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## **Green Human Resource Management: Policies and Practices**

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### **Abstract:**

This paper mainly focuses on various green Green Human Resource Management practices adopted by organizations around the world and explains the simplified meaning of Green Human Resource Management. The study also adds to the existing literature by discussing the future direction of some Green Human Resource Management functions. Today, Green Human Resource Management (GHRM) has become a key business strategy for significant organizations where Human Resource departments play an active role in going green in the office. Finally, the paper suggests some potentially fruitful Human Resource initiatives for green organizations. To discharge responsibilities with satisfaction and to cooperate in earning maximum production and profit to one's full potential. The objective of green human resource management is that it considers human resource as the best and considers it as capital. Its main objective is to motivate employees in accordance with the goals of the organization.

**Keywords:** Importance of Monitoring, new role, Innovation Drifts, Talent Sourcing, corporate learning tools, policy.

### **Introduction:**

Green human resource management (GHRM) can be defined as a set of policies, practices and systems that encourages green behaviour of company employees to create an environmentally sensitive, resource-efficient and socially responsible organization. Human resource management is management related to people. Since every organization is essentially made up of people, mobilizing their services, developing their skills, motivating them so as to ensure high level of performance, and keeping them committed to the organization and oriented towards its objectives are important processes. Pingers and Myers: According to them, human resource management is that special area of management which is related to the tasks of selection, development, utilization of labor force and planning, organizing and controlling the workers so that the organization can achieve its objectives and can be fulfilled effectively and economically.

### **Importance of Monitoring:**

Green human resource management assumes an important function in monitoring the culture and status of individuals and the work environment. If viable, it can make extraordinary contributions to the leadership of the general organization and the achievement of its goals and objectives. It is a capacity within an association that focuses on registering, monitoring and coordinating working individuals. Human resource management deals with issues identified as compensation, officer performance, association advancement, safety, welfare, benefits, worker motivation, readiness, and others.

Due to the harmful consequences of industrial pollution and waste materials including toxic chemicals, governments and non-government organizations around the world promote regulations

and policies to slow down and to some extent reverse the destruction of natural resources and its negative impact on mankind. In the twenty-first century, there is a growing interest in environmental concerns around the world, be it politics, public or business. Recent interest in environmentalism globally has arisen from specific treaties to combat climate change. The issue of sustainability is rapidly rising on the list of priorities of corporate leaders as awareness of incorporating "green" into corporate strategy is making its way into business, but the topic is still unfamiliar to most Human Resource professionals. Nowadays organizations have to focus on economic and financial factors as well as social and environmental factors. The successful implementation of these sustainable corporate strategies within an organization requires both strong leadership and a solid process. Given the current situation, organizations have to find ways and techniques to deal with the reduction in ecological footprints besides dealing with economic issues. To achieve success within the corporate community and facilitate the realization of benefits by shareholders.

### **A new role in human resource management:**

Human Resource Management experts create frameworks for implementation progress, business development arrangements and workforce improvement. It keeps individuals awake, happy, actually attracts and adds to the success of the organization. Besides, Human Resource Proficiency enables to improve official culture and environment in which employees have ability, care and duty to do good for customers. An increasing number of organizations are looking to reorganize the administration of human resource registration organizations. Emphasis on Human Resource Management currently focused on the significant

use of labor and the quantitative impact of representative projects on business. Today's productive organizations must be versatile, flexible, client focused and quick to change course. In such a domain the feasibility of HRM is urgent to achieve business. Griffith College has designed the Human Resource course to provide members with the appropriate aptitude and fundamental knowledge to become viable human assets on the board. While experience is probably the most ideal approach to getting familiar with a particular region's past, going for the right Human Resource course will give you an excellent starting point in your future turn of events.

#### **Innovation Drifts:**

##### **Human Resource Innovation**

Human Resource professionals must pay attention to the latest trends and adjust rapidly to keep their organizations on the cutting edge of advancement. Advances in the Human Resource industry include new board models, new learning strategies, better approaches to mitigate trends, and new ways to approach and train candidates. Tone can be seen establishing. The implementation of green Human Resource Management practices involves four steps:

- Having an environmental vision as a guide,
- Training employees to share their environmental goals and vision,
- Evaluating employees environmental performance,
- Recognizing and rewarding employees' environmental activities.

##### **A flood of people analysis**

The information allows Human Resource professionals to gain a deeper understanding of reputation needs, concerns, etc. With the ability to deliver experiences across the workforce, helping organizations with potential and potentially disengaged reputation people analytics are becoming increasingly popular in the present. Wehrmeyer has often stated the foundation of his idea that "if a company is to adopt an environmentally-conscious approach to its activities, employees are the key to its success or failure". Also the acceptance of currency for wages and the last job done are regulated. Ensures and follows up that current human resources documents and databases are up-to-date, maintains employee benefits and employment status, and performs payroll/benefits-related tasks.

##### **Changes in Talent Sourcing**

This type of approach is changing the way Human Resource professionals select applicants in a way that is charged with innovation. The norm is moving away from day-to-day business models that increasingly employ telecommuters, flex-schedule workers, low-maintenance workers and specialists. These duties include employee payroll and benefits

administration, including ensuring vacation and medical leave periods, reviewing payroll, and participating in benefits functions, e.g., claim resolution, benefit statements. Human resource acts as a link between the management and employees of the organization. Duties include assisting in the recruitment process, conducting job advertisements, conducting job summaries and applications, preparing interview schedules and assisting in the process, conducting background checks and ensuring

##### **A new breed of corporate learning tools.**

Organizations are modernizing and improving learning to communicate with more young workers. and an AI-based framework for learning and preparation. Self-coordinated, using computer-generated reality, augmented reality, experiential stages, modernized learning, video and other new types of small-scale learning stages including board frameworks. The Human Resource Department (HR Section) of an organization manages human resources, overseeing various aspects of employment. E.g., complying with labor law and employment standards, conducting interviews, administering employee benefits, documenting employees with necessary documents for future reference and various aspects of recruitment (including important talent, preserving information about its nature)

##### **Towards Recruitment policy:**

Enrollment is becoming highly mechanized, replacing gifted employment recruitment with publicly released tools, reporting executive frameworks, and improved evaluations. The market for enrolment tools is booming with development, as HR needs not just specific or mental capabilities, but the right capabilities and learning capabilities. People need tools to help them find. Human resources play an important role in the success of the company initially due to the labor provided by the employees. Also, they play a vital role in bringing out the best practices for the employees and hence creating a good working environment. It is also used to identify the full scope of management policies and programs in staff recruitment, allocation, leadership and direction. Human Resource Management deals with the management of people in working organizations. It is also known as personnel management, industrial relations, employee relations, manpower management and personnel administration

##### **Blockchain**

In HR, blockchain's potential uses include computerized executive processes, lightening approval issues, increasing transparency, improving electronic finance overseas, routine and overwhelming processing of information, cyber security and avoiding misrepresentation. There is a database that maintains an ever-evolving rundown

of records. It allows computerized data to be transmitted but not replicated. In corporate business, human resource is traditionally treated as an asset, the value of which is enhanced by further learning and development, which is called human resource development. It represents a major subcategory of general management, focusing only on the management of human resources, e.g., as distinguished from financial or physical resources. The term may be used to refer to selected specific tasks or activities assigned to specialized staff officers or departments.

#### **Policies:**

#### **Develop strategies to engage and motivate employees:**

May reward employees who exceed performance expectations or achieve specific goals. May provide incentives such as bonuses, promotions, and recognition programs and create opportunities for professional development and career advancement. In addition, HRM can also provide recognition programs and development programs to help employees acquire new skills and knowledge, thereby increasing their job satisfaction and motivation.

#### **Editing Function:**

The acquisition function involves identifying the talent needs of the organization, developing a plan to attract the right candidates, and carrying out the recruitment process. Here are some activities included:

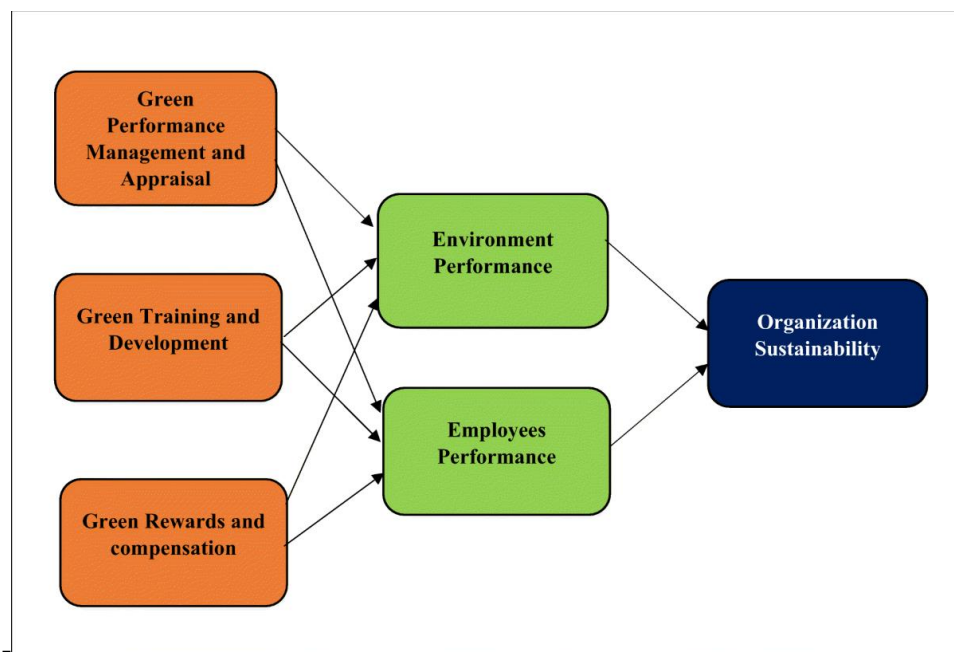
- Create job descriptions and specifications
- Develop a sourcing strategy
- Building relationships with potential candidates
- Develop recruitment marketing campaigns

For organizations to find and hire top talent, this task is essential. However, it should be noted that developing a talent acquisition strategy should align with the organization's overall business strategy and objectives.

#### **Training and development work:**

The training and development process requires the following two phases:

- **Identify staff training needs:** Assess the skill level of employees and identify areas for further training (through performance reviews, employee feedback, or other evaluation methods).
- **Create an effective training program:** Once training needs are identified, the HR team works with subject matter experts to create training programs designed to meet those needs. Training and development programs can take many forms, such as on-the-job training, classroom training, e-learning, coaching, mentoring and career development.
- **Conduct training programs:** Once training programs are created, the HR team implements them by scheduling training sessions, providing resources and materials, and evaluating training effectiveness.
- **Follow up:** Regular feedback and follow-up is essential to ensure that employees can apply the skills and knowledge they have learned on the job. Practical training and development programs can improve employee efficiency and productivity, reduce turnover, and increase an organization's ability to adapt to changing business needs.



### **Motivational work:**

Motivation focuses on creating a positive work environment to motivate and encourage employees to perform at their best. Some of the main points of this function are to develop strategies to engage and motivate employees: Human Resource Management can provide incentives such as bonuses, promotions and recognition programs and create opportunities for professional development and career advancement. For example, Human Resource Management can reward employees who exceed performance expectations or achieve specific goals. In addition, it can also provide recognition programs and development programs to help employees acquire new skills and knowledge, thereby increasing their job satisfaction and motivation. Create a culture that fosters collaboration, trust and mutual respect, This includes providing opportunities for employees to share their ideas and opinions and encouraging teamwork and communication. When employees feel valued and appreciated, they are more likely to be motivated to perform at their best. Overall, effective motivation strategies can help improve employee engagement, job satisfaction, and productivity, which can ultimately benefit the organization as a whole.

- **Strategic Thinking:** To be an HR professional, a person needs a strategic mindset to align with the goals and objectives of the organization. Adaptability HR professionals must adapt to changing business needs and priorities.
- **Technology Skills:** Human Resource Management professionals must be proficient in using Green Human Resource Management technology and software, including HR information and applicant tracking systems.

### **Importance:**

Along with ensuring that the organization has the right people in the right roles, human resource management is critical to the success of any corporation or enterprise. Here are some major reasons for this:

- **Attract and retain top talent:** Human Resource Management is critical to attracting and retaining the best employees by developing recruitment strategies, offering competitive salaries and benefits, and creating a positive work environment.
- **Develop and maintain a skilled workforce:** Human Resource Management ensures that employees have the necessary skills and knowledge to perform their jobs effectively. These include training and development programs, ongoing training and mentoring, and career development opportunities.
- **Improve employee performance:** Human Resource Management provides performance

management tools and processes that help managers identify and resolve performance problems, set performance goals, and provide regular employee feedback.

- **Promote a positive work culture:** Human Resource Management promotes a positive work culture that aligns with the organization's values and goals. This includes creating a supportive and collaborative work environment, promoting work-life balance, and reorganizing and rewarding employees for their contributions.
- **Ensure compliance with legal and regulatory requirements:** Human Resource Management ensures that the organization complies with labor laws and regulations, such as equal employment opportunity laws, wage and hour laws, and health and safety regulations.

### **Conclusion:**

Overall, Human Resource Management is critical to the success of any corporation or enterprise as it ensures that the organization has the right people with the right skills and knowledge and creates a positive work culture that promotes productivity, engagement and employee well-being. The main objective of Green Human Resource Management is to make employees aware of the complexities of environmental management, i.e. what action is required, how it works and how it helps the environment. This exercise really motivates the employees and develops a sense of pride in them for being a part of the green program. In Green Human Resource Management strategies are used to promote sustainable use of resources and protect the natural environment. Green Human Resource Management focuses on the development, implementation and maintenance of all activities aimed at making employees supportive and committed to sustainable goals. Green human resource management practices can help streamline processes and procedures, resulting in increased efficiency and productivity. The incentive is that these practices help organizations create a green workforce that understands and values environmental initiatives.

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## Indra Sinha's *Animal's People* as a Hallucination of Subaltern Voice

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### Abstract

Indra sinha's novel *animal's people* is often read as an example for an authentic subaltern voice. It presents, within its fictional frame as pseudotranslation, the english version of the life story of a very poor, mentally unstable and physically deformed young indian as told and recorded by himself in hindi. This paper traces the complex constellations of the many voices and languages in play in the novel and argues that the authentic subaltern voice is a hallucination that convincingly masks the absence of its speaker. This is the central concern of the novel and its paratexts. This chapter maps the constellation of voices in and around the novel including the supposed the translation of the fictitious tapes from hindi into english and shows the reasons and consequences of the novel's ultimate decision to contain a potential cacophony of voices by presenting one single voice.

**Keywords:** Development, Subaltern, Speaker, Oppressed And Colonized.

### Introduction

*Animal's people* is based on the bhopal chemical gas disaster (december 3, 1984) and is set in an indian town named khaufpur by the novelist. It was shortlisted for the 2007 man Booker prize for fiction as well as for international impac dublin literary award 2009. It won the 2008 commonwealth writers prize (eurasia region, best book). Sinha started a campaign known as bhopal medical appeal in 1993 to raise funds for the poisoned citizens of bhopal. The worst of the world's corporate homicides, the bhopal gas tragedy, resonates through the pages of *animal's people*. It killed over 15,000 people and left lakhs maimed on the midnight of 3 december 1984.

Subaltern theory takes the perspective of the "other" as the one who has had no voice because of race, class, or gender. This theory is based on deconstruction as derrida has proposed it. It emphasizes that norms are established by those in power and imposed on the "other." subaltern theory, as reflected by gayatri chakravorty spivak and ranajit guha, focuses on signifiers. This branch of the theory emphasizes the way in which the colonialist discourse has socially constructed the signifiers from the colonial language, giving no real voice to the oppressed and colonized.

Indra sinha's novel *animal's people* is often read as an example for an authentic subaltern voice. It presents, within its fictional frame as pseudotranslation, the english version of the life story of a very poor, mentally unstable and physically deformed young indian as told and recorded by himself in hindi. This paper traces the complex constellations of the many voices and languages in play in the novel and argues that the authentic subaltern voice is a hallucination that convincingly masks the absence of its speaker.

An australian journalist who has come to khaufpur to collect sources for a book on the disaster and one of animal's friends negotiate the terms under which animal will agree to tell his story. Animal tells his story in his own words to a western audience. By doing so, the novel participates in the ongoing debate on the question of whether the subaltern can speak to a dominant audience. This is the central concern of the novel and its paratexts. This chapter maps the constellation of voices in and around the novel including the supposed the translation of the fictitious tapes from hindi into english and shows the reasons and consequences of the novel's ultimate decision to contain a potential cacophony of voices by presenting one single voice.

animal, as many viewers agree, both has a strong and memorable 'voice', and is a voice for the poor, for the disenfranchised, for victims of corporate disasters: through animal – a terribly human and honest character – sinha weaves a narrative which speaks for the thousands of disenfranchised individuals who lives have been thrown upside down by similar catastrophes. Animal, speaking his life story into the *jarnalis's* tape recorder, is all charismatic voice: his street level testimony does not start from the generalized hungers of the wretched of the earth, but from the devouring hunger in an individual belly. Animal, the cracked voiced soloist, breaks through the gilded imperial veneer of neoliberalism to announce himself in his vernacular. His is the anti-voice to the new, ornate, chivalric discourse of "development." (nixon 461-462)

*Animal's people* gives a straightforwardly affirmative answer to the question whether the subaltern can speak. Here animal, a subaltern (poor, non-western, physically deformed and mentally ill) speaks successfully to the western readers. Many aspects of the novel encourage such a reading:

structurally, it is framed as a faithfully translated transcript of animal's tapes, including tape-numbers as chapter-heading. On a thematic level, animal not only recounts how the agreement to this recording came about, but also discusses the pitfalls of disaster voyeurism and of exoticising poverty and the danger of a possible collusion by catering to these exploitative dynamics with his own story. The careful way in which animal's voice is established caters to an implicit concept of an authentic voice as one that comes unaltered from one untainted source. There are numerous potential influences that threaten to tamper with an authentic subaltern voice on its long way across the divide to a distant elite audience, such as an elite mediator representing the voice instead of letting it speak for itself, or the voice catering to the expectations of its audience instead of remaining purely its own. These problems can be overcome; it is suggested, in the way animal deals with them: by telling his own story in his words on his own terms and for his own reasons. This is one of the positions on the possibility of a subaltern voice that the novel provides.

Animal insists that his story is radically individual, it is only his – "in all the world is none like me" (172), but as the quote above shows, his idiosyncratic voice is sometimes read as speaking for a whole group: for the poor, for the disenfranchised, for victims of corporate disasters. The possibility of such a reading is suggested both within the novel and in its paratexts: animal presents the stories of a widowed woman indebted to a loan shark and of a young girl forced into prostitution as paradigmatic for many similar stories. Indra sinha corroborates these readings of animal's voice as a voice for a subaltern group when he stated in an interview with *sepia mutiny* that never in india's history has there been such need of writers who tell the stories of the forgotten people, those for whom india is neither incredible nor shining. He implies that he may be such a writer. This claim, though, introduces a different, second voice, the voice of the writer.

In contrast to animal, however, indra sinha can be hardly called a subaltern. He read english literature at cambridge and was an award winning copywriter for an elite advertising agency. He may be speaking about or for the subaltern, but not as a subaltern. This opens up all the potential problems of exploitation that animal mentions when talking about the journalist's interest in his story; and although animal's reflections on these problems clearly show that sinha is aware of them, the solution that animal chooses – ensuring that he can tell his own marginalized story in his own words – is simply not available to sinha. As a novelist, however, sinha can write his own work of fiction about a life that is not his own. Sinha has not experienced what animal has; as a novelist, he

imagines how his subaltern character would talk. And this could end our deliberations on how *animal's people* contributes to the question of whether the subaltern can speak, leaving it to people from, for example, khaufpur's counterpart bhopal to decide the different question of how believable the subaltern voice imagined by an elite writer sounds to them.

The case is more complicated, though, as there is a third voice involved: in bhopal, indra sinha met sunil kumar, a poison victim whose life and circumstance share some similarities with animal's. Sinha mentions their friendship in interviews and acknowledges that sunil kumar's story has influenced animal's, although to which extent this is the code does not become clear.

Sunil kumar has no place in the text itself, he is banished to the margins of the paratext, and even there in contrast to both sinha's and animal's vocal voices he does not speak: when he is spoken of, he serves as reminder or anecdotal evidence that animal's story is truthful and authentic because it could be real.

So there are three voices that could potentially be speaking: the voice of an elite author, the voice of a subaltern informant who tells his story to the elite author, and the voice of a subaltern character narrator that belongs to the elite author and that may be similar to or even borrowed from the subaltern informant. Sinha's voice, speaking via his character animal, could have its true source in sunil kumar. This opens up a double-bind: if sunil kumar is the source of the voice, then the ultimate and quite remote source of the voice we read is a subaltern speaker – but presented by the author in a way that disenfranchises, exploits him and thus raises an ethical issue; if sinha is the main source, then it is not a subaltern speaking, and the very beginning of his own novel then raises the question why sinha did not provide his informant with his own space, as the journalist in the novel does for animal.

The directly speaking, unaltered authentic subaltern voice; the author as the ultimate source of their character's voice; the double-bind of a native informant – these are all common positions within the debated on the subaltern voice, though it may be rare that they are brought to the reader's attention as clearly as they are in *animal's people* and its paratexts. A sovereign independent character narrator talking to and through the author, however, is quite an unusual addition to the debate, and as such warrants a closer look.

The one possible of reading of *animal's people* leads us to spivak's much-debated claim the "the subaltern cannot speak". This is not, however, how the novel is usually read. The other way of reading sees this novel as a testament to the impossibility of subaltern speech, but rather hears the voice of animal that conjures up the colour,

cruelty and camaraderie of life in the indian city of khaufpur, where people would give their last *channa* to feed those they love. The focus is on an aspect of the novel's framing that the introduction and silencing of a fictitious translator is emblematic for the way the novel contains – in both senses of the word – an incalculable plurality of voices.

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## **Cast and Religious Discrimination in Arundati Roy's Novel The God of Small Things**

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### **Abstract**

The novel *The God of Small Things* by Indian writer Arundathi Roy is set in Kerala and it is deeply rooted in the Kerala culture of 1960s. It follows matriarch Ammu's family through both ordinary and tragic events, focusing most memorably on her two twins Estha and Rahel. The accidental death by drowning of a visiting English cousin has a pivotal effect on their young lives. Ammu is not supported by her family and lead a suppressed life. Her unsuccessful intercaste marriage caused her life, her own family isolated her. After knowing the affair with a untouchable man, she was kicked out of her family. On account of the affair the innocent man was beat brutally and killed.

**Keywords:** Feminism, Untouchable, Marginal.

### **Introduction:**

The various kinds of discriminations are linked to poor outcomes in education, access to public resources, and health. The gender discrimination is when someone is treated unequally or disadvantageously based on their gender but not necessarily in a sexual nature. Religious discrimination is treating individuals differently because of their religious beliefs and practices, and their request for accommodations of their religious beliefs and practices. Caste discrimination is also called as untouchability practices. It stems from the notion that different caste groups have varying degrees of purity and pollution, it refers to stratification of society on the basis of caste and discrimination in society. It also includes treating individuals differently because of their lack of religious beliefs or practices. The discriminations results in loss of life, displacement, and the breakdown of social cohesion.

Arundati Roy's novel *The God of Small Things* is published in 1997. The novel is the winner of Booker Prize for Fiction in 1997 and has sold over six million copies worldwide. It reveals the caste problem, family, politics, love, male domination and social norms in Indian society. Roy's writings are formidable and masterful. She is famous as a essayist and activist. The novel implies the member of a family and how each has a different idea of familial love, duty and obligation and untouchable people ill-treated by upper-class people and caste system in the society. The novel is deeply rooted in Kerala culture and set in Kerala. The novel *The God of Small Things* is a semi-autobiographical novel. The paper reflects the life is always not fixable,

Arundhati Roy was born on 24 November 1961 at Shillong. Meghalaya in India. She was a well-known representative of the contemporary generation of Indian writers who writes in English. She was a Christian, she lives in Delhi with her

husband the film-maker Pradip Krishen. She became financially secure with success of her novel *The God of Small Things*. Roy has highlighted the rigid positioning of women and intolerable hate of deprived classes. Her magnificent writings overviews the outline of every characters.

Ammu is a strong and independent women, she was an interesting character who made highly controversial decisions. She was a strict and unwavering parent of Rahel and Estha at times she seems to an unloving mother. It is because of the circumstances in her house where she was raised in. Ammu of course, loves her children, she wants her children to be loved by her parents and the community. Ammu's mother was Mamachi who handles the pickle factory with her son Chacko, they owns the Paradise Pickles and Preservers factory, Ammu never gets benefits or profits from the factory.

Ammu and her twin children are kept completely in isolation. Ammu is the sister of Chacko but she is ill-treated by her family because she had an inter-caste marriage in the past. She escapes from her parents and married Babu. He was a drunkard person who offers his own wife Ammu to his English boss for his career prospective. She does not bow before her husband, on the contrary, she divorces him to protect her self-respect and identity. She was emotionally volatile beat her husband Babu in response, she then moves back home Avemenem and becomes the town eccentric. She works in her mother's pickle factory, but she never gets salary or any shares. She is mistreated for her past life and judged according to the mistaken decision taken by Ammu before. "...that a married daughter had no position in her parents' home. As for a divorced daughter-according to Baby Kochamma, she had no position anywhere at all. And as for a divorced daughter from a love marriage, well, words could not describe Baby Kochamma's outrage."

Velutha was an untouchable working in the same pickle factory, he was found very useful by Chacko and Mamachi, as he works more and he was paid little amount compared to the other workers. Velutha was a unique, blessed personality with skilful nature, he was master in carpenting and mechanical works. Velutha was a communist as well as political activist. Velutha sees Ammu as a woman for her beauty. However, Velutha breaks the rule and falls in love with Ammu. Ammu loves him with heart and soul for his indomitable spirit of protest which she also nursed in her heart. She is comfortable with Velutha, who forgets her worries and cares for him. Ammu allows herself to fall in love for Velutha, as her first marriage was unsuccessful one, she manages and lives. Then Velutha respects her and gave priority to her feelings, both were together for two weeks. Estha and Rahel are the children of Ammu. They two developed a great bond towards Velutha. He gives attention to the children, cares for them, and he supported them whole heartedly. He provides the children with truly affection of a father's love, he lives loyal to the family. They live a short period affair which ends in a tragedy for the family. Ammu's relationship with Velutha is discovered by her parents and Ammu is locked in her room. Then Velutha is banished from the place, considering him as a sin. Both Velutha and Ammu are punished for their love. The two children Rahel and Estha decided to run away from the family. The cousin Sophie convinces them to return back and take them to house through a boat. While trying to reach the house across the river Sophie drowns in the river and she lost her life.

Velutha is accused as a criminal, Ammu's family registered a complaint that he Attempts the act of rape on Ammu, he was accused of kidnapping the children of Ammu and Also killing Sophie. He was beaten by the policemen for his criminal behaviour. Velutha was Punished for crossing the caste lines and limitations and was neglected both by the policemen as well as by his political party for his illicit behaviour. When Velutha is in police custody.

Ammu reaches the police station and pleads the police. She reveals the truth about their relationship and his innocence. But the police inspector, Thomas Mathew threatens her to leave the matter, also he is frightened. He knows Velutha was a Communist and was feared for the wrong accusation of arrest and beating of Velutha. It causes to Velutha's death, he died out of his Injuries finally.

Gender is a forced role for the characters in *The God of Small Things*, and it exists simply as a defining social construct. The true gender of the characters are fabricated, because the characters in the novel would be cast out of Indian society, if they acted in a manner other than the one that was

expected of them. The women in the novel are forced to stay true to femininity in Indian society, or else the consequences are unacceptable harsh. Judith Butler writes that gender is a performance, and Roy depicts gender as a performance flawlessly through her female characters, along with the consequences that affect when the characters stray from the ideal path laid out for women.

Discrimination in psychology, states that the ability to perceive and respond to differences among stimuli. It is considered as more advanced form of learning than generalization, the ability to perceive similarities, although animals can be trained to discriminate as well as to generalize. Discrimination is based on the gender, religious and caste location of individuals. It is the process of making unfair or prejudicial distinctions between people based on the groups, classes, or other categories to which they belong or are perceived to belong, such as race, gender, age, religion, physical attractiveness or sexual orientation.

