepreneurial intentions, yet empirical evidence from rural Indian districts remains limited, which motivates the present study.

## Research Objective and Hypothesis

The primary objective of this study is to investigate the relation between entrepreneurial education and individuals' intentions to pursue entrepreneurship. Based on this objective, the study tests the following hypotheses:

H0: There is no significant correlation between entrepreneurial education and individuals' intentions to pursue entrepreneurship.

H1: There is a significant correlation between entrepreneurial education and individuals' intentions to pursue entrepreneurship.

## Research Methodology

The study adopts a quantitative research design, focusing on students enrolled in both government and private colleges in Uttarkashi district, Uttarakhand. A total of 87 respondents participated in the survey, selected using random sampling techniques to ensure a diverse representation of perspectives. Data were collected using a structured questionnaire built on a five-point Likert scale, capturing students' perceptions of how entrepreneurial education shapes their entrepreneurial intentions.

The analysis of responses was conducted using the Statistical Package for the Social

Sciences (SPSS v20). Both descriptive and inferential statistical tools were employed, including chi-square tests and Pearson's correlation coefficient. These statistical tests were chosen to determine whether exposure to entrepreneurial education significantly correlates with the intention to engage in entrepreneurial activities such as starting a business, overcoming fear of failure, and committing to long-term self-employment goals.

**Data Analysis and Results**

**Test Statistics**

| | Entrepreneurial education can change your intension toward starting a business. | Entrepreneurial education can help in overcoming the fear of starting a business. | As a result of studying entrepreneurship education, I decided to start a business. | I'm determined to create a firm in the future. | I will make every effort to start and run my own firm. | I've got the strong intention to start a firm someday. | I'm ready to make anything to be an entrepreneur. | I would rather be an employer than an employee of any company. |
|---|---|---|---|---|---|---|---|---|
| Chi-Square | 74.241[a] | 62.103[a] | 48.678[a] | 82.609[a] | 91.103[b] | 100.299[b] | 73.287[b] | 72.943[b] |
| Df | 3 | 3 | 3 | 3 | 4 | 4 | 4 | 4 |
| Asymp. Sig. | .000 | .000 | .000 | .000 | .000 | .000 | .000 | .000 |

**Interpretation and hypothesis Testing:**

➢ All significance P-Values are 0.000, which means highly statistically significant results ($P<0.001$). This indicates that the average response to each statement is significantly greater than 0.

**Null Hypothesis (H0₁)**: There is no significant correlation between entrepreneurial education and individuals' intentions to pursue entrepreneurship.

**Alternative Hypothesis (H1₁)**: There is a significant correlation between entrepreneurial education and individuals' intentions to pursue entrepreneurship.

The results of the chi-square tests revealed that entrepreneurial education significantly influences entrepreneurial intentions. Respondents consistently agreed with statements such as entrepreneurial education helps in overcoming fear of starting a business, encourages them to start a venture, and strengthens their determination to create firms in the future. All p-values were less than 0.001, demonstrating highly significant outcomes.

**Table 2: Correlation Between EE and Entrepreneurial Intention**

| Variables | Correlation (r) | Sig. (2-tailed) |
|---|---|---|
| EE & Entrepreneurial Intention | 0.712 | .000 |

The correlation analysis indicated a strong positive relationship between entrepreneurial education and entrepreneurial intentions, with a correlation coefficient of $r = 0.712$ ($p < 0.001$). This finding establishes that students who receive entrepreneurial education are more likely to develop clear entrepreneurial ambitions compared to those who lack such exposure.

## Findings

The analysis confirmed that entrepreneurial education is a significant determinant of entrepreneurial intentions among students in Uttarkashi. The results highlight that students exposed to entrepreneurial education demonstrate higher levels of confidence, greater determination, and a stronger inclination to start their own businesses. Entrepreneurial education was also found to reduce psychological barriers, such as fear of business failure, and to instil risk-taking capabilities necessary for venture creation. These findings confirm the rejection of the null hypothesis and acceptance of the alternative hypothesis, validating the strong correlation between entrepreneurial education and entrepreneurial intentions.

## Conclusion

The study concludes that entrepreneurial education plays a transformative role in fostering entrepreneurial intentions among students in Uttarkashi. By imparting knowledge, confidence, and motivation, entrepreneurial education equips students with the skills and mindset required to engage in entrepreneurial activities. The positive correlation between entrepreneurial education and entrepreneurial intentions suggests that educational institutions in Uttarkashi and similar regions should prioritize the inclusion of structured entrepreneurial curricula. Such integration has the potential to develop a generation of job creators, reduce dependency on limited employment opportunities, and contribute to sustainable regional development.

## Limitations

Despite its valuable contributions, this research is not without limitations. The study was confined to the Uttarkashi district, which may restrict the generalizability of its findings to other regions of Uttarakhand or India with different socio-economic conditions. The sample size of 87 respondents, though adequate for preliminary statistical analysis, represents only a small proportion of the overall student population. Additionally, the study focused solely on students' perceptions, excluding insights from faculty members, policymakers, and entrepreneurs who also play critical roles in shaping entrepreneurial ecosystems. Another limitation is the study's cross-sectional design, which restricts the ability to assess the long-term impact of entrepreneurial education on actual venture creation.

## Policy implications

The findings underscore the need for policy interventions to strengthen entrepreneurial education in Uttarakhand. Introducing compulsory entrepreneurship modules across higher education, coupled with practical training, mentoring, and incubation facilities, could significantly increase entrepreneurial intentions among youth. Furthermore, aligning entrepreneurship education with local resources and economic opportunities will ensure that

students are equipped to establish context-specific ventures. Strong collaboration between government bodies, educational institutions, and private stakeholders is recommended to create a supportive ecosystem that nurtures entrepreneurial aspirations and contributes to regional development.

## References

1.  **Alhaji, A. (2015).** Entrepreneurship Education and its Impact on Self-Employment Intention and Entrepreneurial Self-Efficacy in *Humanities and Social Sciences*, 3, 57.

2.  **Asitik, A.J., & Nunfam, V.F. (2019).** Quality and Relevance of Entrepreneurial Education in Ghana: *Perspectives of Undergraduate Students*.

3.  **Chienwattanasook, K., & Jermsittiparsert, K. (2019).** Impact of Entrepreneur Education on Entrepreneurial Self-Employment: A Case Study from Thailand. *Polish Journal of Management Studies*.

4.  **Daku, J.N., & Oyekan, O.A. (2014).** Education and Employment Generation: Entrepreneurial Education and Youth Support Programmes as Panacea.

5.  **Jin, Y. (2022).** Analysis of College Students' Entrepreneurship Education and Entrepreneurial Psychological Quality from the Perspective of Ideological and Political Education. *Frontiers in Psychology*, 13.

6.  **Kisubi, M.K., Bonuke, R., & Korir, M. (2021).** Entrepreneurship education and self-employment intentions: A conditional effect of entrepreneurial self-efficacy evidence from a developing country. *Cogent Business & Management*, 8.

7.  **Kisubi, M.K., Korir, M.K., & Bonuke, R. (2021).** Entrepreneurial Education and Self-employment: Does Entrepreneurial Self-Efficacy Matter?

8.  **Kozlinska, I., Rebmann, A., & Mets, T. (2020).** Entrepreneurial competencies and employment status of business graduates: the role of experiential entrepreneurship pedagogy. *Journal of Small Business & Entrepreneurship*, 35, 724 - 761.

9.  **Matic, R.B., & Errabo, D.D. (2022)**. Perception of School Teachers and Students on Entrepreneurial Education in Basic Education Schools in the Province of Laguna. Proceedings of the 2022 13th International Conference on E-Education, E-Business, E-Management, and E-Learning.

10. **Mei, H., Lee, C., & Xiang, Y. (2020).** Entrepreneurship Education and Students' Entrepreneurial Intention in Higher Education. *Education Sciences*, 10, 257.

11. **Muhammad, A.I., Kamin, Y.B., Wahid, N., & Al-rahmi, W.M. (2019).** The Need for Integrating Entrepreneurial Education and Training in Nigerian Technical Colleges. *International Journal of Recent Technology and Engineering*.

12. **Ndofirepi, T.M., & Rambe, P. (2018).** A qualitative approach to the entrepreneurial education and intentions nexus: A case of Zimbabwean polytechnic students. *The Southern African Journal of Entrepreneurship and Small Business Management*.

13. **Ngele, A.N. (2020).** Entrepreneurial Development and Employment Creation: A Focus on Education and Financial Aid as a Sustainable Option for Youths in Nigeria. *Journal of Global Economics and Business*.

14. **Oluwafemi, C.O., Martins, O.R., & Adebiaye, H.O. (2014).** Entrepreneurial Education: Solution to Unemployment and Under Employment. *Journal of Poverty, Investment and Development*, 5, 69-72.

15. **Prabhu, J. (2019).** A Study on Entrepreneurship Education and Entrepreneurial Attitude in Malaysia – The Relationship between Employment and Unemployment Analysis. *International Journal of Trend in Scientific Research and Development*.

16. **Sneha, S., & Krishnappa, S.M. (2022).** Factors Influencing Informal Entrepreneurship: Exploring Home Based Women Entrepreneurs. *Proceedings of the International Conference on Industrial Engineering and Operations Management*.

17. **Zhu, R., Zhao, G., Long, Z., Huang, Y., & Huang, Z**. (2022). Entrepreneurship or Employment? *A Survey of College Students' Sustainable Entrepreneurial Intentions. Sustainability*.

# माध्यमिक स्तर पर कार्यरत् शिक्षकों की शिक्षण अभिवृत्ति एवं शिक्षण प्रभावशीलता के मध्य सम्बन्धों का एक अध्ययन

### डॉ. रामधन नौटियाल*, श्यामधन नौटियाल**

*प्राध्यापक, बी.एड., रामचन्द्र उनियाल रा.स्ना. महाविद्यालय, उत्तरकाशी, उत्तराखण्ड
**शोधार्थी, सोबन सिंह जीना विश्वविद्यालय, अल्मोड़ा, उत्तराखण्ड

## सारांश

किसी भी राष्ट्र के निर्माण में शिक्षक की मूल भूमिका होती है। देश में समय–समय पर लागू शिक्षा नीतियों (NEP) को धरातल पर क्रियान्वित करने का दायित्व शिक्षक के हाथों में होता है। शिक्षक समाज का वह आधार स्तम्भ है जिसके निर्देशन एवं मार्गदर्शन में छात्र के भविष्य का निर्माण होता है। प्रस्तुत शोध पत्र में माध्यमिक स्तर पर कार्यरत् शिक्षकों की शिक्षण व्यवसाय के प्रति अभिवृत्ति एवं शिक्षण प्रभावशीलता का अध्ययन किया गया है। रायपुर विकासखण्ड, जनपद–देहरादून के 05 सरकारी एवं 05 गैर–सरकारी माध्यमिक विद्यालयों का चयन साधारण यादृच्छिक प्रतिदर्शन विधि (Simple Random Sampling) के अन्तर्गत लॉटरी प्रविधि (Lottery Technique) से किया गया। शोधकर्ताओं द्वारा चयनित विद्यालयों में सरकारी एवं गैर–सरकारी माध्यमिक विद्यालयों से कुल 120 अध्यापक एवं अध्यापिकाओं का चयन असम्भाविता प्रतिदर्श (Non-Probability Sampling) के अन्तर्गत उद्देश्यपूर्ण प्रतिदर्शन विधि (Purposive Sampling) के आधार पर किया गया। शोधकार्य में आंकड़ों के संकलन हेतु डॉ. प्रमोद कुमार एवं प्रो0 पी0एन0 मुत्था द्वारा निर्मित एवं प्रमाणिक माध्यमिक शिक्षकों के लिए 'शिक्षक प्रभावशीलता मापनी' एवं डॉ0 ए0के0 तिवारी द्वारा निर्मित एवं प्रमाणिक 'शिक्षण व्यवसाय के प्रति अभिवृत्ति मापनी' का प्रयोग किया गया। आंकड़ों के विश्लेषण हेतु मध्यमान (ड), मानक विचलन (SD), टी–परीक्षण (t-test) एवं पिर्यसन प्रोडक्ट मोमेण्ट सहसम्बन्ध विधि (Pearson's Product-Moment Co-relation) का प्रयोग किया गया। शोध उद्देश्यों के आधार पर आंकड़ों के विश्लेषण एवं परिकल्पनाओं का

परीक्षण करने पर शोध निष्कर्ष में 'माध्यमिक स्तर पर कार्यरत् शिक्षकों की शिक्षण अभिवृत्ति एवं उनकी शिक्षण प्रभावशीलता के मध्य सार्थक सम्बन्ध पाया गया। माध्यमिक स्तर पर कार्यरत् पुरुष एवं महिला शिक्षकों की शिक्षण अभिवृत्ति में कोई सार्थक अन्तर नहीं पाया गया जबकि माध्यमिक स्तर पर कार्यरत् पुरुष एवं महिला शिक्षकों की शिक्षण प्रभावशीलता में सार्थक अन्तर पाया गया।

**मुख्य शब्द:** शिक्षण अभिवृत्ति, शिक्षण प्रभावशीलता, माध्यमिक स्तर

## प्रस्तावना (Introduction)

प्राचीनकाल से ही सभ्य समाजों में शिक्षक का स्थान सर्वोपरि रहा है। प्राचीनकाल में जहां शिक्षा व्यवस्था शिक्षक के इर्द–गिर्द ही घूमती थी वहीं 21वीं सदी में शिक्षक द्वारा शिक्षार्थी की मनोवैज्ञानिक, सामाजिक–सांस्कृतिक एवं तकनीकी आवश्यकताओं के आधार पर शिक्षण कार्य की व्यूह रचना की जाती है। अतः शिक्षा एवं शिक्षण का प्रमुख उद्देश्य बालक का सर्वांगीण विकास करना तथा समाज के लिए सुसभ्य, सुसंस्कृत एवं सुयोग्य नागरिक तैयार करना है। महर्षि अरविन्द का कथन है कि ''अध्यापक राष्ट्र की संस्कृति के चतुर माली होते हैं। वे संस्कारों की जड़ों में खाद देते हैं और उन्हें अपने श्रम से सींच–सींच कर महाप्राण भाक्तियां बना देते हैं।'' रविन्द्र नाथ टैगोर ने कहा है कि ''सर्वोच्च शिक्षा वह है जो हमें केवल सूचनाऐं ही नहीं देती वरन् हमारे जीवन और सम्पूर्ण सृष्टि में समन्वय स्थापित करती है।'' गांधी जी ने बालक के सर्वांगीण विकास पर बल दिया। बालक के सर्वांगीण विकास में अध्यापक की भूमिका प्रमुख होती है अतः एक कुशल शिक्षक के लिए आवश्यक है कि वह विषयगत ज्ञान के साथ–साथ 21वीं सदी के व्यावहारिक कौशलों (सॉफ्ट स्किल्स, लाइफ स्किल्स) में भी छात्रों को दक्ष बनाए।

शिक्षण उद्देश्यों की प्राप्ति हेतु कक्षा–कक्षा में प्रभावशाली शिक्षण अधिगम अनुभव प्रदान करने के लिए शिक्षक की शिक्षण के प्रति सकारात्मक अभिवृत्ति का होना अत्यन्त आवश्यक है। पूर्व में हुऐ शोध अध्ययनों में राय, सुमिता (2012) ने सरकारी एवं गैर–सरकारी शिक्षकों की लिंग के आधार पर शिक्षण अभिवृत्ति में सार्थक अन्तर पाया। त्रिपाठी (2007) ने प्राथमिक स्तर के 100 शिक्षकों की शिक्षण अभिवृत्ति पर अध्ययन किया जिसमें शिक्षकों की शिक्षण अभिवृत्ति के मध्य सार्थक सम्बन्ध पाया गया। उन्होंने निष्कर्ष में पाया कि प्राथमिक स्तर पर कार्यरत् पुरुष शिक्षकों की शिक्षण अभिवृत्ति निम्न स्तर की थी। मोरे (2008) ने शिक्षण प्रभावशीलता, शिक्षण अभिवृत्ति और व्यक्तित्व के गुणों के मध्य सम्बन्धों का परीक्षण किया। निष्कर्ष में उन्होंने पाया कि व्यक्तित्व के 16 कारकों में 6 कारक ही शिक्षण प्रभावशीलता के साथ धनात्मक रूप से सहसम्बन्धित थे। इस प्रकार उन्होंने शिक्षण अभिवृत्ति एवं शिक्षण प्रभावशीलता में धनात्मक सहसम्बन्ध पाया।

शिक्षण प्रभावशीलता से सम्बन्धित पूर्व में हुए शोध अध्ययनों में अग्रवाल व चंदेल (2009) ने अनुदानित व गैर अनुदानित उच्चतर माध्यमिक विद्यालयों के शिक्षकों की शिक्षण प्रभावशीलता का उनके कार्य संतोष पर प्रभाव का अध्ययन किया। उन्होने पाया कि शिक्षक प्रभावशीलता एवं कार्य संतोष प्रत्यक्ष रूप से सह–सम्बन्धित थे। जायसवाल एवं गुप्ता (2011) ने नियमित शिक्षक–शिक्षिकाओं व शिक्षामित्रों के मानसिक स्वास्थ्य के सम्बन्ध में उनकी प्रभावशीलता का अध्ययन किया जिसमें नियमित शिक्षक–शिक्षिकाओं को अधिक प्रभावशाली पाया। अग्रवाल, एस. (2012) ने अनुदानित व गैर अनुदानित उच्चतर माध्यमिक विद्यालयों के संगठनात्मक वातावरण का शिक्षकों की शिक्षक प्रभावशीलता पर प्रभाव का अध्ययन किया तथा निष्कर्ष में पाया कि शिक्षक प्रभावशीलता में सुधार की आवश्यकता थी एवं संगठनात्मक वातावरण ने शिक्षण प्रभावशीलता को प्रभावित किया है। सिंह, श्रद्धा व यादव, डी.के. (2018) ने सरकारी माध्यमिक विद्यालयों में अध्यापनरत् शिक्षकों की शिक्षण प्रभावशीलता तथा जीवन सन्तुष्टि के मध्य धनात्मक एवं सार्थक सहसम्बन्ध पाया। उपरोक्त सम्बन्धित साहित्य के अध्ययन में पाये गये विरोधाभास के कारण शोधकर्ताओं को इस समस्या निराकरण में रूचि उत्पन्न हुई। अतः शोधकर्ताओं द्वारा शोध समस्या 'माध्यमिक स्तर पर कार्यरत् शिक्षकों की शिक्षण अभिवृत्ति एवं शिक्षण प्रभावशीलता के मध्य सम्बन्धों का अध्ययन करना' का चुनाव किया गया।

