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Dr. Harish Kumar Yadav

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It is a privilege to present Volume 2, Issue 2 (May–August) of the Indian Journal of Emerging Trends and Innovation (IJETI). This issue reinforces our core mission: to cultivate rigorous, interdisciplinary, and socially relevant research that connects regional insights from India with global academic discourse.

The articles in this issue reflect a dynamic convergence of education, technology, the humanities, and the social sciences. They embody IJETI's commitment to methodological innovation, diverse perspectives, and actionable solutions to real-world challenges. Highlights include investigations into AI-driven learning environments and next-generation digital pedagogies, alongside grounded scholarship in linguistic, cultural, and community dynamics. Together, these contributions capture the vibrant breadth of contemporary inquiry.

This release is made possible by the collaborative dedication of our academic community. We extend our sincere appreciation to the contributing authors for entrusting their scholarship to IJETI, and to our peer reviewers and advisory board members, whose rigorous evaluations preserve the quality and integrity of our publication. We also recognize our editorial and production teams for their seamless execution throughout the review and publication cycle.

As IJETI broadens its reach, we welcome original research papers, critical reviews, and empirical case studies from scholars, educators, and practitioners worldwide. We invite you to join us in advancing a dynamic, multidisciplinary forum for forward-looking ideas and transformative innovation.

Editor

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Multi Focus Image Fusion: A Survey and A Comparative Study

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Abstract

Multi-focus image fusion (MFIF) is a highly efficient method for extending the depth-of-field of optical lenses by combining a series of partially focused images of the same scene into a single all-in-focus image. Significant advancements have been made owing to rapid growth in image representation theories such as multi-scale geometric analysis, sparse representation, and deep learning. This survey provides a thorough examination of current MFIF methods, introducing a novel taxonomy that categorises existing approaches into four primary groups: (1) spatial domain methods, (2) transform domain methods, (3) hybrid methods combining both domains, and (4) deep learning methods. The complete set of pertinent resources—source images, objective metrics, and fusion results—has been made available to establish a standard benchmark for future research. Significant open challenges and promising future research directions are also discussed.

Keywords: Multi-focus image fusion, multi-scale geometric analysis, Sparse representation, Fusion rule, Deep learning, Objective metrics

1. Introduction

Multi-Focus Image Fusion (MFIF) combines two or more source images of the same scene—each focused at a different depth—to produce a single “all-in-focus” fused image. Because optical lenses have a finite depth of field, it is impossible to obtain a sharp image with all objects simultaneously in focus. Image fusion overcomes this by merging photographs taken with varying focus settings, producing a result with a wider depth of field. MFIF is widely used in medical imaging, object recognition, computer vision, remote sensing, and microscopy, among other fields.

Image fusion is performed at three processing levels: pixel level, feature level, and decision level [2]. The pixel level is most common in MFIF because it preserves maximum original information. Two essential MFIF activities are focus measurement (FM), also known as activity level assessment, and the fusion rule. Different methods address these activities using different strategies.

2. Multi-Focus Image Fusion Techniques

MFIF methods are broadly divided into four categories: (1) Spatial domain, (2) Transform domain, (3) Deep learning, and (4) Hybrid methods [2]. Spatial domain approaches combine source images directly using spatial properties without requiring an inverse transform stage. Transform domain approaches first transform images into a suitable domain (e.g., wavelet, DCT), fuse the coefficients, then reconstruct via inverse transform. Deep learning techniques leverage CNNs, GANs, and Transformers for end-to-end or decision-map-based fusion. Hybrid approaches integrate strategies from two or more categories to exploit complementary strengths.

3. Spatial Domain Approaches

Spatial domain approaches create a weight map for each source image; the fused image is the weighted average of all source images. They divide into three sub-types: region-based, block-based, and pixel-based.

3.1 Region-Based Approaches

Li and Yang [3] proposed segmentation and spatial frequency measurement for focus assessment, using normalised cuts to partition source images and fusing based on spatial frequency—addressing misregistration, blurring, and noise. Subsequent works applied PCNN-based segmentation [140], mean shift segmentation [15], watershed-based super-pixels [16], and algebraic multi-grid methods [18] to refine region accuracy.

3.2 Block-Based Approaches

Li et al. [4] introduced block-based MFIF in 2001, dividing source images into fixed-size blocks and measuring activity using spatial frequency, with a threshold-based adaptive fusion rule and consistency verification. Subsequent advances incorporated PCNN models [5][7], phase congruency [9], DCT-based activity measures [10][11], neural network classifiers [12], random forests [13], and multi-task sparse representation [14].

3.3 Pixel-Based Approaches

Pixel-based methods provide exact pixel-wise weight maps derived as a weighted sum of source images. Key contributions span averaging [19], select-maximum [20], pixel visibility [22], PDE-based fusion [23], random walks on graphs [24], SIFT-based misregistration handling [25], and gradient-based decision maps [26]. Sensitivity to noise and misregistration remains the core limitation, requiring larger spatial neighbourhoods for robust focus measurement.

Table 1: Summary of Spatial Domain MFIF Techniques

Sr.	Technique	Outcome	Research Gap	Cit.
1	Region-based segmentation & spatial frequency	Addresses pixel misregistration, blurring, and noise sensitivity.	Limited robustness in complex real-world scenarios.	[3]
2	Block-based method using spatial frequency	Improved fusion quality with consistency verification.	Sensitive to block size and threshold selection.	[4]
3	Focus measures with PCNN	Enhanced focus detection and fusion reliability.	High computational cost and noise sensitivity.	[5]
4	Pixel-based weight map generation	Improved pixel-wise clarity and fusion accuracy.	Challenges with noise and inconsistent decision maps.	[9]
5	Phase congruency-based fusion	Provided robust edge-based fusion metrics.	Limited effectiveness for complex multi-source images.	[22]
6	Random walks & weighting factor	Reliable decision map with enhanced contrast.	Computational overhead limits real-time use.	[24]
7	Pixel visibility & clarity enhancement	Enhanced saliency and visibility in fused images.	Highly sensitive to parameter optimization.	[23]
8	Gradient-based segmentation with superpixels	Improved focus accuracy in boundary regions.	Sensitive to segmentation inaccuracies.	[16]

4. Transform Domain Approaches

Transform domain methods decompose source images into a transform domain, fuse the coefficients using a pre-designed strategy, and reconstruct via inverse transform [2]. They are sub-classified into gradient domain, multi-scale decomposition (MSD), sparse representation, and hybrid transform methods.

4.1 Gradient Domain (GD) Approaches

GD methods represent source images as gradients and reconstruct the fused image from fused gradients. Notable methods include salience-preserving fusion [27], structure-tensor weighting [28], Poisson equation reconstruction [29], multi-scale weighted gradient fusion [30], and colour-image gradient estimation [31][32].

4.2 Multi-Scale Decomposition (MSD) Approaches

MSD methods are widely used in MFIF for their superior feature representation. Pyramid-based methods (Laplacian [33], gradient [34], FSD [35], RMLP [36]) build multi-resolution representations. Wavelet-based methods (DWT [41], dual-tree CWT [45], SWT [52], NSCT [49], QWT [50]) offer multi-resolution and directional analysis. MGA methods (curvelets, shearlets, contourlets [56][57][58]) address the directional limitations of wavelets. Base-detail decomposition methods [60][62][63] split images into base and detail layers fused independently using guided filtering.

4.3 Sparse Representation (SR) Approaches

SR methods represent image patches as sparse linear combinations of atoms from an over-complete dictionary, aligned with the human visual system's sparse coding. Key contributions include over-complete dictionary learning with choose-max fusion [70], SOMP-based fusion [71], ASR [73], K-SVD-based dictionaries [74][75], and convolutional SR (CSR) [77] for globally optimised, shift-invariant representation. Extensions include multi-source joint layering with CSR [78] and online robust dictionary learning [79].

4.4 Combination of Transform Approaches

Combining multiple transforms exploits their individual strengths: curvelet + wavelet [80], NSCT + SWT [81], MST + SR [82][83], NSST + CSR [84], MSNLGA filter + CSR [85], and texture-component SR [86]. These hybrids transform strategies generally outperform single-transform methods.

Table 2: Summary of Transform Domain MFIF Techniques

S.No.	Technique	Outcome	Research Gap	Cit.
1	Wavelet Transform (DWT)	Multi-scale representation and improved clarity.	Sensitive to artifacts and parameter tuning.	[47]
2	Non-Subsampled Contourlet (NSCT)	Improved edge preservation, reduced directional artifacts.	Computationally intensive for high-resolution images.	[49]
3	Discrete Cosine Transform (DCT)	Efficient fusion with low computational complexity.	Compromises quality in complex scenarios.	[10]
4	Laplacian Pyramid Transform	Enhanced local contrast and focus regions.	Struggles with color preservation.	[33]
5	Gradient Domain (GD)	Preserved gradient-based features for sharper images.	Limited performance in misregistered images.	[27]

S.No.	Technique	Outcome	Research Gap	Cit.
6	Shearlet Transform	Captured anisotropic features, multi-directional edges.	Susceptible to noise in detailed regions.	[50]
7	Hybrid Curvelet-Wavelet	Combined curvelet and wavelet benefits.	Complex parameter tuning required.	[80]
8	Sparse Representation (SR)	Improved feature extraction and focus preservation.	High computational overhead.	[13]
9	Adaptive Sparse Representation (ASR)	Reduced noise and improved fusion robustness.	Long processing time.	[73]
10	Poisson Fusion in Gradient Domain	Handled misregistration, preserved gradients.	Limited real-time applicability.	[29]
11	Multi-Scale Geometric Analysis (MGA)	Enhanced representation of geometric features.	High complexity for high-resolution images.	[35]
12	Stationary Wavelet Transform (SWT)	Improved shift-invariance, reduced noise sensitivity.	Requires advanced post-processing.	[52]
13	Region Mosaicking on Laplacian Pyramids	Reduced noise and color distortion.	Sensitive to segmentation accuracy.	[36]
14	Filter-Subtract-Decimate Pyramid (FSD)	Computational efficiency for large datasets.	Limited for small features.	[35]
15	Dense SIFT with MST	Improved edge detection, robust to misregistration.	High computational cost.	[25]
16	Quaternion Wavelet Transform	Improved focus detection, reduced artifacts.	Sensitive to parameter selection.	[50]
17	Joint Dictionary Learning with PCA	Enhanced detail retention, reduced artifacts.	Requires extensive training.	[83]
18	Multi-Valued Structure Tensor	Reduced blurring and haloing effects.	Limited to color image applicability.	[28]
19	Wavelet-Based Statistical Sharpness	Improved sharpness and reduced noise.	Requires manual threshold adjustment.	[48]
20	Multi-Scale Weighted Gradient Fusion	Enhanced edge preservation and contrast.	Overshooting artifacts in complex images.	[30]

5. Deep Learning Approaches

Deep learning methods are categorised as supervised and unsupervised, and further as decision-map-based or end-to-end. Transformer-based approaches constitute a third emerging category.

5.1 Supervised Deep Learning Approaches

Liu et al. [87] proposed the first CNN-based MFIF method, learning a source-to-focus-map mapping. Subsequent work addressed activity level measurement (p-CNN [89], Siamese CNN [90], MLFCNN [91], MADCNN [92]), boundary handling (two-network approach [93], alpha-matte defocus MMFNet [94], DRPL [95]), and end-to-end architectures (two-stream network [96], IFCNN [97], U-net [98], hourglass network [99], MLCNN). GAN-based methods FuseGAN [100] and ACGAN [101] formulate fusion as image-to-image translation; ensemble CNN approaches [103][104] reduce overfitting using multiple models.

5.2 Unsupervised Deep Learning Approaches

Since ground-truth all-in-focus images are rarely available, unsupervised methods are preferred. Most use SSIM-based loss functions. Key methods: MFNet [105], MFFNet [106], MLDNet [107], MSCNN [108], U2Fusion [109], PMGI [110]. Decision-map unsupervised methods include SESF [111] (trained on MS-COCO without multi-focus pairs) and GCF [113]. GAN-based unsupervised methods include MFF-GAN [114] and SCGAN [119], which uses a Siamese conditional generator with Wasserstein divergence for complementary probabilistic feature maps.

5.3 Transformer-Based Approaches

Transformer architectures capture long-range dependencies via self-attention, overcoming the receptive-field limitation of CNNs. DNDT [129] combines DenseNet with a dual-transformer; TransMEF [125] uses parallel CNN-Transformer with self-supervised multi-task learning; CGTF [130] merges CNN local and transformer global features; SwinFusion [131] introduces cross-domain long-range learning via the Swin Transformer for multi-modal and digital photography fusion.

5.4 Hybrid Approaches

Hybrid methods integrate transform domain and spatial domain strategies. Chai et al. [132] combined LSWT-based initial fusion with RMSE-based focus detection for boundary refinement. The enhanced fusion approach of Bhavsar et al. [133] adds object semantic detection and an attentive transformer network to handle halo artifacts and depth discrepancies, achieving object detection accuracy of 0.94 and edge detection precision of 0.92 on the Lytro dataset. A-ECNN [134] incorporates Squeeze-and-Excitation blocks and cross-path gradient attention for improved decision maps without extensive post-processing.

Table 3: Summary of Deep Learning MFIF Approaches

S.No.	Technique	Outcome	Research Gap	Cit.
1	CNN-based MFIF (Liu et al.)	Learned mapping from source images to focus maps.	Limited generalization to unseen datasets.	[87]
2	Pixel-wise CNN (Tang et al.)	Enhanced focused/ defocused pixel differentiation.	High computational demand.	[89]
3	FuseGAN (Guo et al.)	High-quality fused images via image-to-image translation.	Requires post-processing.	[100]
4	ACGAN (Huang et al.)	End-to-end GAN with high SSIM and improved gradients.	Challenges in fusing color images.	[101]
5	U2Fusion (Xu et al.)	Unified unsupervised fusion emphasizing gradient preservation.	Dataset bias and high training requirements.	[109]
6	MFF-GAN (Zhang et al.)	Unsupervised GAN with adaptive constraints for texture.	Noise and loss of feature complementarity.	[114]
7	SCGAN (Li et al.)	Probabilistic feature maps with complementary information.	Diversity handling in large datasets.	[119]
8	SwinFusion (Ma et al.)	Improved long-range dependency for multimodal fusion.	High computational complexity.	[131]
9	Ensemble CNN (Naji et al.)	Reduced overfitting using multiple models.	High resource demand.	[103]
10	Transformer MFIF (Li et al.)	Global context integration for image fusion.	Dependence on pre-trained models.	[130]
11	MLDNet	Multi-level dense network for feature extraction.	Limited large-scale dataset exploration.	[107]
12	SESF (Ma et al.)	Encoder-decoder leveraging spatial frequency.	Requires labeled data for training.	[111]
13	DenseNet+Trans-former (Zhao et al.)	Integrated local and global features.	Complexity in feature balancing.	[129]

S.No.	Technique	Outcome	Research Gap	Cit.
14	TransMEF (Qu et al.)	Self-supervised multi-task learning for exposure fusion.	Requires fine-tuning per dataset.	[125]
15	IFCNN (Zhang et al.)	General framework for feature size preservation.	Limited handling of color images.	[97]
16	Pyramid Patch Transformer	Improved hierarchical feature extraction.	High computational overhead.	[128]
17	Gradient & Region-based (Xu et al.)	Region-aware feature fusion.	Complexity in region refinement.	[113]
18	CGTF (Li et al.)	Convolution-guided transformer for infrared/visible.	High demand for pre-training data.	[130]
19	MLCNN (Yang et al.)	Multi-level features for decision map creation.	Handling of large-scale images.	[91]
20	Boundary-aware MFIF (Ma et al.)	Defocus spread modelling for boundary refinement.	Difficulty handling smooth transitions.	[94]

6. Research Gap

MFIF has evolved from classical transform-domain methods (wavelets, DCT, sparse dictionaries) toward deep learning and hybrid approaches since approximately 2018. Modern methods improve detail and edge preservation, reduce visible artifacts, and can operate unsupervised. Persistent weaknesses remain: (1) poor generalisation to real-world images with lighting variations, noise, and strong defocus; (2) high computational cost for training and inference; (3) sensitivity to hyper-parameters such as block sizes and thresholds; and (4) lack of universally reliable objective metrics. Benchmarking diversity in datasets still limits real-world evaluation.

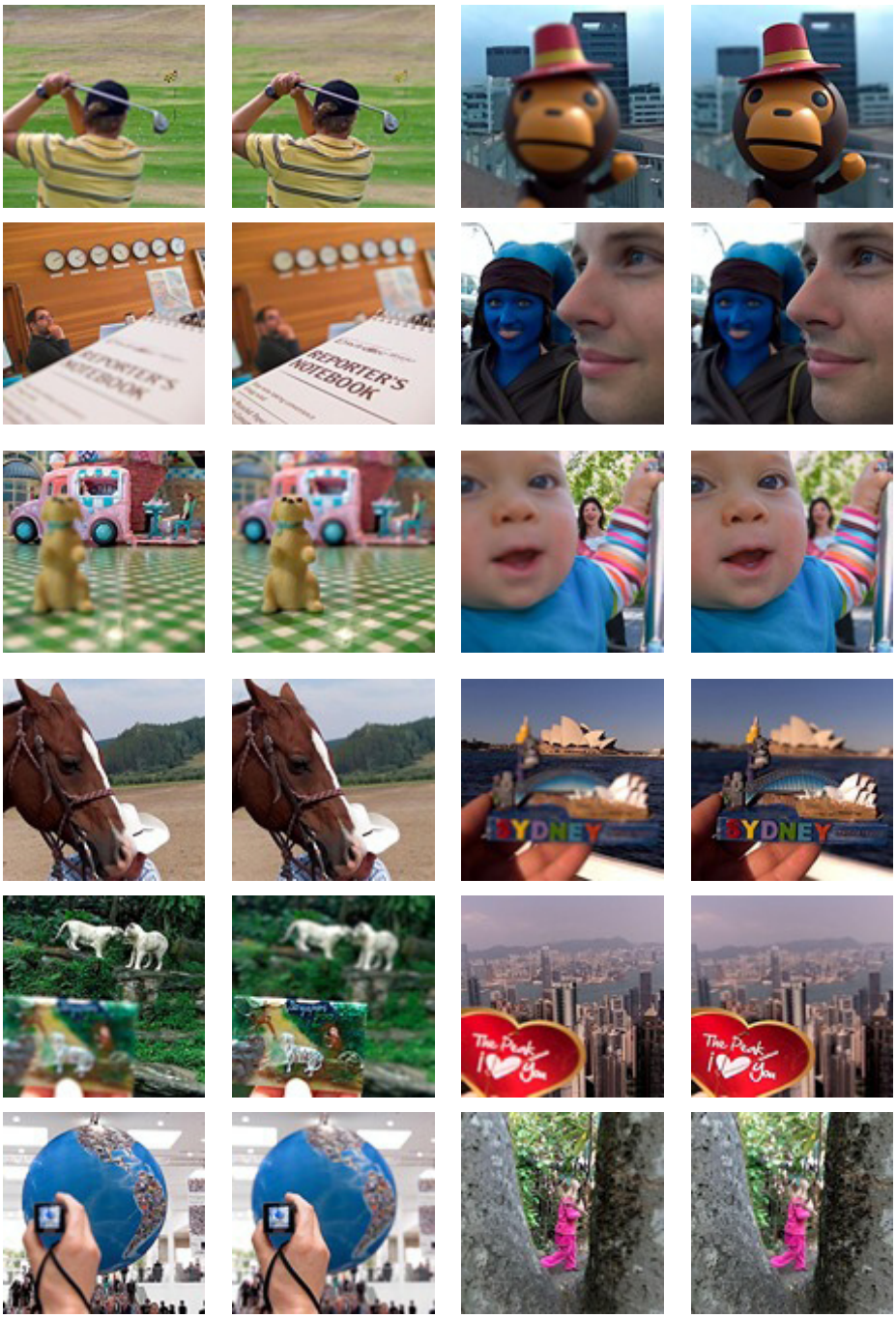
Table 4: Summary of Existing Research Gaps Between Techniques

S.No	Journal	MFIF Technique	Outcome	Research Gap	Ref.
1	Image and Vision Computing	Region-based fusion using segmentation and spatial frequency	Addressed pixel misregistration, blurring, and noise sensitivity.	Limited robustness in complex real-world scenarios.	[3]
2	Information Fusion	Block-based method with adaptive fusion rules	Improved fusion quality with consistency verification.	Sensitive to block size and threshold selection.	[4][6]

S.No	Journal	MFIF Technique	Outcome	Research Gap	Ref.
3	Pattern Recognition Letters	Focus measures with neural networks	Proposed PCNN for enhanced focus detection.	High computational cost and noise sensitivity.	[5][8]
4	IEEE Trans. Image Processing	Sparse representation using dictionaries	Improved clarity and reduced artifacts.	Extensive resources for dictionary training.	[14] [71]
5	Optik	Dual-tree complex wavelet transform	Eliminated blocking and ringing artifacts.	Limited performance in low contrast regions.	[45]
6	Applied Optics	Mean shift segmentation for color images	Enhanced segmentation for better fusion.	Computational overhead for large datasets.	[15]
7	Soft Computing	Gradient domain with MRF & Poisson reconstruction	Better handling of edges and local details.	Limited generalizability to diverse datasets.	[29]
8	J. Electronic Imaging	Phase congruency for pixel-level fusion	Edge-based metrics robust to misregistration.	Limited for complex multi-source images.	[9]
9	Optics Applications	DCT-based fusion for low-complexity applications	Achieved computational efficiency.	Compromises accuracy for high-quality fusion.	[10]

7. Dataset

Experiments are conducted on thirty pairs of multi-focus images widely used in the MFIF literature, divided into grayscale and colour sets. To compare performance comprehensively, three MFIF datasets are employed in our experiments, i.e. the Lytro dataset [67], MFI-WHU dataset [63] and MFFW dataset. The grayscale set includes ten pairs of traditional images (e.g., “clock”, “pepsi”, “lab”, “flower”). The colour set contains twenty source image pairs from Nejati et al.’s Lytro multi-focus image dataset [21]. Together, these datasets provide a diverse benchmark covering both traditional and modern imaging conditions for evaluating fusion performance quantitatively and qualitatively.


REPORTER'S NOTEBOOK
SYDNEY
The Peak I ♥ You

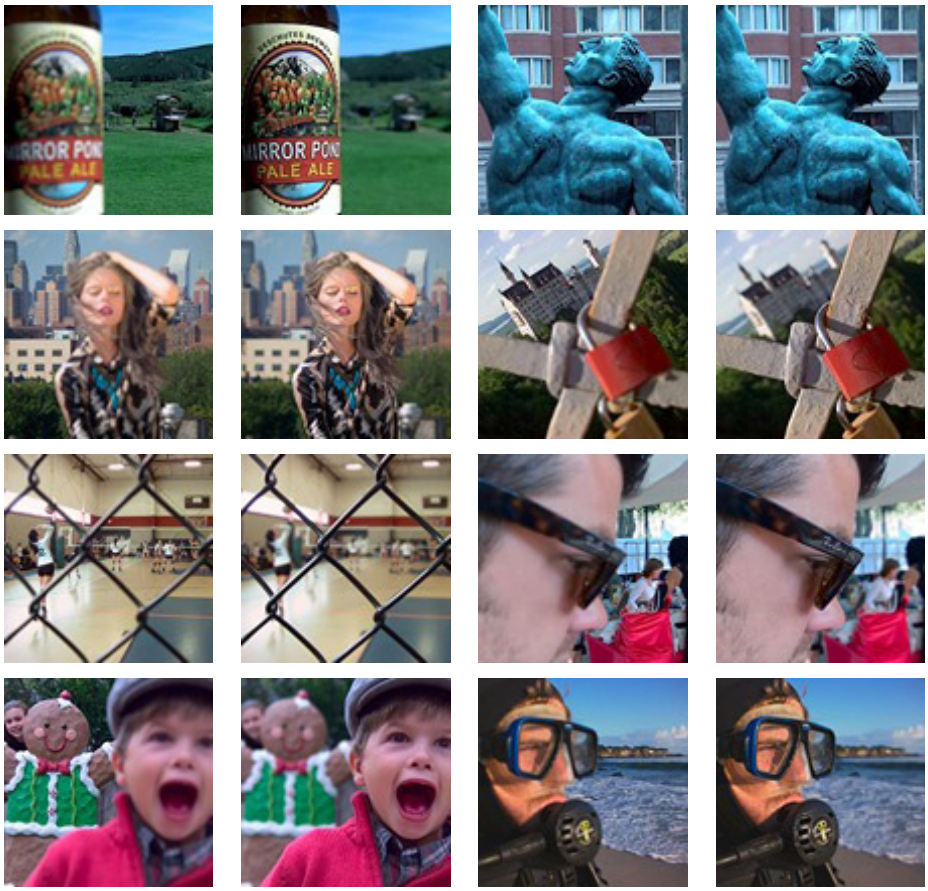


Figure 6. colour lytro dataset



Figure 7. Grayscales images dataset

8. Performance Parameters

Image fusion quality is assessed qualitatively (visual inspection) or quantitatively (objective metrics). Fusion metrics fall into four categories: information theory-based, image feature-based, structural similarity-based, and human perception-inspired [136]. In the following, M×N is the image size; A and B are source images; F is the fused image.

8.1 Mutual Information (MI) [136]

MI measures information transferred from source images to the fused image:

$$MI = MI(A,F) + MI(B,F)$$

.A larger MI indicates better fusion.

8.2 Normalised Mutual Information (NMI) [136]

$$NMI = MI(A,F)/[H(A)+H(F)] + MI(B,F)/[H(B)+H(F)]$$

where H(.) is image entropy. A larger NMI indicates better performance.

8.3 Edge-Based Similarity Measure ($Q^{AB/F}$) [136]

$Q^{AB/F}$ quantifies edge information transferred from source to fused image using edge values and weight factors W_A and W_B. Values lie in [0,1]; higher values indicate better edge preservation.

8.4 Standard Deviation (STD) [136]

where μ is the mean of the fused image. Higher STD reflects higher contrast and better visual quality.

8.5 Yang's Metric (Q_Y) [136]

Q_Y is an SSIM-based metric measuring structural information retained in the fused image from both sources, with a maximum value of 1. Higher values indicate better structural similarity preservation.

8.6 Phase Congruency Metric (Q^P) [137]

Introduced by Zhao et al., Q^P uses principal moments of phase congruency to capture salient features (edges and corners): $Q^P = (P_p)^{\alpha} (P_M)^{\beta} (P_m)^{\gamma}$, where α, β, γ adjust component significance.

8.7 Human Visual Perception Metrics (Q_{CB}, Q_{CV}) [138]

Q_{CB} measures contrast and saliency similarity aligned with the human visual system. Q_{CV} (Chen and Varshney) computes a global quality measure as a weighted summation over local windows using contrast-sensitive filtering and local saliency. Both range in [0,1]; higher values indicate better perceptual quality.

9. Qualitative performance comparison

For the MFFW 02 image pair, qualitative comparison shows that many multi-focus image fusion (MFIF) algorithms produce noticeable artifacts, blur, or color distortions. Some methods fail to preserve fine details, particularly around object edges such as the piano and sculpture. Among all the evaluated methods, CNN, IFM, and MWGF generate the best visual results with fewer artifacts and better detail preservation. Their strong qualitative performance is generally consistent with their high rankings based on human perception-inspired evaluation metrics. However, the study emphasizes that no existing objective metric can perfectly reflect human visual quality, leading to discrepancies between quantitative scores and visual appearance. Furthermore, most deep learning-based MFIF methods do not consistently outperform traditional approaches, indicating that conventional methods remain competitive for multi-focus image fusion.

Table 6. Average evaluation metric values of all methods on the MFFW dataset

Sr,No	Method	NMI	$Q_{AB/F}$	Q_P	SD (STD)	Q_Y	Q_{CB}	Q_{CV}
1	BFMF	1.0926	0.7157	0.7540	59.2167	0.9903	0.7567	421.0136
2	BGSC	0.7875	0.4908	0.3887	58.0524	0.7619	0.5878	473.4795
3	CBF	0.7787	0.6742	0.6476	58.4698	0.8460	0.6426	113.6583
4	DSIFT	1.0802	0.7255	0.7210	59.2820	0.9450	0.7316	146.6522
5	GFDF	1.0736	0.7278	0.7581	59.2673	0.9715	0.7496	113.0560
6	IFM	1.0457	0.7147	0.7293	59.4284	0.9666	0.7348	128.1922
7	MFM	1.0257	0.7205	0.7444	59.2766	0.9501	0.7339	110.3174
8	QB	1.1145	0.7256	0.7416	59.5252	0.9815	0.7510	414.7339
9	TF	1.0335	0.7230	0.7440	59.2884	0.9505	0.7374	113.1153
10	ASR	0.7880	0.6693	0.7072	59.3027	0.9197	0.6370	136.8810
11	CSR	0.7889	0.6633	0.6811	59.2438	0.8490	0.6795	112.3009
12	DCT_Corr	1.1023	0.7175	0.6867	58.9073	0.9529	0.7149	196.2281
13	DCT_EOL	1.1091	0.7226	0.6909	59.4751	0.9458	0.7121	189.5789
14	DWTDE	0.8314	0.6516	0.6790	59.0840	0.9147	0.7064	327.4971
15	GFF	0.7006	0.5863	0.4969	59.0122	0.7361	0.6209	118.1520
16	MGFF	0.6470	0.5805	0.5760	64.2180	0.8102	0.5911	222.4030
17	SVDDCT	1.1070	0.7210	0.6934	59.5931	0.9481	0.7122	192.7650
18	GD	0.4984	0.6152	0.5830	58.5809	0.7608	0.5324	228.4932
19	MWGF	1.0328	0.7140	0.7666	59.2983	0.9818	0.7563	418.2807

20	SFMD	0.6584	0.5216	0.4289	62.7374	0.6957	0.5405	202.0017
21	LP_SR	0.7566	0.6760	0.7116	60.4568	0.9133	0.6891	105.6843
22	NSCT_SR	0.8810	0.6975	0.6948	59.1219	0.8829	0.6795	117.6383
23	RP_SR	0.7329	0.6446	0.6452	60.3877	0.8903	0.6669	180.7341
24	CNN	1.0394	0.7139	0.7504	60.2432	0.9750	0.7406	116.0009
25	DRPL	0.8181	0.6614	0.6180	59.5082	0.8595	0.6631	137.6517
26	ECNN	0.6914	0.5800	0.4819	59.2945	0.7279	0.6140	111.3970
27	IFCNN	0.7003	0.5672	0.4665	60.5349	0.7307	0.5874	122.2189
28	MADCNN	0.8066	0.6634	0.6163	59.5068	0.8546	0.6595	121.1208
29	PCANet	1.0912	0.7173	0.7380	59.3067	0.9758	0.7538	422.9082
30	FusionDN	0.6543	0.4660	0.3670	61.9679	0.6000	0.4811	364.8707
31	GCF	0.7171	0.5862	0.4843	59.3168	0.7509	0.6159	134.7757
32	MFF-GAN	0.6617	0.5357	0.4208	64.3742	0.6806	0.5498	161.1865
33	PMGI	0.6556	0.4553	0.3454	68.3433	0.5908	0.5060	304.6180
34	SESF	1.0203	0.7136	0.7186	59.6991	0.9564	0.7315	152.3231
35	U2Fusion	0.6436	0.5046	0.4067	69.9336	0.6287	0.5213	252.1602

9. Application

MFIF is a cost-effective method for extending depth-of-field in optical systems, with applications spanning biology, medicine, industry, and agriculture. In optical microscopy, shallow depth of field prevents full-focus imaging from a single shot. Biological applications include microscopic fusion for dinoflagellate and radiolaria specimens [139], log-Gabor-based fusion for fly-head samples [140], and nematode image classification using CNN-based fusion [141][142]. Medical applications include Pap smear image acquisition [143], cervix cell registration and fusion [144], and tuberculosis sputum smear microscopy [145]. Industrial applications cover nonwoven fabric measurement [146][147] and PCB inspection [148]. Additional applications include holographic imaging [149], integral imaging depth-of-field extension [150][151], laser speckle contrast imaging for blood flow monitoring [152], thermal imaging for temperature measurement [153], canola phenotyping [154], and single image dehazing [155].

10. Discussion

Spatial domain methods generally outperform transform domain methods on most metrics. Among transform domain approaches, GFF, SR, ASR, MWGF, and NSCT-SR typically outperform classical MSD-based methods (DWT, DTCWT, NSCT). Spatial domain methods QUADTREE, DSIFT, SRCF, GFDF, and BRW are competitive across metrics. Deep learning methods achieve strong overall performance: CNN-based methods compare favourably with advanced spatial domain approaches; MADCNN mirrors the transform

domain fusion framework but learns it end-to-end. Supervised methods predominantly use decision-map-based strategies; all published unsupervised methods are fully convolutional end-to-end approaches using SSIM as a key loss component. Transformer architectures offer parallel processing and long-range dependency capture, but CNNs or hybrid architectures may be preferable depending on task requirements.

11. Current Challenges

(1) Object distinction failure: Existing approaches struggle to differentiate objects with similar colours but differing depths, producing halo artifacts at foreground-background boundaries due to texture discontinuities from depth and scale disparities.

(2) Misregistration: Most methods assume properly registered source images, yet multi-focus images captured at different times may suffer from moving objects or camera shake. This problem is under-studied, partly due to the lack of dedicated datasets with misregistration scenarios.

(3) Limited application-specific research: The majority of published works validate methods on natural images rather than specialised scenarios. More research focused on specific domains—microscopy, medical, industrial—with their unique imaging characteristics is needed.

12. Future Directions

(1) Boundary region fusion: More precise approaches for focus region detection near boundaries are required across all method categories. Accurate boundary fusion algorithms will remain a central challenge and opportunity for future MFIF research.

(2) Integrated CNN-Transformer framework: Frameworks that jointly mine local information (CNN-based shallow feature extraction) and global dependencies (Transformer-based deep feature extraction) with attention-guided cross-domain fusion modules will improve multi-focus fusion performance. Intra-domain self-attention and inter-domain attention for cross-image global feature fusion present a promising direction.

(3) Misregistration-aware and application-specific methods: Deep learning has strong potential to address the misregistration problem caused by camera shake or moving objects. Development of multi-focus datasets with realistic misregistration scenarios is a prerequisite. Expanding research to specific application domains—microscopy, medical imaging, industrial inspection—will further broaden the field's impact.

13. Conclusion

This paper presents a comprehensive survey of MFIF techniques, introducing a novel taxonomy that classifies methods into four major categories: spatial domain, transform domain, deep learning, and hybrid approaches. Each category has been thoroughly examined with respect to methodology, achievements, limitations, and remaining

challenges. Comparative summary tables provide researchers with a concise reference for selecting appropriate methods and understanding open gaps.

Key limitations include misregistration sensitivity, high computational cost, difficulty in boundary-region fusion, and limited application-specific validation. Future research should prioritise: (1) precise boundary fusion algorithms; (2) integrated CNN-Transformer frameworks for local and global dependency capture; (3) misregistration-robust deep learning methods supported by dedicated datasets; and (4) application-specific fusion schemes for microscopy, medical, and industrial domains. This work will serve as a valuable resource for researchers developing next-generation MFIF algorithms that deliver extended depth of field with robustness across diverse imaging applications.

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वैश्विक संघर्षों का समाधान वसुधैव कुटुंबकम् का सिद्धांत (भारतीय ज्ञान परंपरा के संदर्भ में)

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सारांश

आधुनिक विश्व व्यवस्था निरंतर बढ़ते अंतर्राष्ट्रीय संघर्षों, वैचारिक टकरावों, आर्थिक प्रतिस्पर्धा, सामरिक तनाव और सांस्कृतिक असहिष्णुता से प्रभावित हो रही है। शीत युद्ध की समाप्ति के बाद अपेक्षित वैश्विक शांति स्थापित नहीं हो सकी। इसके विपरीत, क्षेत्रीय युद्ध, आतंकवाद, व्यापारिक युद्ध, साइबर आक्रमण और सामरिक गठबंधनों की राजनीति ने विश्व को अस्थिर बना दिया है। ऐसी परिस्थिति में शांति, सहअस्तित्व और मानवता-आधारित अंतर्राष्ट्रीय दृष्टिकोण की आवश्यकता पहले से अधिक अनुभव की जा रही है। इसी संदर्भ में भारतीय ज्ञान परंपरा का प्राचीन सिद्धांत **"वसुधैव कुटुंबकम्"** वैश्विक विमर्श में एक वैकल्पिक नैतिक-दार्शनिक आधार प्रस्तुत करता है, जिसका मूल संदेश है "सम्पूर्ण पृथ्वी एक परिवार" है। यह शोध सारांश इस बात की खोज करता है कि वसुधैव कुटुंबकम् का सिद्धांत आधुनिक वैश्विक संघर्षों के समाधान में किस प्रकार प्रासंगिक हो सकता है और यह राजनीतिक-दार्शनिक दृष्टि से किस प्रकार अंतर्राष्ट्रीय संबंधों के यथार्थवादी तथा शक्ति-केंद्रित प्रतिमानों को संतुलित कर सकता है। यह अध्ययन इस मान्यता पर आधारित है कि समकालीन अंतर्राष्ट्रीय राजनीति मुख्यतः राष्ट्रीय हित, सामरिक शक्ति और प्रभुत्व की मानसिकता से संचालित होती है, जबकि वसुधैव कुटुंबकम् सार्वभौमिक मानवता, नैतिक उत्तरदायित्व और सहयोगात्मक विश्व व्यवस्था की वकालत करता है। वसुधैव कुटुंबकम् की अवधारणा भारतीय दार्शनिक परंपरा में निहित है, विशेषतः उपनिषदों और स्मृति ग्रंथों में इसका उल्लेख मिलता है। यह सिद्धांत राष्ट्र, धर्म, जाति या भाषा के आधार पर विभाजन को अस्वीकार कर मानवता की एकात्मकता पर बल देता है। राजनीतिक दृष्टि से यह विचार वैश्विक नागरिकता, पारस्परिक निर्भरता और सामूहिक सुरक्षा की अवधारणा को सुदृढ़ करता है।

दार्शनिक दृष्टि से यह अद्वैत, समभाव और सर्वभूतहित की भावना पर आधारित है, जो संघर्ष के स्थान पर संवाद, प्रतिस्पर्धा के स्थान पर सहयोग और वर्चस्व के स्थान पर साझेदारी को प्राथमिकता देता है। आधुनिक अंतर्राष्ट्रीय संबंध सिद्धांतों विशेषतः यथार्थवाद में शक्ति संतुलन और राष्ट्रीय हित को सर्वोपरि माना जाता है। इस दृष्टिकोण के कारण राज्य प्रायः सैन्य सुदृढ़ीकरण, हथियारों की दौड़ और रणनीतिक गठबंधनों में उलझ जाते हैं, जिससे संघर्ष की संभावना बढ़ती है। इसके विपरीत वसुधैव कुटुंबकम् नैतिक आदर्शवाद को प्रोत्साहित करता है, जो यह मानता है कि यदि राष्ट्र स्वयं को पृथक इकाइयों के बजाय वैश्विक परिवार के सदस्य के रूप में देखें, तो पारस्परिक विश्वास और सहयोग की संभावना बढ़ेगी। यह सिद्धांत शक्ति-राजनीति की कठोरता को संतुलित कर मानवीय मूल्यों को अंतर्राष्ट्रीय नीति-निर्माण में स्थान देने का आग्रह करता है। यह शोध इस प्रश्न की भी जांच करता है कि क्या वसुधैव कुटुंबकम् मात्र एक आदर्शवादी कल्पना है या व्यवहारिक नीति-निर्माण में लागू किया जा सकता है। विश्लेषण से स्पष्ट होता है कि यद्यपि यह सिद्धांत पूर्ण रूप से लागू करना कठिन है, फिर भी इसके तत्व जैसे सहअस्तित्व, बहुपक्षवाद, वैश्विक सहयोग, पर्यावरणीय उत्तरदायित्व और मानवीय सहायता पहले से ही अंतर्राष्ट्रीय संस्थाओं और समझौतों में परिलक्षित हो रहे हैं। उदाहरणस्वरूप, जलवायु परिवर्तन समझौते, मानवीय सहायता अभियान और शांति स्थापना मिशन इसी भावना के व्यावहारिक रूप माने जा सकते हैं। राजनीतिक-दार्शनिक विश्लेषण यह भी इंगित करता है कि वैश्विक संघर्षों का मूल कारण केवल आर्थिक या सामरिक हित नहीं, बल्कि मानसिकता दृष्टिकोण भी है। जब राष्ट्र स्वयं को प्रतिस्पर्धी प्रतिद्वंद्वी मानते हैं, तब संघर्ष अपरिहार्य हो जाता है; परंतु यदि वे स्वयं को साझा मानव समुदाय का अंग समझें, तो विवादों का समाधान संवाद और सहयोग से संभव हो सकता है। इस प्रकार वसुधैव कुटुंबकम् केवल नैतिक उपदेश नहीं, बल्कि अंतर्राष्ट्रीय शांति के लिए मानसिक-वैचारिक परिवर्तन का सिद्धांत है। अध्ययन में यह भी प्रतिपादित किया गया है कि वसुधैव कुटुंबकम् की प्रासंगिकता विशेष रूप से उन वैश्विक समस्याओं में अधिक दिखाई देती है जो किसी एक राष्ट्र की सीमा तक सीमित नहीं हैं, जैसेः- जलवायु संकट, महामारी, शरणार्थी समस्या, परमाणु हथियारों का प्रसार और साइबर सुरक्षा। इन चुनौतियों का समाधान तभी संभव है जब राष्ट्र साझा उत्तरदायित्व और सहयोग की भावना अपनाएँ। इस दृष्टि से यह सिद्धांत एक नैतिक-राजनीतिक रूपरेखा प्रदान करता है, जो वैश्विक शासन के अधिक समावेशी और मानवीय मॉडल की ओर संकेत करता है। हालाँकि, इस सिद्धांत के समक्ष कुछ व्यावहारिक चुनौतियाँ भी हैं। राष्ट्रीय संप्रभुता, आर्थिक असमानता, सांस्कृतिक भिन्नता और सामरिक प्रतिस्पर्धा ऐसे कारक हैं जो वैश्विक परिवार की अवधारणा को सीमित कर सकते हैं। इसलिए इस शोध में यह निष्कर्ष निकाला गया है कि वसुधैव कुटुंबकम् को पूर्णतः लागू करने के बजाय इसे एक मार्गदर्शक सिद्धांत के रूप में अपनाना अधिक यथार्थवादी होगा। ऐसा सिद्धांत जो नीति-निर्माण में नैतिकता, सहानुभूति और वैश्विक उत्तरदायित्व को स्थान दिला सके। अंततः यह अध्ययन इस निष्कर्ष पर पहुँचता है

कि वसुधैव कुटुंबकम् केवल भारतीय सांस्कृतिक आदर्श नहीं, बल्कि एक सार्वभौमिक राजनीतिक-दार्शनिक दृष्टिकोण है, जो आधुनिक विश्व की अशांति और संघर्षों के बीच शांति का वैकल्पिक मार्ग प्रस्तुत करता है। यह सिद्धांत अंतर्राष्ट्रीय संबंधों में प्रतिस्पर्धा के स्थान पर सहयोग, विभाजन के स्थान पर एकता और प्रभुत्व के स्थान पर साझेदारी की भावना को बढ़ावा देता है। यदि वैश्विक समुदाय इस दृष्टिकोण को आंशिक रूप से भी अपनाए तो अंतर्राष्ट्रीय व्यवस्था अधिक संतुलित, मानवीय और शांतिपूर्ण बन सकती है। इस प्रकार शोध यह प्रतिपादित करता है कि वैश्विक संघर्षों के समाधान के लिए केवल सैन्य या कूटनीतिक उपाय पर्याप्त नहीं हैं; इसके लिए विचारधारात्मक और नैतिक परिवर्तन भी आवश्यक है। वसुधैव कुटुंबकम् का सिद्धांत इसी परिवर्तन की दिशा में एक सशक्त वैचारिक आधार प्रदान करता है, जो भविष्य की विश्व व्यवस्था को अधिक न्यायपूर्ण, सहयोगात्मक और शांतिपूर्ण बनाने की क्षमता रखता है।

मुख्य शब्द : वसुधैव कुटुंबकम्, भारतीय ज्ञान परंपरा, अंतर्राष्ट्रीय संबंध, संयुक्त राष्ट्र संघ, दार्शनिक विचार, वैश्विक शांति, समकालीन संदर्भ।

प्रस्तावना

समकालीन विश्व व्यवस्था अनेक प्रकार की चुनौतियों और संकटों से घिरी हुई है। वैश्वीकरण, तकनीकी विकास और आर्थिक प्रगति के बावजूद विश्व में शांति और स्थिरता का वातावरण पूरी तरह स्थापित नहीं हो पाया है। इसके विपरीत, अनेक क्षेत्रों में अंतर्राष्ट्रीय अशांति, युद्ध, आतंकवाद, वैचारिक टकराव और सांस्कृतिक संघर्ष निरंतर बढ़ते दिखाई देते हैं। विभिन्न देशों के बीच सामरिक प्रतिस्पर्धा, क्षेत्रीय वर्चस्व की होड़, संसाधनों पर नियंत्रण की इच्छा तथा राजनीतिक और धार्मिक विचारधाराओं के टकराव ने वैश्विक स्तर पर असुरक्षा और अविश्वास का वातावरण उत्पन्न कर दिया है। परिणामस्वरूप अंतर्राष्ट्रीय संबंधों में तनाव और अस्थिरता लगातार बढ़ रही है। वर्तमान समय में कई क्षेत्रीय युद्ध और भू-राजनीतिक संघर्ष विश्व शांति के लिए गंभीर चुनौती बने हुए हैं। महाशक्तियों के बीच शक्ति संतुलन की राजनीति, सैन्य गठबंधनों का निर्माण तथा हथियारों की होड़ ने वैश्विक व्यवस्था को और अधिक जटिल बना दिया है। इसके साथ ही आतंकवाद, उग्रवाद और सांप्रदायिक कट्टरता जैसी समस्याएँ भी अंतर्राष्ट्रीय अशांति को बढ़ावा देती हैं। कई बार ये समस्याएँ केवल किसी एक देश तक सीमित नहीं रहतीं, बल्कि पूरे विश्व को प्रभावित करती हैं।[1] इसी कारण अंतर्राष्ट्रीय समुदाय के सामने यह प्रश्न अत्यंत महत्वपूर्ण हो गया है कि वैश्विक स्तर पर स्थायी शांति और सहयोग कैसे स्थापित किया जाए।

इसके अतिरिक्त आर्थिक असमानता, ऊर्जा संसाधनों की प्रतिस्पर्धा, जलवायु परिवर्तन, शरणार्थी संकट और महामारी जैसी वैश्विक समस्याएँ भी अंतर्राष्ट्रीय तनाव को बढ़ाने में महत्वपूर्ण भूमिका निभाती हैं। जब राष्ट्र अपने राष्ट्रीय हितों को सर्वोपरि मानकर कार्य करते हैं, तब कई बार वैश्विक

हितों की उपेक्षा हो जाती है और संघर्ष की स्थिति उत्पन्न हो जाती है। ऐसी परिस्थिति में केवल सैन्य शक्ति या कूटनीतिक समझौते ही पर्याप्त समाधान सिद्ध नहीं होते। इसके लिए एक व्यापक मानवीय और नैतिक दृष्टिकोण की भी आवश्यकता होती है।

यही वह संदर्भ है जहाँ भारतीय ज्ञान परंपरा की प्राचीन अवधारणा **"वसुधैव कुटुंबकम्"** अत्यंत महत्वपूर्ण प्रतीत होती है।[2] यह सिद्धांत संपूर्ण पृथ्वी को एक परिवार के रूप में देखने की भावना को व्यक्त करता है। इसका मूल संदेश यह है कि समस्त मानवता एक ही परिवार का हिस्सा है और सभी मनुष्यों के बीच पारस्परिक सहयोग, सहअस्तित्व और बंधुत्व की भावना होनी चाहिए। यदि इस दृष्टिकोण को अंतर्राष्ट्रीय संबंधों में अपनाया जाए, तो राष्ट्रों के बीच सहयोग और विश्वास को बढ़ावा मिल सकता है तथा संघर्ष की संभावनाएँ कम हो सकती हैं। इस प्रकार वर्तमान वैश्विक परिस्थितियों में यह विचार अत्यंत प्रासंगिक हो जाता है कि क्या भारतीय दार्शनिक सिद्धांत "वसुधैव कुटुंबकम्" अंतर्राष्ट्रीय अशांति और संघर्षों के समाधान में एक वैकल्पिक मार्ग प्रदान कर सकता है। इसी प्रश्न को केंद्र में रखते हुए यह शोध वैश्विक संघर्षों की पृष्ठभूमि का विश्लेषण करते हुए वसुधैव कुटुंबकम् की राजनीतिक-दार्शनिक प्रासंगिकता का अध्ययन करने का प्रयास करता है। इसमें यह समझने का प्रयास किया जाएगा कि यह सिद्धांत किस प्रकार विश्व शांति, सहयोग और मानवीय मूल्यों पर आधारित अंतर्राष्ट्रीय व्यवस्था के निर्माण में सहायक हो सकता है।