As a woman Ammu could not able to take any decisions in her own life. She was controlled by her parents and the society for her past mistakes. She could not even allow to choose her companion, she is not given any importance in her family. She is not able to choose her life, and priority. The family keeps Ammu aside because of her first marriage as an inter-caste marriage and divorced one. The freedom of Ammu was not given to her. The rights of properties share or ownership in family properties to female was given by her family.

The novel reveals that Pappachi abused Ammu as well as Mammachi, instilling intense fear in her as a child. Pappachi is a complex character in *The God of Small Things* by Arundhati Roy. Pappachi is depicted as an abusive and tyrannical figure, who imposes his dominance on his family. He is a well qualified and socially dignified personality who always wore immaculate three piece suits and his golden pocket watch. He is patriarchal, oppressive, And prone to fits of anger, stemming from his disappointment with life and his unfulfilled ambitions.

Roy's purpose with *The God of Small Things* is to write about an unfair, male- dominated society that treats women and low-caste people very badly. The term male dominance evolved in the twentieth century as a conceptual label to characterize the unequal power relations between men as a group and women as a group. Patriarchy can be defined as a system of social structure and practices in which men dominate, oppress and exploit women. The definition clearly shows the nature of patriarchy which is engrained in social structure that gives a very fundamental character.

*The God of Small Things* was about how small things gives the intense happiness when there is chaos all around-personal despair and public

turmoil when the personal despair is disregarded as insignificant in comparison to the public turmoil.

### **Conclusion**

Caste system has served as an instrument in the hands of the upper castes to maintain their own privileged position in society. It has led to the despotism of the upper castes and created permanent feelings of inferiority and insecurity in the minds of lower caste people. People should create awareness campaigns on the discrimination issue. If there is an issue of caste discrimination against adults or children in the village, the panchayat member should raise this in the Gram Sabha and the accused should be duly punished. The people should educate themselves to accept every human as equal and should encourage youths to stand for equal rights to all mankind.

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## **Passenger Satisfaction towards Indian Railway in Kerala with Special Reference to Trivandrum Central**

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### **Abstract**

Customer satisfaction is a crucial factor in assessing the quality of products and services, including the performance of Indian Railways. As one of the largest countries by land area, India necessitates efficient long-distance transportation options, with public transport serving as the primary mode. Among various transportation methods, railways stand out as one of the largest passenger transport systems globally. Indian Railways play a vital role in the Indian economy, being the most significant carrier of both passengers and freight. The rapid growth of the population has further heightened the demand for travel. To address long-term competitive challenges from other transportation modes, railways must enhance passenger service growth. This study aims to explore passenger preferences, perceptions, and satisfaction regarding the quality of services provided by the railway system.

**Keywords:** Indian Railways, Passenger Satisfaction, Service Quality

### **Introduction**

The transportation sector is a key part of the economy that impacts the development and well-being of the population. When transportation is economical, it provides social and economic opportunities through various modes, including rail, road, waterways, air, and metro systems. Indian Railways is the second-largest railway network in the world and is the most effective railway system in Asia under a single management. Railways are accessible to all categories of people (upper, middle, or lower classes) compared to other modes of transportation. The Southern Railway is headquartered in Chennai, and Kerala's major railway stations include Thiruvananthapuram Central (TVC), Quilon Junction, Kayamkulam Junction, Chengannur, Kottayam, Ernakulam Junction, Calicut, Shornur Junction, Kannur, Palakkad Junction, Thrissur, and Alappuzha. Among these, TVC stands out as the busiest station in the state. The suburban railway offers various facilities to the public, such as low fares, comfortable journeys, speed, passenger security, ticket availability, and well-maintained coaches.

### **Review of Literature**

1. Rajeev Kumar Ranjan, Nitin Thapar, Shoab Alam Siddiqui, and Arun Kant Painoli (2020) examined measures for improvement, such as prompt train management and responsive staff training on railway issues. They emphasized the need to enhance safety procedures to provide travellers with a sense of security while traveling.
2. Dr. Arash Shahin (2016) discusses the factors of service quality and presents the "SERVQUAL" model, which has been extensively researched. This model highlights the impact of client satisfaction, expectations, and perceptions.

3. Vimal Kumar and Jitin P (2015), in their study titled "A Study on Passengers' Satisfaction towards Railway Services concerning Coimbatore Junction," concluded that service quality could be enhanced through proper and effective maintenance. They argued that passenger perceptions should be considered when formulating policies and implementing plans.
4. Laura Eboli and Gabriella Mazzulla (2014) identified key factors affecting passenger service quality, which are essential for understanding the overall performance of railways. They suggested that if passengers are dissatisfied, railways should assess their satisfaction to prepare better investment plans and improve service quality.

### **Statement of the Problem**

Among various modes of transport, railways are one of the largest passenger transport systems in the world. However, Indian Railways faces increasing competition from airlines, luxury buses, personalized transportation, and improved public transit options, particularly in the upper-class segment, where low-cost airlines pose a significant challenge. Despite these competitive pressures, Indian Railways possesses unique characteristics and services that can enhance its attractiveness. To boost passenger numbers and ensure ongoing growth, it is crucial for Indian Railways to elevate its service quality.

Customer satisfaction plays a critical role in the success of transport services. The concept of service quality, as highlighted by management experts, underscores the importance of customer experience rather than merely the inputs of service delivery. As a government-operated monopoly, Indian Railways serves a substantial passenger base, particularly in Kerala, where the Southern Railway's



Thiruvananthapuram division is significant. However, passengers often encounter challenges arising from perceived negligence by railway authorities. Understanding these perceptions is vital for the organization to maintain competitiveness and enhance service delivery.

This research, titled "Passenger Satisfaction towards Indian Railway in Kerala with Special Reference to Trivandrum Central," aims to evaluate the satisfaction levels of daily passengers regarding the services provided by Indian Railways.

**Objectives of the Study**

1. To collect and analyze railway passengers' opinions about the services provided by Indian Railways, particularly in the Thiruvananthapuram Division of Southern Railway.
2. To analyze passengers' levels of satisfaction regarding ticket fares, basic amenities, and punctuality.
3. To investigate the issues faced by daily railway passengers.
4. To suggest improvements that could enhance passenger satisfaction in Kerala.

**Significance of the study**

Kerala stands out as one of India's most developed states, where railways are a preferred transport option due to their efficiency in covering long distances, especially compared to road transport. The state's underdeveloped road infrastructure and frequent disruptions caused by political and religious events lead to significant traffic congestion. Furthermore, road transport contributes to air pollution, exposing urban residents to health risks from nitrogen oxides and particulate matter emissions. In light of these issues, railways provide a more economical transportation choice, making them increasingly popular among travellers. Despite assurances from railway authorities regarding passenger facilities, there often exists a discrepancy between these promises and the actual

services provided. This study aims to reveal the true opinions of passengers concerning railway services.

**Scope**

The study deals with the provision and evaluation of passenger amenities and the services rendered to the passengers by Indian railways. The study mainly focuses on the satisfaction level of the passengers from the services offered by Indian railways. The scope of this project is limited to passengers of Thiruvananthapuram city.

**Methodology**

This research is empirical in nature and utilizes a survey approach, concentrating on the Thiruvananthapuram Division of Southern Railway. Data were collected from both primary and secondary sources.

**Primary Data:** The primary data were gathered from 100 passengers using a structured questionnaire aimed at capturing essential information about their travel experiences.

**Secondary Data:** Secondary data were sourced from the IRTC website, scholarly articles, online journals, newspapers, and various internet resources.

**Sampling Technique**

For this study, a convenience sampling method was employed, enabling the collection of data from 100 readily available respondents.

**Population**

The target population for this research consists of daily travellers within the Thiruvananthapuram division in Kerala. A sample of 100 individuals was chosen using the convenience sampling technique.

**Study Duration**

Data collection took place in the Thiruvananthapuram division over the period from 2023 to 2024

**Analysis and Interpretation**

The opinions of the passengers are collected through a structured questionnaire. The respondents gave their responses on a five point-Likert Scale.

<b>TABLE 1</b>			
<b>Age &amp; Gender wise classification of Respondents</b>			
		<b>No. of Respondents</b>	<b>Percentage</b>
<b>AGE</b>	Below 30	40	40%
	30 -39	29	29%
	40 – 49	19	19%
	50 – 59	12	12%
		<b>No. of Respondents</b>	<b>Percentage</b>
<b>GENDER</b>	Male	60	60%
	Female	40	40%
	TOTAL	100	100%

<b>TABLE 2</b>			
<b>Opinion Regarding Ticket Fares</b>			
		<b>No. of Respondents</b>	<b>Percentage</b>
<b>Opinion regarding ticket fare</b>	Very high	10	10%
	High	0	0
	Moderate	18	18%
	Low	50	50%
	Very low	22	22%

<b>TABLE 3</b>					
<b>Opinion about Punctuality of Trains</b>					
<b>Factor</b>	<b>Highly Satisfied</b>	<b>Satisfied</b>	<b>Moderate</b>	<b>Dissatisfied</b>	<b>Highly Dissatisfied</b>
<b>Punctuality of Trains</b>	5%	7%	14%	22%	52%

<b>TABLE 4</b>						
<b>Opinion Regarding Trains</b>						
<b>Sl. No.</b>	<b>Factors</b>	<b>Highly Satisfied</b>	<b>Satisfied</b>	<b>Moderate</b>	<b>Dissatisfied</b>	<b>Highly Dissatisfied</b>
1	No. of unreserved coaches in trains	0	22%	30%	34%	14%
2	Adequacy of no. of trains	4%	12%	24%	42%	18%
3	Fare in relation to comforts	10%	13%	20%	42%	15%

<b>TABLE 5</b>						
<b>Opinion Regarding Basic Amenities at Railway Station</b>						
<b>Sl. No.</b>	<b>Basic Amenities</b>	<b>Highly Satisfied</b>	<b>Satisfied</b>	<b>Moderate</b>	<b>Dissatisfied</b>	<b>Highly Dissatisfied</b>
1	Cleanliness	6%	8%	18%	48%	20%
2	Security	0	14%	28%	30%	28%
3	Drinking Water Facility	4%	18%	22%	26%	30%
4	Waiting Room	4%	22%	30%	16%	28%
5	Pay & Use Toilets	0	0	18%	50%	32%

<b>TABLE 6</b>						
<b>Opinion Regarding Amenities in Trains</b>						
<b>Sl. No</b>	<b>Amenities</b>	<b>Highly Satisfied</b>	<b>Satisfied</b>	<b>Moderate</b>	<b>Dissatisfied</b>	<b>Highly Dissatisfied</b>
1	Cleanliness	0	4%	12%	50%	34%
2	Maintenance of Coaches	0	4%	16%	50%	30%
3	Catering Service	0	18%	46%	20%	16%
4	Water Facility	0	10%	14%	52%	24%
5	No. of Ladies Coaches	0	13%	15%	40%	32%
6	Physically Challenged	0	12%	20%	38%	30%
7	Mobile Charging	0	0	24%	42%	34%

**Findings**

The major findings of this study are as follows:

It was found that around 56% of the respondents travel by train for employment purposes, and about 72% of them use passenger trains for their journeys. This indicates that people prefer rail services over other modes of transport due to the low-ticket fares. Among the options,

passengers favour passenger trains over superfast and express trains.

Additionally, 52% of the passengers are highly dissatisfied with the punctuality of trains, as they are unable to reach their destinations on time. With the accelerating pace of modernization, travellers expect enhanced amenities from the railways. However, the findings reveal that many

people are dissatisfied with the amenities available at the stations and on the trains.

Approximately 48% of the respondents expressed dissatisfaction with cleanliness at the station, while 50% felt the same about cleanliness on the trains. Furthermore, 30% of respondents believe that the drinking water facilities at both the station and on the trains are insufficient. The waiting room facilities for passengers are considered moderate, with only 30% satisfied. The condition of pay-and-use toilets is quite poor, with 50% expressing dissatisfaction due to inadequate maintenance at most stations. Additionally, 40% of respondents are unhappy with the number of women's coaches available on trains. The facilities for physically challenged passengers are also lacking, with about 38% of respondents expressing dissatisfaction.

Beyond these issues, respondents also shared their opinions regarding the handling of complaints and the behavior of railway employees. 52% reported experiencing public nuisance on trains, and 48% faced issues with seat cornering. All affected individuals lodged complaints through various channels, but authorities acknowledged only 35% of these complaints, and corrective actions were taken in response. About 36% of respondents believe that the behavior of railway employees is moderate.

#### **Suggestions**

1. Travellers are the primary asset, so appropriate facilities must be provided to ensure their comfort and encourage them to visit again.
2. The most important improvement needed is in cleanliness and hygiene. A proper Grievance Redressal Cell should be maintained at every station.
3. Adequate safety and security measures should be implemented for both train travel and platforms.
4. Railway authorities must ensure an appropriate number of railway guards and take necessary steps to prevent the travel and presence of unauthorized passengers on trains.
5. Trains should maintain proper timing and punctuality for arrivals and departures.

Based on the current study, the above suggestions have been made to improve the services of Indian Railways. The majority of respondents expressed dissatisfaction with the services provided by Indian Railways.

The Ministry of Railways must initiate various measures to enhance services by regularly addressing passenger grievances. Necessary steps should be taken to increase the number of unreserved compartments during peak times. Properly installed speakers at platforms and well-maintained toilets at both stations and on trains are essential. The introduction of more ticket vending

machines at busy stations will help alleviate passenger congestion on platforms.

#### **Conclusion**

This study contributes by identifying the factors that influence passenger satisfaction regarding the quality of services provided by Southern Railways. Despite an increasing demand for services, railway authorities have not adequately implemented the necessary initiatives to enhance the experience for passengers. A significant number of travellers from various income groups rely on this sector for their travel needs, emphasizing the urgent need for overall service improvements to attract more users. In today's world, customers hold significant power.

This research aims to understand their perceptions and opinions, revealing that many passengers are not fully satisfied with Indian Railways services. If the proposed suggestions are positively addressed, it could foster a better environment for both passengers and Indian Railways. The services provided by Indian Railways are crucial for its growth, and meeting passenger needs is essential to compete with other transportation modes. This study offers several recommendations, and if Indian Railways adopts them, it is anticipated that the organization will thrive, contributing to the nation's progress. The relationship between Indian Railways' growth and traveller satisfaction highlights the importance of assessing passenger satisfaction levels, providing valuable insights to enhance performance.

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## **A. D. Hope's Australia: A Postcolonial Reading**

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### **Abstract:**

Hope had a significant impact on Australian poetry, staying within traditional forms while putting his unique twist on them. His work reflects the reality of modern Australia but with a fresh perspective, breaking away from old conventions and opening up new possibilities in Australian poetry. "Australia" by A.D. Hope is a poignant exploration of national identity and Australian history, using vivid imagery and reflective language. The poem's most biting satire targets the nation's tendency to imitate, likening it to a young person wearing ill-fitting hand-me-downs in a desperate search for identity. Hope asserts that Australia is the newest student, lacking confidence in its creative vision. He implies a disconnect between the landscape and the culture, hindering the country's growth and maturity. In the final stanza, Hope suggests that even the land itself seems indifferent to the human ideals imposed upon it. Australia will ultimately never conform to the expectations of others but will proudly assert its independence. The poem conveys a complex blend of criticism and begrudging admiration for Australia's defiant uniqueness. However, the prevailing tone conveys a scathing cultural commentary.

**Keywords:** Australia, search for identity, cultural commentary, European cultures, Aboriginal people etc.

### **Introduction**

A. D. Hope is a prominent Australian poet known for his patriotic themes in poetry. Despite praising his country, he also highlights its weaknesses, making his works stand out to readers. Hope had a significant impact on Australian poetry, staying within traditional forms while putting his unique twist on them. His work reflects the reality of modern Australia but with a fresh perspective, breaking away from old conventions and opening up new possibilities in Australian poetry. Hope "believed that a culture that is in thrall to the present becomes insular and narrow. His best work is a constant struggle to maintain wider perspectives, to withstand the tyranny of the merely contemporary." (Smith, 12/22/2000) The poem is an exploration of national identity and Australian history, using vivid imagery and reflective language. Hope personifies Australia as an aged, infertile land with little heritage or significance. The poet ridicules the absence of romanticized ruins and grand history that anchor European cultures. A postcolonial reading draws attention to the conflict between the original Australian landscape and the British encroachment. Hope draws attention to the sharp contrast between the size and strength of the land and the insignificance of the colonists when he describes Australia's nature as "the fire's centre" and its "gigantic shadow." This can be interpreted as a criticism of the lofty plans of the British Empire to conquer and rule over a territory that is not theirs. In addition, the poem brings up the subject of cultural erasure and dispossession by highlighting the Aboriginal people's relationship to the land. According to this image, the Aboriginal people's established peace and balance with the soil were

upset by the British presence in Australia. The poem also addresses the subject of identity, portraying the British colonists as exiles from their land, while the Aboriginal people are portrayed as the "first Australians" with an innate connection to the land. Thus, the poem highlights the trauma and loss of cultural identity that the Indigenous people have endured as a result of colonial rule.

The poem criticizes Australian culture and identity, portraying the land as old and sterile, lacking in history and meaning. The landscape is described as barren and worn out, devoid of vitality and inspiration. The poet mocks the absence of romantic ruins and grand history in European cultures. Sydney is portrayed as a commercial city focused on business rather than art, while Melbourne honors cattle over writers or heroes. Australia is depicted as producing no myths or legends, resulting in a national character lacking meaningful identity or purpose. The poem offers a scathing critique of Australian culture and identity. Hope personifies Australia as an aged, infertile land with little heritage or significance. The poet ridicules the absence of romanticized ruins and grand history that anchor European cultures.

Hope portrays the Australian terrain as tired and desolate, lacking vitality and poetic stimulation. The mountains are described as "ground down" stubbles, the soil as "exhausted," and even the flowers as "worn out." This parched land lacks monumental forests or flowing rivers that could ignite the imagination. The visual vacancy translates into cultural sterility. The poem condemns Sydney as a vulgar commercial city dominated by "the mercantile adventurers" fixated on commerce rather than art. Similarly, Melbourne celebrates cattle over

great writers or heroes. The nation fails to produce its myths or legends. Devoid of inspiration from the land, the national character grapples with a void of meaningful identity or purpose.

Australia is often depicted as lacking in cultural sophistication, being portrayed as naive, immature, and disconnected from its roots. Hope ridicules the country's absence of esteemed universities, artists, and philosophers that could enhance the nation's intellectual pursuits. With its oldest structures barely reaching fifty years, Australia appears historically young and inexperienced, seemingly incapable of summoning the inspiration for high art and poetry.

Hope highlights the primal essence of the continent, exemplified by peculiar creatures like the duck-billed platypus. However, this peculiarity does not translate into a profound cultural heritage. The ancient song lines of the land have been forgotten, while the people remain oblivious to mystical secrets that could nourish the soul. Without access to its deep myths and legends, the country appears oblivious and unresponsive to the profound meanings that could be derived. The poem's most biting satire targets the nation's tendency to imitate, likening it to a young person wearing ill-fitting hand-me-downs in a desperate search for identity. Hope asserts that Australia is the newest student, lacking confidence in its creative vision. He implies a disconnect between the landscape and the culture, hindering the country's growth and maturity. In the final stanza, Hope suggests that even the land itself seems indifferent to the human ideals imposed upon it. Australia will ultimately never conform to the expectations of others but will proudly assert its independence. The poem conveys a complex blend of criticism and begrudging admiration for Australia's defiant uniqueness. However, the prevailing tone conveys a scathing cultural commentary. Written in 1939, the poem contemplates the intricate nature and national identity of Australia. Now, let us delve into a stanza-by-stanza examination of this poetic piece.

*A Nation of trees, drab green and desolate grey  
In the field uniform of modern wars,  
Darkens her hills, those endless, outstretched paws  
Of Sphinx demolished or stone lion worn away.*  
(Hope, 2000)

In the initial stanza, Hope strikingly portrays Australia, depicting it as a "Nation of trees" adorned with hues of "dull green and barren grey." The inclusion of military symbolism, like the reference to a "field uniform of modern wars," implies a terrain marred by the remnants of past conflicts. The analogy to a Sphinx or stone lion evokes a feeling of age-old enigma and intrigue, possibly hinting at the profound historical legacy and ancient geographical features.

*They call her a young country, but they lie:*

*She is the last of lands, the emptiest,  
A woman beyond her change of life, a breast  
Still tender but within the womb is dry.*

Hope contests the idea of Australia being a "young country," instead proposing that it is the "last of lands" and the "emptiest." The comparison to a woman past her "change of life" implies a nation that has reached its peak, possibly indicating a sense of maturity or stagnation. The depiction of a breast that is still tender yet with a dry womb presents a paradox, suggesting both fertility and barrenness at the same time.

*Without songs, architecture, history:  
The emotions and superstitions of younger lands,  
Her rivers of water drown among inland sands,  
The river of her immense stupidity.*

This stanza highlights the dearth of specific cultural aspects in Australia. The absence of "songs, architecture, history" alludes to a perceived void or lack of cultural progress. The reference to "rivers of water drown among inland sands" implies a squandered abundance of resources wasted within the continent's vastness. The phrase "river of her immense stupidity" presents a blunt and critical depiction, potentially addressing the perceived deficiencies or errors in the nation's development.

*Floods her monotonous tribes from Cairns to Perth  
In them at last the ultimate men arrive  
Whose boast is not: "we live" but "we survive",  
A type who will inhabit the dying earth.*

A term used to describe a group of people who live boring lives devoid of excitement is "monotonous tribes." From Perth in the west to the city of Cairns in the north, the nation is overrun with members of these tribes. The "ultimate men" that arrive in these towns have achieved little more than survival, not the joy and contentment of life. People from all over the world have migrated to the dying country and claim that it is a place of survival rather than a place to live. These are the "dying earth's" final residents. The poet bravely refers to the nation as the "dying land," a place unfit for human habitation.

*And her five cities, like five teeming sores,  
Each drains her: a vast parasite robber state  
Where second hand Europeans pullulate  
Timidly on the edge of alien shores.*

The poet portrays Australia's unpleasant aspects in these lines. Because they are overcrowded and parasitically suck the nation's vital resources, Australia's five largest cities are compared to "five teeming sores." The poem refers to five cities: Adelaide, Canberra, Sydney, Perth, and Melbourne. Additionally, second-hand Europeans quickly colonized, occupied, and procreated the nation. The European immigrants to Australia living in these cities are called "second-hand Europeans." "Timidly on the edge of alien" implies they are not in their

motherland. These cities are typically overrun by migrants, who deplete their resources.

*Yet there are some like me turn gladly home  
From the lush jungle of modern thought to find  
The Arabian desert of the human mind,  
Hoping, if still from the deserts the prophets come,*

A.D. Hope" shows the poet's propensity for optimistic thinking. The metaphor "Arabian desert of the human mind" describes a desolate yet real mental landscape. Similar to how prophets have historically sprung from deserts, the poet thinks that a return to this mental simplicity may yield fresh perspectives or wisdom. To put it, despite all of Australia's flaws, individuals like the poet feel that one day they will receive prophets from the deserts who will bring good news about their country.

*Such savage and scarlet as no green hills dare  
Spring in that waste, some spirit which escapes  
The learned doubt, the chatter of cultured apes  
Which is called civilization over there.*

The poet, AD Hope, in these lines of Australia, describes a strong, fearless, and fierce spirit that emerges from the desolate desert of the human mind and escapes the "learned doubt" and "chatter of cultured apes." The "cultured apes" refer to themselves as civilized in a land devoid of green hills, and they dare to emerge. The poet hopes that his nation, which is still very old, uncultured, and uncivilized, will undergo a positive transformation.

A. D. Hope's poem "Australia" delves into intricate themes concerning the history, identity, and cultural terrain of the country. Composed amidst a period of evolving national awareness, the poem scrutinizes the difficulties and paradoxes embedded in the nation's progress. The poem conveys a feeling of uncertainty when it comes to Australia's history, implying that it cannot be easily categorized or comprehended. The initial lines, "A Nation of trees, drab green and desolate grey / In the field uniform of modern wars," suggest a landscape influenced by both natural and human factors. The reference to "modern wars" hints at Australia's participation in worldwide conflicts, contrasting the ancient scenery with the consequences of present-day events.

The poem conveys a sense of historical uncertainty, indicating that Australia's history is complex and not easily defined. The initial verses, "A Nation of trees, drab green and desolate grey / In the field uniform of modern wars," imply a landscape influenced by both natural and human factors. The mention of "modern wars" refers to Australia's participation in global conflicts, contrasting the ancient scenery with the effects of contemporary events. Additionally, the poem delves into the colonial heritage and its influence on Australia's cultural identity. The lines "In the desolate field uniform of modern wars, / Dark-

plumed as the plumes of a hearse," express a lament for the disappearance or alteration of Indigenous cultures due to colonialism. The use of "dark-plumed" also conveys a sense of mourning and the grave repercussions of past occurrences. The poem highlights the significant role of nature in portraying the Australian landscape as a "Nation of trees." Through the imagery of "drab green and desolate grey," the poem conveys a stark and somewhat somber depiction of the land. It effectively captures both the beauty and harshness of the Australian environment, reflecting the dual nature of nature itself and the challenges it presents. Additionally, the poem delves into the theme of cultural displacement, suggesting that the imposition of Western values and traditions has resulted in a disconnection from Australia's original cultural roots. Thus, Hope wants to suggest that the popular culture of Australia "provides the best guide to Australians and the way they live: milk bars, race meetings, Anzac Day, bush picnics, the beach, poker machines...." (Grahme Johnson, 1962) Lines such as "An immigrant's gawky son" depict the unease and awkwardness that arise from a cultural identity shaped by external influences. Throughout the poem, there is a pervasive theme of loss and nostalgia.

A. D. Hope utilizes irony and criticism to explore various facets of Australian society. The poem reflects on the path of Australia's growth and advancement. The poem raises the question of whether this advancement has come at the cost of a deeper connection to the land and a sense of cultural heritage. The poem delves into themes that echo the intricate history, identity, and cultural backdrop of Australia. Through striking imagery, historical allusions, and a critical perspective, the poem encourages readers to ponder the multifaceted evolution of the nation and the obstacles it encounters in reconciling its past with the needs of the present.

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## **Identity Crisis in the Novels of N. Scott Momaday**

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### **Abstract:**

This paper examines the theme of identity crisis in N. Scott Momaday's novels, "House Made of Dawn" and "The Way to Rainy Mountain," highlighting how his works reflect the complex interplay between personal and cultural identity among Native American communities. Through a detailed analysis of Abel's struggles in "House Made of Dawn" and the interplay of myth and history in "The Way to Rainy Mountain," this study explores how Momaday's characters confront the fragmentation and erosion of identity caused by cultural displacement, colonialism, and modernity. By employing non-linear narratives and symbolic imagery, Momaday provides a nuanced portrayal of identity crisis that underscores the tension between traditional values and contemporary realities. This paper also considers the broader implications of Momaday's exploration of identity for understanding indigenous experiences and cultural survival in the modern world.

**Key words:** identity, indigenous, cultural dislocation, collective identity, cultural heritage, cultural dislocation.

### **Introduction:**

N. Scott Momaday, a pivotal figure in Native American literature, explores profound themes of identity and cultural dislocation in his novels. Renowned for his lyrical prose and deep connection to indigenous traditions, Momaday's works offer critical insights into the struggles faced by Native American communities in a rapidly changing world. Central to his literary exploration is the theme of identity crisis, which he examines through complex characters and rich, symbolic narratives.

This paper focuses on two of Momaday's seminal works: "House Made of Dawn" and "The Way to Rainy Mountain." In "House Made of Dawn," Momaday portrays the life of Abel, a World War II veteran who grapples with the fragmentation of his identity upon returning to his Native American reservation. The novel delves into the psychological and cultural impacts of displacement and trauma, reflecting broader themes of alienation and self-discovery.

In "The Way to Rainy Mountain," Momaday employs a hybrid narrative form that weaves together personal memoir, historical account, and folklore to explore the cultural and spiritual heritage of the Kiowa people. This work illuminates the interplay between individual identity and collective memory, emphasizing how historical and mythological narratives shape cultural identity.