## उद्देश्य (Objective)

प्रस्तुत शोध में शोधकर्ताओं द्वारा निम्नलिखित उद्देश्य निर्धारित किये हैं–

1. माध्यमिक स्तर पर कार्यरत् शिक्षकों की शिक्षण प्रभावशीलता एवं शिक्षण अभिवृत्ति के मध्य सम्बन्ध का अध्ययन करना।

2. माध्यमिक स्तर पर कार्यरत् शिक्षकों का लिंग के आधार पर शिक्षण अभिवृत्ति का अध्ययन करना।

3. माध्यमिक स्तर पर कार्यरत् शिक्षकों का लिंग के आधार पर शिक्षण प्रभावशीलता का अध्ययन करना।

## परिकल्पनायें (Hypothesis)

उपर्युक्त उद्देश्यों के आधार पर प्रस्तुत अनुसंधान कार्य में निम्न शून्य परिकल्पनाओं ($H_0$) का निर्माण किया गया है–

$H_{1.0}$ माध्यमिक स्तर पर कार्यरत् शिक्षकों की शिक्षण अभिवृत्ति एवं उनकी शिक्षण प्रभावशीलता के मध्य कोई सार्थक सहसम्बन्ध नहीं है।

$H_{2.0}$ माध्यमिक स्तर पर कार्यरत् पुरुष एवं महिला शिक्षकों की शिक्षण अभिवृत्ति में

कोई सार्थक अन्तर नहीं है।

$H_{3.0}$ माध्यमिक स्तर पर कार्यरत् पुरुष एवं महिला शिक्षकों की शिक्षण प्रभावशीलता में कोई सार्थक अन्तर नहीं है।

## अनुसंधान पद्धति/प्रारूप (Research Methodology/Design)

## जनसंख्या (Population)

प्रस्तुत शोध की संख्या परिमित (Definit) है। शोधकर्ताओं द्वारा ब्लॉक–रायपुर, देहरादून भाहर के 29 सरकारी माध्यमिक विद्यालय के 233 शिक्षकों एवं 29 गैर–सरकारी माध्यमिक विद्यालयों के 250 शिक्षकों को जनसंख्या (Population) के रूप में लिया गया।

## न्यादर्श (Sample)

प्रस्तुत शोध अध्ययन में शोधकर्ताओं द्वारा सम्भाविता प्रतिदर्श (Probability Sampling) की लॉटरी प्रविधि (Lottery Technique) द्वारा (05 सरकारी एवं 05 गैर–सरकारी) विद्यालयों का चयन किया गया जिनमें शिक्षकों का चयन असम्भाविता प्रतिदर्श (Non-Probability Sampling) के अन्तर्गत उद्देश्यपूर्ण प्रतिदर्शन विधि (Purposive Sampling) के आधार पर किया गया जो कि तालिक संख्या–01 में स्पष्ट किया गया है–

### न्यादर्श तालिका–01

| विद्यालय | पुरूष | महिला | कुल योग |
|---|---|---|---|
| सरकारी माध्यमिक विद्यालय | 30 | 30 | 60 |
| गैर–सरकारी माध्यमिक विद्यालय | 30 | 30 | 60 |
| सम्पूर्ण योग | 60 | 60 | 120 |

## शोध चर (Reasearch Variable)

प्रस्तुत शोध अध्ययन में शिक्षण अभिवृत्ति (Teaching Attitude) एवं शिक्षण प्रभावशीलता (Teaching Effectiveness) दो स्वतंत्र चर प्रयोग किये गये हैं।

## शोध उपकरण (Tools)

शोध अध्ययन में शोधकर्ताओं द्वारा आंकड़ों के संकलन के हेतु डॉ. प्रमोद कुमार एवं प्रो0 पी0एन0 मुत्था द्वारा निर्मित एवं प्रमाणिक माध्यमिक शिक्षकों के लिए 'शिक्षक प्रभावशीलता मापनी' एवं डॉ0 ए0के0 तिवारी द्वारा निर्मित एवं प्रमाणिक 'शिक्षण व्यवसाय के प्रति अभिवृत्ति मापनी' का प्रयोग किया गया।

आंकड़ों का विश्लेषण एवं परिकल्पना परीक्षण (Data Analysis & Hypothesis Testing)

माध्यमिक स्तर पर कार्यरत् शिक्षकों की शिक्षण अभिवृत्ति एवं शिक्षण प्रभावशीलता के प्राप्तांकों का सांख्यिकीय विश्लेषण कर परिकल्पनाओं की जांच की गयी। आंकड़ों के विश्लेषण हेतु सर्वप्रथम शिक्षकों का उनकी शिक्षण अभिवृत्ति एवं शिक्षण प्रभावशीलता के आधार पर वितरण किया गया। परीक्षण में प्राप्त प्राप्तांकों के आधार पर समस्त अध्यापकों को निम्नलिखित तीन वर्गों में वर्गीकृत किया है– 1. प्रतिकूल शिक्षण अभिवृत्ति (0–4.9), उदासीन शिक्षण अभिवृत्ति (5–7.9), अनुकूल शिक्षण अभिवृत्ति (8–11)। इसी प्रकार शिक्षण प्रभावशीलता के संदर्भ में भी प्रभावी, औसत एवं अप्रभावी में वर्गीकृत किया गया।

शोध में प्राप्त आंकडों का विश्लेषण करने पर शिक्षण के प्रति शिक्षकों की अभिवृत्ति के आधार पर समग्र न्यादर्श का वितरण निम्न प्रकार पाया गया –

## 1. शिक्षण के प्रति शिक्षकों की अभिवृत्ति के आधार पर समग्र न्यादर्श का वितरण

### तालिका संख्या–02

| शिक्षक | प्रतिकूल | उदासीन | अनुकूल | कुल |
|--------|---------|--------|--------|-----|
| पुरूष | 02<br>1.67% | 01<br>.83% | 57<br>47.5% | 60<br>50% |
| महिला | 00<br>0% | 00<br>0% | 60<br>50% | 60<br>50% |
| योग | 02<br>1.67% | 01<br>.83% | 117<br>97.5% | 120<br>100% |

उपरोक्त तालिका संख्या–02 से स्पष्ट है कि माध्यमिक स्तर के कुल 120 शिक्षकों में से 2 शिक्षक (1.67%) शिक्षण के प्रति प्रतिकूल अभिवृत्ति प्रदर्शित करते हैं तथा 01 शिक्षक (0.83%) उदासीन अभिवृत्ति प्रदर्शित करता है जबकि 117 शिक्षक (97.5%) शिक्षण के प्रति अनुकूल अभिवृत्ति प्रदर्शित करते हैं। इस प्रकार कुल 60 पुरूष शिक्षकों में से 57 शिक्षक (47.5%) शिक्षण के प्रति अनुकूल अभिवृत्ति प्रदर्शित करते हैं जबकि 02 शिक्षक (1.67%) प्रतिकूल अभिवृत्ति तथा 01 शिक्षक (0.83%) उदासीन अभिवृत्ति प्रदर्शित करता है तथा कुल 60 महिला शिक्षिकाओं में से सभी 60 महिला शिक्षिकाऐं (50%) शिक्षण के प्रति अनुकूल अभिवृत्ति प्रदर्शित करती हैं।

इसी प्रकार शोध में प्राप्त आंकडों का विश्लेषण करने पर शिक्षण के प्रति शिक्षकों की शिक्षण प्रभावशीलता के आधार पर समग्र न्यादर्श का वितरण निम्न प्रकार पाया गया–

आलेख—01

शिक्षण व्यवसाय के आधार पर महिला एवं पुरुष शिक्षकों की अभिवृत्ति
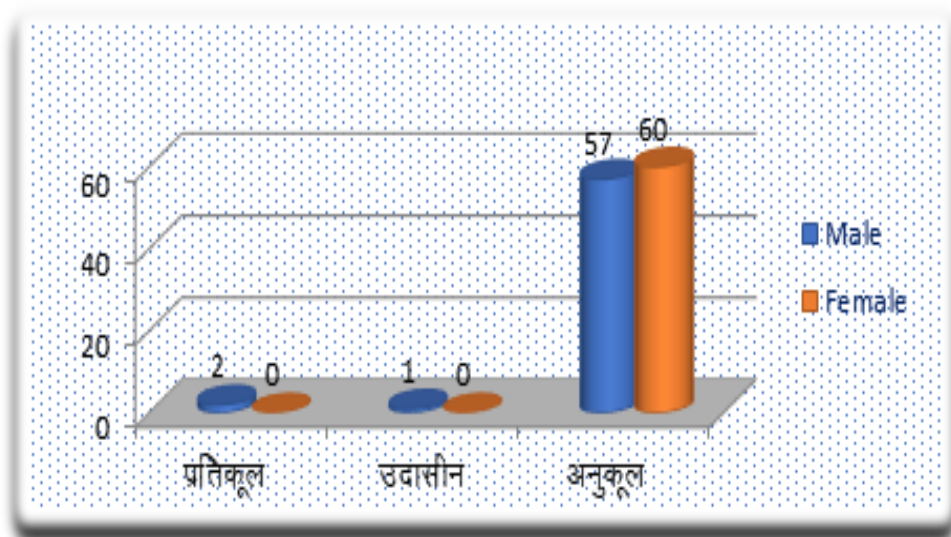


2. शिक्षण के प्रति शिक्षकों की शिक्षण प्रभावशीलता के आधार पर समग्र न्यादर्श का वितरण

तालिका संख्या—03

| शिक्षक | प्रभावी | औसत | अप्रभावी | कुल |
|--------|---------|------|----------|------|
| पुरूष | 42<br>35% | 11<br>9.16% | 7<br>5.83% | 60<br>50% |
| महिला | 37<br>30.83% | 13<br>10.83% | 10<br>8.33% | 60<br>50% |
| योग | 79<br>65.83% | 24<br>19.99% | 17<br>14.16% | 120<br>100% |

उपरोक्त तालिका संख्या—03 से स्पष्ट है कि माध्यमिक स्तर के कुल 120 शिक्षकों में से 79 शिक्षक (65.83%) प्रभावी स्तर की शिक्षण प्रभावशीलता को प्रदर्शित करते हैं तथा 24

(19.99%) औसत स्तर की शिक्षण प्रभावशीलता को प्रदर्शित करते हैं जबकि 17 शिक्षक (14.16%) अप्रभावी स्तर की शिक्षण प्रभावशीलता को प्रदर्शित करते हैं। इस प्रकार कुल 60 पुरूष शिक्षकों में से 42 शिक्षक (35%) प्रभावी स्तर की शिक्षण प्रभावशीलता जबकि 11 शिक्षक (9.16%) औसत तथा 07 शिक्षक (5.83%) अप्रभावी स्तर की शिक्षण प्रभावशीलता प्रदर्शित करते हैं। इसी प्रकार 60 महिला शिक्षिकाओं में 37 शिक्षिकाऐं (30.83%) प्रभावी स्तर की जबकि 13 शिक्षिकाऐं (10.83%) औसत स्तर की एवं 10 शिक्षिकाऐं (8.33%) औसत स्तर की शिक्षण प्रभावशीलता को प्रदर्शित करती है।

<div align="center">

आलेख—02

शिक्षण व्यवसाय के आधार पर महिला व पुरूष शिक्षकों की शिक्षण प्रभावशीलता

</div>
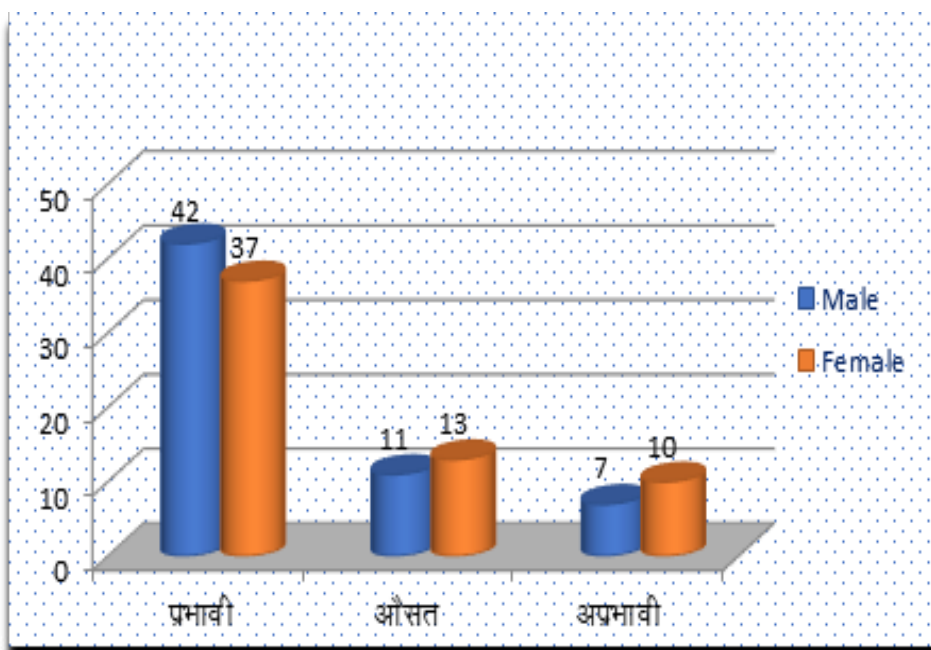


**परिकल्पना परीक्षण (Hypothesis testing)**

**परिकल्पना H$_{1.0}$** — माध्यमिक स्तर पर कार्यरत् शिक्षकों की शिक्षण अभिवृत्ति एवं उनकी शिक्षण प्रभावशीलता के मध्य कोई सार्थक सम्बन्ध नहीं है।

परिकल्पना—1.0 परीक्षण के लिए सह—सम्बन्ध की गणना की गयी जो कि निम्न तालिका संख्या—04 में प्रदर्शित किया गया है।

## तालिका संख्या–04

| Vaiable | N | Correlation 'r' | Significance Level |
|---|---|---|---|
| Teaching Attitude<br>Teaching Effectivenss | 120 | 0.21 | p>0.05 |

तालिका संख्या–04 के अवलोकन से स्पष्ट है कि माध्यमिक स्तर पर कार्यरत् अध्यापकों (N=120) की शिक्षण अभिवृत्ति तथा शिक्षण प्रभावशीलता के मध्य सहसम्बन्ध गुणांक r का मान 0.21 ('r'=0.21) पाया गया है जो कि स्वतंत्रकोटि (df=118) के लिए 0.05 (P>0.05) सार्थकता स्तर पर सार्थक है। अतः यह स्पष्ट रूप से कहा जा सकता है कि माध्यमिक स्तर पर कार्यरत् शिक्षकों की शिक्षण अभिवृत्ति एवं शिक्षण प्रभावशीलता के मध्य धनात्मक तथा सार्थक सह–सम्बन्ध है इसीलिए शून्य परिकल्पना 1.0 को अस्वीकृत किया जाता है। निष्कर्षतः माध्यमिक स्तर पर कार्यरत् शिक्षकों की अनुकूल शिक्षण अभिवृत्ति, उच्च शिक्षण प्रभावशीलता प्रर्दशित करती है।

**परिकल्पना $H_{2.0}$–** माध्यमिक स्तर पर कार्यरत् पुरूष एवं महिला अध्यापकों की शिक्षण अभिवृत्ति के मध्य कोई सार्थक अन्तर नहीं है।

परिकल्पना–2.0 परीक्षण के लिए मध्यमान, मानक विचलन एवं टी–परीक्षण की गणना की गयी जो कि निम्न तालिका संख्या–05 में प्रदर्शित किया गया है।

## तालिका संख्या–05

| Teaching Attitude of Male & Female Secondary School Teachers | Variable | N | Attitude Toward Teaching | | t | Significance Level |
|---|---|---|---|---|---|---|
| | | | M | S.D | | |
| | Male | 60 | 8.67 | 1.1 | 1.71 | P<0.05 |
| | Female | 60 | 8.92 | .37 | | |

उपरोक्त तालिका संख्या–05 में माध्यमिक स्तर पर कार्यरत् पुरूष एवं महिला अध्यापकों की शिक्षण अभिवृत्ति की तुलना करने पर स्पष्ट है कि पुरूष एवं महिलाओं की शिक्षण अभिवृत्ति का टी–मान (t =1.71) पाया गया जो कि स्वतंत्रकोटि 118 (df=118) के लिए 0.05 सार्थकता स्तर पर $t_{tv}$=1.98 तथा 0.01 सार्थकता स्तर पर $t_{tv}$=2.62 है अतः प्राप्त t मान दोनों से कम (P<0.05) है निष्कर्षतः प्राप्त परिणाम के आधार पर शून्य परिकल्पना को स्वीकार किया जाता है कि माध्यमिक स्तर के पुरूष एवं महिला अध्यापकों की शिक्षण के प्रति अभिवृत्ति में कोई सार्थक अन्तर नहीं है।

### आलेख–03

### माध्यमिक स्तर पर कार्यरत् पुरूष एवं महिला अध्यापकों की शिक्षण अभिवृत्ति



**परिकल्पना $H_{3.0}$–** माध्यमिक स्तर पर कार्यरत् पुरूष एवं महिला शिक्षकों की शिक्षण प्रभावशीलता के मध्य कोई सार्थक अन्तर नहीं है।