शोध का औचित्यः-

समकालीन अंतर्राष्ट्रीय राजनीति मुख्यतः शक्ति-संतुलन, सामरिक प्रतिस्पर्धा और राष्ट्रीय हितों की प्रधानता पर आधारित रही है। अंतर्राष्ट्रीय संबंधों के प्रमुख सिद्धांतों में यथार्थवाद शक्ति और सुरक्षा को राज्य-व्यवस्था का प्रमुख आधार मानता है, जिसके कारण राष्ट्र अपने हितों की रक्षा के लिए सैन्य शक्ति, रणनीतिक गठबंधन और राजनीतिक दबाव जैसे साधनों का सहारा लेते हैं। इस प्रकार की शक्ति-राजनीति कई बार अल्पकालिक स्थिरता तो प्रदान करती है, परंतु दीर्घकालिक शांति और सहयोग की स्थापना में सीमित सिद्ध होती है। यही कारण है कि विश्व के विभिन्न क्षेत्रों में निरंतर संघर्ष, अविश्वास और अस्थिरता की स्थिति बनी रहती है।

आज की वैश्विक परिस्थितियों में यह स्पष्ट होता जा रहा है कि केवल शक्ति-आधारित राजनीतिक दृष्टिकोण से अंतर्राष्ट्रीय समस्याओं का स्थायी समाधान संभव नहीं है। युद्ध, आतंकवाद, आर्थिक असमानता, पर्यावरण संकट, शरणार्थी समस्या और महामारी जैसे वैश्विक मुद्दे ऐसे हैं जिनका समाधान किसी एक राष्ट्र की शक्ति से नहीं हो सकता। इन समस्याओं के समाधान के लिए वैश्विक स्तर पर सहयोग, सहअस्तित्व और मानवीय मूल्यों पर आधारित दृष्टिकोण की आवश्यकता होती है।[3] इसलिए अंतर्राष्ट्रीय राजनीति में एक ऐसे वैचारिक विकल्प की खोज

आवश्यक हो जाती है जो शक्ति-प्रतिस्पर्धा के स्थान पर साझेदारी, संवाद और सामूहिक उत्तरदायित्व को प्रोत्साहित करे।

इसी संदर्भ में भारतीय ज्ञान परंपरा में निहित दार्शनिक विचार अत्यंत महत्वपूर्ण सिद्ध हो सकते हैं। भारतीय दर्शन सदैव मानवता की एकता, सहअस्तित्व और सार्वभौमिक बंधुत्व की भावना पर आधारित रहा है। विशेष रूप से **महाउपनिषद** में प्रतिपादित "वसुधैव कुटुंबकम्" का सिद्धांत यह बताता है कि समस्त पृथ्वी एक परिवार के समान है और सभी मनुष्य परस्पर जुड़े हुए हैं। यह दृष्टिकोण राष्ट्रों के बीच विभाजन के बजाय एकता और सहयोग की भावना को प्रोत्साहित करता है।[4] यदि इस सिद्धांत को अंतर्राष्ट्रीय संबंधों की नीति और व्यवहार में समाहित किया जाए, तो वैश्विक स्तर पर विश्वास, सहयोग और शांति की संभावनाएँ बढ़ सकती हैं। भारतीय दार्शनिक दृष्टिकोण का एक महत्वपूर्ण पक्ष यह भी है कि यह नैतिकता और राजनीति के बीच संतुलन स्थापित करने का प्रयास करता है। जहाँ आधुनिक शक्ति-राजनीति में नैतिक मूल्यों की उपेक्षा हो जाती है, वहीं भारतीय परंपरा में राजनीति को लोककल्याण और धर्म के सिद्धांतों से जोड़कर देखा गया है। **भगवद्गीता** में वर्णित लोकसंग्रह की अवधारणा[5] भी इसी बात पर बल देती है कि समाज और विश्व के कल्याण के लिए सामूहिक हितों को प्राथमिकता दी जानी चाहिए।

अतः इस शोध का औचित्य इस बात में निहित है कि वर्तमान वैश्विक अशांति के दौर में शक्ति-राजनीति के साथ-साथ एक वैकल्पिक नैतिक और दार्शनिक दृष्टिकोण को भी समझा और विकसित किया जाए। भारतीय ज्ञान परंपरा में निहित वसुधैव कुटुंबकम् का सिद्धांत इस दिशा में एक महत्वपूर्ण वैचारिक आधार प्रदान करता है। यह न केवल वैश्विक शांति और सहयोग की संभावना को मजबूत करता है, बल्कि अंतर्राष्ट्रीय संबंधों को अधिक मानवीय और संतुलित बनाने की दिशा में भी मार्गदर्शन करता है। इस प्रकार यह शोध यह स्पष्ट करने का प्रयास करेगा कि भारतीय दार्शनिक दृष्टिकोण केवल सांस्कृतिक आदर्श नहीं है, बल्कि आधुनिक अंतर्राष्ट्रीय राजनीति में भी एक प्रासंगिक और उपयोगी वैचारिक विकल्प के रूप में प्रस्तुत किया जा सकता है।

मुख्य अवधारणा: वसुधैव कुटुंबकम् का अर्थ और दार्शनिक आधार

"वसुधैव कुटुंबकम्" भारतीय ज्ञान परंपरा की एक अत्यंत महत्वपूर्ण और व्यापक मानवीय अवधारणा है। यह शब्द दो भागों से मिलकर बना है 'वसुधा' अर्थात् पृथ्वी और 'कुटुंब' अर्थात् परिवार। इस प्रकार "वसुधैव कुटुंबकम्" का शाब्दिक अर्थ है "**समस्त पृथ्वी एक परिवार" है**।[6] यह विचार इस सिद्धांत को प्रतिपादित करता है कि संसार के सभी मनुष्य, समाज और राष्ट्र परस्पर जुड़े हुए हैं तथा उन्हें एक ही वैश्विक परिवार के सदस्य के रूप में देखा जाना चाहिए। इस अवधारणा का मूल उद्देश्य मानवता के बीच एकता, सहअस्तित्व, सहयोग और पारस्परिक सम्मान की भावना को विकसित करना है।[7]

दार्शनिक दृष्टि से वसुधैव कुटुंबकम् की अवधारणा भारतीय दर्शन के अद्वैत, समत्व और सर्वभूतहित के सिद्धांतों से जुड़ी हुई है। अद्वैत दर्शन यह प्रतिपादित करता है कि समस्त सृष्टि में एक ही परम तत्व या चेतना का अस्तित्व है, इसलिए सभी जीवों में मौलिक एकता है। इसी कारण भारतीय चिंतन में समभाव, सहिष्णुता और करुणा जैसे मूल्यों को अत्यधिक महत्व दिया गया है। यह दृष्टिकोण मानवता को विभाजित करने के बजाय उसे एक व्यापक आध्यात्मिक और नैतिक एकता में बाँधने का प्रयास करता है। भारतीय शास्त्रों में भी इस विचार को अनेक रूपों में व्यक्त किया गया है। उदाहरणस्वरूप, **ऋग्वेद** में "संगच्छध्वं संवदध्वं" जैसे मंत्र सामूहिकता, एकता और सहयोग की भावना को प्रोत्साहित करते हैं।[8] इसी प्रकार **भगवद्गीता** में समदर्शिता और लोकसंग्रह की अवधारणा यह बताती है कि श्रेष्ठ व्यक्ति को समस्त समाज और विश्व के कल्याण के लिए कार्य करना चाहिए। इन शास्त्रीय विचारों का सार यही है कि मानव जीवन का उद्देश्य केवल व्यक्तिगत हित तक सीमित नहीं होना चाहिए, बल्कि समस्त समाज और विश्व के कल्याण से जुड़ा होना चाहिए।

राजनीतिक और सामाजिक दृष्टि से वसुधैव कुटुंबकम् का सिद्धांत वैश्विक एकता और सहयोग की भावना को सुदृढ़ करता है। यह राष्ट्रों के बीच प्रतिस्पर्धा और संघर्ष के स्थान पर सहअस्तित्व, संवाद और पारस्परिक सहयोग को महत्व देता है। यदि इस दृष्टिकोण को अंतर्राष्ट्रीय संबंधों में अपनाया जाए, तो राष्ट्र एक-दूसरे को प्रतिद्वंद्वी के बजाय साझेदार के रूप में देख सकते हैं, जिससे वैश्विक शांति और स्थिरता को बढ़ावा मिल सकता है। इस प्रकार वसुधैव कुटुंबकम् केवल एक सांस्कृतिक या धार्मिक आदर्श नहीं है, बल्कि यह एक व्यापक दार्शनिक और नैतिक सिद्धांत है जो मानवता की एकता और वैश्विक सहअस्तित्व की भावना को व्यक्त करता है। वर्तमान वैश्विक परिस्थितियों में, जहाँ विभाजन, संघर्ष और प्रतिस्पर्धा की प्रवृत्ति बढ़ रही है, यह सिद्धांत एक वैकल्पिक दृष्टिकोण प्रदान करता है जो विश्व को अधिक सहयोगात्मक, मानवीय और शांतिपूर्ण दिशा में ले जाने की क्षमता रखता है।

शोध पद्धतिः- इस शोध में मुख्यतः **गुणात्मक (Qualitative) और विश्लेषणात्मक (Analytical) पद्धति** का उपयोग किया जाएगा। अध्ययन का आधार प्राचीन भारतीय शास्त्रों, दार्शनिक ग्रंथों तथा समकालीन अंतर्राष्ट्रीय राजनीति से संबंधित साहित्य का तुलनात्मक विश्लेषण होगा।

- **वर्णनात्मक पद्धतिः-** इस पद्धति के माध्यम से "वसुधैव कुटुंबकम्" की अवधारणा, उसके ऐतिहासिक विकास और दार्शनिक आधार का विस्तृत वर्णन किया जाएगा। इसके लिए प्रमुख शास्त्रीय स्रोत जैसे **महाउपनिषद**, **ऋग्वेद**, तथा **भगवद्गीता** का अध्ययन किया जाएगा।

- **विश्लेषणात्मक पद्धतिः-** इस पद्धति के अंतर्गत अंतर्राष्ट्रीय संबंधों के प्रमुख सिद्धांतों जैसेः यथार्थवाद, उदारवाद और आदर्शवाद का विश्लेषण किया जाएगा और यह देखा जाएगा कि वसुधैव कुटुंबकम् इन सिद्धांतों के साथ किस प्रकार संबंध स्थापित करता है।
- **तुलनात्मक पद्धतिः-** भारतीय दार्शनिक दृष्टिकोण की तुलना आधुनिक शक्ति-राजनीति से की जाएगी, जिससे यह स्पष्ट किया जा सके कि वसुधैव कुटुंबकम् किस प्रकार एक वैकल्पिक वैश्विक दृष्टिकोण प्रस्तुत करता है।
- **द्वितीयक स्रोतों का उपयोगः-** इस शोध में मुख्यतः द्वितीयक स्रोतों का उपयोग किया जाएगा, जैसेः- प्राचीन शास्त्र और उपनिषद, राजनीति विज्ञान एवं अंतर्राष्ट्रीय संबंधों की पुस्तकें, शोध पत्र, पत्रिकाएँ और लेख, अंतर्राष्ट्रीय संस्थाओं से संबंधित रिपोर्ट।

परिकल्पनाः-

1. वसुधैव कुटुंबकम् की अवधारणा वैश्विक सहयोग और शांति की स्थापना के लिए एक प्रभावी नैतिक और दार्शनिक आधार प्रदान करती है।
2. यदि अंतर्राष्ट्रीय संबंधों में शक्ति-राजनीति के स्थान पर वसुधैव कुटुंबकम् जैसे मानवीय सिद्धांतों को महत्व दिया जाए, तो वैश्विक संघर्षों और अशांति को कम किया जा सकता है।
3. भारतीय ज्ञान परंपरा में निहित सार्वभौमिक मानवता और सहअस्तित्व की भावना आधुनिक अंतर्राष्ट्रीय समस्याओं के समाधान में महत्वपूर्ण भूमिका निभा सकती है।

शोध प्रश्नः-

1. वसुधैव कुटुंबकम् की अवधारणा का वास्तविक अर्थ और दार्शनिक आधार क्या है?
2. भारतीय शास्त्रों में वसुधैव कुटुंबकम् की अवधारणा को किस प्रकार प्रस्तुत किया गया है?
3. आधुनिक अंतर्राष्ट्रीय राजनीति में शक्ति-राजनीति की क्या सीमाएँ हैं?
4. क्या वसुधैव कुटुंबकम् का सिद्धांत वैश्विक संघर्षों के समाधान के लिए एक वैकल्पिक दृष्टिकोण प्रदान कर सकता है?
5. अंतर्राष्ट्रीय संबंधों में सहयोग, सहअस्तित्व और वैश्विक नागरिकता की अवधारणा को वसुधैव कुटुंबकम् किस प्रकार सुदृढ़ करता है?

6. **समकालीन वैश्विक समस्याओं जैसेः-** युद्ध, आतंकवाद, जलवायु संकट और शरणार्थी समस्या के समाधान में इस सिद्धांत की क्या प्रासंगिकता है?

वसुधैव कुटुंबकम् का शास्त्रीय आधार

भारतीय ज्ञान परंपरा में "वसुधैव कुटुंबकम्" की अवधारणा केवल एक नैतिक आदर्श नहीं है, बल्कि इसका आधार प्राचीन वैदिक और उपनिषदिक साहित्य में गहराई से निहित है। भारतीय दर्शन में मानवता की एकता, सहअस्तित्व और सार्वभौमिक बंधुत्व की भावना को अत्यंत महत्व दिया गया है। यह विचार विभिन्न शास्त्रों और ग्रंथों में अलग-अलग रूपों में व्यक्त हुआ है, जिनका मूल उद्देश्य समस्त विश्व को एक परिवार के रूप में देखने की दृष्टि विकसित करना है।

मूल श्लोक स्त्रोतः- वसुधैव कुटुंबकम् की अवधारणा का सबसे प्रसिद्ध उल्लेख **महाउपनिषद** में मिलता है। इसमें कहा गया हैः-

"अयं निजः परो वेति गणना लघुचेतसाम्।
उदारचरितानां तु वसुधैव कुटुम्बकम्॥"[9]

इस श्लोक का अर्थ है कि 'यह मेरा है और वह पराया है' ऐसा विचार संकीर्ण मानसिकता वाले लोगों का होता है, जबकि उदार और महान चरित्र वाले लोग संपूर्ण पृथ्वी को एक परिवार के रूप में देखते हैं। इस प्रकार यह सिद्धांत मानव समाज में संकीर्णता, भेदभाव और विभाजन की भावना को त्यागकर व्यापक वैश्विक बंधुत्व की भावना को अपनाने का संदेश देता है।

वैदिक दृष्टिकोणः मानवता की एकताः- वैदिक साहित्य में भी मानवता की एकता और सामूहिक जीवन की भावना को विशेष महत्व दिया गया है। **ऋग्वेद** में "संगच्छध्वं संवदध्वं" जैसे मंत्रों के माध्यम से यह संदेश दिया गया है कि मनुष्यों को मिलकर चलना चाहिए, मिलकर विचार करना चाहिए और एक समान उद्देश्य के लिए कार्य करना चाहिए। यह मंत्र सामूहिकता, सहयोग और सामाजिक एकता की भावना को प्रोत्साहित करता है। इसी प्रकार **अथर्ववेद** में अनेक शांति मंत्र मिलते हैं जो विश्व में शांति, सद्भाव और सहअस्तित्व की भावना को स्थापित करने का संदेश देते हैं।[10] इन मंत्रों में केवल किसी एक समाज या राष्ट्र के कल्याण की नहीं, बल्कि समस्त मानवता और प्रकृति के संतुलन की कामना की गई है। इससे स्पष्ट होता है कि वैदिक दृष्टिकोण में विश्व को एक समग्र इकाई के रूप में देखा गया है।

धर्म और सार्वभौमिकताः- भारतीय दर्शन में धर्म का अर्थ केवल धार्मिक अनुष्ठान नहीं, बल्कि समस्त समाज और विश्व के कल्याण से जुड़ा हुआ नैतिक कर्तव्य भी है। **भगवद्गीता** में समदर्शिता और लोकसंग्रह की अवधारणा इसी भावना को व्यक्त करती है। गीता में कहा गया है कि श्रेष्ठ व्यक्ति को केवल अपने व्यक्तिगत हित के लिए नहीं, बल्कि समस्त समाज के कल्याण

के लिए कार्य करना चाहिए। गीता में वर्णित *समदर्शिता* का सिद्धांत यह बताता है कि ज्ञानी व्यक्ति सभी प्राणियों को समान दृष्टि से देखता है। यह दृष्टिकोण भेदभाव और संकीर्णता को समाप्त कर सार्वभौमिक मानवता की भावना को मजबूत करता है। इस प्रकार गीता का संदेश भी वसुधैव कुटुंबकम् की अवधारणा को दार्शनिक आधार प्रदान करता है

सामाजिक-राजनीतिक आचारः- भारतीय शास्त्रों में केवल आध्यात्मिक ही नहीं, बल्कि सामाजिक और राजनीतिक जीवन में भी लोककल्याण और न्याय को महत्व दिया गया है। **मनुस्मृति** में राजधर्म का वर्णन करते हुए यह बताया गया है कि राजा का मुख्य कर्तव्य प्रजा की रक्षा और समाज के कल्याण को सुनिश्चित करना है। इसमें शासन व्यवस्था को धर्म और नैतिकता के आधार पर संचालित करने पर बल दिया गया है। मनुस्मृति में यह भी कहा गया है कि शासन का उद्देश्य केवल सत्ता की स्थापना नहीं, बल्कि समाज में न्याय, शांति और व्यवस्था बनाए रखना है। इस दृष्टिकोण में शासक को समस्त प्रजा के कल्याण के लिए कार्य करने वाला माना गया है, जो व्यापक रूप से वसुधैव कुटुंबकम् की भावना से जुड़ा हुआ है।

इस प्रकार यह स्पष्ट होता है कि वसुधैव कुटुंबकम् की अवधारणा भारतीय शास्त्रों में गहराई से निहित है। उपनिषद, वेद, गीता और धर्मशास्त्र सभी मानवता की एकता, सहअस्तित्व और लोककल्याण के सिद्धांत को स्वीकार करते हैं। ये शास्त्रीय विचार केवल आध्यात्मिक आदर्श नहीं हैं, बल्कि सामाजिक और राजनीतिक जीवन में भी मार्गदर्शन प्रदान करते हैं। वर्तमान वैश्विक परिस्थितियों में, जब विश्व विभिन्न प्रकार के संघर्षों और विभाजनों से जूझ रहा है, तब इन शास्त्रीय सिद्धांतों की प्रासंगिकता और भी अधिक बढ़ जाती है।

वसुधैव कुटुंबकम् का दार्शनिक विश्लेषण

"**वसुधैव कुटुंबकम्**" की अवधारणा केवल एक सामाजिक या सांस्कृतिक विचार नहीं है, बल्कि इसका गहरा दार्शनिक आधार भारतीय चिंतन परंपरा में निहित है। भारतीय दर्शन मानवता की एकता, नैतिकता और सहअस्तित्व पर आधारित दृष्टिकोण प्रस्तुत करता है। इस दृष्टि से वसुधैव कुटुंबकम् का सिद्धांत अद्वैत, सर्वभूतहित, समभाव और सार्वभौमिक बंधुत्व जैसे मूलभूत दार्शनिक विचारों से जुड़ा हुआ है। इन सिद्धांतों का उद्देश्य मानव समाज को संकीर्ण स्वार्थ और विभाजन से ऊपर उठाकर व्यापक वैश्विक एकता की दिशा में प्रेरित करना है।

अद्वैत और एकात्म मानव दृष्टिः- भारतीय दर्शन में अद्वैत का सिद्धांत यह प्रतिपादित करता है कि समस्त सृष्टि में एक ही परम तत्व या चेतना का अस्तित्व है। इस विचार के अनुसार सभी जीव और वस्तुएँ उसी परम सत्य की अभिव्यक्ति हैं, इसलिए उनमें मूलभूत एकता है। यह दृष्टिकोण मनुष्य और प्रकृति के बीच भेदभाव को समाप्त कर एकात्मता की भावना को विकसित करता है।

उपनिषदों में वर्णित अद्वैत दर्शन यह बताता है कि जब मनुष्य इस एकत्व को समझता है, तब उसके भीतर करुणा, सहानुभूति और सहयोग की भावना उत्पन्न होती है। इसी कारण भारतीय चिंतन में समस्त मानवता को एक परिवार के रूप में देखने की दृष्टि विकसित हुई। यह विचार **महाउपनिषद** में प्रतिपादित "वसुधैव कुटुंबकम्" के सिद्धांत को दार्शनिक आधार प्रदान करता है।[11]

सर्वभूतहित और वैश्विक नैतिकता:- भारतीय दर्शन में केवल व्यक्तिगत कल्याण ही नहीं, बल्कि समस्त प्राणियों के कल्याण को सर्वोच्च मूल्य माना गया है। इस विचार को "सर्वभूतहित" के सिद्धांत के रूप में व्यक्त किया गया है। इसका अर्थ है कि मनुष्य को अपने कार्यों में केवल स्वार्थ को नहीं, बल्कि सभी प्राणियों के हित को ध्यान में रखना चाहिए। इस सिद्धांत का उल्लेख **भगवद्गीता** में भी मिलता है, जहाँ यह कहा गया है कि श्रेष्ठ व्यक्ति को समाज और विश्व के कल्याण के लिए कार्य करना चाहिए। यह विचार वैश्विक नैतिकता की आधारशिला प्रदान करता है, जिसमें मानवता के प्रति दायित्व और उत्तरदायित्व को महत्व दिया जाता है। यदि इस दृष्टिकोण को अंतर्राष्ट्रीय संबंधों में अपनाया जाए, तो राष्ट्र केवल अपने हितों तक सीमित न रहकर वैश्विक हितों को भी प्राथमिकता देंगे।

समभाव, सहअस्तित्व और सार्वभौमिक बंधुत्व:- भारतीय दर्शन का एक महत्वपूर्ण तत्व समभाव है, जिसका अर्थ है सभी प्राणियों और मनुष्यों के प्रति समान दृष्टि रखना। यह विचार सामाजिक समानता और पारस्परिक सम्मान को बढ़ावा देता है। समभाव की भावना मनुष्य को यह सिखाती है कि जाति, धर्म, भाषा या राष्ट्र के आधार पर भेदभाव करना उचित नहीं है। इसी के साथ सहअस्तित्व का सिद्धांत भी भारतीय विचारधारा में महत्वपूर्ण स्थान रखता है। सहअस्तित्व का अर्थ है विभिन्न संस्कृतियों, विचारों और समाजों के साथ शांतिपूर्ण तरीके से मिलकर रहना। यह दृष्टिकोण विश्व को एक साझा मंच के रूप में देखने की प्रेरणा देता है, जहाँ विविधता के बावजूद एकता और सहयोग संभव है। इसी आधार पर सार्वभौमिक बंधुत्व की भावना विकसित होती है, जो वसुधैव कुटुंबकम् की मूल भावना को प्रकट करती है।

भारतीय दर्शन बनाम पश्चिमी यथार्थवाद:- अंतर्राष्ट्रीय संबंधों के पश्चिमी सिद्धांतों में यथार्थवाद (Realism) प्रमुख स्थान रखता है। यथार्थवाद के अनुसार राज्य अपने राष्ट्रीय हितों और सुरक्षा को सर्वोपरि मानते हैं तथा अंतर्राष्ट्रीय राजनीति में शक्ति और प्रतिस्पर्धा प्रमुख भूमिका निभाते हैं। इस दृष्टिकोण के कारण राष्ट्र अक्सर सैन्य शक्ति, रणनीतिक गठबंधनों और प्रभुत्व की राजनीति में उलझ जाते हैं, जिससे संघर्ष की संभावना बढ़ जाती है। इसके विपरीत भारतीय दार्शनिक दृष्टिकोण सहयोग, सहअस्तित्व और नैतिकता पर आधारित है। भारतीय दर्शन यह मानता है कि मानव समाज की वास्तविक प्रगति तभी संभव है जब सभी राष्ट्र और समाज एक-

दूसरे के साथ सहयोग और सद्भाव से कार्य करें। इस दृष्टि से वसुधैव कुटुंबकम् का सिद्धांत अंतर्राष्ट्रीय राजनीति में शक्ति-प्रतिस्पर्धा के स्थान पर सहयोग और साझेदारी को प्रोत्साहित करता है।[12]

इस प्रकार दार्शनिक दृष्टि से वसुधैव कुटुंबकम् का सिद्धांत भारतीय चिंतन की व्यापक मानवीय और नैतिक परंपरा का प्रतिनिधित्व करता है। अद्वैत, सर्वभूतहित, समभाव और सहअस्तित्व जैसे सिद्धांत इस विचार को सुदृढ़ आधार प्रदान करते हैं। ये दार्शनिक मूल्य न केवल सामाजिक जीवन में, बल्कि अंतर्राष्ट्रीय संबंधों में भी शांति, सहयोग और वैश्विक एकता को बढ़ावा देने की क्षमता रखते हैं। वर्तमान समय में जब विश्व विभिन्न प्रकार के संघर्षों और विभाजनों का सामना कर रहा है, तब यह दार्शनिक दृष्टिकोण एक वैकल्पिक और मानवीय मार्ग प्रस्तुत करता है।

अंतर्राष्ट्रीय संबंध सिद्धांतों की तुलना

अंतर्राष्ट्रीय संबंधों का अध्ययन विभिन्न सिद्धांतों के माध्यम से किया जाता है, जिनके आधार पर यह समझने का प्रयास किया जाता है कि राष्ट्रों के बीच संबंध कैसे स्थापित होते हैं और वैश्विक राजनीति किस प्रकार संचालित होती है। आधुनिक अंतर्राष्ट्रीय राजनीति में तीन प्रमुख सिद्धांत यथार्थवाद, उदारवाद और आदर्शवाद विशेष रूप से महत्वपूर्ण माने जाते हैं। इन सिद्धांतों की तुलना करने से यह स्पष्ट किया जा सकता है कि "वसुधैव कुटुंबकम्" की अवधारणा इन सिद्धांतों के साथ किस प्रकार संबंध स्थापित करती है और यह किस दृष्टिकोण के अधिक निकट है।

यथार्थवाद (Realism): शक्ति, सुरक्षा और राष्ट्रीय हितः- यथार्थवाद अंतर्राष्ट्रीय संबंधों का एक प्रमुख सिद्धांत है, जो यह मानता है कि विश्व राजनीति का मूल आधार शक्ति और राष्ट्रीय हित है। इस सिद्धांत के अनुसार प्रत्येक राष्ट्र अपनी सुरक्षा, प्रभुत्व और हितों की रक्षा के लिए कार्य करता है। अंतर्राष्ट्रीय व्यवस्था को अराजक माना जाता है, जहाँ कोई सर्वोच्च वैश्विक सत्ता नहीं होती, इसलिए राज्य अपनी सुरक्षा सुनिश्चित करने के लिए सैन्य शक्ति और रणनीतिक गठबंधनों पर निर्भर रहते हैं। यथार्थवाद के अनुसार अंतर्राष्ट्रीय राजनीति में नैतिकता या आदर्शों की अपेक्षा व्यावहारिकता और शक्ति संतुलन अधिक महत्वपूर्ण होते हैं। इसी कारण राष्ट्र अक्सर प्रतिस्पर्धा और संघर्ष की स्थिति में रहते हैं। यह दृष्टिकोण कई बार वैश्विक अशांति और अविश्वास को बढ़ावा देता है, क्योंकि प्रत्येक राज्य अपने हितों को सर्वोपरि मानता है।

उदारवाद : सहयोग और संस्थाएँः- उदारवाद का सिद्धांत यथार्थवाद की कठोरता के विपरीत सहयोग और परस्पर निर्भरता पर बल देता है। इस दृष्टिकोण के अनुसार अंतर्राष्ट्रीय राजनीति केवल संघर्ष और प्रतिस्पर्धा तक सीमित नहीं है, बल्कि राष्ट्रों के बीच सहयोग और समझौते की भी व्यापक संभावनाएँ होती हैं। उदारवाद अंतर्राष्ट्रीय संस्थाओं, नियमों और समझौतों के महत्व

को स्वीकार करता है। इस सिद्धांत के अनुसार वैश्विक संस्थाएँ और संगठन विभिन्न राष्ट्रों के बीच संवाद और सहयोग को बढ़ावा देकर संघर्ष की संभावनाओं को कम कर सकते हैं। आर्थिक और सांस्कृतिक आदान-प्रदान भी राष्ट्रों के बीच पारस्परिक विश्वास को बढ़ाने में सहायक होते हैं।[13]

आदर्शवाद : नैतिकता और शांतिः- आदर्शवाद अंतर्राष्ट्रीय संबंधों में नैतिकता, मानवता और शांति को महत्वपूर्ण मानता है। इस सिद्धांत के अनुसार विश्व राजनीति केवल शक्ति और हितों पर आधारित नहीं होनी चाहिए, बल्कि उसमें नैतिक मूल्यों और मानवीय दृष्टिकोण का भी समावेश होना चाहिए। आदर्शवाद यह मानता है कि यदि राष्ट्र नैतिक सिद्धांतों, न्याय और सहयोग की भावना को अपनाएँ, तो विश्व में स्थायी शांति स्थापित की जा सकती है। इस दृष्टिकोण में अंतर्राष्ट्रीय सहयोग, वैश्विक न्याय और मानवाधिकारों को विशेष महत्व दिया जाता है।

तुलनात्मक विश्लेषण: वसुधैव कुटुंबकम् किस सिद्धांत के निकट?:- "वसुधैव कुटुंबकम्" की अवधारणा का मूल भाव यह है कि संपूर्ण पृथ्वी एक परिवार है और सभी मनुष्य परस्पर जुड़े हुए हैं। इस दृष्टिकोण में सहयोग, सहअस्तित्व और सार्वभौमिक बंधुत्व की भावना को प्रमुख स्थान दिया गया है। यह विचार **महाउपनिषद** में व्यक्त उस श्लोक से प्रेरित है जिसमें संपूर्ण विश्व को एक परिवार के रूप में देखने की प्रेरणा दी गई है। यदि अंतर्राष्ट्रीय संबंधों के सिद्धांतों से इसकी तुलना की जाए, तो यह स्पष्ट होता है कि वसुधैव कुटुंबकम् का दृष्टिकोण यथार्थवाद की अपेक्षा उदारवाद और आदर्शवाद के अधिक निकट है। उदारवाद की तरह यह सहयोग और पारस्परिक निर्भरता को महत्व देता है, जबकि आदर्शवाद की तरह यह नैतिकता, शांति और मानवता के मूल्यों पर आधारित है।[14] हालांकि, वसुधैव कुटुंबकम् इन दोनों सिद्धांतों से भी अधिक व्यापक दृष्टिकोण प्रस्तुत करता है, क्योंकि यह केवल राजनीतिक या संस्थागत सहयोग तक सीमित नहीं है, बल्कि मानवता की आध्यात्मिक और नैतिक एकता पर आधारित है।

इस प्रकार यह कहा जा सकता है कि वसुधैव कुटुंबकम् का सिद्धांत अंतर्राष्ट्रीय संबंधों में एक मानवीय और नैतिक दृष्टिकोण प्रस्तुत करता है, जो शक्ति-प्रतिस्पर्धा की राजनीति से आगे बढ़कर वैश्विक सहयोग और शांति की दिशा में मार्गदर्शन करता है। यह उदारवाद और आदर्शवाद के तत्वों को समाहित करते हुए एक व्यापक वैश्विक दृष्टि प्रदान करता है, जो आधुनिक विश्व की चुनौतियों के समाधान में महत्वपूर्ण भूमिका निभा सकती है।

समकालीन वैश्विक संघर्षों का अध्ययन

वर्तमान समय में विश्व व्यवस्था अनेक प्रकार के संघर्षों और तनावों से प्रभावित हो रही है। तकनीकी प्रगति और वैश्वीकरण के बावजूद अंतर्राष्ट्रीय स्तर पर शांति और स्थिरता पूर्ण रूप से स्थापित नहीं हो सकी है। विभिन्न देशों के बीच क्षेत्रीय विवाद, आर्थिक प्रतिस्पर्धा, सांस्कृतिक

टकराव तथा नई तकनीकों के माध्यम से उत्पन्न साइबर संघर्ष विश्व राजनीति को जटिल बना रहे हैं। इन परिस्थितियों में वैश्विक शांति और सहयोग की स्थापना एक महत्वपूर्ण चुनौती बन गई है। समकालीन वैश्विक संघर्षों को समझने के लिए विभिन्न आयामों का अध्ययन आवश्यक है।

क्षेत्रीय युद्ध और भू-राजनीतिक तनावः- समकालीन विश्व में कई क्षेत्रीय युद्ध और भू-राजनीतिक तनाव अंतर्राष्ट्रीय अशांति के प्रमुख कारण बने हुए हैं। विभिन्न देशों के बीच सीमा विवाद, संसाधनों पर नियंत्रण की प्रतिस्पर्धा तथा क्षेत्रीय प्रभुत्व की आकांक्षा अक्सर संघर्ष की स्थिति उत्पन्न करती है। कई बार महाशक्तियों के हस्तक्षेप और सामरिक गठबंधनों के कारण ये संघर्ष और अधिक जटिल हो जाते हैं। भू-राजनीतिक प्रतिस्पर्धा के कारण राष्ट्र अपनी सैन्य शक्ति को बढ़ाने और रणनीतिक क्षेत्रों पर नियंत्रण स्थापित करने का प्रयास करते हैं, जिससे वैश्विक अस्थिरता बढ़ती है। इस प्रकार के संघर्ष न केवल संबंधित देशों को प्रभावित करते हैं, बल्कि अंतर्राष्ट्रीय शांति और सुरक्षा पर भी व्यापक प्रभाव डालते हैं।

आर्थिक प्रतिस्पर्धा और व्यापार युद्धः- वैश्वीकरण के दौर में आर्थिक शक्ति अंतर्राष्ट्रीय राजनीति का एक महत्वपूर्ण आधार बन गई है। विभिन्न देश अपने आर्थिक हितों की रक्षा और विस्तार के लिए प्रतिस्पर्धा करते हैं। कई बार यह प्रतिस्पर्धा व्यापारिक प्रतिबंधों, शुल्क वृद्धि और आर्थिक प्रतिबंधों के रूप में सामने आती है, जिसे व्यापार युद्ध कहा जाता है। व्यापार युद्ध का प्रभाव केवल दो देशों तक सीमित नहीं रहता, बल्कि इसका असर वैश्विक अर्थव्यवस्था पर भी पड़ता है। आर्थिक प्रतिस्पर्धा के कारण देशों के बीच तनाव बढ़ सकता है और अंतर्राष्ट्रीय सहयोग कमजोर पड़ सकता है। इसलिए आर्थिक संबंधों में संतुलन और पारस्परिक सहयोग की आवश्यकता अत्यंत महत्वपूर्ण है।

सांस्कृतिक और धार्मिक संघर्षः- विश्व के कई क्षेत्रों में सांस्कृतिक और धार्मिक भिन्नताओं के कारण भी संघर्ष की स्थिति उत्पन्न होती है। विभिन्न समाजों की परंपराएँ, धार्मिक विश्वास और सांस्कृतिक पहचान कई बार राजनीतिक हितों से जुड़ जाती हैं, जिससे सामाजिक तनाव और टकराव बढ़ सकते हैं। सांप्रदायिक कट्टरता, असहिष्णुता और पहचान की राजनीति कई बार हिंसात्मक संघर्षों का रूप ले लेती है। ऐसे संघर्ष न केवल समाज की एकता को प्रभावित करते हैं, बल्कि अंतर्राष्ट्रीय संबंधों में भी अविश्वास और तनाव को बढ़ावा देते हैं। इसलिए विभिन्न संस्कृतियों और धर्मों के बीच संवाद, सहिष्णुता और परस्पर सम्मान की भावना विकसित करना अत्यंत आवश्यक है।

साइबर और सूचना युद्धः- आधुनिक तकनीकी युग में साइबर क्षेत्र भी संघर्ष का एक नया माध्यम बन गया है। विभिन्न देश और संगठन डिजिटल नेटवर्क, सूचना प्रणालियों और संचार संरचनाओं पर नियंत्रण स्थापित करने के लिए प्रयासरत रहते हैं। साइबर हमले, डेटा चोरी, गलत

सूचना और दुष्प्रचार जैसी गतिविधियाँ अंतर्राष्ट्रीय राजनीति में नई चुनौतियाँ उत्पन्न कर रही हैं। सूचना युद्ध के माध्यम से जनमत को प्रभावित करने और राजनीतिक अस्थिरता पैदा करने के प्रयास भी किए जाते हैं। इस प्रकार के संघर्ष पारंपरिक युद्धों से अलग होते हैं, क्योंकि इनमें प्रत्यक्ष सैन्य टकराव के बजाय तकनीकी और सूचना संसाधनों का उपयोग किया जाता है।

समकालीन वैश्विक संघर्षों का अध्ययन यह स्पष्ट करता है कि आज के समय में अंतर्राष्ट्रीय अशांति के अनेक आयाम हैं। क्षेत्रीय युद्ध, आर्थिक प्रतिस्पर्धा, सांस्कृतिक संघर्ष और साइबर युद्ध जैसी चुनौतियाँ वैश्विक शांति के लिए गंभीर खतरा बन रही हैं। इन समस्याओं के समाधान के लिए केवल शक्ति और प्रतिस्पर्धा पर आधारित दृष्टिकोण पर्याप्त नहीं है। इसके लिए सहयोग, सहअस्तित्व और वैश्विक उत्तरदायित्व की भावना को विकसित करना आवश्यक है, जिससे विश्व व्यवस्था अधिक संतुलित और शांतिपूर्ण बन सके।

वैश्विक समस्याएँ और वसुधैव कुटुंबकम् की उपयोगिता

वर्तमान समय में विश्व अनेक जटिल और बहुआयामी समस्याओं का सामना कर रहा है। ये समस्याएँ केवल किसी एक देश या क्षेत्र तक सीमित नहीं हैं, बल्कि संपूर्ण मानवता को प्रभावित करती हैं। जलवायु परिवर्तन, महामारी, शरणार्थी संकट, परमाणु हथियारों का प्रसार और वैश्विक आर्थिक असमानता जैसी चुनौतियाँ यह स्पष्ट करती हैं कि आज की दुनिया परस्पर निर्भर है। ऐसी परिस्थितियों में केवल राष्ट्रीय हितों पर आधारित दृष्टिकोण पर्याप्त नहीं है; इसके लिए वैश्विक स्तर पर सहयोग, सहअस्तित्व और साझा उत्तरदायित्व की भावना आवश्यक है।[15] भारतीय ज्ञान परंपरा में प्रतिपादित "वसुधैव कुटुंबकम्" की अवधारणा इसी प्रकार की वैश्विक समस्याओं के समाधान के लिए एक नैतिक और दार्शनिक आधार प्रदान करती है।

1. **जलवायु परिवर्तनः-** जलवायु परिवर्तन आज की सबसे गंभीर वैश्विक चुनौतियों में से एक है। बढ़ता तापमान, हिमनदों का पिघलना, समुद्र स्तर में वृद्धि और प्राकृतिक आपदाओं की बढ़ती आवृत्ति संपूर्ण विश्व को प्रभावित कर रही है। यह समस्या किसी एक देश के कारण उत्पन्न नहीं होती और न ही इसका समाधान किसी एक देश के प्रयासों से संभव है। इसके लिए सभी देशों के बीच सहयोग और सामूहिक प्रयास आवश्यक हैं। वसुधैव कुटुंबकम् का सिद्धांत यह सिखाता है कि पृथ्वी और प्रकृति समस्त मानवता की साझा संपत्ति हैं। यदि विश्व समुदाय इस भावना को अपनाए, तो पर्यावरण संरक्षण और जलवायु संतुलन के लिए सामूहिक नीतियाँ और प्रयास अधिक प्रभावी हो सकते हैं।

2. **महामारी और स्वास्थ्य संकटः-** हाल के वर्षों में महामारी और वैश्विक स्वास्थ्य संकटों ने यह सिद्ध कर दिया है कि मानवता एक-दूसरे से कितनी गहराई से जुड़ी हुई है। किसी

एक क्षेत्र में उत्पन्न स्वास्थ्य संकट कुछ ही समय में पूरी दुनिया को प्रभावित कर सकता है। ऐसी परिस्थितियों में चिकित्सा संसाधनों, वैज्ञानिक अनुसंधान और स्वास्थ्य सेवाओं का वैश्विक स्तर पर साझा उपयोग आवश्यक हो जाता है। वसुधैव कुटुंबकम् की भावना यह प्रेरणा देती है कि सभी देशों को मानवता के हित में एक-दूसरे की सहायता करनी चाहिए। यह सिद्धांत वैश्विक स्वास्थ्य सहयोग, चिकित्सा सहायता और मानवीय दृष्टिकोण को प्रोत्साहित करता है।

3. **शरणार्थी समस्या:-** विश्व के कई क्षेत्रों में युद्ध, राजनीतिक अस्थिरता और प्राकृतिक आपदाओं के कारण बड़ी संख्या में लोग अपने घरों और देशों को छोड़ने के लिए विवश हो जाते हैं। यह शरणार्थी संकट अंतर्राष्ट्रीय समुदाय के सामने एक गंभीर मानवीय चुनौती बन चुका है। यदि राष्ट्र केवल अपने सीमित राष्ट्रीय हितों को प्राथमिकता दें, तो शरणार्थियों की समस्या और अधिक जटिल हो सकती है। वसुधैव कुटुंबकम् की अवधारणा यह बताती है कि सभी मनुष्य एक ही वैश्विक परिवार के सदस्य हैं, इसलिए संकट की स्थिति में एक-दूसरे की सहायता करना मानवता का कर्तव्य है। इस दृष्टिकोण के माध्यम से शरणार्थियों के प्रति अधिक संवेदनशील और मानवीय नीतियाँ विकसित की जा सकती हैं।

4. **परमाणु हथियार नियंत्रण:-** परमाणु हथियारों का प्रसार वैश्विक शांति और सुरक्षा के लिए अत्यंत गंभीर खतरा है। यदि इन हथियारों का उपयोग होता है, तो उसका प्रभाव केवल युद्धरत देशों तक सीमित नहीं रहेगा, बल्कि पूरी मानवता और पर्यावरण को प्रभावित करेगा। इसलिए परमाणु हथियारों के नियंत्रण और निरस्त्रीकरण के लिए वैश्विक स्तर पर सहयोग और विश्वास की आवश्यकता है। वसुधैव कुटुंबकम् का सिद्धांत राष्ट्रों को यह समझाने में सहायक हो सकता है कि शक्ति और प्रभुत्व के बजाय शांति और सहयोग ही मानवता के दीर्घकालिक हित में है।

5. **वैश्विक असमानता:-** विश्व में आर्थिक और सामाजिक असमानता भी एक गंभीर समस्या है। कुछ देशों और समाजों के पास अत्यधिक संसाधन और संपत्ति है, जबकि अनेक देशों में गरीबी, बेरोजगारी और विकास की कमी दिखाई देती है। यह असमानता कई बार सामाजिक असंतोष और अंतर्राष्ट्रीय तनाव को जन्म देती है। वसुधैव कुटुंबकम् का सिद्धांत समानता, न्याय और साझा विकास की भावना को प्रोत्साहित करता है। यदि विश्व समुदाय इस दृष्टिकोण को अपनाए, तो संसाधनों का अधिक न्यायपूर्ण वितरण और समावेशी विकास की दिशा में कदम बढ़ाए जा सकते हैं।

इस प्रकार यह स्पष्ट होता है कि आधुनिक वैश्विक समस्याएँ केवल राष्ट्रीय स्तर पर हल नहीं की जा सकतीं। इनके समाधान के लिए वैश्विक सहयोग, सहानुभूति और साझा उत्तरदायित्व की आवश्यकता होती है। वसुधैव कुटुंबकम् का सिद्धांत मानवता को एक वैश्विक परिवार के रूप में देखने की प्रेरणा देता है, जो इन समस्याओं के समाधान के लिए एक महत्वपूर्ण नैतिक और दार्शनिक आधार प्रदान करता है। यदि विश्व समुदाय इस दृष्टिकोण को अपनाए, तो वैश्विक चुनौतियों का समाधान अधिक प्रभावी और मानवीय तरीके से किया जा सकता है।

भारतीय विदेश नीति और वसुधैव कुटुंबकम्

भारतीय विदेश नीति का मूल स्वरूप शांति, सहअस्तित्व, सहयोग और वैश्विक कल्याण की भावना पर आधारित रहा है। भारत की सांस्कृतिक और दार्शनिक परंपरा में निहित "वसुधैव कुटुंबकम्" का सिद्धांत इस नीति की वैचारिक पृष्ठभूमि प्रदान करता है। इस सिद्धांत का मूल संदेश है कि समस्त विश्व एक परिवार है और सभी राष्ट्रों के बीच सहयोग, विश्वास तथा पारस्परिक सम्मान होना चाहिए। इसी दृष्टिकोण के आधार पर भारत ने अंतर्राष्ट्रीय संबंधों में संवाद, सहयोग और शांतिपूर्ण सहअस्तित्व को महत्व दिया है।[16] भारतीय विदेश नीति केवल राष्ट्रीय हितों तक सीमित नहीं रहती, बल्कि वैश्विक शांति और मानव कल्याण को भी अपनी प्राथमिकताओं में शामिल करती है।

1. **कूटनीतिक आदर्श और व्यवहार:-** भारत की कूटनीतिक नीति में आदर्शवाद और व्यवहारिकता दोनों का संतुलित समन्वय दिखाई देता है। स्वतंत्रता के बाद से भारत ने अंतर्राष्ट्रीय संबंधों में शांति, अहिंसा और संवाद की नीति को अपनाया। भारत ने विवादों के समाधान के लिए युद्ध के बजाय कूटनीतिक वार्ता और समझौते को प्राथमिकता दी है। यह दृष्टिकोण भारतीय दार्शनिक परंपरा और वसुधैव कुटुंबकम् की भावना से प्रेरित है, जिसमें सभी राष्ट्रों के बीच सहयोग और सद्भाव को महत्व दिया जाता है। भारत ने अपने कूटनीतिक व्यवहार में यह सिद्ध करने का प्रयास किया है कि वैश्विक समस्याओं का समाधान संघर्ष के बजाय संवाद और साझेदारी के माध्यम से किया जा सकता है।[17] इस नीति के माध्यम से भारत ने अंतर्राष्ट्रीय मंचों पर शांति, न्याय और सहयोग के मूल्यों को प्रोत्साहित किया है।

2. **बहुपक्षवाद और वैश्विक सहयोग:-** भारतीय विदेश नीति का एक महत्वपूर्ण पक्ष बहुपक्षवाद है। भारत यह मानता है कि आज की वैश्विक समस्याओं जैसेः जलवायु परिवर्तन, आर्थिक असमानता, आतंकवाद और महामारी का समाधान केवल किसी एक देश के प्रयासों से संभव नहीं है। इसके लिए सभी देशों के बीच सहयोग और समन्वय आवश्यक है। इसी कारण भारत विभिन्न अंतर्राष्ट्रीय संगठनों और मंचों के माध्यम से

वैश्विक सहयोग को बढ़ावा देता रहा है। बहुपक्षवाद की नीति वसुधैव कुटुंबकम् के सिद्धांत के अनुरूप है, क्योंकि यह विश्व को एक साझा मंच के रूप में देखती है जहाँ सभी राष्ट्र मिलकर वैश्विक चुनौतियों का समाधान खोजते हैं।[18] इस दृष्टिकोण से भारत अंतर्राष्ट्रीय व्यवस्था को अधिक संतुलित, समावेशी और सहयोगात्मक बनाने का प्रयास करता है।

3. **मानवीय सहायता और शांति मिशनः-** भारत ने अंतर्राष्ट्रीय स्तर पर मानवीय सहायता और शांति मिशनों में भी सक्रिय भूमिका निभाई है। प्राकृतिक आपदाओं, महामारी और मानवीय संकटों के समय भारत ने कई देशों को राहत सामग्री, चिकित्सा सहायता और तकनीकी सहयोग प्रदान किया है। यह मानवीय दृष्टिकोण वसुधैव कुटुंबकम् की भावना को व्यवहारिक रूप में प्रकट करता है। इसके अतिरिक्त, भारत ने अंतर्राष्ट्रीय शांति स्थापना अभियानों में भी महत्वपूर्ण योगदान दिया है। शांति मिशनों के माध्यम से भारत ने संघर्षग्रस्त क्षेत्रों में शांति और स्थिरता स्थापित करने में सहयोग दिया है।[19] यह प्रयास इस विचार को सुदृढ़ करता है कि वैश्विक शांति केवल किसी एक राष्ट्र की जिम्मेदारी नहीं है, बल्कि यह समस्त मानवता का साझा दायित्व है।

इस प्रकार भारतीय विदेश नीति में वसुधैव कुटुंबकम् की भावना स्पष्ट रूप से दिखाई देती है। कूटनीतिक आदर्शों, बहुपक्षीय सहयोग और मानवीय सहायता के माध्यम से भारत ने यह संदेश देने का प्रयास किया है कि विश्व शांति और स्थिरता के लिए सहयोग, संवाद और साझा उत्तरदायित्व अत्यंत आवश्यक हैं। वर्तमान वैश्विक परिस्थितियों में यह दृष्टिकोण अंतर्राष्ट्रीय संबंधों को अधिक मानवीय और संतुलित बनाने की दिशा में महत्वपूर्ण भूमिका निभा सकता है।

व्यवहारिक चुनौतियाँ

"वसुधैव कुटुंबकम्" की अवधारणा वैश्विक एकता, सहयोग और मानवता के आदर्शों पर आधारित है, परंतु इसे व्यवहारिक रूप में लागू करने में कई प्रकार की चुनौतियाँ भी सामने आती हैं। अंतर्राष्ट्रीय राजनीति में राष्ट्रों के अपने-अपने हित, आर्थिक परिस्थितियाँ, सांस्कृतिक विविधताएँ और शक्ति संतुलन की प्रतिस्पर्धा इस सिद्धांत के पूर्ण क्रियान्वयन में बाधा उत्पन्न कर सकती हैं। इसलिए इस अवधारणा को व्यवहार में लाने के लिए इन चुनौतियों को समझना और उनका समाधान खोजने का प्रयास करना आवश्यक है।