Through a comparative analysis of these texts, this paper aims to elucidate how Momaday portrays identity crises as both personal and communal struggles, deeply intertwined with the broader context of cultural survival and transformation. By examining the narrative techniques and thematic concerns in both novels, this study will highlight the ways in which Momaday's exploration of identity reflects the enduring challenges faced by indigenous peoples in

maintaining their cultural essence amidst modern pressures.

### **Analysis of Identity Crisis in N. Scott Momaday's Novels:**

#### **"House Made of Dawn"**

**Plot Overview:** "House Made of Dawn" tells the story of Abel, a young Native American returning to his reservation after serving in World War II. His reintegration into his traditional community is fraught with challenges as he struggles with disconnection from his cultural roots and personal trauma.

#### **Character Analysis:**

**Abel:** Abel's identity crisis is central to the novel. His wartime experiences and subsequent alienation from his reservation life highlight his internal conflict. The war disrupts his sense of self, and his return exposes the rift between his traditional upbringing and the modern world. His struggle is compounded by cultural dislocation, as he finds himself at odds with both his heritage and the pressures of contemporary society.

**Supporting Characters:** Characters such as Father Urban and the townspeople represent various facets of societal and cultural pressure, contributing to Abel's sense of isolation and identity crisis.

#### **Symbolism and Imagery:**

**Landscape:** The natural environment, particularly the desert landscape, symbolizes both the harshness of Abel's journey and his estrangement from his cultural roots. The landscape serves as a metaphor for his inner turmoil and the fragmentation of his identity.

**The Sun:** The recurring imagery of the sun reflects Abel's internal struggle and the cyclical nature of his experiences, symbolizing both illumination and oppression.

#### **Narrative Techniques:**

**Non-linear Structure:** The novel's fragmented narrative mirrors Abel's fractured identity and

emotional state. Flashbacks and shifting perspectives emphasize his disconnection from both his past and present.

**Multiple Voices:** The use of different narrative voices and perspectives highlights the complexity of identity and the impact of external factors on Abel's sense of self.

### "The Way to Rainy Mountain"

**Plot Overview:** This work combines memoir, history, and folklore to recount the history and culture of the Kiowa people. Momaday blends personal narrative with cultural history to explore themes of identity and memory.

### Cultural Memory and Identity:

**Kiowa History:** Momaday's exploration of Kiowa history through myths and historical accounts illustrates the collective memory that shapes cultural identity. The novel underscores how the Kiowa's traditional stories and experiences influence individual and collective identity.

**Personal vs. Collective Identity:** The interplay between personal reflections and communal history reflects the tension between maintaining cultural heritage and adapting to modern realities.

### Narrative Structure:

**Interwoven Narratives:** The structure of the book, which integrates personal memoir with historical and mythological accounts, reflects the fluid nature of identity. This approach illustrates how individual and collective identities are intertwined and how cultural memory can both preserve and transform identity.

**Myth and History:** The blending of myth and historical facts highlights the significance of storytelling in understanding and preserving identity. Momaday uses these elements to bridge past and present, emphasizing the role of narrative in cultural continuity.

### Comparative Analysis:

#### Common Themes:

**Cultural Displacement:** Both novels address the impact of cultural displacement on individual and collective identity. Abel's personal crisis in "House Made of Dawn" mirrors the broader cultural dislocation experienced by the Kiowa in "The Way to Rainy Mountain."

**Trauma and Survival:** The exploration of trauma, whether through war or colonial impacts, is central to understanding identity crisis. Both novels depict characters grappling with the effects of external pressures on their sense of self.

#### Differences in Approach:

**Narrative Focus:** "House Made of Dawn" focuses on a personal, individual crisis within a specific socio-cultural context, while "The Way to Rainy Mountain" provides a broader cultural and historical perspective on identity. The former is more introspective and fragmented, while the latter is more reflective and integrative.

**Broader Implications:** Momaday's treatment of identity crisis offers valuable insights into the challenges faced by indigenous communities in preserving cultural heritage while navigating modernity. His portrayal underscores the importance of understanding both individual struggles and collective memory in addressing cultural and personal identity issues.

### Conclusion:

N. Scott Momaday's novels "House Made of Dawn" and "The Way to Rainy Mountain" offer profound insights into the complexities of identity crisis within Native American contexts. Through his nuanced portrayal of characters and innovative narrative structures, Momaday explores the multifaceted nature of identity, emphasizing how it is shaped by cultural displacement, personal trauma, and historical legacy.

In "House Made of Dawn," Abel's struggle with his identity after returning from World War II reflects the broader disintegration of cultural and personal coherence experienced by many indigenous individuals. His journey underscores the profound impact of external pressures, such as war and cultural erosion, on the sense of self. Momaday's use of fragmented narrative and symbolic imagery effectively captures Abel's internal conflict and the disconnection from his traditional roots.

Conversely, "The Way to Rainy Mountain" presents a broader exploration of identity through the lens of collective memory and cultural history. By integrating personal reflections with historical and mythological narratives, Momaday illustrates the ways in which cultural heritage informs and sustains individual identity. The novel's structure highlights the interplay between personal experiences and collective memory, emphasizing the role of storytelling in preserving cultural identity.

Together, these novels reveal how identity crises are not merely individual struggles but also reflections of larger cultural and historical disruptions. Momaday's work illustrates the enduring challenges faced by Native American communities in reconciling their rich cultural heritage with the pressures of modernity. His exploration of identity crises offers valuable perspectives on the resilience and adaptability of indigenous cultures, underscoring the importance of cultural memory and storytelling in maintaining a sense of self amidst ongoing change.

Momaday's literary contributions, through their profound engagement with themes of identity and cultural survival, continue to resonate in contemporary discussions about indigenous experiences and cultural preservation. His portrayal of identity crises provides both a mirror and a lens for understanding the broader dynamics of cultural continuity and transformation in the face of modern challenges.



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## **A Study on the Perception of D.El.Ed Students Regarding the Learning Environment During Their Art and Craft Workshop with Focus on Children with Special Needs (CWSN)**

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### **Abstract**

This study tries to understand the impact of an art and craft workshop on the perception of the learning environment among Diploma in Elementary Education (D.El.Ed) students, particularly in relation to children with special needs (CWSN). Conducted in September 2024 at Amar Jyoti Charitable Trust School, this workshop was designed to provide D.El.Ed trainees with hands-on experience in a practical learning environment that fostered creative expression while promoting inclusivity. A total of 153 trainees from DIET, Karkardooma, participated, and 10 were interviewed for in-depth qualitative insights. The primary objectives of the study were twofold: to explore how the trainees perceived their interactions with CWSN during the workshop and to evaluate their experience with the resource persons guiding them, particularly in the context of CWSN inclusivity.

The study adopted a mixed-method approach, utilizing both quantitative and qualitative data. A five-point Likert scale was used to measure various aspects of the learning environment, including the trainees' perceptions of their preparedness, the inclusivity of the workshop, and the effectiveness of resource persons. Interviews provided rich, qualitative data on the emotional and professional impact of the workshop on trainees. The findings revealed that a majority of participants had a positive experience interacting with CWSN, with 78.3% expressing increased confidence in working with diverse learners in future teaching roles. The role of resource persons was highlighted as a critical factor, with 69.8% of respondents rating their contributions as highly effective.

The study also uncovered key challenges, such as a desire for more extended practical exposure and deeper involvement with CWSN, suggesting a need for more frequent and varied hands-on experiences. These findings are significant for curriculum development in teacher education programs, particularly for integrating inclusive teaching strategies that prepare future educators for diverse classrooms. In conclusion, this study provides valuable insights into the benefits and limitations of workshops involving CWSN, underscoring the importance of practical training and expert guidance for D.El.Ed students.

**Keywords:** D.El.Ed trainees, art and craft workshop, children with special needs (CWSN), inclusive education, resource persons, learning environment

### **Introduction**

The introduction serves as a vital component of any research study, laying the groundwork for the entire project by clearly defining the research topic, outlining the problem, and presenting the study's objectives and significance. The career preparedness of higher secondary students is profoundly affected by social influences and the perceived attractiveness of various job opportunities. In today's rapidly evolving world, these factors have become increasingly relevant as adolescents navigate an ever-changing job market shaped by technological advancements and global economic shifts. Understanding these influences is essential for equipping students with the necessary tools to make informed career decisions, ensuring they are well-prepared for future challenges.

Teacher education programs, such as the Diploma in Elementary Education (D.El.Ed), play a pivotal role in shaping the future educators of the country. These programs not only aim to impart theoretical knowledge but also focus on providing

practical experiences to prepare trainees for the diverse challenges of a modern classroom. One of the most significant aspects of this preparation involves equipping teachers with the skills needed to work with children with special needs (CWSN). Inclusive education, which ensures that CWSN are provided with equal opportunities in mainstream education, is a core element of the teacher training curriculum.

Art and craft workshops offer a unique opportunity for D.El.Ed trainees to develop creative teaching methods while fostering an inclusive learning environment. Such workshops allow trainees to interact with CWSN, understand their needs, and explore ways to engage them in classroom activities. These hands-on experiences are invaluable for future educators as they provide practical exposure to inclusive teaching strategies.

### **Review of Related Literature**

Sharma (2021) underscores the value of creative workshops, such as those involving art and craft, in promoting engagement between trainee

teachers and CWSN. According to Sharma, art-based activities foster an inclusive atmosphere by encouraging collaboration and participation among all students, regardless of their abilities. This aligns with the objectives of many D.El.Ed programs, which aim to create adaptable and empathetic educators.

Subramanian (2020) examines the role of resource persons in teacher training, particularly in workshops involving CWSN. Resource persons are often experienced educators or specialists who guide trainees through complex interactions with CWSN. Subramanian's study reveals that resource persons are crucial in bridging the gap between theoretical knowledge and practical application. The author emphasizes that resource persons provide essential support in inclusive education, enabling trainees to apply inclusive teaching strategies effectively.

Further studies have explored the psychological and professional impacts of inclusive education training. According to Raj (2020), trainees who participate in workshops involving CWSN report a significant increase in empathy and understanding of diversity in the classroom. Raj's findings suggest that exposure to CWSN helps trainees develop patience, adaptability, and problem-solving skills, which are essential for managing diverse classrooms.

In addition, Tiwari (2022) discusses the importance of long-term practical experiences in teacher training. Tiwari argues that short-term workshops, while valuable, are often insufficient for instilling deep understanding and confidence in trainees. Long-term engagement with CWSN, as suggested by Tiwari, allows trainees to refine their teaching strategies and better address the unique needs of CWSN. This finding has implications for D.El.Ed programs, which may benefit from incorporating more extensive practical components into their curricula.

### **Research Methodology**

The methodology section outlines the approach used in this study to explore the perceptions of Diploma in Elementary Education (D.El.Ed) trainees regarding their experiences during an art and craft workshop, particularly in their interactions with children with special needs (CWSN) and resource persons. This section covers the research design, objectives, hypotheses, sampling technique, data collection methods, and the tools used for analysis.

### **Research Design**

This study employed a mixed-method research design, incorporating both quantitative and qualitative approaches. The quantitative data were

collected using a structured five-point Likert scale questionnaire, while qualitative data were gathered through in-depth interviews with a selected group of trainees. The mixed-method approach allowed for a comprehensive analysis of the trainees' experiences, combining measurable perceptions with detailed insights.

### **Objectives of the Study**

1. To identify D.El.Ed trainees' experiences interacting with children with special needs (CWSN) during the art and craft workshop.
2. To evaluate the trainees' experiences with resource persons in guiding their interactions with CWSN.

### **Hypotheses**

1. D.El.Ed trainees have a positive perception of their interactions with children with special needs (CWSN) during the art and craft workshop.
2. D.El.Ed trainees perceive the role of resource persons in the workshop as highly effective in enhancing their understanding of inclusive education and working with CWSN.

### **Sampling Technique**

The study was conducted among D.El.Ed trainees from DIET, Karkardooma, who participated in an art and craft workshop held at Amar Jyoti Charitable Trust School in September 2024. A total of 153 trainees took part in the workshop, and from this population, a random sample of 10 trainees was selected for qualitative interviews to gain deeper insights into their experiences. The sample was selected to ensure that a diverse range of perspectives was captured.

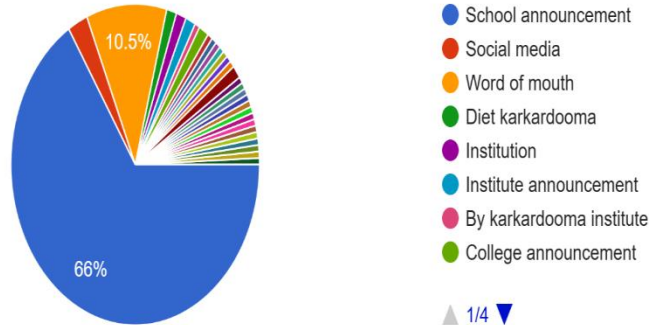
### **Data Collection Methods**

1. **Quantitative Data:** The primary tool for collecting quantitative data was a five-point Likert scale questionnaire. This scale ranged from 1 (strongly disagree) to 5 (strongly agree), measuring the trainees' perceptions of various aspects of the learning environment, their interactions with CWSN, and the effectiveness of resource persons. The questionnaire was distributed to all 153 trainees, ensuring broad representation in the data collected.
2. **Qualitative Data:** In-depth interviews were conducted with 10 randomly selected trainees. These semi-structured interviews were designed to explore the emotional and professional impacts of the workshop on the trainees, focusing on their experiences with CWSN and resource persons. The interviews allowed for an exploration of complex themes that may not have been fully captured by the quantitative survey.

### Some Qualitative Questions:

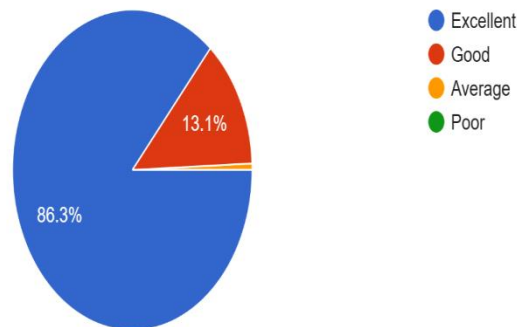
How did you hear about the workshop?

153 responses



How would you rate the overall organization of the workshop?

153 responses



### Tools for Analysis

1. **Quantitative Analysis:** The quantitative data were analyzed using descriptive statistics, including mean scores, percentages, and standard deviations, to assess the overall perceptions of the trainees. The key variables measured included:

- Trainees' confidence in working with CWSN.
- Perceived effectiveness of resource persons.
- Overall inclusivity of the learning environment.

SPSS (Statistical Package for the Social Sciences) was used for data entry and analysis, providing detailed insights into the numerical data.

2. **Qualitative Analysis:** The qualitative data from the interviews were analyzed using thematic analysis. This method involved identifying, analyzing, and reporting patterns (themes) within the data. Key themes included:

- Challenges in working with CWSN.
- The role of resource persons in enhancing understanding.

- Trainees' suggestions for improving workshop effectiveness.

### Results and Findings

This section presents the results and findings of the study based on both quantitative and qualitative data collected from the D.El.Ed trainees who participated in the art and craft workshop at Amar Jyoti Charitable Trust School in September 2024. The study aimed to explore the trainees' experiences with children with special needs (CWSN) and evaluate their perceptions of the resource persons guiding them.

### Quantitative Results

The data were analyzed using descriptive statistics, primarily focusing on the perceptions of the learning environment, the interactions with CWSN, and the effectiveness of resource persons. The responses were gathered through a five-point Likert scale questionnaire, with scores ranging from 1 (strongly disagree) to 5 (strongly agree). The key findings are as follows:

- 1. Perception of Interactions with CWSN:** The majority of the respondents had a positive perception of their interactions with CWSN during the workshop. A mean score of 4.2 out of 5 indicated that trainees felt confident and comfortable working with CWSN. The analysis revealed that 78.3% of the trainees agreed or strongly agreed that the workshop increased their confidence in interacting with CWSN. This supports the first hypothesis (H1) that trainees have a positive perception of their interactions with CWSN.
- 2. Effectiveness of Resource Persons:** The role of resource persons in guiding the trainees during the workshop was also highly rated. With a mean score of 4.0, 69.8% of the trainees agreed or strongly agreed that resource persons effectively helped them understand the challenges of working with CWSN and how to create an inclusive learning environment. This validates the second hypothesis (H2) regarding the effectiveness of resource persons in the workshop.
- 3. Perception of the Learning Environment:** When asked about the overall inclusivity of the

learning environment, a mean score of 4.3 was recorded. Trainees reported that the workshop environment was highly supportive, promoting creativity while addressing the needs of both typical learners and CWSN. Over 75% of the trainees expressed satisfaction with the inclusivity and structure of the learning experience.

#### **Qualitative Findings**

The in-depth interviews provided rich qualitative data, offering further insights into the trainees' experiences. Several key themes emerged from the interviews, which are outlined below:

- 1. Challenges in Working with CWSN:** While most trainees felt positive about their interactions with CWSN, some expressed challenges related to communication and understanding the specific needs of the children. One trainee stated, "At first, it was difficult to engage with CWSN, but over time, I learned how to use art to communicate and connect with them." This theme highlights the importance of continuous exposure and practice in inclusive education settings.



- 2. Role of Resource Persons:** Resource persons were described as instrumental in guiding the trainees. The interviews revealed that the resource persons not only provided practical advice on how to engage CWSN but also offered emotional support, helping trainees build their confidence. One trainee mentioned, "The resource person was always there to guide us when we were unsure. Their experience made a huge difference in how we approached the children."
- 3. Suggestions for Improvement:** Several trainees suggested extending the duration of the workshop and incorporating more varied activities to further enhance their learning. They felt that while the workshop was beneficial, a longer timeframe would allow them to better understand and adapt to the needs of CWSN. Another common suggestion was to have more frequent interactions with CWSN as part of the D.El.Ed curriculum.



### Summary of Key Findings

- 78.3% of the trainees expressed increased confidence in working with CWSN after the workshop.
- 69.8% of the trainees rated the resource persons as highly effective in guiding them during the workshop.
- The overall learning environment was rated positively, with a focus on inclusivity and creativity.
- Challenges in working with CWSN were noted, particularly in terms of communication, but these were overcome through the guidance of resource persons.
- Trainees suggested extending the workshop duration and incorporating more frequent interactions with CWSN in the curriculum.

### Conclusion

The results of this study indicate that the art and craft workshop provided a valuable learning experience for D.El.Ed trainees, particularly in terms of enhancing their confidence in working with CWSN and gaining practical knowledge from resource persons. These findings underscore the importance of hands-on training and expert guidance in teacher education programs, particularly those focused on inclusive education. Future workshops may benefit from longer durations and more frequent interactions with CWSN to further enrich the learning experience for trainees.

### Suggestions

Based on the findings of this study, several suggestions are proposed to enhance the effectiveness of the art and craft workshop and improve the overall experience for D.El.Ed trainees working with children with special needs (CWSN):

1. **Extended Workshop Duration:** Increasing the duration of the art and craft workshop would provide trainees with more time to engage meaningfully with CWSN. Longer workshops could facilitate deeper interactions and allow trainees to apply their learning in varied

contexts, reinforcing their understanding and confidence in inclusive practices.

2. **Diverse Activities:** Incorporating a wider range of art and craft activities that cater to different abilities and interests can enhance engagement among CWSN. Activities should be adaptable to suit the varying needs of children, fostering an environment where all participants can express themselves creatively.
3. **Increased Frequency of Interactions:** Establishing regular workshops or sessions that allow for continuous interaction with CWSN would be beneficial. Such an approach would enable trainees to build ongoing relationships, understand individual needs better, and refine their skills in inclusive education.
4. **Enhanced Training for Resource Persons:** Providing additional training for resource persons on current best practices in inclusive education can further improve the support they offer to trainees. This could include workshops on effective communication strategies and techniques for engaging CWSN in creative activities.

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## Effect of Yoga on Locus of Control of Senior Secondary School Students

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### Abstract

This study tries to understand the impact of yoga on the locus of control among senior secondary school students. Locus of control is a psychological concept that describes individuals' perceptions about the factors that influence their life outcomes. Those with an internal locus of control believe they are responsible for their own successes or failures, while those with an external locus attribute these outcomes to external factors like luck or fate. Yoga, known for promoting mental clarity, self-discipline, and self-awareness, may influence students' locus of control by enhancing their belief in their ability to manage and control life events.

The study was conducted among 120 senior secondary school students in village pai, kaithal, haryana, divided into two groups: 60 yogic and 60 non-yogic students, equally split between boys and girls. The research aimed to investigate the differences in locus of control between these two groups using j.b. rotter's locus of control scale (1966). Findings revealed a significant difference, with students practicing yoga demonstrating a stronger internal locus of control compared to their non-yogic peers. This difference was observed in both boys and girls, suggesting that regular yoga practice may play a crucial role in fostering a sense of personal agency among adolescents.

This study holds important implications for integrating yoga into educational settings to support students' psychological development, particularly in enhancing self-regulation and personal accountability, which are vital for academic and personal success.

**Keywords:** Yoga, Locus of Control, Senior Secondary Students, Internal Locus, External Locus, Personal Agency, Adolescent Development

### Introduction

The word *yoga* originates from the sanskrit root "yuj," meaning unity, harmony, or balance between internal and external consciousness. In essence, yoga signifies the union of the *aatma* (soul) and *paramatma* (supreme soul). As described by the ancient sage patanjali, yoga is "chittaritti nirodha," which means controlling the mind and senses to withdraw from worldly distractions. The *bhagavad gita* defines yoga as the "evenness of temper," underscoring mental balance and emotional stability.

In practical terms, yoga is a science focused on physical health, mental harmony, and overall well-being. Its ultimate aims are self-identification and self-perfection. By turning inward, yoga fosters self-compassion, which naturally extends to others and provides a profound sense of meaning and purpose in life. Yoga facilitates communication with the inner self, counteracting feelings of helplessness and enhancing self-esteem, while promoting an internal locus of control.

The term "locus" is derived from the latin word for "place" or "location." locus of control refers to the extent to which individuals believe they can control the events that affect their lives. Developed within j.b. rotter's social learning theory, locus of control is a psychological construct that highlights the influence of both social and environmental factors on behavior. According to this theory, behavior is shaped by a combination of

personal expectations, values, and the situational context.

There are two types of locus of control:

- **Internal locus of control:** when individuals believe they have control over their lives and outcomes.
- **External locus of control:** when individuals feel that their lives are controlled by external forces such as fate, luck, or other people.

### Types of yoga

There are various paths (*margas*) of yoga, each designed to reunite the individual with divine energy through different approaches based on one's personality and disposition. These paths allow individuals to realize their divinity through distinct modes of practice:

1. **Karma yoga:** the path of action, ideal for active individuals who find spiritual growth through selfless work and duty.
2. **Bhakti yoga:** the path of devotion, suitable for religious individuals seeking union through love and surrender to the divine.
3. **Jnana yoga:** the path of knowledge, designed for intellectual individuals who attain enlightenment through wisdom and philosophical understanding.
4. **Raja yoga:** the path of meditation, perfect for reflective individuals who achieve self-realization through mental discipline and meditation.



## Hatha yoga

Hatha yoga forms the foundation of all yoga systems and is often seen as a preparation for the more advanced practices of higher yoga.

- **Ha** means "sun" and **tha** means "moon," signifying the balance between the solar and lunar energies within the body.

Hatha yoga is mainly focused on the physical aspect of yoga, known as *asanas* (poses), which are synchronized with controlled breathing techniques. These postures are aimed at preparing the body for meditation and helping the practitioner achieve balance and harmony between the body and mind. While some forms of yoga focus on meditation and chanting, hatha yoga emphasizes physical postures to strengthen and cleanse the body, facilitating mental clarity and spiritual growth.

### Variants of Hatha Yoga

Several styles of hatha yoga have evolved, each with a unique emphasis and method of practice:

1. **Ashtanga Yoga:** a vigorous and fast-paced form of yoga that enhances flexibility, strength, concentration, and stamina. Ashtanga involves a sequence of predetermined poses practiced in rapid succession, synchronized with deep, controlled breathing (*ujjayi pranayama*).
2. **Bikram yoga:** also known as "hot yoga," this form of yoga is practiced in a heated environment to promote flexibility, detoxification, and endurance.
3. **Gentle yoga:** this style focuses on slow, deliberate stretches, aimed at improving flexibility and relaxation, while emphasizing deep breathing for a calming effect.
4. **Kundalini yoga:** known as the "yoga of awareness," kundalini yoga involves dynamic poses, breathing techniques, and mantras to awaken the latent energy (*kundalini*) at the base of the spine, leading to spiritual awakening.
5. **Iyengar yoga:** focuses on precise body alignment in each pose, often using props like belts and blocks to maintain proper form and enhance body awareness.
6. **Restorative yoga:** this calming practice emphasizes holding simple postures for extended periods, allowing the body to fully relax and rejuvenate. It helps in stress relief and emotional healing.
7. **Vinyasa / power yoga:** these are vigorous forms similar to ashtanga yoga, where poses flow smoothly into one another in a dynamic sequence that builds strength and endurance.

### Benefits of Yoga

Yoga offers a multitude of physical, mental, and emotional benefits. Some key advantages include:

- **Improved flexibility:** yoga enhances the flexibility of muscles and joints, which is crucial for overall physical health.

- **Increased strength and stamina:** many forms of yoga build strength by requiring practitioners to hold challenging poses that engage multiple muscle groups.
- **Reduced anxiety and stress:** regular yoga practice promotes relaxation, reduces cortisol levels (the stress hormone), and helps manage anxiety.
- **Mental clarity and focus:** yoga sharpens concentration and mindfulness, fostering a calm, clear state of mind.
- **Better sleep:** the relaxation techniques employed in yoga improve sleep quality, helping individuals fall asleep faster and achieve a deeper rest.

### Justification of the Study

In the modern age of science and technology, people are increasingly facing mental disturbances and stress due to the fast-paced, competitive nature of life. Yoga emerges as a powerful tool to combat mental stress, offering a pathway to mental peace and balance. By practicing yoga regularly, individuals can enhance their confidence, cognitive autonomy, and mental strength, all of which are closely related to an internal locus of control.

Yoga serves as a contemporary expression of personal empowerment, fostering self-awareness and resilience. It enables individuals to face life's challenges with courage and determination. Through yoga, one moves away from external distractions and into deeper self-awareness, discovering that true satisfaction comes from being at peace with oneself.

Furthermore, yoga acts as a bridge from an external to an internal locus of control. It helps individuals peel away layers of attachment to the physical body and material world, guiding them toward a deeper awareness of their true nature, or "the self." by focusing inward, individuals practicing yoga develop a sense of control over their own lives, reinforcing an internal locus of control.

The connection between yoga and locus of control is significant, as yoga strengthens the belief that individuals can manage their own lives through self-discipline and mindfulness. This relationship between yoga and locus of control forms the foundation for the present research. By investigating this dynamic, the study aims to understand how yoga practice can influence the locus of control among senior secondary students, particularly in fostering a shift from external to internal control.

### Research methodology

#### Objectives of the study

1. To study the locus of control of yogic and non-yogic senior secondary school students.
2. To study the locus of control of yogic and non-yogic girl students of senior secondary schools.

3. To study the locus of control of yogic and non-yogic boys students of senior secondary schools.

**Hypotheses of the Study**

1. There exists no significant difference in the locus of control of yogic and non-yogic senior secondary school students.
2. There exists no significant difference in the locus of control of yogic and non-yogic girls students of senior secondary schools.
3. There exists no significant difference in the locus of control of yogic and non-yogic boys students of senior secondary schools.

**Delimitations of the Study**

1. The present study is delimited to village pai, kaithal.
2. The study is delimited to 120 senior secondary school students only.
3. The study is delimited to yogic and non-yogic students only.

**Participants**

The study included a total of 120 students from senior secondary schools in village pai, kaithal. The sample consisted of:

- 60 yogic students (30 boys and 30 girls)
- 60 non-yogic students (30 boys and 30 girls)

**Tools used**

The j.b. rotter locus of control scale (1966) was used to measure the locus of control in the students. The scale includes 29 pairs of statements, of which 23 are scored, and 6 are filler items. The hindi version of the scale was used to ensure that the students could understand and respond accurately.

**Reliability and Validity**

The reliability of the scale was established using test-retest and split-half methods. The validity was verified by previous research, confirming that the scale was not significantly correlated with variables such as intelligence, social desirability, or political affiliation.