परिकल्पना–3.0 के परीक्षण के लिए मध्यमान, मानक विचलन एवं टी–परीक्षण की गणना की गयी जो कि निम्न तालिका संख्या–06 में प्रदर्शित किया गया है।
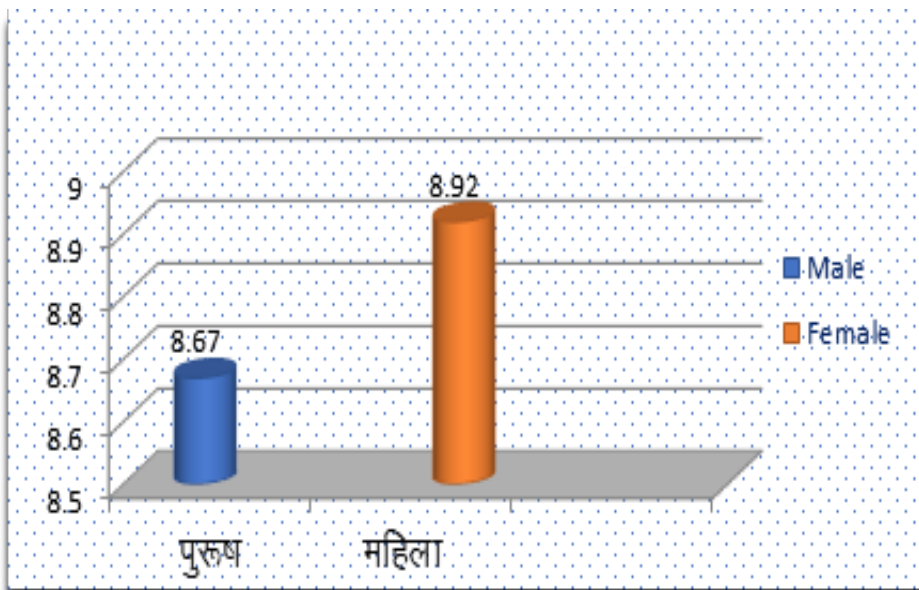
<div align="center">तालिका संख्या–06</div>

| Teaching Effectiveness of Male & Female Secondary School Teachers | Variable | N | Teaching efficiency | | t | Significance level |
|---|---|---|---|---|---|---|
| | | | M | S.D | | |
| | Male | 60 | 311.25 | 26.44 | 4.67 | P>0.05 |
| | Female | 60 | 307.7 | 28.13 | | |

उपरोक्त तालिका संख्या–06 में माध्यमिक स्तर पर कार्यरत् पुरूष एवं महिला अध्यापकों की शिक्षण प्रभावशीलता की तुलना करने पर स्पष्ट है कि पुरूष एवं महिलाओं शिक्षकों की शिक्षण प्रभावशीलता का टी–मान (t =4.67) पाया गया जो कि स्वतंत्रकोटि 118 (df=118) के लिए 0.05 सार्थकता स्तर पर $t_{tv}$=1.98 तथा 0.01 सार्थकता स्तर पर $t_{tv}$=2.63 है अतः प्राप्त t मान दोनों मानो से अधिक है (P>0.05) अतः माध्यमिक स्तर पर कार्यरत् पुरूष एवं महिला अध्यापकों की शिक्षण प्रभावशीलता में सार्थक अन्तर पाया गया है। निष्कर्षतः प्राप्त परिणाम के आधार पर शून्य परिकल्पना को अस्वीकृत किया जाता है

<div align="center">आलेख–04</div>

<div align="center">माध्यमिक स्तर पर कार्यरत् पुरूष एवं महिला अध्यापकों की शिक्षण प्रभावशीलता</div>
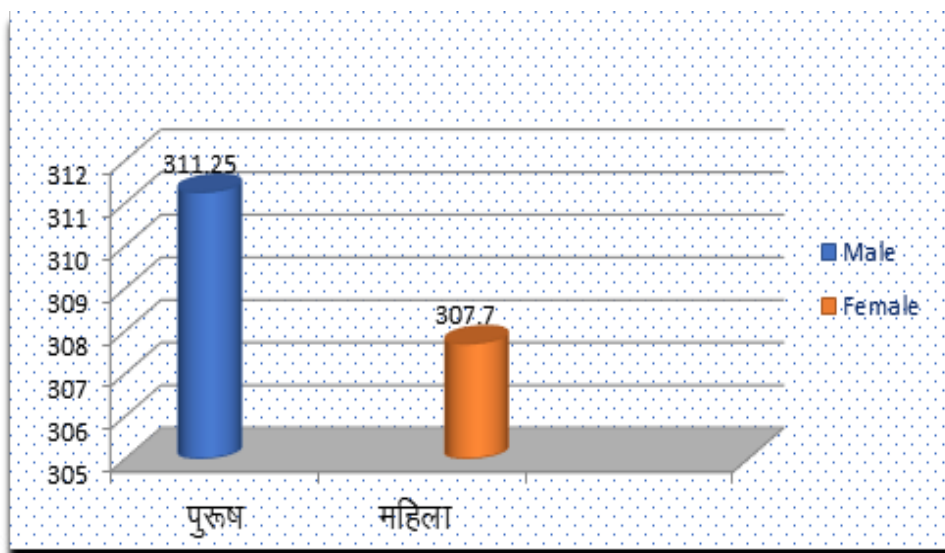
## निष्कर्ष एवं सुझाव (Suggestions & Conclusion)

निष्कर्ष रूप में माध्यमिक स्तर पर कार्यरत् शिक्षकों (N=120) की शिक्षण अभिवृत्ति तथा शिक्षण प्रभावशीलता का अध्ययन करने पर पाया गया कि 97.5% (117) शिक्षकों की शिक्षण के प्रति अनुकूल अभिवृत्ति जबकि 65.83% (79) शिक्षकों की प्रभावी (Effective) शिक्षण प्रभावशीलता पायी गयी। शोध अध्ययन में परिकल्पना–1.0 के परीक्षण करने पर शिक्षण अभिवृत्ति एवं शिक्षण प्रभावशीलता के मध्य धनात्मक तथा सार्थक (Significant) सह–सम्बन्ध पाया गया ('r'=0.21)। इसका तात्पर्य यह है कि अनुकूल शिक्षण अभिवृत्ति, उच्च शिक्षण प्रभावशीलता प्रदर्शित करती है। परिकल्पना–2.0 के परीक्षण करने करने पर पाया गया कि माध्यमिक स्तर पर कार्यरत् पुरूष एवं महिला अध्यापकों की शिक्षण के प्रति अभिवृत्ति में कोई सार्थक अन्तर नहीं (Non-Significant) है (t=1.71) अतः परिकल्पना–2.0 को 0.05 सार्थकता स्तर पर स्वीकार किया जाता है। परिकल्पना–3.0 का परीक्षण करने पर माध्यमिक स्तर के पुरूष एवं महिला शिक्षकों की शिक्षण प्रभावशीलता में सार्थक अन्तर (Significant) पाया गया है (t =4.67)। अतः परिकल्पना–3.0 को 0.05 सार्थकता स्तर पर अस्वीकृत किया जाता है। प्रस्तुत शोध में शोधकर्ताओं द्वारा शिक्षण अभिवृत्ति एवं शिक्षण प्रभावशीलता का सम्बन्ध एवं तुलनात्मक अध्ययन किया गया है। वर्तमान शोध में प्राप्त परिणाम एवं निष्कर्ष सेवा पूर्व एवं सेवारत् अध्यापकों के साथ ही साथ शिक्षा क्षेत्र से जुड़े सरकारी एवं गैर–सरकारी स्तर पर कार्यरत् प्रशासकों, प्रबन्धकों, लेखकों, अनुसंधानकर्ताओं, निर्देशकों, परामर्शदाताओं के लिए भविष्य में अत्यन्त उपयोगी सिद्ध होगा। अतः राष्ट्रीय एवं अन्तर्राष्ट्रीय स्तर पर सतत् विकास लक्ष्यों एवं राष्ट्रीय शिक्षा नीति–2020 (NEP-2020) को व्यावहारिक रूप में क्रियान्वित करने के लिए शिक्षकों को सदैव शिक्षण व्यवसाय के प्रति सकारात्मक अभिवृत्ति का प्रदर्शन करना अत्यन्त आवश्यक है क्योंकि अनुकूल शिक्षण अभि.ावृत्ति उच्च शिक्षण प्रभावशीलता को प्रदर्शित करती है।

## संदर्भ सूची

1. Agrawal,S., & Chandel,N. (2009). Anudanit va Gair anudaanit ucchtar madhyamik vidhyalayon ke shikshakon ki shikshan prabhavshilata ka unke kritya santosh par prabhav ka adhyann. *Pariprekshya, 3*, 53-66.

2. Aggrawal,S.(2012). *Anudanit va gair anudaanit ucchttar madhyamik vidhyalayon ke sangathanatmak vatavaran ka shikshkon ki shikshak prabhavshilata par prabhaav ka adhyyann.* Shiksha Chintan, Trimurti Sansthan, 14-22.

3. Chaudhary, A. K., & K, K. (2010). *Anveshika: Bhartiya Shodh Patrika, 02*, 85-96

4. Fatima, R. (2005). *Bhartiya adhunik Shiksha, NCERT*, 74-75.

5.  Jayaswal,V., & Gupta,P.(2011). *Niyamit shikshak-Shikshikaaon va shikshamitron ke mansik swasthy ke sambandh me unki prabhavshilata ka adhyann* (Vol. 1).

6.  Shraddha Singh, & D.K. Yadav. (2018) Sarkari Madhyamik vidhyalayon me adhyapanrat shikshkon ki shikshan prabhavshilata evam jeevan santushti me samandh ka adhyann. *IJSRSET, 4*(6), 248-253.

# अंतराष्ट्रीय सम्बन्ध एवं उनके आयाम (कौटिल्य के अर्थशास्त्र के सन्दर्भ में)

## डॉ. विनी शर्मा*

*सहायकाचार्या राजनीति विज्ञान, केन्द्रीय संस्कृत विश्वविद्यालय, जयपुर*

## सारांश

अंतर्राष्ट्रीय संबंध (International Relations) का अध्ययन विश्व में देशों के आपसी संपर्क, सहयोग, संघर्ष, और हितों के टकराव को समझने का प्रयास है। आधुनिक अंतर्राष्ट्रीय संबंधों के सिद्धांतों की जड़ें प्राचीन भारतीय राजनीति और कूटनीति में भी पाई जाती हैं। कौटिल्य (चाणक्य) के "अर्थशास्त्र" में वर्णित कूटनीतिक दृष्टिकोण और राज्य प्रबंधन के सिद्धांत, आज के अंतर्राष्ट्रीय संबंधों को समझने में गहन योगदान देते हैं।

कौटिल्य का "अर्थशास्त्र" न केवल आंतरिक शासन बल्कि बाह्य संबंधों और राज्यों के बीच शक्ति संतुलन का भी गहन अध्ययन करता है। कौटिल्य के अनुसार, राज्य का मुख्य लक्ष्य "राज्य की सुरक्षा और समृद्धि" है, जिसके लिए शक्तिशाली सैन्य, आर्थिक स्थिरता, और कूटनीतिक रणनीति आवश्यक हैं।

## कौटिल्य के प्रमुख सिद्धांत और उनके आयाम:-

1. **मंडल सिद्धांत (Circle of States Theory):-** कौटिल्य ने अंतर्राष्ट्रीय संबंधों में "मित्र-शत्रु" की अवधारणा विकसित की। उनके अनुसार, प्रत्येक राज्य के चारों ओर "मंडल" होता है जिसमें पड़ोसी राज्य संभावित शत्रु और उससे परे के राज्य संभावित मित्र होते हैं। यह सिद्धांत वर्तमान समय में शक्ति संतुलन (Balance of Power) और रणनीतिक साझेदारियों की अवधारणा से मेल खाता है।

2. **सप्तांग सिद्धांत (Seven Elements of State):-** कौटिल्य के अनुसार, राज्य सात तत्वों (राजा, मंत्री, जनपद, दुर्ग, कोष, सेना, मित्र) से मिलकर बनता है। इनका प्रभाव अंतर्राष्ट्रीय

संबंधों में राज्य की शक्ति और स्थिरता पर पड़ता है।

3. **षड्गुण्य नीति (Six Fold Policy):-** कौटिल्य ने राज्यों के बीच संबंधों के लिए छह नीतियां (संधि, विग्रह, आसन, यान, संश्रय, द्वैधीभाव) सुझाई। इन नीतियों का उद्देश्य परिस्थितियों के अनुसार कूटनीति का उपयोग कर राज्य के हितों की रक्षा करना था।

4. **युद्ध और शांति:-** कौटिल्य ने "युद्ध अंतिम विकल्प है" का सिद्धांत अपनाया, लेकिन साथ ही शत्रु को कमजोर करने के लिए "धोखा, गुप्तचरी, और गठबंधन" जैसी रणनीतियों का समर्थन किया। यह आज के समय में आर्थिक प्रतिबंधों और गुप्तचरी जैसे आधुनिक कूटनीतिक उपकरणों से जुड़ा हुआ है।

5. **आर्थिक और सैन्य शक्ति:-** कौटिल्य ने आर्थिक शक्ति को कूटनीति का आधार माना। उन्होंने कहा कि राज्य की आंतरिक स्थिरता और बाहरी संबंध उसके कोष और सैन्य शक्ति पर निर्भर करते हैं। अत: कौटिल्य का "अर्थशास्त्र" आधुनिक अंतर्राष्ट्रीय संबंधों के लिए एक समयातीत दृष्टिकोण प्रस्तुत करता है। उनके सिद्धांतों में शक्ति संतुलन, रणनीतिक गठबंधन, और व्यावहारिक कूटनीति की प्रासंगिकता आज भी बनी हुई है। कौटिल्य के विचार यह सिखाते हैं कि राष्ट्रीय हितों की सुरक्षा और वैश्विक स्थिरता के लिए कूटनीति, शक्ति और नैतिकता के बीच संतुलन आवश्यक है। उनके दृष्टिकोण को समझकर समकालीन अंतर्राष्ट्रीय संबंधों को प्रभावी ढंग से प्रबंधित किया जा सकता है।

## शोध का उद्देश्य और महत्व:-

यह शोध कौटिल्य के "अर्थशास्त्र" में प्रस्तुत अंतरराष्ट्रीय संबंधों के सिद्धांतों का विश्लेषण करता है और उनके आधुनिक संदर्भ में उपयोग की संभावना पर प्रकाश डालता है।

## उद्देश्य:-

❖ कौटिल्य के विचारों का गहन अध्ययन कर समकालीन अंतरराष्ट्रीय संबंधों में उनकी प्रासंगिकता को उजागर करना।

❖ शक्ति-संतुलन, कूटनीति, और आर्थिक नीतियों में कौटिल्य के दृष्टिकोण की भूमिका का आकलन।

## महत्व:-

❖ यह शोध भारतीय राजनीतिक और कूटनीतिक परंपराओं को वैश्विक मंच पर एक नया दृष्टिकोण प्रदान करेगा।

❖ कौटिल्य के सिद्धांत आज के वैश्विक परिदृश्य में राष्ट्रों के बीच शांति और स्थिरता स्थापित करने में मार्गदर्शक हो सकते हैं।

प्रस्तुत लेख के अंतर्गत, शोध यह सिद्ध करने का प्रयास करेगा कि कौटिल्य के "अर्थशास्त्र" में निहित विचार न केवल प्राचीन समय के लिए उपयोगी थे, बल्कि वे आज भी अंतरराष्ट्रीय संबंधों को समझने और उनका प्रबंधन करने में उपयोगी हो सकते हैं।

**कूट शब्द:-** मंडल, शक्ति संतुलन, कूटनीति, संधि, राज्य सुरक्षा, शत्रु, अंतरराष्ट्रीय संबंध, संपत्ति संरक्षण, युद्ध नीति।

**प्रस्तावना:-** अंतरराष्ट्रीय संबंध (International Relations) विभिन्न देशों के बीच राजनीतिक, आर्थिक, सांस्कृतिक, और सैन्य गतिविधियों के अंतर्संबंध को समझने का अध्ययन है। यह राष्ट्रों के बीच सहयोग, प्रतिस्पर्धा, और संघर्ष के मूलभूत सिद्धांतों का विश्लेषण करता है। यह देशों के बीच शक्ति-संतुलन, कूटनीति, वैश्विक व्यापार, और शांति स्थापना में महत्वपूर्ण भूमिका निभाता है। वैश्वीकरण के युग में अंतरराष्ट्रीय संबंध न केवल राष्ट्रीय हितों को संरक्षित करते हैं, बल्कि वैश्विक समृद्धि और स्थिरता का आधार भी हैं।

## कौटिल्य के अर्थशास्त्र की पृष्ठभूमि

कौटिल्य, जिन्हें चाणक्य या विष्णुगुप्त के नाम से भी जाना जाता है, मौर्य साम्राज्य के प्रमुख मंत्री और नीतिशास्त्र के विद्वान थे। उन्होंने अपनी कूटनीति और प्रशासनिक नीतियों के माध्यम से चंद्रगुप्त मौर्य को अखिल भारतीय साम्राज्य स्थापित करने में सहायता की।

## अर्थशास्त्र का परिचय:-

कौटिल्य द्वारा रचित "अर्थशास्त्र" एक प्रशासनिक, राजनीतिक, और आर्थिक ग्रंथ है। यह 15 खंडों (अध्यायों) में विभाजित है और राज्य के सभी प्रमुख पहलुओं, जैसे कूटनीति, सैन्य रणनीति, अर्थव्यवस्था, न्याय प्रणाली और शासन के सिद्धांतों पर विस्तृत जानकारी देता है। अर्थशास्त्र का उद्देश्य राज्य की स्थिरता और शक्ति को बनाए रखना है। यह राज्य को एक प्रभावशाली शक्ति बनाने के लिए नैतिकता और व्यावहारिकता के बीच संतुलन स्थापित करता है।

कौटिल्य का "अर्थशास्त्र" राजनीति और कूटनीति के साथ-साथ एक स्थिर और सशक्त राज्य के निर्माण पर केंद्रित है। राज्य को एक संगठन के रूप में स्थापित करते हुए इसके सात मूलभूत अंग (सप्तांग सिद्धांत) बताए गए हैं: राजा, मंत्री, राजधानी, दुर्ग, कोष, सेना, और मित्र। कौटिल्य ने राज्य की सुरक्षा और आर्थिक संपन्नता को प्राथमिकता दी है। सत्ता को कौटिल्य ने "दंडनीति" के माध्यम से परिभाषित किया। उन्होंने शक्ति के तीन आयामों को महत्व दिया:- सैन्य शक्ति (बल), आर्थिक शक्ति (धन), कूटनीतिक शक्ति (बुद्धि)।[1]

कौटिल्य के \*मंडल सिद्धांत\* में पड़ोसी राज्यों के साथ संबंधों की रणनीति दी गई है। इसमें राज्य के शत्रु, मित्र, और तटस्थ राज्यों का वर्णन किया गया है। उन्होंने शांति और युद्ध के समय उपयोगी छह नीतियाँ दीं:- संधि, विग्रह, यान, आसन, द्वैधीभाव और संश्रय। उनकी कूटनीति व्यावहारिक थी, जो "शत्रु का शत्रु मित्र" जैसे सिद्धांतों पर आधारित थी।