1. **राष्ट्रीय संप्रभुता बनाम वैश्विक परिवारः-** अंतर्राष्ट्रीय व्यवस्था का एक महत्वपूर्ण सिद्धांत राष्ट्रीय संप्रभुता है, जिसके अनुसार प्रत्येक राष्ट्र अपने आंतरिक और बाह्य मामलों में स्वतंत्र होता है। राष्ट्र अपनी सुरक्षा, नीतियों और हितों को सर्वोपरि मानते हैं। दूसरी

ओर वसुधैव कुटुंबकम् का सिद्धांत विश्व को एक परिवार के रूप में देखने की प्रेरणा देता है, जिसमें सभी राष्ट्रों के बीच सहयोग और साझा उत्तरदायित्व की भावना होनी चाहिए। कई बार राष्ट्रीय हित और वैश्विक हित के बीच संतुलन स्थापित करना कठिन हो जाता है।[20] इस कारण राष्ट्र वैश्विक सहयोग की अपेक्षा अपने राष्ट्रीय हितों को प्राथमिकता देने लगते हैं, जिससे इस सिद्धांत को व्यवहार में लागू करना चुनौतीपूर्ण हो जाता है।

2. **आर्थिक विषमता:-** विश्व के विभिन्न देशों के बीच आर्थिक विकास का स्तर समान नहीं है। कुछ देश अत्यधिक विकसित और समृद्ध हैं, जबकि अनेक देश अभी भी गरीबी, बेरोजगारी और संसाधनों की कमी जैसी समस्याओं से जूझ रहे हैं। यह आर्थिक असमानता वैश्विक सहयोग को प्रभावित कर सकती है। समृद्ध देश अपने आर्थिक हितों की रक्षा के लिए कई बार ऐसी नीतियाँ अपनाते हैं जो विकासशील देशों के लिए प्रतिकूल होती हैं। इस प्रकार आर्थिक विषमता वैश्विक एकता और समानता के मार्ग में एक बड़ी चुनौती बन जाती है।

3. **सांस्कृतिक भिन्नता:-** विश्व में विभिन्न संस्कृतियाँ, परंपराएँ, भाषाएँ और धार्मिक विश्वास पाए जाते हैं। यह विविधता मानव सभ्यता की विशेषता है, परंतु कई बार यही भिन्नताएँ सामाजिक और राजनीतिक संघर्षों का कारण भी बन जाती हैं। सांस्कृतिक पहचान और धार्मिक आस्थाओं के आधार पर उत्पन्न असहिष्णुता और कट्टरता वैश्विक सहयोग में बाधा उत्पन्न कर सकती है। वसुधैव कुटुंबकम् की भावना को सुदृढ़ करने के लिए आवश्यक है कि विभिन्न संस्कृतियों के बीच संवाद, सहिष्णुता और पारस्परिक सम्मान को बढ़ावा दिया जाए।

4. **शक्ति-संतुलन की राजनीति:-** अंतर्राष्ट्रीय राजनीति में शक्ति-संतुलन का सिद्धांत भी एक महत्वपूर्ण भूमिका निभाता है। कई राष्ट्र अपनी सुरक्षा और प्रभाव को बनाए रखने के लिए सैन्य शक्ति, रणनीतिक गठबंधनों और राजनीतिक दबाव का उपयोग करते हैं। इस प्रकार की शक्ति-प्रतिस्पर्धा कई बार अविश्वास और संघर्ष को जन्म देती है।[21] जब राष्ट्र शक्ति और प्रभुत्व की राजनीति में अधिक उलझ जाते हैं, तब वैश्विक सहयोग और सामूहिक हितों को महत्व देना कठिन हो जाता है।

इस प्रकार यह स्पष्ट होता है कि वसुधैव कुटुंबकम् की अवधारणा को व्यवहारिक रूप में लागू करने के मार्ग में कई चुनौतियाँ मौजूद हैं। राष्ट्रीय हित, आर्थिक असमानता, सांस्कृतिक भिन्नता और शक्ति-संतुलन की राजनीति जैसी परिस्थितियाँ इस सिद्धांत के क्रियान्वयन को जटिल बना सकती हैं। फिर भी यदि राष्ट्र संवाद, सहयोग और परस्पर सम्मान की भावना को अपनाएँ, तो इन

चुनौतियों को काफी हद तक कम किया जा सकता है। इस प्रकार वसुधैव कुटुंबकम् का सिद्धांत एक आदर्श मार्गदर्शक के रूप में वैश्विक शांति और सहयोग की दिशा में महत्वपूर्ण भूमिका निभा सकता है।

समाधान मॉडल (सैद्धांतिक रूपरेखा)

समकालीन विश्व में बढ़ते अंतर्राष्ट्रीय संघर्षों और वैश्विक चुनौतियों के समाधान के लिए केवल पारंपरिक शक्ति-राजनीति पर्याप्त नहीं है। इसके स्थान पर ऐसे वैचारिक और व्यावहारिक मॉडल की आवश्यकता है जो सहयोग, नैतिकता और मानवता के सिद्धांतों पर आधारित हो। भारतीय दार्शनिक परंपरा में प्रतिपादित "वसुधैव कुटुंबकम्" का सिद्धांत इसी प्रकार की एक व्यापक और मानवीय दृष्टि प्रस्तुत करता है। इस सिद्धांत के आधार पर अंतर्राष्ट्रीय संबंधों में शांति और सहयोग को बढ़ावा देने के लिए कुछ सैद्धांतिक समाधान मॉडल विकसित किए जा सकते हैं।[22]

1. **नैतिक कूटनीति मॉडलः**- नैतिक कूटनीति मॉडल का आधार यह है कि अंतर्राष्ट्रीय संबंधों में केवल राष्ट्रीय हित और शक्ति ही नहीं, बल्कि नैतिक मूल्यों और मानवीय दृष्टिकोण को भी महत्व दिया जाना चाहिए। इस मॉडल के अनुसार देशों को अपने कूटनीतिक निर्णयों में न्याय, सहानुभूति और वैश्विक कल्याण को ध्यान में रखना चाहिए। यदि राष्ट्र अपने हितों के साथ-साथ मानवता के व्यापक हितों को भी प्राथमिकता दें, तो अंतर्राष्ट्रीय संबंधों में विश्वास और सहयोग की भावना को सुदृढ़ किया जा सकता है। यह दृष्टिकोण भारतीय दार्शनिक विचारों से प्रेरित है, जो राजनीति को नैतिकता और लोककल्याण से जोड़कर देखता है।

2. **सहयोगात्मक सुरक्षा ढाँचाः**- सहयोगात्मक सुरक्षा का सिद्धांत यह मानता है कि किसी एक राष्ट्र की सुरक्षा अन्य राष्ट्रों की असुरक्षा पर आधारित नहीं होनी चाहिए। इसके विपरीत सभी राष्ट्रों को मिलकर सामूहिक सुरक्षा व्यवस्था विकसित करनी चाहिए, जिससे वैश्विक स्तर पर स्थिरता और शांति स्थापित हो सके। इस ढाँचे में पारस्परिक विश्वास, संवाद और सामूहिक प्रयासों को प्राथमिकता दी जाती है। यदि राष्ट्र हथियारों की प्रतिस्पर्धा के बजाय सहयोग और विश्वास पर आधारित सुरक्षा व्यवस्था विकसित करें, तो युद्ध और संघर्ष की संभावनाएँ कम हो सकती हैं।

3. **वैश्विक नागरिकता की अवधारणाः**- वैश्विक नागरिकता की अवधारणा यह बताती है कि प्रत्येक व्यक्ति केवल किसी एक देश का नागरिक ही नहीं, बल्कि पूरे विश्व समुदाय का सदस्य भी है। इस दृष्टिकोण के अनुसार मानवता के प्रति जिम्मेदारी और कर्तव्य की भावना को विकसित करना आवश्यक है। जब लोग स्वयं को एक वैश्विक परिवार का

हिस्सा मानने लगते हैं, तब वे विभिन्न राष्ट्रों, संस्कृतियों और समाजों के बीच सहयोग और सद्भाव को बढ़ावा देते हैं। वसुधैव कुटुंबकम् का सिद्धांत इसी प्रकार की वैश्विक नागरिकता की भावना को प्रोत्साहित करता है।

4. **मानवीय अंतर्राष्ट्रीय कानून का विस्तारः-** अंतर्राष्ट्रीय कानून का उद्देश्य राष्ट्रों के बीच संबंधों को नियंत्रित करना और वैश्विक व्यवस्था को बनाए रखना है। परंतु बदलती वैश्विक परिस्थितियों के अनुसार इन कानूनों में मानवीय मूल्यों को और अधिक महत्व देना आवश्यक है। मानवीय अंतर्राष्ट्रीय कानून का विस्तार इस दिशा में एक महत्वपूर्ण कदम हो सकता है। इसके माध्यम से युद्ध, शरणार्थी संकट, मानवाधिकार उल्लंघन और पर्यावरणीय क्षति जैसी समस्याओं से निपटने के लिए अधिक प्रभावी नियम और व्यवस्थाएँ विकसित की जा सकती हैं। इससे वैश्विक स्तर पर न्याय, सुरक्षा और मानवीय गरिमा की रक्षा सुनिश्चित की जा सकती है।

अतः यह स्पष्ट होता है कि वसुधैव कुटुंबकम् के सिद्धांत पर आधारित समाधान मॉडल अंतर्राष्ट्रीय राजनीति को अधिक मानवीय, सहयोगात्मक और संतुलित दिशा प्रदान कर सकते हैं। नैतिक कूटनीति, सहयोगात्मक सुरक्षा, वैश्विक नागरिकता और मानवीय कानून जैसे विचार आधुनिक वैश्विक समस्याओं के समाधान के लिए एक वैकल्पिक दृष्टिकोण प्रस्तुत करते हैं। यदि इन सिद्धांतों को अंतर्राष्ट्रीय नीति और व्यवहार में अपनाया जाए, तो विश्व व्यवस्था अधिक शांतिपूर्ण और न्यायपूर्ण बन सकती है।

निष्कर्ष

इस शोध का मुख्य उद्देश्य "वसुधैव कुटुंबकम्" की अवधारणा की दार्शनिक पृष्ठभूमि तथा उसकी समकालीन अंतर्राष्ट्रीय राजनीति में प्रासंगिकता का अध्ययन करना था। अध्ययन से यह स्पष्ट हुआ कि यह सिद्धांत भारतीय ज्ञान परंपरा में गहराई से निहित है और इसका मूल संदेश समस्त मानवता को एक परिवार के रूप में देखने की भावना पर आधारित है। इस विचार का शास्त्रीय आधार विशेष रूप से **महाउपनिषद** में प्राप्त होता है, जहाँ यह बताया गया है कि उदार विचार वाले लोग संपूर्ण विश्व को एक परिवार के रूप में देखते हैं।

शोध के विभिन्न आयामों के विश्लेषण से यह निष्कर्ष निकलता है कि आधुनिक विश्व में बढ़ती अंतर्राष्ट्रीय अशांति, क्षेत्रीय संघर्ष, आर्थिक प्रतिस्पर्धा, सांस्कृतिक टकराव और तकनीकी चुनौतियाँ वैश्विक शांति के लिए गंभीर समस्या बन गई हैं। ऐसे समय में वसुधैव कुटुंबकम् का सिद्धांत सहयोग, सहअस्तित्व और वैश्विक उत्तरदायित्व की भावना को सुदृढ़ कर सकता है। यह सिद्धांत अंतर्राष्ट्रीय संबंधों में नैतिकता, मानवीय दृष्टिकोण और वैश्विक सहयोग को महत्व देता है, जो

वर्तमान वैश्विक समस्याओं के समाधान के लिए एक वैकल्पिक मार्ग प्रस्तुत करता है।

सिद्धांत की सीमाएँ और संभावनाएँ

यद्यपि वसुधैव कुटुंबकम् का सिद्धांत अत्यंत आदर्शवादी और मानवीय दृष्टिकोण प्रस्तुत करता है, फिर भी इसके व्यवहारिक क्रियान्वयन में कुछ सीमाएँ दिखाई देती हैं। अंतर्राष्ट्रीय राजनीति में राष्ट्र अपने राष्ट्रीय हितों, सुरक्षा और आर्थिक विकास को प्राथमिकता देते हैं। शक्ति-संतुलन की राजनीति, आर्थिक असमानता और सांस्कृतिक भिन्नताएँ कई बार वैश्विक सहयोग के मार्ग में बाधा उत्पन्न करती हैं। इसके अतिरिक्त, राष्ट्रीय संप्रभुता का सिद्धांत भी कई बार इस अवधारणा के पूर्ण कार्यान्वयन को सीमित कर देता है।

इसके बावजूद इस सिद्धांत की संभावनाएँ अत्यंत व्यापक हैं। यदि राष्ट्र इसे एक नैतिक मार्गदर्शक सिद्धांत के रूप में अपनाएँ, तो अंतर्राष्ट्रीय संबंधों में विश्वास, सहयोग और संवाद की भावना को मजबूत किया जा सकता है। जलवायु परिवर्तन, महामारी, शरणार्थी संकट और परमाणु हथियार नियंत्रण जैसी वैश्विक समस्याओं के समाधान के लिए यह सिद्धांत साझा उत्तरदायित्व और सामूहिक प्रयासों को प्रेरित करता है।

भविष्य की विश्व व्यवस्था में भूमिका

भविष्य की विश्व व्यवस्था को अधिक शांतिपूर्ण, न्यायपूर्ण और सहयोगात्मक बनाने के लिए एक ऐसे वैचारिक आधार की आवश्यकता है जो केवल शक्ति और प्रतिस्पर्धा पर आधारित न हो, बल्कि मानवता और नैतिकता के मूल्यों को भी महत्व दे। इस संदर्भ में वसुधैव कुटुंबकम् की अवधारणा अत्यंत महत्वपूर्ण भूमिका निभा सकती है। यह सिद्धांत राष्ट्रों के बीच सहयोग, सहिष्णुता और पारस्परिक सम्मान को बढ़ावा देता है तथा वैश्विक नागरिकता की भावना को सुदृढ़ करता है।

यदि अंतर्राष्ट्रीय समुदाय इस दृष्टिकोण को अपनाए, तो वैश्विक राजनीति में प्रतिस्पर्धा के स्थान पर सहयोग और संघर्ष के स्थान पर संवाद को प्राथमिकता दी जा सकती है। इससे अंतर्राष्ट्रीय संबंध अधिक संतुलित और मानवीय बन सकते हैं। इस प्रकार वसुधैव कुटुंबकम् केवल एक सांस्कृतिक आदर्श नहीं, बल्कि भविष्य की विश्व व्यवस्था के निर्माण में एक महत्वपूर्ण दार्शनिक और नैतिक मार्गदर्शक सिद्धांत के रूप में उभर सकता है।

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Affirmations and Mantra Chanting as Pathways to Holistic Well-Being: A Comparative and Integrative Framework

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Abstract

The power of repetition in both ancient Eastern traditions and modern Western psychological practices is considered a powerful tool for cognitive, emotional, and spiritual transformation. Two practices that follow the same mechanism of repetition but originate in two east-west traditions are mantra chanting and affirmation. Affirmations are positive declarative statements that restructure our beliefs through semantic repetition. Mantras are spiritual prayer words or phrases recited in many traditions. Studies have shown that mantra chanting helps in mind-body integration, deep relaxation, and focus. Both share some similarities and differences, but both have limitations, too. To address these limitations, the paper suggests a Dual-Pathway Integrated Affirmation-Mantra Framework. Both practices share complementary roles; the integrated model is hypothesised to maximise efficiency in attaining holistic wellbeing. The paper calls for future empirical research to validate this proposed conceptual framework.

Keywords: Repetition, Mantras, Affirmations, Holistic Wellbeing, Eastern Psychology

1. Introduction

For centuries, human beings have been using the power of repetition to learn, cultivate skills, and shape the mind. It is a powerful transformational tool. Neuroscience suggests it may also reduce mental chatter, anxiety, and self-critical looping by reshaping brain activity. In an fMRI study, Berkovich-Ohana et al. (2015) found that silent repetitive speech in non-meditators led to widespread cortical deactivation, particularly in the default mode network (DMN), which is the area of the brain associated with rumination and self-critical thought. Such findings provide a neurophysiological basis for the calming and focusing effects of repetition.

In recent decades, the rise of positive psychology and mind–body research has renewed scientific attention toward practices that cultivate mental and emotional well-being. Practices involving repeated internal attention through thought, sound, or breath have interestingly attracted scientific study. This growing interest has encouraged psychologists to revisit ancient contemplative methods in light of contemporary theories of cognition, resilience, and neuroplasticity.

In eastern and western cultures, two practices, namely affirmation and mantra chanting, have roots in the power of repetition. In eastern cultures, like in India for many centuries across many religions like Hinduism, Buddhism, and Jainism, people have been reciting mantras, which are sacred sounds or phrases such as "Om" or the "Gayatri Mantra", as part of daily rituals. Whereas, in the West, affirmations are simply the positive statements, such as "I am capable" or "I deserve success", that are repeated to oneself outwardly or inwardly. These statements are used to counter self-doubt. reframe thoughts, and nurture positive self-beliefs. On one hand, mantras rely on sound and rhythmic attention for attention regulation, and affirmations depend on cognitive-semantic processes to reshape meaning and self-beliefs.

Despite their shared essence, the two practices have rarely been studied together. This paper is inspired by that gap and the possibility that ancient chants and modern affirmations may be more similar than they appear. It proposes that both practices should be viewed as complementary pathways to psychological well-being. The proposed integrated model provides a broader framework for understanding holistic wellbeing through cognitive, emotional, physiological, and spiritual dimensions.

The main objectives of this paper are:

1. To compare the similarities and differences of affirmations and mantra chanting as parallel yet distinct practices of repetition
2. To propose an integrative, dual-pathway model that bridges both practices.

Ultimately, this paper aims to bridge disciplines and worlds, bringing together neuroscience and spirituality, cognition and culture, the personal and the collective.

2. Theoretical Framework

2.1. Power of Repetition as a tool of change

Repetition can be considered a tool of change, as it plays an important role in many cognitive processes. It includes habit formation, learning, and emotional conditioning. Repeating an action can transform it into an automatic behaviour, and in learning, it helps strengthen associations among neurones, according to Hebb's learning principle (Hebb, 1949), and improve recall (Lally et al., 2010; Lally & Gardner, 2013; El-Gazzar, 2024; Xiao et al., 2024; Musfeld et al., 2023; Page & Norris, 2009) and language learning. (Attout et al.,

2020; Saint-Aubin & Guérard, 2017).

Repetition priming demonstrates that repeated experiences speed or improve processing, even without conscious awareness (Roediger, 1990; Ward et al., 2013; Ratcliff & McKoon, 1996; Erickson & Reder, 1998; Roediger, 2001) and could improve cognition and emotion through associative and implicit memory. (Giesen et al., 2020; Clark et al., 1960; Brosgole & Neylon, 1975)

Intentional or conscious repetition can change one's brain's patterns by actively focusing one's attention and redirecting thoughts towards more adaptive ones. (Schwartz et al., 2014; Zeine et al., 2024; Queiroz, 2025) Thus, repetition links practices of mantra chanting and affirmation.

2.2. A Tool for Cognitive Restructuring – Affirmation

Affirmations are commonly regarded by many associated with modern Western psychology as having originated in or having roots in Egyptian and Eastern traditions. (Bredehoft, 2021) However, in the 1920s, a French psychologist, Émile Coué, developed Conscious Autosuggestion, or Couéism (Collins, 1922), which is considered an early form of affirmation practice. With the advent of the New Thought Movement and the Law of Attraction in the early 19th century in the USA (Dresser, 1919), this practice acquired its present name, 'affirmation'. Moore (2019) has defined affirmations as "positive statements that empower individuals to cultivate a positive mindset and boost self-esteem". It is the practice of repeatedly making positive statements or declarations to counter negative self-beliefs and strengthen adaptive ones. (Merriam-Webster: Affirmation, n.d.). It is a cognitive restructuring tool that identifies and challenges negative thoughts, thus forming a positive mindset. (Lestari & Nugraha, 2025) Studies show that daily affirmation practice can increase self-confidence (Marauleng, 2025) and self-esteem (Philpot and Bamburgs, 1996) and enhance decision-making ability (Siddiqui and Gupta, 2025). It is also a tool for strengthening affective control and mental toughness. (Davis, 2024; Creswell et al., 2013). However, Zebua et al. (2022) noted that affirmations are most effective when the brain is in the theta state, and people can learn and retain positive suggestions more effectively.

The principle of repetition plays a key role in the mechanism of affirmations. Multiple neuroimaging studies (Cascio et al., 2016; Finley et al., 2018) have effectively shown that repeating self-affirmation tasks activates brain regions connected with positive valuation and self-related processing, confirming the biological basis for how repetition influences the brain.

2.2.1. Psychological Mechanisms of Affirmations

Cognitive Mechanism:

- **Changing of Thought Patterns and Neuroplasticity**: Regularly repeating positive statements strengthens positive neural connections while weakening negative ones, effectively rewiring the brain. (Saleem et.al,2025)
- **Enhanced Openness to Threatening Information:** Affirmations help people perceive threatening information as more self-relevant and valuable, thereby reducing defensive responses. (Falk et al., 2015)
- **Enhanced Decision-Making and Problem-Solving:** Studies suggest that affirmations can improve the part of the brain associated with decision-making. (Harris al., 2017)
- **Impact on Defence Mechanisms:** Self-affirming thoughts can reduce defence mechanisms by making individuals more open to information that might challenge their current behaviours or beliefs. (Sherman, 2013)

Emotional Mechanism:

- **Emotional Regulation and Stress Buffering**: Research indicates that affirmation had an effect on cortisol levels, thereby reducing anxiety levels and negative feelings during stressful times, thereby affecting depression as well. (Peng al., 2024)
- **Improved Self-Esteem and Resilience:** Affirmations increase self-esteem and resilience by helping to focus on core values and build positive self-concepts. (Zuraidy, 2025)
- **Activation of Brain Reward System:** Studies have shown that affirmations stimulate reward-related brain areas, including the ventromedial prefrontal cortex (VMPFC) and ventral striatum. This activation of these brain areas leads to a more favourable self-perception and lessens the brain's reaction to danger, thereby promoting a sense of well-being and strengthening positive emotional states. (Cascio et al., 2015)

2.2.2. Psychological Theories related to Affirmations

Self-affirmation theory, proposed by Steele (1988), suggests that people are fundamentally motivated to maintain a positive and coherent sense of self; therefore, when one is faced with events which threaten one's sense of integrity, they experience discomfort, which leads to engaging in defensive behaviours (Cohen & Sherman, 2014; Schüz, 2010; Cascio et al., 2016; Harris, 2016). To restore equilibrium or lessen discomfort, people tend to reaffirm or reassert aspects of themselves unrelated to the threat, thereby preserving overall

self-worth (Sherman, 2013; Aronson et al., 1995). Over the years, many studies based on this theory have been carried out, investigating how individuals protect their self-image in the face of psychological threat (Sherman & Cohen, 2006; Schüz, 2010; Howell, 2017). It has also sparked interest in how self-perception influences coping and adaptation (Aronson et al., 2019).

One specific and well-examined application of this theory is value affirmation, developed by Sherman and Cohen (2006). In these interventions, one is asked to reflect on and write down one's most significant personal values, such as family, honesty, or independence, and to explain why each value matters to them. (Lee et al., 2017; Harris, 2016; Lannin et al., 2021; Gehman & Pinel, 2025).

Numerous studies have shown that this reflection exercise can help one find meaning, reduce defensiveness, protect self-worth, and improve performance, perspective-taking, adaptive coping, and well-being. (Sherman, 2013; Tay & Cohen, 2025; Napper, 2017; Lee et al., 2017; Gehman & Pinel, 2025). Similar results were observed in studies in education, health behaviour, and relationships (We, 2009).

2.2.3. Limitations of Affirmations

Affirmations are not necessarily effective for everyone. Their effectiveness tends to rely on individual differences and context. Studies indicate that when self-affirmation fails to reduce psychological discomfort, it can, in fact, restore psychological discomfort and increase dissonance motivation, resulting in increased distress. (Galinsky et al., 2000) In addition, recent research (Jessop et al., 2018) indicates that affirmations can actually increase negative feelings when applied in areas where one feels they have minimal or no control.

Thus, affirmation could be a good tool for cognitive restructuring via neuroplasticity and has shown effectiveness in many areas, as studies have indicated, but it does have limitations. Another practice rooted in repetition is mantra chanting, which originated in the East.

2.3. Psychological and Spiritual Basis of Mantra Chanting

Mantra chanting is a universal practice that has been around for ages. 'Mantra' has been defined as a holy name, prayer words, a phrase, or a sound repeated over and over, sanctified by spiritual traditions over time. (Oman, 2024; Acharya et al., 2025; Redkar, 2023) The practice probably originated in Vedic times (1500 BC) in India, but over time, it became a significant practice in many religions, including Buddhism, Jainism, and Sikhism, as well as in other indigenous cultures. (Preston, 2025)

Repetition is the very basis of mantra chanting, as it consists of repeated utterances of holy sounds or words. (Wilson, 1997; Timalsina, 2005) Repeated utterance of a mantra can put one into a profound state of meditation. (Raval, 2024) This practice, even as a simple

cognitive task, has a relaxing effect. (Berkovich-Ohana et al., 2015) Repetition of a divine word or phrase in silence, usually with prayer, is another variation of mantram repetition based on religious and spiritual Buddhist customs. (Hulett et al., 2023) Mantra chanting can also decrease one's attention to bodily sensations. (Nhi, 2024)

2.3.1. Psychological Mechanisms of Mantra Chanting

Cognitive Mechanisms

- **Enhanced Focus:** Rao (2024) states that mantra recitation involves focusing one's attention on a repeated rhythmic recitation, which helps one focus better by reducing mental clutter and fostering inner calm and peace. It enhances mindfulness, cognitive flexibility, and stress reduction and improves short-term memory. (Gurjar & Ladhake, 2008; Acharya et al., 2025; Jeevan & Sandhya, 2025; Baboo & Jain, 2024)

- **Induce Relaxation And Calmness:** Mantra repetition induces heightened theta and alpha, which are the brain waves associated with a state of deep relaxation and focus. (Shobitha & Agarwal, 2013; Bayan & Deb, 2025)

Emotional Mechanisms

- **Emotional Regulation and Stress Management:**

Mantra chanting helps in emotional regulation as well as fostering resilience by influencing alpha and theta waves and even producing changes in the prefrontal cortex, temporal lobes, and limbic regions. (Baboo & Jain, 2024; Jeevan et al., 2025; Sharma, 2019; Kumar et al., 2013; Bongarge et al., 2022)

- **Reduction in Stress, Anxiety, and Depression:**

Lakshmi et al. (2024) showed that recitation of the *Panchakshari Mantra* has shown a reduction in depression, anxiety, and stress. Similarly, Omkar chanting has been shown to improve vocal stability, resonance, and mental health, even in novice adults. (Pattanayak et al., 2025) Mantra chanting also leads to better stress management, as a study shows that those who regularly practise it are more likely to engage in approach-orientated coping strategies rather than avoidance coping. (Agarwal & Agarwal, 2013)

- **Improvement in Overall Well-being:**

Regular chanting of mantras improves overall psychological well-being, increases life satisfaction, and reduces perceived fatigue by channelling energy out of the bodymind and soul. (Lolla, 2017; Tawade & Doiphode, 2021; Avadhani, 2025)

2.3.2. Limitations Of Mantra Chanting

Mantra practice has its roots in Sanskrit and other classical languages; thus, accurate pronunciation and understanding of its meaning might be difficult today. Oman (2024) notes that proper recitation of mantras is essential for their intended effect. Additionally, mantra chanting is widely considered a cultural or religious activity. It limits its acceptance among a wider population.

Finally, unlike personalised affirmations, traditional mantras offer limited scope for semantic customisation. It may affect emotional resonance for some practitioners. Both practices, rooted in repetition, have distinct mechanisms but can have complementary roles if practised together.

2.4. Comparative Analysis of Affirmations and Mantras

Both practices of mantra chanting and affirmations use rhythmic repetition to influence mental, physical, and spiritual health and well-being. But they differ too on many aspects. (Pattanayak & Ilavarasu, 2025; Perry et al., 2021; Perry et al., 2022; Vivek et al., 2023; Nasokha et al., 2024; Zuraidy, 2025)

2.4.1. Similarities

Both practices reduce stress: mantra recitation by synchronising breathwork and affirmations by reciting positive statements. Both practices also reduce mind-wandering and induce a state of mindfulness. Both practices improve mental health: mantras by spirituality and affirmations by enhancing self-efficacy and purpose.

2.4.2. Differences

Both practices may have the same roots but are considered to have different origins (East vs West) and a different focus (spiritual vs secular). While the efficiency of affirmation lies in its semantic meaning, for mantra chanting, it lies in its phonetic resonance and correct pronunciation. Chanting increases the dominance of the parasympathetic system, thus inducing relaxation, while affirmation activates the prefrontal cortex, which is linked to self-worth and emotional resilience.

Thus, both practices share similarities and differences and provide empirical evidence for well-being through distinct mechanisms. But, despite this, they could play complementary roles in an integrated model: mantras for holistic mind-body-spirit integration and affirmations for targeted cognitive restructuring. Both practices lack cross-cultural validation, and there remain methodological gaps. Affirmation and mantra practices could benefit from incorporating non-linguistic resonance and personalised phrasing, respectively, in secular contexts.

3. Proposed Integrated Framework

Building on the complementary mechanisms of both practices, the present paper proposes

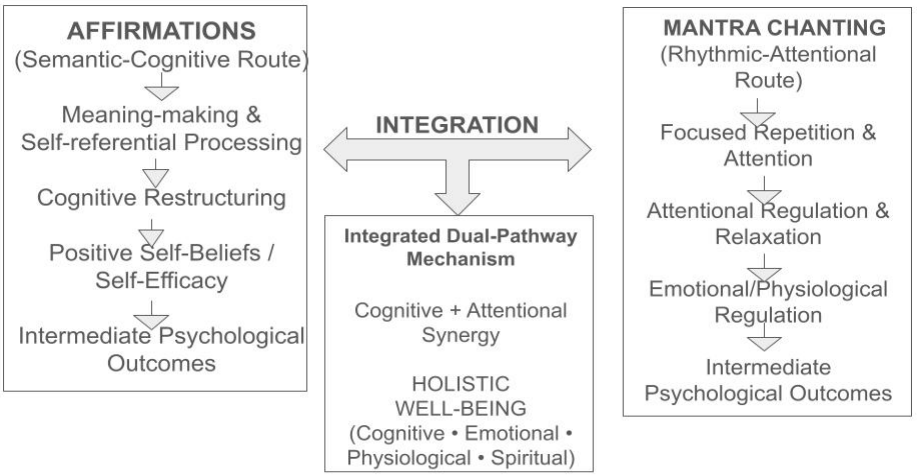
a **Dual-Pathway Integrated Affirmation-Mantra Framework**. Zebua et al. (2022) noted that affirmations may be more effective when the brain is in the theta state, as positive suggestions are more effective in this state, a relaxed state. Similarly, studies show that mantra chanting induces a relaxed state of mind and deep focus (heightened theta and alpha). (Shobitha & Agarwal, 2013; Bayan & Deb, 2025). Together, these findings provide a theoretical rationale for this proposed integrated model.

The proposed model consists of three phases: **Phase 1 (Attentional, Preparation)** involves chanting a personally meaningful mantra to achieve a relaxed, focused state of mind. **Phase 2 (Cognitive Self-Affirmation) involves** repeating personalised affirmations while sustaining a relaxed state of mind. The phase is intended to promote cognition. restructuring and strengthening adaptive self-beliefs. Finally, **Phase 3 (Combined Reinforcement)** combines low-volume chanting with affirmations to theoretically reinforce both attention and cognitive processing.

Thus, both practices have distinct pathways of functioning but can work in a complementary way. While affirmations can promote cognitive restructuring through semantic processing, mantra chanting may also help one attain spiritual well-being, mind-body connection, relaxation, and deep focus. Therefore, the proposed **Dual-Pathway Integrated Affirmation-Mantra Framework** is hypothesised to combine emotional, cognitive, and spiritual processes to promote holistic well-being.

Figure 1 illustrates the proposed Dual-Pathway Integrated Affirmation–Mantra Framework, highlighting the distinct cognitive and attentional mechanisms through which affirmations and mantra chanting may contribute to holistic well-being and their proposed integration.

Figure 1. Proposed Dual-Pathway Integrated Affirmation–Mantra Framework



4. Limitations and Future Research Directions

The present integrated model is conceptual; further research is required to validate it cross-culturally and assess its efficacy. The ideal dosage (mantra-affirmation ratio) remains unquantified. In addition, fMRI/EEG studies are needed to map brain activity during integrated practice to optimise its implementation. Future studies could compare affirmation and mantras separately and then the integrated intervention to empirically test the proposed model.

5. Conclusion

Mantra chanting, a practice of Eastern cultures, supports mind-body-spiritual integration, while affirmation, a Western practice, supports cognitive rewiring by replacing negative beliefs with positive ones. Both practices have distinct origins, focus, and mechanisms, but our proposed integrated model highlights their complementary roles. The proposed framework suggests that integrating both practices leverages synergies between East-West practices, ancient and modern, to attain holistic wellbeing.

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छत्तीसगढ़ राज्य में वर्तमान में हाथकरघा बुनकरों की स्थिति का अध्ययन

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सारांश

परंपरागत रूप से हैंडलूम उद्योग भारतीय इतिहास का एक महत्वपूर्ण और सबसे बड़े कुटीर उद्योगों में से एक है, यह कृषि के बाद दूसरा ऐसा क्षेत्र है जो रोजगार के अवसरों के लिए व्यापक मार्गदर्शन प्रदान करता है, अतः हाथकरघा उद्योग ग्रामीण गरीब बुनकरों की आर्थिक विकास में महत्वपूर्ण भूमिका निभाता है, मुख्यतः इस क्षेत्र में पुरुषों के साथ-साथ महिलाओं को भी रोजगार प्राप्त करने का अवसर प्राप्त होता है, राष्ट्रीय तथा अंतरराष्ट्रीय व्यापार में भी इसकी भूमिका महत्वपूर्ण है । लेकिन वर्तमान में हाथकरघा बुनकरों के समक्ष परिस्थितियां विषम है जैसे कच्चे माल की कमी, विपणन सुविधाओ का अभाव तथा विदेशी निवेश की कमी आदि है इसप्रकार हाथकरघा बुनकरों की आर्थिक स्थिति काफी नाजुक है, वर्तमान पेपर हाथकरघा बुनकरों की सामाजिक-आर्थिक स्थिति और समस्याओ की संक्षिप्त विवेचना करता है, जिसे बुनकर वर्तमान समय में सामना कर रहे है, उपरोक्त परिस्थितियों में सुधार के लिए आगे सुझाव दिया गया है ताकि बुनकरों की स्थिति में सुधार हो सके, और हैंडलूम उद्योगो को बढ़ावा मिल सके ।

मुख्य शब्द : हाथकरघा बुनकर, बुनकर समुदाय, हाथकरघा वस्त्र, रोजगार एवं आजीविका, विपणन, सक्रिय करघे ।

परिचय

हाथकरघा उद्योग प्राचीनकाल से ही भारत की उन्नति एवं कारीगरों की आजीविका के लिए आधार प्रदान करते आया है । इसका प्रभाव मोहनजोदड़ो व हड़प्पा संस्कृति के समय से ही प्राप्त है, यह

इस बात का साक्षी है कि हाथकरघा का प्रारंभ एवं महत्व कई युगो से है इसके अन्तर्गत- मलमल के लिए चंदेरी, कोटा, रोहतक, मेरठ, मथुरा, मदुरै, वाराणसी, अम्बाला, कुड़प्पा, सिकंदराबाद, पिलखुआ तथा फ़र्रुख़ाबाद, छींट के लिए मछलीपटनम, दरियों के लिए आगरा, बरेली, झांसी, अलीगढ़, पुणे, गोरखपुर, कालीकट, अम्बाला आदि । खादी के लिए अमरोहा, अकबरपुर, कालीकट, देवबंद, पुणे, सण्डीला आदि प्रसिद्ध हैं । हाथकरघा उद्योग से निर्मित सामानों का विदेशों में भी निर्यात किया जाता है । अतः कहा जा सकता है कि आज हमारे देश में हाथकरघा का प्रचलन बहुत तेजी से हो रहा है ।

भारतीय अर्थव्यवस्था में हाथकरघा उद्योग की मुख्य भूमिका है यह उद्योग पुरुषों के साथ- साथ महिलाओं को भी रोजगार मुहैया कराता है, अतः यह उद्योग प्रत्यक्ष और अप्रत्यक्ष रूप से लाखों लोगों को रोजगार प्रदान करता है, भारतीय हाथकरघा उद्योग अपनी प्राचीन परंपरा एवं उत्कृष्टता के लिए सदा से ही अद्वितीय रहा है बुनकरों द्वारा निर्मित विभिन्न प्रकार के हाथकरघा वस्त्र जैसे ढाका का मलमल, बनारस की साड़ी, कश्मीर की ऊनी शॉल और सोलापुर की जी चादरे, कांचीपुरम की रेशम आदि अंतरराष्ट्रीय बाजार में भारत की गरिमा बढ़ाते हैं ।

भारतीय अर्थव्यवस्था में हाथकरघा उद्योग बहुत ही महत्वपूर्ण है यह उद्योग लगभग 31.45 लाख परिवार की 1 करोड़ 35.22 लाख बुनकरों को रोजगार प्रदान करती है । हाथकरघा का महत्व इस कथन से प्रतिपादित होता है कि यह उद्योग न केवल वस्त्र और रोजगार मुहैया करवाने के लिए महत्वपूर्ण है बल्कि भारतीय कला संस्कृति और विरासत को भी अभिव्यक्त करता है । हाथकरघा से बनी वस्तुओं में मशीनों से बनी वस्तु की अपेक्षा अधिक बारीकी होती है यही कारण है कि यह वस्त्र अंतरराष्ट्रीय स्तर पर ख्याति प्राप्त है ।

छत्तीसगढ़ राज्य में हाथकरघा उद्योग सबसे महत्वपूर्ण प्राचीन पारंपरिक कुटीर उद्योग है छत्तीसगढ़ की अर्थव्यवस्था में कृषि के पश्चात दूसरे क्रम में हाथकरघा उद्योग का स्थान है जिसमें पूंजी विनियोग के माध्यम से ही लाखों लोगों को रोजगार प्रदान किया जाता है यहां बुनकरों के बच्चे पढ़ाई लिखाई के साथ-साथ अपने पूर्वजों से विरासत में मिली बुनाई कार्य को ही करते रहे है ।

साहित्य की समीक्षाः-

हाथकरघा उद्योगों पर साहित्य विशाल और विभिन्न पहलुओं पर है। विषय से संबंधित कुछ चयनित लेखन की समीक्षा यहां दी गई है :-

विनयागामूर्ति आर. (2017) ने कहा कि हाथकरघा उद्योग भारत के सबसे पुराने उद्योगों में से एक हैं, यह राष्ट्रीय और अंतरराष्ट्रीय स्तर में भी ख्याति प्राप्त उद्योग है इस प्रकार हाथकरघा उत्पाद विदेशों में भी निर्यात किए जाते हैं, जिससे हमारे देश की आर्थिक स्थिति में इस उद्योग का

महत्वपूर्ण योगदान है और इस उद्योग में लोगों को आसानी से और घर बैठे काम मिल जाता है, इसके बावजूद इस क्षेत्र में काम की गुणवत्ता और बुनकरों की आय दोनों ही कम हो गयी है और उचित समय पर उचित मजदूरी प्राप्त न होना इस क्षेत्र की गंभीर समस्याएं है अतः सरकार को बुनकरों की कार्यक्षमता में वृद्धि करने के लिए उचित मजदूरी नीति तय करनी चाहिए ताकि मजदूरों को उचित मजदूरी का भुगतान हो सके ।

मिश्रा और भट्टाचार्जी (2017) ने वर्णन किया है कि हैंडलूम उद्योग भारत की समृद्ध सांस्कृतिक विरासत का प्रतीक है । यह एकमात्र ऐसा उद्योग है जिसने आज भी प्राचीन शिल्प को संरक्षित बनाए रखा है । गरीबों और नीचे के लोगों की आजीविका को पूरा करने के लिए इसकी उपस्थिति अनिवार्य है । हालांकि मशीनीकरण के साथ प्रतिस्पर्धा के कारण बुनकर बाजार के अधिक हिस्से पर कब्जा करने में सक्षम नहीं है, और यह क्षेत्र विलुप्तता के कगार पर हैं । अतः आगे सुझाव दिया गया है कि पश्चिम बंगाल की सरकार और कपड़ा मंत्रालय को फ़ुलिआ गांव के ग्रामीण गरीब लोगों को शिक्षित करने के लिए समूह बनाने चाहिए तथा बुनकरों को भारत में मौजूद मानक के बारे में शिक्षित करने की आवश्यकता है ।

किरण कुमार कुकुमनु (2018) इस शोध का विषय एकीकृत हाथकरघा क्लस्टर विकास योजना के कार्यान्वयन पर बुनकरों का दृष्टिकोण : एक अनुभवजन्य अध्ययन । इस शोध में बताया गया है कि सरकार द्वारा संचालित इस योजना के तहत परिवार के सभी सदस्यों को कुटीर उद्योगों से संबंधित प्रत्यक्ष या अप्रत्यक्ष रूप से रोजगार प्राप्त होता है, महिलाओं द्वारा घर पर ही कार्य करने से बच्चों की शिक्षा का भी ध्यान रखा जाता है परिवारिक जीवन की गुणवत्ता में वृद्धि भी होती है इस योजना के तहत हाथकरघा उद्योग से बुनकरों को अनेकों लाभ प्राप्त होने के बावजूद पावरलूम क्षेत्र से प्रतिस्पर्धा के कारण हाथकरघा उत्पाद अपनी निचली बाजार को खो रहा है अतः भविष्य में सरकार को हाथकरघा उद्योग से संबंधित ऐसी योजना बनानी चाहिए जो भविष्य में आने वाली नए - नए प्रकार की तकनीक का सामना आसानी से सके ।

अंसारी और त्रिपाठी (2018) ने बताया है कि बनारसी साड़ी अपने शानदार डिज़ाइन और परिष्करण के लिए विश्व प्रसिद्ध है, लेकिन बुनकरों की वर्तमान आर्थिक स्थिति दयनीय है, क्योकि 70% बुनकर अनुबंध के आधार पर कार्य करते है जिससे नियोक्ताओं द्वारा उनका शोषण किया जाता है, बुनकरों को न्यूनतम मजदूरी की जानकारी नहीं होने पर उनका शोषण नियोक्ता द्वारा हमेशा से किया जाता रहा है बुनकरों को शोषण से बचाने के लिए आवश्यक है कि निजी क्षेत्र के साथ - साथ सरकारी क्षेत्र, सरकारी एजेंसी और अन्य नागरिक समाज संगठनों द्वारा सक्रिय भागीदारी महत्वपूर्ण है । और साथ ही आईसीटी का अधिकतम उपयोग करना और बुनकर समुदाय को सर्वोत्तम परिणाम प्राप्त करने के लिए नवीनतम तकनीक उपलब्ध कराना चाहिए ।

डोबरिया (2019) इस शोध में शोधकर्ता ने बताया है कि प्राचीन काल में रेशम कपडे केवल राजघरानो में ही प्रयोग किये जाते थे, इसप्रकार हाथकरघा उद्योग भारतीय इतिहास का अभिन्न हिस्सा हुआ करता था। यह उद्योग वर्तमान में भी देश की अर्थव्यवस्था में महत्वपूर्ण भूमिका निभा रहा है, यह उद्योग दो लाख की आबादी के लिए दूसरा सबसे बड़ा रोजगार प्रदाता क्षेत्र है हैंडलूम उद्योग के उत्पाद के विविधीकरण के कारण इस उत्पाद की प्रस्तुति राष्ट्रीय और अंतरराष्ट्रीय स्तर पर है। लेकिन इस क्षेत्र में काम करने वाले बुनकरों द्वारा सामना की जाने वाली समस्याएं वैश्विक प्रतिस्पर्धा, आय का निम्न स्तर, तैयार वस्तु का ख़राब बाजार मूल्य और खरीदारों तक पहुंचने में असमर्थता का आदि है अतः बुनकरों के लिए सुझाव प्रस्तुत किया गया है कि बुनकरों के लिए एक ऐसे केंद्र की स्थापना की जानी चाहिए जहां उनके कौशल और समृद्ध विरासत का उपयोग किया जा सके और बुनकरों द्वारा अपने नए अवसरों की खोज कर सके।

गंगा राजू वी. (2019) ने अपने शोध में गुंटूर और कृष्णा जिलों के हैंडलूम बुनकरों की सामाजिक - आर्थिक स्थितियों का अध्ययन किया और पाया कि हैंडलूम उद्योग एक विकेन्द्रिकृत सेटअप सहित एक प्राचीन कुटीर उद्योग है। हाथकरघा उद्योग सामाजिक - आर्थिक गतिविधि का एक स्थाई मॉडल प्रस्तुत करता है जो ऊर्जा गहन नहीं है और जिसमें कम पूंजी लागत की आवश्यकता है। फिर भी बुनकर अनेक समस्याओ के कारण दुखी है, जैसे उन्हें साल भर पूरी तरह काम न मिलना, मजदूरी की दरें कम होना, पावरलूम के साथ प्रतिस्पर्धा आदि है। इन समस्याओं के समाधान हेतु हैंडलूम बुनकरों की सामाजिक - आर्थिक स्थिति पर निगरानी को मजबूत करने की आवश्यकता है, बेहतर डिजाइन के माध्यम से तंत्र और विपणन सुविधाओं में सुधार करने की आवश्यकता है।

साद शुभम (2020) ने इस अध्याय में भारत के उत्तरी क्षेत्र में प्रचलित संस्कृति और हस्तकला पर विशेष चर्चा की गई है, इस अध्याय में बताया गया है कि हस्तशिल्प क्षेत्र भारतीय अर्थव्यवस्था में महत्वपूर्ण योगदान प्रदान करता है यह रोजगार का एक बहुत बड़ा हिस्सा कवर करता है और हस्तशिल्प उत्पादों, जिनका भारतीय बाजारों के साथ-साथ विदेशों में भी पर्याप्त मांग है इससे भारतीय अर्थव्यवस्था पर सकारात्मक प्रभाव पड़ता है। लेकिन प्रत्येक उद्योग क्षेत्र की अपनी अलग-अलग समस्याएं होती हैं, वैसे ही हस्तशिल्प और हाथकरघा उद्योग की भी अनेक समस्याएं हैं, इन समस्याओं में कच्चे माल की कमी, साख की कमी, विपणन एवं वितरण में असुविधा, उत्पादों का अनुचित मूल्य, कम ग्राहक आधार आदि हैं अतः आगे समस्या के समाधान के लिए सुझाव दिया गया है कि सरकार को कम विशेषाधिकार प्राप्त बुनकरों के लिए सरकारी वित्त पोषित शॉपिंग काम्प्लेक्स स्थापित की जानी चाहिए जिससे बुनकरों को सारी सुविधाएं प्राप्त हो सके।

बैग मिनाकेतन और बहरा बालकृष्ण (2020) ने कहा है कि ओडिशा का कपड़ा उद्योग विभिन्न

डिजाइन, गुणवत्ता और वास्तविकता के कारण विश्व प्रसिद्ध है, विशेष रूप से संबलपुरी साड़ी को पूरी दुनिया में प्रसिद्धि मिली है । इस तरह की मान्यता के बावजूद उड़ीसा का संबलपुरी कपड़ा उद्योग अपने निर्वाह के लिए संघर्ष कर रहा हैं , इस क्षेत्र में कच्चे माल की कमी, हैंडलूम उत्पादों की बिक्री, क्रेडिट उपलब्धता की कमी, आधुनिक उपभोक्ता वरीयता उत्पादों की कमी आदि से संबंधित अनेक समस्याएं हैं अतः केंद्रीय और राज्य सरकार दोनों को पश्चिम ओडिशा के हैंडलूम क्षेत्र के बुनकरों के विकास और समृद्धि के लिए विभिन्न मुद्दों को संबोधित करना चाहिए ।

मिश्रा और दास (2021) ने अपने लेख में कहा है कि बरगढ़ का एक अन्य महत्वपूर्ण सरकारी समाज संबलपुरी बस्तरिया के नाम से जाना जाता है। यह उड़ीसा का सबसे बड़ा हैंडलूम बुनकर सहकारी समाज है, यह ग्रामीण क्षेत्रों में बहुत से लोगों को रोजगार प्रदान करता है तथा साथ ही साथ बुनकर समुदाय को विपणन के लिए सहायता करता है, फिर भी अनेक कारणों से बरगढ़ के बुनकर अभी भी गरीब हैं । सरकार संबलपुरी हैंडलूम को विकसित करने के लिए बहुत अधिक धनराशि खर्च कर रही है, लेकिन बुनकरों को सहकारी समितियों के कामकाज की कोई जानकारी नहीं होने के कारण इस कार्य से लाभ प्राप्त नहीं कर पा रहे है ।