**Administration and scoring**

The data was collected from the xith class students of the selected schools. The students were instructed and provided with questionnaires without any time constraints. The scoring followed rotter's guidelines, where each item is scored as either strongly agree (1 point) or strongly disagree (0 points).

The scores were used to categorize students into having either an internal or external locus of control.

**Results and findings**

**Hypothesis - 1**

There exists no significant difference in locus of control of yogicnon- yogic students of senior secondary school.

**Difference in Locus of Control of Yogic and Non-Yogic SeniorSecondary School Students**

Variable	Group	N	Mean	SD	S.Ed.	T-Ratio	Level of Significance
		Yogic	60	15.25			
Locus of Control	Non- Yogic	60	9.83	17	2.22	2.44	Significant at 0.05 level

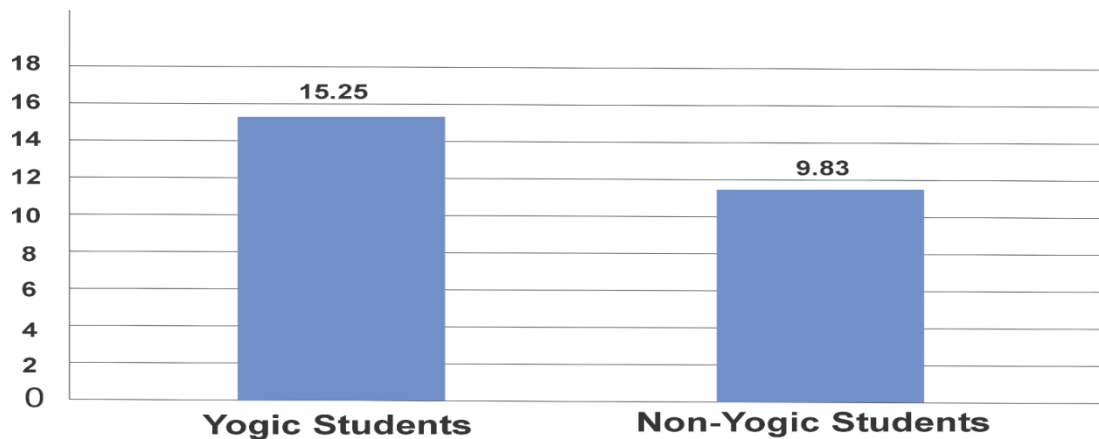
**Interpretation**

Fable shows that values of mean and S.D for Yogi and Non-Yogic students are 15.25, 9.83 and 2.75, 17 respectively. The calculated t- value 2.44 is greater than the table value i.e. at 1.65 at 0.05 level of significance.

Thus, the null hypothesis "there is no significant difference in locusof control of Yogic and Non-Yogic Senior Secondary School.

Students is Rejected. Hence, there exists significant difference betweenYogic and Non-Yq.ic senior secondary school students.

**Mean Scores of Yogic and Non-Yogic Students in Locus of Controlat Senior Secondary Level**



Shows that the mean of locus of control of Yogic students is 15.25 which are greater than the mean of non-yogic students which is 9.83. It means that those students practicing Yoga are found to have better locus of control.

**Hypothesis – 2**

There exists no significant difference in locus of control of Yogic and Non-Yogic Girls student of Senior Secondary Schools.

**Difference in Locus of Control of Yogic and Non-Yogic Girls Student of Senior Secondary School**

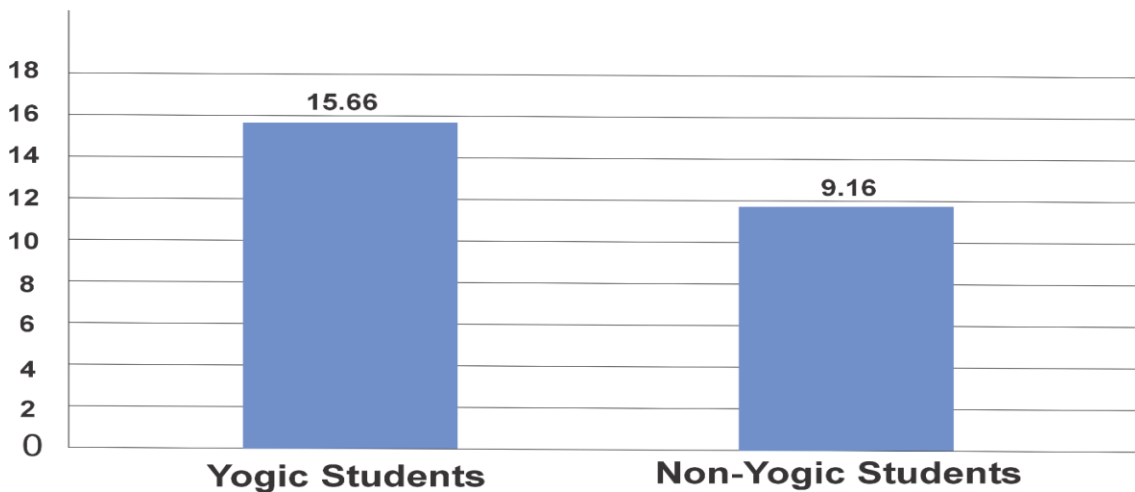
Variable	Group	N	Mean	SD	S.Ed.	T-Ratio	Level of Significance
Locus of Control	Yogic	30	15.66	13.8	3.52	1.84	Significant at 0.05 level
	Non-Yogic	30	9.16				

**Interpretation**

Shows that value of mean and S.D. in Locus of control of Yogic girls and non-yogic girls are 15.66, 9.16 and 13.8, 13.5 respectively. The calculated value 1.84 is greater than the table value i.e. 1.67 at 0.05 level of significances.

Thus, the Null Hypothesis "there exists no significance difference in locus control of Yogic and Non-Yogic girls student of Senior Secondary Schools is rejected. Hence, there exists significant difference in Locus of control of Yogic and Non-Yogic Girls student of Senior Secondary School.

**Mean Scores of Yogic and Non-Yogic Girls Students in Locus of Control at Senior Secondary Level**



Shows that the mean of locus of control of Yogic girl students is 15.66 which are greater than the mean of non-yogic girl students which is 9.16. It means that those girls practicing Yoga are found to have better locus of control.

**Hypothesis - 3**

There exists no significant difference in locus of control of Yogic and Non-Yogic Boys student of Senior Secondary Schools.

**Difference in Locus of Control of Yogic and Non-Yogic Boys Students of Senior Secondary School**

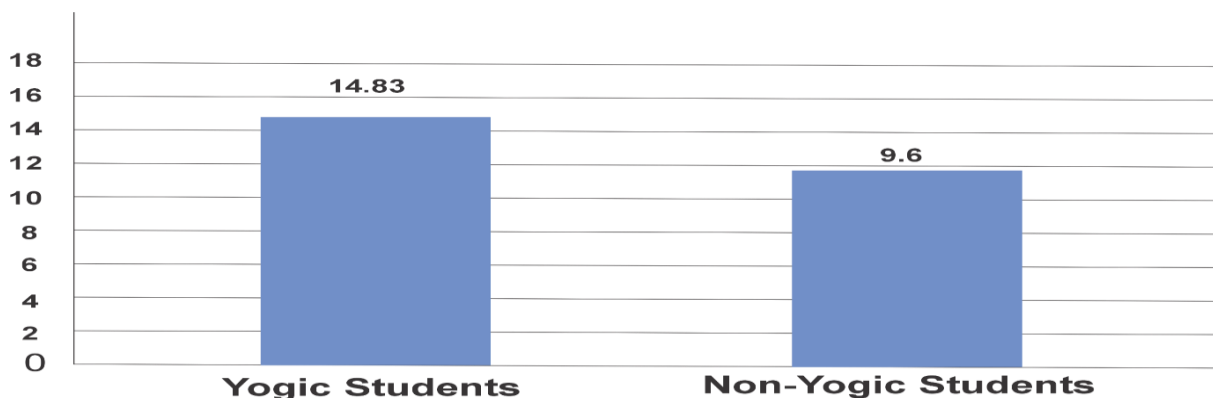
Variable	Group	N	Mean	SD	S.Ed.	T-Ratio	Level of Significance
Locus of Control	Yogic	30	14.83	12.6	3.02	1.73	Significant at 0.05 level
	Non- Yogic	30	9.6	10.75			

**Interpretation**

Shows that value of mean and S.D. in Locus of control of Yogic and Non-Yogic boys are 14.83, 9.6 and 12.6, 10.75 respectively. The calculated value 1.73 is more than the table value i.e. 1.65 at 0.05 level of significances.

Thus, the null Hypothesis "there exists no significance difference in locus control of Yogic and Non-Yogic boys students of Senior Secondary Schools is rejected. Hence, there exists significant difference in locus of control of Yogic and Non-Yogic boys students of Senior Secondary School.

### Mean Score of Yogic and Non-Yogic Boys Students in Locus of Control at Senior Secondary Level



Shows that the mean of locus of control of Yogic boys students is 14.83 which are greater than the mean of Non-Yogic boys students which is 9.6. It means that those boys practicing Yoga are found to have better locus of control.

#### Major Findings

##### 1. Significant Difference Between Yogic and Non-Yogic Students:

The study found a significant difference in locus of control between senior secondary school students who practice yoga and those who do not. The mean score for the yogic group was **15.25**, compared to **9.83** for the non-yogic group, indicating that students practicing yoga exhibit better locus of control.

##### 2. Significant Difference in Locus of Control Among Yogic and Non-Yogic Girls:

For female students, the mean score for yogic girls was **15.66**, higher than the **9.16** mean score for non-yogic girls. This indicates that girls who practice yoga tend to have better locus of control than those who do not.

##### 3. Significant Difference in Locus of Control Among Yogic and Non-Yogic Boys:

Among male students, the mean score for yogic boys was **14.83**, compared to **9.6** for non-yogic boys, suggesting that boys practicing yoga also have a stronger sense of locus of control compared to their non-yogic counterparts.

#### Educational Implications

1. Special attention must be given to students by teachers in order to make their Yogic Posture correct, as a good posture can only help them in their life.
2. Special classes of 'Yoga' must be started by school Management in order to spread and furnish Yoga.
3. Parents are also needed to encourage their children to do daily Yogic exercise.
4. As the Yoga makes the human mind static therefore it helps in encouraging faith of students in God.
5. Teachers must tell to the students that they doing daily Yogic exercise they will be able to maintain their body figure. (It)Yoga also helps

the people to reduce extra fat of their body.

6. Daily Yogic exercise helps in maintaining various components of Physical fitness like as strength flexibility and endurance power. Its coordinate ability.
7. If a person wants to increase his will power, he must prefer 'Yoga' in his life.
8. By doing daily yogic exercise, anyone can increase their mind's concentration. He/she can make have a sharp mind.
9. Special equipment's should be available for Yogic students in private and Govt. Schools.
10. 'Yoga' must be included as a subject in school curriculum.

#### Suggestions for further study

Some related problems that can be taken for further researches are stated as follows: -

- The present study was conducted to Senior Secondary School Students, the same study can be conducted on various college and technical institutes students.
- The sample of the present study was taken from 120 students. The same study can be conducted on large sample i.e. 160, 200 students etc.
- The present study was taken from only one District. Some study can be conducted between the two District.
- The present study was taken from boys and Girls. Some study can be conducted on old age person.

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## **An Analytical Study on the Role of ICT in Enhancing Learning Outcomes: A Focus on the Implementation of NEP 2020 in Indian Schools**

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### **Abstract**

This study tries to understand the impact of Information and Communication Technology (ICT) on the learning outcomes of students, specifically in the context of the National Education Policy (NEP) 2020, which promotes the integration of ICT to improve educational practices across Indian schools. With the increasing reliance on digital tools in education, the NEP 2020 emphasizes the role of ICT in making education more engaging, accessible, and effective. This paper explores the extent to which ICT has been adopted in schools across the National Capital Territory (NCT) of Delhi, its effectiveness in improving learning outcomes, and the challenges encountered in the process. A mixed-method approach was employed, involving surveys conducted with 95 teachers and 62 students from various schools in urban and semi-urban regions of NCT Delhi. The study highlights that ICT has positively influenced student engagement, understanding, and retention of knowledge. However, significant challenges, such as inadequate infrastructure, lack of teacher training, and digital divide between urban and semi-urban schools, continue to hinder the full potential of ICT integration. The research also examined the role of teachers in facilitating ICT-based learning and the preparedness of schools in equipping students with necessary digital literacy skills. Findings suggest that while urban schools are better positioned to adopt ICT tools due to superior infrastructure and access to technology, semi-urban schools lag behind. The lack of adequate internet connectivity and digital devices was a major barrier in semi-urban areas, along with the need for comprehensive teacher training to ensure effective use of ICT tools in classrooms. Based on the findings, the study concludes that addressing these challenges through focused interventions and policy changes can further improve the integration of ICT in schools. The study makes several recommendations, including investments in infrastructure, teacher training programs, and initiatives to bridge the digital divide, ensuring that students from all regions benefit from ICT's transformative power in education.

**Keywords:** ICT in education, NEP 2020, learning outcomes, digital transformation, challenges in ICT adoption, Indian education system, NCT of Delhi

### **Introduction**

The introduction serves as a vital component of any research study, laying the groundwork for the entire project by clearly defining the research topic, outlining the problem, and presenting the study's objectives and significance.

In today's rapidly evolving educational landscape, technology plays a crucial role in enhancing the learning experience. The implementation of the National Education Policy (NEP) 2020 in India underscores the importance of incorporating Information and Communication Technology (ICT) in the education system. The policy envisions a comprehensive transformation of the Indian education sector, aiming to make education more inclusive, engaging, and aligned with the demands of the 21st century.

ICT is not just a tool but a catalyst that facilitates interactive learning, provides access to global resources, and prepares students for future digital challenges. The NEP 2020 highlights the potential of ICT in promoting personalized learning, improving student outcomes, and bridging the gap between traditional and modern education methods. By integrating ICT into all levels of education, the

policy seeks to empower both students and educators to adopt more innovative and effective teaching-learning processes.

However, the success of such initiatives depends on various factors, including access to technology, infrastructural development, teacher training, and student engagement. In urban regions, the adoption of ICT has been relatively smooth due to better access to digital resources. Conversely, schools in semi-urban and rural areas often face challenges such as poor internet connectivity, lack of digital devices, and limited exposure to modern educational technologies. This creates a digital divide that can further exacerbate inequalities in education.

This study aims to analyze the role of ICT in enhancing learning outcomes, with a specific focus on its implementation post-NEP 2020. The research seeks to assess how effectively ICT has been integrated into schools in the National Capital Territory (NCT) of Delhi, a region known for its educational diversity, and how it has influenced both teaching and learning processes. The study will also examine the challenges faced by teachers and

students in using ICT and propose solutions to address these obstacles.

The significance of this research lies in its ability to provide insights into the current state of ICT usage in schools and its impact on student learning outcomes. Understanding these dynamics is essential for formulating strategies to improve the adoption of ICT in education, ensuring that the NEP 2020's vision of a digitally empowered learning environment is realized across all regions.

This study focuses on analyzing the perspectives of 95 teachers and 62 students from both urban and semi-urban schools in the NCT of Delhi. By examining their experiences with ICT tools, the study will provide a holistic understanding of the effectiveness of ICT in education, identify the barriers to its widespread adoption, and highlight areas where further improvements are needed.

### **Review of Literature**

The integration of Information and Communication Technology (ICT) in education has been widely researched, with numerous studies emphasizing its potential to improve teaching methodologies and learning outcomes. ICT offers a range of tools that make learning more interactive and accessible, thus enhancing student engagement and comprehension.

Agarwal (2021) highlights the transformative role of ICT in modern education, arguing that it provides students with the ability to explore concepts in a more dynamic and engaging way. The study found that schools with well-integrated ICT programs saw an increase in student participation and a deeper understanding of complex topics. Furthermore, the study emphasized that digital tools such as educational apps, smartboards, and multimedia resources foster a more personalized learning experience for students, making education more student-centered.

Similarly, Kumar (2022) examined the digital divide that exists in India's education system. His research indicates that while ICT has the potential to bridge educational gaps, it has simultaneously widened disparities between urban and rural schools. Kumar's study revealed that rural schools, especially in semi-urban areas, struggle with inadequate ICT infrastructure, including poor internet connectivity and a lack of digital devices, which hinder effective ICT integration. His findings suggest that while urban schools are better equipped, the inequitable access to technology remains a critical challenge in achieving educational parity.

Gupta and Singh (2020) provided an analysis of the challenges faced in implementing ICT in rural and semi-urban schools. According to their research, the primary barriers to effective ICT adoption include limited financial resources, insufficient teacher training, and poor infrastructural

support. The authors argue that teacher preparedness is essential for the successful integration of ICT in classrooms, as educators must not only be proficient in digital tools but also be able to leverage these tools to create engaging learning environments. The lack of professional development programs for teachers was found to be a key limiting factor in the effectiveness of ICT in schools.

The NEP 2020 document itself underscores the importance of digital literacy and the need for integrating technology into the classroom. According to the Ministry of Education (2020), "technology will be an integral part of education planning, management, and teaching-learning processes," and will be "used to improve learning outcomes and ensure access to quality education for all." However, the document also acknowledges the challenges posed by infrastructure and teacher training, particularly in rural and underprivileged areas. It calls for concerted efforts to provide equitable access to digital resources, ensuring that the benefits of ICT are available to all students, regardless of their socio-economic background.

### **Research Methodology**

The research methodology outlines the approach and processes employed in this study to assess the role of ICT in enhancing learning outcomes, particularly in the context of the National Education Policy (NEP) 2020. This section discusses the research design, objectives, hypotheses, participants, tools used, and the data collection and analysis techniques.

### **Research Design**

This study employed a mixed-method research design, incorporating both quantitative and qualitative data collection methods. The quantitative approach was used to gather measurable data on ICT usage, while the qualitative approach helped gain in-depth insights into the experiences of teachers and students. This approach allowed for a comprehensive understanding of the research problem, balancing numerical data with personal accounts.

### **Objectives of the Study**

**The primary objectives of this research were:**

1. To analyze the extent of ICT adoption in schools in the National Capital Territory (NCT) of Delhi, in accordance with NEP 2020.
2. To assess the impact of ICT on the learning outcomes of students.
3. To identify the challenges faced by teachers and students in integrating ICT into educational practices.
4. To explore the difference in ICT adoption between urban and semi-urban schools.

### **Hypotheses**

The following hypotheses were formulated for this study:

1. ICT has a significant positive effect on the learning outcomes of students in NCT of Delhi.
2. There are significant differences in ICT adoption and its effectiveness between urban and semi-urban schools.
3. Teachers face significant challenges in integrating ICT due to inadequate training and infrastructure.

### **Participants**

The study involved a sample of 95 teachers and 62 students from various schools across the National Capital Territory (NCT) of Delhi, covering both urban and semi-urban regions. Schools were selected using a stratified random sampling method to ensure representation from diverse backgrounds and varying access to ICT resources.

- **Teachers:** All 95 teachers participated in structured questionnaires and interviews to share their perspectives on ICT implementation, challenges faced, and the training they received.
- **Students:** 62 students were surveyed to understand their engagement with ICT tools and its perceived impact on their learning experience.

### **Tools Used for Data Collection**

The following tools were utilized to gather data:

- **Questionnaires:** Structured questionnaires were designed for both teachers and students to collect quantitative data on their experiences with ICT in classrooms.
- **Interviews:** Semi-structured interviews were conducted with teachers to obtain qualitative insights regarding their use of ICT tools and the barriers they face.
- **Observations:** Classroom observations were carried out to assess the actual implementation of ICT tools in teaching practices.
- **Five-Point Likert Scale:** A five-point Likert scale was used to gauge both teachers' and students' attitudes toward ICT adoption, ranging from 'strongly disagree' to 'strongly agree.'

### **Data Collection Procedure**

Data was collected in two phases over a period of three months:

1. **Phase 1:** Quantitative data was gathered through surveys conducted with both teachers and students. The surveys were administered online, considering the convenience and accessibility of respondents.
2. **Phase 2:** Qualitative data was collected through interviews and classroom observations. Teachers were interviewed about their experiences with ICT, while students provided feedback on how ICT has impacted their learning.

### **Data Analysis**

Data analysis was performed using both quantitative and qualitative methods:

- **Quantitative Data:** Survey responses were analysed using descriptive statistics and inferential statistics. Techniques such as frequency distribution, percentage analysis, and chi-square tests were employed to test the hypotheses and determine the significance of the findings.
- **Qualitative Data:** Interview responses and observational data were analysed thematically to identify recurring patterns, key challenges, and recommendations for improvement. Thematic analysis helped provide context and depth to the quantitative data.

### **Delimitations**

This study is delimited to schools located in urban and semi-urban regions of the NCT of Delhi. It focuses on schools that have partially or fully implemented ICT in accordance with NEP 2020. The findings may not be generalizable to rural areas or schools outside the NCT of Delhi. Furthermore, the study does not account for variables such as socio-economic background or individual student learning preferences.

### **Results and Findings**

This section presents the results obtained from the analysis of data collected from **95 teachers** and **62 students** regarding the impact of Information and Communication Technology (ICT) on learning outcomes in the context of the National Education Policy (NEP) 2020. The findings are organized according to the research objectives and hypotheses, utilizing both quantitative and qualitative data to provide a comprehensive overview.

#### **Quantitative Findings**

##### **Demographic Profile of Participants**

The demographic data collected revealed that the majority of the teachers (65%) were from urban schools, while 35% were from semi-urban schools. The student sample comprised 60% from urban schools and 40% from semi-urban schools. The age range of participants varied, with most teachers having 5-10 years of teaching experience (45%), and students predominantly falling in the age group of 14-16 years (80%).

##### **ICT Adoption Levels**

Data analysis revealed that a significant majority of teachers (82%) reported using ICT tools regularly in their teaching practices. Among the students surveyed, 75% indicated that they frequently utilized digital resources for their studies. However, when broken down by school type, a notable disparity emerged. Urban school teachers reported a higher frequency of ICT use (90%) compared to their semi-urban counterparts (65%).

##### **Impact on Learning Outcomes**

The quantitative analysis revealed a strong positive correlation between the use of ICT and student learning outcomes. Using a five-point Likert scale, responses indicated that:



- 78% of students agreed or strongly agreed that ICT tools made learning more engaging.
- 72% of students felt that their understanding of subjects improved with the use of digital resources.
- 80% of teachers observed an increase in student participation and motivation in classrooms that integrated ICT.

Statistical analysis using a chi-square test confirmed that the differences in learning outcomes based on ICT usage were statistically significant ( $p < 0.05$ ), supporting the hypothesis that ICT positively affects student learning outcomes.

### **Qualitative Findings**

#### **Teacher Experiences with ICT**

Interviews with teachers highlighted several benefits and challenges associated with ICT integration:

- **Benefits:** Many teachers emphasized that ICT facilitates a more interactive and student-centered learning environment. Teachers reported using multimedia presentations, online quizzes, and educational software to enhance lesson delivery and keep students engaged.
- **Challenges:** Despite the positive experiences, several challenges were identified, including:
  - Insufficient training in using advanced ICT tools (65% of teachers).
  - Inadequate infrastructure, particularly in semi-urban schools, where internet connectivity issues were prevalent (70% of semi-urban teachers).

#### **Student Perspectives on ICT**

Students expressed mixed feelings regarding their experiences with ICT:

- Many students appreciated the ability to access educational resources online and found that ICT tools made learning more enjoyable and less monotonous. Comments such as "learning through videos is much better than textbooks" were common.
- However, some students in semi-urban areas reported difficulties in accessing digital resources due to limited internet access and fewer available devices at home.

#### **Summary of Key Findings**

1. **High Adoption of ICT:** A majority of teachers and students reported frequent use of ICT tools, with a notable difference between urban and semi-urban schools.
2. **Positive Impact on Engagement and Understanding:** The integration of ICT was positively associated with student engagement, motivation, and understanding of subject matter.
3. **Challenges in Implementation:** Significant barriers exist, particularly in semi-urban areas, including inadequate infrastructure and insufficient teacher training.
4. **Need for Comprehensive Training Programs:** There is a strong demand for professional

development programs to equip teachers with the necessary skills to effectively use ICT in the classroom.

### **Conclusion**

- **Significant Role of ICT:** The study confirmed that Information and Communication Technology (ICT) plays a crucial role in enhancing learning outcomes for students, as evidenced by increased engagement and improved understanding of concepts.
- **Urban vs. Semi-Urban Disparities:** There exists a significant disparity in ICT adoption and effectiveness between urban and semi-urban schools, with urban institutions demonstrating higher levels of access and integration.
- **Positive Student Feedback:** A majority of students expressed that ICT tools made learning more enjoyable and interactive, reinforcing the importance of technology in modern education.
- **Teacher Challenges:** Teachers reported facing challenges such as inadequate infrastructure, insufficient training, and limited access to advanced ICT tools, which hinder effective integration in teaching.
- **Need for Training and Support:** The findings indicate an urgent need for comprehensive training programs for teachers to enhance their ICT proficiency and pedagogical skills, ensuring they can effectively incorporate technology into their teaching.
- **Recommendations for Policy Implementation:** To achieve the objectives of the National Education Policy (NEP) 2020, policymakers must address the infrastructure and training gaps, particularly in semi-urban and rural areas, to create a more equitable educational landscape.
- **Future Research Directions:** Further research is needed to explore the long-term impact of ICT on learning outcomes and to evaluate the effectiveness of training programs for teachers in different contexts.

### **Suggestions**

#### **Enhance ICT Infrastructure:**

Schools, especially in semi-urban and rural areas, should prioritize improving ICT infrastructure, including reliable internet connectivity and access to digital devices. Investments in technology should be a focal point to ensure all students can benefit from ICT integration.

#### **Develop Comprehensive Training Programs:**

Educational authorities should establish structured professional development programs for teachers that focus on effective ICT integration. Workshops and ongoing training sessions can help teachers become proficient in using various digital tools to enhance their teaching practices.

### **Promote Collaborative Learning:**

Schools should encourage collaborative learning environments where teachers can share best practices for ICT use. Creating communities of practice among educators can foster innovation and help address common challenges.

### **Integrate ICT into the Curriculum:**

The curriculum should be revised to incorporate ICT as a fundamental component, ensuring that students are not only consumers of technology but also creators. This can include project-based learning that utilizes digital tools.

### **Engage Stakeholders:**

Involve parents, local communities, and educational stakeholders in discussions about ICT implementation and its benefits. Their support can facilitate resource sharing and foster a collaborative approach to improving educational outcomes.

### **Conduct Regular Assessments:**

Schools should implement regular assessments to evaluate the effectiveness of ICT integration and its impact on learning outcomes. Feedback from teachers and students can inform necessary adjustments and improvements.

### **Address the Digital Divide:**

Policymakers must focus on initiatives aimed at reducing the digital divide. This includes providing subsidies or grants for technology in underprivileged schools and ensuring equitable access to ICT resources for all students.

### **Leverage Government Policies:**

Schools should align their ICT strategies with the objectives of the National Education Policy (NEP) 2020, ensuring compliance with national standards and enhancing the quality of education.

### **Pilot Innovative Programs:**

Schools can pilot innovative ICT programs that utilize emerging technologies (e.g., virtual reality, artificial intelligence) to assess their impact on student learning. Successful initiatives can then be scaled up across the education system.

### **Foster a Positive Attitude Toward ICT:**

Create awareness campaigns within schools to promote the benefits of ICT in learning. Encouraging a positive attitude toward technology can motivate both teachers and students to embrace its use in the educational process.

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## Use of N-List in Lanja College : A study

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### **Abstract:**

Library consortia are playing key role in giving cost effectiveness access to e-resources in higher education in India. In India many academic institutions are setting up of library consortia to access e-resources to their users, researchers etc. This article studies the usage of NLIST by Staff and Students of Lanja College for the period of 2019-2023. It analyzes usage pattern, frequency of usage etc. The output of this study provides baseline data about usage of NLIST to take necessary steps to increase awareness and usage of N-LIST among users.

**Keywords:** N-LIST, Lanja College, Usage Study.

### **Introduction:**

In India INFLIBNET Centre at Ahmedabad is one of the leading information Centre which are playing leading Services Infrastructure for Scholarly Content (N-LIST) role in this direction. National Library and Information project of INFLIBNET for academic libraries are very much advantageous for the research scholars, students etc. for the scholarly communication of information. In the present paper attempt has been made to determine the need of consortia, and present status of N-List in India, accessibility of E-resources and role of librarians is discussed.