## अंतरराष्ट्रीय संबंधों का कौटिल्यवादी दृष्टिकोण

➤ **मंडल सिद्धांत:-** कौटिल्य का "मंडल सिद्धांत" उनके "अर्थशास्त्र" के सबसे महत्वपूर्ण सिद्धांतों में से एक है। इसमें कौटिल्य ने राज्य के अंतरराष्ट्रीय संबंधों को समझाने के लिए पड़ोसी राज्यों के विभिन्न प्रकारों को परिभाषित किया है। यह सिद्धांत अंतरराष्ट्रीय राजनीति में शक्तियों के संतुलन और सहयोग की रणनीतियों को समझने में सहायक है।

➤ **पड़ोसी राज्य और उनका स्वरूप (मित्र, शत्रु, और मध्यस्थ):-**

❖ मित्र (Allies):- कौटिल्य के अनुसार, एक राज्य अपने शक्तिशाली और सहयोगी देशों के साथ मित्रता स्थापित करता है। मित्रों के साथ सहयोग, व्यापार, और सैन्य गठबंधन की नीति को प्राथमिकता दी जाती है।

❖ शत्रु (Enemies):- शत्रु वे राज्य होते हैं जो राष्ट्र की राजनीतिक, आर्थिक, या सैन्य शक्ति के लिए खतरा पैदा करते हैं। कौटिल्य ने शत्रुओं को पराजित करने और उनके खिलाफ सैन्य तथा कूटनीतिक उपायों की सिफारिश की।

❖ मध्यस्थ (Neutral States):- मध्यस्थ राज्य वे होते हैं जो किसी विशेष संघर्ष में भाग नहीं लेते। कौटिल्य ने इन राज्यों को सामरिक दृष्टि से लाभकारी माना क्योंकि ये विभिन्न राजनीतिक समीकरणों के बीच तालमेल बनाए रखने का कार्य करते हैं।[2]

➤ **सहयोग, प्रतिरोध और युद्ध की रणनीतियाँ:-**

❖ सहयोग:- कौटिल्य के अनुसार, मित्र देशों के साथ सहयोग और संधियाँ स्थापित करना राज्यों के हित में है। यह सहयोग न केवल युद्ध के समय, बल्कि व्यापार, संस्कृति, और शक्ति के संतुलन को बनाए रखने के लिए भी महत्वपूर्ण है।

❖ प्रतिरोध:- शत्रु या किसी अन्य चुनौती का सामना करने के लिए प्रतिरोध की नीति अपनाना आवश्यक होता है। यह प्रतिरोध कूटनीतिक रूप से भी हो सकता है, जैसे विरोधी राज्य की निंदा करना या सैन्य कार्रवाई की तैयारी करना।

❖ युद्ध:- युद्ध कौटिल्य के लिए अंतिम विकल्प था, लेकिन जब सभी कूटनीतिक प्रयास विफल हो जाते, तब उसे आवश्यकता के अनुसार लागू किया जाता। युद्ध को कुशलतापूर्वक

योजनाबद्ध और अनुशासित तरीके से चलाना कौटिल्य की कूटनीति का हिस्सा था।[3]

➤ **शक्ति और प्रभुत्व:-** कौटिल्य के सिद्धांतों में शक्ति का अत्यधिक महत्व है, और उनका मानना था कि शक्ति संतुलन के बिना किसी राज्य की स्थिरता और सुरक्षा संभव नहीं है। कौटिल्य का ''शक्ति संतुलन'' सिद्धांत राज्य की शक्ति को सुदृढ़ करने और शत्रु को कमजोर करने की रणनीति पर आधारित था। उनका मानना था कि यदि एक राज्य अत्यधिक शक्तिशाली हो जाता है तो यह अन्य राज्यों के लिए खतरा उत्पन्न करता है, और इससे युद्ध या संघर्ष की स्थिति उत्पन्न हो सकती है। शक्ति संतुलन बनाए रखने के लिए एक राज्य को अपनी सैन्य, आर्थिक, और कूटनीतिक ताकत को बढ़ाना आवश्यक होता है, साथ ही पड़ोसी राज्यों के साथ कूटनीतिक संबंधों को सामंजस्यपूर्ण बनाए रखना भी जरूरी होता है।

➤ **कूटनीति और राजनीति में शक्ति की भूमिका:-**

❖ कौटिल्य ने कूटनीति को एक कला के रूप में देखा, जिसमें राज्य की ताकत का सही उपयोग किया जाता है। वह मानते थे कि एक राज्य अपनी शक्ति का उपयोग न केवल सैन्य बल के रूप में, बल्कि कूटनीति, व्यापार, और प्रभाव में भी कर सकता है।

❖ उन्होंने राजनीति में शक्ति के तीन प्रमुख रूपों की पहचान की:-

1. सैन्य शक्ति:- किसी भी राज्य की रक्षा और आक्रमण की क्षमता।

2. आर्थिक शक्ति:- संसाधनों, व्यापार, और राजस्व का प्रभाव।

3. कूटनीतिक शक्ति:- रिश्तों और गठबंधनों के माध्यम से प्रभाव स्थापित करना।

➤ **संधि और युद्ध:-**

❖ कौटिल्य ने शांति और युद्ध दोनों ही पहलुओं में ठोस नीतियाँ और सिद्धांत दिए।[4]

**शांतिपूर्ण समझौतों का महत्व:-**

❖ कौटिल्य ने संधियों और समझौतों के महत्व पर जोर दिया। उनका मानना था कि शांति और समृद्धि के लिए कूटनीतिक उपाय सर्वोत्तम होते हैं। युद्ध के बजाय समझौतों के माध्यम से समस्याओं का समाधान करना राज्य की सुरक्षा और आर्थिक समृद्धि के लिए अधिक फायदेमंद होता है।

❖ उन्होंने राज्य की सुरक्षा को प्राथमिकता देते हुए यह भी बताया कि शांति बनाए रखने के लिए आवश्यक है कि सभी पक्षों के हितों का ध्यान रखा जाए और हर एक पक्ष के साथ मजबूत कूटनीतिक रिश्ते स्थापित किए जाएं।

## युद्ध की नीति और अर्थव्यवस्था पर उसका प्रभाव:-

❖ हालांकि कौटिल्य शांति के पक्षधर थे, लेकिन जब युद्ध अनिवार्य हो जाता, तो वह इसे एक साधन के रूप में इस्तेमाल करते थे। उनका मानना था कि युद्ध में सही रणनीति अपनाकर विजय प्राप्त की जा सकती है।

❖ युद्ध की नीति में राज्य की अर्थव्यवस्था पर ध्यान दिया गया था। एक मजबूत और समृद्ध अर्थव्यवस्था युद्ध के दौरान राज्य को संसाधनों की आपूर्ति करती थी, जिससे सेना को सुसज्जित किया जा सकता था। युद्ध का आर्थिक प्रभाव राज्य की शक्ति और शासन व्यवस्था पर सीधे पड़ता था, और कौटिल्य ने युद्ध के वित्तीय पहलुओं को भी प्राथमिकता दी थी।[5]

## अंतरराष्ट्रीय संबंधों के प्रमुख आयाम

कौटिल्य का "अर्थशास्त्र" अंतरराष्ट्रीय संबंधों के विभिन्न आयामों का विस्तृत विश्लेषण करता है। इनमें राजनीतिक, आर्थिक, और सुरक्षा संबंधित पहलू शामिल हैं, जो राज्य के अस्तित्व, विकास, और वैश्विक परिप्रेक्ष्य में प्रभावी होते हैं।

## 1. राजनीतिक आयाम:-

### ➤ राज्यों के बीच गठबंधन और संघर्ष:-

❖ कौटिल्य का मानना था कि राजनीतिक संबंधों में राज्यों के गठबंधन और संघर्ष का खेल अनिवार्य होता है।

❖ उनके "मंडल सिद्धांत" में राज्यों को मित्र, शत्रु, और मध्यस्थ के रूप में वर्गीकृत किया गया था, और उनका कहना था कि एक राज्य को हमेशा अपने हितों को ध्यान में रखते हुए अन्य राज्यों के साथ संबंध स्थापित करने चाहिए।

❖ उन्होंने यह भी बताया कि समय-समय पर राज्यों को अपने संघर्षों को शांति और समझौते के माध्यम से हल करना चाहिए, लेकिन जब यह संभव नहीं हो तो संघर्ष और युद्ध के लिए तैयार रहना चाहिए।

### ➤ वैश्विक और क्षेत्रीय राजनीति में कौटिल्यवादी दृष्टिकोण:-

❖ कौटिल्य का दृष्टिकोण वैश्विक और क्षेत्रीय राजनीति में शक्ति संतुलन और प्रभाव का परिप्रेक्ष्य बनाए रखने पर आधारित था।

❖ वह मानते थे कि एक मजबूत और स्थिर राज्य वैश्विक स्तर पर अपनी स्थिति को प्रबल कर सकता है, और इसके लिए उसे अपने पड़ोसियों से मुकाबला करने के बजाय, उन्हें अपने पक्ष

में करना आवश्यक होता है।

❖ उनके अनुसार, छोटे राज्यों को बड़े देशों से बचने के लिए एक मजबूत कूटनीतिक रणनीति अपनानी चाहिए और सत्ता के बराबरी के सिद्धांत को बनाए रखना चाहिए।[6]

## 2. आर्थिक आयाम:-

➢ **व्यापार और वाणिज्य में कौटिल्य के विचार:-**

❖ कौटिल्य के "अर्थशास्त्र" में व्यापार और वाणिज्य को अत्यधिक महत्व दिया गया है। वह मानते थे कि राज्य की आर्थिक शक्ति और समृद्धि के लिए व्यापार आवश्यक है, जो न केवल आंतरिक संसाधनों के विकास में मदद करता है, बल्कि विदेशों से संसाधन और लाभ भी प्राप्त करता है।

❖ उन्होंने राज्यों को अपने संसाधनों का संरक्षण और व्यापार मार्गों को मजबूत करने की सलाह दी, ताकि वे विदेशी बाजारों में प्रतिस्पर्धा कर सकें।

❖ कौटिल्य ने व्यापार के माध्यम से सामरिक और आर्थिक शक्ति बढ़ाने की रणनीति अपनाई। उनका कहना था कि व्यापारिक संधियों और समझौतों के द्वारा देशों को एक दूसरे के साथ अच्छे रिश्ते बनाए रखने चाहिए।

➢ **अंतरराष्ट्रीय व्यापार में संसाधनों का उपयोग और संरक्षण:-**

❖ कौटिल्य ने अंतरराष्ट्रीय व्यापार में संसाधनों का समुचित उपयोग और संरक्षण करने पर जोर दिया।

❖ उनके अनुसार, व्यापार और वाणिज्य में संसाधनों का उचित नियोजन और संरक्षण राज्य के संसाधनों की स्थिरता और शक्ति के लिए आवश्यक था। उन्होंने राज्य को यह सलाह दी कि वह अपने प्राकृतिक संसाधनों का प्रभावी उपयोग करें और बाहरी देशों से भी संसाधन हासिल करें।

❖ राज्य की कूटनीति में संसाधनों का संरक्षण, जैसे कि खनिज, कृषि उत्पाद और सैन्य सामग्री, को भी प्रमुख स्थान दिया गया था।[7]

## 3. सुरक्षा और सैन्य आयाम:-

➢ **राज्य की रक्षा और सैन्य नीति:-**

❖ कौटिल्य के "अर्थशास्त्र" में राज्य की सुरक्षा को सर्वोपरि माना गया है। उन्होंने राज्य की रक्षा के लिए सैन्य शक्ति के महत्व को स्पष्ट रूप से रेखांकित किया और यह बताया कि राज्य को

अपनी सैन्य शक्ति को लगातार सशक्त और संरक्षित रखना चाहिए।

❖ कौटिल्य के अनुसार, राज्य की सुरक्षा केवल सैन्य शक्ति द्वारा सुनिश्चित नहीं होती, बल्कि आर्थिक, कूटनीतिक, और घरेलू स्थिरता भी महत्वपूर्ण होती है।

❖ उन्होंने राज्य को अपनी सैन्य रणनीतियों में लचीलापन बनाए रखने की सलाह दी, ताकि वह समय के अनुसार दुश्मन के साथ मुकाबला कर सके।

➢ **सामरिक स्थान और अंतरराष्ट्रीय सुरक्षा:-**

❖ कौटिल्य का मानना था कि एक राज्य के लिए सामरिक स्थान का निर्धारण अत्यंत महत्वपूर्ण है। उनका विचार था कि राज्य को अपनी सीमाओं को सुरक्षित रखने के लिए बुद्धिमानी से सामरिक स्थानों पर कब्जा करना चाहिए और सैन्य ठिकानों की रणनीतिक स्थिति का ध्यान रखना चाहिए।

❖ उनके अनुसार, राज्य को अपनी सुरक्षा को सुनिश्चित करने के लिए न केवल सैन्य बल की आवश्यकता होती है, बल्कि कूटनीतिक और गठबंधन आधारित रणनीतियों को भी लागू करना आवश्यक है।

❖ कौटिल्य के दृष्टिकोण में युद्ध और शांति दोनों के साथ-साथ सुरक्षा के सभी पहलुओं का ध्यान रखा गया, जिसमें भूमि, जल, और वायु सुरक्षा शामिल थी।[8]

## समकालीन अंतरराष्ट्रीय संबंधों पर कौटिल्य के सिद्धांतों का प्रभाव

कौटिल्य के "अर्थशास्त्र" में दिए गए सिद्धांतों का प्रभाव आज भी समकालीन अंतरराष्ट्रीय संबंधों में महसूस किया जाता है। उनके विचार, जो मुख्य रूप से राज्य की शक्ति, कूटनीति, और सुरक्षा पर आधारित हैं, आज की वैश्विक राजनीति, कूटनीतिक रणनीतियों और वैश्विक घटनाओं के संदर्भ में प्रासंगिक बने हुए हैं।

## 1. आधुनिक कूटनीति में कौटिल्य के विचारों की प्रासंगिकता:-

➢ कूटनीतिक दृष्टिकोण:- कौटिल्य के कूटनीतिक सिद्धांतों का आज के कूटनीतिक परिदृश्य में व्यापक प्रभाव देखा जाता है। वह शत्रु और मित्र के बीच संतुलन बनाए रखने के पक्षधर थे और आज की कूटनीति में यह दृष्टिकोण व्यवहारिक राजनीति के सिद्धांतों से मेल खाता है।

➢ समझौते और संधियाँ:- कौटिल्य का मानना था कि शांति को प्राथमिकता दी जानी चाहिए और युद्ध केवल अंतिम विकल्प होना चाहिए। आधुनिक कूटनीति में भी संधियाँ और समझौतों की अहमियत है, जैसे परमाणु निरस्त्रीकरण संधि (Nuclear Non-Proliferation Treaty) और

व्यापार संधियाँ।

➤ संधि और संधि-प्रवर्तन:- कौटिल्य ने संधियों के महत्व को रेखांकित किया, जो आज के कूटनीतिक मामलों में महत्वपूर्ण है, जैसे संयुक्त राष्ट्र संघ में सहमति से निर्णय लेना या व्यापार में द्विपक्षीय समझौते करना।

➤ कूटनीति में शक्ति का उपयोग:- कौटिल्य का मानना था कि कूटनीति में एक राज्य को अपनी शक्ति का समुचित उपयोग करना चाहिए, ताकि वह अपनी स्थिति को मजबूत कर सके। यही विचार आज के कूटनीतिक परिदृश्य में भी देखा जाता है, जहां राज्य अपनी राजनीतिक, सैन्य, और आर्थिक ताकत के आधार पर रणनीतिक निर्णय लेते हैं। उदाहरण के लिए, अमेरिका और चीन के बीच शक्ति संतुलन या रूस और यूरोपीय संघ के बीच कूटनीति में यह सिद्धांत प्रासंगिक है।[9]

## 2. मंडल सिद्धांत और वर्तमान वैश्विक राजनीति:-

➤ मंडल सिद्धांत:- कौटिल्य का "मंडल सिद्धांत" वर्तमान वैश्विक राजनीति में भी प्रासंगिक है। उनके अनुसार, प्रत्येक राज्य को अपने आसपास के राज्यों के साथ अपने हितों के अनुसार संबंध बनाए रखने चाहिए।

➤ मित्र, शत्रु, और मध्यस्थ:- आज के समय में, यह सिद्धांत वैश्विक शक्ति संतुलन में महत्वपूर्ण भूमिका निभाता है। उदाहरण के लिए, भारत और पाकिस्तान के रिश्ते, अमेरिका और चीन के रिश्ते, और यूरोपीय संघ का मध्यस्थ की भूमिका निभाना इस सिद्धांत के उदाहरण हैं।

➤ संपर्क और सहमति:- आधुनिक राजनीति में, एक राज्य को यह समझना होता है कि किस राज्य के साथ सहयोग किया जाए, और किसके साथ संघर्ष किया जाए। अमेरिका और रूस के बीच कूटनीति में यह सिद्धांत स्पष्ट रूप से देखा जा सकता है, जहां दोनों देशों के बीच प्रतिस्पर्धा के बावजूद वे वैश्विक मुद्दों पर सामंजस्य बनाए रखने की कोशिश करते हैं।

➤ वैश्विक राजनीति में शक्ति का संतुलन:- कौटिल्य का "शक्ति संतुलन" सिद्धांत आज भी अंतरराष्ट्रीय राजनीति में लागू होता है। विशेष रूप से, विभिन्न देशों के बीच सैन्य और आर्थिक शक्ति का संतुलन वैश्विक युद्धों और कूटनीतिक टकरावों के कारण महत्वपूर्ण हो जाता है। आज, अमेरिका, चीन, और रूस जैसे देशों के बीच शक्ति संतुलन की गतिशीलता कौटिल्य के सिद्धांतों के अनुरूप है।

➤ सैन्य और कूटनीतिक शक्ति:- चीन और अमेरिका के बीच बढ़ती प्रतिस्पर्धा, और रूस के साथ होने वाली सैन्य गतिविधियाँ, इन सभी को "शक्ति संतुलन" के सिद्धांत के दृष्टिकोण से समझा