मिश्रा और मोहापत्रा (2021) के अनुसार हैंडलूम क्षेत्र से कपड़ा उद्योग की वैश्विक प्रतिस्पर्धा ने हैंडलूम क्षेत्र के लिए गंभीर स्थिति पैदा कर दी है, जो पारंपरिक बुनकर समुदाय के सामाजिक-आर्थिक जीवन के लिए बहुत बड़ी समस्या है, हैंडलूम उद्योग आधुनिक कपड़ा उद्योग के साथ बढ़ती प्रतिस्पर्धा के कारण लगातार बिगड़ते गए हैं फिर भी यह निर्विवाद सत्य है कि हैंडलूम क्षेत्र ने अपनी गहरी सांस्कृतिक और सौंदर्य मूल्य के कारण अपना बाजार हिस्सा नहीं खोया । इसीलिए हैंडलूम क्षेत्र में स्थिरता लाने के लिए ग्राहकों एवं विपणन कौशल पर भी ध्यान देना चाहिए तथा विपणन सूचना प्रणाली, बड़े पैमाने पर भंडारण, वितरण के लिए सामान्य सुविधा केंद्र और समय पर इष्टतम लागत पर सभी आवश्यकताओं की उपलब्धता आदि व्यवस्था पर जोर दी जानी चाहिए।

टी. डी. अश्वनी और भट शिवशंकर(2022) ने हाथकरघा बुनकरों की स्वास्थ्य समस्याओ पर चर्चा की और बताया कि हाथकरघा उद्योग पूरे ग्रामीण क्षेत्रों मे सबसे व्यापक मान्यता प्राप्त कुटीर उद्योग है । यह बेरोजगार पुरुषों तथा महिलाओ को बेरोजगार के अवसर प्रदान करता है, मुख्य रूप से चेंदामंगलम समाज की महिलाओ ने इस क्षेत्र मे कार्य कर राष्ट्र की समृद्धि मे महत्वपूर्ण योगदान दिया है । लेकिन वर्तमान मे यह उद्योग अवनति की ओर जा रहा है जिसने इस उद्योग की महिला बुनकरों को सीधे प्रभावित किया है क्योंकि महिला बुनकरों के कार्य के घंटों मे वृद्धि के परिणाम स्वरूप स्वास्थ्य संबंधी परेशानियां उत्पन्न हो रही है । उपर्युक्त समस्याओ के समाधान हेतु सुझाव दिया गया है कि सरकारी नियोक्ताओ को महिला बुनकरों की लंबित भुगतान (छूट, सब्सिडी) का पूरा भुगतान किया जाना चाहिए ।

छत्तीसगढ़ राज्य में हाथकरघा उद्योग की समस्याएं :- वैसे तो हाथकरघा उद्योग सबसे प्राचीन उद्योगों में से एक सांस्कृतिक विरासत का हिस्सा है, और यह उद्योग लाखो लोगो को रोजगार उपलब्ध कराता है फिर भी इस उद्योग के विकास में अनेक समस्याएं है । ये समस्याएं निम्न हैः-

- **कर संरचना सम्बन्धी मुद्दे :-** कर संरचना जैसे - वस्तु एवं सेवा कर (GST) घरेलु और अन्तर्राष्ट्रीय बाज़ारो में हाथकरघा उद्योग को महंगा और अप्रतिस्पर्द्धी बनाती है क्योकि GST के लागू होने से हाथकरघा उत्पाद की कीमत में अत्यधिक वृद्धि होने से यह उत्पाद महंगी हो जाती है, अत्यधिक महँगी और टिकाऊपन की कमी होने के कारण इस उत्पाद का बाज़ार क्षेत्र काफी कम है इस तरह इस उद्योग में कर संरचना से सम्बंधित अनेक समस्याएं है जो हाथकरघा विकास के क्षेत्र में बाधा उत्पन्न करते है ।

- **व्यापकता का अभाव :-** हाथकरघा उद्योग भारत में केवल कुछ क्षेत्रों में ही व्याप्त है, क्योकि इस क्षेत्र में कार्य करने वाले बुनकरों को बहुत कम लाभ प्राप्त होता है, इसलिए यह उद्योग पूरी तरह विकसित नहीं हो पा रहा है । ये बुनकर हानि उठाने के कारण इस क्षेत्र में काम करने में रुचि नहीं लेते तथा वर्तमान में देखा गया है बुनकर हाथकरघा उद्योग से सम्बंधित कार्य को छोड़ कर पॉवरलूम या निजी नौकरी की तरफ रुख मोड़ रहे है ।

- **विदेशी निवेश की कमी :-** ऊपर वर्णित समस्याओं के कारण विदेशी निवेशक हाथकरघा उद्योग में निवेश करने के लिए बहुत ज्यादा उत्साहित नहीं है जिससे हाथकरघा उद्योग में विदेशी निवेश की कमी होती जा रही है क्योकि वर्तमान समय में नयी तकनीक बाजार में आ चुकी है जिससे हाथकरघा उत्पाद जैसे वस्त्र आसानी से और बहुत ही कम समय में और कम लागत पर तैयार किये जा सकते है, अतः हाथकरघा उद्योग पर दिन प्रतिदिन विदेशी निवेश की कमी होती जा रही है, जो की बहुत ही चिंता का विषय है क्योकि कोई भी उद्योग तब तक पूरी तरह प्रसिद्ध नहीं होता जब तक उसमे विदेशी निवेशक निवेश न करे ।

- **हाथकरघा वस्त्रों में पूर्ण गुणवत्ता की कमी :-** पावरलूम की तुलना में हाथकरघा उद्योग से उत्पादित वस्त्रो की गुणवत्ता उचित नहीं होती हाथकरघा उत्पादों की गुणवत्ता में कमी के साथ-साथ लागत भी अधिक होती है, इसलिए हाथकरघा उत्पादों का व्यापार विकसित नहीं हो पा रहा है , जिससे बुनकरों की आर्थिक स्थिति में सुधार नहीं हो रहा है, हाथकरघा वस्त्रों को पूर्ण गुणवत्ता के साथ तैयार करने के लिए उच्च श्रेणी के कच्चे माल का प्रयोग बुनकरों द्वारा किया जाना चाहिए ताकि बुनकरों द्वारा हाथकरघा वस्त्रों को बाजार में उचित मूल्य पर बेच कर लाभ कमाया जा सके और उनकी आर्थिक स्थिति बेहतर हो सके ।

- **विपणन सुविधाओ का अभाव :-** हाथकरघा उत्पादों के विपणन सुविधाओ के अभाव के कारण उत्पाद की बिक्री सही समय और सही कीमत पर नहीं हो पाती है । अतः बिक्री मे वृद्धि करने के लिए उपभोक्ता शोध, बाजार अनुसंधान, प्रदर्शनी, विज्ञापन और संवर्धन किए जाने की आवश्यकता है जिससे सही समय और सही कीमत पर माल का विक्रय किया जा सके ।

- **कच्चे माल की कमी :-** कोरोना काल में हाथकरघा उद्योग की मुख्य समस्या कच्चे माल की कमी है इससे बुनकरों को बुनकरी कार्य करने में बाधा उत्पन्न होती है क्योंकि कच्चे माल की कमी के कारण बुनकरों को रोजगार नहीं मिल पा रहा है , यदि वर्तमान में रोजगार भी मिल रहा है तो बहुत ही कम मजदूरी प्राप्त हो रही है जैसे कोरोना काल से पहले एक कोसा साड़ी बुनाई के लिए मजदूरी 1500 रुपये प्राप्त होती थी लेकिन वर्तमान में (कोरोना काल) इस प्रकार की एक साडी की बुनाई पर 750 रुपये से भी कम मजदूरी दी जा रही है, जिससे बुनकरों की आर्थिक स्थिति कमजोर होती जा रही है । जो बहुत ही चिंतनीय विषय है ।

निष्कर्ष एवं सुझाव :- छत्तीसगढ़ राज्य के हैंडलूम उत्पादों की पूरे भारत के साथ-साथ विश्व बाजारों में भी व्यापक मांग है, लेकिन वर्तमान में मिल सेक्टर, पॉवरलूम, और विभिन्न प्रकार की नयी तकनीकों के आ जाने से हाथकरघा बुनकरों की आर्थिक स्थिति पर गहरा प्रभाव पड़ रहा है, यहां तक की न्यूनतम मजदूरी भी प्राप्त नहीं हो पा रही है । इसीलिए हाथकरघा क्षेत्र को बढ़ावा देने के लिए सुधारात्मक रणनीतियों की आवश्यकता है । उपर्युक्त समस्या के समाधान हेतु निम्न सुझाव प्रदान करने के लिए इस विषय पर और अध्ययन की आवश्यकता है, जिससे हाथकरघा बुनकरों की वर्तमान स्थिति में सुधार हो सके, सुझाव इसप्रकार है :-

1. कच्चे माल की लागत कम करने तथा आसान शर्तो पर ऋण उपलब्ध कराने की आवश्यकता है ।
2. बाजार के मांग के अनुसार हाथकरघा उत्पादों का उत्पादन किया जाना चाहिए ।
3. हाथकरघा बुनकरों की मौजूदा योजनाओ के बारे में जागरूकता बढाई जानी चाहिए जिससे योजनाओ का लाभ बुनकरों को मिल सके ।
4. बुनकरों को न्यूनतम मजदूरी के बारे में अवगत कराया जाना चाहिए ।
5. हैंडलूम बुनकरों को बुनकरी से संबंधित और हैंडलूम कर्मचारियों को उत्पादों की वितरण से संबंधित कार्यों के लिए विशेष प्रशिक्षण देने की आवश्यकता है ।
6. बुनकरों और हाथकरघा उद्योग में लगे अन्य मजदूरों को सरकार द्वारा विभिन्न प्रकार की

सब्सिडी और छूटे शत प्रतिशत उपलब्ध कराई जाये ताकि सभी पूर्ण क्षमता से कार्य कर सके ।

7. सरकार द्वारा हाथकरघा उत्पादों को बढ़ावा देने के लिए सरकारी दफ्तरों में सरकारी कर्मचारियों को हाथकरघा से बने वस्त्र पहनने पर जोर देना चाहिए ।

उपर्युक्त सभी सुझाव से हाथकरघा उत्पादों को बढ़ावा मिलेगा और हथकरघा उद्योग का विकास तेजी से होने लगेगा ।

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The State of Legal Education in India: A Critical Analysis

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Abstract

Legal education plays a key role in administering justice and rule of law. The legal education scenario has seen significant improvement post-independence in India due to five-year law program and NLUs. While a lot of progress has been made in the field, there are many challenges associated with poor quality of education, accessibility issues, shortage of faculty, outdated education methodology, lack of practical skills training and much more. Nevertheless, various efforts have been made by BCI and NEP 2020 in order to counter the above-mentioned challenges. In this research paper, attempts have been made to study the current scenario of legal education in India, strength and weaknesses of this field, changes being brought in the industry along with measures for improvement of the current scenario of legal education to cater to the contemporary world. Through this research paper, it becomes clear that while India has achieved success in making some islands of excellence in the sphere of legal education, but at the same time, there are many shortcomings in the present educational structure that affect the quality of legal education in India.

Keywords: Bar Council of India, Legal Education, Law Schools and National Education Policy 2020

1. Introduction

Legal Education acts as the bedrock of legal practice and Judiciary in India. The significance of legal education cannot be understated since legal education plays a crucial role in preparing lawyers who comprise of not only advocates but also Judges, Lawyers, Legislators, and Law Administrators. Legal Education has immense significance for the efficient functioning of the legal process in the country. It is pertinent to note that India is amongst those countries where one can witness some of the largest systems of legal

education in the world since there are more than a thousand colleges providing legal education besides many others.

There may be many excellent colleges/universities that produce some of the finest lawyers; however, in India, some of the issues that arise from the education system in law include lack of infrastructures, nonexistence of high calibre of teachers, out-of-date syllabi and many others. Moreover, due to the presence of numerous developments that have been occurring in the legal education field, particularly in relation to artificial intelligence and cyberspace laws, some changes ought to be made.

According to popular beliefs, legal education in India had supposedly taken birth during the era of the colonizers. Legal education was viewed during the period of colonialism as a course designed to serve the requirements of colonial administration. Along with the emergence of legal education, the law department in various universities including University of Calcutta, University of Bombay, and University of Madras took shape. In post-independence times, there was a remarkable growth in legal education in India. The Advocates Act, 1961 bestowed BCI the right to regulate legal education in India.

However, conventional courses including LLB courses were very theoretical and exam-oriented. But one of the most important events in the legal history of India was the founding of NLSIU during the year 1987. Success achieved by NLSIU resulted in the formation of other NLUs as well. Various innovative ways of imparting legal education were introduced including the introduction of the semester system, moot court programs, internships, and legal aid programs, among others. In addition to this, there was an increase in the number of private universities offering legal education.

To begin with, in relation to the Bar Council of India, it is crucial to stress the fact that such an institution introduces particular criteria of the curricula and lecturers' qualification, etc. Secondly, there has never been any doubt about the effectiveness of the Bar Council of India. Further, the Council has suggested that the above issue must be addressed in the curricula of those law schools that deal with these criminal laws. It is important to understand that while the role of UGC extends across all forms of higher education, BCI is solely responsible for legal education. This distinction in their roles has been the source of many conflicts in the past.

Though there are many difficulties that exist, there have certainly been some accomplishments in the field of legal education in India. The NLUs have been greatly instrumental in contributing to the development of legal education in India thanks to the notion of meritocracy through the conduct of entrance tests. Graduates of the NLUs have managed to secure jobs in various prestigious places like law firms, courts, educational institutions, and international bodies.

The law schools have been very effective in making sure that the quality issue as far as legal education is concerned has improved not only in the urban areas but also in the rural

areas. They have played a big part in ensuring that the process of accessing education through admissions becomes easy not only to the women and marginalized groups but also to the economically disadvantaged groups. Our current law schools consist of different disciplines such as economics, politics, sociology, technology, management, and much more.

The main reason for which the consideration of the entire array of problems related to the education in law in India becomes extremely important is that there was an awareness of something that should be altered. Indeed, considering certain problems of legal education, especially those related to social justice and democracy, it can be found out that, according to Upendra Baxi (1982), the problem of elitism in legal education needed to be solved. Legal education is an issue discussed in S.P. Sathe's 2002 work, "The Role of Law Schools and Legal Education in Advancing Democracy. This essay discusses the way in which legal education affects democracy.

Menon N.R. (2006) proposed that the solution could be found in the application of practical and interdisciplinary teaching techniques within the law school system. It was in this connection that the application of clinical legal education became necessary. Besides the above, there have been criticisms of the traditional approach to providing law education in law schools. As reported by Vijender Kumar (2010), there have been efforts geared at reforming law curriculums and the approach to provision of law education. The focus of this paper shall be placed on the problems associated with the provision of law education in India's law schools. Some of the key issues that will be highlighted in this paper include legal skills training, legal aid, and professionalism. From the findings in the author's study, there are various challenges associated with legal education and certification. It has been revealed in various studies including those carried out by Ranbir Singh (2011) and Faizan Mustafa (2014) that globalization, regulation, and institutions are amongst the most important factors. However, there still remain some challenges despite the establishment of National Law Universities.

According to different authorities, there are major differences between the National Law Universities and other law colleges. There were disputes about the effectiveness of the regulations carried out by the Bar Council of India. Different authorities believe that the law education needs to be broadened because of its social importance and not commercial interest in law.

Taking into account the above-stated information, it should be pointed out that NEP 2020 appears to be among the most vital educational policies. In particular, it is necessary to highlight that there was no similar educational policy in any of the existing education policies regarding law education. In addition to the above, it is possible to state that the following aspects of law education will develop because of NEP 2020: multidisciplinary education; flexible curriculums; research-based education; skill-based education; distance education; and internationalization. Thus, multidisciplinary education universities will

provide professional education in accordance with NEP 2020. As mentioned previously, NEP 2020 implies that educational institutions which provide law education have to implement social sciences, technology, and management into their curriculums. At the same time, having considered the directions stated by the Bar Council of India, it can be noticed that despite the fact that NEP 2020 gives some recommendations on this matter, it does not regulate Indian legal education system.

To sum up, the objective of this study is to carry out a critical analysis of the legal education system in India.

2. Research Methodology

Research Design

Doctrinal and analytical approaches have been used in order to carry out this study. The problem that lies in carrying out an analysis of the information found in the constitution, judicial decisions, laws, government policies, books, and other sources on the issue of legal education in India is considered to be the problem of the research. Objectives of this study include the analysis of the current situation in legal education in India. The methodology that will be adopted for this research will be the descriptive, analytical, and evaluative one. The purpose of this research is to provide insight into the state of law education in India in the past and present, along with the advantages and disadvantages associated with it.

Sources of Data and Method of Data Collection

The following sources considered in conducting research on the issue: Constitution of India; Advocates Act, 1961; Rules of Legal Education of Bar Council of India; University Grants Commission regulations; National Education Policy 2020; Law Commission of India Reports; Judgements of Supreme Court and High Courts; Books; Journals articles and government reports and publications. The above-stated sources were obtained from the following sources: library research, government reports, government publications, online legal database, research journals, university publications, Bar Council of India, and University Grants Commission reports.

Method of Analysis

Data collected have been analysed using qualitative content analysis and comparative legal analysis. This study will compare the current legal education system vis-à-vis international standards and effectiveness of reforms implemented.

Objectives of the Study

1. To analyse the current state of legal education in India.
2. To analyse the development of legal education after independence.
3. To analyse the problems of legal education.

4. To analyse the role played by Bar Council of India and UGC.
5. To analyse the impact of National Education Policy, 2020.
6. To suggest reforms in legal education.

Research Questions

1. What is the current state of legal education in India?
2. What are the issues associated with legal education?
3. How effective are the reforms done by the BCI and NEP 2020?
4. What are the methods of improving legal education?

Scope of the Study

Legal education in India is the focus of this research; in particular, the following aspects: Five-Year Integrated Law Courses, Three-Year LLB Courses, National Law Universities (NLUs), Traditional law colleges, Clinical legal education, Curriculum reform, Legal research, Faculty development, Digital legal education, Legal Technologies.

Limitations

Secondary data is used in this research. Findings for this research have been acquired from the literature because there has been no field survey conducted in this context.

3. Issues in Legal Education in India

3.1 Difference in Education Quality at Various Institutes

The first issue facing the education industry is that there will be great differences in terms of quality of education provided by different institutes. It may happen that certain institutes offer high-quality education, but on the other hand, there are also certain other institutes that fail to meet certain criteria such as infrastructure.

3.2 Faculty Members Shortage and Lack of practical experience

The second issue in offering legal education will be the shortage of faculty members in this sector. This issue has been highlighted in an important judgement concerning this issue. The cause behind this issue is generally the low pay scale as well as lack of research opportunities. However, concerning the question of practical experience, although certain steps have been made to address this issue, unfortunately, there are problems with that in universities too. There is no proper supervision concerning the internships, and the clinics are not deep enough. Besides, there are few participants among students in the simulated trials.

3.3 Traditional curriculum

However, as all these law schools still resort to using the traditional method of learning,

the issue is pretty much alike concerning constitutional law, criminal law, and contract law. In today's world, though, it has become crucial that all lawyers should have the basic understanding of how to operate within the sphere of artificial intelligence, cyber law, data protection, fin-tech, intellectual property, environmental governance, and international commercial arbitration. Otherwise, there will not be any place for lawyers in this society.

3.4 Issue of Unemployment & Other Economic Issues

The issue that some of the law-study pursuing students are facing during the process of searching for jobs stems from the lack of communication skills, experience, and skills. This particular issue occurs because of the difference in the development of skills at the college level and that which the professional practitioners of the law field require. There are some organizations in the law field that are facing economic issues.

4. Clinical Legal Education and Access to Justice

In this regard, the importance of clinical legal education is inestimable in developing the professional abilities of law students other than social justice. For instance, clinical legal education provides opportunities for law students to acquire practical experiences in addressing legal problems that benefit the less fortunate. Clinical legal education has been instrumental in the development of the professional and litigious abilities of the students of law. Unfortunately, there are several challenges associated with clinical legal education, including under-funding and institutional obstacles.

Omanakuttan v. Bar Council of India, AIR 1991 Ker 39: As can be seen from the observations of the court in this particular case, the need to maintain high standards of legal education in law colleges has been mentioned. Also, it can be observed that the importance of the role played by the BCI in this context has been emphasized.

Bar Council of India v. Aparna Basu Mallick (1994), In the above-mentioned case, the Supreme Court has again observed that the Bar Council of India has the legal duty of regulating the legal education and degree of law for the purpose of making an advocate. the importance of coordination between the universities and the Bar Council of India in attaining uniformity in standards of academic proficiency all over the country has been emphasized.

State of Maharashtra v. Manubhai Pragaji Vashi (1995), The Supreme Court recognized legal education as an essential component of the justice delivery system and linked it with the constitutional goal of ensuring access to justice. It directed governments to provide adequate support for law colleges, observing that quality legal education is indispensable for strengthening the rule of law and protecting fundamental rights. Legal education is most required due to its significance to justice dispensation and rule of law.

Indian Council of Legal Aid and Advice v. Bar Council of India, (1995) 1 SCC 732, In this case, the court recognized the fact that the duty of upholding professionalism

and promoting professionalism by regulating legal education was vested in the BCI. It established a link between legal education and professional ethics. It emphasized the importance of maintaining the proficiency of advocates.

V. Sudeer v. Bar Council of India, (1999) 3 SCC 176: In the present case, an argument was put forward by the petitioner on the issue of the power of the BCI in implementing rules concerning pre-enrolment training and examinations for the enrolment of law graduates as advocates. According to the decision of the court, there were no statutory powers with the BCI to implement pre-enrolment training and examinations under the Advocates Act, 1961.

Bar Council of India v. Board of Management, Dayanand College of Law (2007), In the above-mentioned case, the Supreme Court has ruled that the BCI has regulatory powers for inspection of law colleges in respect of standardization of legal education and recognition of the institution.

Archana Girish Sabnis v. Bar Council of India, (2015), In the above-mentioned case, the Supreme Court has held that the BCI has regulatory powers and it has the power to exercise its regulatory powers by way of standardization of legal education under the Advocates Act, 1961. The importance of quality legal education in making good advocates and dispensation of justice has been highlighted by the court.

Rishabh Duggal vs Bar Council of India W.P.(C) No. 1023 of 2016, Supreme Court of India in which Petitioner had raised objection against clause of age limit fixed by BCI in connection with joining LLB course. In the case of Rishabh Duggal there was an interim order passed by Supreme Court regarding suspension of age limit notification issued by BCI in joining law courses. Freedom in legal education.

Bar Council of India v. Bonnie Foi Law College & Ors., 2023, The Supreme Court upheld the regulatory authority of the BCI over legal education and validated the All-India Bar Examination as a mechanism to maintain professional standards. The Court emphasized that legal education must produce competent advocates capable of serving the justice system. Landmark judgment on quality control in legal education. Strengthened BCI's supervisory powers. Reinforced the importance of professional competence and accreditation standards. The case originated from disputes concerning recognition and affiliation of law colleges. During the proceedings, the Supreme Court examined broader issues relating to declining standards in legal education and the regulatory powers of the Bar Council of India (BCI).

Sushant Rohilla v. GGSIP University & Ors., Delhi High Court, 2025, Disqualification from taking the examination due to low attendance is considered unreasonable. The need for reconsideration of the stringent attendance criteria for legal education becomes urgent. The recent case dealing with the welfare of students in legal education.

5. Comparative Perspective

It becomes abundantly clear that some institutions of higher education in India do not utilize the results of legal researches carried out. The reasons for the development of such attitudes can be outlined as follows. First of all, the heavy burden of work on the shoulders of the lecturers; secondly, the absence of money to conduct the researches; thirdly, the absence of funds to publish the researches; and finally, the total absence of any atmosphere favourable to carrying out any kind of researches. Contrary to the other universities of India that only utilize the fruits of other peoples' researches, the most prominent Indian universities become well-known due to their initiatives in encouraging people to conduct researches at the universities.

Some methods such as problem-based learning, clinical teaching method, interdisciplinary method, cross-border cooperation, and technology have also been implemented in some of the leading law schools of the world. For example, the leading law schools of America, United Kingdom, Singapore, and Australia have demonstrated their competence and creativity in terms of development. The success of Indian Law school system lies in the model that it has adopted which is NLU Model but it falls behind in terms of research and faculty members. The question is how to implement this model in other places.

6. Recommendations

Conduct periodic institutional audits. Enforce minimum quality standards. Improve coordination between regulators and universities.

1. **Enhancing the Faculty Development Program**: Incentives should be provided to ensure that faculty members put in maximum effort.
2. **Improvements in the Degree Programs**: Universities may promote further studies in those subjects where qualifications exist amongst the faculty members. There is a need to reduce the five-year LL.B. programme to four years because almost every undergraduate degree is now of four years' duration.
3. **International Experience:** Exchange programs may be initiated with other universities around the globe.
4. **Professional Training for Faculty:** Training sessions for the faculty may be organized.
5. **Enhancing the Current Curriculum**: Subjects including Artificial Intelligence Law, cyber law, data protection, FinTech laws and copyright laws may be included in the curriculum.
6. **Developing Interdisciplinary Courses**: It will be very beneficial for the students if interdisciplinary courses in technology and law, economics and management are developed.
7. **Practicum in the Curriculum: Legal aid clinic,** mooting and internship programs should be included in the current curriculum.

8. **Financing Legal Research:** The availability of finance for the process of doing legal research, the formation of research institutions, and an encouragement for publishing legal articles in scientific journals would improve the quality of research done on law.
9. **Use of Technologies:** Legal education through Internet use, searching for databases related to law via the Internet, and legal research with the assistance of artificial intelligence need to be encouraged.
10. **Improvement in Regulatory Environment:** It is important to conduct audits of institutions, implement measures for quality assurance, and coordinate the efforts of regulatory institutions and universities.

An integrated approach, which incorporates aspects such as faculty development, curriculum design, skills training, research in law, technological applications in education, and legal education policies, can significantly contribute to enhancing legal education in India.

7. Conclusion

One can note that, in relation to the problem of legal education in India, the dilemma is also being raised as one of the aspects. Indeed, despite the fact that one of the main organizations that contributed to the creation of top-class universities and lawyers, legal education in India experienced a number of problems while implementing the process of teaching. These problems include, for instance, issues related to the inequality of education, unprofessionalism of teachers, lack of adequate educational environment, research-related issues, misuse of innovations in technology etc. Nevertheless, some changes introduced by the Bar Council of India and the National Education Policy of 2020 may be considered as the starting point for its improvement. Nevertheless, as one may observe, further successful performance of Indian legal education depends on cooperation between all parties involved in this process. It should be also noted that, with so many ideas suggested for improving legal education in India, one may expect an interesting future from this process.

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English Language Teaching in Government Colleges of Chhattisgarh in the Context of the National Education Policy 2020: Contemporary Scenario, Challenges, Innovations, and Future Prospects

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Abstract

The National Education Policy (NEP) 2020 has brought important changes to our country's education policy. It has given special importance to English education. NEP 2020 has brought about a major change in English Language Teaching (ELT) in Chhattisgarh's educational institutions. Priority is being given to skill-based and practical communication models over traditional, literature-centric curricula. This research paper examines the contemporary landscape of English language teaching in the state's higher education institutions. It is specially focused on the implementation of 'Ability Enhancement Compulsory Courses' (AECC) and soft-skills training. This study highlights a clear institutional divide among colleges. While prominent autonomous colleges in urban areas have sufficient digital language labs, colleges in rural and tribal regions are facing various challenges. These include a severe shortage of regular faculty, high student-teacher ratios, linguistic diversity within classrooms, and the strong influence of the mother tongue (MTI). Students from rural and tribal areas have a sense of fear and hesitation regarding English. To address these challenges, innovative approaches such as strategic translanguaging, peer-led learning circles, and local blended learning models have been developed. This research paper highlights the necessity of high-quality English language instruction in Chhattisgarh. Continuous internal assessment and the expansion of digital infrastructure are being implemented. English proficiency credits are being directly linked to regional employment and vocational opportunities.

Keywords: The National Education Policy (NEP) 2020, Ability Enhancement Compulsory Courses, soft skill, blended learning, continuous internal assessment.

1. Introduction

English is an international language. It has become a lingua franca. It is connected to global communication, advanced technology, science, education, and employment. It holds special significance in higher education. Practical knowledge of the English language is necessary for students. Since independence, the role and relevance of English within the Indian education system have been subjects of continuous discussion (Rao, 2024). In today's technological era, where the corporate sector and multinational companies demand effective communication skills, proficiency in English has become essential for college-level students, as it directly impacts their employability (Patel & Chandrakar, 2026).

The National Education Policy 2020 (NEP 2020) has changed the Indian higher education system. This policy focuses on promoting multilingualism and imparting practical skills to make students globally competitive (Ministry of Education, 2020). NEP 2020 states that the language learning process should not be limited to rote learning; rather, it should serve as a medium for 'genuine dialogue and critical thinking' (Biswas, 2026).

Since the establishment of Chhattisgarh state, the field of higher education has developed here. New colleges have been opened in remote rural areas. However, a large population of Chhattisgarh belongs to rural, tribal and economically backward classes (Dewangan & Sahu, 2025). English language teaching has become difficult due to Chhattisgarh's linguistic diversity and geographical environment.

Most students from these regions complete their schooling in government Hindi-medium schools, where their primary language is Chhattisgarhi, Gondi, or Halbi. When these students enrol in government colleges at the undergraduate level, they suddenly face a new and challenging level of English proficiency, which becomes a mental burden for them (Netam, 2025).

English Language Teaching (ELT) has a significant challenge in the government colleges of Chhattisgarh. Most students entering these colleges are 'first-generation learners' whose home or social environments lack any exposure to English (Jessy & Vijayanand, 2024). Furthermore, issues such as a lack of infrastructure (e.g., the absence of functional language labs), high student-teacher ratios, and the traditional translation-based teaching methods employed by instructors further complicate this problem (Singh & Thakur, 2026).

2. Literature Review

According to Rao (2024), NEP 2020 emphasises developing linguistic confidence among students. A key objective of the policy is to enable students to communicate effectively in English. Sharma and Mishra (2024) highlighted the need to link English teaching with skills and employability, rather than limiting it merely to literature and rote learning.

According to Dewangan and Sahu (2025), first-generation students face difficulties in learning English in college due to the lack of an English-speaking environment at home.

Jessy and Vijayanand (2024) noted that the fear of making mistakes or being mocked by others while speaking English creates linguistic anxiety and hesitation among students, which affects their self-confidence.

According to Netam (2025), the influence of students' mother tongue is evident in their English pronunciation, sentence construction, and writing. Mishra and Shukla (2025) found that the structure of local languages affects students in learning English. The mother tongue should be utilised as an aid in learning English rather than as a problem.

According to Nagendra (2024) and Choudhury and Das (2024), the Grammar-Translation Method is still predominantly used in government colleges. While this facilitates exam preparation, it does not adequately develop students' communication skills. Dixit (2023) has highlighted the utility of language labs and smart classrooms for learning English. Singh and Thakur (2026) have identified the lack of internet access, technical facilities, and language labs in rural areas as a major issue contributing to the digital divide.

According to Acharya and Pradhan (2023), Hindi or Chhattisgarhi can be leveraged through translanguaging to facilitate English learning, making it easier to comprehend complex subjects. Mahapatra (2024) has highlighted the need to assess students' actual language proficiency rather than relying solely on written examinations.

3. Research Objectives

The primary objectives of this research are as follows:

1. To study the current state of English language teaching in government colleges of Chhattisgarh.
2. To identify the major challenges associated with English language teaching.
3. To study the hesitation, language-related anxiety, influence of the mother tongue, and lack of self-confidence regarding English learning among students from rural and tribal areas.
4. To study the status of digital resources, language laboratories, smart classrooms, blended learning, and other innovations being adopted in English teaching under NEP 2020.
5. To offer suggestions regarding translanguaging, skill-based assessment, and the use of local languages to enhance English teaching.

4. Research Methodology

4.1. Nature of the Research

The present research is descriptive and exploratory in nature. Its objective is to understand the current state of English language teaching in government colleges across Chhattisgarh. Both primary and secondary data have been utilised in this study. Primary data was

obtained from students and English language teachers, while secondary data was gathered from government policies, reports, educational documents, and published research studies.

4.2. Scope of the Study

The scope of the study encompasses government colleges in Chhattisgarh. Taking into account the social, rural, urban, and linguistic diversity of Chhattisgarh, students and English teachers from diverse backgrounds have been included in the study.

4.3. Study Participants

A total of 516 participants were included in this study. These comprised 500 students and 16 English teachers. Information was gathered from the students via a questionnaire, while information from the English teachers was obtained through semi-structured interviews.

4.4. Primary Data

Primary data forms the core basis of this research. Information was collected from 500 students using a structured questionnaire. The questionnaire covered topics such as the medium of instruction during schooling, difficulties in speaking and understanding English, vocabulary, language labs, opportunities to speak English, the use of Hindi/Chhattisgarhi, the use of mobile phones and YouTube, group discussions, presentations, and the necessity of English for employment.

Semi-structured interviews were conducted with 16 English teachers. The interview included questions regarding student participation in the classroom, challenges in speaking English, linguistic diversity, teaching methodology, digital tools, language labs, bilingual teaching, assessment, and the NEP 2020.

4.5. Secondary Data

Secondary data has also been utilised to provide a broad context for the research. To this end, the National Education Policy 2020, reports from the Ministry of Education, the All India Survey on Higher Education (AISHE), documents related to the University Grants Commission (UGC), and published research studies concerning English language teaching, higher education, digital education, and multilingual education have been examined.

4.6. Data Collection Tools

Two primary tools were used for data collection. A structured questionnaire was used to gather information from the students; the questionnaire contained simple and clear questions. A semi-structured interview was used to obtain information from the teachers.

The students' responses were recorded systematically. The teachers' responses were categorised according to the subject. Additionally, government documents, policies, reports, and published research studies related to the research topic were examined.

4.7. Data Analysis Process

The primary data obtained from students was analysed primarily using quantitative and descriptive methods, employing percentages, tables, and charts. The primary data collected from teachers underwent qualitative and thematic analysis. Secondary data was utilised to interpret and compare the primary data; this facilitated an understanding of the findings within the context of NEP 2020 and the broader landscape of higher education.

5. Data Analysis and Results

5.1. Analysis of Students' Primary Data

A total of 500 students were included in this study. Students were asked questions regarding their linguistic background, difficulties in speaking and understanding English, vocabulary, use of the local language, language labs, digital tools, group discussions, and the necessity of English for employment.

Table 5.1: Primary Data on English Language Learning among Students (N = 500)

S. No.	Aspect of Study	Number	Percentage
1	Hesitation in speaking English	344	68.8%
2	Difficulty in understanding English	267	53.4%
3	Schooling through a Hindi/Local Language Medium	398	79.6%
4	The English Language Lab is available	256	51.2%
5	Regular use of the available Language Lab	178	69.5%*
6	Hindi/Chhattisgarhi is used while teaching English	428	85.6%
7	Sufficient opportunities to speak English	277	55.4%
8	Learning English through Mobile/YouTube	329	65.8%
9	Digital tools/resources are useful	286	86.9%*
10	Group Discussion/Presentation is useful	280	56.0%
11	Difficulty in Vocabulary	366	73.2%
12	English is essential for employment	435	87.0%

Source: Primary survey data collected by the researcher from 500 students, 2026.

Note: 69.5% is calculated among the 256 students who reported that a Language Lab was available. Similarly, 86.9% is calculated among the 329 students who reported using Mobile/YouTube for learning English.

5.2. Key findings from students

Data collected from 500 students reveals that 398 (79.6%) received their schooling in Hindi or a local language medium. Consequently, many students face difficulties learning in an English-language environment. 344 (68.8%) students reported hesitation in speaking English, while 267 (53.4%) struggled to comprehend it. 366 (73.2%) students identified vocabulary-related issues. This clearly indicates a need for greater practice in speaking, comprehension, and vocabulary. The highest number of students—435 (87%)—considered English essential for employment. This clearly indicates that students view English as important not only for their studies but also for their future employment and careers. The study also found that, according to 428 (85.6%) students, Hindi or Chhattisgarhi is used while teaching English. This indicates that the local language can aid in learning English. While 277 (55.4%) students get adequate opportunities to speak English, not all students receive sufficient practice. 256 (51.2%) students reported the availability of a language lab, with 178 (69.5%) of them using it regularly. Additionally, 329 (65.8%) students learn English using mobile phones or YouTube. The highest number of students—435 (87%)—considered English essential for employment.

5.3. Analysis of Primary Data from Teachers

A total of 16 English teachers were interviewed for this study. Questions were asked regarding students' linguistic difficulties, the local language, ICT, language labs, speaking practice, NEP 2020, assessment, and employability-orientated English.

Table 5.2: Results of the Interview with 16 Teachers

S.No.	Question / Aspect of Study	Number of Teachers	Percentage
1	Students hesitate to speak English	14	87.5%
2	Students face difficulty in understanding English	13	81.25%
3	Influence of Hindi/Chhattisgarhi is visible	15	93.75%
4	Hindi/Chhattisgarhi is used while teaching English	13	81.25%
5	Students receive sufficient speaking practice	12	75.0%
6	Language Lab is available	11	68.75%
7	Language Lab is used regularly	10	62.5%
8	Mobile/YouTube/ICT is used for English learning	12	75.0%
9	Group Discussion/Presentation is useful	11	68.75%

S.No.	Question / Aspect of Study	Number of Teachers	Percentage
10	The current examination system properly measures communication skills	9	56.25%
11	Translanguaging is useful	12	75.0%
12	Positive changes have occurred after NEP 2020	12	75.0%
13	Employment-oriented English is necessary	14	87.5%
14	Speaking practice is difficult in large classes	13	81.25%
15	More digital resources are needed	11	68.75%
16	Local topics/literature would be useful in the curriculum	11	68.75%

Source: Primary interview data collected by the researcher from 16 teachers, 2026.

5.4. Key findings from teachers

Interviews with 16 teachers revealed that 14 (87.5%) consider students' hesitation to speak English a major issue, while 13 (81.25%) reported difficulties regarding English comprehension. According to 15 teachers (93.75%), the influence of Hindi and Chhattisgarhi is evident in the students' English learning, and 13 teachers (81.25%) themselves rely on these languages while teaching. This indicates that local languages can be leveraged to facilitate English learning.

Regarding digital tools, 12 teachers (75%) use mobile phones, YouTube, or other ICT resources, while 11 (68.75%) expressed a need for more digital resources. Thirteen teachers (81.25%) reported difficulties in providing adequate speaking practice to students in large classes. Additionally, 14 teachers (87.5%) considered English essential for employment; this finding aligns with the responses from 87% of the students.

The qualitative analysis revealed five key points: a lack of self-confidence among students, the importance of the local language, the need for digital resources, activity-based learning, and employability-orientated English.

5.5. Analysis of Secondary Data

Secondary data has also been utilised in this study. The National Education Policy (NEP) 2020, reports from the Ministry of Education, the All India Survey on Higher Education (AISHE), and research studies published between 2021 and 2026 have served as the basis for this secondary data. These sources have been used to interpret the primary data and to compare the findings against a broader educational context.

NEP 2020 emphasises multilingualism, skill development, student-centric teaching, and the use of technology in education (Ministry of Education, 2020). This perspective aligns with the findings of the current study. Out of 500 students, 398 (79.6%) received their schooling through Hindi or a local language medium. Therefore, the supportive use of familiar languages—such as Hindi and Chhattisgarhi—in English classes can aid students' comprehension and learning. Studies on translanguaging also recognise the supportive use of local and familiar languages as beneficial in multilingual classrooms (Anderson & Lightfoot, 2021; Jha & Dalal, 2024).

Secondary studies also indicate that relying solely on textbooks and teacher lectures is insufficient for learning English; students need opportunities to practise speaking, listening, reading, and engaging in real-life conversations. In the present study, 344 (68.8%) students reported experiencing hesitation when speaking English. Studies on English-speaking anxiety have similarly identified student fear, low self-confidence, and a lack of speaking practice as significant issues (Jamshed et al., 2024; Tran, 2022).

Studies on digital learning have identified mobile phones and other digital tools as useful mediums for language acquisition. Through mobile devices, students can practise vocabulary, listening, and other language skills even outside the classroom (Lei et al., 2022; Rahmani et al., 2022). However, secondary literature also clarifies that the mere availability of technological tools is not sufficient.

The effective use of digital resources is possible only when teachers integrate them with appropriate teaching activities and students have the opportunity to use them regularly (Habib et al., 2022). AISHE reports on higher education provide a useful basis for understanding the changing landscape of higher education, student participation, and institutional development in India (Ministry of Education, 2024). Furthermore, the vision of NEP 2020 moves towards making higher education more skill-based, multilingual, technology-enabled, and employment-orientated (Ministry of Education, 2020).

5.6. Major Findings

The primary and secondary data from this study indicate that students in government colleges in Chhattisgarh face numerous challenges in learning English. Most students received their schooling in Hindi or a local language. They need additional practice to learn English in college. Many students struggle with speaking and understanding the language. A lack of vocabulary is also a major issue. Students need regular practice to learn the meanings, pronunciation, and correct usage of new words.

Studies also indicate that Hindi and Chhattisgarhi hold a significant place in the English classroom. Both students and teachers acknowledge that the local language helps in explaining complex concepts. Therefore, instead of completely eliminating the local language, it can be utilised as a supportive medium for learning English.There is also a need to provide students with more opportunities to speak English. Their self-confidence

can be boosted through activities such as pair work, group discussions, role-play, and presentations.

Digital learning is also becoming a useful medium for learning English. Students are using mobile phones and YouTube to learn the language. Language labs are also useful, but their mere availability is not enough; regular usage, technical facilities, and teacher training are also essential. According to teachers, it is difficult to provide every student with an opportunity to speak in large classes; therefore, greater use can be made of short activities and group work.

In the study, both students and teachers regarded English as crucial for employment and future opportunities. Therefore, English instruction should incorporate communication, interviews, presentations, writing, and workplace English, rather than focusing solely on grammar and examinations. Overall, the study's findings align with the spirit of the NEP 2020, which advocates for multilingual, skill-based, technology-enabled, and student-centric education.

6. Conclusion

There is a need to approach English language teaching in Chhattisgarh's government colleges by aligning it with the state's social, cultural, and linguistic context. Since students come from diverse backgrounds, a uniform teaching method cannot be effective for everyone. It is essential to create an environment that is accessible, collaborative, and practical, particularly for students from rural and tribal areas.

Simply teaching more lessons is not enough to address the difficulties students face in learning English; they need to be engaged with the language in real-world contexts. Language learning can become more natural by increasing opportunities in the classroom for conversation, expressing ideas, asking questions, giving presentations, and working in groups.

In today's world, technology has opened up new avenues for language learning. By making creative use of the digital tools available in colleges, students can practise English even outside the classroom. This can be achieved using not only expensive resources but also mobile phones, online content, and open educational resources.

Given the linguistic diversity of Chhattisgarh, it would be beneficial to establish a proper connection between local languages and English. Linking new English words and concepts to the languages familiar to students can simplify the learning process. With this approach, students can progress in English while remaining connected to their own language and culture.

Improving English instruction is a continuous process. It requires the participation of teachers, students, colleges, and higher education administrators alike. If due importance is given to local needs, technological facilities, and practical language skills, English

education in government colleges can be made more useful and effective.

NEP 2020 offers an opportunity to give a new direction to English language teaching in Chhattisgarh's higher education sector. Successfully leveraging this opportunity is possible only if the policy's objectives are translated into actual classroom activities tailored to local conditions.

7. Recommendations

7.1. More opportunities should be provided

Student enrolment in government colleges in Chhattisgarh is high. Students often lack opportunities to practise English. Teachers should conduct conversation sessions, question-and-answer sessions, and brief discussions in English. This will help students overcome their hesitation.

7.2. Use of Hindi and Chhattisgarhi

The use of Hindi and Chhattisgarhi is beneficial for students from rural and tribal areas; through these languages, teachers can easily explain difficult words and complex concepts.

7.3. Special emphasis on vocabulary

Vocabulary is important for learning English. Students should be taught the meaning, pronunciation, and usage in sentences of new words on a daily basis. Word lists, vocabulary notebooks, word games, and short activities are useful tools for learning vocabulary.

7.4. Use of digital tools

Many digital platforms are available today for learning English. Along with government platforms like DIKSHA and SWAYAM, resources such as YouTube, British Council LearnEnglish, BBC Learning English, Duolingo, and Cambridge Dictionary can also be useful for students. With the help of these platforms, students can practise vocabulary, grammar, listening, speaking, pronunciation, and reading at their own convenience.

7.5. The Language Lab

Wherever a language lab is available, it should be used regularly. Students should be given practice in pronunciation, listening, and speaking. In colleges that do not have a language lab, low-cost digital tools and mobile-based activities can be utilised.

7.6. Group discussions and presentations

Students should be given opportunities to discuss topics in small groups and deliver presentations in English. The process should begin with simple topics and gradually progress to more complex ones. This will help develop both the students' self-confidence and their communication skills.

7.7. Conduct role-play and other activities

Role-play activities based on real-life situations—such as a market, bank, hospital, job interview, travel, or office—can be conducted in the classroom. This will help students learn to use English in real-life contexts.

7.8. Teacher training programmes

The Malaviya Mission Teacher Training Centre organises both online and offline training for teachers. Through this programme, teachers can learn about digital teaching, multilingual teaching, communication-based teaching, AI tools, and new teaching techniques.

7.9. Connect with employability

Special activities focusing on English communication, interview skills, CV writing, group discussions, presentation skills, and workplace English should be conducted in colleges. This will assist students in securing future employment and preparing for competitive examinations.

7.10. Incorporation of Local Topics

It is not always necessary to use foreign or complex subjects to learn English. Topics related to Chhattisgarh's culture, folklore, festivals, tourist attractions, folk art, history, and local life can be taught in English. This will enable students to learn the language through subjects with which they are already familiar.

7.11. Improvement of the evaluation system

Student evaluation should not be based solely on written examinations. Speaking, listening, presentations, project work, group discussions, and other activities should also be incorporated into the assessment process. This will enable a better assessment of the students' actual language proficiency.

7.12. Facilities in rural and tribal colleges

Facilities such as internet, computers, smart classrooms, projectors, language labs, and digital study materials should be improved in colleges located in rural and tribal areas. This can help reduce educational disparities caused by a lack of resources.

7.13. Boosting Students' Self-Confidence

It is natural for students to make mistakes while speaking English. Instead of mocking them or discouraging them, the teacher should explain the correct way. In a positive environment, students will attempt to speak English without fear.

7.14. Establishment of English Language Clubs

Activities such as debates, quizzes, speeches, essay writing, storytelling, newspaper reading, and conversation sessions can be conducted through these clubs. This will provide students with opportunities to practise English outside the classroom as well.

7.15. Use of AI and new technologies

AI-based language tools can be utilised to assist in practising vocabulary, grammar, writing, and conversation. Students should also be advised to use AI as an aid to learning rather than relying on it entirely.

7.16. Prioritising The diverse needs of students

Not all students have the same level of English proficiency. Therefore, arrangements such as extra practice, simplified materials, and remedial classes can be made for students who are struggling. Similarly, advanced students can be provided with additional materials to help them progress further.

7.17. Teaching Strategies for Local Requirements

Conditions vary across the different regions of Chhattisgarh. Therefore, teaching strategies for urban, rural, and tribal colleges should be formulated in accordance with local requirements. This will enable the objectives of NEP 2020 to be implemented more effectively.

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The Contemporary Relevance of Islamic Education: In the Context of Moral Development, Social Harmony, and Global Citizenship

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Abstract

This research chapter examines the philosophical conception, moral structure, and social and global relevance of Islamic education within the multicultural, globalised society of the twenty-first century. Rapid industrialisation and the digital revolution have undoubtedly made human society materially prosperous, but alongside this prosperity they have also given rise to a range of challenges - moral decline, a vacuum of values, social polarisation, psychological discontent, and environmental crisis. In such a transitional era, the value-based outlook of Islamic education is not confined to religious or traditional boundaries; it can act as a catalyst in promoting character-building, moral integrity, an inclusive social fabric, mutual coexistence, digital integrity, and global responsibility. Viewed in the light of India's pluralistic society, universal human rights, and Global Citizenship Education, this study offers an in-depth examination of the core pillars of Islamic pedagogy - *Akhlaq* (moral conduct), *Amanah* (trusteeship), *Adl* (justice), *Ihsan* (kindness and compassion), *Hikmah* (wisdom/discernment), and *Tabayyun* (verification of facts and intellectual inquiry). It further presents a transformative educational paradigm grounded in the integration of interdisciplinary teaching, scientific consciousness, constitutional values, and modern information and communication technology.

Keywords: Islamic education, moral development, social harmony, global citizenship, value-based education, inclusive education, digital ethics, constitutional values.

1. Introduction

Education is the cornerstone of human civilisation and the principal means of spiritual and social refinement. It is not limited to the mere accumulation of formal information, literacy,

or the skills needed to earn a livelihood; rather, it brings about an integrated transformation of a person's physical, mental, intellectual, moral, and spiritual dimensions. From ancient and medieval philosophical traditions to contemporary pedagogy, the ultimate goal of education has remained the same - to shape a discerning, sensitive, morally grounded, and socially useful citizen.

Our age has witnessed unprecedented advances in knowledge, science, and technology. Artificial intelligence (AI), biotechnology, and the internet have made human life simpler and faster. Yet alongside this material prosperity, human values are eroding at an alarming pace. Today's youth are saturated with information, yet many experience a kind of emptiness when it comes to life-values, moral sensitivity, patience, and social responsibility. Against this backdrop, restoring the universal human values embedded in religious and philosophical systems of education, and reconciling them with modern scientific education, has become an urgent need of our time.