The New Education Society's Arts , Commerce and Science College , Lanja is subscribing N-LIST for 1000 under graduate and post graduate students, research scholars as well as 72 staff. Central library have 03 computer terminals with 20mbps internet connection to access N-LIST and each department have adequate computer facility with internet connection.

This study aims to obtain factual data about usage of N-LIST by Lanja college staff and students during the period of 2010 to 2015.

### **Objective:**

1. To obtain month wise usage pattern of N-LIST by users.
2. To obtain department wise (subject wise) usage of N-LIST by users.

### **Scope and Limitation:**

There are total 48 user ids generated by college. As total number of students is very big and at the time of admission many students have email id, for the convenient user id management students are advise to use some common user id and password made available to them at internet terminal. To encourage students to use N-LIST, college faculty also provides there user id to departmental students and assign them some project related to N-LIST database browsing and searching. This operational limitation restricts researchers to obtain pinpoint usage statistics based on individual users log in details. To overcome this difficulty, researcher broadly analyzes the month wise and department wise (subject wise) usage statistics.

### **Methodology:**

Through college administrator log in feature available at <http://nlist.inflibnet.ac.in> of N-LIST, year wise usage data is collected. The data then analyzed using MS-Excel.

### **Data Analysis:**

Considering log in statistics for 44 out of total 48 user id showed that users logged in to N-LIST over a period of 5 year (2019-2023) for 22488 times. i.e. Average number of log in per year is 4497. The user id and password list available at administrative module mapped to find out departments associated with individual user ids.

**Table –I**

Month	2019	2020	2021	2022	2023	Total
January	68	754	461	682	652	2617
February	235	242	581	821	527	2406
March	462	812	266	440	326	2306
April	85	62	736	614	486	1983
May	123	361	272	214	211	1181
June	55	62	92	246	215	670
July	35	75	46	56	321	533
August	225	245	547	632	761	2410
September	362	254	682	576	268	2142
October	389	675	134	213	364	1775
November	406	67	625	568	523	2189
December	720	155	932	223	246	2276
	3165	3764	5374	5285	4900	22488

Table no. 1 shows that many users visits N-LIST website and access more in the month of

January ,February and March for the projects, assignments related activities.

**Table –II**

Subject	2019	2020	2021	2022	2023	Total
Commerce	53	78	26	95	43	295
BAF	486	485	521	635	452	2579
Economics	95	246	575	77	562	1555
English	56	236	526	765	362	1945
Pol. Science	61	564	454	632	545	2256
Compt Sci.	236	200	580	454	455	1925
Zoology	574	365	473	220	254	1886
Statistics	624	542	0	335	455	1956
Mathematics	226	0	633	581	632	2072
Botany	78	53	456	243	342	1172
Chemistry	125	432	254	463	266	1540
Others	551	563	876	785	532	3307
	3165	3764	5374	5285	4900	22488

Table no. 2 shows that users from department of BAF more frequently access the N-LIST database followed by department of Political Science and department of mathematics. They also access the database consistently over the period of 2019-2023

**Conclusion:**

Based on above finding researcher have following conclusions,

1. Users uses N-LIST to complete their project and assignment related task.
2. Users need more orientation about N-LIST content in order to supplement their total syllabus related information needs.
3. Users from Science faculties access more than social science, mental and moral science and language and literature faculties.
4. Departmental facilities of science faculties might be superior to other faculties, so students access N-LIST from departmental computers with teachers' user ids.
5. Unavailability of reading material other than English language may also be reason for lower page views by social science, language, literature and mental moral science students.

**Suggestions:**

1. Use of Instant user id and password generation of new user facility of N-LIST at internet section of central library helps to pinpoint tracking of N-LIST usage.
2. Periodic orientation of users about N-LIST content over a academic year.
3. Customized mapping of syllabus related information need and content available through N-LIST is needed.

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## Recent Trends of Rural Development through Community Engagement Programme

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### Abstract:

The basic objective of Tagore's philosophical vision towards life was to create a harmonious, natural and synthetic way of living, which he aimed to restore rural life by his rural reconstruction programme and the development of self-sufficiency and effective cooperation among general masses in society. Tagore wanted to organize the rural areas so that the villages could provide their necessities on cooperative basis. The framework of rural reconstruction for mass level community development and in what way dissemination of information could be possible through rural extension programmes always emphasized by Tagore with many informative activities. In the present scenario, the Unnat Bharat Abhiyaan (UBA) 2.0, which is launched by the MHRD, aims to bring transformative change in rural development by involving higher education institutes in active collaboration with rural communities through research and development. The article aimed to impart Tagore's visionary philosophical model on rural development through the process of contemporary constructive community engagement programme.

**Keywords:** Rabindranath Tagore, Rural Reconstruction, Community engagement programme.

### Introduction

The term rural development can be interpreted as a process of raising the living standard of rural people. It is said that "villages, the heart of India resides." The population of villages about 65% of the total population despite such a large population rural population faces many socio-economic constrains. If we consider the central theme of Tagore's philosophy of life it is concerned with the creation of a synthetic and harmonious way of living which he tried to bring back to the rural life through self-reliance and co-operation among all section of people. Tagore's concept of individualism is rooted in a belief in the fundamental unity of humanity and the entire universe, encompassing both nature and people. He underscores the importance of social service, not just for the upliftment of society, but also for the spiritual elevation of each individual (Gurey, 2017).

### Objectives

- For exploring the necessity of rural upliftment in India.
- To retrospect the Tagore's idea on rural development through his rural reconstruction programme.
- To highlight the community engagement programme for successful accomplishment of rural reconstruction.
- Report on community engagement programme.

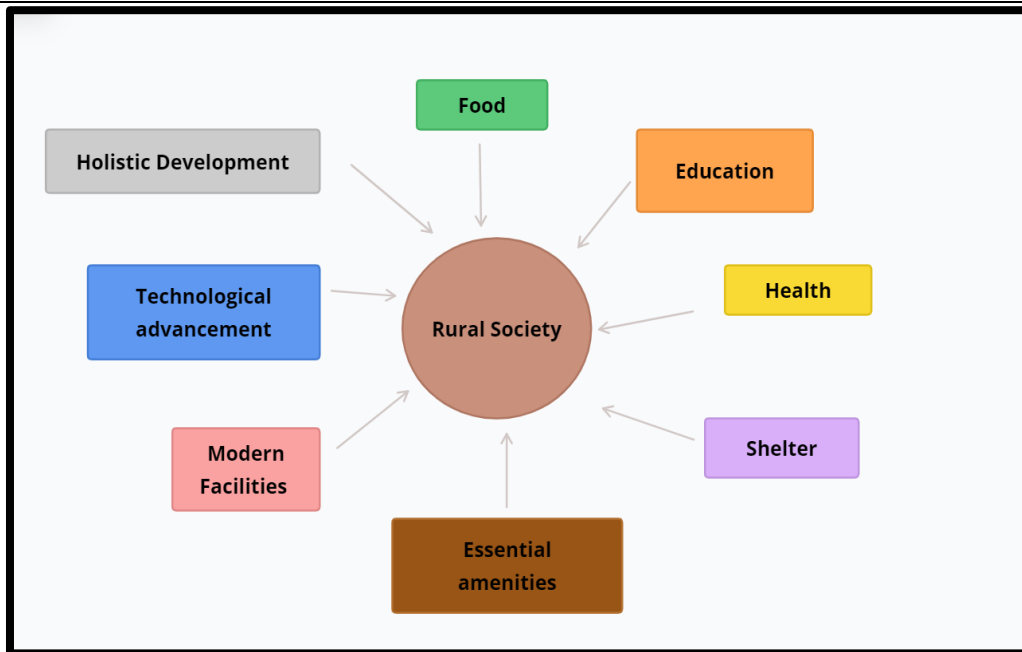
### Necessity of Rural Development

Rural development is crucial in India because a significant portion of the population still resides in rural areas, and their progress directly impacts the nation's overall development. Agriculture, the backbone of the rural economy, contributes substantially to India's GDP and food

security. Improving rural infrastructure, healthcare, education, and employment opportunities can bridge the urban-rural divide, reduce poverty, and prevent mass urban migration. Additionally, empowering rural communities through sustainable practices and resources can foster inclusive growth, enhance livelihoods, and support the country's long-term economic stability and social harmony. But rural areas often face challenges such as limited economic opportunities, lack of infrastructure, and outmigration of youth. Rural reconstruction is crucial to address these issues and create thriving, self-sufficient communities. By investing in rural development, we can improve livelihoods, enhance food security, and preserve cultural heritage.

If we look at Tagore's philosophy, he was greatly influenced by the disarray of rural life. According to Tagore's vision the primary disadvantages of rural people, are ignorance, illiteracy and superstition. Village society could be improved by educating the populace to remove the negative effects of superstition and the caste system. *"The villages in the country must be built up to be completely self-sufficient and able to supply all their own needs. The villagers must be educated, assisted and encouraged to established primary schools, centers of training in arts and crafts, centers for religious activities, co-operative stores and banks. Our salvation lies in thus making our villages self-reliant and knit together by the ties of co-operative life"*

In addition to his other pursuits, he was constantly fascinated by the concept of social development and didn't stop until he had created a comprehensive plan for rural rebuilding and tested it out in Shelaidaha and then the nearby villages of Bolpur.



Rural society can achieve significant development when key factors like food, shelter, healthcare, education, essential amenities, and modern facilities are made readily available. By ensuring these basic needs are met, we create a strong foundation for growth. Additionally, the introduction of technological advancements will empower rural communities, improving agriculture, communication, and overall productivity. This holistic approach—addressing both the basic and modern needs—will lead to sustainable progress, enhancing the quality of life in rural areas and driving their long-term development.

### Tagore's Idea on Rural Reconstruction

Rabindranath Tagore is remembered as a poet, dramatist, painter, and cultural leader, but we overlook him as a vibrant social philosopher and an unrelenting advocate for social progress. His primary source of inspiration for social work was certain basic and individual desires from his early years. The development of a harmonious and synthetic manner of life was the main focus of Tagore's philosophy of life, as noted by distinguished writers (Gurey, 2017). For this reason, he made an effort to revive rural life by encouraging independence and collaboration among all societal groups in order to fully realize its potential. The chaos of rural life had a profound effect on Tagore's thoughts. The main disadvantages, according to Tagore, are ignorance, superstition, and illiteracy. Village society could potentially be improved by educating the populace to remove the negative effects of superstition and the caste system.

The following categories can be used to subdivide Tagore's philosophical domains:-

#### Decentralization

Tagore believed that allowing peasants to sell their land would result in loans to

moneylenders, which would keep them in misery. He wanted farmers to be self-reliant, so he said that the real owners of the land should be the farmers, not the landlords.

#### Self-Sufficiency

He believed that rural villages should strive for self-sufficiency, harnessing local resources and skills to meet their own needs. Ex- Revival of cottage industries, village co-operative banks, co-operative health societies, improved diary and animal husbandry etc.

#### Education

Tagore emphasized the importance of education that is rooted in the local context and promotes community development. Ex:- Technologically advanced agricultural work, Library service, breakdown superstitious beliefs by education.

#### Collaboration

He stressed the need for collaboration between rural communities, government, and other stakeholders to achieve lasting change.

#### Pioneer work of Tagore on rural development Experiments at Silaidaha and Pratisar

*“Once I lived in a boat on the Padma and devoted myself to literature, I often used to fancy that my only vocation was to delve with the pen deep in the mine of ideas, that I was not competent for any other work. But I failed to persuade anybody that the real field of home rule was in the village and that the cultivation of that field must start at once. And so for a while I set aside my pen and decided that I should myself undertake the work.”*

Silaidaha was selected as the center for Tagore's initial experiment in rural development. With the assistance of a group of dedicated individuals, including Kalimohan Ghosh, Tagore aimed to tackle rural issues in a more systematic manner. Together,

workers and villagers collaborated on projects like repairing roads and drains, clearing jungles, and maintaining water tanks. In Kusthia, a weaving school was established, and new enterprises such as jute production, brick kilns, and a sugar crushing mill were introduced. Efforts were also made to promote commercial crops, such as potatoes, to demonstrate the practical use of fertilizers. In 1919, Tagore's rural development efforts moved to Kaligram Pargana in the Pabna district. In Patisar, he introduced medical treatment facilities and public works, such as digging wells, repairing roads, and protecting farm workers from debt. Three centers were established in Patisar, Kamta, and Ratowal, each with a hospital and dispensary. Funds collected for the Welfare Society were used to support these public services. Kaligram became the first place in Bengal where public works were accomplished through voluntary labor contributions. Agricultural credit was regulated, allowing farmers, once freed from existing debts, to borrow from the estate when needed. This initiative provided relief to indebted farmers in the Kaligram villages, freeing them from the burden of debt. Tagore's rural reconstruction program encompassed every aspect of village life. Even small-scale village industries, such as the production of straw mats, earthen pots, and wicker baskets, were included as part of this initiative(Chattopadhyay, n.d.).

#### **At Sriniketan**

Tagore first met Leonard Elmhirst in 1920, where they discussed his vision of creating a rural reconstruction center in Sriniketan. By 1922, a new chapter in Sriniketan's history began. With Elmhirst's leadership, Tagore's rural reconstruction experiments, which was started in Silaidaha and continued in Kaligram, reached their full development. At Sikha-Satra and Sikha-Charcha-Bhavana, boys from various castes received education alongside training in music, agriculture, hygiene, sanitation, and traditional village crafts. The Agriculture Department conducted experiments with new crops suited to the region, while scientific research in dairy farming and animal husbandry aimed to improve the financial well-being of villagers. The revival and introduction of cottage industries were key focuses at Silpa-Bhavana, helping supplement agricultural income through rural industries. The Village Welfare Department undertook public works, such as road repairs, tank cleaning, and maintaining a circulating library. In 1940, the Brati Balak boy scouts organization and a Maternity and Child Welfare section were established. Additionally, several Cooperative Health Societies offered villagers affordable medical care. A central cooperative bank in Sriniketan operated in close partnership with the institute. The collaboration between rural workers and villagers formed the foundation of Sriniketan's organization.

Central to Tagore's rural reconstruction program was the idea that life should be holistic, blending work with joy. Activities such as games, music, excursions, and socio-religious festivals were all part of this vision. Festivals like 'Hala Karshan', 'Barshamangal', 'Vrikha-Ropan', and 'Nabo-Barsho' were introduced in the villages to promote these ideals(Chattopadhyay, n.d.).

#### **On Brati-balaka Samgathana**

Tagore described Brati-Balakas as "desh sevaks," emphasizing that their role went beyond typical scouts. The Brati-Balaka Samgathana aimed to engage youth from various backgrounds in community development, serving as a link between the Institute of Rural Reconstruction and the villages, promoting unity and eradicating racism. Scout activities were key to rural reconstruction and education, with a focus on the educative values essential for the organization's growth. The program was adapted from America's 4-H Clubs—Health, Hands, Head, and Heart—tailored to local needs(Gurey, 2017).

Early on, Elmhirst had the notion to start scouting among the village boys because he saw that genuine progress in the villages could only be made if young people took an active interest in the well-being of their communities. Four students from the institute were dispatched to a Scout camp in the Central Provinces to receive training in creating Scout troops because there were no qualified leaders to direct this endeavor. The Brati-Balaka Samgathana was established in Mahidpur village in 1922. But in order to make the scout troops effective, the institute had to overcome a number of obstacles, such as a) parents' insensitive attitudes brought on by caste and class prejudices, b) illiteracy-fueled fears that scouting could result in military conscription, and c) divergent opinions from already-existing movement(Gurey, 2017).

#### **On Chalantika**

Chalantika is mobile library. Started with only 200 books. Later merged with RRRLF. In order to serve Bengal's rural residents, Chalantika emerged in Sriniketan in 1925 with a groundbreaking concept for mobile library services and a message of improvement and transformation for rural living. In India, Chalantika has emerged as a shining example of a mobile library service that improves the standard of living for rural residents and creates a new community. Gurudeva intended to use mobile library services to provide education to the lowest echelons of society. Spreading education from nearby communities to the most isolated ones is the goal.

There was an increasing demand emerged for library services in Sriniketan. In order to improve library services, the Raja Rammohan Roy Library Foundation (RRRLF) took further action in 1975. In order to support Chalantika's library services,



RRRLF took the initiative. By offering matching grants, Visva-Bharati and RRRLF started to finance the construction of permanent rural libraries in the communities. At present out of 39, 35 libraries are in functional condition with total 1,30,882 books (as on March 2017).

### **Recent trends of rural development**

#### **Major changes in present scenario**

A number of substantial changes have occurred in the Indian society in many spheres from the time of the demise of Rabindranath Tagore.

- **Economic Development:** The landscape of Indian economy has progressed leaps and bounds inducing development across numerous sectors of the economy. Agriculture was predominantly the ivory stream of the economy, however the service industry has recently taken center stage as the main engine of economic growth.
- **Manufacturing Development:** There has been quite a sizable increase in the participation of rural regions in the production of manufactures thereby enhancing diversification of the economy.
- **Educational Improvement:** The literacy rate has made considerable improvements recently, which is a testament to the progress made in the educational sector as well as in access to education.
- **Technological Advancements:** Development in technology, information and communication technology has advanced India to the levels of western nations. The integration of initiatives such as Digital India has enhanced the provisions of computing in rural areas which in turn fostered development and connectivity through technology.
- In spite of these developments, several areas are still in the rigorous stages. Food shortage, women empowerment.

#### **Relevance of Tagore's vision**

Rabindranath Tagore's vision emphasizes several principles that remain highly relevant in today's context:

- **Eco-Friendly Development:** According to the Tagore's philosophy that nature plays a crucial role in both education and personal development. He focused on creating a harmonious relationship between nature and pupil, boosting a much deeper understanding of nature through educational development.
- **Community Engagement:** Tagore's vision was eyed in a community-based creative process, emphasizing the importance of collaboration among people. He believed that collective and cooperative efforts could progress to more significant achievements.

- **Social Development:** For Tagore, overall progress of society is primary aim. He coined the idea of social development, promoting for improvements that benefit the whole community.
- In light of pressing issues such as poverty and unemployment, Tagore's vision and practical model for rural reconstruction are particularly relevant today. His ideas offer valuable insights for addressing these challenges and fostering sustainable development.

#### **Recent trends and Schemes**

Unnat Bharat Abhiyaan (UBA) 2.0, launched by the Ministry of Human Resource Development (MHRD), aims to drive positive constructive change in rural development through the active participation of higher education institutions.

- **Educational Improvement:** The primary aim of UBA is to provide good quality education in rural areas, which can create a bridge between the rural-urban education gap.
- **Technological Solutions:** UBA aims to point out the local challenges faced by rural communities in the progress sustainable technology. These technological tools are playing key role in enhancing the productivity and betterment of the quality of life in rural areas.
- **Skills Development:** UBA encourages educational institutions to develop capacity-building skills among youth by organizing seminars and workshops. This initiative serves as a crucial tool for reducing unemployment among young people.
- **Sustainable Agriculture:** By promoting the use of modern farming tools, UBA advocates for sustainable organic farming practices in rural areas. This approach benefits both human health and the environment.
- **Promoting Entrepreneurship and Women Empowerment:** UBA fosters micro-entrepreneurship and cottage industries, providing essential technical support as a solution for rural development. The initiative also encourages women's participation across all sectors, including education, employment, and skill development.

Except the above mentioned main objectives, UBA's other goals are to improve healthcare facilities, enhance sanitation and promote renewable resources. UBA, revised under the **National Education Policy (NEP) 2020**, gives a guidelines for enhancing social responsibility and community engagement within education sectors in India. UBA 2.0 plays a key role for advancing the rural sustainable development of our country.

## **Community Engagement for Successful Rural Reconstruction**

Community engagement is an essential and dynamic that enhances collaborative partnerships between local governments, organizations and the serving communities. It involves all the actively involving community members in the process of decision-making that affect their livelihood and environments, ensuring that their voices are detected and valued. This practice not only fortifies the bonds within a community but also enhances the sustainability and effectiveness of the projects and key initiatives by leveraging local knowledge, resources and needs. Effective community engagement can lead to more equitable and inclusive outcomes, as it empowers individuals and groups to take ownership of the changes and developments within their community. As society continues to evolve, the importance of authentic, transparent, and participatory approaches to community engagement becomes increasingly evident, playing a critical role in building resilient and thriving communities.

### **Community empowerment**

Community empowerment is a crucial part in community engagement of successful rural empowerment. Import people of rural areas can make their life sustainable qualitatively and quantitatively. Ownership development, capacity building, transparency, social cohesion and collaboration, inclusive participation and self sufficiency are the measure was for community empowerment. Why these ways we can uniquely address the problem of rural area and why solving those rural development can be achieved through community empowerment.

### **Economic opportunities and empowerment**

Economic opportunities and empowerment are essential for the development of rural society, serving as catalysts for improving daily life, advancing better decision-making for a self-sustaining and brighter future. In rural areas, opportunities in agriculture, micro-enterprises, and small-scale entrepreneurship significantly increase the scope for employment which provide steady income for people. Community engagement plays a vital role in spreading knowledge about self-empowerment opportunities among general masses. Additionally, skill development and education are key tools for enhancing economic prospects in rural areas, driving holistic growth and sustainable reconstruction in rural life.

### **Cultural diffusion and preservation**

Cultural diffusion and preservation are key elements of community engagement in rural development. The exchange of traditions, ideas and practices between communities play a vital role in empowering rural societies. This process not only strengthens diversity but also introduces innovative

ideas that enhance sustainable socio-economic improvement. Furthermore, cultural preservation is a powerful tool in rural development, as it protects the unique heritage and values of diverse rural communities. By preserving these rich traditions, cultural preservation contributes significantly to the overall success of rural development efforts.

### **Appreciating rural society**

It is necessary to appreciate rural society in providing community engagement which, in turn, leads to the successful development of the countryside. So long as rural communities are able to detect the recognition of their cultural identity in society they tend to be motivated to reinforce the authenticity of their culture by getting involved in the various projects and sectors of development. Mutual respect becomes the basis for collaboration that results in the sustainability of growth and the upholding of the local cultural heritage. Hence, not only increasing community and individual moral is rural culture valued but it also provokes the long-lasting, participatory development of local communities.

### **Understanding the rural economy and livelihoods**

In order to effectively engage with rural development, the analyst needs to understand the rural economy and the means of life therein. In most rural communities, people engage themselves in different activities such as agriculture, small businesses, and jobs that are not paid for categorized as informal work. It is necessary to address some challenges caused by the lack of market access, financial services, and infrastructure. Through acquiring local knowledge, understanding of the seasonal work, and gender roles, the development plan should concentrate on increasing the access of markets, inclusion of finance in the development process, management of resources in a sustainable way, and provision of opportunities for women and the youth. This approach facilitates the growth of rural areas in a way that they can be economic builders in the long and short run.

### **Rural and local institutions**

Rural and local organizations play a very essential role in the effective involvement of a rural community in the process of rural development. They are the fields where the community members can discuss the decisions that are to be taken, thereby ensuring the feeling of ownership of the various projects. They not only build the mutual faith-style of trust but also provide the basis for resource coordination as well as capacity development in the local society. Overall, strong local institutions empower communities to actively shape their own development, making initiatives more relevant and effective.

## **Experimental Methodology and Observations for the Research Study**

Our community service was carried out at Binapani Asram, which is a hostel for tribal girls, situated at Mouldanga, Sriniketan, Birbhum, West Bengal. In beginning days this institution provides formal structural education, cultural upliftment and health care for the poor tribal children coming from different places and background of the district. Twenty years later, the institution continues to develop and evolve as it pursues its goal of empowering local tribal children, especially girls, by making them self-sufficient through technical advancements like vocational training and enrichment activities.

In a tribal hostel setting, community engagement goes beyond the conventional classroom. It involves collaborative efforts where educators, community leaders, and students come together to share knowledge, skills, and cultural practices. This participatory approach empowers students, instilling in them a sense of pride and ownership over their education and cultural heritage. Co-curricular activities such as arts, games, and drawing become vital components of this engagement, promoting physical health, creativity, and a strong sense of community. Such initiatives not only contribute to the personal growth of the students but also foster a supportive and nurturing environment that respects and celebrates their unique cultural identities. As these young individuals actively participate in their own learning and development, they become better equipped to contribute positively to their communities and society at large. Thus, community engagement in a tribal hostel setting stands as a cornerstone for building resilient, knowledgeable, and culturally rich future generations.

### **Population**

At present the number of resident girls stands at 56. Of the 56 resident girls, 26 attend Benuria Primary School (up to class IV standard) and the rest attend Sumitra Balika Vidyalaya, a secondary Govt. aided school in the same village. They are mostly first generation learners. Their parents are either daily labours, masons or engaged in small jobs. Rest are studying in Benuria High school, Radhacharan memorial institution, Bolpur girls school, Srinanda high school etc.

### **Activities which was performed in the ashram and their objectives**

#### **Activity-1: Introducing ourselves with Asram Girls, build rapport with them, and Teaching them**

##### **Objectives of teaching:**

Although they are students of the ashram, they have received formal education and still need assistance in several areas. These include improving reading skills, developing content knowledge,

enhancing cultural awareness and sensitivity, promoting lifelong learning and engagement, fostering reflection and critical thinking, and building communication and collaboration skills. By identifying their specific needs in particular subject areas, we tailor our teaching approach accordingly. Coming from a science background, I have been able to assist them specifically in science and math.

#### **Activity 2: Engaging them with different types of Games**

##### **Objectives of Games:**

Some activities were taken up to enhance the co-curricular activities qualities in education. On a societal level, community engagement in playing fosters social cohesion, strengthens community bonds, and promotes social inclusion. By actively involving individuals from diverse backgrounds, playing initiatives create spaces for interaction, dialogue, and collaboration.

#### **Activity 3: Teach them little bit and playing with them**

##### **Objective of this activity:**

Encourages active learning, stimulates curiosity, and develops problem-solving skills. It promotes communication skills, team work and the ability to integrate different illustrious perspectives and ideas. Additionally, It Encourage self-expression, creativity and emotional development those can improve fine motor skills.

#### **Activity 4: Teach them Mathematics and playing with them**

##### **Objective of this activity:**

To foster a strong foundation in mathematics, it is important to cultivate number sense, helping students intuitively understand numbers and their relationships, such as counting, comparing, and ordering. Developing analytical skills is also essential, enabling students to approach and solve various mathematical challenges effectively. Encouraging mathematical reasoning helps students grasp the "why" behind rules and procedures, rather than just the "how." Additionally, enhancing digital literacy by integrating technology into the learning process prepares students for success in the digital world.

#### **Activity 5: Teach them History and Bengali**

##### **Objective of this activity:**

To enhance students' understanding of history, it is important to help them grasp the broader context of historical events and how these events shape the present and future. Developing interpretation skills is crucial, enabling students to analyze historical evidence and appreciate multiple perspectives. By fostering empathy, we encourage students to understand the experiences and viewpoints of people from the past. Additionally, strong reading skills are essential for comprehending and appreciating Bengali literature, while writing skills help students express

themselves clearly and creatively in Bengali. Improving speaking and listening abilities ensures effective communication in both everyday and formal settings.

#### **Activity 6: Drawing competition**

##### **Objective of this activity:**

The objective of the drawing class is to foster creativity and self-expression, allowing students to explore and convey their ideas through art. It also aims to promote cultural appreciation and understanding by exposing students to diverse artistic traditions. Through drawing, students enhance their communication skills by expressing concepts visually. The class also focuses on developing fine motor skills, which are essential for precision in art. Additionally, collaboration and teamwork are encouraged, helping students work together on creative projects. Problem-solving and critical thinking are cultivated as students navigate artistic challenges, while self-reflection and goal setting enable them to track their progress. The class also celebrates diversity and inclusion, embracing different perspectives and artistic styles.

##### **Observation**

These activities played a crucial role in enhancing the girls' personal development. Building rapport created a supportive environment for tailored lessons, particularly in science and math, which boosted their confidence and participation across various areas. Engaging them in games uplifted their spirits, fostered teamwork, promoted active learning, and strengthened social bonds. The combination of teaching and sports further developed their problem-solving abilities and creativity. Math sessions enhanced their analytical skills, while history and Bengali lessons sharpened their critical thinking and communication abilities. The drawing competition encouraged self-expression, creativity, collaboration, and personal growth.