जा सकता है।[10]

### 3. शक्ति संतुलन और शीत युद्ध, आतंकवाद जैसे समकालीन मुद्दे:-

➤ **शीत युद्ध:-** कौटिल्य के "शक्ति संतुलन" सिद्धांत का स्पष्ट उदाहरण शीत युद्ध (Cold War) के समय देखा जा सकता है, जब अमेरिका और सोवियत संघ के बीच शक्ति संतुलन को बनाए रखने के लिए विभिन्न कूटनीतिक और सैन्य कदम उठाए गए। यह स्थिति बिल्कुल वैसी ही थी जैसे कौटिल्य ने "मंडल सिद्धांत" में वर्णित किया था, जहां प्रत्येक पक्ष अपने शत्रु से मुकाबला करने के लिए सैन्य और कूटनीतिक शक्ति का उपयोग करता है। शीत युद्ध में अमेरिका और सोवियत संघ के बीच युद्ध नहीं हुआ, लेकिन उन्होंने वैश्विक प्रभाव और शक्ति बनाए रखने के लिए रणनीतिक गठबंधन बनाए।

➤ **आतंकवाद:-** कौटिल्य के सिद्धांतों का आतंकवाद पर भी प्रभाव देखा जा सकता है। उन्होंने अपनी कूटनीति में शत्रु की शक्ति को नष्ट करने की बात की थी, और यह विचार आतंकवाद और आतंकवादियों के खिलाफ वैश्विक संघर्षों में देखा जा सकता है। **उदाहरण के तौर पर,** अमेरिकी विदेश नीति में आतंकवाद के खिलाफ युद्ध और कूटनीतिक कदमों का पूरा ध्यान इस सिद्धांत पर आधारित था, जहां आतंकवादियों को अपने शक्तियों का स्रोत खत्म करने के लिए सैन्य और कूटनीतिक प्रयासों से नष्ट किया गया।

➤ **नई शक्ति केंद्र:-** कौटिल्य का सिद्धांत शक्ति के संतुलन के बारे में यह भी कहता है कि एक राज्य के बढ़ते प्रभाव को नियंत्रित करना चाहिए। वर्तमान समय में, चीन और भारत जैसे नए शक्ति केंद्रों का उदय वैश्विक राजनीति में शक्ति संतुलन को बदल रहा है, और यह कौटिल्य के विचारों का स्पष्ट उदाहरण है।[11]

अत: कौटिल्य के सिद्धांत आज भी समकालीन अंतरराष्ट्रीय संबंधों पर गहरा प्रभाव डालते हैं। उनके *मंडल सिद्धांत* और *शक्ति संतुलन* के विचार वैश्विक राजनीति, कूटनीति और सैन्य रणनीतियों के संदर्भ में आज भी प्रासंगिक हैं। शीत युद्ध, आतंकवाद, और शक्ति संतुलन जैसे समकालीन मुद्दों में इन सिद्धांतों का प्रभाव देखा जा सकता है, और यह स्पष्ट रूप से दिखाता है कि कौटिल्य के विचार आज के अंतरराष्ट्रीय संबंधों में एक ठोस और प्रभावी मार्गदर्शन प्रदान करते हैं।

### चुनौतियाँ और आलोचनाएँ

कौटिल्य के "अर्थशास्त्र" में प्रस्तुत किए गए सिद्धांतों ने समय और परिस्थितियों के अनुसार अत्यधिक प्रभाव डाला है, लेकिन उनके विचारों की कुछ सीमाएँ भी हैं। विशेष रूप से आधुनिक संदर्भ में, इन सिद्धांतों को लागू करने के कुछ मुद्दे और आलोचनाएँ उठाई जाती हैं। इसके अलावा, वैश्विक नैतिकता

और मानवाधिकारों के संदर्भ में कौटिल्य के विचारों पर भी सवाल उठाए जाते हैं।

## 1. कौटिल्य के विचारों की सीमाएँ:-

➢ कूटनीति में नैतिकता की कमी:- कौटिल्य के सिद्धांतों में शक्ति का उपयोग, युद्ध की नीति, और कूटनीतिक गठबंधनों पर अधिक जोर दिया गया है, जबकि नैतिकता और मानवाधिकारों की कोई स्पष्ट चर्चा नहीं की गई है। उनका विचार था कि राज्य को अपनी शक्ति बढ़ाने के लिए कूटनीतिक तिकड़म और सैन्य बल का प्रयोग करना चाहिए, जो कि आज के समय में आलोचना का कारण बनता है। उदाहरण:- उनका ''संधि और युद्ध'' के सिद्धांत आधुनिक लोकतांत्रिक और वैश्विक नैतिकता के सिद्धांतों से मेल नहीं खाते, जो शांति, सहिष्णुता और सह-अस्तित्व को महत्व देते हैं।

➢ सभी राज्यों में समान नीति का अभाव:- कौटिल्य के सिद्धांत मुख्य रूप से एक राज्य के शक्ति और सुरक्षा को प्राथमिकता देते हैं, लेकिन वह मानवीय कल्याण और समाज की समृद्धि पर पर्याप्त ध्यान नहीं देते। यह उनकी राजनीति और कूटनीति के दृष्टिकोण की सीमाओं को दर्शाता है, जो कि एक असमान और कभी-कभी तानाशाही दृष्टिकोण अपनाता है। उदाहरण:-उनके सिद्धांतों में समाज के सभी वर्गों के कल्याण या समानता पर जोर नहीं दिया गया, जो आज के लोकतांत्रिक और समावेशी दृष्टिकोणों से मेल नहीं खाते।

## 2. आधुनिक संदर्भ में उनके सिद्धांतों का लागू होना:-

➢ ग्लोबलाइजेशन और अंतरराष्ट्रीय संस्थाएँ:- आधुनिक वैश्विक राजनीति में अंतरराष्ट्रीय संगठन जैसे संयुक्त राष्ट्र, विश्व व्यापार संगठन, और मानवाधिकार परिषद, कूटनीतिक संबंधों को नियंत्रित करते हैं और वैश्विक सहयोग को बढ़ावा देते हैं। इन संस्थाओं का उद्देश्य शक्ति के संतुलन से अधिक शांतिपूर्ण समाधान और सहयोग की ओर मोड़ना है। कौटिल्य का दृष्टिकोण, जो राज्य की शक्ति को प्राथमिकता देता है, इन संस्थाओं के सिद्धांतों से भिन्न है। उदाहरण:- वैश्विक पर्यावरणीय समस्याओं और सामाजिक न्याय के मामलों में कौटिल्य के सिद्धांतों का प्रयोग जटिल हो सकता है, क्योंकि उनका ध्यान केवल सत्ता और शक्ति के संतुलन पर था, जबकि आज का विश्व सहयोग और सामूहिक कार्रवाई पर आधारित है।

➢ आधुनिक युद्ध और आतंकवाद:- कौटिल्य के युद्ध के सिद्धांत युद्ध की रणनीतियों और बल प्रयोग पर आधारित थे, लेकिन आज के समय में, वैश्विक स्तर पर युद्ध और आतंकवाद की प्रकृति बदल चुकी है। अब युद्ध केवल सैनिकों और सीमाओं तक सीमित नहीं हैं, बल्कि साइबर युद्ध, आतंकवादी गतिविधियाँ और असममित युद्ध जैसी नई चुनौतियाँ सामने आई हैं। उदाहरण:- कौटिल्य का शास्त्र में युद्ध को अंतिम उपाय मानने की सलाह आज के समय में

आतंकवाद के बढ़ते खतरे और असममित युद्ध के संदर्भ में चुनौतीपूर्ण हो सकता है।

## 3.  वैश्विक नैतिकता और मानवाधिकारों के संदर्भ में कौटिल्य के विचार:-

➤ मानवाधिकार और नैतिकता:- कौटिल्य का "अर्थशास्त्र" मुख्य रूप से राज्य के हितों, सत्ता के संतुलन, और सैन्य नीति पर केंद्रित था, जिसमें मानवाधिकारों का कोई स्थान नहीं था। वह एक यथार्थवादी दृष्टिकोण को अपनाते हुए मानते थे कि राज्य को अपनी सुरक्षा और शक्ति को प्राथमिकता देनी चाहिए, चाहे इसके लिए कोई नैतिक दायित्व निभाना पड़े या नहीं। उदाहरण:- यदि हम मानवाधिकारों के परिप्रेक्ष्य से कौटिल्य के विचारों की आलोचना करें, तो यह स्पष्ट होता है कि उनका दृष्टिकोण व्यक्तित्व, स्वतंत्रता और सामाजिक न्याय के अधिकारों की अनदेखी करता है, जो आज के समय में वैश्विक नैतिकता का हिस्सा हैं।

➤ वैश्विक नैतिकता की अनुपस्थिति:- कौटिल्य के दृष्टिकोण में वैश्विक नैतिकता का अभाव था, जो आज के समय में अत्यधिक महत्वपूर्ण है। आज की वैश्विक व्यवस्था में, देशों को केवल अपनी शक्ति और कूटनीतिक हितों पर नहीं, बल्कि मानवता, पर्यावरण, और समानता पर भी विचार करना होता है। उदाहरण:- कौटिल्य के सिद्धांतों में यह नहीं देखा गया कि किस प्रकार अंतरराष्ट्रीय संस्थाएँ और संगठन, जैसे कि संयुक्त राष्ट्र, शांति, न्याय और मानवाधिकारों को बढ़ावा देने के लिए काम करते हैं। उनका दृष्टिकोण केवल राज्य के राजनीतिक और सैन्य हितों तक ही सीमित था, न कि वैश्विक समुदाय के समग्र कल्याण तक।

कौटिल्य के सिद्धांतों में कई दृष्टिकोण आज भी प्रासंगिक हैं, लेकिन उनके विचारों की कुछ सीमाएँ भी हैं। उनका ध्यान मुख्य रूप से राज्य की शक्ति और कूटनीति पर था, जबकि आधुनिक वैश्विक राजनीति में मानवाधिकार, वैश्विक नैतिकता, और सहयोग के सिद्धांतों को अधिक महत्व दिया जाता है। उनके सिद्धांतों को समकालीन संदर्भ में लागू करते समय इन सीमाओं को ध्यान में रखते हुए हमें एक संतुलित और समावेशी दृष्टिकोण अपनाने की आवश्यकता है, जो केवल शक्ति के संतुलन पर न होकर, न्याय, समानता और मानवता पर आधारित हो।[13]

## सुझाव

कौटिल्य का "अर्थशास्त्र" और आधुनिक अंतरराष्ट्रीय संबंधों के बीच गहरा साम्य पाया जाता है, हालांकि कुछ सीमाएँ और आलोचनाएँ भी सामने आती हैं। कौटिल्य के सिद्धांतों में शक्ति, कूटनीति और सैन्य नीति की महत्वपूर्ण भूमिका थी, जो आज भी अंतरराष्ट्रीय राजनीति में प्रासंगिक बने हुए हैं। उनके विचारों का समकालीन कूटनीति में प्रभाव देखा जा सकता है, खासकर शक्ति संतुलन, संधि, और युद्ध की रणनीतियों के संदर्भ में। हालांकि, उनके दृष्टिकोण में वैश्विक नैतिकता, मानवाधिकार और सामाजिक कल्याण की

अवधारणाएँ परे थीं, जो आज की अंतरराष्ट्रीय व्यवस्था के मूल सिद्धांतों में शामिल हैं।[14]

1. **कौटिल्य के अर्थशास्त्र और आधुनिक अंतरराष्ट्रीय संबंधों के बीच साम्य:-** कौटिल्य का "अर्थशास्त्र" राज्य की शक्ति, कूटनीति और सुरक्षा पर केंद्रित था, जो कि आज की अंतरराष्ट्रीय राजनीति में भी महत्वपूर्ण है।

   ➤ शक्ति संतुलन:- कौटिल्य का शक्ति संतुलन सिद्धांत आज भी वैश्विक शक्ति के वितरण में प्रासंगिक है, खासकर अमेरिका, चीन, और रूस के बीच की कूटनीतिक गतिविधियों में।

   ➤ मंडल सिद्धांत:- उनका मंडल सिद्धांत, जो पड़ोसी देशों के साथ संबंधों को मित्र, शत्रु और मध्यस्थ के रूप में वर्गीकृत करता है, आज के राजनीतिक संदर्भ में भी प्रभावी है, जहां देशों के बीच रिश्तों को अक्सर रणनीतिक सहयोग या प्रतिस्पर्धा के रूप में देखा जाता है।

   ➤ कूटनीति और युद्ध:- कौटिल्य के युद्ध और कूटनीति के सिद्धांत, जैसे युद्ध को अंतिम उपाय मानना, आधुनिक अंतरराष्ट्रीय समझौतों और संघर्षों के समाधान में भी लागू होते हैं।

2. **कौटिल्य के सिद्धांतों का समकालीन अंतरराष्ट्रीय राजनीति और कूटनीति में अनुप्रयोग:-** कौटिल्य के सिद्धांत समकालीन अंतरराष्ट्रीय राजनीति में कई संदर्भों में लागू हो सकते हैं[15], जैसे:-

   ➤ आतंकवाद और युद्ध:- कौटिल्य का विचार था कि राज्य अपनी सुरक्षा के लिए सैन्य बल का प्रयोग कर सकते हैं। यह विचार आतंकवाद, साइबर युद्ध और असममित युद्ध जैसे समकालीन संघर्षों में प्रासंगिक है, जहां राज्य अपनी रक्षा के लिए विभिन्न रणनीतियों का उपयोग करते हैं।

   ➤ कूटनीतिक रणनीतियाँ:- कौटिल्य के सिद्धांतों में रणनीतिक गठबंधन और शत्रु-हित की पहचान महत्वपूर्ण है। यह वैश्विक राजनीति में आज भी देखा जाता है, जहां राज्य अपनी सुरक्षा और शक्ति संतुलन बनाए रखने के लिए अन्य राज्यों से गठबंधन करते हैं, जैसे अमेरिका और यूरोपीय देशों का गठबंधन।

   ➤ संधि और संवाद:- कौटिल्य ने संधियों के महत्व को बताया था, जो आज के समय में संयुक्त राष्ट्र और अन्य अंतरराष्ट्रीय मंचों के माध्यम से समझौतों और संधियों के रूप में लागू होते हैं।

3. **शोध के लिए संभावित क्षेत्र:-** कौटिल्य के सिद्धांतों का समकालीन संदर्भ में अध्ययन और अधिक विस्तार से किया जा सकता है, विशेष रूप से निम्नलिखित क्षेत्रों में:-

   ➤ वैश्विक नैतिकता और कौटिल्य के सिद्धांत:- कौटिल्य के विचारों को वैश्विक नैतिकता, मानवाधिकार और अंतरराष्ट्रीय न्याय के सिद्धांतों के संदर्भ में पुनः विश्लेषित किया जा सकता है। यह शोध यह जानने में मदद कर सकता है कि उनके कूटनीतिक दृष्टिकोण को मानवाधिकारों और वैश्विक समरसता के संदर्भ में कैसे समायोजित किया जा सकता है।

➢ आधुनिक युद्ध और कूटनीति:- कौटिल्य का युद्ध और कूटनीति पर दृष्टिकोण समकालीन सैन्य रणनीतियों और आतंकवाद पर आधारित अंतरराष्ट्रीय कूटनीति में लागू किया जा सकता है। विशेष रूप से असममित युद्ध और साइबर युद्ध जैसी नई चुनौतियाँ उनके सिद्धांतों के आलोक में महत्वपूर्ण अध्ययन का क्षेत्र हो सकती हैं।

➢ वैश्विक शक्ति और प्रभाव:- कौटिल्य के "शक्ति संतुलन" सिद्धांत को नए उभरते वैश्विक शक्तियों जैसे चीन, भारत, और रूस के संदर्भ में अध्ययन किया जा सकता है, और यह देखा जा सकता है कि कैसे उनका शक्ति संतुलन सिद्धांत समकालीन वैश्विक राजनीति में लागू होता है।

## निष्कर्ष:-

कौटिल्य का "अर्थशास्त्र" आज भी समकालीन अंतरराष्ट्रीय राजनीति में प्रासंगिक है, विशेष रूप से राज्य की शक्ति, कूटनीति, और सैन्य नीति के संदर्भ में। हालांकि, उनके सिद्धांतों में कुछ सीमाएँ हैं, जैसे कि वैश्विक नैतिकता और मानवाधिकारों का अभाव। समकालीन वैश्विक राजनीति और कूटनीति में कौटिल्य के विचारों का अनुप्रयोग अभी भी एक प्रभावी मार्गदर्शन प्रदान करता है। इस शोध से यह स्पष्ट हुआ है कि कौटिल्य के सिद्धांतों को आधुनिक संदर्भ में लागू करते समय, हमें नए वैश्विक मुद्दों, जैसे:- मानवाधिकार, पर्यावरणीय संकट, और असममित युद्ध को ध्यान में रखना होगा। आगे के शोध में इन सिद्धांतों को समकालीन अंतरराष्ट्रीय मुद्दों के संदर्भ में और विस्तार से अध्ययन करना आवश्यक होगा।

## संदर्भ सूची

1. कौटिल्य, अर्थशास्त्र, भारतीय ज्ञानपीठ, दिल्ली, 2017, पृष्ठ 35-45

2. शिवाजी, भारतीय राजनीति का इतिहास, राजकमल प्रकाशन, दिल्ली, 2015, पृष्ठ 120-130

3. रामकृष्ण शर्मा, कौटिल्य के कूटनीतिक विचार, वाणी प्रकाशन, दिल्ली, 2013, पृष्ठ 72-85

4. प्रकाश वर्मा, समकालीन अंतरराष्ट्रीय संबंध, एलएच प्रकाशन, मुम्बई, 2018, पृष्ठ 150-162

5. जयपुरिया, भारत में राजनीतिक व्यवस्था, नेशनल पब्लिशिंग हाउस, दिल्ली, 2019, पृष्ठ 212-225

6. द्विवेदी, धर्म और राजनीति का समागम, आल इंडिया पब्लिशर्स, इलाहाबाद, 2020, पृष्ठ 50-70

7. सिद्धार्थ तिवारी, कौटिल्य और भारतीय राजनीति, पेंग्विन बुक्स, दिल्ली, 2016, पृष्ठ 90-105