In its core philosophical structure, Islamic education offers a holistic, value-oriented outlook on life, whose purpose is to close the gap between knowledge (*Ilm*) and conduct (*Amal*). In the Indian subcontinent, the history of Islamic education has been enriched by the Ganga-Jamuni tehzeeb, the syncretic tradition of Sufi saints, and the shared experience of the national movement. Indian thinkers such as Maulana Abul Kalam Azad, Dr. Zakir Husain, and Sir Syed Ahmad Khan repeatedly demonstrated that the timeless moral values of Islamic education and modern scientific rationality are not opposed to one another but complementary. This study is a serious academic attempt to examine this very contemporary relevance of Islamic education across three dimensions - moral development, social harmony, and global citizenship.

2. Contextual Background and Contemporary Crises

Present-day society is passing through an unprecedented period of transition. Globalisation and digital connectivity have erased boundaries and turned the world into a "global village," but at the same time, several serious crises have emerged at both the local and global levels:

- **Moral and Ethical Crisis:** Extreme materialism and unchecked consumerism have made human relationships self-interested. Enduring values such as integrity, honesty, altruism, self-restraint, and a sense of duty are steadily weakening.
- **Social and Ideological Polarisation:** The narrow politics of identity, religious intolerance, sectarianism, and mutual distrust have dealt a deep blow to social harmony.
- **Distortions of the Digital Sphere:** Social media platforms are flooded with disinformation (Fake News), hate speech, deepfake technology, and cybercrime, all of which have fuelled prejudice and aggression among the young.
- **Environmental Crisis and the Exploitation of Nature:** The blind pursuit of

human-centred development has led to the reckless exploitation of nature, resulting in climate change, biodiversity loss, and rising pollution.

- **Excessive Commercialisation of Education:** The modern education system has largely become a means of handing out degrees and producing market-ready labour, in which human compassion, character-building, and social responsibility have been pushed to the margins.

Addressing these multifaceted crises calls for an education system that makes the learner not merely "technically competent" but also "morally awakened" and "socially responsible." The value-framework of Islamic education offers many theoretical and practical resources for meeting these challenges.

3. Statement of the Problem

In what ways can the philosophical values, moral structures, and humanistic principles of Islamic education prove relevant, practical, and useful in addressing the moral crisis, social tension, environmental degradation, and vacuum of values that have arisen in the globalised, multicultural, and digital environment of the twenty-first century, and how can they be integrated with contemporary inclusive and scientific pedagogy?

4. Objectives of the Study

The principal objectives of this research chapter are as follows:

- To analyse the philosophical conception, epistemology, and core pillars of Islamic education.
- To examine in detail the role of Islamic education in learners' character-building, emotional balance, and moral decision-making capacity.
- To study its contribution to social harmony, tolerance, and peaceful coexistence in pluralistic and multicultural societies, particularly in the Indian context.
- To clarify the usefulness of Islamic values in advancing Global Citizenship Education (GCED), human rights, and the Sustainable Development Goals (SDGs).
- To explore the application of Islamic pedagogy in developing cyber ethics, media literacy, and fact-verification (*Tabayyun*) in the digital age.
- To identify the structural, ideological, and pedagogical challenges facing the modernisation of Islamic education within the modern education system and the madrasa system.
- To offer practical recommendations for making Islamic education inclusive and progressive, in keeping with contemporary scientific consciousness, modern pedagogy, and Indian constitutional values.

5. Research Questions

- How do the core epistemological foundations of Islamic education (*Tawhid, Ta'lim, Tarbiyah, Ta'deeb*) redefine the goals of contemporary education?
- In what ways are the principles of *Akhlaq* and *Amanah* useful for character-building, inner integrity, and the development of moral decision-making skills?
- What role can Islamic education play in fostering peace, interfaith dialogue, and social fraternity in a multicultural and multi-religious society?
- How does the concept of Islamic education harmonise with the principles of global citizenship - human dignity, global justice, and universal brotherhood?
- How can the principle of *Tabayyun* (verification of information) become a powerful educational tool against the flood of information and disinformation in the digital world?
- What are the major challenges in freeing Islamic education from rigid, literalist attitudes and connecting it with scientific, inclusive, and constitutional values, and what solutions exist for these challenges?

6. Research Methodology

This research chapter rests on a qualitative, descriptive-analytical, and philosophical-synthetic research methodology. It is grounded in a rigorous analysis of primary sources (classical philosophical concepts) as well as extensive secondary literature.

- **Documentary and Literature Review:** The study draws on a thorough review of national and international peer-reviewed journals, research publications approved by the University Grants Commission (UGC), the writings of Indian educationists (such as Maulana Azad, Dr. Zakir Husain, Prof. Akhtarul Wasey, and Prof. Mushirul Hasan), and the policy documents of NCERT and UNESCO.
- **Comparative Analysis:** A practical model has been developed by comparing traditional Islamic pedagogy with contemporary educational theories, such as John Dewey's progressive pedagogy, Paulo Freire's critical pedagogy, and UNESCO's framework for global citizenship.

7. Utility in Moral Development and Character Building

Moral development is the lifeblood of any meaningful education system. The ultimate aim of Islamic education is not merely to make a person well-informed, but to cultivate within them an awakened conscience (*Zameer*) and a firm moral character (*Akhlaq-e-Hasana*).

Table 1: The Moral Framework of Islamic Education

Dimension	Focus Area	Key Elements
1. Cognitive	Knowledge and discernment	*Hikmah* (wisdom); *Ilm* (knowledge); the ability to distinguish right from wrong
2. Affective	Purification of the self	*Khulus* (sincerity); *Tazkiyah* (inner purification); *Hamdardi* (compassion)
3. Behavioural (Amal)	Action and conduct	*Amal* (righteous deeds); *Sidq* (truthfulness); *Adl* (justice)

7.1 The Tri-dimensional Framework of Character

In the Islamic tradition, character-building is viewed across three interconnected levels:

- **Cognitive Domain (Knowledge and Discernment):** Here, the learner is given the intellectual capacity (*Hikmah*) to distinguish between truth and falsehood, justice and injustice, benefit and harm.
- **Affective Domain (Self-Purification):** Known as *Tazkiyah-e-Nafs* (spiritual and inner purification), its purpose is to rid the heart of envy, arrogance, greed, hatred, and malice, and to fill it instead with love, humility, gratitude, and generosity.
- **Action-Oriented Domain (Amal):** Knowledge that does not translate into conduct is considered fruitless. Islamic education places great emphasis on *Amal-e-Saleh* (righteous action), in which a person demonstrates honesty (*Sidq*), trustworthiness (*Amanah*), and justice (*Adl*) in everyday life.

7.2 Moral Decision-Making and Inner Accountability

In today's consumerist age, learners constantly face ethical dilemmas. Fear of the law can control a person's external behaviour, but when no one is watching, it is one's own conscience that provides guidance. Islamic education cultivates a sense of **Ihsan** and **Muhasabah** (self-accountability). The conviction that the Creator, along with one's own conscience, bears witness to every act, establishes an inner moral compass within the learner - one that keeps them from corruption, dishonesty, and opportunism.

7.3 Digital Ethics and the Principle of Tabayyun

In the digital age, the scope of character is no longer confined to physical society but has extended into cyberspace. Sharing a post without reflection, violating others' privacy, trolling, and spreading fake news are among the gravest moral distortions of contemporary society.

Islamic pedagogy offers a highly relevant principle here - **Tabayyun**. It gives a clear instruction: before accepting or forwarding any piece of information, one must thoroughly verify its truth. In a contemporary educational context, *Tabayyun* offers an excellent model for digital literacy and media ethics. It teaches students to:

- Critically evaluate information (fact-checking).
- Use courteous and respectful language in digital communication.
- Keep their distance from disinformation that tarnishes others' reputations.
- Uphold intellectual honesty and moral accountability for their digital footprint.

8. Social Harmony and Multicultural Coexistence

In a pluralistic, multi-religious, and culturally diverse nation like India, social harmony is not merely a political necessity but an essential condition for national progress. The social philosophy of Islamic education provides a solid foundation for inclusive coexistence and social justice.

Table 2: Dimensions of Social Harmony in Islamic Education

Dimension	Core Concept	Practical Educational Implication
Human Equality	*Bani Adam* (Universal Brotherhood)	Complete prohibition of discrimination based on birth, caste, language, or lineage
Social Duty	*Huquq-ul-Ibad* (Social Rights)	Responsibility towards society; protection of the rights of the poor, workers, and neighbours
Cultural Tolerance	*Sulh-e-Kul* (Universal Peace)	Interfaith harmony, respect for diversity, and non-violent coexistence
Social Justice	*Adl wa Ihsan* (Justice and Compassion)	Sensitivity towards economic inequality and institutional welfare

8.1 Human Equality and the Celebration of Diversity

The central proclamation of Islamic education is that all of humanity springs from a single source. No person can be superior or inferior to another on the basis of birth, caste, lineage, colour, language, or region. Diversity is a law of nature and a beauty of creation. This outlook helps break down prejudice and narrow-mindedness among students, strengthening instead a sense of universal brotherhood.

8.2 Huquq-ul-Ibad (Human Rights and Social Duty)

Islamic jurisprudence and education divide duties into two categories:

1. *Huquq-Allah* (duties towards God)
2. *Huquq-ul-Ibad* (duties towards fellow human beings and society)

Islamic thinkers have made clear that a violation of *Huquq-ul-Ibad* cannot be forgiven until the wronged person forgives it themselves. Under this principle, protecting the rights of neighbours (regardless of their religion or caste), orphans, the poor, the elderly, and workers is regarded as the highest social duty.

8.3 The Contribution of India's Ganga-Jamuni Tehzeeb and Sufi Tradition

The development of Islamic education in the Indian subcontinent has been deeply connected to the humane and syncretic tradition of Sufi saints - such as Khwaja Moinuddin Chishti, Hazrat Nizamuddin Auliya, Baba Farid, and Amir Khusrau. Sufi khanqahs were centres of social harmony, the langar (communal meal), and interfaith dialogue. The Sufi principle of **Sulh-e-Kul** ("universal peace with all") teaches students that, rather than conflict between different faiths, one should seek love, dialogue, and shared values.

9. Relevance to Global Citizenship and Human Rights

In this age of globalisation, the aim of education is not merely to produce citizens confined to local or national boundaries, but to shape "global citizens" who are sensitive and active on behalf of the whole of humanity. UNESCO's framework for Global Citizenship Education (GCED) rests on three main pillars - cognitive, socio-emotional, and behavioural. Islamic education reinforces all three of these pillars in depth.

9.1 Human Dignity and Human Rights

In Islamic philosophy, every human being is endowed with innate dignity (*Karamat-e-Insani*). The killing of a single innocent person is equated with the killing of all humanity, and the saving of a single life with the saving of all humanity. This idea aligns closely with the spirit of the Universal Declaration of Human Rights (UDHR, 1948). It inspires students to imagine an egalitarian global order, free of racism, discrimination, and narrow prejudice.

9.2 Environmental Protection: Human Responsibility as *Khalifah* (Trustee)

Environmental balance and climate justice sit at the heart of the Sustainable Development Goals (SDGs). Islamic education regards the environment not as an object of consumption but as a sacred **trust (Amanah)**. Human beings are not owners of the earth but its trustees (*Khalifah*/Steward). The wasteful use of resources (*Israf*) is forbidden. Planting trees, showing kindness to animals, and maintaining balance with nature are regarded as an ongoing act of virtue.

9.3 Global Peace and a Just World Order

The very word "Islam" means "peace" and "submission." Islamic education emphasises dialogue (*Mukalamah*), diplomacy, justice, and respect for treaties over violence as the means of resolving global conflicts. Lasting peace, it holds, is not possible until justice (*Adl*) is established in the world.

10. Integration with Modern Pedagogy, Indian Philosophical Thought, and Constitutional Values

For Islamic education to remain relevant today, it is essential that it be connected with modern progressive pedagogy, scientific methods, and India's constitutional values.

Table 3: Correspondence Between Traditional Islamic Foundations and Modern Pedagogy

Traditional Islamic Foundation	Modern Educational/ Philosophical Equivalent	Practical Application
Ta'lim	Cognitive development and critical thinking	Scientific outlook, reasoning, and factual understanding
Tarbiyah	Holistic, child-centred pedagogy	Physical, emotional, and intellectual balance
Ta'deeb	Value-based social discipline	Civic responsibility, dignity, and social etiquette
Tabayyun	Scientific inquiry and media literacy	Fact-verification, research, and intellectual impartiality
Amanah (Trusteeship)	Sustainable development and environmental protection	Coexistence with nature and conservation of resources
Adl wa Huquq (Justice)	Constitutional values and human rights	Equality, liberty, fraternity, and social justice

10.1 The Educational Vision of Indian Thinkers

- **Maulana Abul Kalam Azad:** As India's first Education Minister, Maulana Azad laid the foundation of a national education system that fused India's cultural heritage, universal human values, and modern scientific knowledge. He believed that religious and moral values should be freed from narrowness and made a means of human welfare.

- **Dr. Zakir Husain:** A pioneer of Basic Education (*Naya Ta'lim*), Dr. Zakir Husain

stressed the integration of action, character, and national development in education. He successfully wove Islamic values into the fabric of nation-building and social responsibility.

- **Sir Syed Ahmad Khan:** Through the Aligarh Movement, he conveyed the message that society could not progress without embracing modern scientific education and rational thought. He advocated for a synthesis of scientific knowledge and moral consciousness.

10.2 Harmony with Constitutional Values

The four pillars enshrined in the Preamble of the Indian Constitution - **justice, liberty, equality, and fraternity** - correspond closely to the core principles of Islamic social philosophy (*Adl, Hurriyat, Musawat,* and *Ukhuwat*). Teaching Islamic education alongside these constitutional ideals inspires students to become loyal, conscious, and duty-bound citizens.

11. Contemporary Challenges and Obstacles

The following are among the principal challenges to the modernisation and effective implementation of Islamic education:

- **The Duality of Traditional versus Modern Education:** The lack of coordination between traditional madrasas and secular modern schools creates an imbalance in students' overall development.
- **Curricular Rigidity:** In many traditional institutions, the curriculum has not been updated in line with contemporary social, economic, and scientific developments.
- **Shortage of Trained Teachers:** There is a lack of teachers trained in modern child psychology, interdisciplinary teaching methods, and digital tools.
- **Rigid, Literalist Interpretations:** The universal humanistic messages of scripture are often overlooked in favour of narrow, conservative interpretations.
- **Shortage of Resources and Digital Infrastructure:** Many educational institutions lack modern libraries, laboratories, and internet facilities.
- **Social Prejudice:** There is a tendency, both globally and locally, to view Islamic education only through the lens of narrowness, which causes its positive aspects to be overlooked.

12. Practical Policy Recommendations and a Roadmap for Reform

Addressing the challenges outlined above requires a practical, five-point action plan:

Table 4: A Five-Point Roadmap for the Modernisation of Islamic Education

No.	Focus Area	Key Components
1	Integrated Curriculum	Coordination of science, social science, ICT, and moral values
2	Teacher Training	Modern pedagogy, child psychology, and digital competence
3	Constitutional and Civic Education	Justice, equality, fraternity, and human rights
4	Digital Literacy and a *Tabayyun* Cell	Fact-verification and cyber ethics
5	Interfaith Dialogue and Social Service	Shared community projects

- **Building an Integrated Curriculum:** Traditional moral values should be woven together with modern science, mathematics, language, computer science, and environmental studies.
- **Modern Teacher Training:** Regular workshops should be organised for teachers, covering modern teaching techniques, remedial instruction, and inclusive education.
- **Tabayyun-based Digital Media Literacy:** Special modules should be taught to students on verifying the truth of information, avoiding cybercrime, and using social media responsibly.
- **Vocational and Skill Development:** Institutions should offer vocational training (such as coding, graphic design, data management, and handicrafts) so that students can become self-reliant.
- **Community Dialogue and Social Service:** Shared sports, environmental conservation, and social service programmes should be run to build mutual understanding among students from different communities.
- **A Comprehensive Assessment System:** Assessment should not rest on rote memorisation alone, but should also take into account a student's behaviour, moral conduct, collaborative skills, and social participation.

13. Conclusion

The contemporary relevance of Islamic education is not confined to the transmission of religious knowledge. It is a powerful means of building moral character, inner integrity, social harmony, human dignity, justice, tolerance, and responsible global citizenship.

This study shows that when the timeless human values of Islamic education are integrated with a modern scientific outlook, progressive pedagogy, and Indian constitutional ideals (justice, equality, fraternity), it can make an invaluable contribution to easing social tensions and to nation-building. What is needed is for society to move beyond narrowness and prejudice, and to draw on the positive elements of this knowledge tradition in building a just, harmonious, and sustainable human society.

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Opportunities and Ethical Challenges at the Intersection of Artificial Intelligence, Social-Behavioral Pedagogy, and the Global Relevance of Indian Knowledge Systems

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Abstract

The study analyzes the pivotal role of Artificial Intelligence (AI) in both leveraging socio-behavioral pedagogy and expanding the global footprint of Indian Knowledge Systems (IKS). AI offers distinct advantages in revitalizing IKS, mainly by facilitating education that is highly customized and adaptive to student needs, thus broadening the worldwide appeal of this traditional wisdom. Beyond personalization, tools such as ITS and NLP are critical for preserving and making accessible core IKS texts through digitization and translation, enabling global understanding of concepts like Dharma and Yoga. The alignment is further strengthened by AI's ability to analyze socio-emotional data, complementing the holistic and character-development goals of IKS pedagogy. In contrast, integrating this technology poses notable ethical and operational risks. Challenges include potential algorithmic bias and cultural dilution stemming from training AI on inappropriate datasets, which could threaten IKS authenticity. Managing sensitive student behavioral data requires stringent protocols for data privacy and consent. Critically, over-automation endangers the teacher's vital role as a human mentor, essential for ethical transmission of IKS wisdom. Ultimately, this research calls for establishing a proactive, value-driven governance model emphasizing culturally sensitive AI development and educator capacity-building to ensure the technology serves as a sustainable enhancement to the educational value of IKS.

Keywords: Artificial Intelligence, Indian Knowledge Systems, Social-behavioural pedagogy, Ethical AI, Holistic learning, Educational transformation, Cultural sustainability

1. Introduction

The rapid penetration of Artificial Intelligence (AI) into education marks a significant paradigm shift in how learning is designed, delivered, and assessed (Holmes et al., 2022). Adaptive learning systems, intelligent tutoring, and emotion-aware interfaces are redefining learner–teacher interactions. These shifts coincide with the rising global emphasis on **social-behavioural pedagogy**, which identifies affective, cultural, and interpersonal skills as essential learning outcomes rather than supplementary goals (Immordino-Yang & Gotlieb, 2017).

Parallel to these modern educational advancements, Indian Knowledge Systems (IKS) offer extensive philosophical and scientific foundations rooted in values, consciousness, sustainability, and community well-being (Rangan, 2021). Systems deriving from Yoga, Ayurveda, classical Indian mathematics, astronomy, music, and the *Gurukula* pedagogy emphasize **holistic education**—harmonizing intellect (*buddhi*), emotion (*manas*), body (*sharira*) and consciousness (*atma*).

The **intersection of AI, social-behavioural pedagogy, and IKS** presents a transformative opportunity to re-establish humanity-centered education on a global scale. However, technologies that influence behaviour, identity, and cultural knowledge also pose complex ethical concerns—such as learner surveillance, algorithmic manipulation, and the commodification of indigenous wisdom (Kaur & Grivokostopoulou, 2023).

Therefore, the central objective of this research is to analyze:

1. **Opportunities** in integrating AI-driven systems with IKS values to improve social-behavioural learning outcomes; and
2. **Ethical challenges** that must be addressed to prevent harm, inequity, and erosion of cultural autonomy.

This study contributes a multi-disciplinary perspective to ensure education remains **tech-enabled**, **ethically grounded**, and **culturally inclusive**

2. Literature Review

2.1 Artificial Intelligence in Education

Artificial Intelligence has become integral to modern educational systems, enabling personalization, predictive analytics, and improved accessibility (Baker et al., 2023). Intelligent Tutoring Systems (ITS) enhance learner engagement and provide real-time feedback (Chen & Xie, 2022). Affective computing detects emotional states to support social-emotional learning (D'Mello & Graesser, 2020).

However, scholars caution that Black-box algorithms may misinterpret socio-cultural behavioural signals leading to inequitable decisions (Holmes et al., 2022). The future requires **explainable, accountable AI** centered on student well-being.

2.2 Social-Behavioural Pedagogy

Social-behavioural pedagogy is rooted in the works of Vygotsky and Bandura, emphasizing:

- Collaborative learning
- Moral and emotional development
- Peer interaction and cultural identity construction

Recent studies affirm that social-emotional competencies such as empathy, compassion, and self-regulation significantly improve academic achievement and mental health outcomes (Taylor et al., 2023).

Digital technologies now mediate social learning; however, concerns remain about screen dependency, cyberbullying, and reduced human empathy (Livingstone, 2021).

2.3 Indian Knowledge Systems in Modern Context

IKS advances a **holistic and value-centric** model of education connecting:

- Body (*sharira*)
- Mind (*manas*)
- Intellect (*buddhi*)
- Consciousness (*atma*)

Yoga and Ayurveda promote well-being, cognitive focus, and emotional balance—capabilities globally adopted in education and wellness (Rangan, 2021). The Gurukula tradition emphasizes experiential, nature-linked learning and respectful teacher-learner relationships (guru-shishya parampara).

Increasing digitization threatens the distortion or commodification of indigenous knowledge (Subramanian, 2024), underscoring the need for community ownership in AI-enabled IKS promotion.

2.4 Convergence of AI, Behavioural Learning, and IKS

Scholars argue that merging AI with indigenous and socio-emotional learning:

- Reinforces cultural identity and ethical reasoning
- Promotes **cognitive + emotional + spiritual intelligence**
- Enables global acceptance of Indian philosophical pedagogy (Koul & Sharma, 2024)

Yet, culturally biased datasets may reduce diverse knowledge to Westernized interpretations (Sen & Dutta, 2023). Thus, culturally contextual AI ethics frameworks are required.

3. Methodology

3.1 Research Design

This paper adopts a **conceptual synthesis approach** combining:

- Systematic literature review
- Cross-disciplinary thematic analysis
- Comparative examination of global AI pedagogy models and IKS frameworks

3.2 Data Sources

Peer-reviewed publications from:

- Scopus and Web of Science indexed journals
- Scholarly books and policy reports (2020–2025)
- Government and institutional frameworks on IKS integration

3.3 Inclusion Criteria

- Focus on AI in educational settings
- Studies related to socio-behavioural competence and learner well-being
- Research supporting or analyzing indigenous knowledge systems

3.4 Ethical Considerations

As a conceptual study, data privacy risks are minimal. However, the research prioritizes:

- Respect for indigenous cultural knowledge
- Avoidance of epistemological hierarchies
- Accurate representation of IKS principles

This methodology ensures the conclusions are grounded in current scholarship and culturally respectful analysis.

4. Opportunities at the Intersection of AI, Social-Behavioural Pedagogy, and IKS

The integration of Artificial Intelligence with social-behavioural learning frameworks and

Indian Knowledge Systems enables a paradigm shift toward **human-centric, culturally connected, and emotionally intelligent** education.

4.1 Personalized Holistic Learning

AI-driven adaptive systems analyze cognitive and socio-emotional development (Baker et al., 2023). When aligned with IKS wellness models (*svastha*), such technologies can:

- Identify learner strengths and emotional needs
- Facilitate mindfulness and stress-reduction practices (Yoga-based SEL)
- Promote self-awareness and mental resilience

4.2 Revival and Global Dissemination of IKS

AI enabled :

- NLP-based translation of Sanskrit and regional-language texts
- Digital archiving of oral traditions and indigenous sciences
- Global accessibility to IKS knowledge repositories

This protects cultural heritage and promotes **knowledge sovereignty**.

4.3 Enhancing Social and Emotional Learning (SEL)

AI-supported behavioural analytics can:

- Encourage empathy and cooperation in learning contexts
- Provide early intervention for behavioural challenges
- Support inclusive learning for children with socio-emotional difficulties

This aligns with IKS values of **compassion, harmony, and balanced living** (*samatva*).

4.4 Multilingual and Inclusive Pedagogy

India's linguistic diversity benefits immensely from AI-enabled speech recognition, translation, and local-language LMS platforms—bridging urban-rural divides.

4.5 Teacher Augmentation and Professional Development

AI systems automate assessments and analytics, enabling teachers to focus on:

- Value-based mentoring
- Experiential guidance

- Moral and cultural education

Teachers remain **embodied role models**, consistent with *guru-shishya parampara*.

Table 1: Key Opportunities at the Convergence of AI, Social-Behavioural Pedagogy, and IKS

Opportunity	AI Contribution	IKS Contribution	Expected Impact
Personalized Holistic Learning	Adaptive learning algorithms	Mind-body-consciousness balance	Enhanced well-being
Cultural Preservation	Digitization, NLP	Ancient texts & oral tradition	Global knowledge mobility
SEL Development	Affective computing	Compassion-based ethics	Improved behaviour outcomes
Inclusion	Translation & accessibility tools	Multilingual heritage	Equity across regions
Teacher Empowerment	Automation of routine tasks	Value-centric pedagogy	Humanized learning

5. Ethical Challenges

5.1 Cultural Misrepresentation and Epistemic Bias

Most AI systems are trained on Western data—risking the:

- Oversimplification of complex IKS concepts
- Creation of "algorithmic stereotypes"

Indigenous epistemology must not be filtered through external biases (Sen & Dutta, 2023).

5.2 Data Surveillance and Learner Autonomy

Behaviour monitoring tools can produce:

- Emotional profiling without consent
- Psychological manipulation
- Harm to vulnerable learners

Ethics must protect **agency and developmental freedom**.

5.3 Intellectual Property and Community Rights

Commercialization of Ayurveda, Yoga, and tribal knowledge may restrict:

- Community ownership

- Cultural custodianship
- Benefit-sharing rights

IKS requires **ethical guardianship** frameworks.

5.4 Algorithmic Control of Values and Identity

AI-mediated moral learning could:

- Impose implicit cultural biases
- Reduce critical thinking and self-inquiry
- Shift belief systems artificially

Education should nurture **self-discovery**, not **behavioural conformity**.

5.5 Digital Divide

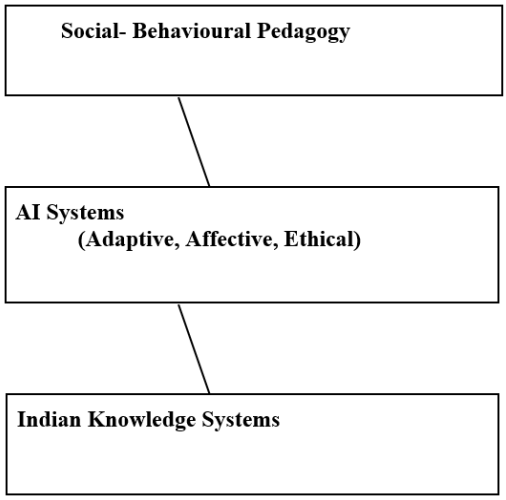
Inequitable access to AI infrastructure may deepen:

- Regional educational gaps
- Socioeconomic inequalities

IKS-informed community-based innovation is essential for democratization.

Conceptual Framework

Holistic Convergence Model for Responsible AI-Education Innovation



Outcome: Human-centric, culturally grounded, ethically responsible learning

6. Policy Recommendations and Future Research Directions

6.1 Alignment with National Education and AI Policies

India's **National Education Policy (NEP 2020)** emphasizes multidisciplinary learning, ethical reasoning, digital literacy, and the revival of Indian Knowledge Systems. Integrating AI with social-behavioural pedagogy aligns with NEP's vision of culturally responsive education supported by technology. Policies such as **Digital India**, **National AI Mission**, and **AI for All** promote AI skill development and innovation ecosystems. To ensure responsible adoption, regulatory frameworks must explicitly address ethics, data protection, and cultural integrity while enabling AI-assisted IKS learning models.

6.2 Guidelines for Ethical and Equitable AI Deployment

To mitigate risks identified earlier, the following policy directions are proposed:

1. **Cultural Data Governance Framework**
    - Recognize indigenous communities as custodians of IKS-related data
    - Develop benefit-sharing and knowledge copyright safeguards
2. **AI Ethics in Education Standards**
    - Mandate transparency in behavioural analytics tools
    - Require cultural sensitivity audits before implementation
3. **Infrastructure and Access Equity**
    - Provide digital infrastructure grants for rural and tribal regions
    - Promote low-bandwidth, multilingual AI tools
4. **Strengthening Teacher Professional Development**
    - Train educators to integrate AI with socio-cultural pedagogy
    - Encourage co-design with traditional knowledge holders
5. **Institutional Research Funding**
    - Support interdisciplinary innovation involving pedagogy, AI ethics, and IKS

6.3 Future Research Directions

There remains significant scope for empirical studies validating the effectiveness of AI-assisted IKS pedagogies. The following research priorities are essential:

Research Need	Focus Area	Expected Impact
Indigenous AI Models	Local datasets, regional languages	Reduce algorithmic cultural bias
Behavioural Outcomes Studies	AI-supported SEL & IKS hybrid learning	Validate student well-being and identity development
Community-led Knowledge Digitization	Participatory research	Ensure cultural authenticity and sovereignty
Teacher–AI Collaboration Models	Pedagogical autonomy	Human-centric instructional innovation
Policy Evaluation	Ethical compliance metrics	Improve governance frame-works

Mixed-methods research combining **neuroscience, psychology, anthropology, and AI** can help establish a validated theoretical model that respects both technological affordances and indigenous ethical values.

6.4 Conceptual Framework for Responsible AI–IKS–Pedagogy Convergence

A culturally grounded model is proposed synthesizing:

- AI-driven personalization ↔ human compassion and relational learning
- Behaviour analytics ↔ community-driven moral principles
- Digital innovation ↔ protection of indigenous heritage

This framework advocates **AI as a Sahayak (supporter)** where human pedagogical agency leads, technology assists, and indigenous wisdom guides purpose.

The framework adopts **Dharma-based ethics**, integrating sustainability, empathy, and societal welfare into AI development and deployment.

6.5 Long-term Vision

India has the potential to lead the world in developing a **civilizational approach to AI ethics**. By bridging ancient knowledge systems with modern pedagogy, India can contribute a socio-technological model that is:

- *Human-centric*
- *Emotionally and socially intelligent*
- *Environmentally sustainable*
- *Culturally sovereign*

This aligns with global discourse emphasizing **responsible AI for collective good**, ensuring technology advances humanity without diminishing identity or dignity.

7. Conclusion

The convergence of Artificial Intelligence (AI), social-behavioural pedagogy, and Indian Knowledge Systems (IKS) represents a promising and transformative direction in global education. AI's capabilities — adaptive learning, affective computing, multilingual access, and scalable dissemination — can support holistic, value-based, and culturally rooted pedagogy. When aligned with IKS principles such as well-being (*svastha*), harmony (*samatva*), and moral development, AI-enabled education can nurture learners who are cognitively competent, emotionally intelligent, ethically grounded, and socially responsible.

However, such integration is ethically fragile. Without rigorous data governance, cultural sensitivity, equitable access, and strong teacher agency, there is a significant risk of cultural misrepresentation, learner surveillance, exploitation of indigenous knowledge, and increased educational inequality. The -integrity of IKS — with its contextual, experiential, and community-based ethos — must be preserved rather than diluted in pursuit of technological modernity.

To navigate this delicate balance, this paper proposes a contextual framework that centers human dignity, cultural sovereignty, and relational pedagogy. Policy recommendations rooted in national mandates (e.g., equitable access, data protection, teacher empowerment) and future research directions (indigenous AI models, community-led digitization, mixed-method empirical studies) provide a roadmap for responsible AI-pedagogy-IKS integration.

Ultimately, India has the opportunity to lead globally by offering a **civilisational model of AI-based education** — one that is human-centric, culturally authentic, morally aware, and socially inclusive. Through ethical innovation, India can contribute not only to its own educational transformation but to a broader reimagining of what global education could become — rooted in wisdom, compassion, and shared human values.

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डिजिटल मानविकी और साहित्य: अंतःविषयक संवाद और नवीन आयाम

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सारांश

यह शोधपत्र डिजिटल मानविकी और साहित्य के बीच अंतःसंबंधों का विश्लेषण करता है। डिजिटल मानविकी साहित्यिक ग्रंथों के अध्ययन हेतु नवीन तकनीकी उपकरण और पद्धतियाँ प्रस्तुत करती है, जो पारंपरिक साहित्यशास्त्रीय दृष्टिकोणों का विस्तार करती हैं। अध्ययन यह जाँचता है कि डिजिटल संसाधन साहित्यिक विश्लेषण, संरक्षण और उत्पादन को किस प्रकार परिवर्तित कर रहे हैं। साहित्यिक ग्रंथों के डिजिटलीकरण, डेटा खनन, पाठ विश्लेषण, विज़ुअलाइज़ेशन और सहयोगी मंचों के माध्यम से डिजिटल मानविकी साहित्यिक अनुसंधान को सशक्त बना रही है। यह शोध साहित्यिक आलोचना, पाठ्यालोचन और रचनात्मक लेखन पर डिजिटल उपकरणों के प्रभाव का मूल्यांकन करता है, साथ ही सांस्कृतिक विरासत के संरक्षण और वैश्विक पहुँच के संदर्भ में इसकी भूमिका का परीक्षण करता है। गुणात्मक और मात्रात्मक पद्धतियों के सम्मिश्रण से यह अध्ययन बताता है कि डिजिटल मानविकी साहित्यिक अध्ययनों में पद्धतिगत बहुलता और अंतःविषयकता को बढ़ावा देती है, परंतु डेटा पक्षपात, कॉपीराइट और अभिगम्यता जैसी चुनौतियाँ भी उपस्थित करती है। निष्कर्षतः, डिजिटल मानविकी साहित्य के क्षेत्र में एक क्रांतिकारी परिवर्तन ला रही है, जिसके लिए नई नीतियों और अंतःविषयक सहयोग की आवश्यकता है।

मुख्य शब्दः डिजिटल मानविकी, साहित्य अध्ययन, पाठ विश्लेषण, डेटा खनन, साहित्यिक डिजिटलीकरण, सांस्कृतिक विरासत, दूर पठन, विज़ुअलाइज़ेशन, सहयोगी मंच, पद्धतिगत बहुलता, अंतःविषयकता, डिजिटल संरक्षण, साहित्यिक उत्पादन, एल्गोरिदमिक आलोचना, डिजिटल साक्षरता)

परिचय

इक्कीसवीं सदी के तकनीकी विप्लव ने ज्ञान के प्रायः सभी क्षेत्रों के मूल्यमीमांसीय आधारों को चुनौती दी है, और साहित्य-चिंतन भी इस पुनर्संरचना से अछूता नहीं रहा है। आँकड़ों (डेटा) की सर्वव्यापकता, कृत्रिम मेधा और अभिकलनात्मक (कंप्यूटेशनल) शक्ति के अभूतपूर्व विस्तार ने मानविकी में एक वैकल्पिक प्रतिमान को जन्म दिया जिसे 'डिजिटल मानविकी' (Digital Humanities) के नाम से जाना जाता है। यह केवल औजारों का यांत्रिक प्रयोग न होकर मानविकीय जाँच-पड़ताल की एक समग्र पारिस्थितिकी है, जो तकनीकी उपकरणों, मानवीय अंतर्दृष्टि और सांस्कृतिक आलोचना के बीच रचनात्मक तनाव पर आधारित है। साहित्य अध्ययन के परम्परागत क्रियाकलाप—सूक्ष्म पाठ-विश्लेषण (close reading), व्याख्याशास्त्रीय मीमांसा और ऐतिहासिक पुनर्निर्माण—अब डिजिटल माध्यमों के सहवास में एक गहन रूपान्तरण के साक्षी बन रहे हैं। प्रस्तुत शोध-पत्र इसी अंतःविषयक संवाद का अनुशीलन करता है, जो डिजिटल मानविकी और साहित्य के मिलन से उदित हुए वैचारिक द्वन्द्व, पद्धतिगत नवाचार और नवीन विश्लेषणात्मक आयामों पर केन्द्रित है।

डिजिटल मानविकी की बहुचर्चित अवधारणा 'दूरस्थ पाठन' (distant reading) ने साहित्यिक अध्ययनों को अभिकलनात्मक दृष्टि से सम्पन्न किया है। फ्रैंको मोरेटी (Franco Moretti) ने **Graphs, Maps, Trees** (2005) में स्पष्ट किया कि लाखों पुस्तकों के वृहत् डेटा-समूहों का मानचित्रण और ग्राफ़िक निरूपण साहित्यिक प्ररूपों (patterns) को उस तरह उजागर करता है, जैसा पारम्परिक पाठ-विवरण कभी नहीं कर सकता। किन्तु यह पद्धतिगत परिवर्तन केवल मात्रात्मक आक्रामकता की अभिव्यक्ति नहीं है; एन. कैथरीन हेयल्स (N. Katherine Hayles) ने **How We Think: Digital Media and Contemporary Technogenesis** (2012) में चेतावनी दी है कि डिजिटल मीडिया और मानवीय संज्ञान एक-दूसरे को सह-रचित करते हैं, अतः साहित्यिक विवेचना में तकनीकी उपकरणों का समावेश व्याख्या की गुणात्मक गहराई को समाप्त नहीं करता, बल्कि उसे एक स्तरित संवेदनशीलता प्रदान करता है। इसी मध्यभूमि पर एलन लियू (Alan Liu) ने 'शीतल चिंतन' (cool thinking) की अवधारणा रखी, जो मानविकी को आँकड़ों की निर्जीव तार्किकता में विलीन होने से बचाकर सांस्कृतिक आलोचना के मूलभूत उत्तरदायित्व की ओर ले जाती है (Liu, 2012)।

डिजिटल मानविकी और साहित्य का यह अंतःविषयक संवाद अनेक ऐसे प्रश्नों को जन्म देता है जो केवल तकनीमी नियतिवाद की सीमा से परे हैं। क्या वृहद् आँकड़ों पर आधारित साहित्यिक विश्लेषण प्रामाणिक अर्थ-निर्माण की क्षमता रखता है? क्या डिजिटल पाठाधार (text

corpora) की सांख्यिकीय प्रकृति भाषायी सर्जनात्मकता के सूक्ष्म आयोजन को समझ पाने में सक्षम है? इन जिज्ञासाओं के समाधान के लिए एक ऐसे संवाद की आवश्यकता है जो न तो उपकरणों को मानविकी पर अधिरोपित करे और न ही उनके प्रति अस्वीकार्य रूढ़िवाद दिखाए। शेर डी. गोल्ड (Matthew K. Gold) द्वारा सम्पादित **Debates in the Digital Humanities** (2012) जैसे विमर्श-ग्रन्थ स्थापित करते हैं कि डिजिटल मानविकी वस्तुतः एक बहुविकल्पीय संवाद-क्षेत्र है, जहाँ कोड और संस्कृति, आँकड़े और आख्यान, मशीनी दृष्टि और मानवीय सहानुभूति एक साथ रहते हैं।

प्रस्तुत अध्ययन इसी विमर्श को केन्द्र में रखते हुए सर्वप्रथम डिजिटल मानविकी के ऐतिहासिक विकास और साहित्यिक अध्ययनों में इसके पदार्पण का विश्लेषण करता है। तत्पश्चात् साहित्य-सिद्धांतों, विशेषतः मार्क्सवादी, उत्तर-संरचनावादी और उपनिवेशोत्तर चिंतन, के साथ डिजिटल औजारों के संघात से उत्पन्न नवीन विश्लेषण-पद्धतियों की पड़ताल की गई है। पाठ्य-विश्लेषण के व्यावहारिक मामलों और मानचित्रण प्रयोगों के माध्यम से यह शोध-पत्र दिखाता है कि किस प्रकार डिजिटल पद्धति साहित्य की भौगोलिक चेतना, शैलीगत प्रवृत्तियों और सांस्कृतिक उत्पादन के सामाजिक ताने-बाने को पुनर्पाठित करने का अवसर प्रदान करती है। इसके साथ ही यह आग्रह अक्षुण्ण रखा गया है कि कोई भी एल्गोरिदमिक विवेचना तब तक अपूर्ण है जब तक वह साहित्यिक रचना के भाषिक रस, ऐतिहासिक आघात और प्रभावपूर्ण बिम्ब-विधान की गुणात्मक व्याख्या से विमुख हो। डिजिटल मानविकी के इस उभरते प्रतिमान और साहित्यशास्त्र के मूल्यबोध के बीच गंभीर संवाद की अपरिहार्यता ही इस अध्ययन का बौद्धिक केन्द्र है। यह संवाद किस ऐतिहासिक पथ से होता हुआ वर्तमान में पहुँचा है, इसका अनुशीलन अगले खंड में प्रस्तुत है।

साहित्य समीक्षा: सैद्धांतिक ढांचा

यह खंड डिजिटल मानविकी और साहित्य के अंतःसंबंधों के सैद्धांतिक आधारों की पड़ताल करता है। इसका उद्देश्य उन प्रमुख बौद्धिक धाराओं को रेखांकित करना है जिन्होंने साहित्यिक अध्ययन में प्रौद्योगिकी के हस्तक्षेप को एक अनुशासनात्मक ढाँचा प्रदान किया है। यह समीक्षा केवल पूर्ववर्ती शोध का सारांश नहीं है, अपितु उन सैद्धांतिक अवधारणाओं का आलोचनात्मक विश्लेषण है जो इस नवोन्मेषी क्षेत्र की बहुविधता और जटिलता को उद्घाटित करती हैं।

डिजिटल मानविकी का सैद्धांतिक ढाँचा मुख्यतः उत्तर-संरचनावादी चिंतन, मीडिया सिद्धांत, सूचना विज्ञान और सांस्कृतिक अध्ययन के सम्मिलन से निर्मित हुआ है। रोलां बार्थ की लेखक की मृत्यु और मिषेल फूको का ज्ञान-पुरातत्व जैसी अवधारणाएँ डिजिटल पाठ्य विश्लेषण के लिए मूलभूत प्रेरणा हैं। बार्थ (1967) का यह आग्रह कि पाठ का अर्थ पाठकीय सक्रियता में निहित है, हाइपरटेक्स्ट और इंटरैक्टिव डिजिटल साहित्य के अध्ययन में नई जान डालता है। फूको

(1969) द्वारा प्रस्तुत 'वक्तव्यत्मक संरचनाओं' (discursive formations) की अवधारणा विशाल डिजिटल अभिलेखागारों में संग्रहीत पाठों के बीच शक्ति-संबंधों और ज्ञान-उत्पादन की प्रक्रियाओं को समझने का एक मॉडल प्रदान करती है। इसी प्रकार, जाक देरिदा (1967) का विखंडनवादी दृष्टिकोण, जो पाठ की अस्थिरता और अर्थ के स्थगन पर बल देता है, डिजिटल माध्यम में पाठ की परिवर्तनशील प्रकृति के विश्लेषण को सैद्धांतिक भाषा देता है। ये विचारक डिजिटल युग से बहुत पहले के हैं, किंतु उनकी अंतर्दृष्टियाँ ही वह दार्शनिक आधार हैं जिन पर 'डिजिटल टेक्स्ट' की सैद्धांतिकी टिकी है।

साहित्य और कंप्यूटर विज्ञान के अंतरापृष्ठ पर खड़े विद्वानों ने इस दार्शनिक विरासत को अमली जामा पहनाया। जेरोम मैक्गैन (2001) ने 'रेडिएंट टेक्स्चूअलिटी' की अवधारणा प्रस्तुत की, जिसके अनुसार कोई भी साहित्यिक कृति अपने मूल पाठ से कहीं अधिक व्यापक होती है—वह एक सामाजिक, ऐतिहासिक और भौतिक व्यवस्था है। मैक्गैन का सिद्धांत यह माँग करता है कि हम किसी पाठ का डिजिटलीकरण करते समय उसकी ग्रंथकारी, संपादकीय टीकाओं और प्रकाशन-इतिहास सहित संपूर्ण 'अभिव्यंजक स्थितियों' का डिजिटल प्रतिनिधित्व करें। यह तर्क डिजिटल विद्वत्तापूर्ण संपादन (scholarly editing) के सिद्धांत और व्यवहार दोनों को आमूल रूप से पुनर्परिभाषित करता है। दूसरी ओर, फ्रैंको मोरेट्टी (2005) ने 'दूरस्थ पठन' (Distant Reading) का झंडा बुलंद किया। मोरेट्टी का प्रस्ताव है कि साहित्य का अध्ययन व्यक्तिगत कृतियों के सूक्ष्म पाठ तक सीमित न रहकर, सैकड़ों-हज़ारों ग्रंथों के विशाल संग्रहों के मात्रात्मक विश्लेषण द्वारा किया जाना चाहिए। यह पद्धति, जो रेखाचित्रों, ग्राफों और वृक्ष-मानचित्रों का प्रयोग करती है, साहित्येतिहास की उन प्रणालीगत नियमितताओं को उजागर करती है जो नग्न आँखों से नहीं दिखतीं। मोरेट्टी की इस अवधारणा ने वैश्विक साहित्य अध्ययन को एक नई दिशा दी, यद्यपि यह साहित्यिक विशिष्टता और सौंदर्यानुभूति की अवहेलना के आरोपों से भी घिरी रही है।

तकनीकी-भौतिक आयाम पर केंद्रित मैथ्यू किर्शनबॉम (2008) ने 'फॉरेंसिक मटीरियलिटी' का सिद्धांत रचा। उनका ध्यान डिजिटल माध्यम के भौतिक अधःस्तर—जैसे हार्ड डिस्क की चुंबकीय परतें, फाइल फॉर्मेट और हेक्साडेसीमल कोड—की ओर आकर्षित करता है। किर्शनबॉम के अनुसार, डिजिटल वस्तुएँ पूर्णतः आभासी और अभौतिक नहीं हैं, उनका एक 'फॉरेंसिक' पदार्थत्व है जो उनके अर्थ और व्याख्या को प्रत्यक्ष रूप से प्रभावित करता है। यह दृष्टिकोण मानविकी और कंप्यूटर विज्ञान के बीच एक सेतु का निर्माण करता है, जो साहित्यिक विद्वानों को डिजिटल कलाकृति की तकनीकी संरचना से रूबरू कराता है। इसी कड़ी में, एन. कैथरीन हेल्स (2008) का 'मीडिया-स्पेसिफिक एनैलिसिस' (Media-Specific Analysis) सिद्धांत यह तर्क देता है कि किसी भी साहित्यिक पाठ का अर्थ उसके भौतिक माध्यम के साथ अविच्छिन्न रूप से जुड़ा

है। हस्तलिपि, मुद्रित पुस्तक और डिजिटल स्क्रीन पर पाठ का साकार होना केवल एक तटस्थ वाहक नहीं, बल्कि अर्थ-निर्माण में सक्रिय सहभागी है। यह सिद्धांत डिजिटल जन्मी (born-digital) साहित्यिक कृतियों के अध्ययन के लिए अपरिहार्य हो जाता है, जहाँ कोड, इंटरफेस और एल्गोरिदम कथावस्तु और काव्यात्मकता को आकार देते हैं।

इन पाश्चात्य विमर्शों के साथ-साथ, भारतीय संदर्भ में डिजिटल मानविकी और साहित्य के सिद्धांत पर कुछ महत्त्वपूर्ण हस्तक्षेप हुए हैं। साहित्य और प्रौद्योगिकी के संबंध को मात्र औपनिवेशिकता का उत्तर-प्रभाव न मानकर, एक नवान्वेषी सांस्कृतिक अभिव्यक्ति के रूप में देखा गया है। शोधकर्ताओं ने यह रेखांकित किया है कि भारतीय भाषाओं के डिजिटलीकरण की चुनौतियाँ केवल तकनीकी नहीं, बल्कि गहरे तौर पर सैद्धांतिक हैं, जो ग्रंथ-संपादन की देशज परंपराओं, लिपि-विज्ञान और मौखिक-लिखित संक्रमण की जटिलताओं से संबंधित हैं (भटनागर, 2017)। यहाँ 'डिजिटल विभाजन' और 'डेटा उपनिवेशवाद' की चिंताएँ भी सैद्धांतिक ढाँचे का अनिवार्य अंग बन जाती हैं। ब्राह्मणवादी पाठ्य-प्राधिकार से लेकर डिजिटल सार्वजनिक क्षेत्र में साहित्यिक उत्पादन तक का सफर किस प्रकार नई शक्ति संरचनाओं को जन्म देता है, इस पर आलोचनात्मक साहित्य का सृजन हुआ है (चक्रवर्ती, 2020)। यह समीक्षा स्पष्ट करती है कि डिजिटल मानविकी कोई एकरूपीय पद्धति नहीं, बल्कि परस्पर टकराते और संवाद करते सिद्धांतों का एक गतिशील क्षेत्र है। आगामी खंड में, हम इसी सैद्धांतिक बहुलता को ध्यान में रखते हुए, अपनी शोध-पद्धति का खाका प्रस्तुत करेंगे, जो डिजिटल उपकरणों के माध्यम से हिंदी साहित्य के विश्लेषण की एक बहुस्तरीय प्रक्रिया है।