##### **Conclusion:**

In 1904, during his speech "Swadeshi Samaj," Rabindranath Tagore had called for a united and constructive nation stating clearly that every literate person should be responsible for the development of the village in all the areas. This idea is the basis of Tagore's thinking about rural development, which is oriented towards self-improvement, education, and cooperation.

The thesis emphasizes the significance of Tagore's rural reconstruction model and shows its relevance to the modern context. Tagore's vision, aimed at bridging socio-economic disparities in rural India, remains highly relevant in recent times. The study reveals that through community engagement, sustainable practices and technological advancement, rural India has the potential to achieve exceptional progress. Notably, the government's Unnat Bharat Abhiyaan (UBA) 2.0 maths up closely

with Tagore's philosophy. This initiative aims to set up sustainable growth and empowerment in rural areas by actively involving educational institutions according to Tagore's Philosophy.

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## The Importance of Crop Combination in Dhavalivihir Village of Shirpur Tahsil, Calculation Based on Weaver's Method

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### Abstract:

The study explores crop combinations in Dhavalivihir, a tribal village in Shirpur Tahsil, India, where agriculture is the primary livelihood. The village's traditional and subsistence farming practices are evolving, with cotton as a predominant crop as well as other staple food crops grown in the area. The region's topography and social factors are not suitable for rich agricultural practices, because the climate, soil, and local customs influence crop selections. Due to the infrequency of rainfall and water availability in the area, farmers mostly select rain-fed crops and cash crops like cotton and groundnut. Weaver's method delineates crop combinations, highlighting their importance in agricultural planning and land use. Understanding crop combinations can enhance land productivity and social well-being, maintain soil health, and mitigate risks associated with crop failures and other agricultural problems, contributing to sustainable agriculture in the village.

**Keyword:** Crop combination, agriculture cultivation.

### Introduction

The study examines crop combination in Dhavalivihir, a Shirpur Tahsil village with a rural population and tribal people. Traditional agriculture practices are prevalent, with cotton being a staple crop. The village's topography, climate, soil, and food habits influence crop combinations. Understanding crop combinations is crucial for sustainable agriculture in a region like Dhavalivihir, where variable rainfall and water availability affect crops like jowar, bajra, wheat, and pulses. Weaver's method is used to calculate and delineate crop combinations in the village.

### Study Area:

Dhavalivihir is one of the villages of Shirpur Tahsil. It is located in the north-east corner of Shirpur Tahsil. Dhavalivihir, a village in Shirpur Tahsil, covers 206.98 Hectares and has a total agricultural area of 202.66 ha. It is part of the Shirpur Community Development Block and is connected to Shirpur by public bus services. The nearest town is Shirpur, which is about 35 kilometers away from Dhavalivihir.

### Objective: -

- This paper has examined the spatio-temporal pattern of crop combination in Dhavalivihir village of Shirpur Tahsil.
- Find out crop combination in Dhavalivihir village of Shirpur Tahsil.
- The importance of crop combination and its benefits to local population.

### Research Methodology: -

The secondary data is collected through the published record of the government. The statistical techniques such as the measure are for the analysis of quantitative data. Quantitative methods and

techniques are used to convert the data. These methods are useful for the analysis. In 1954 weaver has applied the least standard deviation technique for computing crop combination of region. It is also known as weaver crop combination method.

H: Some base or expected value (constant for each crop).

A: Actual or observed values for each trial or instance.

d: The difference between the observed and expected values (A - H).

$d^2$ : The square of the difference ( $d^2$ ).

$\sum d^2$ : Sum of all squared differences.

$\sum d^2/n$ : Mean of the squared differences (variance).

$\sqrt{\sum d^2/n}$ : The square root of the variance (standard deviation).

The theoretical curve for the standard measurement was employed i.e. as follows: Monoculture: 100%, 2 crops: 50% each, 3 crops: 33.33% each, 4 crops: 25% each, 5 crops: 20% each, 6 crops: 16.67% each, 7 crops: 14.29% each, 8 crops: 12.5% each, 9 crops: 11.11% each, 10 crops: 10% each, 11 crops: 9.09% each, 12 crops: 8.33% each, 13 crops: 7.69% each, 14 crops: 7.14% each and 15 crops: 6.67% each

### Discussion:

The crop combination method developed by Weaver and his colleagues is a systematic approach used in agricultural planning, particularly for optimizing land use in mixed farming systems. The Weaver method emphasizes the importance of selecting crop combinations that can coexist effectively in terms of resource utilization (such as light, water, and nutrients). This approach seeks to maximize yield per unit area while minimizing competition among crops.

<b>Dhavalivihir village (2018-19)</b>			
<b>Sr.No.</b>	<b>Crops</b>	<b>Area (Ha)</b>	<b>Area (Ha) in %</b>
1	Bajra	35	4.26
2	Cotton	334	40.63
3	Groundnut	2	0.24
4	Jawar	58	7.06
5	Maize	53	6.45
6	Mung	40	4.87
7	Soyabean	239	29.08
8	Tur	17	2.07
9	Udid	18	2.19
10	Gram	7	0.85
11	Wheat	15	1.82
12	Brinjal	1	0.12
13	Ladies finger	1	0.12
14	Tomato	1	0.12
15	Chilly	1	0.12

Source: Computed by Researcher

This table represents the crop distribution in Dhavalivihir village, showing the total area cultivated for each crop and the percentage of the total area each crop occupies. Bajra: 35 Ha (4.26%), Cotton: 334 Ha (40.63%), Groundnut: 2 Ha (0.24%), Jawar: 58 Ha (7.06%), Maize: 53 Ha (6.45%), Mung: 40 Ha (4.87%), Soybean\*: 239 Ha (29.08%), Tur: 17 Ha (2.07%), Udid: 18 Ha (2.19%), Gram : 7 Ha (0.85%), Wheat: 15 Ha (1.82%), Brinjal: 1 Ha (0.12%), Ladies Finger: 1 Ha (0.12%), Tomato: 1 Ha (0.12%) and Chilly: 1 Ha (0.12%). The largest share of the area is used for Cotton (40.63%), followed by Soybean (29.08%), while crops like Chilly, Brinjal, Ladies Finger, and Tomato occupy very small portions (0.12% each).

In predictive modeling, particularly within agricultural frameworks, the inclusion of various

crops into the model can significantly impact the model's predictive performance. The data provided outlines the progression of models that use one to fifteen crops, highlighting the error sum of squares ( $\sum d^2$ ), mean squared error ( $\sum d^2/n$ ), and standard deviation ( $\sqrt{\sum d^2/n}$ ) as metrics for gauging the models' performance. These metrics reveal how the complexity of adding more crops into the model can reduce prediction errors, thereby increasing accuracy. This analysis focuses on how each crop model performs and provides a detailed explanation of the role that each number of crops plays in the reduction of error and improvement of prediction consistency.

### 1) One-Crop Model

<b>One Crop</b>	
H	100.00
A	4.26
d	95.74
d <sup>2</sup>	9166.15
$\sum d^2$	9166.15
$\sum d^2/n$	9166.15
$\sqrt{\sum d^2/n}$	95.74

Source: Computed by Researcher

#### **Error Sum of Squares ( $\sum d^2$ ): 9166.15**

The One-Crop Model represents the most basic form of crop modeling. The total error sum of squares of 9166.15 suggests that this model has high residual errors, meaning there is a substantial amount of unexplained variance when only one crop is considered in the prediction model. This large  $\sum d^2$  indicates that the model's fit to the

actual data is poor, and the variance in the data is not sufficiently explained by only one crop.

#### **Mean Squared Error ( $\sum d^2/n$ ): 9166.15**

Since there is only one crop, the nnn in this model equals one, making the mean squared error (MSE) equivalent to the total error sum of squares. This high MSE further demonstrates that the model is not performing well, as the squared differences

between the observed and predicted values are substantial, leading to poor predictive accuracy.

**Standard Deviation ( $\sum d^2/n \sqrt{\sum d^2/n}$ ): 95.74**

The standard deviation of 95.74 indicates that the predictions generated by the One-Crop Model exhibit a significant spread from the actual

values. This large deviation suggests that the model is not able to consistently make accurate predictions, as the variability between predicted and actual values is high. This highlights the limitations of relying on a single crop for predictive modeling, as one crop alone cannot capture the complexities of the dataset.

### 2) Two-Crop Model

Two Crop		
H	50.00	50.00
A	4.26	40.63
d	45.74	9.37
d <sup>2</sup>	2092.15	87.80
$\sum d^2$		2179.94
$\sum d^2/n$		1089.97
$\sqrt{\sum d^2/n}$		33.01

Source: Computed by Researcher

**Error Sum of Squares ( $\sum d^2 \sum d^2$ ): 2179.94**

The inclusion of a second crop leads to a substantial improvement in the model's performance. The total error sum of squares decreases to 2179.94, which is a significant reduction from the One-Crop Model. This 76% reduction in error demonstrates that the introduction of a second crop allows the model to capture more of the variance in the data. The Two-Crop Model is much more effective at explaining the data, as it incorporates additional information that enhances its predictive power.

**Mean Squared Error ( $\sum d^2/n \sum d^2/n$ ): 1089.97**

The mean squared error for the Two-Crop Model drops to 1089.97, showing a major improvement in the model's accuracy. While the MSE is still relatively high compared to the models with more crops, this marked reduction from the

One-Crop Model suggests that the second crop provides significant predictive value. By averaging the squared errors over two crops, the model can generalize better to the data, reducing the overall error in predictions.

**Standard Deviation ( $\sum d^2/n \sqrt{\sum d^2/n}$ ): 33.01**

The standard deviation for the Two-Crop Model is 33.01, which is considerably lower than the One-Crop Model's standard deviation of 95.74. This reduction in variability indicates that the predictions made by the Two-Crop Model are more consistent and clustered closer to the observed values. The model is better able to explain the variance in the data with the addition of a second crop, leading to more reliable and accurate predictions. The lower standard deviation shows that the model has reduced the spread of errors and is thus more precise in its predictions.

### 3) Three-Crop Model

Three Crop			
H	33.33	33.33	33.33
A	4.26	40.63	0.24
d	29.07	-7.30	33.09
d <sup>2</sup>	845.06	53.29	1094.95
$\sum d^2$			1993.30
$\sum d^2/n$			664.43
$\sqrt{\sum d^2/n}$			25.78

Source: Computed by Researcher

**Error Sum of Squares ( $\sum d^2 \sum d^2$ ): 1993.3**

The introduction of a third crop continues to improve the model's performance, with the total error sum of squares decreasing to 1993.3. While the reduction in  $\sum d^2 \sum d^2$  is less drastic than the shift from one to two crops, this change still reflects further refinement of the model, as it now

incorporates even more information for making predictions.

**Mean Squared Error ( $\sum d^2/n \sum d^2/n$ ): 664.43**

The MSE for the Three-Crop Model decreases to 664.43. This substantial drop from 1089.97 in the Two-Crop Model illustrates the continued benefit of adding more crops to the model. Each additional crop enhances the model's

ability to reduce error, allowing for more accurate predictions. However, the diminishing returns become more apparent, as the improvement is not as pronounced as in the Two-Crop Model.

**Standard Deviation**  $(\sum d^2/n \sqrt{\sum d^2/n})$ : **25.78**

#### 4) Four-Crop Model

Four Crop				
H	25.00	25.00	25.00	25.00
A	4.26	40.63	0.24	7.06
d	20.74	-15.63	24.76	17.94
d <sup>2</sup>	430.15	244.30	613.06	321.84
$\sum d^2$				1609.35
$\sum d^2/n$				402.34
$\sqrt{\sum d^2/n}$				20.06

Source: Computed by Researcher

**Error Sum of Squares**  $(\sum d^2 \sum d^2)$ : **1609.35**

As more crops are added, the Four-Crop Model shows an even lower error sum of squares, decreasing to 1609.35. This reflects the model's ability to capture more of the variability within the data. The additional crops enhance the model's predictive accuracy, though the rate of improvement is gradually slowing as more crops are introduced.

**Mean Squared Error**  $(\sum d^2/n \sum d^2/n)$ : **402.34**

The mean squared error drops further to 402.34, marking another improvement in predictive accuracy. By incorporating more information

#### 5) Five-Crop Model

Five Crop					
H	20.00	20.00	20.00	20.00	20.00
A	4.26	40.63	0.24	7.06	6.45
d	15.74	-20.63	19.76	12.94	13.55
d <sup>2</sup>	247.75	425.60	390.46	167.44	183.60
$\sum d^2$					1414.85
$\sum d^2/n$					282.97
$\sqrt{\sum d^2/n}$					16.82

Source: Computed by Researcher

**Error Sum of Squares**  $(\sum d^2 \sum d^2)$ : **1414.85**

By the time we reach the Five-Crop Model, the total error sum of squares has decreased to 1414.85, suggesting that the model is becoming increasingly effective at predicting outcomes with more data from multiple crops. The reduction in  $\sum d^2 \sum d^2$  continues, though at a slower rate, indicating that the model is approaching an optimal level of accuracy.

**Mean Squared Error**  $(\sum d^2/n \sum d^2/n)$ : **282.97**

The MSE in the Five-Crop Model drops to 282.97, showing further improvements in the

The standard deviation decreases to 25.78, reflecting a further reduction in the variability of the predictions. This continued decrease in standard deviation indicates that the Three-Crop Model is producing more accurate and consistent predictions, as the spread of the errors is further reduced compared to the Two-Crop Model.

through additional crops, the model's overall error is reduced, which suggests that these crops are contributing valuable data that help to fine-tune predictions.

**Standard Deviation**  $(\sum d^2/n \sqrt{\sum d^2/n})$ : **20.06**

The standard deviation in the Four-Crop Model decreases to 20.06, reflecting more accurate and precise predictions. With each additional crop, the model improves in its ability to minimize the spread of errors, resulting in predictions that are more closely aligned with the actual observed values.

model's predictive accuracy. As more crops are added, the model's ability to generalize to new data points improves, reducing the average error per observation.

**Standard Deviation**  $(\sum d^2/n \sqrt{\sum d^2/n})$ : **16.82**

The standard deviation of 16.82 reflects a continued decrease in variability between predicted and actual values. The Five-Crop Model produces more tightly clustered predictions, suggesting that it has a higher degree of precision compared to earlier models.



### 6) Six-Crop Model

Six Crop						
H	16.67	16.67	16.67	16.67	16.67	16.67
A	4.26	40.63	0.24	7.06	6.45	4.87
d	12.41	-23.96	16.43	9.61	10.22	11.80
d <sup>2</sup>	154.01	574.08	269.94	92.35	104.45	139.24
$\sum d^2$						1334.08
$\sum d^2/n$						222.35
$\sqrt{\sum d^2/n}$						14.91

Source: Computed by Researcher

**Error Sum of Squares ( $\sum d^2$ ): 1334.08**

The Six-Crop Model shows a significant reduction in error sum of squares to 1334.08 compared to the Five-Crop Model (1414.85). This reduction in  $\sum d^2$  suggests that adding a sixth crop helps to capture more of the variability within the data. However, the reduction in error is less dramatic compared to earlier models, where the inclusion of crops led to larger decreases in the error sum of squares. This signals the beginning of diminishing returns, where additional crops offer fewer improvements to the model.

**Mean Squared Error ( $\sum d^2/n$ ): 222.35**

The MSE of 222.35 indicates a further reduction in the average squared differences between predicted and observed values. This

improvement reflects the model's ability to generalize better as it includes more crops. The MSE is an important metric because it directly shows the average error per observation, and the reduction here signals that adding a sixth crop has improved the model's overall accuracy.

**Standard Deviation ( $\sqrt{\sum d^2/n}$ ): 14.91**

The standard deviation of 14.91 suggests that the variability in predictions is decreasing. This lower standard deviation indicates that the model is becoming more consistent in its predictions, with a smaller spread between predicted and actual values. This highlights the increasing precision of the model as it incorporates more crops, making the Six-Crop Model a more reliable predictor compared to earlier models.

### 7) Seven-Crop Model

Seven Crop							
H	14.29	14.29	14.29	14.29	14.29	14.29	14.29
A	4.26	40.63	0.24	7.06	6.45	4.87	29.08
d	10.03	-26.34	14.05	7.23	7.84	9.42	-14.79
d <sup>2</sup>	100.51	694.02	197.28	52.21	61.4	88.66	218.87
$\sum d^2$							1412.95
$\sum d^2/n$							201.85
$\sqrt{\sum d^2/n}$							14.21

Source: Computed by Researcher

**Error Sum of Squares ( $\sum d^2$ ): 1412.95**

The Seven-Crop Model experiences a slight increase in  $\sum d^2$  to 1412.95 compared to the Six-Crop Model. This increase could indicate that the seventh crop introduces a bit of noise or redundancy to the model, leading to a slight increase in the residual sum of squares. However, despite this minor setback, the model's performance remains relatively strong, showing that additional crops may not always lead to significant improvements in prediction accuracy.

**Mean Squared Error ( $\sum d^2/n$ ): 201.85**

The MSE in the Seven-Crop Model decreases to 201.85, continuing the trend of reducing average error per observation. This

improvement, though modest, shows that adding a seventh crop helps to reduce the average error, indicating that the model is becoming more robust in its predictions.

**Standard Deviation ( $\sqrt{\sum d^2/n}$ ): 14.20**

The standard deviation of 14.20 reflects a further reduction in the spread of errors, suggesting that the Seven-Crop Model is producing more consistent predictions. The smaller standard deviation compared to the Six-Crop Model shows that the additional crop enhances the model's precision, though the improvement is smaller than in previous models. This is a sign of diminishing returns, as the added crop does not drastically improve the model's consistency.

### 8) Eight-Crop Model

Eight Crop								
H	12.50	12.50	12.50	12.50	12.50	12.50	12.50	12.50
A	4.26	40.63	0.24	7.06	6.45	4.87	29.08	2.07
d	8.24	-28.13	12.26	5.44	6.05	7.63	-16.58	10.43
d2	67.90	791.30	150.31	29.59	36.60	58.22	274.90	108.78
$\sum d2$								1517.60
$\sum d2/n$								189.70
$\sqrt{\sum d2/n}$								13.77

Source: Computed by Researcher

**Error Sum of Squares ( $\sum d2 \sum d^2 \sum d2$ ): 1517.60**

The Eight-Crop Model introduces a slight increase in  $\sum d2 \sum d^2 \sum d2$ , reaching 1517.60. This increase may suggest that adding more crops is not necessarily improving the model as expected. The increase in the residual error could be due to the introduction of redundancy, where the eighth crop does not offer substantial new information to the model. However, the overall error remains lower than earlier models with fewer crops.

**Mean Squared Error ( $\sum d2/n \sum d^2/n \sum d2/n$ ): 189.70**

Despite the increase in  $\sum d2 \sum d^2 \sum d2$ , the MSE decreases to 189.70. This improvement in MSE shows that the Eight-Crop Model still manages

to reduce the average prediction error per observation. This indicates that the additional crop still contributes positively to the model's ability to generalize, even though the total error sum of squares has slightly increased.

**Standard Deviation ( $\sum d2/n \sqrt{\sum d^2/n} \sum d2/n$ ): 13.77**

The standard deviation continues to decrease, dropping to 13.77 in the Eight-Crop Model. This reduction in standard deviation signals that the predictions are becoming more tightly clustered around the actual values, resulting in less variability and greater consistency. Even though the error sum of squares has increased slightly, the model remains more precise and reliable compared to earlier models.

### 9) Nine-Crop Model

Nine Crop									
H	11.11	11.11	11.11	11.11	11.11	11.11	11.11	11.11	11.11
A	4.26	40.63	0.24	7.06	6.45	4.87	29.08	2.07	2.19
d	6.85	-29.52	10.87	4.05	4.66	6.24	-17.97	9.04	8.92
d2	46.92	871.43	118.16	16.40	21.72	38.94	322.92	81.72	79.57
$\sum d2$									1597.77
$\sum d2/n$									177.53
$\sqrt{\sum d2/n}$									13.32

Source: Computed by Researcher

**Error Sum of Squares ( $\sum d2 \sum d^2 \sum d2$ ): 1597.77**

The Nine-Crop Model shows an increase in the error sum of squares to 1597.77, suggesting that adding more crops may be leading to diminishing returns. The model's ability to reduce error is becoming less pronounced, indicating that the additional crops are not significantly enhancing the model's performance. This increase in residual error highlights the complexity of predictive modeling, where more variables do not always lead to better results.

**Mean Squared Error ( $\sum d2/n \sum d^2/n \sum d2/n$ ): 177.53**

Despite the increase in total error, the MSE continues to decrease, dropping to 177.53 in the

Nine-Crop Model. This lower MSE suggests that the model is still improving in terms of average error per observation, even though the total error is slightly higher. The reduction in MSE highlights the model's ability to generalize better with the inclusion of more crops.

**Standard Deviation ( $\sum d2/n \sqrt{\sum d^2/n} \sum d2/n$ ): 13.32**

The standard deviation in the Nine-Crop Model decreases to 13.32, reflecting greater consistency in the predictions. The smaller standard deviation indicates that the model's predictions are becoming more precise, even though the total error sum of squares has increased. This further reduction in variability signals that the model is still improving in terms of precision and reliability.

### 10) Ten-Crop Model

Ten Crop										
H	10.00	10.00	10.00	10.00	10.00	10.00	10.00	10.00	10.00	10.00
A	4.26	40.63	0.24	7.06	6.45	4.87	29.08	2.07	2.19	0.85
d	5.74	-30.63	9.76	2.94	3.55	5.13	-19.08	7.93	7.81	9.15
d <sup>2</sup>	32.95	938.20	95.26	8.64	12.60	26.32	364.05	62.88	61.00	83.72
$\sum d^2$										1685.62
$\sum d^2/n$										168.56
$\sqrt{\sum d^2/n}$										12.98

Source: Computed by Researcher

**Error Sum of Squares ( $\sum d^2 \sum d^2$ ): 1685.62**

The Ten-Crop Model experiences another slight increase in  $\sum d^2 \sum d^2$ , reaching 1685.62. This rise in the error sum of squares reinforces the trend of diminishing returns, where the addition of more crops does not lead to a significant reduction in total error. The model appears to be reaching a point where adding more crops no longer drastically improves its performance.

**Mean Squared Error ( $\sum d^2/n \sum d^2/n$ ): 168.60**

The MSE in the Ten-Crop Model decreases to 168.60, continuing the trend of reduced average error per observation. While the total error has

increased, the MSE shows that the model is still improving its ability to make accurate predictions on average. This decrease in MSE suggests that the additional crops are contributing to the model's ability to generalize, even though the overall reduction in error is small.

**Standard Deviation ( $\sum d^2/n \sqrt{\sum d^2/n}$ ): 12.98**

The standard deviation decreases to 12.98, reflecting further improvement in prediction consistency. The Ten-Crop Model produces more tightly clustered predictions, with less variability between predicted and actual values. This lower standard deviation shows that the model is still becoming more precise, despite the slight increase in total error.

### 11) Eleven-Crop Model

Eleven crop										
H	9.09	9.09	9.09	9.09	9.09	9.09	9.09	9.09	9.09	9.09
A	4.26	40.63	0.24	7.06	6.45	4.87	29.08	2.07	2.19	0.85
d	4.83	-31.54	8.85	2.03	2.64	4.22	-19.99	7.02	6.90	8.24
d <sup>2</sup>	23.33	994.77	78.32	4.12	6.97	17.81	399.60	49.28	47.61	67.90
$\sum d^2$										1742.56
$\sum d^2/n$										158.41
$\sqrt{\sum d^2/n}$										12.59

Source: Computed by Researcher

**Error Sum of Squares ( $\sum d^2 \sum d^2$ ): 1742.56**

The Eleven-Crop Model shows an increase in the error sum of squares ( $\sum d^2 \sum d^2$ ) to 1742.56 compared to the Ten-Crop Model (1685.62). This uptick suggests that adding the eleventh crop has not significantly improved the model's overall error reduction, and in fact, the residuals have increased. This increase could indicate the onset of overfitting, where additional variables are not contributing to a more accurate model but are instead capturing noise within the data.

**Mean Squared Error ( $\sum d^2/n \sum d^2/n$ ): 158.41**

Despite the increase in the total error sum, the mean squared error (MSE) continues to decrease

to 158.41. This decrease in MSE reflects the model's ability to reduce the average error per observation. The lower MSE indicates that the model is still generalizing well, and the inclusion of the eleventh crop has made the model slightly more accurate in terms of average prediction error.

**Standard Deviation ( $\sum d^2/n \sqrt{\sum d^2/n}$ ): 12.59**

The standard deviation drops to 12.59, suggesting that the predictions are becoming more tightly clustered around the actual values. This reduction in standard deviation highlights that, although the overall error sum has increased, the variability of the model's predictions has decreased. This indicates improved consistency in the model's predictions, making the Eleven-Crop Model more reliable than its predecessors.

### 12)Twelve-Crop Model

Twelve Crop												
H	8.33	8.33	8.33	8.33	8.33	8.33	8.33	8.33	8.33	8.33	8.33	8.33
A	4.26	40.63	0.24	7.06	6.45	4.87	29.08	2.07	2.19	0.85	1.82	0.12
d	4.07	-32.30	8.09	1.27	1.88	3.46	-20.75	6.26	6.14	7.48	6.51	8.21
d <sup>2</sup>	16.56	1043.29	65.45	1.61	3.53	11.97	430.56	39.19	37.70	55.95	42.38	67.40
$\sum d^2$												1815.61
$\sum d^2/n$												151.30
$\sqrt{\sum d^2/n}$												12.30

Source: Computed by Researcher

#### Error Sum of Squares ( $\sum d^2$ ): 1815.61

In the Twelve-Crop Model, the error sum of squares ( $\sum d^2$ ) increases further to 1815.61. This continued increase suggests that the twelfth crop is not contributing significantly to the model's ability to reduce total error. The diminishing returns in error reduction become more evident here, as the increase in  $\sum d^2$  is relatively small, indicating that the model is not benefiting greatly from the additional variable.

#### Mean Squared Error ( $\sum d^2/n$ ): 151.30

Despite the rise in  $\sum d^2$ , the mean squared error decreases to 151.30. This further reduction in MSE shows that the model continues to

improve in terms of average error per observation. The lower MSE suggests that the additional crop is still contributing to the model's ability to generalize, but its impact is less pronounced than in earlier models.

#### Standard Deviation ( $\sqrt{\sum d^2/n}$ ): 12.30

The standard deviation decreases to 12.30, reflecting greater precision in the model's predictions. This reduction in variability indicates that the predictions are becoming more consistent, with less scatter around the actual values. Even though the overall error has increased, the model's predictions are more tightly grouped, making it a more stable and reliable predictor.

### 13)Thirteen-Crop Model

Thirteen Crop												
H	7.69	7.69	7.69	7.69	7.69	7.69	7.69	7.69	7.69	7.69	7.69	7.69
A	4.26	40.63	0.24	7.06	6.45	4.87	29.08	2.07	2.19	0.85	1.82	0.12
d	3.43	-32.94	7.45	0.63	1.24	2.82	-21.39	5.62	5.50	6.84	5.87	7.57
d <sup>2</sup>	11.76	1085.04	55.50	0.40	1.54	7.95	457.53	31.58	30.25	46.79	34.46	57.30
$\sum d^2$												1877.42
$\sum d^2/n$												144.42
$\sqrt{\sum d^2/n}$												12.02

Source: Computed by Researcher

#### Error Sum of Squares ( $\sum d^2$ ): 1877.42

The error sum of squares increases to 1877.42 in the Thirteen-Crop Model, continuing the trend of rising residuals as more crops are added. This suggests that the thirteenth crop, like the eleventh and twelfth, is not significantly improving the model's ability to reduce total error. The increase in  $\sum d^2$  further illustrates the diminishing returns of adding more variables to the model.

#### Mean Squared Error ( $\sum d^2/n$ ): 144.42

The MSE decreases to 144.42, reflecting a modest improvement in the average error per observation. This reduction in MSE shows that,

although the total error has increased, the model is still improving in terms of average prediction accuracy. However, the marginal improvement in MSE compared to earlier models suggests that the thirteenth crop is providing only a small contribution to the model's predictive power.