8. राजेश कुमार, आधुनिक कूटनीति और कौटिल्य, सत्य प्रकाशन, दिल्ली, 2021, पृष्ठ 200-215

9.  मनोज शर्मा, वैश्विक शक्ति संतुलन, रीडर्स पब्लिशिंग हाउस, दिल्ली, 2017, पृष्ठ 177-190

10. नरेश यादव, अर्थशास्त्र और कूटनीति: कौटिल्य का दृष्टिकोण, शंकर प्रकाशन, दिल्ली, 2015, पृष्ठ 150-165

11. विनोद सिंह, भारत के अंतरराष्ट्रीय संबंध, ओक्सफोर्ड यूनिवर्सिटी प्रेस, दिल्ली, 2018, पृष्ठ 60-75

12. कुलदीप शर्मा, आधुनिक अंतरराष्ट्रीय राजनीति: सिद्धांत और विचार, साकेत पब्लिशिंग, दिल्ली, 2022, पृष्ठ 125-135

13. आशीष जैन, वैश्विक राजनीति में कौटिल्य का प्रभाव, हिंदी बुक हाउस, दिल्ली, 2020, पृष्ठ 95-110

14. सूरज मिश्रा, कूटनीति और युद्ध: कौटिल्य का दृष्टिकोण, जय प्रकाशन, दिल्ली, 2019, पृष्ठ 180-195

15. अजय कुमार,कौटिल्य और समकालीन वैश्विक मुद्दे, एच.एम.टी. पब्लिशर्स, दिल्ली, 2021, पृष्ठ 220-230

# विकलांगों में शैक्षणिक, सामाजिक तथा आर्थिक जागरूकता: समानता की ओर बढ़ते कदम

## डॉ त्रिवेणी पटेल*

*राजनीति विज्ञान के प्रोफेसर/प्रिंसिपल, संस्कृति महाविद्यालय, एमईयू (पामगढ़), जांजगीर चांपा, छत्तीसगढ़*

## सारांश

विकलांग व्यक्तियों के समग्र विकास के लिए शैक्षणिक, सामाजिक और आर्थिक जागरूकता अत्यंत आवश्यक है। शिक्षा उनके आत्मनिर्भरता और सशक्तिकरण की आधारशिला है, जो न केवल ज्ञान और कौशल प्रदान करती है, बल्कि उन्हें समाज में सम्मानजनक स्थान दिलाने में भी सहायक होती है। सामाजिक जागरूकता, विकलांग व्यक्तियों के प्रति समाज के दृष्टिकोण में सकारात्मक परिवर्तन लाने में महत्वपूर्ण भूमिका निभाती है, जिससे भेदभाव कम होता है और समान अवसर प्राप्त होते हैं। आर्थिक रूप से सक्षम होना उनके आत्मसम्मान और आत्मनिर्भरता को मजबूत करता है। सरकार और विभिन्न संगठनों द्वारा विकलांग व्यक्तियों के लिए चलाई जा रही योजनाएं और कार्यक्रम उन्हें समाज की मुख्यधारा में शामिल करने में मदद करते हैं। डिजिटल शिक्षा, कौशल विकास, रोजगार के नए अवसर और सहायक प्रौद्योगिकियों की उपलब्धता विकलांग व्यक्तियों को स्वतंत्र और सम्मानजनक जीवन जीने में सहायक हैं। इस शोध पत्र में विकलांगों के शैक्षणिक, सामाजिक और आर्थिक सशक्तिकरण की दिशा में उठाए गए कदमों और उनके प्रभावों पर चर्चा की गई है, जिससे समाज में समानता की ओर बढ़ा जा सके।

**मुख्य शब्द:** विकलांग_शिक्षा, सशक्तिकरण, समानता, सामाजिक_जागरूकता, आर्थिक_विकास, स्वावलंबन, समावेशी_शिक्षा, विशेष_शिक्षा, नवाचार, सकारात्मक_परिवर्तन

## 1. प्रस्तावना (Introduction)

## 1.1 विषय की पृष्ठभूमि

विकलांगता (Disability) केवल शारीरिक या मानसिक सीमाओं का नाम नहीं है, बल्कि यह एक सामाजिक चुनौती भी है जो व्यक्ति को शिक्षा, रोजगार, और सामाजिक समावेशन से वंचित कर सकती है। विश्व स्वास्थ्य संगठन (WHO) के अनुसार, विश्व की लगभग 15% आबादी किसी न किसी प्रकार की विकलांगता से ग्रस्त है (WHO, 2011)। भारत में विकलांग जनसंख्या 2011 की जनगणना के अनुसार लगभग 2.21% थी, लेकिन विशेषज्ञों का मानना है कि यह आंकड़ा वास्तविकता से कम हो सकता है (Government of India, Census 2011)।

## 1.2 शोध की आवश्यकता और महत्त्व

विकलांग व्यक्तियों के समावेशन और सशक्तिकरण के लिए शैक्षणिक, सामाजिक और आर्थिक जागरूकता अत्यंत आवश्यक है। शिक्षा, रोजगार और सामाजिक समर्थन से विकलांग व्यक्ति आत्मनिर्भर बन सकते हैं और समाज में समान रूप से योगदान कर सकते हैं (Sharma, 2020)। हालांकि, विकलांग व्यक्तियों को अक्सर भेदभाव, जागरूकता की कमी और अपर्याप्त संसाधनों का सामना करना पड़ता है।

सरकार द्वारा कई योजनाएं चलाई गई हैं, जैसे कि *सुगम्य भारत अभियान और दिव्यांगजन सशक्तिकरण योजना*, जो विकलांग व्यक्तियों को शिक्षा और रोजगार में मुख्यधारा से जोड़ने के लिए बनाई गई हैं (Ministry of Social Justice and Empowerment, 2022)। हालांकि, इन योजनाओं का क्रियान्वयन अभी भी चुनौतियों से भरा हुआ है।

## 1.3 उद्देश्य और शोध प्रश्न

यह शोध विकलांग व्यक्तियों की शिक्षा, सामाजिक स्थिति और आर्थिक अवसरों को बढ़ावा देने में जागरूकता की भूमिका को समझने का प्रयास करता है। इस अध्ययन के मुख्य उद्देश्य निम्नलिखित हैं:

1.  विकलांगों की शैक्षणिक स्थिति और उनके समावेशन में आने वाली बाधाओं का विश्लेषण।

2.  समाज में विकलांगों की स्वीकृति और समावेशन को लेकर वर्तमान परिदृश्य का अध्ययन।

3.  विकलांगों के आर्थिक सशक्तिकरण के लिए उपलब्ध अवसरों और चुनौतियों की पहचान।

4.  सरकार और गैर-सरकारी संगठनों द्वारा किए जा रहे प्रयासों का मूल्यांकन।

5.  विकलांगों के लिए जागरूकता बढ़ाने और समानता प्राप्त करने के लिए प्रभावी रणनीतियों की सिफारिश।

यह शोध निम्नलिखित प्रश्नों पर केंद्रित होगा:

*   क्या शैक्षणिक नीतियां विकलांगों की वास्तविक जरूरतों को पूरा कर रही हैं?

- समाज में विकलांग व्यक्तियों को स्वीकृति और सम्मान क्यों नहीं मिलता?

- विकलांग व्यक्तियों के लिए रोजगार के अवसर कितने प्रभावी और समावेशी हैं?

- सरकार और NGOs की नीतियां विकलांगों को कितनी सहायता प्रदान कर रही हैं?

- विकलांगों में जागरूकता बढ़ाने के लिए कौन-कौन से प्रभावी उपाय अपनाए जा सकते हैं?

## 1.4  शोध की सीमाएं

यह अध्ययन भारत में विकलांग व्यक्तियों की स्थिति पर केंद्रित रहेगा और विशेष रूप से शैक्षणिक, सामाजिक और आर्थिक कारकों का विश्लेषण करेगा। हालांकि, यह शोध सभी प्रकार की विकलांगताओं को समान रूप से कवर करने में सीमित हो सकता है, क्योंकि प्रत्येक व्यक्ति की स्थिति और आवश्यकताएं भिन्न हो सकती हैं (Mehrotra, 2019)। इसके अलावा, सरकारी नीतियों और योजनाओं के प्रभाव का आकलन उनके क्रियान्वयन की गुणवत्ता पर निर्भर करेगा, जो भौगोलिक और प्रशासनिक आधार पर अलग-अलग हो सकता है।

विकलांग व्यक्तियों के शैक्षणिक, सामाजिक और आर्थिक सशक्तिकरण के लिए जागरूकता एक महत्वपूर्ण भूमिका निभाती है। यह अध्ययन इस विषय पर गहराई से विचार करेगा कि कैसे समावेशी नीतियों और जागरूकता अभियानों के माध्यम से विकलांग व्यक्तियों को समानता और आत्मनिर्भरता की ओर बढ़ाया जा सकता है।

## 2.  विकलांगों की स्थिति और चुनौतियां (Status and Challenges of Disabled Individuals)

## 2.1  विकलांगता की परिभाषा और प्रकार

विकलांगता को शारीरिक, मानसिक, संज्ञानात्मक या संवेदी क्षमताओं की वह अवस्था माना जाता है, जो व्यक्ति की दैनिक गतिविधियों और सामाजिक सहभागिता को प्रभावित करती है (World Health Organization, 2011)। भारत में *दिव्यांगजन अधिकार अधिनियम 2016 (Rights of Persons with Disabilities Act, 2016)* के तहत 21 प्रकार की विकलांगताओं को मान्यता दी गई है, जिनमें दृश्य, श्रवण, बौद्धिक, मानसिक और न्यूरोलॉजिकल विकार प्रमुख हैं (Government of India, 2016)।

## 2.2  भारत और विश्व में विकलांगों की वर्तमान स्थिति

विश्व स्वास्थ्य संगठन (WHO) के अनुसार, विश्व की लगभग 15% आबादी किसी न किसी प्रकार की विकलांगता से ग्रस्त है (WHO, 2011)। भारत की 2011 की जनगणना के अनुसार, देश में लगभग 2.68

करोड़ विकलांग व्यक्ति हैं, जो कुल जनसंख्या का 2.21% हैं (Census of India, 2011)। हालांकि, विशेषज्ञों का मानना है कि यह संख्या वास्तव में अधिक हो सकती है, क्योंकि कई मामलों में विकलांगता की रिपोर्टिंग नहीं की जाती (Mehrotra, 2019)।

शिक्षा, रोजगार और स्वास्थ्य सेवाओं तक पहुंच की सीमित उपलब्धता विकलांग व्यक्तियों के जीवन स्तर को प्रभावित करती है। भारत में विकलांग व्यक्तियों की साक्षरता दर केवल 59% है, जो कि राष्ट्रीय औसत (74%) से काफी कम है (Ministry of Statistics and Programme Implementation, 2018)।

## 2.3  शिक्षा, समाज और अर्थव्यवस्था में प्रमुख चुनौतियां

### 2.3.1  शैक्षणिक चुनौतियां

- **समावेशी शिक्षा की कमी:** विशेष आवश्यकता वाले छात्रों के लिए समुचित संसाधनों और प्रशिक्षित शिक्षकों की अनुपलब्धता।

- **स्कूलों में बुनियादी सुविधाओं की कमी:** कई शैक्षणिक संस्थानों में रैंप, ब्रेल पद्धति, विशेष शिक्षकों और सहायक तकनीक की अनुपलब्धता (Sharma, 2020)।

- **डिजिटल विभाजन:** ऑनलाइन शिक्षा में विकलांग व्यक्तियों की भागीदारी कम, विशेष रूप से ग्रामीण क्षेत्रों में (Gupta & Singh, 2021)।

### 2.3.2 सामाजिक चुनौतियां

- **भेदभाव और सामाजिक कलंक:** समाज में विकलांग व्यक्तियों को पूर्ण रूप से स्वीकार नहीं किया जाता, जिससे वे आत्मसम्मान की कमी महसूस करते हैं (Raj & Verma, 2019)।

- **अवसरों की असमानता:** विकलांगों को अक्सर सामाजिक गतिविधियों, खेल और सांस्कृतिक कार्यक्रमों से बाहर रखा जाता है।

- **सार्वजनिक स्थानों पर पहुंच की समस्या:** भारत में *सुगम्य भारत अभियान (Accessible India Campaign, 2015)* के बावजूद कई सरकारी और निजी इमारतें विकलांग-अनुकूल नहीं हैं।

### 2.3.3 आर्थिक चुनौतियां

- **रोजगार के सीमित अवसर:** भारत में केवल 36% विकलांग व्यक्ति किसी न किसी प्रकार के रोजगार में संलग्न हैं, जबकि गैर-विकलांग व्यक्तियों के लिए यह आंकड़ा 70% है (ILO, 2020)।

- **आर्थिक निर्भरता:** कई विकलांग व्यक्ति आत्मनिर्भर नहीं हैं और परिवार पर निर्भर रहते हैं।

- **सरकारी योजनाओं और वित्तीय सहायता की कमी:** कई सरकारी योजनाओं की पहुंच सीमित है, और विकलांगों को उनका पूर्ण लाभ नहीं मिलता (Ministry of Social Justice & Empowerment, 2022)।

भारत में विकलांग व्यक्तियों को शिक्षा, समाज और अर्थव्यवस्था में समानता हासिल करने के लिए कई चुनौतियों का सामना करना पड़ता है। हालांकि, सरकार और गैर-सरकारी संगठनों द्वारा कई प्रयास किए गए हैं, लेकिन विकलांगों के लिए पूर्ण समानता और समावेशन अभी भी एक लंबा रास्ता तय करने की आवश्यकता रखता है। समाज में जागरूकता बढ़ाकर, नीतियों को अधिक प्रभावी बनाकर और विकलांग-अनुकूल बुनियादी ढांचे को विकसित करके ही विकलांग व्यक्तियों के जीवन को अधिक सम्मानजनक और आत्मनिर्भर बनाया जा सकता है।

## 3. शैक्षणिक जागरूकता और सशक्तिकरण (Educational Awareness and Empowerment)

## 3.1 समावेशी शिक्षा की अवधारणा

समावेशी शिक्षा (Inclusive Education) एक ऐसी शैक्षणिक पद्धति है जो विकलांग और गैर-विकलांग विद्यार्थियों को समान अवसर प्रदान करती है। यह शिक्षा का ऐसा दृष्टिकोण है जो विकलांग छात्रों को मुख्यधारा की कक्षाओं में सम्मिलित कर उनकी शिक्षा की गुणवत्ता को बढ़ाता है (UNESCO, 2017)। भारत में समावेशी शिक्षा को बढ़ावा देने के लिए *दिव्यांगजन अधिकार अधिनियम 2016* और *राष्ट्रीय शिक्षा नीति 2020* में विशेष प्रावधान किए गए हैं (Government of India, 2020)।

## 3.2 विशेष शिक्षा और सहायक तकनीकें

विशेष शिक्षा उन छात्रों के लिए डिज़ाइन की गई है जिन्हें पारंपरिक शैक्षणिक पद्धतियों के अतिरिक्त सहायता की आवश्यकता होती है। इसमें ब्रेल लिपि, श्रवण यंत्र, विशेष शिक्षकों की नियुक्ति और डिजिटल शिक्षण सामग्री जैसे उपाय शामिल हैं (Sharma & Mehta, 2021)।

### 3.2.1 सहायक तकनीकों का महत्त्व

- **ब्रेल लिपि और टॉकिंग बुक्स:** दृष्टिबाधित छात्रों के लिए सहायक।

- **श्रवण यंत्र और सांकेतिक भाषा:** श्रवण बाधित छात्रों की शिक्षा में सहायक।

- **स्मार्ट क्लासरूम और डिजिटल लर्निंग:** शारीरिक रूप से अक्षम विद्यार्थियों के लिए प्रभावी माध्यम।

## 3.3  डिजिटल शिक्षा और कौशल विकास

डिजिटल शिक्षा विकलांग छात्रों के लिए सीखने के नए द्वार खोल रही है। ऑनलाइन पाठ्यक्रम, ई-लर्निंग प्लेटफॉर्म और आर्टिफिशियल इंटेलिजेंस आधारित शिक्षण संसाधन विकलांग विद्यार्थियों को आत्मनिर्भर बनने में मदद कर रहे हैं (Mishra, 2022)।

### 3.3.1  कौशल विकास कार्यक्रम

सरकार द्वारा विकलांग व्यक्तियों के लिए कौशल विकास योजनाएं चलाई जा रही हैं, जैसे:

- **प्रधानमंत्री कौशल विकास योजना (PMKVY):** कौशल विकास और रोजगार के अवसर प्रदान करने के लिए।

- **सुगम्य भारत अभियान:** डिजिटल और भौतिक पहुंच को विकलांग-अनुकूल बनाने के लिए।

## 3.4  शैक्षिक नीति और सरकारी योजनाएं

भारत सरकार ने विकलांग छात्रों के लिए कई योजनाएं चलाई हैं, जिनमें प्रमुख हैं:

- **सर्व शिक्षा अभियान:** विशेष जरूरतों वाले बच्चों के लिए समावेशी शिक्षा को बढ़ावा देता है।

- **राष्ट्रीय शिक्षा नीति 2020:** विकलांग छात्रों के लिए शिक्षण संसाधनों को समावेशी बनाने का लक्ष्य।

- **समग्र शिक्षा अभियान:** विशेष रूप से विकलांग छात्रों के लिए शैक्षिक सहायता प्रदान करता है (Government of India, 2020)।

## 3.5  चुनौतियां और समाधान

### 3.5.1  प्रमुख चुनौतियां:

1. **स्कूलों में बुनियादी सुविधाओं की कमी:** कई विद्यालयों में रैंप, लिफ्ट और सहायक तकनीकों की कमी।

2. **विशेष शिक्षकों की अनुपलब्धता:** विकलांग छात्रों के लिए प्रशिक्षित शिक्षकों की संख्या सीमित।

3. **सामाजिक पूर्वाग्रह:** विकलांग बच्चों को अक्सर भेदभाव और कम अवसरों का सामना करना पड़ता है (Singh, 2021)।

**3.5.2 समाधान:**

1. **समावेशी शिक्षा का व्यापक विस्तार:** सभी विद्यालयों में विकलांग-अनुकूल बुनियादी ढांचा विकसित करना।