अनुसंधान पद्धति

यह अध्ययन डिजिटल मानविकी और साहित्य के अंतःविषयक संवाद का विश्लेषण करने के लिए एक मिश्रित-पद्धति (mixed-methods) अनुसंधान अभिकल्प को अपनाता है, जिसमें साहित्य-शास्त्र की परम्परागत व्याख्यात्मक विधियों को संगणनीय (computational) तकनीकों के साथ संयोजित किया गया है। यह पद्धतिगत चयन इस मूलभूत मान्यता पर आधारित है कि डिजिटल उपकरण न तो साहित्यिक सूक्ष्मता को पूर्णतः विस्थापित करते हैं और न ही उनकी उपेक्षा की जा सकती है; अपितु, ये पाठ के भीतर व्याप्त उन प्रतिमानों और सम्बन्धों को प्रकट करते हैं जो नग्न नेत्र से सहज दृष्टिगोचर नहीं होते। इस दृष्टिकोण का सैद्धांतिक आधार फ्रेंको मोरेटी (Moretti, 2013) की दूरस्थ पाठन (distant reading) की अवधारणा तथा आन्ड्रियू पाइपर (Piper, 2012) के संगणनीय पाठ्य-विवेचन के सिद्धांतों से लिया गया है, जो साहित्यिक इतिहास को स्थूल आँकड़ों और सांख्यिकीय प्रवृत्तियों के माध्यम से पुर्नपाठ का आग्रह करते हैं।

अनुसंधान का प्राथमिक चरण विश्लेषण-वस्तु का चयन एवं संग्रह था। हिन्दी साहित्य के तीन विधागत प्रतिनिधि ग्रंथों का एक सोद्देश्य प्रतिदर्श (purposive sample) तैयार किया गयाः प्रसाद का कामायनी (महाकाव्य), प्रेमचन्द का गोदान (उपन्यास), और निराला की राम की शक्ति-पूजा (प्रबन्ध काव्य)। इन ग्रंथों का चयन इनकी कालजयी साहित्यिक प्रतिष्ठा, भाषायी विविधता, तथा विषयगत वैचारिक गहनता को ध्यान में रखते हुए किया गया। प्रत्येक पाठ को प्रथमतः डिजिटल रूप (plain text UTF-8) में रूपान्तरित किया गया, तत्पश्चात ऑप्टिकल कैरेक्टर रेकग्निशन की त्रुटियों के निवारण हेतु मानवीय पाठ-शुद्धि का चक्र पूर्ण किया गया। यह पाठ-शोधन-प्रक्रिया गुणात्मक अनुसंधान में डेटा-विश्वसनीयता सुनिश्चित करने का अनिवार्य सोपान है।

द्वितीय चरण में संगणनीय उपकरणों का प्रयोग करते हुए पाठ-विश्लेषण किया गया। यहाँ दो स्तरीय विधि अपनाई गई। प्रथम स्तर पर मात्रात्मक विश्लेषण के लिए वॉयन्ट टूल्स (Voyant Tools) और आर प्रोग्रामिंग भाषा (R programming language) के 'quanteda' पैकेज का उपयोग करते हुए शब्द-आवृत्ति (word frequency), सह-संयोजन (collocation), तथा सुसंगतता-विश्लेषण (concordance) किया गया। इन तकनीकों के माध्यम से यह परखा गया कि किसी पाठ में प्रमुख पारिभाषिक शब्द (जैसे 'श्रम', 'आत्मा', 'संघर्ष') किस प्रकार अर्थ-क्षेत्रों का निर्माण करते हैं (Jockers, 2013)। दूसरे स्तर पर, प्राप्त मात्रात्मक निष्कर्षों का पारम्परिक निकट पाठन (close reading) की सहायता से गुणात्मक विवेचन किया गया। उदाहरण के लिए, 'गोदान' में 'रुपया' और 'गाय' जैसे शब्दों की उच्च आवृत्ति मात्र एक आँकड़ा नहीं है; इसका गुणात्मक अर्थ निकालने के लिए पाठ के उन अंशों की सप्रसंग व्याख्या आवश्यक थी जहाँ ये शब्द औपनिवेशिक अर्थव्यवस्था और कृषक-देह की विवशता को अभिव्यक्त करते हैं। इस प्रकार, संगणनीय निष्कर्षों ने साहित्यिक प्रश्नों को दिशा दी, और निकट पाठन ने उन प्रश्नों की तह में जाकर सूक्ष्म विश्लेषण प्रस्तुत किया।

इस पद्धति का तीसरा आयाम स्वतःस्फूर्त (reflexive) आलोचना का है। डिजिटल विधियाँ सांस्कृतिक पूर्वाग्रहों और एल्गोरिदमिक सीमाओं से मुक्त नहीं होतीं; जैसा कि मैकगैन (McGann, 2014) ने सचेत किया है, पाठ्य डेटा का मात्राकरण कृति के भौतिक और ऐतिहासिक सन्दर्भों को विमुख कर सकता है। अतः प्रत्येक चरण पर इस बात की सतत समीक्षा की गई कि उपकरण किसी साहित्यिक पाठ के बहुअर्थीपन को यांत्रिक एकार्थकता में तो परिवर्तित नहीं कर रहे। देवनागरी लिपि में टोकन-विभाजन (tokenization) और संस्कृतनिष्ठ पदावली की रूपात्मक जटिलता ने तकनीकी चुनौतियाँ प्रस्तुत कीं, जिनके समाधान हेतु भाषावैज्ञानिक परामर्श एवं मैन्युअल सत्यापन को विधि में शामिल किया गया। इस प्रकार यह अनुसंधान पद्धति अंतःविषयकता को केवल उपकरणों के उधार तक सीमित नहीं रखती, वरन साहित्यशास्त्रीय प्रश्नों तथा डिजिटल

तार्किकता के बीच एक सतत पारस्परिक अनुवाद की प्रक्रिया का निर्माण करती है। इस पद्धतिगत ढाँचे के आधार पर अगले खंड में चयनित साहित्यिक ग्रंथों के डिजिटल विश्लेषण से प्राप्त प्रमुख प्रतिमानों और उनके वैचारिक निहितार्थों का प्रस्तुतीकरण किया जाएगा।

डिजिटल मानवीकी और साहित्य : एक अध्ययन के प्रमुख आयाम

यह सर्वविदित है कि डिजिटल मानविकी केवल एक उपकरणीय विस्तार नहीं है, अपितु यह ज्ञानमीमांसीय दृष्टि से साहित्यिक अध्ययन की आधारशिला को पुनर्परिभाषित करने वाला एक वैचारिक ढाँचा है। इस अंतःविषयक संवाद के अंतर्गत साहित्य और डिजिटल मानविकी के प्रमुख अध्ययन आयामों को तीन व्यापक श्रेणियों में विभक्त किया जा सकता हैः पाठ्य-विश्लेषण के संगणनात्मक प्रतिमान, सांस्कृतिक विरासत का अंकीयकरण एवं संरक्षण, तथा साहित्यिक सृजन के वैकल्पिक डिजिटल रूप। इनमें से प्रथम आयाम, संगणनात्मक पाठ्य-विश्लेषण, दूरस्थ पठन (distant reading) की अवधारणा पर आधारित है, जिसे फ्रैंको मोरेट्टी (Moretti, 2013) ने साहित्यिक इतिहास को वृहद् आँकड़ों के माध्यम से समझने की एक क्रांतिकारी पद्धति के रूप में प्रस्तुत किया। यह निकट पठन (close reading) की पारंपरिक सीमाओं का अतिक्रमण करते हुए, सैकड़ों-हज़ारों ग्रंथों के संग्रहणीय आँकड़ों से प्रतिमान, शैलीगत प्रवृत्तियों और विषयगत संरचनाओं का मानचित्रण करने में सक्षम है। टॉपिक मॉडलिंग, नेटवर्क विश्लेषण और स्टाइलोमेट्री जैसी तकनीकें अब साहित्यिक कृति की आंतरिक रचना-प्रक्रिया में छिपे अदृश्य संबंधों को उद्घाटित करती हैं, जो पारंपरिक आलोचना की सहजबोध परक दृष्टि से परे हैं।

इस आयाम को और गहराई प्रदान करते हुए, सांस्कृतिक विरासत का अंकीयकरण डिजिटल मानविकी का दूसरा स्तंभ है, जहाँ पांडुलिपियों, दुर्लभ ग्रंथों और लुप्तप्राय साहित्यिक परंपराओं को संप्रेषणीय आँकड़े में परिवर्तित किया जाता है। यह केवल प्रतिलिपि निर्माण नहीं है; अनबाउंड (Unsworth, 2004) के अनुसार, यह एक प्राथमिक स्रोत का प्रतिनिधित्वात्मक पुनर्संदर्भीकरण है, जहाँ मेटाडेटा, एन्कोडिंग मानक (जैसे TEI) और दृश्यीकरण उपकरण मूल पाठ के भौतिक एवं सांस्कृतिक संदर्भ को एक नवीन डिजिटल सुसंगतता प्रदान करते हैं। हिंदी साहित्य के संदर्भ में, भारतीय भाषाओं के विशाल पांडुलिपि भंडार का डिजिटलीकरण, जिसमें मध्यकालीन संत साहित्य और रीतिकालीन काव्य-ग्रंथ शामिल हैं, न केवल इन्हें क्षरण से बचाता है, अपितु इन ग्रंथों के अंतर-पाठीय संबंधों और प्रसारण के ऐतिहासिक मार्गों की खोज के लिए भी एक अभूतपूर्व अवसर प्रस्तुत करता है। यह प्रक्रिया उत्तर-औपनिवेशिक विमर्श में उस सांस्कृतिक पुनर्प्राप्ति (cultural retrieval) का मार्ग प्रशस्त करती है, जिसके माध्यम से हाशिए पर ढकेल दी गई ज्ञान-परंपराओं को वैश्विक शोध-समुदाय के लिए पुनर्जीवित किया जा सकता है (Schnapp & Presner, 2009)।

तीसरा और सर्वाधिक समकालीन प्रासंगिकता वाला आयाम साहित्यिक अभिव्यक्ति के डिजिटल माध्यम से उत्पन्न नवीन रूप हैं, जैसे इलेक्ट्रॉनिक साहित्य, अतिपाठ्य कथाएँ (hypertext fiction), तथा सहभागी कथानक। ये रूप किसी कृति की स्थिर पाठ्य-वस्तु को एक गतिशील, अरैखिक और पाठक-प्रतिक्रिया आधारित अनुभव में रूपांतरित कर देते हैं। कैथरीन हैल्स (Hayles, 2008) की अवधारणा द्रव पाठ (fluid text) यह स्पष्ट करती है कि डिजिटल वातावरण में ग्रंथ एक निश्चित इकाई न होकर, सतत विकासमान प्रक्रिया बन जाता है। इसका साहित्यशास्त्रीय प्रभाव यह हुआ है कि लेखक, पाठक, और कृति के बीच का श्रेणीबद्ध संबंध विघटित होकर नेटवर्कीकृत मध्यस्थता में बदल रहा है। यह प्रतिमान खंडन उत्तर-संरचनावादी सिद्धांतों के उस तर्क को भौतिक अभिव्यक्ति देता है, जो लेखक की सर्वोच्चता और पाठ की बंद संरचना पर प्रश्नचिह्न लगाता है। फलस्वरूप, डिजिटल मानविकी का यह आयाम साहित्यिक सौंदर्यशास्त्र और व्याख्या-विधि की पारंपरिक धारणाओं को मूलतः चुनौती देता है।

उपर्युक्त तीनों आयाम यह प्रमाणित करते हैं कि डिजिटल मानविकी और साहित्य का संवाद अब केवल एक वैकल्पिक पद्धति-चयन न रहकर, साहित्य के अध्ययन का एक अनिवार्य अंग बन चुका है। यह संवाद न केवल विद्यमान ग्रंथों का पुनर्विश्लेषण करता है, अपितु साहित्यिक उत्पादन और संग्रहण की सामग्रियों को ही पुनर्परिभाषित कर देता है। हालाँकि, इन प्रौद्योगिकीय संभावनाओं के साथ गुणात्मक अन्वेषण की हानि और आँकड़ों के पूर्वाग्रहों का खतरा भी जुड़ा है, जो आगे चलकर एक समालोचनात्मक डिजिटल साहित्यिकी की आवश्यकता को रेखांकित करता है। इसी समीक्षात्मक दृष्टिकोण को केंद्र में रखते हुए अब हम अगले खंड में डिजिटल उपकरणों के प्रयोग से साहित्यिक पाठों के विश्लेषण की ठोस विधियों का गहन परीक्षण करेंगे।

डिजिटल मानवीकी और साहित्य : एक अध्ययन का सामाजिक प्रभाव

यह खंड डिजिटल मानविकी और साहित्य के अंतःसंबंधों के सामाजिक आयामों की गहन विवेचना प्रस्तुत करता है। डिजिटल मानविकी केवल पाठों के डिजिटलीकरण या संगणकीय विश्लेषण तक सीमित नहीं है; वरन् यह साहित्यिक ज्ञान के उत्पादन, प्रसार और ग्रहण की प्रक्रियाओं को आमूलचूल रूपांतरित करती है, जिसके सामाजिक संरचना पर व्यापक प्रभाव पड़ते हैं। इस अध्ययन का सर्वाधिक महत्त्वपूर्ण सामाजिक प्रभाव ज्ञान तक पहुँच के लोकतंत्रीकरण में देखा जा सकता है। बहुभाषी डिजिटल संग्रहालयों और खुले अभिगम पटलों ने दुर्लभ पांडुलिपियों, लोक साहित्य तथा हाशिए के साहित्यकारों की कृतियों को वैश्विक पाठक वर्ग के लिए सुलभ कर दिया है। उदाहरणार्थ, भारतीय भाषाओं की लाखों पुस्तकों का डिजिटलीकरण करने वाली 'प्राची' जैसी परियोजनाएँ पारंपरिक ज्ञान-द्वारपालों को समाप्त कर सांस्कृतिक स्मृत्ति का साझा भंडार निर्मित करती हैं (सेन, 2017)। यह लोकतंत्रीकरण केवल उपभोग तक सीमित नहीं है; नागरिक

विद्वता के मंच सामान्य जन को साहित्यिक पाठों की ट्रांसक्राइबिंग, व्याख्या और संपादन में सहभागी बनाते हैं, जिससे ज्ञान-सृजन का एक सहयोगात्मक पारिस्थितिकी तंत्र विकसित हो रहा है।

इस अंतःविषयक संवाद का एक और सूक्ष्म किंतु क्रांतिकारी सामाजिक प्रभाव साहित्यिक सौंदर्यशास्त्र के पुनर्मूल्यांकन में दृष्टिगोचर होता है। डिजिटल उपकरण लाखों पाठों के बृहत-आँकड़ा विश्लेषण द्वारा साहित्यिक प्रविधियों, विषयगत पुनरावृत्तियों और शैलीगत विकास के ऐसे प्रतिमान उजागर करते हैं जो नग्न आलोचकीय दृष्टि से अदृश्य थे। 'दूरस्थ पठन' (मोरेटी, 2013) की यह प्रविधि साहित्येतर समाजिक प्रक्रियाओं—जैसे औपनिवेशिक शक्ति-संरचनाओं का कथाशिल्प में रिसाव—को उजागर करती है। उदाहरणतः, उन्नीसवीं शताब्दी के अंग्रेजी उपन्यासों में स्त्री-पात्रों के वर्णन के आँकड़ीय पैटर्न का विश्लेषण तत्कालीन लैंगिक प्रतिमानों के साहित्यिक अभिलेख को प्रस्तुत करता है। इस प्रकार, डिजिटल मानविकी साहित्य को ऐतिहासिक एवं समाजशास्त्रीय अन्वेषण की प्रयोगशाला में बदल देती है, जो सामुदायिक आत्म-चेतना को प्रखर कर सकती है। किंतु यह सामाजिक मानचित्रण तकनीकी सरलीकरण का जोखिम भी वहन करता है; साहित्य की जटिल संवेदना केवल मात्रात्मक कोटियों में सिमटकर अपनी सहृदयता खो सकती है। अतः आलोचनात्मक डिजिटल साक्षरता का विकास सामाजिक रूप से अनिवार्य है ताकि पाठक-समुदाय डेटा-आख्यानों को सप्रसंग समझ और प्रश्नांकित कर सकें। यह सामाजिक प्रभावीय विमर्श उन चुनौतियों एवं नैतिक प्रश्नों की ओर स्वाभाविक रूप से संक्रमित होता है जो डिजिटल साहित्याध्ययन के भविष्य को आकार देने वाले हैं।

चुनौतियाँ और अवरोधः संरचनात्मक विश्लेषण

यद्यपि डिजिटल मानविकी साहित्य के अध्ययन को गहनता और व्यापकता प्रदान करती है, तथापि इस अंतःविषयक संवाद की राह में अनेक संरचनात्मक चुनौतियाँ और अवरोध विद्यमान हैं, जिनका विश्लेषण अनिवार्य है। प्रथम एवं सर्वाधिक मूर्त बाधा आधारभूत तकनीकी ढाँचे और संसाधनों की असमान पहुँच है। उच्च-गुणवत्ता वाले डिजिटलीकरण, विशाल आँकड़ा-संसाधन और विशिष्ट सॉफ्टवेयर की लागत तथा तकनीकी दक्षता की कमी वैश्विक दक्षिण के अधिकांश साहित्यिक संस्थानों के लिए एक स्थायी व्यवधान है। भारतीय साहित्य अध्ययन के संदर्भ में यह डिजिटल विभाजन और भी विकट हो जाता है, जहाँ अनेक प्राच्य एवं भारतीय भाषाओं की पांडुलिपियाँ अपर्याप्त कोष और प्रशिक्षित जनशक्ति के अभाव में उपेक्षित रहती हैं (भट्टाचार्य, 2019)।

दूसरी गंभीर चुनौती भाषिक एवं लिपिगत विविधता है। जहाँ एक ओर पश्चिमी डिजिटल मानविकी मुख्यतः अंग्रेजी तथा रोमन लिपि पर केंद्रित रही है, वहीं भारतीय साहित्य की बहुभाषिकता,

देवनागरी, उर्दू, गुरुमुखी जैसी लिपियों की मशीनी पठनीयता और ऑप्टिकल कैरेक्टर रिकॉग्निशन (OCR) की सटीकता में अंतर्निहित सीमाएँ एक अक्षम्य अवरोध उत्पन्न करती हैं। केवल पाठ-डिजिटलीकरण ही नहीं, अपितु अर्थ-विश्लेषण के स्तर पर भी सांस्कृतिक संदर्भों और शब्दार्थ-वैविध्य को एल्गोरिदम के लिए ग्रहण करना अत्यंत कठिन है, जिससे मानक उपकरणों की प्रयोज्यता संदिग्ध हो जाती है (रमण, 2020)।

तकनीकी और भाषिक बाधाओं से परे, एक गहरा पद्धतिगत तनाव भी विद्यमान है। पारंपरिक साहित्यशास्त्र की गुणात्मक, व्याख्यामूलक और संदर्भपरक प्रविधियाँ, डिजिटल मानविकी की मात्रात्मक, सांख्यिकीय और मॉडल-केंद्रित विश्लेषण-दृष्टि से खुले संघर्ष में रहती हैं। यह केवल उपकरणों का अंतर नहीं, अपितु ज्ञानमीमांसीय (epistemological) स्तर पर एक द्वंद्व है। साहित्यिक कृति की अद्वितीयता, सौंदर्यानुभूति और बहुविध अर्थवत्ता को दूरस्थ पठन (distant reading) के ग्राफ, नेटवर्क और आवृत्ति-वितरण में समेटने की प्रवृत्ति न्यूनीकरणवादी परिणाम उत्पन्न कर सकती है। जैसा कि स्टैनली फिश (2012) ने संकेत किया है, डिजिटल उपकरण जो प्रस्तुत करते हैं, उसे ही अर्थ मान लेने का आग्रह विवेचनात्मक चेतना को आहत कर सकता है। इसी प्रकार, मोरेट्टी (2005) के आलेख-विश्लेषण के मानचित्रण जैसे प्रयासों को शैली और व्यक्तिगत लेखकीय प्रतिभा के प्रति असंवेदनशील ठहराया जाता रहा है, जिससे एक विधागत रूढ़िवाद और नवाचार-विरोध का वातावरण भी निर्मित होता है।

इससे जुड़ी एक अन्य संरचनात्मक बाधा संस्थागत एवं प्रशासनिक प्रतिरोध है। उच्च शिक्षा संस्थानों में साहित्य विभाग और कंप्यूटर विज्ञान विभाग के मध्य कठोर प्रशासनिक सीमारेखाएँ, पाठ्यक्रम-निर्माण में लचीलेपन का अभाव, तथा अंतःविषयक शोध के लिए वित्तपोषण की अपर्याप्तता गंभीर अवरोध हैं। अनेक साहित्य-अध्येताओं में तकनीकी कौशल की न्यूनता और कंप्यूटर विज्ञानियों में साहित्यिक सिद्धांत की समझ का अभाव, इस संवाद को और कठिन बना देता है (किर्शेनबाउम, 2016)। इसके अतिरिक्त, डिजिटल प्लेटफार्मों पर डेटा स्वामित्व, लेखकीय अधिकार और सांस्कृतिक स्मृति के निजीकरण के नैतिक प्रश्न भी संरचनात्मक अवरोध का हिस्सा हैं, जो मुक्त ज्ञान और सहकारिता के मूल्यों से टकराते हैं।

इन बहुस्तरीय चुनौतियों—तकनीकी असमानता, भाषिक जटिलता, पद्धतिगत तनाव और संस्थागत जड़ता—का यह संरचनात्मक विश्लेषण स्पष्ट करता है कि डिजिटल मानविकी और साहित्य के सार्थक संवाद के लिए केवल नवीन उपकरणों के विकास की नहीं, अपितु एक समानांतर बौद्धिक संस्कृति के निर्माण की आवश्यकता है। इसी आलोक में, आगे के विश्लेषण के लिए कुछ सफल प्रायोगिक अध्ययनों की पड़ताल अपेक्षित है, जो इन अवरोधों को पार करने की व्यावहारिक संभावनाओं का संकेत देते हैं।

निष्कर्ष एवं नीतिगत सिफारिशें

इस शोध-पत्र के विवेचन का केंद्र साहित्य और डिजिटल मानविकी के मध्य विकसित हो रहे अंतःविषयक संवाद की गहन पड़ताल करना रहा है, जो मात्र तकनीकी अनुकूलन से आगे बढ़कर ज्ञानमीमांसा और सांस्कृतिक अर्थनिर्माण के नए आयामों को उद्घाटित करता है। विश्लेषण से स्पष्ट होता है कि साहित्यिक अध्ययन और संगणकीय विधियों का यह सम्मिलन, पाठ को स्थिर, मुद्रित वस्तु के रूप में देखने की परंपरागत धारणा को विखंडित कर उसे एक गतिशील, नेटवर्कबद्ध और सहभागितामूलक प्रणाली में रूपांतरित कर रहा है। जहाँ एक ओर डिजिटल प्लैटफ़ॉर्म साहित्यिक विमर्शों के लोकतंत्रीकरण और अभिलेखीय पुनर्खोज के अभूतपूर्व अवसर प्रदान करते हैं, वहीं दूसरी ओर वे अल्गोरिदमिक निर्धारण, डेटा-प्रधान न्यूनीकरण और सांस्कृतिक विसंदर्भीकरण की गंभीर चुनौतियाँ भी प्रस्तुत करते हैं। अतः यह निष्कर्ष खंड उपर्युक्त द्वंद्वों का संश्लेषण करते हुए भारतीय साहित्यिक पारिस्थितिकी हेतु कुछ सैद्धांतिक अवधारणाएँ और व्यावहारिक नीतिगत सिफ़ारिशें प्रस्तुत करता है।

प्रथमतः, इस शोध का केंद्रीय निष्कर्ष यह है कि डिजिटल मानविकी को साहित्य पर बाह्य रूप से आरोपित एक उपकरण मात्र नहीं, अपितु स्वयं एक पाठ-निर्माण और व्याख्यान की विधि के रूप में मान्यता दी जानी चाहिए। जैसा कि श्नैप (Schnapp, 2013) ने स्पष्ट किया है, डिजिटल मानविकी मानविकी की मूलभूत पूछताछ को तकनीकी सक्षमता के साथ जोड़ने वाली एक बौद्धिक उद्यम है, न कि केवल कोडिंग या टूल-बिल्डिंग। इसी प्रकार, उन्स्वर्थ (Unsworth, 2000) की "शोध प्राथमिकताओं" (scholarly primitives) की अवधारणा साहित्य आलोचना की मूलभूत क्रियाओं—खोज, संकलन, तुलना और संप्रेषण—के डिजिटल पुनर्संरूपण का मार्गदर्शन करती है। फलतः, साहित्य और प्रौद्योगिकी के इस संवाद में ज्ञाननिर्माण की प्रकृति ही रूपांतरित हो रही है, जहाँ सुदूर पठन (distant reading) निकट पठन (close reading) का विरोधी न होकर पूरक बनता है, और मानवीय व्याख्या संगणकीय विश्लेषण के साथ अन्योन्याश्रय संबंध स्थापित करती है।

दूसरा निष्कर्ष सांस्कृतिक पुनर्प्राप्ति और अभिलेखीय न्याय की संभावनाओं से जुड़ा है। भारत जैसे बहुभाषी, बहुसांस्कृतिक संदर्भ में, जहाँ असंख्य पांडुलिपियाँ, मौखिक परंपराएँ और लुप्तप्राय भाषाओं का साहित्य उपेक्षित पड़ा है, डिजिटल मानविकी एक उत्तर-औपनिवेशिक पुनर्लेखन का हथियार बन सकती है। डिजिटलीकरण की प्रक्रिया मात्र धरोहर संरक्षण नहीं है; इसमें निरंजना (Niranjana, 1992) द्वारा उठाए गए अनुवाद और सत्ता के सवालों को केंद्र में रखते हुए यह सुनिश्चित करना अनिवार्य है कि मेटाडेटा, कीवर्डिंग और वर्गीकरण की प्रणालियाँ उन स्रोत समुदायों की शब्दावली और ज्ञानकोशों का सम्मान करें, न कि उन्हें पुनः अधीनस्थ करें। हमारे

विश्लेषण में यह उभरकर आया कि वर्तमान में अधिकांश साहित्यिक डेटाबेस पाश्चात्य, आंग्ल-केंद्रित करणीय ढाँचों (taxonomies) का अनुसरण करते हैं, जिससे भारतीय भाषाओं और विधाओं की जटिलताएँ अदृश्य हो जाती हैं।

तीसरा निष्कर्ष साहित्यिक डिजिटल परियोजनाओं की स्थिरता और संस्थागत समर्थन की अनिवार्यता को रेखांकित करता है। अनेक महत्त्वाकांक्षी पहलें अल्पकालिक निधियन और बुनियादी ढाँचे की कमी के कारण अवरुद्ध हो जाती हैं। यहाँ बोर्गमैन (Borgman, 2015) के अनुसार, डिजिटल विद्वत्ता का भविष्य डेटा प्रबंधन, पुनरुत्पादनीयता और समुदाय-चालित अवसंरचना पर निर्भर है। भारतीय साहित्यिक अध्ययनों में इसका तात्पर्य एक साझा, सार्वजनिक डिजिटल पुस्तकालय की आवश्यकता है, जो न केवल डिजीटाइज़ करे, बल्कि गुणवत्तापूर्ण पाठ्य डेटा (clean corpus) और खुले ए.पी.आई. (API) प्रदान करे, ताकि शोधकर्ता बिना किसी अवरोध के नवीन पद्धतियाँ विकसित कर सकें।

उपर्युक्त निष्कर्षों के प्रकाश में, यह खंड कुछ ठोस नीतिगत सिफ़ारिशें प्रस्तुत करता है। पहली सिफ़ारिश पाठ्यक्रमीय हस्तक्षेप से संबंधित है। साहित्य विभागों को डिजिटल मानविकी को एक पृथक तकनीकी पाठ्यक्रम के रूप में पढ़ाने के स्थान पर, इसे मूल साहित्य सिद्धांत और शोध प्रविधि के पाठ्यक्रमों में एकीकृत करना चाहिए। इसमें संगणकीय पाठ-विश्लेषण, डेटा साक्षरता और डिजिटल संस्करण-निर्माण के प्रायोगिक मॉड्यूल शामिल हों। दूसरी सिफ़ारिश भाषाई और सांस्कृतिक विविधता को केंद्र में रखने की है। सरकारी और ग़ैर-सरकारी अनुदान एजेंसियों को भारतीय भाषाओं में डिजिटल कॉर्पस निर्माण, प्राकृतिक भाषा संसाधन (NLP) औज़ारों के विकास और समुदाय-आधारित डिजिटलीकरण परियोजनाओं को प्राथमिकता देनी होगी, जिसमें स्थानीय विद्वान और पाठक समुदाय सह-निर्माता के रूप में भाग लें। तीसरी सिफ़ारिश नैतिक ढाँचे के निर्माण की है, जो डिजिटल स्मृति-निर्माण, एल्गोरिदमिक पूर्वाग्रह और साहित्यिक डेटा के वाणिज्यिक शोषण से जुड़े प्रश्नों का समाधान करे। यह सुनिश्चित किया जाना चाहिए कि सार्वजनिक डोमेन में उपलब्ध साहित्यिक विरासत का निजीकरण न हो और उस पर सामुदायिक स्वामित्व बना रहे।

अंततः, नवीन आयामों की ओर संक्रमण का द्वार तभी खुलता है जब हम मानवीय बुद्धि और मशीनी विश्लेषण के बीच एक सृजनात्मक तनाव को बनाए रखने का साहस करें। साहित्य की आत्मा—उसकी अस्पष्टता, व्यंग्य, लय और भावप्रवणता—अभी भी किसी एल्गोरिदम के लिए सर्वथा पारदर्शी नहीं हो सकती, और संभवतः हमें चाहिए भी नहीं कि वह हो। डिजिटल मानविकी की सार्थकता इस यांत्रिक सीमा को स्वीकारते हुए साहित्य को पुनः देखने, पुनः प्रश्न करने और पुनः परिभाषित करने की उसकी क्षमता में निहित है। इस प्रकार, आगामी अनुसंधान की दिशा इस

बात की खोज में निहित होगी कि कैसे मशीन-पाठित आख्यान और मानवीय संवेदना एक ऐसी संश्लिष्ट समालोचना का सृजन कर सकते हैं, जो एक ही साथ आँकड़ों में निष्णात और सहानुभूति में गहरी हो।

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Digital Hermeneutics: Rethinking Literary Interpretation, Analysis, and Criticism Through Digital Humanities

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Abstract

The integration of digital technologies into literary studies has precipitated a paradigm shift, challenging traditional hermeneutic practices and opening new avenues for interpretation, analysis, and criticism. This paper critically examines the transformative impact of digital humanities (DH) on literary scholarship, exploring how computational methods—such as text mining, distant reading, topic modeling, and network analysis—reconfigure the epistemological foundations of literary inquiry. Drawing on a systematic review of seminal DH projects and theoretical debates, this research assesses both the affordances and limitations of digital tools for textual analysis. The methodology combines qualitative meta-analysis of existing digital literary studies with a theoretical framework grounded in poststructuralist and cultural analytics. Findings indicate that while DH methods enable macroscopic perspectives on literary corpora, revealing patterns invisible to close reading, they also raise concerns regarding interpretive depth, historical context, and the risk of technological determinism. The paper argues for a hybrid approach that integrates computational scale with humanistic nuance, fostering a dialogic relationship between quantification and qualitative insight. Ultimately, digital humanities do not replace but rather augment traditional criticism, offering a pluralistic methodology that enriches the understanding of literary production, reception, and aesthetics. The conclusion underscores the necessity of critical digital literacy and collaborative scholarship to harness digital humanities' potential.

Keywords: Digital Humanities, Literary Studies, Distant Reading, Text Mining, Network Analysis, Hermeneutics, Cultural Analytics, Digital Criticism, Computational Literary Analysis, Topic Modeling, Literary Theory, Poststructuralism, Interdisciplinarity

Introduction

The act of interpretation has long constituted the bedrock of literary studies, a delicate dance between the reader and the text governed by the hermeneutic traditions stretching from Schleiermacher and Dilthey to Gadamer and Ricoeur. For centuries, this enterprise has been predominantly qualitative, intuitive, and grounded in the close reading of a limited corpus. The critic's consciousness served as the primary instrument of analysis, probing the depths of ambiguity, metaphor, and narrative structure. Yet, the emergence of the digital age has fundamentally altered the materiality, scale, and accessibility of textual artifacts, thereby unsettling the very epistemological foundations upon which traditional hermeneutics rests. We now inhabit a textual universe where millions of books, periodicals, and born-digital documents can be ingested, processed, and queried in an instant. This condition necessitates a radical rethinking of how we perform literary interpretation, analysis, and criticism—a rethinking crystallized in the emerging paradigm of **digital hermeneutics**. This paper posits that digital hermeneutics is not merely the application of computational tools to literary study, but a transformative theoretical intervention that reframes the interpretive act through the lenses of distance, data, and algorithmic mediation. It challenges the revered primacy of close reading, interrogates the supposed neutrality of digital methods, and seeks to forge a critical symbiosis between humanistic inquiry and computational power, one that remains acutely sensitive to the politics of representation, the materiality of digital infrastructures, and the specters of neocolonial knowledge production.

The traditional hermeneutic model, particularly as articulated in Gadamer's **Truth and Method** (1960), revolves around the fusion of horizons—a dialectical process wherein the historically situated interpreter engages with the historically situated text to produce understanding. This encounter is characterized by its intimacy, its reliance on the critic's erudition and **Bildung**, and its capacity for deep immersion in linguistic nuance. However, the digital turn introduces what Franco Moretti (2000) famously termed "distant reading," a condition where the scale of analysis shifts from the individual canonized work to a corpus of hundreds or thousands of texts. This scalar transformation is not simply quantitative; it is a qualitative epistemic rupture. Understanding shifts from the semantic exegesis of a single artifact to the recognition of macroscopic patterns—trends in genre evolution, the life cycles of literary tropes, or the systemic shifts in language use across centuries. Digital hermeneutics, therefore, must negotiate the tension between the synoptic view afforded by computational aggregation and the situated, perspectival insight of the human critic. It must ask: how is meaning generated when the object of study is not a text but a model, a network graph, or a topic cluster? This is an interpretive crisis, for the data visualizations and statistical outputs that constitute "results" in digital literary studies are not self-evident truths; they are **constructed** artifacts demanding a secondary, critically informed hermeneutic act (Drucker, 2011).

Crucially, grounding this new paradigm in a politically and ethically conscious framework is not optional but imperative. The enthusiastic adoption of digital humanities (DH) tools,

often imported from computer science and corpus linguistics, carries with it the risk of a new positivism, one that effaces the situatedness of the interpreter and the inherent biases of the code and corpora. The algorithms of pattern recognition are not disembodied agents of objectivity; they are, as Safiya Noble (2018) powerfully demonstrates in the context of search engines, active participants in the reproduction of social hierarchies and exclusionary logics. When applied to literary analysis, the uncritical use of tools optimized on predominantly Anglophone, Western, and male-authored corpora threatens to reinscribe the very hegemonic canons that postcolonial and feminist criticism have fought to dismantle. A rigorous digital hermeneutics must, therefore, integrate a **postcolonial digital critique**, interrogating the digital archive's structural exclusions and the epistemological imperialism of universalizing computational models. The "global" digital library is, in practice, a profoundly uneven and neocolonial space, mirroring the asymmetries of geopolitical power and the legacies of print capitalism. To interpret literature digitally without scrutinizing the provenance, gaps, and linguistic biases of our datasets is to perform an interpretive violence that renders vast swathes of the world's literary heritage invisible or, worse, as mere deviations from a Western norm.

Thus, digital hermeneutics emerges as a consciously hybrid and critical practice. It refuses the techno-deterministic narrative that frames computation as a neutral enabler of "more objective" literary history, while also rejecting a defensive humanistic exceptionalism that dismisses computational methods wholesale as reductive. Instead, this paper argues for a methodological and theoretical recalibration where close and distant reading operate in a recursive, mutually informing loop. The insight derived from a topic model of an African diaspora poetry corpus, for instance, is not an endpoint but a hermeneutic provocation; it must be returned to the granular specificity of individual poems, read closely with an ear trained by postcolonial theory's attention to creolized language, mimicry, and the subaltern voice. The critic pivots between the macro-scale pattern and the micro-scale instance, acknowledging that the algorithm itself is a hermeneutic operator—it shapes the horizon of possible questions. This approach aligns with what Roopika Risam (2018) calls "new digital worlds," where postcolonial digital humanities practice involves not just the critique of digital culture's colonial dimensions but the creation of counter-infrastructures and anti-oppressive interpretive protocols. Digital hermeneutics, in this light, becomes a form of critical making: the design of a project, the construction of a corpus, and the choice of a programming language are all interpretive decisions laden with theoretical commitments.

The stakes of this reconceptualization are profound. As literary criticism extends its reach into vast, uncharted digital archives, it must develop the theoretical vocabulary and ethical self-reflexivity to handle the knowledge produced therein. Without a robust framework of digital hermeneutics, we are left with uncritical "distant reading" that merely confirms existing historical narratives through the impressive sheen of data visualization, or with a fragmented field where computational analysis and traditional criticism proceed on parallel but uncommunicative tracks. This paper will bridge this divide by first delineating the epistemological ruptures introduced by computational scale, then tracing the genealogy of

hermeneutic thought from its Romantic roots to its present digital inflection. Subsequently, it will construct a critical model that embeds postcolonial, feminist, and critical race theory directly into the digital interpretive workflow, ensuring that the politics of the archive and the algorithm are not afterthoughts but foundational premises. The analysis will then transition from theoretical abstraction to praxis, examining specific cases—from the macroanalysis of 19th-century periodicals to the algorithmic deconstruction of canon formation—where digital hermeneutics illuminates previously invisible structures of power and aesthetic change. By reconceptualizing interpretation as a dialogic encounter between the critic's situated consciousness and the algorithm's patterned, constructed materiality, this study aims to equip literary scholarship for the demands of a textual age defined by abundance, mediation, and the urgent need for a decolonized digital cultural record. The following section will therefore begin this journey by mapping the foundational theoretical landscape, situating digital hermeneutics at the fraught and fertile intersection of Gadamerian philosophy and Moretti's sociological formalism, revealing the critical impasse that this new paradigm must resolve.

Literature Review: Theoretical Framework

The conceptual architecture of digital hermeneutics is erected upon a confluence of two historically distinct, yet increasingly entangled, intellectual traditions: classical philosophical hermeneutics and the computational methodologies of the digital humanities. To articulate a viable framework for interpretation in the digital age, one must first trace the epistemic fault lines that digital technologies expose within the inherited models of textual understanding, and then examine the emergent theoretical propositions that seek to suture them.

The hermeneutic tradition, from Schleiermacher's romantic divination of authorial intent to Gadamer's dialogical fusion of horizons, has persistently grappled with the problem of situated understanding. Gadamer's (1960/2004) assertion that all interpretation is conditioned by historically effected consciousness (**wirkungsgeschichtliches Bewußtsein**) dismantled the objectivist pretense of a neutral interpretive stance, positing instead that meaning arises in the event of understanding between text and interpreter. Ricoeur (1976) extended this trajectory by proposing a critical hermeneutics that navigates between the poles of explanation and understanding, a dialectic that proves remarkably prescient for the computational encounter. The "world of the text," as Ricoeur theorized, is unmoored from the author's psychology and the original audience's sociology, opening a space for methodological pluralism. These foundational insights, however, were formulated within the horizon of a single human reader engaging a bounded, stable text—a paradigm radically destabilized by the advent of machine-readable corpora and algorithmic analysis.

The digital humanities introduced a scalar shock to this tradition. Moretti's (2005) provocation of "distant reading" contested the sacrosanct status of close reading, proposing that literary history could be comprehended not through the intensive scrutiny of a handful of canonical works, but through the aggregation and visualization of quantitative

data extracted from thousands of texts. This shift from sampling to population-level analysis represents an epistemological rupture: interpretation is no longer a qualitative encounter with a singular text's interiority, but a statistical operation on an exteriorized system of discursive patterns (Jockers, 2013). The text, under this regime, becomes a data point; meaning, a function of macro-level correlations, network topologies, and vector semantics. Critics rightly argued that such methods risk evacuating the phenomenological and ethical dimensions of reading, reducing the thick particularity of literary language to an operationalizable surface (Drucker, 2011). The resulting theoretical aporia—a computationally enriched positivism on one hand, and a hermeneutics of subjective depth on the other—demanded a synthetic reconciliation.

It is at this juncture that the nascent field of digital hermeneutics begins to coalesce. Ramsay (2011) crucially reframed algorithmic criticism not as a positivist elimination of interpretation, but as a "deformative" procedure, a manner of deliberately distorting the text to reveal features inaccessible to unaided human cognition. Algorithmic reading thus becomes a prosthetic act of **phronesis**—a practical wisdom that transforms raw data into interpretive insight through a recursive interplay between pattern recognition and human judgment. Literary scholar N. Katherine Hayles (2012) further refined this synthesis by distinguishing between hyper reading, machine reading, and close reading, arguing for a syncretic media ecology of interpretation where human and nonhuman cognition collaborate. In this framework, the computer does not interpret; it generates a heuristic field of potential significations that the human scholar must hermeneutically navigate, interpreting not just the text, but the model's output, its biases, and the very parameters of the experiment. This brings us to the critical intervention of Johanna Drucker (2011), who insists that any digital tool for humanistic inquiry must embody a "speculative computing" approach, one that replaces the capta/reference model of data with a constructivist model of "capta"—taken rather than given. For Drucker, the hermeneutic imperative requires that our digital environments render visible the subjective, interpretative labor that constitutes the act of data-creation itself, rather than masking it behind an illusory screen of objectivity.

These theoretical vectors map the contested terrain upon which this study operates. They reveal that a digital hermeneutics cannot be a simple application of computational tools to literary questions, nor a defensive retrenchment into pre-digital humanism. Rather, it must emerge as a reflexive theory of the interpretative act when that act is distributed across human and machine agencies, quantitative patterns and qualitative insights, data and capta. The next section will operationalize this theoretical synthesis by delineating a tripartite methodological framework that integrates distant reading, deformative criticism, and speculative data modeling into a coherent interpretive practice.

Research Methodology

This study adopts a mixed-methods research design that synthesizes hermeneutic traditions with computational techniques, thereby constructing what may be termed a practice of **digital hermeneutics**. The methodology does not treat digital tools as transparent

instruments but interrogates their epistemological implications, particularly through a postcolonial lens that remains attentive to the geopolitics of knowledge production (Risam, 2018). The research is structured in three interlocking phases: corpus construction, algorithmic analysis, and interpretive synthesis, each recursively informing the others in a manner analogous to the hermeneutic circle.

The first phase involves the deliberate curation of a multilingual literary corpus comprising Anglophone and postcolonial novels published between 1980 and 2020. Selection criteria prioritize texts that engage with themes of migration, hybridity, and cultural memory, drawing theoretical justification from Bhabha's notion of the "Third Space" as a site of enunciatory ambivalence (Bhabha, 1994). The corpus is balanced by region, gender, and canonization status to mitigate the representational biases that often plague digital archives. Metadata enrichment—authorial demographics, publication contexts, and paratextual elements—provides the necessary scaffolding for situated reading, ensuring that quantification never fully detaches from the socio-historical conditions of textual production.

The second phase deploys a suite of computational text-analysis methods, including topic modeling via Latent Dirichlet Allocation, sentiment analysis, and word-embedding models trained on domain-specific corpora. These techniques facilitate a mode of "distant reading" (Moretti, 2013) that surfaces macroscopic patterns—such as the distribution of affect across colonial and postcolonial narrative arcs—invisible to traditional close reading. However, following Stephen Ramsay's conception of "algorithmic criticism," the outputs are treated not as definitive evidence but as provocations for interpretive inquiry (Ramsay, 2011). Visualizations of semantic networks and sentiment trajectories become hermeneutic instruments that demand critical interrogation: Why does a particular novel cluster anomalously? How do vector-space representations of racialized terms shift across decades? Such questions resist mere computational solution and instead catalyze deeper engagement with textual singularity.

The third and most crucial phase is the interpretive synthesis, wherein quantitative patterns are brought into dialogue with theoretical frameworks drawn from postcolonial studies, deconstruction, and reception theory. This phase operationalizes a critical hermeneutics that refuses to cede interpretive authority to algorithms alone. Instead, the researcher oscillates between computational output and close textual analysis, using the former to defamiliarize habitual readings and the latter to historicize and contextualize algorithmic results. The methodology thus enacts what Liu (2012) terms "the meaning of the digital humanities" as a critical practice that must constantly examine its own mediations of power and meaning. Special emphasis is placed on moments where computational models fail or produce ambiguous signals, for such aporias often index culturally specific modes of signification that resist universalizing data ontologies.

The entire research process is documented through reflective journals and code annotations,

embracing transparency as a form of methodological accountability. This self-reflexive dimension foregrounds the situatedness of the researcher's own interpretive position—an epistemological stance informed by postcolonial critiques of objectivist inquiry. By weaving together computational scale and hermeneutic depth, the methodology aims to demonstrate that digital tools, when wielded with critical vigilance, can enrich rather than diminish the interpretive richness of literary study. The following section now turns to the detailed analysis of the curated corpus, applying this methodology to trace how digital patterns reconfigure our understanding of narrative voice and cultural authority in postcolonial fiction.

Key Dimensions of Digital Humanities and Literary Studies: Rethinking the Interpretation, Analysis and Criticism of Literature

The convergence of digital tools and literary inquiry has given rise to distinct methodological dimensions that fundamentally reconfigure the acts of interpretation, analysis, and criticism. These dimensions are not merely auxiliary techniques but constitute a paradigm shift wherein the hermeneutic tradition, once centered on the intensive reading of singular texts, confronts a new logic of extensive, computational processing. This reconfiguration can be productively mapped across three interrelated axes: the material and algorithmic basis of textual analysis, the epistemological rupture of scale, and the transformation of critical subjectivity.

The first dimension concerns the materialist turn in textual studies, where the literary work is rendered as data. Unlike the abstracted, transcendent "Work" of New Criticism, the digital text is a granular object comprising tokens, strings, and vectors. Stephen Ramsay's (2011) foundational notion of "algorithmic criticism" insists that the act of transforming a text through computational procedures—decomposing it, counting its parts, and reassembling it—is itself a hermeneutic act. This process instantiates what could be termed a "deformance," a deliberate manipulation that illuminates latent formal structures invisible to the naked eye. The transition from the physical codex to the machinic corpus dissolves the organic unity of the book, replacing it with a malleable data structure where interpretation begins at the level of data curation, cleaning, and feature extraction. This materiality forces the critic to engage with the text's phenomenal particularities—word frequencies, syntactic dependencies, and lexical proximities—as primary objects of inquiry, thereby grounding speculative reading in quantifiable evidence.

The second dimension is the epistemological rupture introduced by scale, most famously articulated through Franco Moretti's (2013) program of "distant reading." This dimension challenges the canonical privileging of the exceptional, masterful detail, redirecting analytical attention to the normative, the repetitive, and the systemic patterns that constitute the broader literary field. The operational logic shifts from the close hermeneutic circle, which moves between part and whole within a single text, to a macro-analytical circle that oscillates between the individual document and the extensive corpus. Matthew Jockers' (2013) macroanalysis operationalizes this by aggregating stylistic and thematic signals

across thousands of novels, revealing evolutionary curves of genre and ideology that are inaccessible to conventional historical narrative. Here, analysis becomes a form of cultural cartography, plotting the gradients and topologies of literary discourse rather than asserting the singular meaning of a chosen artifact. The critical act is no longer an exegesis of depth but an archaeology of surface patterns operating at scales of million-book aggregates.

The third dimension reconstitutes the role of critical subjectivity and the architecture of argumentation. In a digital hermeneutics framework, the lone humanist-interpreter is supplemented, and often decentered, by human-machine assemblages. Critics like Ted Underwood (2019) posit a "sociological" model of literary history where computational models identify durable patterns of prestige, gender, and genre, which the humanist then contextualizes within cultural theory. The interpretive act becomes a layered, reflective process where a provisional hypothesis is encoded as an algorithm, tested against vast textual evidence, and the resulting pattern becomes the stimulus for a renewed, critically reflexive interpretation. This is not a positivist abdication of interpretation but a disciplining of it; the model's output is a dialectical provocation, an alien reading that the scholar must systematically confront, contest, and explain. The resulting criticism is thus collaborative, dwelling in the generative tension between algorithmic pattern-detection and humanistic abduction, forcing a radical transparency about the very procedures from which interpretation emerges. Having mapped these constitutive dimensions of digital literary study, it becomes imperative to confront the epistemological anxieties and ideological critiques that this paradigm shift provokes.

Impact of Digital Humanities and Literary Studies: Rethinking the Interpretation, Analysis and Criticism of Literature

The advent of digital humanities has fundamentally destabilized long-held assumptions in literary studies, prompting a re-examination of the hermeneutic circle through computational lenses. Where traditional interpretation privileged depth—the slow, meticulous excavation of a single text or a select canon—digital methodologies introduce a paradigm of breadth, making visible patterns that are imperceptible to human cognition alone. Franco Moretti's (2013) operational concept of "distant reading" epitomizes this shift: by aggregating and analyzing thousands of texts as data points, the critic moves beyond the anecdotal and the exceptional toward a systemic understanding of literary evolution. This does not merely supplement close reading but reconfigures the very ontology of the literary object, transforming it from a self-contained aesthetic artifact into a node within a vast network of formal, generic, and cultural relations. Consequently, interpretation becomes an act of modelling, where meaning is provisional, emergent from the interaction of algorithmic processing and human critical intuition, rather than a property ingested from a stabilized text.