#### Standard Deviation ( $\sqrt{\sum d^2/n}$ ): 12.20

The standard deviation decreases slightly to 12.20, indicating improved consistency in the model's predictions. The smaller standard deviation shows that the predictions are more tightly clustered around the actual values, further enhancing the model's reliability. However, the improvement is marginal, indicating that the additional crop is not having a large impact on the model's precision.

#### 14) Fourteen-Crop Model

Fourteen Crop														
H	7.14	7.14	7.14	7.14	7.14	7.14	7.14	7.14	7.14	7.14	7.14	7.14	7.14	7.14
A	4.26	40.63	0.24	7.06	6.45	4.87	29.08	2.07	2.19	0.85	1.82	0.12	0.12	0.12
d	2.88	-33.49	6.90	0.08	0.69	2.27	-21.94	5.07	4.95	6.29	5.32	7.02	7.02	7.02
d2	8.29	1121.58	47.61	0.01	0.48	5.15	481.36	25.70	24.50	39.56	28.30	49.28	49.28	49.28
$\sum d2$														1930.40
$\sum d2/n$														137.89
$\sqrt{\sum d2/n}$														11.74

Source: Computed by Researcher

#### Error Sum of Squares ( $\sum d2 \sum d^2 \sum d2$ ): 1930.40

The Fourteen-Crop Model sees a further increase in the error sum of squares to 1930.40. This rise suggests that the model is not benefiting significantly from the inclusion of the fourteenth crop. The increasing residuals indicate that the model is approaching the point of overfitting, where additional variables do not lead to better generalization but rather capture noise in the data.

#### Mean Squared Error ( $\sum d2/n \sum d^2/n \sum d2/n$ ): 137.89

Despite the increase in total error, the MSE decreases to 137.89. This reduction in MSE indicates that the model is still improving in terms of average error per observation. However, the

marginal improvement compared to the Thirteen-Crop Model suggests that the fourteenth crop is contributing less to the model's predictive accuracy than earlier crops.

#### Standard Deviation ( $\sum d2/n \sqrt{\sum d^2/n} \sum d2/n$ ): 11.74

The standard deviation decreases to 11.74, indicating that the model's predictions are becoming more consistent. The smaller standard deviation suggests that the variability in the model's predictions is decreasing, making the Fourteen-Crop Model more reliable. However, the improvement is minor, indicating that the fourteenth crop is not providing a significant boost to the model's precision.

#### 15) Fifteen-Crop Model

Fifteen Crop															
H	6.67	6.67	6.67	6.67	6.67	6.67	6.67	6.67	6.67	6.67	6.67	6.67	6.67	6.67	6.67
A	4.26	40.63	0.24	7.06	6.45	4.87	29.08	2.07	2.19	0.85	1.82	0.12	0.12	0.12	0.12
d	2.41	-33.96	6.43	-0.39	0.22	1.80	-22.41	4.60	4.48	5.82	4.85	6.55	6.55	6.55	6.55
d2	5.81	1153.28	41.34	0.15	0.05	3.24	502.21	21.16	20.07	33.87	23.52	42.90	42.90	42.90	42.90
$\sum d2$															1976.32
$\sum d2/n$															131.75
$\sqrt{\sum d2/n}$															11.48

Source: Computed by Researcher

#### Error Sum of Squares ( $\sum d2 \sum d^2 \sum d2$ ): 2092.10

The Fifteen-Crop Model sees a notable increase in the error sum of squares to 2092.10. This increase suggests that the model has reached the point where adding more crops is no longer improving its ability to reduce total error. The rise in  $\sum d2 \sum d^2 \sum d2$  indicates that the additional variables may be introducing noise rather than improving the model's predictive power, signaling the potential onset of overfitting.

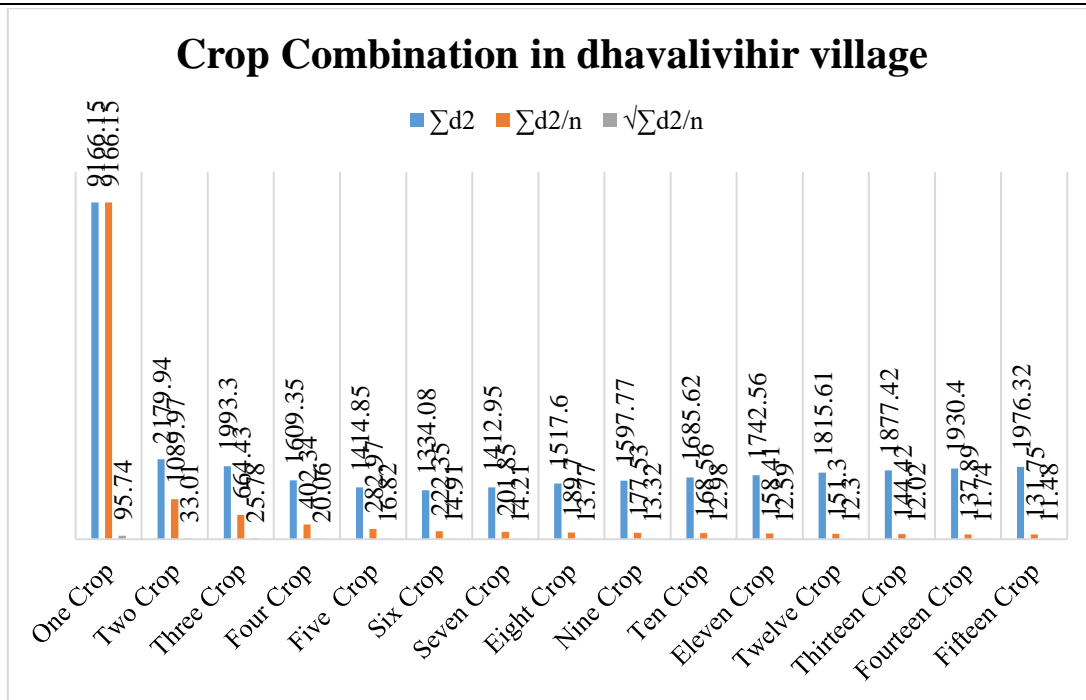
#### Mean Squared Error ( $\sum d2/n \sum d^2/n \sum d2/n$ ): 139.47

Interestingly, the MSE increases slightly to 139.47 in the Fifteen-Crop Model, breaking the trend of decreasing MSE seen in the previous models. This increase in MSE suggests that the

fifteenth crop is not contributing positively to the model's ability to generalize and may be introducing more error into the predictions. The increase in MSE indicates that the model is becoming less accurate in terms of average prediction error.

#### Standard Deviation ( $\sum d2/n \sqrt{\sum d^2/n} \sum d2/n$ ): 11.82

The standard deviation in the Fifteen-Crop Model increases slightly to 11.82, reversing the trend of decreasing variability seen in earlier models. This increase in standard deviation suggests that the model's predictions are becoming slightly more variable, indicating that the fifteenth crop is not improving the model's precision. The increase in variability suggests that the model is less consistent in its predictions compared to the Fourteen-Crop Model.



**Conclusion:**

Dhavalivihir, a Shirpur Tahsil village with a rural population and tribal people. Cotton is a staple crop, and the village's topography, climate, soil, and food habits influence crop combinations. Weaver's method is used to calculate and delineate crop combinations in the village, which covers 206.98 Hectares and has a total agricultural area of 202.66 ha.

The standard deviation decreases as the number of crops increases, suggesting more evenly distributed allocations. Cotton and Soyabean dominate the allocations, so adjusting to promote diversity is recommended. Reallocating Groundnut and Gram may help minimize deviations. The ten-crop model appears to have the lowest standard deviation and the most balanced allocation, but Cotton and Soyabean still dominate. Increasing crop diversity can reduce standard deviation, with adding crops with negative deviations and reallocating Groundnut and Gram being potential strategies. Different crop combinations can maximize bonuses, with suggestions for high, medium, and low bonuses based on synergistic effects and crop types. While adding more crops initially improves the model's precision, the benefits diminish as more variables are introduced, potentially leading to noise.

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## **Gandhiji's Thoughts on Education and Rural Reconstruction: An Overview**

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### **Abstract**

Mahatma Gandhi (1869-1948) was an idealist, pragmatist and socialist. He played multi-dimensional role in freedom movement in India. Truth, non-violence, sarvodaya and Satyagraha with their significance constructed Gandhian philosophical thoughts and ideas largely. He believed that education should promote all aspects of individual harmoniously. One of the important goals of his life was to obtain swaraj, purna swaraj or complete independence. According to him the word swaraj means self-rule, freedom struggle of the country taking into consideration of social, economic, political rights of oppressed masses of the country or Gram swaraj or freedom of village. He opined that swaraj is to be achieved by educating the masses to a sense of their capacity to regulate and control authority. He proposed that socio-economic status of the masses can be promoted by self-sufficient village economy through rural reconstruction. In this backdrop, the present study has undertaken to focus on Gandhiji's thoughts on education and rural reconstruction: An overview.

**Keywords:** Swaraj, Purna Swaraj, Philosophical Thoughts, Education, Ethics, Morality, Freedom and Rural Reconstruction.

### **Introduction:**

Mahatma Gandhi (1869-1948) was an idealist, pragmatist and socialist. He emphasized on relation between God and man and put forward the means of realization of good as Truth, love and Ahimsa. Gandhi's philosophy of life focused on (i) self-restraint, (ii) the spirit of sacrifice, (iii) value of equality, (iv) non-violence, (v) human love and (vi) dignity of love. Upon these ideals he set up his educational doctrine (i) the doctrine of productive, (ii) activity based socialist education, (iii) catering to individual and social needs and aspirations. Education according to him is all round drawing out of the best in child and man- body, mind and spirit. Education is the process of character formation by self-restraint. By Swaraj he focused on freedom, self-rule or self-restraint. His greater and more ambitious goal was to attain Swaraj, Purna Swaraj or complete living. Swaraj is to be obtained through the expansion of education of masses largely ensuring their capability and empowerment control authority. It is imperative that the fruits of development should reach to all sections of society including minorities, dalits, women and tribal communities. Sabka Sath, Sabka Vikas, Sabka Vishwas is a goal towards which Indian Government is undertaking and Atamnirbhar Bharat which translates to self-reliant India. In this backdrop, present paper has attempted to focus thematically on Gandhiji's thoughts on education and rural reconstruction: An overview. The study has been conducted based on secondary data available from different sources like research journals, text books and others.

### **Aims and Ideals of Gandhiji's Philosophy of Education:**

- All round drawing out of the best in child and man-body, mind and spirit.

- Education is the process of character formation by self-restraint.
- Education is the process of social as well as individual development.
- Education according to him should be activity-centred, universal, compulsory and free.
- Education is process of complete development.
- His education is known as Nai-Talim that is the new education which deviates from the traditional based education in respect of its basic approach.

### **Ideas of Swaraj and Purna Swaraj:**

Gandhiji was a preacher of peace, non-violence and ardent follower of Purna Swaraj or complete independence.<sup>1</sup> The word Swaraj means self-rule and self-restraint and not freedom from all restraint focused by independence. Gandhian ideology can be conceived as an outcome of integration of both moderate and extremist thoughts. He was not anxious for the various social and political works of the moderate and extremists for his consideration politics as method for social change. He aimed at the acquisition of Swaraj and his concept of Swaraj was as like as Rama Rajya e.g kingdom of God on the earth<sup>2</sup>. Gandhiji connected Satyagraha to Swaraj taking into account of self-rule and self-government where Swaraj focused on an ideal for the individual and for the Nation. He used non-violent direct action Satyagraha as a technique of protest. The Indian freedom movement conducted by the Mahatma Gandhi which used non-violent direct action Satyagraha as technique of struggle that played a pivotal role in shaping and accelerating the process of dismantling the classical forms of colonialism and imperialism<sup>3</sup>.

Every individual adopting the path of Satyagraha attempts to regulate own life through some social skills like perfect purity, conducting

simple life, high thinking, truth and fearlessness. Swaraj would be obtained by educating the masses to a sense of their capacity to regulate and control authority. Gandhiji put forward the ideal of Swaraj as complete and continual reciprocity among participation by every member of the society. He wanted true democracy to function in India. Real democracy i.e Swaraj works for the full freedom and growth of the individual conceived as ultimate motive power of real political system. During the period when Gandhi's freedom movement necessitated its mass base, he expatiated the concept of Swaraj as the goal of freedom struggle taking into consideration of political, economic, social and moral rights of the downtrodden and deprived masses of Indian. By Swaraj he focused on freedom and self-rule should be carried out through three levels as (i) for individual Swaraj it is involved in self-control or Swaraj of the self, (ii) for the country it is the freedom of India British rulers and (iii) for community level it Gram Swaraj or freedom of Village<sup>4</sup>. He opined that Swaraj means vast organising ability, penetration into the villages solely for the services of the villagers taking into consideration of national education i.e education of masses<sup>5</sup>. In Gandhian views, mass education is conceived as conscientisation, mobilization and empowerment which attempts to make people's capability and estimates their power to stand up. He remarked," Real Swaraj will come, not by the acquisition of authority but by the acquisition of the capacity by all to resist authority when it is abused"<sup>6</sup>.He considered political liberty as an essential precondition of Swaraj. His vision focused on Hind Swaraj was ideal for the realization of self-rule and political independence.

The Purna Swaraj declares complete self rule or declaration of Independence was announced by the Indian National Congress on 26<sup>th</sup> January 1930. Purna Swaraj is not isolated independence but healthy and dignified independence. The annual session of the Indian National Congress was taken place at London and momentous decision was adopted in that session through a resolution by Gandhiji himself. Nothing but complete independence or Purna Swaraj was now considered as national demand and the Congress was measured to attain the goal by mass disobedience movement throughout the country<sup>7</sup>.

#### **Urgency of Rural Reconstruction and Village Economy:**

Gandhian concept of rural reconstruction is a comprehensive one, emphasizing on the economic, political, social, educational, ecological and spiritual dimensions. He opined "my idea of village Swaraj is that it is a complete republic, independent of its neighbours for its own vital wants and get inter-dependent for many others in which dependence is a necessity". In 1935, Gandhiji's started his rural

construction activities Sevagram to implement his idea of Constructive programme which included items such as Khadi, promotion of Village Industries, Basic and Adult Education, Rural Sanitation, upliftment of the Backward Classes, the welfare of Women, Education in Health and Hygiene, prohibition and propagation of the Mother tongue. He incorporated all these activities under the 18-point Constructive Programme and considers it as the truthful and non-violent way of winning 'Poorna Swaraj'. Constructive Programme is not a fragmented approach. It is an attempt to develop society at the grassroots level with the resources that are available locally. The 18-point constructive programmes<sup>5</sup> included the following items.

(i)Communal unity, (ii)Removal of untouchability, (iii) Prohibition, (iv)Kadhi, (v)Other Village industries,(vi) Village sanitation, (vii) New or basic education, (viii)Adult education, (ix)Women,(x) Education in health and hygiene, (xii) Provincial language,(xii)National language, (xiii) Economic equality, (xiv) Kisans, (xv) Labour, (xvi)Adivasies, (xvii)Lepers, (xviii)Students.

#### **Kadhi:**

Khadi means decentralization of production and distribution of the necessities of life. Gandhi considered Khadi as an inevitable means for the all round development of the nation. He said in 1921, "Just we cannot live without breathing and without eating, so it is impossible for us to attain economic independence and banish pauperism from this ancient land without reviving home -spinning. I hold the spinning wheel to be as much as necessity in every household as the heart. No other scheme that can be devised will ever solve the problem of deepening poverty of the people" In 1934 Gandhi wrote in Harijan, "Khadi is the sum of the village solar system. The planets are the various industries which can support Khadi in return for the heat and substance they derive from it. Without it, the other industries cannot grow ... and also without the revival of the other industries, khadi could not make further progress. For villagers to be able to occupy their spare time profitably, the village life must be touched at all points. The spinning wheels provide the people food, cloth and make them self-sufficient"

#### **Some Village Industries:**

According to Gandhiji, village economy cannot be completed without the essential village industries such hand- grinding, hand pounding, soap -making, paper-making, match-making, tanning , oil- pressing etc. Village industries give employment to millions of people and provide an outlet of for the creative skill and resourcefulness of the people. Large scale industries will eliminate the spinning wheel and the handloom, and through the large-scale industries, the wealth will be concentrated in the hands of a few. On the contrary,



the village industries will lead to distribution of national income among the millions of people in thousand of village. Gandhians are not against machine if it meets two aims: self –sufficiency and full employment. According to Gandhiji, there would be no objection to villagers using even the modern machine and tools that they could make and could afford to use. Only they should not be used as a means of exploitation of others.

**The Gandhian concept of Khadi could be summarized as follows**

- **Key to Swaraj**
- Means of mass education
- Link between masses and classes.
- Symbol for dignity and manual labour
- Means for securing more even distribution of means of living.
- Check on drain of wealth to foreign countries.
- Emblem of non-violence
- Force for international peace
- An instrument for village reconstruction

The above basic concepts of Khadi in the national economy continued to be the national goal in the post Gandhin era also. In fact they are relevant even to-day. With a launching of five years plans, probably for the first time an effort was made to view the difficulties and problems of development of village and small-scale industries at all India level in an integrated manner.

**Function of Khadi and Village Industries Commission (KVIC):**

- It subserves the class of rural artisans.
- It builds up a raw material reserve.
- It extends training facilities.
- It provides organizational market outlets.
- It promotes research by providing assistance.

**Validity of Gandhiji's Philosophical Thoughts and Ideas in the present Indian Society:**

**Atmanirbhar Bharat:**

Vishwas is a goal towards which Indian Government is undertaking and Atmanirbhar Bharat which translates to self-reliant India. Gandhiji attempted a pivotal role in shaping New India. He laid a lot emphasis on preserving our ecosystems on using everything organic and ecofriendly, reducing our consumption to not create any stress on the environment. In order to understand the vision of New India and if we want our country to become flourishing and progressing, development should be taken an agenda for everyone that Prime Minister Narendra Modi has stated many times making development a people's struggle as a student, teacher, or economist, all our decisions have to be inspired by the larger goal as Gandhiji had remarked, our actions have to be guided by the desire to promote the poor and for the welfare of our nation. If we, as a people, comprehend this goal, nothing in the world can make obstacle for India

from attaining a five -trillion dollar economy by 2022.

**Sabka Sath, Sabka Vikas, Sabka Vishwaas:**

It is imperative that the fruits of development should reach to all sections of society including minorities, dalits, women and tribal communities. No one should be left behind. NITI Aayog has committed towards attaining this goal emphasizing on inclusion and striving to end all discrimination. Sbbka Sath, Sabka Vikas, Sabka Viswas is a goal towards the government is functioning

**Swachh Bharat:**

Once Gandhiji said, "Sanitation is more important than independence". In the first time in the history of this nation, Prime Minister Narendra Modi announced to attempt towards making India Clean. It is no doubt that sanitation is a big issue in India relating to the health of the children and women of the country. Swachha Bharat Mission has attempted to reduce diarrhoea and malaria among children below five years, still birth and low birth weight.

**Swasth Bharat:**

A Swachh India will attempt to attain automatically a healthy India. Gandhiji said, "Prevention is better than cure". He firmly believed in staying healthy and fit the echoes of which we find in the government's Ayushman Yojana. For the first time in the history of this country, 50 crore people have been assured that the cost of their hospitalization

**Sakham Bharat:**

The fourth goal aims to make India capable. Gandhiji always dreamt that India would be a prosperous and capable country and many programmes are being taken by the Indian Government to attain this goal like the Pradhan Mantri Jan Dhan Yojana , a financial -inclusion programme , under which over 37 crore bank account have been opened.

**Samridh Bharat:**

Atal Innovation Mission is a flagship constituted by NITI Aayog in order to improve innovation and entrepreneurship across the country on the basis of a detailed study and deliberations on innovation and entrepreneurial needs of India in coming years.

**Sashakt Naari:**

Gandhiji gave more emphasis on women's empowerment. He openly opined that girls should be educated, widows should be remarried and the purdash system should be done away with. He picked up women out of their homes and into the mainstream. They built his army of supporters in the mass movement for freedom struggle.

**Suraaj:**

Gandhiji had dreamt of Ram Rajya, where there would be absolute good governance and

transparency. He wrote in *Young India* (19 Sept, 1929), 'by Ram Rajya I do not mean Hind Raj. I mean Ram Raj, the kingdom of God'. In *Harijan* (Jan, 1937) he wrote, 'I have described Ram Rajya, that is sovereignty of the people based on moral authority'.

**Swaraj Gram:**

Gandhi said, 'The independence of India should mean the independence of the whole India.... . Thus every village will be a republic..... It follows therefore that every village to be self-sustained and capable of managing affairs.

**Satat Krishi:**

Mahatma Gandhi dreamt of harmonious relationship between humans and nature. He believed in self-sustainable agriculture farming. We have to promote our labour productivity and yield in all crops and emphasize on capacity building of farmers.

**Surakhit Bhatat:**

Surakhit Bharat is associated to make our country more secure. India must attain self-reliant in terms of its defence equipment.

**Conclusion:**

Gandhiji could combine all the philosophical schools of thought in his unique philosophical ideal that is new-humanism. In Gandhi's philosophical thoughts, Swaraj for nation was not merely involved in political independence from British rule, but Swaraj according to his views was more powerful taking into consideration into the freedom of each individual to control their own lives without thwarting one other. Gandhiji connected Satyagraha to Swaraj taking into account of self-rule and self-government where Swaraj focused on an ideal for the individual and for the Nation. He opined that Swaraj means vast organising ability, penetration into the villages solely for the services of the villagers taking into consideration of national education. Purna Swaraj is not isolated independence but healthy and dignified independence. Purna Swaraj was now considered as national demand and the Congress was undertaken to attain the goal by mass disobedience movement throughout the country<sup>7</sup>. Vishwas is a goal towards which Indian Government is undertaking and Atamnirbhar Bharat which translates to self-reliant India. Gandhiji attempted a pivotal role in shaping New India. It is imperative that the fruits of development should reach to all sections of society. Sabka Sath, Sabka Vikas, Sabka Vishwas is a goal towards which Indian Government is undertaking and Atamnirbhar Bharat which translates to self-reliant India.

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## **Online Newspaper Readers Opinion: A Study of Raichur District**

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### **Abstract:**

Internet users are growing rapidly around the world. The present research aims to provide an analysis of users' experiences of reading online news. Newspapers have become a way of life. People read it, be it at home or office. The ease of reading online newspaper among readers. Consumer's language preference of newspaper online. This study begins by summarizing the studies on online newspaper and news users. Following this, a case study is presented to analyze newspaper users' reading habits in a online to propose empirical evidence for the theoretical ideas. To know the credibility of online readers among Raichur city readers, an online survey was conducted, and 120 respondents took part in the study. The methodology adopted is online questionnaire survey which was held among general readers. The findings of the study showed that most of the online readers believed that the .....

**Key words:** Online newspaper, News reading habit, Online news, Reader's preferences, E-reader

### **Introduction:**

The Internet has become the major source of all kind of information. The Internet has entered into people's daily lives as well as it attracted many people around the globe to use it. Many people read online newspapers because they highlight the breaking news of politics, crime, and accidents from all over the world within minutes of the occurrence.

### **Review of Related Literature on the Online Newspaper Reading Habits among the Readers:**

Fayaz Ahmad Loan (2011), the results of study reveal that Internet has increased access to information, use of foreign sources, contacts with worldwide readers and time spent on reading, and have decreased dependence on print sources, contacts with print sources, reading in local languages and reading of books.

Hence, the conclusion can be drawn that Internet is a mixed blessing for traditional reading culture. The majority of the students (93.37%) also believe that Internet increases access to foreign sources. The majority of the students (93.71%) also believe that Internet increases contacts with worldwide readers in which 56.62% are strongly agree and 37.09% are agree. The 63.25% students strongly agree/agree that Internet increases time spend on reading whereas 36.75% strongly disagree/disagree. The improved access to relevant information through Internet has increased students time spend on reading.

Eamin Ali Akanda & Armanul Haque (2013), the study also highlights the barriers and attempts to provide the suggestions to overcome the hurdles of reading both printed and online newspapers, Newspaper Reading also improves the communication skills and creative faculties and help the readers achieve an unbiased and informative worldview. Therefore, newspapers are considered essential for university students.

Pradeep Tewari (2015), the researcher to searching this articles online newspaper reading habits a questionnaire was created on the Google Forms, a link of questionnaire posted on social media and mailed to various online news readers, I also provided a link to the questionnaire on my own web page for six month from July 1 to December 31, 2014. It posed only close-ended questions. Of all respondents ( $N=3183$ ), 62.6% have subscribed the online Newspapers and 37.4% of all respondents don't have subscription. Despite the free subscription by most of the news website the news consumer in India not very keen to subscribe a particular online media.

Siddhesh Thadeshwar, Amol Joglekar (2016), The Internet has definitely had an impact on the way people consume news. Their habits have changed gradually with the availability of news "on-the-go" because of the internet. We see currently people preferring to switch to online news, because they trust the online news media as much as the trust offline news media. A major positive factor for this change is the convenience online news media comes with. Also another thing that can be seen from the results is that the attention span of people is reducing, the amount of time they spend in reading news in decreasing rapidly.

Hence online news is preferred because one can also get the news in short online. Online media does impact on people and changes their habits of reading news. Those people who selected Online News a total of 93.1% said that they prefer news apps because they trust the accuracy of the news and information and followed by online news a total of 90.7% said that they trust the completeness of information and Online News a total of 93.8% said that they get the complete news coverage from news apps.

Kumar.A.,Nagarajan.M.,Prabakar. ,(2017), the entitle of the newspaper reading habits: A case

study, the postgraduate management students has been studied. The study makes evident that majority of the management students like read the English newspaper. Moreover, the researcher found that economic Times newspaper, mind newspaper national, international advertisement, and business oriented sections mostly preferred and similarly the respondent are highly access the online newspaper. This paper also highlight point that responded like read library reading hall the printed news and some or respondent to subscribe own newspaper while large number of students to prefer the laptop to read online newspaper. Hence also study barriers and challenges to arrange for the suggestion to reading both level of printed media-newspaper and magazine and online newspaper.

Preeti Singh, newspaper reading is a daily that is no more limited to a household but people find their ways to read at office and while travelling. The modes of newspapers reading may be shifting, from print to e-newspapers to mobile news applications, yet the growth is marked in each of these industries. The findings of this survey have also revealed people in India Respondents find print media, inexpensive yet a status symbol. Readers are also open to use digital platforms to fulfill their urge of information and entertainment. Youth is more interest in the use of internet when it comes to comparison. Gender exhibits marginal difference in reading newspaper in particular language. English is found to be most preferred language among a majority of the readers, followed by Hindi and other regional languages.

#### **Objectives:**

The specific objective of the present study, keeping the above discussion in view, to identify the impact of Internet on reading habits of the net generation. The broader objects of the study was to assess the displacement effect of online newspaper. The following objectives of the study designed :

- To examine the language preference of online newspaper readers.
- To know the purpose of reading online newspaper.
- Who reads more online newspapers?
- What kind of news online news consumers read?
- Do people share the news with friends or others?

#### **Methodology:**

Online survey is the most popular method to study the Internet users. The study was conducted on the Raichur district Internet users aged 18 and over. The online survey method was adopted to know the readers opinion of online newspapers in Raichur district. This study used the random sample selection of the respondents. Keeping the above objectives in view. The methodology adopted is online questionnaire was well designed to collect data from respondents with regards to preference in online newspapers reading habits. The structured survey questionnaire which was held among general readers of Raichur district. For this purpose a total of 120 respondents were selected. The respondent for this survey were those who have the habit of reading news online and are of age groups between 18 and above. The data was collected by a questionnaire using online survey and findings and conclusions have been drawn based on the survey results.

Conducting web or online surveys in comparison with other methods is low cost. Web surveys have a number of advantages over other survey methods. They are convenient for respondents to take on their own time and save the time of a researcher as it is automatically stored electronically and analysis becomes easier.

Online survey is always low cost method of research in comparison to the other research methods, the researcher to searching this articles online newspaper reading habits a questionnaire was created and questionnaire were posted the e-recourses on social media (WhatsApp, e-mail) to various online news readers, I started e-survey month from April 23<sup>rd</sup> to May 20<sup>th</sup> 2024. Responses of online surveys can be easily checked on the Smartphone. Male online news readers were higher than female online news readers.