2. **शिक्षकों के लिए विशेष प्रशिक्षण:** विकलांग छात्रों को बेहतर शिक्षा देने के लिए शिक्षक प्रशिक्षण कार्यक्रम अनिवार्य करना।

3. **डिजिटल लर्निंग को बढ़ावा:** विकलांग छात्रों के लिए डिजिटल उपकरणों और ई-लर्निंग संसाधनों को अधिक सुलभ बनाना।

विकलांग व्यक्तियों के लिए शिक्षा एक सशक्तिकरण का माध्यम है। समावेशी शिक्षा, विशेष शिक्षण विधियों, सहायक तकनीकों और डिजिटल लर्निंग के माध्यम से विकलांग छात्रों को आत्मनिर्भर बनाया जा सकता है। सरकार द्वारा चलाई जा रही योजनाओं और नीतियों को प्रभावी रूप से लागू कर समाज में समानता और समावेशन को बढ़ावा दिया जा सकता है।

## 4. सामाजिक जागरूकता और समावेशिता (Social Awareness and Inclusivity)

## 4.1 विकलांग व्यक्तियों के प्रति सामाजिक दृष्टिकोण

भारत में विकलांगता को लंबे समय से करुणा, परोपकार और दया के दृष्टिकोण से देखा जाता रहा है, जिससे विकलांग व्यक्तियों को समान नागरिक के रूप में देखने की प्रवृत्ति कमजोर रही है (Sharma & Mehta, 2021)। हालांकि, पिछले कुछ दशकों में जागरूकता अभियानों और कानूनी सुधारों के कारण विकलांग व्यक्तियों को अधिक स्वायत्तता और सम्मान मिल रहा है।

## 4.1.1 सामाजिक पूर्वाग्रह और भेदभाव

- विकलांग व्यक्तियों को अकसर परिवार, समाज और कार्यस्थलों पर सहानुभूति के बजाय समान अधिकार और अवसरों की कमी का सामना करना पड़ता है।

- सार्वजनिक स्थानों, स्कूलों और कार्यस्थलों पर उनके लिए बुनियादी सुविधाएं पर्याप्त नहीं हैं (Raj & Verma, 2019)।

- विकलांगता को अकसर भाग्य या पिछले कर्मों का परिणाम मानने की सामाजिक धारणा उनकी स्वतंत्रता और आत्मनिर्भरता को बाधित करती है।

## 4.2 सामाजिक समावेशन और भेदभाव उन्मूलन

सामाजिक समावेशन (Social Inclusion) का अर्थ है कि विकलांग व्यक्तियों को शिक्षा, रोजगार, स्वास्थ्य सेवाओं और सांस्कृतिक गतिविधियों में समान अवसर प्रदान किए जाएं।

### 4.2.1 समावेशी नीतियां और प्रयास

- *सुगम्य भारत अभियान (Accessible India Campaign, 2015):* विकलांग-अनुकूल अवसंरचना के विकास हेतु सरकारी पहल।

- *दिव्यांगजन सशक्तिकरण विभाग (Department of Empowerment of Persons with Disabilities, 2016):* विकलांग व्यक्तियों के अधिकारों की रक्षा और सामाजिक समावेशन सुनिश्चित करने के लिए कार्यरत।

- *राष्ट्रीय विकलांगता नीति (National Disability Policy, 2019):* विकलांग व्यक्तियों के समावेशन और अधिकारों को बढ़ावा देने के लिए बनाई गई नीति।

## 4.3 विकलांग व्यक्तियों के अधिकार और कानूनी सुरक्षा

भारत में विकलांग व्यक्तियों के अधिकारों की रक्षा के लिए कई कानून और नीतियां बनाई गई हैं:

### 4.3.1 प्रमुख कानूनी प्रावधान

- *दिव्यांगजन अधिकार अधिनियम, 2016 (Rights of Persons with Disabilities Act, 2016):* विकलांग व्यक्तियों के शिक्षा, रोजगार और सामाजिक समावेशन को सुनिश्चित करने के लिए कानूनी सुरक्षा प्रदान करता है (Government of India, 2016)।

- *समान अवसर अधिनियम (Equal Opportunities Act, 1995):* विकलांग व्यक्तियों को समान अधिकार और भेदभाव से बचाने के लिए लागू किया गया।

- *न्यायिक हस्तक्षेप:* भारत के उच्चतम न्यायालय ने कई मामलों में विकलांग व्यक्तियों के अधिकारों की सुरक्षा के लिए निर्णय दिए हैं, जैसे कि सार्वजनिक स्थानों पर पहुंच और सरकारी नौकरियों में आरक्षण।

## 4.4 समाज में जागरूकता बढ़ाने की पहल

विकलांग व्यक्तियों के अधिकारों और उनके प्रति संवेदनशीलता बढ़ाने के लिए विभिन्न प्रकार के जागरूकता अभियान चलाए जाते हैं:

### 4.4.1  मीडिया और सोशल मीडिया की भूमिका

- फिल्मों, टीवी शो और समाचार माध्यमों में विकलांगता से संबंधित सकारात्मक कहानियों को अधिक दिखाया जाने लगा है (Gupta & Singh, 2021)।

- सोशल मीडिया प्लेटफॉर्म्स पर विकलांग व्यक्तियों द्वारा अपने अधिकारों और चुनौतियों को

उजागर करने से जागरूकता बढ़ी है।

- डिजिटल अभियानों जैसे *#AccessibleIndia* और *#InclusionMatters* ने विकलांगता को लेकर सकारात्मक संवाद को बढ़ावा दिया है।

### 4.4.2 गैर-सरकारी संगठनों (NGOs) की भूमिका

- *हेल्प एज इंडिया, सक्षम, और नास्कॉम फाउंडेशन* जैसे कई संगठन विकलांग व्यक्तियों को शिक्षा, रोजगार और कानूनी सहायता प्रदान करने में कार्यरत हैं।
- विकलांग व्यक्तियों के लिए करियर काउंसलिंग, कौशल विकास और परामर्श सेवाएं उपलब्ध कराना।

विकलांग व्यक्तियों का सामाजिक समावेशन एक समृद्ध और संवेदनशील समाज की पहचान है। हालांकि, अभी भी उन्हें समानता दिलाने के लिए समाज में मानसिकता और बुनियादी ढांचे में सुधार की आवश्यकता है। कानून, नीतियों और जागरूकता अभियानों को प्रभावी रूप से लागू करके और विकलांग व्यक्तियों को आत्मनिर्भर बनाने के प्रयासों को प्रोत्साहित करके समाज में सकारात्मक बदलाव लाया जा सकता है।

## 5. आर्थिक जागरूकता और आत्मनिर्भरता (Economic Awareness and Self-Reliance)

## 5.1 विकलांगों के लिए रोजगार के अवसर

आर्थिक आत्मनिर्भरता किसी भी व्यक्ति के लिए स्वतंत्रता और सम्मान की नींव होती है। विकलांग व्यक्तियों के लिए यह और भी महत्वपूर्ण है, क्योंकि वे अक्सर पारंपरिक रोजगार बाजार में भेदभाव और अवसरों की कमी का सामना करते हैं (Sharma & Mehta, 2021)।

भारत सरकार ने *दिव्यांगजन अधिकार अधिनियम, 2016* के तहत सरकारी नौकरियों में 4% आरक्षण की व्यवस्था की है, जिससे विकलांग व्यक्तियों को रोजगार में समान अवसर मिल सके (Government of India, 2016)। इसके अलावा, कई निजी कंपनियां *कॉर्पोरेट सोशल रिस्पॉन्सिबिलिटी (CSR)* के तहत विकलांग व्यक्तियों को नौकरी देने के लिए पहल कर रही हैं (Gupta & Singh, 2021)।

### 5.1.1 प्रमुख रोजगार क्षेत्रों में विकलांग व्यक्तियों की भागीदारी

1. **आईटी और डिजिटल क्षेत्र:** कम्प्यूटर आधारित कार्य विकलांग व्यक्तियों के लिए अधिक अनुकूल हैं।
2. **स्व-रोजगार और ऑनलाइन प्लेटफॉर्म:** फ्रीलांसिंग, डिजिटल मार्केटिंग और कस्टमर सर्विस जैसे क्षेत्र विकलांग व्यक्तियों को आत्मनिर्भर बना रहे हैं।

3. **सरकारी नौकरियां:** सरकारी विभागों में विकलांग व्यक्तियों को आरक्षित पद दिए जाते हैं।

4. **कौशल विकास आधारित कार्य:** टेली-कम्युनिकेशन, कस्टमर सपोर्ट, हस्तशिल्प और अन्य तकनीकी क्षेत्रों में विकलांग व्यक्तियों के लिए अवसर बढ़ रहे हैं।

## 5.2 स्वरोजगार और उद्यमिता में संभावनाएं

स्वरोजगार और उद्यमिता विकलांग व्यक्तियों को अपने तरीके से काम करने और आर्थिक रूप से स्वतंत्र बनने का अवसर प्रदान करते हैं। भारत सरकार की *स्टार्टअप इंडिया योजना* और *प्रधानमंत्री मुद्रा योजना* जैसी नीतियां विकलांग उद्यमियों के लिए विशेष ऋण और सहायता प्रदान करती हैं (Ministry of Finance, 2021)।

## 5.2.1 स्वरोजगार के प्रमुख क्षेत्र

- **हस्तशिल्प और कुटीर उद्योग:** विकलांग व्यक्तियों के लिए उपयुक्त, क्योंकि यह घर से संचालित किया जा सकता है।

- **डिजिटल उद्यमिता:** ब्लॉगिंग, यूट्यूब चैनल, ऑनलाइन कोचिंग और ई-कॉमर्स में विकलांग व्यक्ति सफल हो रहे हैं।

- **कृषि और जैविक उत्पाद:** विकलांग व्यक्तियों द्वारा संचालित हाइड्रोपोनिक्स और जैविक खेती की पहल बढ़ रही है (Mishra, 2022)।

## 5.3 सरकारी योजनाएं और वित्तीय सहायता

सरकार ने विकलांग व्यक्तियों की आर्थिक स्थिति सुधारने के लिए विभिन्न योजनाएं शुरू की हैं:

- **प्रधानमंत्री कौशल विकास योजना (PMKVY):** विकलांग व्यक्तियों को विभिन्न कौशलों में प्रशिक्षित करने के लिए।

- **सुगम्य भारत अभियान:** सार्वजनिक स्थानों और कार्यस्थलों को विकलांग-अनुकूल बनाने के लिए।

- **दिव्यांगजन सशक्तिकरण योजना:** विशेष ऋण, छात्रवृत्ति और अनुदान देने की सरकारी पहल (Government of India, 2022)।

## 5.4 आर्थिक आत्मनिर्भरता के लिए सहायक उपाय

## 5.4.1 कौशल विकास और डिजिटल सशक्तिकरण

विकलांग व्यक्तियों के लिए रोजगार को बढ़ावा देने के लिए कौशल विकास आवश्यक है। आईटी,

डिजिटल लर्निंग, और वर्क-फ्रॉम-होम जैसी संभावनाओं के माध्यम से विकलांग व्यक्ति आर्थिक रूप से आत्मनिर्भर बन सकते हैं (Raj & Verma, 2019)।

## 5.4.2 सामाजिक और कॉर्पोरेट समर्थन

- **सीएसआर पहल:** कई कंपनियां विकलांग व्यक्तियों के लिए रोजगार के अवसर प्रदान कर रही हैं।

- **एनजीओ और वित्तीय सहायता संगठन:** विकलांग व्यक्तियों के उद्यम शुरू करने के लिए अनुदान और वित्तीय सहायता प्रदान कर रहे हैं।

विकलांग व्यक्तियों की आर्थिक जागरूकता और आत्मनिर्भरता उनके सशक्तिकरण की दिशा में एक महत्वपूर्ण कदम है। रोजगार, स्वरोजगार और सरकारी योजनाओं के माध्यम से उन्हें समान अवसर दिए जाने चाहिए। समाज, सरकार और निजी क्षेत्रों के सहयोग से विकलांग व्यक्तियों को आत्मनिर्भर बनाकर एक समावेशी और संवेदनशील समाज की स्थापना की जा सकती है।

## 6. सरकार और गैर-सरकारी संगठनों की भूमिका (Role of Government and NGOs)

## 6.1 सरकार द्वारा चलाई जा रही प्रमुख योजनाएं

सरकार विकलांग व्यक्तियों के सशक्तिकरण, शिक्षा, रोजगार और सामाजिक समावेशन को बढ़ावा देने के लिए विभिन्न योजनाएं चला रही है। *दिव्यांगजन अधिकार अधिनियम, 2016* विकलांग व्यक्तियों को शिक्षा, रोजगार, स्वास्थ्य सेवाओं और बुनियादी अधिकारों की सुरक्षा प्रदान करता है (Government of India, 2016)।

## 6.1.1 प्रमुख सरकारी योजनाएं

1. **सुगम्य भारत अभियान (Accessible India Campaign, 2015):** सार्वजनिक स्थानों को विकलांग-अनुकूल बनाने के लिए।

2. **प्रधानमंत्री कौशल विकास योजना (PMKVY):** विकलांग व्यक्तियों को कौशल विकास प्रशिक्षण देकर रोजगार के अवसर प्रदान करने के लिए।

3. **दिव्यांगजन सशक्तिकरण योजना:** विकलांग व्यक्तियों को शिक्षा, स्वास्थ्य और आजीविका में सहायता देने के लिए।

4. **राष्ट्रीय मानसिक स्वास्थ्य कार्यक्रम:** मानसिक विकलांगता से पीड़ित लोगों को सहायता प्रदान करने के लिए।

5. **मुद्रा योजना:** विकलांग व्यक्तियों को स्वयं का व्यवसाय शुरू करने के लिए विशेष ऋण

सुविधा उपलब्ध कराना (Ministry of Finance, 2021)।

## 6.2 गैर-सरकारी संगठनों का योगदान

गैर-सरकारी संगठन (NGOs) विकलांग व्यक्तियों की सहायता के लिए महत्वपूर्ण भूमिका निभाते हैं। वे न केवल शिक्षा और रोजगार में सहायता करते हैं, बल्कि जागरूकता अभियान भी चलाते हैं और विकलांग व्यक्तियों को कानूनी सहायता प्रदान करते हैं (Sharma & Mehta, 2021)।

### 6.2.1 प्रमुख गैर-सरकारी संगठन और उनकी भूमिका

1. **सक्षम (Saksham):** नेत्रहीनों और अन्य विकलांग व्यक्तियों को शिक्षा और रोजगार में सहायता प्रदान करता है।

2. **हेल्प एज इंडिया (HelpAge India):** विकलांग और वृद्ध व्यक्तियों की सहायता के लिए कार्यरत है।

3. **नास्कॉम फाउंडेशन (NASSCOM Foundation):** आईटी और डिजिटल शिक्षा में विकलांग व्यक्तियों के लिए विशेष कार्यक्रम चलाता है।

4. **विकलांग सेवा संस्थान:** ग्रामीण क्षेत्रों में विकलांग व्यक्तियों के लिए शिक्षा और स्वास्थ्य सेवाएं उपलब्ध कराता है (Raj & Verma, 2019)।

## 6.3 विकलांगों के अधिकारों की रक्षा में कानूनी प्रावधान

भारत में विकलांग व्यक्तियों के अधिकारों की सुरक्षा के लिए कई कानूनी प्रावधान लागू किए गए हैं।

### 6.3.1 प्रमुख कानून और नीतियां

- **दिव्यांगजन अधिकार अधिनियम, 2016:** विकलांग व्यक्तियों के लिए समान अधिकार और अवसर सुनिश्चित करता है।

- **समान अवसर अधिनियम, 1995:** विकलांग व्यक्तियों को भेदभाव से बचाने के लिए लागू किया गया।

- **राष्ट्रीय विकलांगता नीति, 2019:** विकलांग व्यक्तियों के समावेशन और सशक्तिकरण को बढ़ावा देने के लिए नीति बनाई गई।

- **संविधान में अनुच्छेद 41:** विकलांग व्यक्तियों को शिक्षा और रोजगार में सहायता देने का प्रावधान (Government of India, 2019)।

## 6.4 सरकार और NGOs के समन्वय की आवश्यकता

सरकार और गैर-सरकारी संगठनों को मिलकर विकलांग व्यक्तियों के सशक्तिकरण के लिए कार्य करना चाहिए। सरकारी योजनाओं का क्रियान्वयन प्रभावी बनाने के लिए NGOs की सहायता महत्वपूर्ण हो सकती है।

## 6.4.1 संभावित सुधार और नीतिगत सुझाव

1. सभी सरकारी इमारतों और सार्वजनिक स्थानों को विकलांग-अनुकूल बनाना।

2. शिक्षा और रोजगार में विकलांग व्यक्तियों के लिए विशेष कोटा को प्रभावी रूप से लागू करना।

3. NGOs और सरकारी एजेंसियों के बीच समन्वय बढ़ाना।

4. मीडिया और सोशल मीडिया के माध्यम से विकलांग जागरूकता अभियान को बढ़ावा देना।

सरकार और गैर-सरकारी संगठनों की संयुक्त भागीदारी विकलांग व्यक्तियों के सशक्तिकरण की दिशा में एक महत्वपूर्ण कदम है। सरकारी योजनाएं, कानूनी प्रावधान, कौशल विकास कार्यक्रम और गैर-सरकारी संगठनों के प्रयास विकलांग व्यक्तियों को आत्मनिर्भर बनाने में सहायक सिद्ध हो सकते हैं।

## 7. जागरूकता अभियान और नवाचार (Awareness Campaigns and Innovations)

## 7.1 विकलांगों के लिए जागरूकता बढ़ाने के उपाय

विकलांग व्यक्तियों के प्रति समाज में सकारात्मक सोच विकसित करने के लिए जागरूकता अभियानों की महत्वपूर्ण भूमिका होती है। जागरूकता का मुख्य उद्देश्य विकलांग व्यक्तियों के अधिकारों, उनकी क्षमताओं और उनके प्रति समाज की जिम्मेदारियों को उजागर करना है (Sharma & Mehta, 2021)।

## 7.1.1 प्रमुख जागरूकता अभियान

1. **सुगम्य भारत अभियान (Accessible India Campaign, 2015):** इस अभियान का उद्देश्य सार्वजनिक स्थानों, परिवहन और डिजिटल सेवाओं को विकलांग-अनुकूल बनाना है (Government of India, 2015)।