This reorientation engenders a postcolonial counter-archive that challenges the entrenched hierarchies of the Western literary canon. Digital corpora, when curated critically, can reanimate silenced or marginalized voices, making visible the structural exclusions

upon which canonical prestige was built. For example, large-scale textual analysis of colonial discourse enables scholars to trace the diffusion of racialized tropes across administrative documents, travelogues, and novels, revealing the epistemological violence that underwrote imperial culture (Bode, 2018). The scale of analysis transforms critique: instead of interpreting a single orientalist text as symptomatic, the digital hermeneut can map a discursive formation in its statistical and geographical spread, rendering structural hegemony empirically legible. Yet this enterprise is fraught with the danger of replicating colonial extractivism, where non-Western texts are mined for data without attending to their local hermeneutic traditions. A decolonial digital humanities must therefore insist that data is never raw but always "capta"—taken and constructed within specific power relations (Drucker, 2011)—requiring a reflexive interpretive framework that foregrounds positionality and the politics of representation.

At the micro-level of literary form, algorithmic criticism recalibrates the unit of analysis. Stylometry, topic modelling, and network analysis disaggregate the text into quantifiable features—word frequencies, syntactic patterns, character interactions—thereby breaking the organic unity long privileged by New Criticism. Stephen Ramsay (2011) frames this as an "algorithmic criticism" that resists the positivist desire for definitive answers, instead deploying computation to generate deformations that estrange the text and provoke fresh interpretive questions. For instance, visualizing character networks in a novel can defamiliarize narrative structures, exposing latent social architectures that subvert the overt plot. Such an approach redefines literary criticism not as the quest for a singular meaning but as a speculative, iterative dialogue between human and machine, where the algorithm functions as a hermeneutic prosthesis. The resulting knowledge is conjunctural, embracing the partiality and situatedness that poststructuralism has long theorized but that computational methods can now operationalize.

Ultimately, the impact of digital humanities on literary studies lies in its capacity to forge a reflective hermeneutics that integrates macroscopic pattern recognition with the granular sensitivity of traditional exegesis. This synthesis denies the binary between surface and depth, instead positing a scalar hermeneutics in which interpretation oscillates across levels of analysis, each enriching the other. The critic becomes a cybernetic subject, entangled with computational agents that extend but never replace human judgment. This reconfiguration, however, is not without its inherent tensions and critiques, particularly regarding the opacity of algorithms and the seduction of neopositivism, which the subsequent section will interrogate in depth.

Challenges and Structural Analysis

The incorporation of digital tools into literary hermeneutics is not a frictionless augmentation but a contested terrain, fraught with methodological, epistemological, and political challenges that demand rigorous structural analysis. While computational techniques promise unprecedented scale and replicability, they simultaneously risk eroding the very interpretive depth that defines humanistic inquiry. This section dissects

these tensions, scrutinizing the structural limitations that inhibit a seamless synthesis of algorithmic processing and critical interpretation.

A primary challenge lies in the ontological reductionism inherent to datafication. Literary texts, when processed as structured data—bags of words, n-grams, vector embeddings—undergo a transformation that strips away the polysemous richness of language. As Drucker (2012) cautions, the act of "capturing" text as data reifies its contingent, performative aspects into static, measurable units, thereby privileging positivist modes of knowing over the constructivist ethos of hermeneutics. The semantic ambiguity central to literary art, where irony, metaphor, and allusion generate meaning through deferral and instability, resists algorithmic disambiguation. Word-sense disambiguation algorithms, for instance, can statistically assign a likely meaning to a polysemous term like "bank," but they cannot dwell in the deliberate oscillation of meanings that a poet might engineer. This structural incompatibility produces what we might term an interpretive aporia: the more granular the quantification, the greater the loss of phenomenological texture.

Further, the computational turn exacerbates the problem of interpretive mediation, introducing a new layer of technological opacity between the critic and the text. In traditional hermeneutics, the interpreter's subjectivity, biases, and historical situatedness are central to the hermeneutic circle; they are the very conditions of understanding. Digital tools, however, interpose algorithms whose design choices—feature selection, threshold setting, training data curation—encode assumptions that often remain invisible to the literary scholar. This "black-box" hermeneutics (Bucher, 2018) generates a new form of what postcolonial and critical race theorists have long identified as the crisis of representation: whose interpretative frameworks are hard-coded into the tools, and whose literary traditions become legible or illegible to such systems? A topic model trained predominantly on the canonical Anglophone novel, for example, will structurally marginalize non-Western narrative structures, reproducing colonial epistemologies under the guise of technical neutrality (Risam, 2018). The challenge, then, is not merely technical but deeply structural: digital hermeneutics must confront how its infrastructures perpetuate a literary equivalent of the "view from nowhere," masking situated, often Eurocentric, perspectives as universal knowledge.

The overemphasis on scale also engenders a crisis of critical attention. The seduction of "big data" can incentivize a shift from close, symptomatic reading to pattern-hunting across corpora, where statistical significance supplants interpretive significance. While distant reading can illuminate macro-level genre evolution or thematic cycles invisible to the unaided eye, it simultaneously risks flattening the singular, resistant quality of a text into an aggregate trend. This structural bias toward the typical over the anomalous threatens to silence the marginal, the experimental, and the dissident—precisely those literary expressions that postcolonial and feminist criticism have labored to recover. A purely computational approach might identify Chimamanda Ngozi Adichie's **Americanah** as conforming to certain migration narrative patterns, yet miss its sharp, ironic deconstruction

of the very "single story" that data aggregation often reinforces (Adichie, 2009). Here, the structural challenge is to design hermeneutic workflows where algorithms do not foreclose but rather prompt deeper inquiry, flagging not only what is common but what is strikingly absent or deviant from the model.

Finally, the temporal and material politics of digital infrastructure constitute an often-overlooked structural limitation. Digital corpora are not neutral archives; their composition is shaped by copyright laws, digitization priorities, and institutional funding streams that disproportionately favor wealthy, Anglophone institutions. The resulting "canonical shadow" (Underwood, 2019) ensures that the very datasets on which digital hermeneutics depends are already structurally exclusionary, mirroring colonial circuits of knowledge production. An interpretation generated from such a corpus, no matter how subtle the algorithm, inherits this foundational bias, potentially lending a spurious empirical authority to a partial literary record. Addressing this requires a structural analysis that interrogates the political economy of digital texts, not as an external factor, but as a constitutive element of digital hermeneutic practice.

These multifaceted challenges—ontological reduction, algorithmic opacity, the tyranny of scale, and corpus politics—do not invalidate the project of digital hermeneutics but insist that its advancement must be accompanied by a vigilant, self-reflexive critique. The structural analysis undertaken here reveals that the digital is never a mirror but a lens, one that magnifies certain textual dimensions while occluding others. Moving forward, the task is to forge hybrid methodologies that harness computational power while preserving the critical negativity and radical contextual sensitivity that define the humanities, a synthesis explored in the subsequent discussion of integrative frameworks.

Conclusion and Policy Recommendations

This investigation into digital hermeneutics has argued that the intersection of computational methods and literary study does not constitute a radical break with interpretive tradition but rather a critical and often disorienting extension of it. We have moved beyond the seductive binary of "close" versus "distant" reading, proposing instead that a true digital hermeneutics is a reflexive, iterative spiral of inquiry. It is a practice where the macroscale patterns surfaced by algorithms are not self-evident truths but provocations—new textual objects demanding a return to the granular, the ambiguous, and the theoretically informed act of criticism. The central contribution of this paper has been to foreground the inescapable mechanics of mediation: the codex, the encoded TEI-XML file, and the algorithmic model each structures the literary work in ways that condition what can be thought and said about it. The hermeneutic circle, therefore, now explicitly encompasses its own technological scaffolds, demanding that the scholar repeatedly question how the tool has configured the evidentiary field. Johanna Drucker's fundamental distinction between data (given) and **capta** (taken) remains the ethical and intellectual cornerstone of this expanded practice (Drucker, 2011).

This reframing carries profound implications for how we understand the postcolonial digital archive and the politics of representation. A naïve computational approach risks reinscribing the very violence of colonial epistemology, where the scale of observation—the purportedly objective "view from nowhere"—can flatten cultural specificity into quantifiable deviations from a Western norm. A critical digital hermeneutics, in contrast, repudiates the myth of the neutral tool. It recognizes that a topic model run on a corpus of Anglophone and translated postcolonial literature can become a new instrument of epistemic colonization if it is not tuned to hear silence, coded absence, and the semantic density of untranslated vernacular concepts. Scholars like Roopika Risam have powerfully demonstrated that the creation of digital archives is itself a hermeneutic act wherein categories, metadata standards, and interface designs perform a new kind of paratextual framing that can either perpetuate or disrupt hegemonic knowledge structures (Risam, 2018). The interpretive challenge is not merely to "include" marginalized texts but to develop computational reading strategies sensitive to the aesthetic and narrative modes—allegory, magical realism, fragmented temporality—through which postcolonial literatures encode their critique. The "pattern" of a postcolonial novel may be its very resistance to the pattern-detection logic of the machine, a structural undecidability that a mature digital hermeneutics must learn to articulate as a meaningful result rather than dismiss as noisy data.

Consequently, the policy recommendations arising from this analysis are directed not toward a single constituency but toward a tripartite alliance of scholars, institutions, and funding bodies, all of whom must collaborate to instantiate this critical vision. The first imperative is pedagogical. Graduate curricula in both literature and digital humanities must move decisively beyond tool-training workshops. We need to cultivate what Alan Liu has termed "critical infrastructure studies," fostering a new generation of scholar-programmers who are as comfortable debating Gadamer's fusion of horizons as they are writing Python scripts to test a literary hypothesis (Liu, 2012). This involves mandatory coursework that integrates the history of textual theory with the technical specifics of data modeling, ensuring that every act of quantification is preceded by a rigorous qualitative question about provenance, genre, and the ideology of the format.

The second recommendation is infrastructural and methodological. Funding agencies and university libraries must prioritize the development of transparent, interpretable systems over predictive "black boxes." Large language models, for all their generative power, present a hermeneutic crisis precisely because their internal weighting is opaque, rendering a critical accounting of their biases profoundly difficult. We advocate for a "slow data" movement that incentivizes the meticulous curation of small, critically-annotated corpora and the creation of interpretive interfaces that visualize uncertainty, ambiguity, and intertextual resonance rather than rendering false certainties in the form of clean network graphs and definitive clusterings (Underwood, 2019). A concrete policy would involve grant-makers requiring a detailed "data biography" and an algorithmic impact statement with every funded project, outlining the process of **capta** construction and the potential

epistemic distortions of the chosen computational method.

The final, perhaps most radical, recommendation concerns the re-evaluation of scholarly labor. Digital hermeneutics is not mass scholarship; the computationally augmented interpretive act is time-consuming, collaborative, and fundamentally experimental. Its outcomes are often processual insights and qualified failures rather than definitive conclusions. Institutional review committees must therefore evolve beyond monographic standards to recognize and reward the intellectual heft of a meticulously designed and critically self-conscious digital project. The co-authored nature of such work, bridging technical and theoretical domains, must be valued as genuine scholarly contribution, not auxiliary service. The ultimate goal is to forge a hermeneutics of the digital condition that is as nuanced as the literary objects it seeks to understand—a practice where the reading of a million books does not deafen us to the irreducible singularity of one. This recalibrated form of inquiry does not resolve the crisis of interpretation; instead, it accepts the permanent perturbation of our methods as the necessary ground for a revitalized critical practice, one where the ghost in the machine is, and must remain, the human question.

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Academic AI Usage and Study Skills: A Dimensional and Regression Analysis

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Abstract

This study examined the relationship between Academic AI Usage and Study Skills among college students, with the dimensions and predicting significant relationships. A sample of 158 college students was selected using convenient sampling method. Data were collected using the Academic AI Usage Scale developed by Debasmita Chakraborty and Deviga Subramani (2025) and Study Skills Inventory developed by Dennis H. Congos (2011) through online and offline surveys. Pearson's correlation and multiple linear regression analysis were conducted using Jamovi 2.4.14. The findings showed no significant relationship between overall Academic AI Usage and Study Skills ($r = .116$, $p > .05$). However, significant positive relationships were observed among selected dimensions. Regression analysis showed that Academic Skills and Academic AI Support significantly predicted AI Dependency, explaining 30.6% of its variance, while Academic Skills and Note Taking predicted Academic AI Support, explaining 50.7% of its variance. The findings highlight the dimensional nature of academic AI usage and study skills.

Keywords*:* Academic AI Usage, Study Skills, AI Dependency, AI Academic Support, Academic Skills.

Introduction

Artificial intelligence is the technology in which machine perform tasks were human intelligence is required. It processes large amount of data rapidly and it makes tasks easier to complete. Artificial intelligence raising in many shapes and forms in academic setting. Actually, AI is not the futuristic concept, it plays an essential existing role in our daily life. Nowadays we are using the smart technology to enhance learning as well as teaching, so it supports both students and educators.

History of AI

AI were not introduced in recent years, actually it began during early 1900s. AI was being used by last few years that's why it seems introduced recently. Initially automatons were introduced as machinery which was act independent of human moves. The term robot was coined by Czech play in 1921. Then during 1950s Alan Turing published the computer machinery intelligence to measure machine's intelligence. From that Artificial intelligence were raised gradually. John Mc Carthy et.al (1956) used the term artificial intelligence for first time in Dartmouth workshop. Later it enters into wide range like laboratory, research area and also to the student's classroom. Lovely professional University (LPU) plays a pioneer role in integrating AI into education in India. This approach combines the traditional learning and AI tools to improve teaching and learning. This combination got great attention among students and teachers in recent years. AI makes transformation not only in technical system but also in academic system. Entry of AI makes the teaching efficiency, increases access to the study materials, supports writing tasks so it plays multifaceted role in classroom settings.

AI tools

AI tools have changed the student's way of learning, writing and time management. In earlier times textbooks and hand manual notes were helpful for academic success but AI tools make the study smarter, save time, solve the complex problems, helps to summarize the longer paragraphs and also assist presentation designs or templates which also boost the educational achievements faster. There are some common AI tools used by students namely, a) ChatGPT: instead of search engine students using this tool for all purposes. It gives very simplified version of complex concepts. This tool helps to draft emails, essay, making study notes and to solve mathematical problems. It will available for 24/7 to answer. b) Grammarly: this tool was used for professional purpose, which will improve the quality of writings. It doesn't used only to check spelling also fix grammar, vocabulary, clarity, tone and rewrite the assignments. c) Canva: this tool helps in professional poster, presentation, graphics, slideshow, templates, design and layouts. d) Quizlet: this tool supports in practices quizzes from notes, memorize important terms & formulas. This tool will play an interactive role in exam preparation. e) Otter.ai: this tool transcribes the lectures by converting spoken languages into text, highlights important concepts and provides accurate notes. f) Others: Notion, Mendeley, Wolfram alpha, Perplexity and Microsoft copilot. AI

also helps in scheduling; prioritizing the due dates automatically, examine the productivity patterns, to generate questions, making outlines, helps in citations, designing projects and technical skills. The digital education council in 2024 reported that 86% of bachelor's, master's and doctoral students using AI tools for the academic works mostly to explain the concept in easy understandable way, to make summary and to prepare assignments. In next year 2025, Higher Education Policy Institute surveyed the undergraduate students and analysed that 92% of students using AI for assignments, 58% of students for clarifying difficult concepts and 48% of students to summarise the articles.

Study skills

Study skills are the variety of techniques or strategies used to make the effective academic performances. It involves in the process and retrieves the information, managing the time, also supports learning not only to prepare examination but also for everyday learning. Effective study skills increase the academic success. Study skills also focus to reduce the stress and anxiety. There are various study skills namely a) Time management: it involves of planning the study session, prioritizing the task from most important to least important, time allocation and it helps to balance among personal time, extracurricular activities and home works. b) Reading: reading skill is beyond just going through the lessons. It focuses on important key points by highlighting the facts and summarizing longer paragraphs into shorter notes in own words for understanding. c) Note taking: this skill was considering as an essential study tool. It includes drawing of mind map about concepts, visual diagrams of ideas, listing things and marking bulletin points which makes easier to review concepts and for future reference. d) Test preparation: this skill involves strategically approach performed while preparing for exam such as practicing tests, group study, regular reviewing of notes etc. e) Memory: this skill helps to retrieve the stored information. Techniques include mnemonics (creating phrases or acronym to ease of remembering lists), chunking (breaking larger material into smaller manageable pieces), and visualisation (making mental images according to the concepts). Overall study skills help to improve variety of learning style such as visual, physical, aural, solitary, logical, social and verbal. Environment also contributes to learn where some people prefer silent circumstance to concentrate whereas some people prefer to noisy background. Paying attention also affect the study process. Listening actively and asking questions will enhance retention and learning. Over study will also make negative impact in educational performance and health, it may cause stress and feel exhausted. Scheduling Shorter study session, taking study breaks and focusing on leisure time activities also improves quality of study.

Review of literature

Vieriu and Petrea (2025) conducted research on the impact of artificial intelligence on student's academic development with 85 participants using purposive sampling method. The results found that AI support personalized learning, student engagement, learning efficiency and improved academic performance. Over-reliance on AI reduces critical thinking, risks in data privacy, cognitive disengagement and academic dishonesty.

Ward et al. (2024) conducted research on analysing the impact of AI tools on student study habits and academic performance. Data were analysed by using descriptive statistics, independent sample t-test, ANOVA, regression analysis and thematic analysis for interview responses. The results found that AI tools associated with improved study habits, time management, and feedback, personalized learning, reduced study hours and increased GPA.

Lekharu et al. (2024) conducted study on Assessment of learning levels of students using Dennis Congo study skill inventory and evaluation of protocol for slow, average and advanced learners in medical education with 126 participants. Dennis Congo study skill inventory was used to collect data. It was analysed by using correlation analysis. The result found that study skills were significantly associated with academic performance.

Jyoti (2025) conducted A study on examining the impact of AI tools on student's study habits and academic success with 141 students. Descriptive analysis and qualitative feedback analysis were performed to analyze data. Result found that AI improved study efficiency, motivation, GPA and reduced study time. Over-reliance and reliance and integration challenges were reported.

Jagirdar Lubna Batool (2026) conducted study on Artificial intelligence academic usage and its impact on students. A survey based study with 96 participants using purposive sampling method. AI Academic usage and impact scale (AAUIS) was used. The result found that AI boosted time savings and learning efficiency but over-reliance reduces creativity and independent thinking.

Methodology

This study was conducted with the aim of finding the relationship between AI Usage and Study skills with respect to the dimensions. The data was collected from college students both males and females aged between 15 – 40 years.

Objectives

- To assess the academic AI usage among the college students
- To assess the study skills among the college students
- To determine the relationship between academic AI usage and study skills among the college students.
- To find the inter-relationship between academic AI usage subscales and study skills inventory subscales

Hypotheses

H1: There is a significant relationship between the Academic AI usage and study skills among college students.

H2: The dimensions of academic AI usage and study skills significantly predict one another among college students.

Samples

The study included a total of 158 college students where 24 males and 134 females. Participants were selected using a convenience sampling technique. The sample included students from diverse academic backgrounds who participated voluntarily in the study.

Tools

The tools were administered through both online and offline surveys. Each participant was presented with a brief description about our study and asked about their willingness to participate. The participants were asked to answer the socio demographic details including their name, email, gender, stream, qualification, location and residual respectively. There are 2 type of scales used, namely Academic AI usage scale and Study skills inventory.

AI usage was assessed by using the Academic AI Usage scale (AAIUS) developed by Debasmita Chakraborty and Deviga Subramani (2025). This is a 30-item self -report questionnaire which evaluates the Academic AI Usage along with three dimensions like Academic AI Dependency, Academic Support and Academic skills. Each item was rated on a 5-point Likert scale ranging from 1 (Strongly disagree) to 5 (Strongly Agree), with higher score indicates greater level of AI-Usage. This scale has showed a strong internal consistency (Cronbach's a = .856), and an adequate test-retest reliability ($r = .828$, $p < .001$).

The Study skills were assessed by using the Study Skills Inventory (SSI) developed by Dennis H. Congos (2011). This inventory is a 51-item self-report inventory which evaluates the study skills along with six dimensions like Textbook reading, note taking, memory, test preparation, concentration and time management. Each item was rated on a 5-point Likert scale ranging from 5 (Always) to 1 (Never), the scores were calculated with each dimension, higher score in each dimensions shows greater study skills of each dimension.

Procedure

The data was collected from the participants via directly and Google forms. The participants were informed about the aim, procedures and the nature of our study. The participants were responded to each scale items appropriately without any omissions. The average time required for completing the questionnaires was approximately 15-20 minutes. All the data which has been collected from the participants were confidential and the responses were used only for the research purpose.

Statistical Analysis

The collected data were analysed using Javomi 2.4.14. Descriptive statistics were used to calculate the means and standard deviations to summarize the demographic characteristics of the samples. Inferential analysis included Pearson's correlation analysis, which were used

to assess the relationship between the Academic AI usage and Study skills. Multiple linear regression analysis was used to determine whether the selected dimensions of Academic AI usage and Study skills significantly predicted the respective outcome variables.

Results and Discussion

The collected data were analysed using descriptive statistics and inferential statistics to examine the relationship between the Academic AI Usage and Study Skills among the young adults. The mean score of Academic AI usage M= 78.0 (SD= 11.8) and the mean score of Study skills was M= 185 (SD= 32.7) respectively.

Table 1: *Mean and standard deviations of the variables academic AI usage and study skills*

VARIABLES	DESCRIPTIVE STATISTICS		
	N	MEAN	SD
ACADEMIC AI USAGE	158	78.0	11.8
STUDY SKILLS	158	185	32.7

Table 1 shows the mean and standard deviations of the variables academic AI usage and study skills among college students. In the variable academic AI usage, the mean value obtained is 78.0 and standard deviation is 11.8. In the variable study skills, the mean and standard deviations are 185 and 32.7 respectively.

Table 2: *Correlation analysis between academic AI usage and study skills*

	ACADEMIC AI USAGE
ACADEMIC AI USAGE	-
STUDY SKILLS	0.116

**Correlation is significant at the 0.05 level.*

***correlation is significant at the 0.01 level*

The correlation analysis in Table 2 shows that there is no significant relationship between the variables academic AI usage and the study skills. The Pearson correlation coefficient of ($r = 0.116$, $p > 0.05$). So, this analysis indicates that there is actually a very weak positive correlation but it is not statistically significant if, ($p > .05$). Therefore, hypothesis 1 was rejected which indicates that the overall academic AI usage was not significantly related with overall study skills among the college students. There exists a significant relationship between specific dimensions even when the overall scale scores are not significantly correlated. The academic AI usage scale and the study skills inventory consist of several

dimensions. Academic AI usage scale consists of three dimensions; AI dependency, AI academic support, and academic skills and in study skills inventory it consists of six domains; textbook reading, note taking, memory, test preparation, concentration and time management. In a few dimensions in this research shows a correlation between the corresponding dimensions. AI dependency, academic support, academic skills, concentration, memory, note taking, textbook reading these were the dimensions which shows a correlation with respect to the other dimensions.

Table 3: *Correlation analysis among all the dimensions academic AI usage scale and the study skills inventory*

Variables	AI Dependency	Academic AI Support	Academic Skills	Textbook Reading	Note taking	Memory	Test Prep	Concentration	Time management
AI Dependency	-	0.520**	0.494**	0.019	-0.009	0.036	-0.034	0.043	0.136
Academic AI Support	0.520**	-	0.687**	0.112	0.209**	0.192*	0.008	0.158*	0.089
Academic Skills	0.494**	0.687**	-	0.171*	0.036	0.201*	0.032	0.096	0.128
Textbook Reading	0.019	0.112	0.171*	-	0.583**	0.656**	0.601**	0.533**	0.545**
Note taking	-0.009	0.209**	0.036	0.583**	-	0.721**	0.549**	0.578**	0.418**
Test Preparation	-0.034	0.008	0.032	0.601**	0.549**	0.632**	-	0.516**	0.631**
Memory	0.036	0.192*	0.201*	0.656**	0.721**	-	0.632**	0.594**	0.558**
Concentration	0.043	0.158*	0.096	0.533**	0.578**	0.594**	0.516**	-	0.487**
Time management	0.136	0.089	0.128	0.545**	0.418**	0.558**	0.631**	0.487**	-

**. Correlation is significant at the 0.01 level (2-tailed).

*. Correlation is significant at the 0.05 level (2-tailed).

The Pearson correlation analysis in (table 3) shows that there is a significant moderate positive correlation between AI dependency and academic AI support, (r = 0.520, p < 0.001). AI dependency having a significant positive correlation with academic skills, (r =0.494, p <0.001). In contrast, AI dependency was not significantly correlated with textbook reading (r = 0.019, p = 0.816), note taking (r = -0.009, p = 0.915), memory (r = 0.06, p = 0.651), test preparation (r = -0.034, p = 0.669), concentration (r = 0.043, p = 0.593), and time management (r = 0.136, p = 0.088).

Academic AI support shows a strong positive correlation with academic skills (r = 0.687, p < 0.001), It was also shows a significant relationship with note taking (r = 0.209, p= 0.008), memory (r = 0.192, p = 0.016) and concentration (r = 0.158, p = 0.048). Whereas, academic AI support was not significantly correlated with textbook reading (r = 0.112, p = 0.162), test preparation (r = 0.008, p = 0.921) and time management (r = 0.089, p = 0.266).

Academic skills shows a significant positive correlation with textbook reading (r = 0.171, p = 0.032) and memory (r = 0.201, p = 0.011). In contrast, academic skills was not significantly correlated with note taking (r =*0.036,* p = 0.655), test preparation (r = 0.032, p = 0.688), concentration (r = 0.096, p = 0.229) and time management (r = 0.128, p = 0.108).

Text book reading indicates a significant strong positive correlation with note taking (r = 0.583, p < 0.001), memory (r = 0.656, p < 0.001), test preparation (r = 0.601, p< 0.001), concentration (r = 0.533, p < 0.001) and time management (r = 0.545, p < 0.001).

Note taking was significantly correlated with memory (r = 0.721, p < 0.001), test preparation (r = 0.549, p < 0.001), concentration (r = 0.578, p < 0.001) and time management (r = 0.418, p < 0.001).

Memory shows a significant positive correlation with test preparation (r = 0.632, p < 0.001), concentration (r = 0.594, p < 0.001), and time management (r = 0.558, p < 0.001).

Test preparation indicates a significant relationship with concentration (r = 0.516, p < 0.001) and time management (r = 0.631, p < 0.001).

Concentration indicates a positive correlation with time management (r = 0.487, p < 0.001).

Table 4: *Predicting AI dependence, academic skills and AI academic support among young adults*

PREDICTORS	AI DEPENDENCY		
	β	T	P
ACADEMIC SKILLS	0.343	2.80	0.006
ACADEMIC AI SUPPORT	0.258	3.72	<.001
R^2	0.306		
F	34.2		

Linear regression analysis (Table 4) was conducted to examine whether academic skills and academic AI support significantly predicted AI dependency among college students. These results indicated that the academic skills (β = 0.343, t = 2.80, p = 0.006) and academic AI support (β = 0.258, t = 3.72, p <.001) are both significant positive predictors of AI dependency. Together, the academic skills and the academic AI support explained 30.6% of the variance in AI dependency (R^2 = 0.306), and the overall model was statistically significant, (F = 34.2, p< .001). Among the two predictors, academic skills showed a relatively larger standardized regression coefficient than academic AI support.

Table 5: *Predicting Academic AI Support, Academic Skills, and Note taking among young adults*

PREDICTORS	ACADEMIC AI SUPPORT		
	β	T	P
ACADEMIC SKILLS	0.681	12.06	<.001
NOTE TAKING	0.185	3.27	<.001
R^2	0.507		
F	79.6		

Linear regression analysis (Table 5) was conducted to examine whether academic skills and note taking significantly predict academic AI support among college students. These results indicated that the academic skills (β = 0.681, t = 12.06, p <.001) and note taking (β = 0.185, t = 3.27, p <.001) are both significantly predicted the academic AI support. Together, the academic skills and note taking explained 50.7% of the variance in academic AI support (R^2 = 0.507), and overall, the model was statistically significant, (F = 79.6, p < .001). Among the two predictors, academic skills showed a stronger relative contribution to academic AI support than note taking.

The analysis of regression showed that the particular dimensions including academic skills, academic AI support significantly predicted the AI dependency. Likewise, the academic skills and note taking were significantly predicted the academic AI support. Thus the findings suggest that specific dimensions of study skills inventory and academic AI usage scale have significant predictive relationships even though the overall relationships between these scales were not obtained. Therefore the hypothesis 2 was accepted.

The current results are generally similar with the previous study by, Jagirdar, L. B. (2026, June).,which reported that AI tools have become an essential part of student's academic performance by supporting learning, assignments, coding, and other academic tasks. Likewise, the present study indicates a strong positive relationship between academic AI support and academic skills (r = .687, p < .001), along with concentration, memory, and note taking. However, overall Academic AI Usage has no significant relationship with Study Skills (r = .116, p > .05) but, there is a significant relationship among several dimensions of academic AI usage scale and study skills inventory.

A research conducted by Lekharu et al. (2024) highlighting the importance of study skills and the evolving role of AI in learning. This study was conducted among medical student using the Dennis Congos Study Skills Inventory report shows that reduction in study skills were associated with lower academic performance, particularly highlighting note-taking, memory, concentration, and test preparation. In the present study, academic AI support showed a strong positive relationship with academic skills ($r = .687$, $p < .001$) and weak positive relationships with concentration, memory, and note-taking. However, overall Academic AI Usage was not significantly related to overall Study Skills ($r = .116$, $p > .05$). Thus, AI may support specific study-related skills, but its overall use may not necessarily enhance study skills, emphasizing the importance of effective study strategies and independent learning.

Implications

The findings of present study have prioritized both research and practice. This research highlights the significance of understanding the AI usage of young adults will affect their study skills. The results can further contribute to enhance the motivation and awareness among the young adults for the usage of AI for their academic purposes. Additionally, this study this study helps the adults to use the AI source according to their wants by understanding the real values and needs.

Limitations

Along with the contribution our study has certain limitations they are:

- This study is confined to college students only.
- Sample size was taken is too small
- Only inhabitants of Kerala and Tamil Nadu in selected areas were taken as participants
- Only regression and correlation tests were conducted
- The number of male respondents were too low

Future Recommendations

Future studies can consider large or more diverse samples to improve the generalizability of the findings. In the present study, several dimensions did not demonstrate statistically significant relationships and predictors as the available sample size was limited. Future research may examine the dimensions of academic AI usage and study skills to provide more comprehensive understanding of their relationships.

Furthermore, the present study included 158 participants, with relatively small proportion of male participants. This limited the feasibility of conducting a meaningful independent

sample-t test to examine gender difference. Future studies can aim to include more balanced number of male and female participants. Increasing the sample size and ensuring greater demographic diversity may also facilitate more comprehensive statistical analysis and improve the generalizability of the findings.

Conclusion

The present study examined the relationship between academic AI usage and study skills. The findings revealed that overall academic AI usage was not significantly related to overall Study Skills ($r = .116$, $p > .05$), indicating that the use of AI in academic contexts does not necessarily support the study skills. However, significant relationships were observed between particular dimensions. AI dependency showed a significant relationship with academic AI support and academic skills whereas, academic AI support showed a strong positive relationship with academic skills and weak positive relationships with concentration, memory, and note taking. Academic skills were also positively correlated with textbook reading and memory. Regression findings showed that academic skills and academic AI support significantly predicted AI dependency, explaining 30.6% of its variance. Academic skills and note taking significantly predicted academic AI support, explaining 50.7% of its variance. Overall, the findings highlight the complex relationship between academic AI usage and study-related skills and emphasize the importance of using AI as a support for note taking, memory, concentration, and textbook reading.

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From Scrolling to Purchasing: Examining the Mechanisms Through Which Short-Form Video Marketing Influences Consumer Purchase Intention

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Abstract

With the development of short-form video, the digital marketing environment has changed; entertainment, information, social interaction and commerce are all combined and presented in an extremely compact audiovisual medium. Although previous studies have revealed that there is an association between short-form video marketing and consumer purchase intention, more efforts must be made to understand the mechanism by which consumers go from content exposure to purchase consideration. In this context, the current study investigates the impact of the short-form video marketing characteristics that include informativeness, entertainment and authenticity on the engagement of the consumer with short videos and the perceived credibility and in turn explores their impact on consumer purchase intention. The study is theoretically based on Stimulus–Organism–Response (S-O-R) model. A structured questionnaire with 32 measurement items, with a 5-point Likert scale, was used. For the present statistical study, the number of cases was built to 120. Data screening, reliability analysis, KMO and Bartlett's test, Pearson correlation and multiple regression and bootstrapped mediation analysis were conducted. Constructs had reliabilities of .885 to .950. The overall KMO value was 0.879 and Bartlett's test was significant at $p < .001$, indicating suitability of the data for factor-oriented analysis. The regression analysis reveals that informativeness and entertainment have an influential effect on consumer engagement and authenticity is especially influential in the case of perceived credibility. Purchase intention is highly determined by consumer engagement and perceived credibility. In addition, bootstrapped mediation analysis shows there are effects that are significant through both engagement and perceived credibility. The results indicate that the effectiveness of short-form video marketing is not just about exposure –

it also requires the ability of the content to build engagement and credibility. The study makes a novel contribution to the literature on digital marketing by theorising the 'scroll to buy' journey as a psychologically mediated process.

Keywords: Short-form video marketing; Consumer engagement; Perceived credibility; Purchase intention; Social media marketing; Digital marketing; Consumer behaviour

Introduction

Digitalisation has completely revolutionized how consumers come across, analyse and react to marketing stimuli. The social media world has moved from basically being a communication tool to a powerful commercial environment where communication, entertainment, and the search and buying of products and services all take place. It is in this context that short form video has become one of the most prominent types of digital content. Short-form video is appealing for its ability to convey information in short, visually engaging and easily digestible stories. Short videos can be incorporated into products demonstrations, reviews, recommendations and tutorials, and can be shared with consumers as they scroll through their social media. One thing that sets short-form video marketing apart from traditional advertising, however, is that it can even deliver results when the viewer isn't looking for the product. This evolution has given rise to a basic marketing issue: what makes a consumer who is only "lurking" into a consumer who forms a purchase intention? Exposure alone is not likely to be the sole explanation for the answer. A consumer may watch hundreds of videos, but not show any interest in commercial products. In contrast, one good informative, amusing or genuine video can drive attention, promote engagement, build trust, and increase product contemplation. Thus, more and more recent studies are required to explore no longer just the direct connection between short-form video viewing and the intention to purchase, but the psychological process behind the relationship.

This present study aims to solve this problem by taking into consideration informativeness, entertainment and authenticity as significant attributes of short-form video marketing. These features are thought to affect two key customer reactions – consumer engagement and perceived credibility – which could in turn impact purchase intentions.

The research is based on the Stimulus–Organism–Response paradigm, which posits that external marketing stimuli affect consumers' internal psychological state which, in turn, leads to their behavioural response. For the current context, short-form video characteristics is the stimulus, engagement and perceived credibility are the organismic responses, and purchase intention is the behavioural response.

Review of Literature

Short-Form Video Marketing

The short-form video marketing is a great leap in the social media advertising world as

it combines audiovisual communication, entertainment, interactivity and commercial information. The structure works well with modern attention spans since consumers are able to quickly consume, evaluate and move from one content piece to another. Empirical studies in the past few years have indicated that the characteristics of short videos have an impact on consumers' attitudes and purchase-related responses. For instance, Shen and Wang (2024) applied their research to the short-video marketing strategy in social commerce and found that persona perception and shared values matter. Using an S-O-R perspective, Luo et al. (2025) highlighted the need for trust in understanding the connection between short-video content and purchase intention. These findings suggest that short-form videos are not a monolithic stimulus in the world of marketing. Its impact is related to the perception and processing of the features of the content.

Informativeness

Informativeness is the extent to which the marketing content is informative, relevant, useful and helpful in making purchasing decisions. Short-form videos can be informative using product demonstrations, feature explanations, comparisons or usage instructions and short reviews. Information-rich content can decrease consumer uncertainty and help to evaluate products. May also lead to more cognitive effort from consumers to process the content, leading to higher engagement.

Entertainment

Social-media content should have a fun element. Short-form videos can be more engaging and entertaining to watch, and can be made more emotionally appealing and visually attractive with the use of humour, creativity, storytelling. But entertainment doesn't always mean that it's a direct replacement for information. It may be its attention grabbing and engagement keeping feature.

Authenticity

Authenticity is a measure of how consumers think that the content is authentic, real and sincere. With sponsorships and money-driven content all around, authenticity becomes especially significant. A recommendation can be fun and educational, but if consumers perceive the product is being promoted for money, then it won't be effective. Authenticity can thus be a factor of credibility.

Consumer Engagement

Hollebeek et al. (2014) believed that consumer brand engagement is associated with three factors: cognitive processing, affection, and activation. Engagement may be in the form of attention, emotional involvement, commenting, liking, sharing, visiting brand pages, and searching for more information in a social-media environment. Thus, engagement could be a key mediating process between short-form videos and consumer behaviour.

Perceived Credibility

The notion of source credibility has been a major factor in persuasion and advertising studies. Ohanian (1990) showed the role of expertness and trustworthiness in the consumer evaluations of endorsers. When it comes to short-form video marketing, credibility can be established through the creator's expertise, transparency, authenticity and quality of the information shared. A credible communication can decrease the perceived uncertainty, and consequently, the consumer's attitude to consider the recommended product will be increased.

Purchase Intention

Purchase intention is the probability or predisposition of consumers to buy a product. It has been widely applied as a dependent variable in marketing research as it reflects a consumer's behavioural predisposition after consumption of marketing stimuli.

Review of Selected Empirical Literature

Study	Focus	Method/Technique	Principal findings
Ohanian (1990)	Source credibility	Scale development	Expertise and trustworthiness are important dimensions of source credibility.
Dodds et al. (1991)	Product evaluation	Experimental research	Product, price and store information affect perceived value and purchase-related evaluations.
Sweeney & Soutar (2001)	Consumer perceived value	Scale development and validation	Perceived value is multidimensional and relevant to consumer evaluation.
Hollebeek et al. (2014)	Social-media engagement	Scale development and validation	Consumer engagement encompasses cognitive, emotional and behavioural dimensions.
Shen & Wang (2024)	Short-video social commerce	Quantitative/S-O-R approach	Persona perception and shared values contribute to purchase intention.
Rizomyliotis et al. (2024)	TikTok and Gen Z	Quantitative survey	Entertainment and credibility-related factors influence purchase intention.
Luo et al. (2025)	Short-video content	S-O-R/structural modelling	Trust functions as an important mechanism linking content with purchase intention.

Syafrina & Tjhin (2025)	Short-form video marketing	Quantitative modelling	Engagement is important in explaining purchase-related behaviour.
Wu & Su (2025)	Short-form video marketing	Empirical modelling	Short-video marketing characteristics are associated with purchase intention.
Justus & Karthick (2026)	Short-form video content marketing	S-O-R/SEM	Entertainment and informativeness contribute to perceived value and purchase intention.
Tsai et al. (2026)	Short-form video and e-commerce	DEMATEL/MADM	Utilitarian value and e-WOM are influential determinants of consumer response.

An evolution from direct-effect models, to more sophisticated explanations based on engagement, trust, credibility and perceived value is thus found in the literature. This is where the present study takes this path, looking at engagement and credibility as mechanisms along the consumer journey from content exposure to purchase intention.

Research Gap

While some studies have shown the business value of short-form video marketing, there are three areas where research has not been conducted.

First, the literature has to date focused on the impact of short-form video marketing, but has overlooked the 'how' behind the impact.

Secondly, the characteristics of short-form video are multivariate. Informativeness, entertainment and authenticity can work in different psychological ways.

Third, conceptually engagement and credibility are distinct mechanisms. Engagement is defined as the extent to which the consumers become cognitively, emotionally and behaviourally involved with the information, while credibility is defined as the extent to which the consumers believe in the information and the source.

Based on this, the present study constructs a mechanism-oriented framework relating to the characteristics of short-form videos to purchase intention by introducing engagement and perceived credibility.

Research Objectives

RO1: To examine the influence of short-form video marketing characteristics—informativeness, entertainment and authenticity—on consumer engagement and perceived credibility.

RO2: To examine the mechanisms through which consumer engagement and perceived credibility influence consumer purchase intention.

Research Methodology

Research Design

Quantitative cross sectional study design is used. A structured questionnaire was created to assess the key constructs by means of statements on a five-point Likert scale. The analytic data set includes 120 cases and 32 substantive measurement items.

Population and Sampling

The target group is social-media users who are exposed to short-form video marketing for products and/or brands. The use of purposive sampling is suitable as one of the eligibility criteria is exposure to commercial short-form videos.

Measurement Instrument

The questionnaire consists of:

a) Informativeness — 5 items
b) Entertainment — 5 items
c) Authenticity — 5 items
d) Consumer Engagement — 7 items
e) Perceived Credibility — 5 items
f) Purchase Intention — 5 items

The items were rated on a five-point Likert scale from 1 = Strongly Disagree to 5 = Strongly Agree for all substantive items.

Respondent Profile

Table 1. Demographic Profile

Variable	Category	Frequency	Percentage
Age	18–24	34	28.3
	25–34	47	39.2
	35–44	25	20.8
	45–54	10	8.3
	55+	4	3.3
Gender	Male	59	49.2
	Female	55	45.8

	Prefer not to say	6	5.0
Occupation	Private sector	40	33.3
	Student	27	22.5
	Government sector	25	20.8
	Self-employed	16	13.3
	Other	12	10.0
Monthly income	Below ₹25,000	35	29.2
	₹25,000–₹50,000	43	35.8
	₹50,001–₹75,000	21	17.5
	Above ₹75,000	21	17.5
Daily short-video consumption	<30 minutes	19	15.8
	30–60 minutes	33	27.5
	1–2 hours	44	36.7
	>2 hours	24	20.0
Product-video exposure	Rarely	7	5.8
	Occasionally	11	9.2
	Sometimes	31	25.8
	Frequently	53	44.2
	Very frequently	18	15.0

This profile shows that there is a relatively high proportion of younger social-media users. 67.5% of the respondents' age group is 18-34. When it comes to short-form videos, 56.7% say that they watch short-form content at least once an hour. Additionally, almost 60% of the total respondents say they see product-related short videos frequently/very frequently. These characteristics render the sample suitable for the study of the consumer response to short-form video marketing, with the constraints of using a purposive sampling approach.

Data Screening

There were 120 cases in the first data-set. The examination of the response matrix showed:

Screening criterion	**Result**
Initial observations	120
Missing item responses	0
Cases excluded	0
Final sample	**120**

Reliability Analysis

Table 2. Reliability Statistics

Construct	Items	Cronbach's α
Informativeness	5	.889
Entertainment	5	.899
Authenticity	5	.913
Consumer Engagement	7	.950
Perceived Credibility	5	.923
Purchase Intention	5	.885

The Cronbach's alpha coefficient is between .885 to .950, showing strong internal consistency. All constructs are well above the conventional .70 standard. Consumers' engagement has the highest reliability with α= .950, while the lowest is purchase intention with α= .885 among the six constructs. However, both exhibit high reliability.

KMO and Bartlett's Test

Table 3. KMO and Bartlett's Test

Statistic	Value
KMO	.879
Bartlett's χ^2	2887.554
Df	496
p-value	< .001

The KMO value is .879 which is pretty high. Bartlett's test is statistically significant, χ^2 (496) = 2887.554, $p < .001$. The null hypothesis that the correlation matrix is the identity matrix can thus be rejected. The results show that it has enough common variance among the measurement items to be analysed factorially.

Descriptive Statistics

Table 4. Descriptive Statistics

Construct	Mean	SD
Informativeness	3.072	1.053
Entertainment	3.200	1.028
Authenticity	3.197	1.096
Consumer Engagement	3.149	1.102

Perceived Credibility	3.118	1.107
Purchase Intention	3.182	1.003

Construct means are greater than the midpoint on the 5-point scale, but no one is close to the ceiling of the scale. This indicates a fairly positive attitude to short-form video marketing among the respondents. The highest mean is Entertainment (M = 3.200), which is close to Authenticity (M = 3.197). The mean for Purchase intention is 3.182 which indicates a moderately positive behavioural predisposition.

Correlation Analysis

Table 5. Pearson Correlation Matrix

Variable	INF	ENT	AUT	CE	PC	PI
Informativeness	1.000	.066	.098	**.492**	**.337**	**.251**
Entertainment	.066	1.000	.079	**.369**	.210	.207
Authenticity	.098	.079	1.000	**.229**	**.657**	**.410**
Consumer Engagement	**.492**	**.369**	**.229**	1.000	**.379**	**.412**
Perceived Credibility	**.337**	.210	**.657**	**.379**	1.000	**.487**
Purchase Intention	**.251**	.207	**.410**	**.412**	**.487**	1.000

The results of the correlation analysis indicate that there is a positive relationship between the key constructs. The degree of informativeness is moderately related to engagement (r = .492) and the degree of authenticity is more highly related to perceived credibility (r = .657). There are positive relationships between consumer engagement and purchase intention (r = .441) and between perceived credibility and purchase intention (r = .487); however, the latter is stronger.

Regression Analysis

Short-Form Video Characteristics and Consumer Engagement

The regression model explains 32.6% of the variance in consumer engagement.

$$R^2 = .326; \text{Adjusted } R^2 = .309; p < .001$$

Table 6. Regression Results: Consumer Engagement

Predictor	β	p-value
Informativeness	**.497**	**< .001**
Entertainment	**.187**	**.019**
Authenticity	.047	.541

The strongest significant predictor of engagement is 'informativeness' (β = .497, p < .001). The effect of entertainment is also highly positive (β = .187, p = .019). Authenticity is not a significant unique predictor after the statistically controlling other predictors. It shows that content information is crucial for engaging consumers in particular when it comes to converting passive information consumption into active engagement.

Short-Form Video Characteristics and Perceived Credibility

The second regression model explains 37.6% of the variance in perceived credibility.

$R^2 = .376$; Adjusted $R^2 = .360$; $p < .001$

Table 7. Regression Results: Perceived Credibility

Predictor	B	p-value
Informativeness	.287	< .001
Entertainment	−.027	.726
Authenticity	.528	< .001

The strongest predictor of perceived credibility is authenticity (β = .528, p < .001). The informativeness also significantly contributes, while entertainment has no significant distinctive contribution. This is a solid piece of empirical evidence that authenticity is a key factor in credibility development in short form video marketing.

Consumer Engagement, Perceived Credibility and Purchase Intention.

The last regression model analyses the direct effect of consumer involvement and credibility on purchase intention. The model explains 26.7% of the variance in purchase intention.

$R^2 = .267$; Adjusted $R^2 = .255$; $p < .001$

Table 8. Regression Results: Purchase Intention

Predictor	β	p-value
Consumer Engagement	.280	.001
Perceived Credibility	.368	< .001

Both predictors have a significant effect on purchase intention. Consumer engagement is seen to have a positive effect that is significant (β = .280, p = .001) while perceived credibility has a comparatively stronger effect (β = .368, p < .001).

Mediation Analysis

A parallel mediation analysis was performed with 5,000 bootstrap resamples to explore the mechanisms of the association between short-form video marketing and purchase intention.

Table 9. Bootstrapped Indirect Effects

Indirect pathway	Effect	95% Bootstrap CI
Video Marketing → Engagement → Purchase Intention	.1664	[.0343, .3118]
Video Marketing → Credibility → Purchase Intention	.2388	[.1080, .3866]

The indirect effect via consumer engagement is positive and is in the range of (.0343, .3118) with a 95% bootstrapped confidence interval. The indirect effect is statistically significant because 0 is not in the interval. Likewise, the indirect effect via perceived credibility is .2388 with a 95% bootstrap confidence interval of (.1080, .3866). Again, 0 is not allowed. Compared with the engagement pathway, the credibility pathway is stronger, indicating that credibility is a potentially important pathway through which the use of short-form video marketing is linked to purchase intention.

Discussion

The findings offer both evidence of, and insights into, how short-form video marketing works – it's not just about exposure. The first key discovery is the informativeness. The informativeness was the best predictor of consumer engagement, indicating that consumers aren't just looking for entertainment—information that helps them better understand and evaluate the product is welcome, too. This is especially true in a world where products might be stumbled upon by consumers when they are shopping. Engagement is also fuelled by entertainment. This lines up with the sentiment that commercial short-form video needs to win the consumers' attention in a digital world that is driven by entertainment. Thus, entertainment seems to be a function of attention and involvement. Authenticity displays a different pattern. While not a key unique contributor to engagement, authenticity is the most important determinant of perceived credibility. Theoretically this distinction is important. A video can hold the attention of the consumer without convincing him of its statements. Authenticity seems to be especially critical in assessing the credibility of the content. The purchase-intention model also indicates that engagement is important, as well as credibility. However, credibility results in the greater standardised coefficient. It's an indication that engagement alone might not be enough to drive purchase intent. Consumers can watch, like or interact with a video, but aren't ready to buy if they don't trust the information or the source of the video. This interpretation is supported by the results of the mediation. Both engagement and credibility significantly transmit the effect of short-form video marketing towards purchase intention. The credibility mediated pathway is stronger, suggesting that the credibility of the commercial communication might be more important than engagement in itself in driving purchase consideration. The study thus offers empirical evidence for the metaphor of the research title: Scrolling to purchase is not a one-time affair. Instead, consumers go through a series of stages – they are initially exposed to the product/service, then engage with it, then they form their opinion and then they consider behaviour.

Theoretical Implications

This study contributes in the literature in three ways.

For one, it's bringing the Stimulus–Organism–Response approach to short-form video marketing. Results indicate that the marketing characteristics can operate through internal consumer responses prior to purchase related outcomes.

Second, it is a study that makes a distinction between engagement and credibility. Both are important but their antecedents are different. While informativeness and entertainment are more significant to engagement, authenticity is more vital to building credibility.