2. **दिव्यांगजन सशक्तिकरण सप्ताह:** प्रत्येक वर्ष विकलांग व्यक्तियों की समस्याओं और समाधानों पर ध्यान केंद्रित करने के लिए मनाया जाता है।

3. **#InclusionMatters डिजिटल अभियान:** सोशल मीडिया पर विकलांग व्यक्तियों की प्रेरणादायक कहानियों को साझा कर जागरूकता बढ़ाने की पहल।

4. **संयुक्त राष्ट्र का 'दिव्यांग अधिकार दिवस' (International Day of Persons**

with Disabilities, 3 दिसंबर): विकलांगता के प्रति वैश्विक जागरूकता बढ़ाने के लिए मनाया जाता है (UNESCO, 2020)।

## 7.2 मीडिया और सोशल मीडिया की भूमिका

मीडिया और सोशल मीडिया विकलांग व्यक्तियों के अधिकारों के प्रचार-प्रसार में महत्वपूर्ण भूमिका निभाते हैं।

### 7.2.1 फिल्म और टेलीविजन

- **'तारे ज़मीन पर' और 'ब्लैक' जैसी फ़िल्में:** इन फिल्मों ने विकलांगता के प्रति समाज की संवेदनशीलता को बढ़ाने में योगदान दिया है।

- **डॉक्यूमेंट्री और शॉर्ट फिल्में:** विकलांग व्यक्तियों के संघर्षों और उपलब्धियों को दर्शाने के लिए बनाई जाती हैं (Gupta & Singh, 2021)।

### 7.2.2 सोशल मीडिया के माध्यम से जागरूकता

- YouTube और Instagram पर विकलांग व्यक्तियों की प्रेरणादायक कहानियाँ।

- Twitter और Facebook पर #AccessibleIndia और #DisabilityRights जैसे हैशटैग ट्रेंड।

- TikTok और Reels पर विकलांगता के प्रति जागरूकता फैलाने वाले वीडियो।

## 7.3 विकलांग व्यक्तियों के लिए प्रौद्योगिकी और नवाचार

तकनीकी नवाचारों के माध्यम से विकलांग व्यक्तियों के जीवन को आसान और अधिक आत्मनिर्भर बनाया जा सकता है (Mishra, 2022)।

### 7.3.1 सहायक तकनीकों का विकास

1. **ब्रेल-सक्षम स्मार्टफोन और इलेक्ट्रॉनिक ब्रेल डिस्प्ले:** दृष्टिबाधित व्यक्तियों के लिए।

2. **ऑडियो-गाइडेड नेविगेशन ऐप्स:** Google Maps में विकलांग-अनुकूल दिशानिर्देश।

3. **स्मार्ट व्हीलचेयर और एक्सोस्केलेटन:** चलने में असमर्थ लोगों के लिए नई तकनीकी उपलब्धियाँ।

4. **वॉयस-रिकग्निशन सॉफ्टवेयर:** बोलकर टाइप करने की सुविधा, जो श्रवण और हाथों की विकलांगता वाले व्यक्तियों के लिए उपयोगी है।

## 7.4 नवाचारों को बढ़ावा देने के लिए सरकारी और गैर-सरकारी प्रयास

सरकार और निजी क्षेत्र के सहयोग से विकलांग व्यक्तियों के लिए नवाचार को बढ़ावा देने के लिए कई योजनाएँ लागू की गई हैं।

### 7.4.1 प्रमुख सरकारी और निजी पहल

- **सुगम्य भारत इनोवेशन चैलेंज:** स्टार्टअप्स और टेक कंपनियों को विकलांग-अनुकूल तकनीकें विकसित करने के लिए प्रोत्साहित करना।

- **आईआईटी और अन्य अनुसंधान संस्थानों में विकलांगों के लिए नई तकनीकों पर शोध।**

- **मल्टीनेशनल कंपनियों द्वारा CSR फंडिंग:** विकलांग व्यक्तियों के लिए नवाचार परियोजनाओं को समर्थन देना (Ministry of Social Justice, 2022)।

जागरूकता अभियान और तकनीकी नवाचार विकलांग व्यक्तियों के जीवन में सकारात्मक बदलाव ला सकते हैं। सरकार, मीडिया, सामाजिक संगठन और तकनीकी क्षेत्र के समन्वय से विकलांग व्यक्तियों के लिए समानता और समावेशी विकास की दिशा में महत्वपूर्ण प्रगति की जा सकती है।

## 8. निष्कर्ष और सुझाव (Conclusion and Recommendations)

## 8.1 शोध के प्रमुख निष्कर्ष

विकलांग व्यक्तियों के सशक्तिकरण और समानता की दिशा में शैक्षणिक, सामाजिक और आर्थिक जागरूकता का महत्त्वपूर्ण योगदान है। इस शोध में निम्नलिखित प्रमुख निष्कर्ष सामने आए हैं:

1. **शैक्षिक जागरूकता:** समावेशी शिक्षा और सहायक तकनीकों के अभाव में विकलांग छात्रों को शिक्षा के समान अवसर नहीं मिल पाते (Sharma & Mehta, 2021)।

2. **सामाजिक जागरूकता:** समाज में विकलांग व्यक्तियों के प्रति अभी भी कई रूढ़िवादी सोच और भेदभाव मौजूद हैं। जागरूकता अभियानों और कानूनी सुधारों से स्थिति में सुधार संभव है (Gupta & Singh, 2021)।

3. **आर्थिक सशक्तिकरण:** विकलांग व्यक्तियों को रोजगार और उद्यमिता में कई चुनौतियों का सामना करना पड़ता है। हालांकि, सरकारी योजनाओं और डिजिटल तकनीकों से उनके लिए नए अवसर बन रहे हैं (Mishra, 2022)।

4. **सरकार और गैर-सरकारी संगठनों की भूमिका:** सरकारी योजनाएं और गैर-सरकारी संगठनों के प्रयास विकलांग व्यक्तियों की सहायता कर रहे हैं, लेकिन इनका प्रभावी क्रियान्वयन अभी

भी एक बड़ी चुनौती है (Government of India, 2019)।

5. **नवाचार और तकनीकी सहयोग:** डिजिटल शिक्षा, स्मार्ट उपकरण, ब्रेल टेक्नोलॉजी, और एक्सोस्केलेटन जैसे नवाचार विकलांग व्यक्तियों की आत्मनिर्भरता को बढ़ा सकते हैं (Ministry of Social Justice & Empowerment, 2022)।

## 8.2 समानता और समावेशन को बढ़ावा देने के उपाय

विकलांग व्यक्तियों को समानता और समावेशन की ओर ले जाने के लिए निम्नलिखित उपाय प्रभावी हो सकते हैं:

## 8.2.1 शैक्षिक सुधार

1. **समावेशी शिक्षा प्रणाली:** सभी स्कूलों और कॉलेजों में विकलांग-अनुकूल बुनियादी ढांचे की व्यवस्था की जाए।

2. **विशेष शिक्षक प्रशिक्षण:** शिक्षकों को विकलांग छात्रों की जरूरतों को समझने और उन पर काम करने के लिए प्रशिक्षित किया जाए।

3. **ऑनलाइन शिक्षा के लिए डिजिटल संसाधन:** विकलांग छात्रों को डिजिटल शिक्षा और ई-लर्निंग प्लेटफॉर्म्स से जोड़ने के लिए सब्सिडी और अनुदान दिया जाए।

## 8.2.2 सामाजिक सुधार

1. मीडिया और सोशल मीडिया में विकलांगता को सकारात्मक रूप में प्रस्तुत करना।

2. सार्वजनिक स्थानों को विकलांग-अनुकूल बनाने के लिए सुगम्य भारत अभियान को प्रभावी ढंग से लागू करना।

3. समाज में विकलांग व्यक्तियों के प्रति सम्मान और समानता की भावना को बढ़ावा देने के लिए बड़े स्तर पर जागरूकता अभियान चलाना।

## 8.2.3 आर्थिक सुधार

1. विकलांग व्यक्तियों के लिए स्वरोजगार और स्टार्टअप को प्रोत्साहित करने हेतु अनुदान और कर में छूट।

2. सरकारी और निजी क्षेत्र में विकलांग व्यक्तियों के लिए रोजगार के अवसरों को बढ़ावा देना।

3. तकनीकी नवाचारों को बढ़ावा देकर विकलांग व्यक्तियों के लिए डिजिटल प्लेटफॉर्म्स पर कार्य करने के अवसर प्रदान करना।

## 8.3 भविष्य की संभावनाएं और अनुसंधान के क्षेत्र

विकलांग व्यक्तियों के सशक्तिकरण को प्रभावी रूप से लागू करने के लिए आगे निम्नलिखित अनुसंधान क्षेत्रों पर ध्यान दिया जा सकता है:

1. विकलांग व्यक्तियों के लिए नई तकनीकों के प्रभाव का अध्ययन।

2. समावेशी शिक्षा के तहत डिजिटल संसाधनों के उपयोग पर शोध।

3. विकलांग व्यक्तियों की आर्थिक आत्मनिर्भरता में सरकारी योजनाओं की प्रभावशीलता का विश्लेषण।

4. सामाजिक समावेशन बढ़ाने के लिए जागरूकता अभियानों की सफलता का मूल्यांकन।

विकलांग व्यक्तियों के सशक्तिकरण के लिए शिक्षा, सामाजिक समावेशन और आर्थिक स्वतंत्रता तीनों आवश्यक स्तंभ हैं। सरकार, गैर-सरकारी संगठन, तकनीकी संस्थान और समाज के संयुक्त प्रयासों से विकलांग व्यक्तियों को समान अधिकार और अवसर दिए जा सकते हैं। भारत को एक समावेशी समाज बनाने के लिए विकलांग व्यक्तियों के लिए नीतियों को और प्रभावी बनाना होगा, ताकि वे आत्मनिर्भर और सम्मानजनक जीवन जी सकें।

## संदर्भ सूची

1. **शर्मा, आर., एवं मेहता, ए. (2021)।** समावेशी शिक्षा और विकलांगता जागरूकता। *शैक्षिक अनुसंधान पत्रिका, 12*(3), 112-130।

2. **गुप्ता, आर., एवं सिंह, ए. (2021)।** सामाजिक कलंक और विकलांगता: जागरूकता अभियानों का अध्ययन। *भारतीय सामाजिक विज्ञान पत्रिका, 9*(1), 45-60।

3. **मिश्रा, पी. (2022)।** प्रौद्योगिकी के माध्यम से विकलांग व्यक्तियों की आर्थिक समावेशन। *भारतीय विकलांगता अध्ययन पत्रिका, 10*(1), 45-60।

4. **भारत सरकार। (2016)।** *विकलांगजन अधिकार अधिनियम, 2016।* सामाजिक न्याय एवं अधिकारिता मंत्रालय, भारत सरकार। स्रोत: www.disabilityaffairs.gov.in

5. **यूनेस्को। (2020)।** *विकलांग व्यक्तियों के अधिकार दिवस: एक वैश्विक दृष्टिकोण।* संयुक्त राष्ट्र शैक्षिक, वैज्ञानिक और सांस्कृतिक संगठन। स्रोत: www.unesco.org

6. **राज, पी., एवं वर्मा, एस. (2019)।** भारत में विकलांगता अधिकार और कानूनी ढांचा। *भारतीय सामाजिक विज्ञान पत्रिका, 12*(3), 105-118।

7. **भारत सरकार। (2015)।** *सुगम्य भारत अभियान: समावेशन का एक मिशन।* सामाजिक न्याय एवं अधिकारिता मंत्रालय। स्रोत: www.socialjustice.gov.in

8. **वित्त मंत्रालय। (2021)।** *मुद्रा योजना एवं विकलांग उद्यमियों के लिए वित्तीय सहायता।* भारत सरकार। स्रोत: www.mudra.org.in

9. **अंतर्राष्ट्रीय श्रम संगठन (ILO)। (2020)।** रोजगार और विकलांगता: एक अवलोकन। *ILO कार्यपत्रक, 18*(2), 35-55।

10. **भारत की जनगणना। (2011)।** *विकलांगता पर डेटा।* गृह मंत्रालय, भारत सरकार। स्रोत: www.censusindia.gov.in

11. **सांख्यिकी और कार्यक्रम कार्यान्वयन मंत्रालय। (2018)।** *भारत में विकलांग व्यक्ति: एक सांख्यिकीय प्रोफ़ाइल।* भारत सरकार। स्रोत: www.mospi.gov.in

12. **विश्व स्वास्थ्य संगठन (WHO)। (2011)।** *विकलांगता पर विश्व रिपोर्ट।* डब्ल्यूएचओ प्रेस, जिनेवा। स्रोत: www.who.int

13. **सामाजिक न्याय एवं अधिकारिता मंत्रालय। (2019)।** *राष्ट्रीय विकलांगता नीति एवं सुगम्य भारत अभियान।* भारत सरकार। स्रोत: www.socialjustice.gov.in

14. **नास्कॉम फाउंडेशन। (2021)।** *विकलांग व्यक्तियों को सशक्त बनाने में प्रौद्योगिकी की भूमिका।* नास्कॉम अनुसंधान रिपोर्ट, 7*(1), 98-115।

15. **सिंह, के. (2021)।** विकलांग बच्चों के लिए समावेशी शिक्षा में चुनौतियाँ। *सामाजिक विज्ञान पत्रिका, 18*(2), 78-95।

16. **महरोत्रा, एन. (2019)।** विकलांगता, समावेशन और भारत में सामाजिक परिवर्तन। *भारतीय विकलांगता अध्ययन पत्रिका, 7*(1), 45-63।

17. **मित्रा, एस., पोसारैक, ए., एवं विक, बी. (2013)।** विकलांगता और विकासशील देशों में गरीबी। *विश्व विकास, 41*(2), 119-132।

18. **अग्रवाल, पी., एवं कुमार, आर. (2020)।** विकलांग व्यक्तियों के रोजगार पर सामाजिक कलंक का प्रभाव। *भारतीय आर्थिक अध्ययन पत्रिका, 15*(1), 66-80।

19. **दत्ता, एम. (2018)।** विकलांगता सशक्तिकरण में गैर-सरकारी संगठनों की भूमिका: भारत का एक अध्ययन। *विकास एवं सामाजिक परिवर्तन, 25*(4), 127-145।

20. **नारायण, एस., एवं भट्टाचार्य, ए. (2022)।** भारत में विकलांग व्यक्तियों के लिए सुलभता और गतिशीलता। *शहरी नियोजन और विकास पत्रिका, 30*(3), 210-229।

**IJETI**

## Application Form for Membership

**To,**
**Editor**
**Indian Journal of Emerging Trends and Innovation**
**Dr Harish Kumar Yadav**
**Mob: 9720847031**

**Sir,**
**I like to be enrolled as a Member/ Institutional Member of Journal.**
**Membership No: (for Office Use) :**
**Name:**
**Designation:**
**Department and Subject:**
**Name of College/University:**
**Mobile and Email:**
**Membership Charges (Rupees):**
**Online Pay/ Demand Draft Details and date:**
**Address for Despatch of Journal:**

**Date:**
**Signature**

**All Payment by Online Pay/ Demand Draft/ Cheques in favour the Editor, Indian Journal of Emerging Trends and Innovation, Payable at Gagalheri, Saharanpur, Utter Pradesh, India**

| Subscription/ Membership | Fee |
|---|---|
| **Single Copy** | **1300** |
| **Annual Membership for Individual** | **2000** |
| **Annual Membership for Organisation** | **2500** |
| **Five years Membership for Individual** | **7000** |
| **Five years Membership for Organisation** | **9500** |

## CERTIFICATE OF ORIGINALITY OF RESEARCH PAPER / ARTICLE AND COPYRIGHT TRANSFER AGREEMENT

**Title of the Paper / Article**:

_____

**Name(s) of Author(s)**:

_____

**Corresponding Author's Name and Contact (Email/Phone):**

_____

**Institution/Organization Affiliation(s)**:

_____

- We, the author(s), hereby declare that:
- The research paper/article entitled above is original, has been written by the stated author(s), and has not been published previously or submitted elsewhere for publication.
- The work does not contain any content that is libelous, unlawful, or infringes on the rights of any third party.
- Any portion of the content which is not original has been clearly identified and properly acknowledged/referenced.
- We are responsible for the content of the article and the research presented therein.
- Transfer the copyright of the above-mentioned article to the [Insert Journal/ Publisher Name], upon acceptance for publication.
- Grant the publisher the exclusive right to publish, reproduce, distribute, and archive the article in any format, worldwide.
- Use the article for educational or non-commercial research purposes.
- Include the article in a thesis or dissertation.
- Reuse figures or tables with appropriate citation.

| Author(s): **Name** | **Affiliation** | **Email Address** | **Signature** | **Date** |
|---|---|---|---|---|
|  |  |  |  |  |

**Place**: _____
**Date**: _____

## INFORMATION AND GUIDELINES FOR AUTHORS & MANUSCRIPT FORMATTING

- Research papers are published in all languages in the fields of Languages, Humanities, Social Sciences, Commerce, Science and Technology.

- The material sent for publication should be original and unpublished.

- The decision to accept or reject the publication of the research paper will be of the Editorial Board.

- The research paper should be duly typed in MS Word file along with your address, name of the institution and phone mobile number, email.

- The journal will be sent to all individual members and institutions by book post.

- Each table, figure and photograph should be referenced in the text.

- Title Page: The title page should contain the title of the article in capital letters. Full name of the author, name of the department and institution of the author, e-mail address, abstract and key words. At the bottom of the page- Address for correspondence, Name, Designation, Full Address, Telephone/Mobile Number, E-mail of the contact person should be printed.

   Title of the Chapter

   ➢ Author's Name and Designation, Affiliating Institution with city and state & Email

   ➢ Abstract: Within 200 Words, Keywords: 3-6

   ➢ Chapter Word Limit: Minimum 2000–3500 Maximum words Including References (1,2.3…) (APA Style)

   ➢ File Type: Microsoft Word

   ➢ Font Size: 11

   ➢ Page A4 line shaping 1.15

- Use this font style and size for all text, figures, tables, figure legends etc. For large tables, the font size can be reduced but in no case the font style should be changed. Tables: Each table should be submitted as a separate file in MS Word. The table should be created in MS Word only and should not be included as a picture file or MS Excel or in any other form.

IJETI