Thirdly, the study provides support to the mechanism based digital marketing research approach. The study reveals that short form video marketing does not directly lead to purchase intention: intermediate consumer reactions are important.

Managerial Implications

1. Marketers must pay attention to informativeness. Don't create short-length videos for the sake of the maximum number of views. Demonstrations, comparisons and brief product explanations and useful information can help capture the audience's attention.

2. There's still a need for entertainment. A creative story, that fits one's humour, is attractive, and has a compelling story, makes people more receptive to commercial stories.

3. Authenticity needs to be regarded as a strategic asset. Don't overproduce or overly promote communication for creators and brands. Real-life product experiences and demonstrations can help enhance credibility, as can transparency.

4. Don't look only at the engagement numbers. Although views, likes and comments indicate engagement, it doesn't always mean an "intent to buy. Trust and credibility indicators, information-seeking and purchase consideration indicators should also be looked at by marketers.

5. The results indicate that there will be a move from attention economy to credibility economy. It's difficult to get people's attention, but if it is to be a commercial success then people need to believe and appreciate the information, they are processing.

Conclusion

The mechanism through which the short-form video marketing influences the purchase intention of consumers was examined. The results reveal that both informativeness and entertainment have a significant impact on a consumer's level of engagement with a brand

and that authenticity is a significant factor in a consumer's sense of brand credibility. Consumer engagement and perceived credibility, in turn, have a strong positive effect on purchase intention.

The mediation results also further indicate that short-form video marketing has a significant impact on purchase intention within the framework of identifiable psychological pathways. There is a significant mediation by both engagement and credibility, with the indirect effect of the latter being stronger. So, the end of the study is that only the exposure and reach is not enough to have an overall picture of the effectiveness of short-form videos. So, once the attention shifts to engagement and the engagement to credibility and the credibility to purchase consideration – it is then you see the commercial potential of short-form video. It is best, therefore, to think of the scroll-to-buy continuum as a series of consumer behaviours.

Limitations and Future Research

There are a number of limitations in the study. First, this is a cross-sectional study, therefore, no inferences can be made that would allow for the claim that this represents cause and effect. Secondly, purchase intention is an attitudinal/behavioural predisposition and not behaviour. Thirdly, it was pointed out that results from the study can be generalized only within the scope of the purposeful sampling.

Future studies might be longitudinal, and might incorporate real behaviour data – product search, click-throughs, conversions, purchases – and various types of short-form video. Additional explanation mechanisms or moderators might be examined such as algorithmic personalisation, influencer expertise, product involvement, perceived intrusiveness and electronic word-of-mouth.

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Coastal Development, Livelihood and Memory in Vizhinjam, Kerala: Environmental and Occupational Change, 1970–2025

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Abstract

This article reconstructs the transformation of coastal livelihoods in Vizhinjam, Kerala, between 1970 and 2025 by placing fisheries research, government records, development documents, and published first-person testimony within a historical frame. It asks how phases of coastal development, including fishing-harbour expansion, motorisation of artisanal fishing, and the Vizhinjam International Seaport, reshaped occupational practices, access to shore and sea, household labour, and perceptions of environmental change. The article argues that livelihood transformation cannot be reduced to a rupture caused by the international port. Harbour infrastructure and motorisation had already reorganised production, mobility, gear use, capital requirements, and coastal space before 2015. The container port nevertheless introduced a different scale of enclosure, dredging, compensation, regulatory restriction, and political conflict. Published testimony is treated as mediated evidence about lived experience and memory rather than as original oral-history fieldwork. The result interprets development as cumulative and uneven: it expanded productive possibilities for some actors while redistributing risk, access, and vulnerability across differentiated fishing households.

Keywords: Vizhinjam; Kerala; coastal development; fisheries; livelihood; memory; motorisation; seaport

Introduction

Vizhinjam, sixteen kilometres south of Thiruvananthapuram, has long been an important fishing centre on Kerala's southwest coast. In 1982, Central Marine Fisheries Research Institute researchers described fishing there as year-round, supported by favourable access to the sea and nearby markets, while noting the importance of the fishing harbour then under construction (Luther et al. 1982). This complicates narratives dividing Vizhinjam's

history into an unchanged "traditional" past and a disruptive port present. Before the international terminal entered commercial operation, the locality had already been reshaped by harbour engineering, markets, fisheries policy, technological change, and occupational differentiation.

The central research question is: how did successive phases of coastal development from the 1970s to 2025 reshape fishing practices, occupational relations, access to coastal resources, and perceptions of environmental change in Vizhinjam? Three subsidiary questions follow. How did fishing-harbour expansion and motorisation alter the organisation and spatial range of artisanal fishing? How did the international seaport change access, compensation, and livelihood security after 2015? Finally, how should historians interpret published fisher testimony about erosion, declining catch, danger, and displacement when environmental causation remains contested?

The literature is substantial but temporally fragmented. Kerala fisheries scholarship has examined technological modernisation, mechanisation, class relations, state policy, and fisher mobilisation at the regional level (Kurien 1985; Kurien 1991). Vizhinjam-specific fisheries studies document motorisation, gear change, and shifting species composition during the 1980s and 1990s (Gopakumar, Sarma, and Velayudhan 1994; Gopakumar et al. 1995). Recent work focuses on the international port, including fisherwomen and displacement (Joseph and Beegom 2017), political negotiation and class differentiation (Ashni and Santhosh 2019), and coastal enclosure, erosion, and dispossession (Krishnan and Mallick 2026). Journalism and civil-society documentation preserve first-person accounts of livelihood loss and environmental anxiety, while official reports emphasise compensation, monitoring, and infrastructure benefits.

The gap is therefore not an absence of studies on Vizhinjam. Rather, relatively little scholarship places these bodies of evidence into a continuous history extending from the fishing-harbour transformations of the 1970s through motorisation and into the container-port era. This article directly addresses that gap. It argues that Vizhinjam's recent conflict is best understood as the latest phase of a cumulative reorganisation of coastal space, labour, and risk. The fishing harbour improved some conditions for marine production while involving land acquisition and breakwater construction; motorisation expanded range and altered gear economies while increasing capital dependence; and the international seaport intensified struggles over access, ecological uncertainty, compensation, and authority over the coast. This periodisation avoids both romanticising artisanal fishing as static and treating large infrastructure as an uncomplicated measure of progress.

Sources and Methodology

The article combines four kinds of evidence. First, contemporary fisheries studies from CMFRI provide evidence on craft, gear, catch, fishing grounds, seasonality, and motorisation. Second, Kerala government records, project reports, environmental assessments, and the Comptroller and Auditor General's audit establish institutional chronology, project design,

livelihood categories, compensation, and claims. Third, peer-reviewed studies interpret displacement, political mobilisation, gender, class differentiation, and development. Fourth, published interviews and journalistic testimony illuminate how fishers and vendors experienced changing work and environments.

The article does not present original oral-history interviews, and published testimony is not represented as fieldwork by the author. Such material is mediated by interviewers, translation, editing, publication contexts, and retrospective memory. It can nevertheless be used as testimonial evidence when provenance is explicit. Statements about perceived decline, danger, debt, or loss are strongest as evidence of experience and memory. They require independent corroboration before they can support measurements of fish abundance, shoreline movement, or causal environmental mechanisms. The testimonial corpus is selective and cannot establish prevalence across Vizhinjam's fishing population. Because these published testimonies were collected for different purposes, comparisons across decades remain interpretive and cannot substitute for a systematically sampled interview archive.

This distinction is important for coastal erosion. The 2013 environmental assessment acknowledged that Kerala's shoreline is dynamic and that erosion predated the international port, while also recognising that anthropogenic interventions can disturb sediment transport (L&T-Rambøll 2013). Later community testimony frequently attributed intensified erosion to the port. Official monitoring and expert assessment, however, have contested a simple causal relationship. The article therefore separates three propositions: erosion existed before 2015; residents experienced and interpreted severe shoreline loss during the construction era; and the precise contribution of port works to particular stretches of erosion remains contested. Historical analysis should preserve that disagreement rather than turn testimony or modelling into unsupported certainty.

Fishing Harbour Expansion and Coastal Change, 1970–1982

Fishing-harbour development predates this paper's 1970 starting point. State budget records planned the first stage for 1963–64. By 1980, the first stage was reported almost complete and second-stage works were in progress (Government of Kerala 1963; Kerala State Planning Board 1980). The 1983 Economic Review reported completion of major second-stage works and preliminary third-stage activity, although a 1997 review described the second and third stages as incomplete (Kerala State Planning Board 1983; 1997). Official references to "completion" appear to concern particular works rather than the entire harbour scheme.

Harbour development reorganised the coast materially and socially. Breakwaters, reclaimed areas, landing facilities, and roads converted a flexible shore into engineered infrastructure. Land acquisition and rehabilitation made development a question of property and displacement as well as fisheries improvement. The 1980 Economic Review reported plans for two townships to rehabilitate 2,000 fishing families expected to be evicted from

the harbour area (Kerala State Planning Board 1980). Displacement therefore formed part of Vizhinjam's development history decades before the international seaport.

The harbour also became productive infrastructure for fishers. Vizhinjam's location already allowed extensive seasonal use, and improved landing and shelter facilities strengthened its significance as a fishing centre. By the early 1980s researchers expected completion of the harbour to increase local fisheries importance (Luther et al. 1982). Development cannot be reduced to dispossession. The same built structures that altered shorelines and required land could support launching, berthing, landing, auction, and marketing. This ambivalence recurred in Vizhinjam's development history: infrastructure could simultaneously enable production and redistribute control over coastal space.

The harbour period also matters for environmental memory. Later activists and residents linked erosion and accretion patterns to older breakwater construction, suggesting that awareness of engineered shoreline change preceded the international seaport. Such recollections do not establish sediment budgets, but they reveal a historically accumulated interpretive framework. When new breakwaters appeared after 2015, they entered a landscape in which residents already associated coastal engineering with uneven gains and losses. The later controversy therefore emerged within an existing experiential terrain.

Motorisation and the Transformation of Artisanal Fishing, 1982–2000

Motorisation produced a second transition. Gopakumar, Sarma, and Velayudhan identify the middle of 1982 as the beginning of motorisation at Vizhinjam, with substantial expansion of motorised effort from 1984. Outboard engines enabled traditional craft to travel farther and increased the use of drift nets, hooks, and lines. Their study of tuna and whitebait anchovy fisheries found tuna landings rising from 361 tonnes in the pre-motorisation period to 1,976 tonnes during the motorisation period, while anchovy landings declined from 580 to 386 tonnes. The authors attributed much of the anchovy decline to a shift of fishing effort toward gears targeting other resources rather than to a collapse in anchovy catch rates (Gopakumar, Sarma, and Velayudhan 1994).

A broader comparison of pre-motorisation and 1986–92 data found average annual catch rising from roughly 4,525 to 7,525 tonnes while several gears changed sharply in relative importance (Gopakumar et al. 1995). These statistics show restructuring, not uniform prosperity. Engines extended fishing range and enhanced access to resources such as tuna and mackerel, but they also required expenditure on fuel, maintenance, craft, and gear. Returns became more closely tied to cash investment and operating costs. Motorisation could preserve artisanal ownership while changing the economic conditions under which artisanal fishing remained viable.

Motorisation also changed labour allocation. Gears associated with motorised mobility expanded while some shore-based and nonmotorised operations declined in relative importance. The category "traditional fisher" therefore obscures technological and class

differentiation. Kerala's wider fisheries history shows that fishers did not simply oppose technology; political conflicts often concerned who controlled new technology, whether mechanised vessels displaced artisanal craft, and how marine space was regulated (Kurien 1985; 1991). At Vizhinjam, outboard motors could be incorporated into locally controlled production more readily than large industrial vessels, but their adoption still deepened dependence on markets and purchased inputs.

Women's labour makes the household consequences visible. In an interview published by the International Collective in Support of Fishworkers in 2000, Selvaraji, a Vizhinjam fish vendor, explained that she entered vending because her husband's fishing income was insufficient for household and educational expenses (Indu 2000). Her account described early-morning fish purchase, cleaning, icing, market sales, borrowing, debt, and domestic work. It cannot represent all women in Vizhinjam, but it demonstrates why livelihood cannot be measured by male sea-going employment alone. Household survival could depend on women's marketing income and unpaid labour precisely when fishing required greater cash expenditure and income remained uncertain.

By 2000, therefore, Vizhinjam was already a technologically changing, commercially connected, and socially differentiated fishing economy. This matters to the later port debate. The international seaport did not encounter an economically self-contained community; it encountered households already negotiating engines, markets, debt, gear specialisation, gendered labour, and state regulation. The historical question is how successive development regimes altered the terms on which fishing households could adapt.

From Fishing Harbour to International Seaport, 2000–2015

The international seaport shifted infrastructure from fisheries toward global container circulation. Vizhinjam International Seaport Limited was incorporated in December 2004 as a government-owned special-purpose company. After unsuccessful procurement efforts, Kerala entered a concession agreement with Adani Vizhinjam Port Private Limited on 17 August 2015 under a landlord public-private partnership model. The project combined private terminal development and operation with major public commitments to breakwater, fishing-harbour, connectivity, land, rehabilitation, and other infrastructure (VISL 2023; CAG 2017).

This changed the scale at which the coast was valued. Earlier harbour development sought to improve fishing capacity; the deepwater port was justified through transshipment, logistics efficiency, and integration with international shipping routes. Coastal land and nearshore water thus acquired strategic value beyond local production. The port's planned deep draft, container berths, reclamation, breakwater, roads, and rail connection translated the coastline into a node of national and global circulation.

The state nevertheless recognised before construction that existing livelihoods would be interrupted. The 2015 Livelihood Impact Appraisal Committee identified occupational

categories requiring assistance, including mussel and lobster workers, shore-seine workers, kattamaram workers, allied workers, and motorised vessel owners (Government of Kerala 2015). This document is analytically important. It establishes that livelihood disruption was not merely a claim invented after protest intensified. Project governance anticipated losses tied to specific forms of coastal access and work.

Community responses were not uniform. Ashni and Santhosh's fieldwork in 2017–18 found differing positions shaped by class formation, aspirations for upward mobility, and the role of the Latin Catholic Church. Some residents viewed the port as a threat to fishing and collective control, while others anticipated jobs, land-value appreciation, or broader development (Ashni and Santhosh 2019). This evidence challenges representations of "the fishing community" as a single political actor. Development redistributed expectations as well as material risks.

Port Construction, Protest, and Livelihood Change, 2015–2025

The concession's appointed date was 5 December 2015, beginning the CAG-recorded construction period. Breakwater construction, dredging, reclamation, security arrangements, and associated works progressively altered the physical and regulatory environment. For fishing households, these changes mattered through access: routes used by craft, nearshore harvesting areas, places for nets and boats, and the relationship between the existing fishing harbour and the emerging commercial port.

Published reporting during construction records claims of reduced catches, loss of shellfish and mussel grounds, greater travel distances, higher fuel costs, and constrained space. Mongabay-India's 2022 reporting, for example, presented testimony from local fishers and nearshore workers who associated livelihood decline with dredging and port works (Vohra 2022). These accounts establish perceptions and experiences, but cannot alone quantify stock decline or distinguish port effects from fishing pressure, climate variation, fuel costs, markets, or longer ecological processes. Their historical value lies partly in showing how environmental change was translated into occupational insecurity.

The 2022 protest made this insecurity politically visible. Led by the Latin Archdiocese and fishing-community organisations, the agitation demanded rehabilitation for households affected by erosion, coastal protection, assistance during periods when fishing was unsafe, subsidised fuel, action on harbour safety, and an independent assessment of the port's environmental effects (Onmanorama 2022). The demands show that the dispute exceeded the project. Port opposition linked chronic problems of housing, dangerous working conditions, fuel dependence, and coastal vulnerability.

The protest was called off in December 2022 without securing a halt to construction (Philip 2022). The state continued rehabilitation and compensation while maintaining the project. By June 2025, Kerala reported that approximately ₹114.73 crore had been distributed as livelihood compensation to 2,940 families across affected fishing-related categories

(Government of Kerala 2025a). Compensation indicates acknowledged disruption, but payment does not establish that every economic or ecological loss was fully measured or restored. Cash packages translate heterogeneous forms of work and access into legible categories; activities that are seasonal, informal, domestic, or spatially diffuse may be harder to value.

Phase I entered commercial operation on 3 December 2024, following trial operations begun in July (Government of Kerala 2025b). The port was formally inaugurated on 2 May 2025 (Press Information Bureau 2025). These dates mark institutional transition, not the end of social change. Continued compensation in 2025 shows that livelihood adjustment extended beyond construction. Commercial operation transformed anticipation into a durable infrastructure regime: restrictions, traffic, employment possibilities, and ecological monitoring became conditions with which residents would have to negotiate over the longer term.

Memory, Gender, and Uneven Livelihood Transformation

Published testimony shows why aggregate measures can miss occupational change. Selvaraji's 2000 account links fish vending to household insufficiency, debt, education costs, and gendered labour. Testimony reported during the port era links fishing viability to access, travel distance, fuel, nearshore habitats, and fear of displacement. Read together, these accounts show that "livelihood" is not equivalent to catch volume or formal employment. It consists of relationships among marine resources, shore space, credit, mobility, markets, household labour, and social reproduction.

Gender matters because women's work often falls between recognised occupation and household responsibility. Research on women affected by the port has criticised development and rehabilitation frameworks for insufficiently capturing gendered livelihood impacts (Joseph and Beegom 2017). Broader research on Kerala fish vendors documents unequal access to fish, credit, storage, transport, and market infrastructure (Rejula et al. 2023). Changes in landing sites or catch composition can redistribute labour beyond boat crews. Women may absorb additional travel, credit risk, processing work, or income instability without appearing as directly displaced workers.

Memory has analytical value without being a transparent record. In 2017, residents of Valiyathura described severe erosion and expressed fear that port construction was accelerating shoreline loss (Ameerudheen 2017). Their testimony was recorded while experts cautioned that attribution was premature and environmental-clearance monitoring continued. The tension itself is historically significant. Residents interpreted change through lived comparisons of beach width, damaged homes, navigation, and seasonal seas; technical institutions interpreted it through shoreline profiles, sediment movement, satellite images, and defined zones of influence. Both forms of knowledge were embedded in different relationships to risk and authority.

Coastal Erosion and Contested Environmental Change

The evidence supports a narrower conclusion than competing public narratives. Coastal erosion long predates the international seaport. The 2013 environmental assessment described shoreline erosion as a longstanding Kerala problem and recognised natural seasonal sediment movement (L&T-Rambøll 2013). It also acknowledged the possibility that anthropogenic disruption of sediment transport can produce unusual shoreline behaviour. After construction began, residents and activists reported accelerated erosion, while monitoring bodies and government-appointed experts examined whether the port was responsible.

The record does not justify treating temporal coincidence as proof. Storm regimes, existing seawalls and groynes, sediment supply, older harbour structures, monsoon variability, and other interventions can affect shoreline behaviour. Conversely, the fact that erosion existed earlier does not logically prove that a new breakwater, dredging, or reclamation had no local effect. The appropriate conclusion is that causation has been scientifically and politically contested, while the social effects of that uncertainty are themselves documented.

Environmental disputes are also disputes over authority. Fishers possess detailed experiential knowledge of currents, beaches, fishing grounds, and seasonal change, but lived observation does not automatically isolate causal mechanisms. Engineers and scientists possess specialised modelling and measurement tools, but technical boundaries and assumptions do not make social experience irrelevant. The Vizhinjam controversy shows how development produces competing evidentiary regimes: compensation committees classify losses, environmental assessments model effects, governments define acceptable risk, and residents narrate changes through work and place.

Discussion: Development, Livelihood, and Coastal Transformation

Over fifty-five years, Vizhinjam's history resists a binary between development and tradition. The fishing harbour, motorisation, and international seaport differed, yet each reorganised relationships among technology, space, capital, and authority. Harbour engineering supported some fishing operations while restructuring coastal space. Motorisation increased mobility and catch potential for particular fisheries while changing investment requirements and gear economies. The container port generated infrastructure of a different magnitude whose economic rationale lay primarily outside fishing, even as its construction and mitigation measures directly intersected fishing livelihoods.

The cumulative perspective clarifies why adaptation should not be confused with absence of harm. Fishing households adapted to engines, new gears, market pressures, debt, altered landing arrangements, and environmental uncertainty. Such adaptation demonstrates agency, but it can involve higher costs and unequal capacities. Boat owners with capital, workers able to change occupation, vendors with credit, and younger residents seeking nonfishing employment may respond differently from shore-seine workers, nearshore collectors, indebted crew, or households whose residence is exposed to erosion.

The article's central contribution is historical rather than causally reductionist. Recent scholarship has directly analysed enclosure and dispossession around the international port, while earlier fisheries research documents technological transformation. Bringing these literatures into one chronology shows that 2015 was a major turning point without being an absolute beginning. The port intensified and rescaled older questions: who controls the coast, which technologies count as development, whose labour is visible, how environmental risk is measured, and whether compensation can substitute for durable access to productive space.

Conclusion

Between 1970 and 2025, Vizhinjam changed through overlapping phases of state engineering, technology, market integration, and global port development. The fishing harbour altered the built shoreline while supporting fisheries infrastructure. Motorisation from 1982 expanded fishing range and shifted effort toward particular gears and species, but also increased dependence on capital and operating expenditure. Women's marketing and household labour reveal that these changes were experienced beyond sea-going work. After 2015, the international seaport introduced a new scale of dredging, reclamation, breakwater construction, restricted space, compensation, and political conflict.

The evidence does not support a simple story in which an unchanged traditional economy was suddenly destroyed by a single project. Nor does it support a celebratory account in which infrastructure benefits automatically compensate affected households. Vizhinjam's history is better understood as cumulative redistribution: successive development regimes altered who could use coastal space, which livelihoods remained viable, which risks were transferred to households, and which forms of knowledge carried authority.

Published first-person testimony is valuable when used with methodological restraint. It reveals debt, labour burdens, fear, adaptation, and remembered environmental change that institutional statistics cannot adequately capture. Yet testimony does not independently resolve disputed ecological causation. Combining it with fisheries records, planning documents, environmental assessments, and social-science research produces a more defensible history precisely because contradictions remain visible.

By the formal inauguration of the international seaport in May 2025, Vizhinjam had become simultaneously a strategic container hub and a coastal society carrying the accumulated effects of earlier development. Its history suggests that evaluating coastal infrastructure requires more than counting cargo, jobs, catch, or compensation. The central historical questions concern access, control, unequal adaptive capacity, and the conversion of lived coastal environments into infrastructure. Seen over five decades, Vizhinjam demonstrates that development is not a single event but a continuing negotiation over space, livelihood, memory, and the distribution of risk.

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Work Engagement Among Employees Working in Private Organizations in Coimbatore District

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Abstract

Rapidly evolving and highly competitive work environment, organizations face increasing challenges in maintaining employee motivation, productivity, and well-being. The rise of digital transformation, hybrid work models, technological advancements, and changing employee expectations has made work engagement a critical factor for organizational success. The objective of this study is to examine the work engagement among employees of private organizations in Coimbatore District from Tamil Nadu. A sample of 146 employees participated in this study. Utrecht Work Engagement Scale (UWES) by Wilmar Schaufeli and Arnold Bakker (2004) were administered. The results indicated that there was no significant gender difference in work engagement. The designation of participants was not significantly associated with the work engagement. Further it was found that there was a significant difference in between selected organizations in terms of work engagement.

Keywords: work engagement, ITES, diary industries, textile industries, vigor, absorption dedication.

Introduction

Work Enagagement

According to Schaufeli, et al. (2002), engagement can be defined as a positive, fulfilling and work-related state of mind that is characterised by vigour, dedication (efficacy) and absorption. ***Vigour*** is characterized by high levels of energy and mental resilience while working, the willingness to invest effort in one's work, and persistence in the face of

difficulties. This energy can also relate to the level of mental effort or mental strength that individuals can put into doing something. ***Dedication*** is characterised by a sense of significance, efficacy, enthusiasm, inspiration, pride and challenge. It refers to the emotional side of work engagement and the willingness of people to expend considerable time and effort in doing something meaningful. ***Absorption*** refers to the cognitive aspect where individuals are fully focused on something and experience a high level of concentration while performing a task.

This includes being happily engrossed in one's work, so that time seems to pass quickly and one has difficulties in detaching oneself from work (Coetzer & Rothmann 2007). In this view of the foregoing, work engagement relates to the harnessing of organisation members' selves to their work roles in which they employ and express themselves physically, cognitively and emotionally during role performances. Engaged employees become physically involved in their tasks, cognitively alert and emotionally connected to others when performing their job. In contrast, disengaged employees become disconnected from their jobs and hide their true identity, thoughts and feelings during role performances (Olivier & Rothmann2007). Organisational benefits gained from employee engagement have been known to include greater achievement of individual work goals or productivity (Schaufeli & Bakker 2004), customer satisfaction and profitability.

Characteristics of Work Engaged Employee

Work Engaged employees are typically characterised by the willingness to take initiative and self-direct their lives; they generate their own positive feedback and so encourage themselves; they are also engaged outside of their employment; their values and norms are in agreement with those of the organisation for which they work and they do become fatigued, but it is intrinsically linked to an overall sense of satisfaction; they may also become 'burnt out', but are able to extricate themselves from the situation; they are not enslaved to their job, and they tend to also pursue outside interests (Van den Berg, Manias & Burger 2008).

Research findings indicate that the study investigate the relationship between organizational role stress and work engagement among nurses in a selected hospital in Cairo, revealed that there was statistical significant difference between head nurses and staff nurses in terms of organizational role stressors as well as work engagement (Seada, 2017).

Conversely some studies have identified no difference between gender in terms of work engagement. The study investigating belongingness, work engagement, stress and job satisfaction in an Irish healthcare setting, shows that there was no gender difference in belongingness, stress, work engagement and job satisfaction between healthcare and support staff (Josling, 2015). The study investigating differences among two or more organizations also revealed conflicting outcomes. Similarly, a study revealed no significant difference in organizational culture and employee engagement between government and private sector employees in India and Nigeria (Abbas, 2024).

Methodology

Given the conflicting results of earlier studies, this research seeks to explore the employee work engagement in private sector firms. Additionally, it sought to determine if there are any differences among the organizations regarding employee engagement. The study's population consisted of employees employed in various private organizations situated in the Coimbatore district of Tamil Nadu State, India.

The samples (N=146) were chosen using convenient sampling technique from the ITES sector (n=50) and the diary sector (n=50) and the textile sector (n=46) for this research.

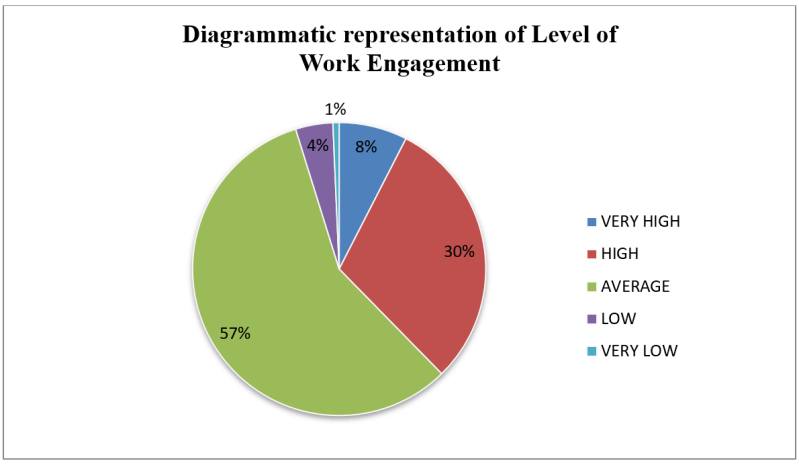
Instruments

The Utrecht Work Engagement Scale (UWES) was created by Wilmar Schaufeli and Arnold Bakker in 2004. This scale contains 17 statements that evaluate work engagement levels using a 7-point rating system across three dimensions: Vigor, Dedication, and Absorption. The UWE scale demonstrates a strong reliability coefficient of 0.93.

Consent was acquired from the participants, and their personal details were gathered as well. To evaluate the study variables, the participants completed the Utrecht Work Engagement Scale (UWES)

Results and Discussion

Pie Chart 1: Shows the diagrammatic representation of level of employees work engagement



The above pie chart shows the level of employees work engagement of the different organizations. From the sample of 146 employees, 57% of the employees have average level of work engagement, 30% of employees have high level of level of work engagement, 8%

of the employees have very high level of work engagement, 4% of the employees have low level of work engagement and 1% of employee have very low level of work engagement.

Table 1: Shows difference between the male and female employees in terms of work engagement

Variables	Male		Female		*t*	*P*
	M	**SD**	**M**	**SD**		
Work Engagement	58.25	13.19	62.54	12.98	-1.459	0.147**(NS)**

NS: Not Significant

The male employees (Mean = 58.25; SD = 13.19) and the female employees (Mean = 62.54; SD = 12.98) show no significant differences in their work engagement.

Table 2: Shows difference between the private organizations in terms of work engagement

Variables	Company 1		Company 2		Company 3		*F*	*P*
	M	**SD**	**M**	**SD**	**M**	**SD**		
Work Engagement	56.54	5.92	67.78	14.71	53.26	13.05	19.83	0.000

P < 0.05

The mean value of work engagement for company 1 is 56.54 & standard deviation is 5.92, mean value for company 2 is 67.78 & standard deviation is 14.71, mean value for company 3 is 53.26 & standard deviation is 13.05. The mean value itself shows that there is difference in the three private organizations in terms of work engagement. In relation to the result of statistical test, Analysis of Variance (ANOVA) between the three private organizations is 19.83. It revealed that there is a difference in the three private organizations in terms of work engagement, the found difference is statistically correlated to 0.05 level. Thus it can be statistically claimed that there is significant difference in the three private organizations in terms of work engagement.

Table 3: Shows association between the employees designation and work engagement.

Variable	χ^2	**Sig.**
Designation	43.631	0.613**(NS)**

NS: Not Significant

The chi square value (43.631) and p value (0.613) is greater than the 0.05, indicates that there is no significant association between the employees designation and work engagement.

The results of this research align with an earlier study by Josling (2015), investigating belongingness, work engagement, stress and job satisfaction in an Irish healthcare setting, shows that there was no gender difference in belongingness, stress, work engagement and job satisfaction between healthcare and support staff.

The findings showed that a noteworthy difference exists between selected private organizations in terms of work engagement. Conversely a prior study by Abbas (2024), investigating differences among two or more organizations also revealed conflicting outcomes and revealed no significant difference in organizational culture and employee engagement between government and private sector employees in India and Nigeria. The findings of this study stem from the different practices in various private companies regarding the work environment, employee well-being and policies, acknowledgment of employees, and chances for self-improvement for employees, among others.

Additionally, several elements influence distinct culture and its effect on work engagement within various organizations. In organizational dimensions, factors include the vision, mission, investments, turnover, profits, adherence to legal standards, centralization and decentralization of power, etc. Regarding employee aspects, the factors consist of working conditions, hours, relationships among staff in different roles, financial rewards (salaries, raises, bonuses, and additional perks), opportunities, and recognition of employee achievements, etc. While many elements shape a distinctive organizational culture, specific factors such as flexible work arrangements, employee recognition, promoting new chances for personal growth, various forms of evaluations, etc., should be emphasized by management across different organizations. Organizations that embrace unique and beneficial practices will experience elevated work engagement. The lack of unique practices in the organization could impact work engagement and hinder the recognition of any distinctions from other organizations with a similar practices. These elements result in a lack of significant difference among different private companies concerning employees work engagement.

Conclusion

Employees work engagement is one of the crucial aspect for the organization success. To improve and maintain the work engagement among employees by considering the psychological, social and economical factors helps the organizations to achieve the target. This study helps to understand the level of work engagement, difference in gender and the difference between the organization in terms of employees work engagement. Further this study can be explored with the different samples, organizations and considering other aspects that aids the employees work engagement.

Limitations

When taking into account the population from each sector, the sample size was quite limited. Only three types of organizations were examined in the study. The connection between the study variables and the socio-demographic variables is not taken into account.

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Value-Based Education and Moral Development in Modern Society

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Abstract

Nowadays, misbehavior and corruption are increasing rapidly in society. People are forgetting moral values, so that now there is a need for good training along with education is felt more than ever. There is a race for money everywhere. The misuse of the internet and mobile has become common and it is not the same in our family system as before. All these things are having a very bad effect on the thinking of our new generation. Now the purpose of education is no longer just to memorize books or give degrees for jobs. The work of schools and colleges is also to teach children to speak the truth, to tolerate and to understand the pain of others. Real education is that which improves the thinking of a person and makes him a good and moral person. This article talks about the topic of moral training of children and improving their character. It has been told that what is the role of teachers, school, curriculum, home training and society in making children good human beings. Apart from this, the new evils that have come to light in the era of social media and the internet are also mentioned. The article also explains how we can better guide children by instilling in them the habit of reflecting on their actions. Finally, it is emphasized that a peaceful society will be created only when people, along with demanding their rights, also recognize the rights of others and their duties.

Keywords: Value-Based Education, Moral Development, Modern Society

1. Introduction

Education is not just about acquiring knowledge or skills but it is a very effective means of shaping a person's character, morals and attitudes. In today's rapidly changing world, the remarkable progress in the field of science, technology and communication has changed the map of human life. But at the same time, this same progress has also brought some

serious social and moral problems before us - such as dishonesty, intolerance, violence, corruption, lack of empathy and violation of human values. This entire situation emphasizes how necessary it has become to have "moral and values-based education" in our education system.

The main objective of value-based education is to awaken moral, social and spiritual values in a person, so that he can make responsible decisions in life and live a purposeful life. It instills in a person the best qualities like honesty, compassion, respect, responsibility, justice, mutual cooperation and tolerance.These values not only enhance a person's own personality but also promote peace and tranquility in society, the development of the country and brotherhood across the world. This is why moral training becomes a fundamental objective of education—it teaches a person the difference between right and wrong and teaches them to live honestly and with principles at every stage of life.

The role of educational institutions is paramount in fostering these moral values—whether it is through classroom teaching, sports and other activities or the teachers' own behavior and the school environment. Teachers, who are considered by children as their role models, have a special responsibility to not only advance children in education but also to instill in them a good and strong character.

In today's era, where material success and money are given more importance than morality, the inclusion of moral education in the curriculum has become more necessary than ever. This paper sheds light on the meaning of "value-based education", its role in moral training, the challenges faced in the present era and possible strategies to strengthen these values in education. The gist of this article is that the function of education is not just to fill the mind with information but to awaken feelings in the heart. True education is that which gives a person a sense of responsibility, a heart of compassion for others and a conscientious mind.

2. Importance of Moral and Values-Based Education in Modern Society

In today's fast-paced world, there are many conveniences but at the same time, distances, selfishness and anger have also increased.That is why now it is not enough to just teach books in schools. It is very important to awaken in the hearts of the new generation the value of truth, a sense of responsibility, politeness of adults and children and the spirit of sharing each other's pain. Until moral values are ingrained in the minds, good and sincere human beings cannot be developed.If any settlement is to be made a cradle of peace, it begins with the training of hearts.

3. Objectives of the Study

- To critically examine the moral and social crisis (loneliness, selfishness and directionlessness) arising under the influence of modern technological development.
- To discuss the need to include moral and human values (truth, mutual respect and compassion) as a fundamental element in the educational process.

- To analyze the intellectual and practical implications of a values-based education system for character building and the establishment of a peaceful, harmonious society.

4. Review of Related Literature

Leming (1981) found that moral-development approaches were more promising than values-clarification approaches, although empirical evidence remained limited; **Schlaefli, Rest and Thoma (1985)** reported that structured moral-dilemma discussions could improve moral judgment; **Berkowitz (2011)** emphasized that values education is more effective through teacher modelling, interaction and active participation; **Durlak et al. (2011)** showed that social-emotional learning improved students' social skills, behaviour and academic performance; **Jeynes (2019)** found positive relationships between character education, academic achievement and behaviour; **Akan (2021)** reported that values education contributed to moral maturity and human values**; Brown et al. (2023)** found a small but significant positive effect of character education while noting methodological limitations; **Bier et al. (2023)** highlighted the growing evidence base but identified inconsistencies across programmes; **Suciati et al. (2023)** reported positive effects of character-based learning while stressing the need for context-specific research; and **Correa Díaz et al. (2026)** further indicated that character education supports moral, social and personal development but stronger and context-sensitive research is still required.

5. Methodology

The present paper is **thematic and descriptive in nature** and is based on secondary sources. Relevant books, research articles, reports and educational documents related to value-based education and moral development were reviewed. The obtained material was thematically analyzed to gain a deeper understanding of the need for moral values, the role of teachers and educational institutions and the challenges of the present era. The findings have been documented in a descriptive manner to make it clear how values-based education helps to make an individual responsible, conscientious and morally upright.

6. Conceptual Framework of Value-Based Education and Moral Development

The real task of education is not just to give a child a degree or to make him fit for a job but to make him a well-rounded human being. Reading books and getting marks in exams are different things but the real thing is that the child should develop the courage to speak the truth, patience, justice, respect for adults and a sense of the pain and suffering of others. Real education is that which establishes balance in the mind, heart and behavior of a person.

In the era we are living in today, the warmth of relationships is disappearing, greed for money, tension, anger and selfishness are seen everywhere. In such an environment, talking about moral values has become even more necessary. Well, this is nothing new; be it our ancient Indian tradition or Greek civilization, the relationship between knowledge

and human character has always been linked. Gandhiji had also said the same thing that unless the hands, heart and mind work together, education is incomplete. John Dewey also believed that school teaches a child the etiquette of living together in society and adopting democratic values.

A person's moral sense develops with time and experience. At first, the child only obeys out of fear of reprimand but gradually, as Kohlberg explained, he learns to listen to the voice of his conscience and becomes able to decide for himself what is right and wrong.

Schools and colleges play a huge role in this whole process. Along with books, the school environment teaches children what discipline is, how to accept the existence of others along with their rights and what are their duties towards society. In today's market-like era, if we want the new generation not to drift into selfishness, corruption and hatred, we have to remind them of basic human values. If education cannot shape the mind and character of a person, it remains just a pile of information.

7. Role of Educational Institutions in Promoting Moral and Ethical Values

Schools and colleges are not just places for teaching books but they are the templates where the foundation of children's morals, manners and way of life is laid. Here are some important highlights of the ways in which educational institutions fulfill this responsibility:

- **The practical role of the teacher**: A child does not learn as much from the sermon of the curriculum as he does from the way his teacher stands up and speaks. When the teacher himself is honest, impartial and patient, the students follow in his footsteps without being asked.
- **The color of the curriculum:** Literature, history and social studies books are not just for memorization; the events and stories hidden in them actually teach the child to stand against right, truth and injustice.
- **Field and stage training:** Games, discussions and activities done together are more effective than books. They are the ones that encourage the child to leave stubbornness and walk together, wait for their turn and help others.
- **The internal atmosphere of the school:** If the classroom environment and the teacher's own attitude are based on love and equality instead of fear, then the habit of tolerance, peace and discipline naturally takes root in the child.
- **Mixing of different classes:** When children from rich, poor, high and low and different home environments sit together on a bench, their prejudices automatically break down and they learn to consider everyone as human beings.
- **Freedom from the race for numbers**: If all the emphasis is on results, percentages and the desire for jobs, children will become machines but not human beings. Schools should work equally hard on cultivating conscience along with degrees.

8. Impact of Modern Society, Technology and Media on Moral Values

Nowadays our society is changing day by day. The invention of new technologies is taking place. Now everyone has a mobile screen in their hands. This has changed the way we think and understand. And it has completely turned the way we behave with each other upside down. On the one hand while this development has encompassed the world and made access to information easier, it has also raised some new questions in front of our centuries-old moral principles and human relationships, finding answers to which has become the biggest challenge of today.

Today, smartphones, social media and the internet have become an integral part of our daily lives, especially for children and young people. It is true that this digital world has provided excellent opportunities for education and learning but at the same time, the unrestricted access to all kinds of good and bad things, rumors, online fights and just the desire to buy more and more things have badly affected the moral understanding of children and the distinction between good and bad. On various social media platforms, people are busy comparing themselves with each other day and night, exaggerating themselves and imposing their opinions on every issue. Behind this glitter, there is often a hidden disease of hate, loneliness and the desire to understand the rightness of wrongdoings. The younger generation is the first to fall victim to this because at this age their intellect and emotions are not mature enough and in such a case, after seeing things based on violence and materialism, their patience, truth and the pain of others gradually start to disappear.

Due to globalization, different civilizations and ways of life have now come very close to each other. One good side of this is that people are now learning to respect the views of others and live together but the other side of this is that it has made man excessively selfish and crazy about material things. The race to be the best at all times, the lust for money and status has left social responsibilities and mutual harmony far behind, due to which now people have lost trust in each other and family bonds are weakening.

The biggest impact of this changed environment has been on our family system. The joint family system, which used to be the main source of teaching children good manners, civility and the words of elders, has now changed into small families and the habit of living alone. Due to the busyness of their jobs and being engrossed in their phones or TV, parents are not able to give their children the time that is necessary for their training, which results in children being left at the mercy of the Internet and their friends to learn morality and behavior. Similarly, TV, movies and advertisements also leave a deep impact on the minds of children. Violence, get-rich-quick schemes and rudeness are often shown in the media in such a way that the viewers start to think that all this is normal and right.

On the other hand, if used wisely, the same technology and media can also be used for good deeds and moral training. Through the Internet, children can be awakened on important topics such as human rights, environmental protection and peace and order in the world. Digital schools and educational programs can help children develop empathy, cooperation

and the qualities of a good citizen. For this, teachers and parents have a great responsibility to not only teach children how to use a computer or phone but also how to maintain their moral boundaries while living in this virtual world.

In today's era, old methods of moral education cannot be effective unless they include cyber ethics and responsible digital citizenship. Now is the time to develop the ability in the new generation to evaluate the information they find on the Internet and protect themselves from bad influences and make the right decisions. While the advancement of science and the interconnectedness of the world are giving us opportunities to move forward, at the same time it is also testing our morals.

To address these challenges, it is necessary to improve our education system and raise awareness about the proper use of media, so that our human and moral values can survive even in today's modern era.

9. Strategies and Approaches for Effective Value-Based Education

Character building is not the sole responsibility of any one institution but is the shared responsibility of the home, school and the entire society. Instead of limiting morality to dry classroom lessons, the real strategy is to connect it to the daily experiences, behavior and decisions of children.

- **Training through practical tasks:** Children learn faster through practical tasks than through advice and advice. Helping the weak, keeping their surroundings clean, helping in the village work and taking responsibility instills true compassion and a spirit of mutual cooperation in their hearts.
- **Stories, tales and living examples:** True incidents of elders, Sufis, reformers and folk traditions leave a deep impression on the raw minds of children. Through them, they can understand truth, sacrifice, courage and the difference between good and bad in a straightforward manner.
- **Opportunity for self-accountability and reflection:** Instead of scolding the child, a friendly environment should be provided where he can openly discuss his feelings and mistakes. Writing a diary, reflecting on one's shortcomings in solitude and discussing daily decisions awakens their conscience.
- **Integration of ethics with each subject:** Instead of having a separate period for ethics, it should be integrated into all subjects. While teaching history and geography, a sense of justice, human rights and the environment should be awakened, while science and language lessons should teach truth and honesty.
- **Teacher's personal conduct:** A teacher's own actions are the greatest book. When a teacher is impartial, patient, kind and respectful with every student in the class, the students automatically adopt these same qualities in their lives.

- **Co-curricular activities and home cooperation:** The playground, speech competitions, plays and school associations bring leadership and discipline in children. At the same time, constant contact between teachers and parents is necessary, because the first school of ethics is the four walls of the home.

Overall environment of society: The media, religious institutions and the surrounding environment also worry about the child. Society has a responsibility to promote peace, fundamental rights and a culture of mutual support, as opposed to the blind pursuit of marks, ranks, jobs and screen addiction.

10. Value-Based Education: Problems, Impacts and Future Prospects

The environment today has become very bad. People no longer resemble each other, they just live apart. Educational institutions around the world believe that the moral development of children is essential but in practice, there are many social, cultural and institutional obstacles to its implementation. Nevertheless, experiences show that if this education is given properly, it has the best effects on both the individual and the society. Therefore, it is very important to understand its challenges and benefits in today's education system.

The biggest challenge of the modern era is that our entire education system is based only on the race for exam marks, grades and getting a job. All the focus of schools and colleges is on increasing the mental capacity of children and preparing them for competitive exams while their emotional, social and moral training is completely ignored. The result is that Children get good marks in exams but they do not have the sense of understanding the pain of others. They lack truthfulness and social responsibility. This is damaging the real purpose of education. The real purpose of education is not just to get marks. Rather, it is to make the child a complete personality in every respect.

The commercialization of education is also a big obstacle on this path. In today's era, instead of making people human, education has been considered as a means of earning money and gaining worldly benefits. Due to this commercial thinking, instead of supporting each other, children are in a blind race to get ahead and only lust for their own success. Schools and colleges also do not give time or attention to moral training in the pursuit of showing good results, due to which this important aspect has been completely left behind. Along with this, the excessive use of mobile and internet has created new problems. Technology certainly has its benefits butexcessive use of social media, violent content and the glitter of show-off are corrupting the thinking and morals of children. Students spend most of their time in the world of internet where rudeness, intolerance, online harassment and superficial relationships have become commonplace. This digital culture has raised new moral issues that our old educational methods are proving inadequate to deal with.

Inadequate training of teachers and inattention of institutions are also a major problem. Most teachers are not given any professional training that would enable them to provide emotional and moral guidance to children in the classroom. Due to lack of proper

preparation, they are unable to create an environment for discussion and dialogue on ethical issues during teaching. Moreover, the excessively large syllabus of schools and the lack of interest of parents further weaken this ethical process.

Nowadays, it can be observed that people with different languages, religions and different views live everywhere. Not only the world and the environment but all the things around us are changing so rapidly that it is difficult to understand what to teach children and what not to. In such an environment, respecting everyone's views and making some basic principles a part of the curriculum that everyone accepts as true is a big task. Due to the increasing interaction of the world, there is a clash between old ways and today's new way of life, which requires a balanced thinking that also recognizes human freedom and upholds basic moral values.

Despite all these obstacles, the effects of moral education are very deep and wonderful. Its biggest advantage is that the character of children is matured and there is a good change in their behavior. The simple fact is that children who grow up in a good and positive environment are filled with truthfulness, self-control, a sense of others' pain and a passion for fulfilling their responsibilities. Such an environment and training refines their thinking and emotions in such a way that they learn to live harmoniously and harmoniously with everyone in society.

This education also helps in increasing peace, mutual understanding and brotherhood in society. When children are taught to respect different views, equality of all, respect for human rights and stay away from fights, then prejudice, hatred and mutual distances are reduced in society. Students are awakened to the awareness of justice and keeping their environment clean, which in turn makes them good and responsible citizens of the country. Especially in societies where all kinds of people live, this education greatly strengthens mutual understanding.

Research has also revealed that this training has a very good effect on the hearts and minds of children and their interest in reading and writing. Children who study in a loving and good environment, their self-confidence increases and they become strong from within. This understanding gives them the courage to make the right decisions in difficult situations of life and to face personal or social difficulties with courage. Thus, this education not only teaches morality but also gives a new shape to the entire personality of a person.

In the future, the importance of this education will increase in view of the social and technological changes that are coming at the global level. International organizations like UNESCO are now emphasizing on making global citizenship, peace education, human rights and sustainable development a core part of the modern education system. In the coming time, the education system will have to run along with ethics as well as digital literacy, environmental awareness and emotional health.

For this, our education system will have to get rid of the rote system. Education should be

such that the entire focus is on the child. Such activities and tasks should be included in the curriculum that make children think for themselves, understand the matter and not just act on good things but make them a part of their practical life. It is important to include ethical leadership and counseling skills in teacher training. At the same time, the environment of schools should also be democratic and fair where children can see and feel these values with their own eyes.

Technology can also be used positively to promote moral education. Social awareness can be awakened in children at a global level through digital platforms and online programs. However, for this, it is necessary that both students and teachers are trained to become "responsible digital citizens" and to use the media correctly.

In summary, today, moral and value-based education is facing many challenges such as exam pressure, commercialization of education and negative effects of technology. Nevertheless, it is not possible to deny its necessity for building a good character, peaceful society and responsible citizens.

Today, when the whole world is going through a moral crisis and social deterioration, the future of our education system depends on how far it advances human and moral values along with scientific and educational progress. Strengthening this education system is the most important need of the hour for building a peaceful and moral world.

11. Discussion and Conclusion

In today's confusing times, moral education is the strongest foundation for instilling truth, humanity and the recognition of right and wrong in the new generation.

Now that the rapid development of technology, the blind race of worldly things and changing social attitudes has changed every aspect of life, the need for good and dignified training has increased more than ever.

The real purpose of education should not be just to get good marks in exams or get a job. Its main task is to improve the character of the child, give the right direction to his emotions, increase brotherhood and make him a wise and moral citizen of the country.

The research paper under review sheds light on the basic concept of moral education and the character building of children from a deep academic angle. This article attempts to clarify how our educational institutions can instill good qualities in the new generation and at the same time how the changing lifestyle and media flood of the present era have affected the attitudes of the youth. Furthermore, this study also discusses all the practical strategies that are necessary to make ethics a part of education and also honestly examines the obstacles that stand in the way of this in the current system.

The findings of the paper prove that moral education is indispensable for the formation of a peaceful, just and compassionate society. This task is not the task of any one individual

but it is the joint responsibility of educational institutions, teachers, parents and the entire society to train children properly. Therefore, it is very important to include moral principles in every field of education so that balanced human beings are prepared who can face every social and moral challenge that the world will face in the future with a strong character.

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