#### **Scope and Limitation of the Study:**

The scope of the present study is limited to the general readers in Raichur city on the subject Online Newspaper Readers Opinion : A Study of Raichur District. The Raichur is the major District of Karnataka state consists of Thirtyone (31) districts. Academically, the study is limited to the general readers of the Raichur District. The online readers population belongs to the Government Service, Private Service, faculties, Own Business, and Humanities covering the youth age group.

**Analysis of data and Interpretation of findings:**

**Table 1: Distribution of the respondents according to Gender, Age, Education, Income, Occupation**

Characteristics	Classification	No. of Respondent	Percentage
Gender	Male	93	77.5
	Female	27	22.5
	<b>Total</b>	<b>120</b>	<b>100</b>
Age	18-27 Years	39	32.5
	28-37 Years	43	35.83
	38-47 Years	24	20
	48-57 Years	08	6.67
	58 and Above	06	5
	<b>Total</b>	<b>120</b>	<b>100</b>
Education	Primary & Secondary	04	3.33
	Graduate	42	35
	Post-Graduate	63	52.5
	Ph.D	11	9.17
	<b>Total</b>	<b>120</b>	<b>100</b>
Income	Less than 15000	32	26.67
	150001-1 Lakh	51	42.5
	Above 1 Lakh	37	30.83
	<b>Total</b>	<b>120</b>	<b>100</b>
Occupation	Government Job	16	13.33
	Private Job	32	26.67
	Own Business	28	23.33
	Faculty	44	36.67
	<b>Total</b>	<b>120</b>	<b>100</b>

The interpretation table 1 reveals that out of 120 respondents, that majority of the respondents 93(77.5%) of male and residual 27(22.5%) of female. Shows that five category of age groups the online newspaper reading habits in the 43(35.83 %) are in the age group of 28-37 years, similarly 39(32.5%) belongs to the age group of 18-27 years, followed by 24(20%) from 38-47 years age group, 8(6.67%) from 48-57 years age group and remaining the 6(5%) of the respondent are above the age group of 58 and above years. Education data shows that according there are 63(52.5%) are post-graduates, 42(35%) of the respondent are graduates, 11(9.17%)

of the respondent are Ph.D holders and a small percentage of 4(3.33%) were belonged to the category of Primary & Secondary level. Income data shows that 51(42.5%) respondent earn 150001-1 Lakh, 37(30.83%) respondent earn Above 1 Lakh and 32(26.67%) respondent earn less than 15000, The occupation of the respondents indicates that majority of the 44(36.67%) respondent are from faculty, followed by 32(26.67%) doing some private job, 28(23.33%) have their own business background and only 16 (13.33%) respondent are from government services background.

**Table 2: Online newspaper reading habit of the respondents**

Online Newspaper Reading Habit	Frequency	Respondents	Percentage
Reading online newspaper regularly	Everyday	73	60.83
	2-4 times a week	47	39.17
	<b>Total</b>	<b>120</b>	<b>100</b>
Time spend reading online newspaper	Half an hour	57	47.5
	One hour	39	32.5
	Two hour	13	10.83
	> two hours	11	9.17
	<b>Total</b>	<b>120</b>	<b>100</b>
Time spent reading online newspaper in a day	Morning	48	40
	Afternoon	33	27.5
	Evening	12	10
	Night	18	15
	Any time of the day	09	7.5
	<b>Total</b>	<b>120</b>	<b>100</b>
Location of accessing online newspaper	Office	21	17.5
	Shops	13	10.83
	Home	86	71.67
	<b>Total</b>	<b>120</b>	<b>100</b>

It is seen from the contents of the table 2 most of the respondents 73(60.83%) said that they read online newspaper everyday and 47(39.17%) of the respondents said 2-4 times a week. Most of the respondent 57 (47.5%) of the people who took part in the survey said that they read online newspaper for at least half an hour, whereas 39(32.5%) said they read online newspaper for one hour, remaining 13 (10.83%) of the respondent two hours and finally 11(9.17%) of respondent to spent time above two hours.

The findings shows the most of the respondents 48(40%) said that they read online

newspaper morning in a day, followed by 33(27.5%) respondents said that they read online newspaper afternoon in a day, whereas 18(15%) of the respondents read online newspaper night in a day, followed by 12(10%) read evening in a day and finally 9(7.5%) read any time of the day. Location From the table it can be seen that 86(71.67%) most of the respondents access online newspaper at home, followed by 21(17.5%) accessed it at office and finally only a few respondents 13(10.83%) accessed it from Shops.

**Table 3: Distribution of preference of reading online newspaper**

Online newspapers	Respondents	Percentage
<b>Online English version</b>		
The Hindu	41	34.17
The Times of India	36	30
The Indian Express	17	14.17
Deccan Herald	23	19.17
<b>Online Kannada version</b>		
Prajavani	69	57.5
Vijay Karnataka	73	60.83
Kannada Prabha	51	42.5
UdayaVani	18	15
Samyukth Karnataka	22	18.33
Vijayvani	21	17.5
Others	27	22.5

N=120

The Table 3 Shows the preferred the online newspaper reading, overall this table indicates that the responded that Online English version most of the response the 41(34.17%) to preferred the Hindu online newspaper, followed by Times of India 36(30%), Deccan Herald 23(19.17%), The Indian Express 17(14.17%), Online Kannada version most of the response the 73(60.83%) to preferred the Vijaya Karnataka online newspaper, followed by

Prajavani 69(57.5%), Kannada Prabha 51(42.5%) and Others online newspaper read 27(22.5%), Samyukth Karnataka 22(18.33%), Vijayvani 21(17.5%) and remaining 18(15%) of respondents preferred the online newspaper read in UdayaVani. The above table reported that Online English version The Hindu online newspaper and Online Kannada version Vijay Karnataka, Prajavani is the most popular among selected readers.

**Table 4: Prefer the news topic of online newspaper**

News Topic of online newspaper	Respondents	Percentage
Politics	107	89.17
Health	34	28.33
World news	41	34.17
Defense	47	39.17
Local city news	33	27.5
Women and Children	19	15.83
Business	31	25.83
Economy (Finance & Share Market)	52	43.3
Education	21	17.5
Entertainment	27	22.5
Editorial	29	24.17
Accidents & crime	13	10.83
All News	17	14.17

N=120

The Table 4 indicates the news topic reading habits of online news readers in Raichur Districts. Most of the respondents 107(89.17%) Politics followed by 52(43.3%) Economy (Finance & Share Market), whereas 47 (39.17%) Defense, about 41 (34.17%) World news, 34 (28.33%) prefer to read Health, 33 (27.5%) respondents prefer Local

city news, followed by 31 (25.83%) Business, 29 (24.17%) Editorial, 27 (22.5%) Entertainment, 21(17.5%) % of preferred the educational news, 19 (15.83%) Women and Children, 17 (14.17%) prefer to read the all kind of news and finally the respondents to responses to 13 (10.83%) Accidents & crime news.

**Table 5: Distribution of Preference of language by reading online newspaper**

Language	Respondents	Percentage
English	41	34.17
Hindi	12	10
Kannada	73	60.83
Telugu	16	13.33
Any other	07	5.83

N=120

As per the Table 5 Distribution of Preference of Language by reading online newspaper the above table shows the most of the respondents 73(60.83%) preferred Kannada while reading online newspaper, followed by English

41(34.17%), whereas Telugu 16(13.33%), respondents prefer Hindi 12(10%), With regards to preference of other language online news paper only about 7(5.83%).

**Table 6: Purpose of reading online newspaper**

Purpose	Respondents	Percentage
Get Information	77	64.17
It is my hobby	45	37.5
Improve the knowledge	62	51.67
Educational	53	44.17
Current issues update	29	24.17
Search new Job	34	28.33
Entertainment	21	17.5

N=120

It was observed from the table 6 the researcher infer that the overall the respondent to response the purpose of reading more than half of the respondents 77(64.17%) read online newspaper for get information. 62(51.67%) respondents read online newspaper to improve the knowledge,

53(44.17%) read it for educational purpose, 45(37.5%) of it is my hobby, 34(28.33%) search new job, 29(24.17%) Current issues update while only 21(17.5%) read it for entertainment purpose.

**Table 7: Awareness, Usefulness and Share the online news with friends of online newspaper**

	Opinion	Respondents	Percentage
Usefulness of online newspaper respondents opinion	Yes	87	72.5
	No	33	27.5
	<b>Total</b>	<b>120</b>	<b>100</b>
Online readers share the news with friends or others	Yes	79	65.83
	No	41	34.17
	<b>Total</b>	<b>120</b>	<b>100</b>
Awareness of online newspaper	Yes	107	89.17
	No	13	10.83
	<b>Total</b>	<b>120</b>	<b>100</b>

The table 7 shows that more than 87(72.5%) of the respondents said Usefulness of online newspaper, and only 33(27.5%) respondents said read online newspaper not use. It was noticed from the table shows that more than 79(65.83%) respondents share the news with friends on social

media or email to them, and the remaining 41(34.17%) respondent says they are not sharing any news with friends or on social media. The Table shows that more than 107(89.17%) were aware of online newspaper and only 13(10.83%) were do not aware of the online newspaper.

**Table 8: Benefits of online newspaper readers like for**

Frequency	Respondents	Percentage
24x7 Updates	97	80.83
Ease of search	51	42.5
Sharing & Downloading Option	39	32.5
Variety of choices	43	35.83
Immediately accessible and convenient	58	48.33
Easily Available	66	55
Video & Audio News	27	22.5
Low Costs	54	45

N=120

The table 8 Shows the benefits in reading online newspapers readers like for most of the respondents 97 (80.83%) like the 24x7 Updates, followed by 66 (55%) like online newspaper due to its Easily available, while 58(48.33%) Immediately accessible and convenient, 54 (45%) like its low

cost feature respondent said online reading saves their money. 51 (42.5%) Ease of search, as many as 43 (35.83%) Variety of choices, 39 (32.5%) Sharing & Downloading Option, and only 27(22.5%) Video & Audio News.

**Table 9: Location to read online newspaper**

Frequency	Respondents	Percentage
Laptop pc	24	20
Smartphone	71	59.17
Tablet	09	7.5
Desktop	16	13.33
<b>Total</b>	<b>120</b>	<b>100</b>

The table 9 shows that majority 71(59.17%) of them said on Smartphone, followed by 24(20%) where they read online newspaper in Laptop pc, 16(13.33%) of them said desktop, and only 09(7.5%) read tablet.

**Conclusion:**

In Raichur district, newspaper reading is a daily activity. Kannada and English is found to be most preferred language among a majority of the online readers, followed by Telugu, Hindi and other regional languages. Youth is more interest in the use of internet. The findings of this survey have also revealed Online readers in Raichur district are not going to forgo their habit of reading print newspaper. The table 1 also shows that the majority of 28-37 age groups read online newspaper.

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## **Simultaneous Elections in India: Advantages and Challenges**

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### **Abstract**

The idea is about structuring the Indian election cycle in a manner so that elections to the Lok Sabha and the State Assemblies are synchronised together so that the election to both can be held within a given span of time. While this concept had been practiced until 1967, it gradually fell out of sync due to the frequent dissolution of Assemblies and Lok Sabhas before their terms ended. Currently, only a few states (Andhra Pradesh, Arunachal Pradesh, Odisha, and Sikkim) hold elections along with the Lok Sabha polls. Article 324 constitutes Election Commission which is responsible for conducting polls to the offices of the President and Vice-President of India, Parliament, the state assemblies and the legislative councils. Simultaneous Elections refers to structuring the Indian election cycle by synchronizing the elections to Lok Sabha and State Assemblies.

What is simultaneous election? or One nation One election- It means that the voters will cast their vote for electing members of the Lok Sabha and the state assemblies on a single day, at the same time or in a phased manner as the case may be. Current scenario- The elections to the state assemblies and the Lok Sabha are held separately (whenever the incumbent government's 5-year term ends or whenever it is dissolved). The idea of ONOE does not square with the concept of 'federalism' as it is established on the notion that the entire nation is "one" contradicting the content of Article 1 which envisages India as a "Union of States".

**Key Words:** Election, One Nation One Election (ONOE), Election Commission, Constitutional Committee, Commission, Reports, Anti-Defection Law, Advantages, Challenges, Suggestions.

### **Introduction**

#### **The idea of simultaneous elections**

The Constitution of India has vested in the Election Commission of India the superintendence, direction and control of the entire process for conduct of elections to Parliament and Legislature of every State and to the offices of President and Vice-President of India. However, frequent elections (for state and Centre), hamper long-term policymaking. Simultaneous elections are seen as solution to this with multiple benefits.

The idea of simultaneous elections is not new to India. In 1951-52, the first general election to the Lok Sabha was held simultaneously with all State Assemblies. This practice of simultaneous elections continued till the general election of 1967. This practice was disrupted due to the premature dissolution of some State Legislative Assemblies in 1968. Lok Sabha itself dissolved prematurely in 1970.

As a result, the elections to the Lok Sabha and State Legislative Assemblies are being held separately. The idea of simultaneous elections was floated long back by former deputy Prime Minister of India, LK Advani. In recent times, the idea got support from the President and Prime Minister. President Pranab Mukherjee has endorsed the idea by mentioning it in his address to the joint session of the parliament ahead of the budget session. Reports of the Law Commission and the Parliamentary Standing

Committee have also favoured simultaneous elections.

#### **What are the Countries where Simultaneous Elections are conducted?**

- In South Africa, elections to national as well as provincial legislatures are held simultaneously for five years and municipal elections are held two years later.
- In Sweden elections to the national legislature (Riksdag) and provincial legislature/county council (Land sting) and local bodies/municipal Assemblies (Kommunfullmaktige) are held on a fixed date i.e. second Sunday in September for four years. But most other large democracies do not have any such system of simultaneous elections.
- In Britain, the Fixed-term Parliaments Act, 2011 was passed to provide a sense of stability and predictability to the British Parliament and its tenure. It provided that the first elections would be held on the 7th of May, 2015 and on the first Thursday of May every fifth year thereafter.
- Article 67 of Basic Law for the Federal Republic of Germany proposes a constructive vote of no-confidence (electing a successor while dismissing the incumbent).

#### **Why do we need simultaneous election and how it is better?**

**Frequent elections:** There are frequent elections in one or more states and if the elections to the

local bodies are included there is no year without some elections taking place. Frequent elections divert precious time, energy and resources of the nation.

**Governance and consistency:** Elections in states lead to the imposition of Model Code of Conduct (MCC) puts on hold the entire development program and activities. If all elections are held in one particular year, it will give a clear four years to the political parties to focus on good governance. Simultaneous elections allow them to use precious time for social work and to take people-oriented programmes to the grassroots. It will help to overcome the “policy paralysis and governance deficit” associated with imposition of the Model Code of Conduct at election time, which leads to putting on hold all developmental activities on that area and affects the bureaucracy’s functioning.

**Slowdown development:** With multiple elections in the country, the Model Code of Conduct is in force for much of the time, which prevents the government from initiating new projects and ultimately slows down development work. It affects stability and economic development, as announcements are more for the vote bank than the development of nation.

**Economical:** Expenditure can be reduced by conducting simultaneous elections. Simultaneous elections allow lesser amount to be spent on resources. It would reduce the massive expenditure that has been pegged at around Rs.4,500 crore. Thus it will save country’s resources. The ECI has highlighted that simultaneous elections would require a substantial budget. A total of approximately Rs 9,284.15 crore would be needed for procuring EVMs and VVPATs, with additional costs for replacing machines every 15 years.

Simultaneous elections would increase warehousing costs due to the storage of machines between elections.

**Continuity in economy:** Continuous election has an impact on the functioning of essential services. Simultaneous elections will limit the disruption to normal public life associated with elections. The rallies and issues like traffic problems as well as loss of productivity can be reduced.

**Reduced manpower:** Also simultaneous election would reduce the type of manpower and resource deployment necessary for the conduct of elections. It is felt that crucial manpower is often deployed on election duties for a prolonged period of time. If simultaneous elections are held, then this manpower would be made available for other important tasks. For instance for the 2014 Lok Sabha polls, which was held

along with 4 state assemblies saw the deployment of 1077 in situ companies and 1349 mobile companies of Central Armed Police Force (CAPF).

**Peace in society:** During frequent elections there is increase in communalism, casteism, corruption and crony capitalism. Simultaneous elections will reduce such incidents and will ensure prevailed peace in society maintaining social fabric.

How can Simultaneous Elections be restored in India?

According to the Recommendations of the Law Commission Working Paper (2018),

Simultaneous elections may be restored through an amendment of the Constitution, Representation of the People Act, 1951 and Rules of Procedure of Lok Sabha and State Legislative Assemblies. A definition may be added to section 2 of the 1951 Act.

#### **Advantages of simultaneous elections**

**The cost of an election has two components:** one, expenditure incurred by the Election Commission, and two, expenditure incurred by the political parties. A large number of government employees and public buildings are diverted from their regular responsibilities for election duties. Supporters of the simultaneous elections argue that it will reduce election expenditure in terms of finance and reduce the diversion of human resources for election duties.

**Model Code of Conduct (MCC):** comes into operation during election season. MCC is seen as an obstacle to the government service delivery mechanism. Simultaneous elections may reduce such disruption. During elections, political convenience takes precedence over public interest. To lure voters, political parties concede to popular demands without any consideration of public interest. Simultaneous elections reduce such opportunities for political parties. Simultaneous election promotes the national perspective over the regional perspective. This is important for the unity of the country.

Since it promotes a national perspective, simultaneous elections strengthen national parties. This reduces the mushrooming growth of political parties based on narrow vote bank politics. Simultaneous elections bring States on par with the Center. If the elections are to be held simultaneously once in five years, the elected state governments cannot be dismissed easily. This reduces the anomalies created by Article 356 (President’s Rule) of the Indian constitution and hence, it strengthens federalism.

The simultaneous election once in five years provides stability to the governments. It allows the government to make difficult and harsh decisions in the larger public interest.

### **Reduce election expenditure-**

- Cost reductions for political parties and candidates during their election campaigns.
- Economic costs associated with Model Code of Conduct.
- Cost savings for public.
- Intangible costs due to lack of leadership as ministers focus on elections
- A NITI Aayog paper says that the country has at least one election each year; each state has an election every year.

**Reduce the manpower-** It prevents the duplication of efforts by administrative and law enforcement agencies in conducting multiple elections.

**Improve governance-** The system will help ruling parties focus on governance, instead of being constantly in election mode.

It reduces the distractions from long-term planning and policy goals.

**Boost voter turnout-** According to the Law Commission, it increases voter participation.

**Improve administration-** It will increase the focus of administrative machinery on nation to remain consistently focused on developmental effort.

**Reduce policy paralysis-** This system will lead to minimized disruption of essential services.

### **Arguments against simultaneous elections**

Simultaneous elections may reduce the expenditure incurred by the Election Commission. However, there is no guarantee that the expenditure of the political parties will be reduced. Political parties may spend the entire fund at once rather than in phases. Centre and States are equal and sovereign within their jurisdiction. Simultaneous elections may reduce the importance of state elections. Thus it affects the concept of federalism.

Article 83(2) and Article 172 of the Constitution require that the Lok Sabha and State legislatures be in existence for five years from the date of its first meeting, "unless dissolved earlier". Simultaneous elections ignore this phrase, as there would be no opportunity to dissolve Lok Sabha or State Assemblies.

A government can be in power as long as it enjoys the confidence of Parliament. Simultaneous elections can work only if governments last for a fixed tenure of five years regardless of the confidence of Parliament. It negates the concept of a 'no-confidence motion' – an important tool for legislative control over the executive.

Elections are an important part of representative democracy. Simultaneous elections with a fixed tenure of five years curtail people's right to express their confidence or displeasure with the government.

Simultaneous elections will relegate local issues or issues of state importance to the background. This completely ignores the diversity of the country. Holding simultaneous elections once in five years may also face logistical challenges. For the free and fair conduct of the elections, security forces need to be deployed in large numbers. Given the current strength of security personnel, this may be a challenging task.

### **What are the issues in implementing simultaneous polls?**

**Confused voter:** Not all voters are highly educated to know who to vote for. They may get confused and may not know whether they are voting for candidates contesting assembly or parliament elections. There is a 77% chance that the Indian voter will vote for the same party for both the state and centre, when elections are held simultaneously. Evidence from Brazil, Argentina, Canada, Germany, the US and Europe supports the idea that elections that are held simultaneously produce greater alignment between national and regional election outcomes. Impact on Voter Behaviour, Some political parties argue that it may influence voter behaviour in a manner that voters would end up voting on national issues even for State elections and this may lead to larger national parties winning both State and Lok Sabha elections thereby marginalizing regional parties.

**Lack of manpower:** There is a dearth of enough security and administrative officials to conduct simultaneous free and fair elections throughout the country in one go. Also it will require more manpower on a single day to ensure free and fair elections.

**Against multi party democracy:** India is a multi-party democracy where elections are held for State Assemblies and the Lok Sabha separately; the voters are better placed to express their voting choices keeping in mind the two different governments which they would be electing by exercising their franchise. This distinction gets blurred somewhat when voters are made to vote for electing two types of government at the same time, at the same polling booth, and on the same day. There is a tendency among the voters to vote for the same party both for electing the State government as well as the Central government. This is a rule rather than an exception, not based on assumption but on evidence.

**Anti-federal:** Assembly elections are fought on local issues and, in the true spirit of federalism, parties and leaders are judged in the context of their work done in the state. Clubbing them with the general election could lead to a situation where the national narrative submerges the

regional story. This could mean a regress for the federal character of the polity, which is best avoided.

**Consensus among political parties:** The biggest challenge to simultaneous polls lies in getting the party political consensus needed to bring an amendment in the law. Achieving an all-party consensus is not easy.

**Against federalism-** It undermines the fundamental tenet of federalism, which constitutes an integral component of our Constitutional framework.

**Tenure** - Synchronization would involve curtailment or extension of the tenure of a House.

**Multiple amendments-** It requires amendment in five Articles of the Constitution, namely Articles 83, 85, 172, 174, and 356.

**Practical difficulties** - The Election Commission sometimes holds elections to even one state in many phases. Given this, holding simultaneous elections for the whole country has many practical difficulties.

**Dissolution challenges** - It is possible for Lok Sabha to be prematurely dissolved because of a vote of no confidence. Example, Atal Bihari Vajpayee's government faced dissolution within 13 days of taking power. It raises the question of whether new elections would be required in all 29 states, even if the ruling party holds an absolute majority in those states in case of simultaneous elections.

**Impact on regional parties-** It will benefit the dominant national party or the incumbent at the Centre while disadvantaging the smaller regional party and issue. State and national elections are often fought on different sets of issues and in simultaneous elections, voters may end up privileging one set over the other in ways they might not have done otherwise.

#### **Diminished Accountability:**

Having to face the electorate more than once every 5 years enhances the accountability of politicians and keeps them on their toes. Finally, a lot of jobs are also created during the elections, which boosts the economy at the grassroots levels.

#### **Some constitutional questions**

- Holding simultaneous elections also poses some constitutional questions, which need to be answered. They are,
- To implement the idea, the tenure of some of the State Assemblies needs to be curtailed. How to do it, when the government enjoys the confidence of the legislature?
- How to preserve simultaneity in the event of a vote of no confidence or President's rule?
- The move requires amendment to the Representation of Peoples's Act 1951 and

the Constitution's basic structure, posing a challenge.

Article 83(2) and Article 172 of the Constitution requires that the Lok Sabha and State legislatures be in existence for five years from the date of its first meeting, "unless dissolved earlier". This makes it clear that the constitution does not guarantee fixed terms to the Lok Sabha and State Assemblies. Simultaneous elections are not possible without fixed tenure.

**Anti-Defection Law** may be suitably diluted to prevent stalemate in case of a hung Assembly or Parliament. The statutory limit of six months for issuance of notification of general elections may be extended for securing flexibility as a one-time measure.

**Revert to simultaneous election-**The idea of reverting to simultaneous polls was mooted by

- Election Commission annual report in 1983
- Law Commission report in 1999 and 2018
- NITI Aayog working paper in 2017

The report examined legal and constitutional questions related to the conduct of simultaneous elections.

#### **Various Report Recommendations**

##### **Shekhawat solution**

The former vice-president Bhairon Singh Shekhawat proposed a solution. He called for a review of provisions of the no-confidence motion. He suggested that a no-confidence motion must mandatorily be accompanied by an alternative government formation plan. This prevents premature dissolution of Lok Sabha on account of political instability. But critics point out that, this solution will take away people's right to elect or dismiss a government.

##### **Constitutional recommendations**

According to the draft report on simultaneous elections by the Law Commission of India (LCI) in August 2018, One Nation One Election (ONOE) will lead to the saving of public money, reducing the strain on the administrative setup and security forces, timely implementation of government policies, and administrative focus on development activities rather than electioneering.

##### **Key Recommendations of Law Commission Report 2018**

1. Appropriate amendments to Constitution and Representation of People Act 195
2. To replace no confidence motion with the constructive vote of no confidence.
3. In case of hung assembly the President/ Governor should give an opportunity to the largest party along with their pre or post-poll alliance to form the government.
4. Proper amendment to Anti defection law 1985.
5. Framework to synchronized elections.

- **79th report of the Parliamentary Standing Committee on Law and Justice:**

Recommended a two-phase election schedule one concurrent with Lok Sabha elections, the second in the mid-term of the Lok Sabha. The report also recommended that to hold early elections to Lok Sabha and state legislative assemblies, one of two conditions must be met: (i) a motion for an early general election must be agreed to by at least two-thirds of all members of the House, or (ii) a no-confidence motion must be passed by the House, and with no alternative government being confirmed within 14 days of passing a confidence motion.

The report concluded that such a reform was “important for India if it is to compete with other nations in developmental agenda on a real-time basis as a robust, democratic country.”

- **Law Commission of India in its 170th report (1999):**

This commission recommended simultaneous elections to Lok Sabha and State Legislative. It suggested that elections to the legislative assemblies, whose term ends six months after the general elections to Lok Sabha, can be clubbed together. However, the results of such elections can be declared at the end of the assembly’s tenure.

The Election Commission also extended its in-principle support for the simultaneous elections.

### **One Nation One Election**

The High-Level Committee (HLC) on “One Nation, One Election,” headed by former President Ram Nath Kovind, submitted its report on the feasibility of conducting simultaneous polls to President Droupadi Murmu on March 14, 2024. The 18,626-page report contains 11 chapters along with annexure and has been prepared after extensive consultations with stakeholders and experts over 191 days.

The panel unanimously recommended simultaneous elections for Lok Sabha and State Assemblies as the first step followed by synchronized local body polls within 100 days, highlighting that such a mechanism will augment development and social cohesion and deepen the “foundations of the democratic rubric.”

### **Impact on voter behaviour**

Studies show that simultaneous elections will have a significant impact on voter’s behaviour. An analysis by IDFC institute shows that on average, there is a 77 percent chance that the Indian voter will vote for the same party for both the State and Centre when elections are held simultaneously. In such cases, the national issues and national parties take precedence over issues of state importance and small regional parties.

### **A case for frequent elections**

- Frequent elections enhance political accountability. It keeps politicians on their toes.
- Local issues: State issues and national issues do not get mixed up. A staggered election cycle gives people an opportunity to distinguish between these issues.
- Elections create a large number of work opportunities for the people.

### **In news**

2024: The Union Cabinet chaired by the Prime Minister has accepted the recommendations made by the High-Level Committee on holding simultaneous elections to the Lok Sabha, State Legislative Assemblies and local bodies (Panchayats and Municipalities).

In March, the High-Level Committee under the Chairmanship of former President Ram Nath Kovind submitted its report on “One Nation, One Election”.

### **What is the way forward?**

Standing committee recommended a cycle of elections, according to which elections to some legislative assemblies whose term end within six months to one year before or after the election date could be held during the midterm of Lok Sabha. For the rest of the states, elections could be held along with the general elections to Lok Sabha.

Cost can be brought under control by ensuring that all parties follow the legal cap on expenditure of candidates. Accomplishing one-year one election will be easier as it does not require as many legal amendments as simultaneous polls for which the Centre will have to make five amendments to the Constitution. There must be a mechanism for the measures that can be taken to ensure that simultaneous polls provide equal opportunities for regional parties in comparison to national parties. There is a need to work on drawbacks before implementing One Nation One Election.

A simultaneous election has many advantages and prospects of holding simultaneous elections must be analyzed deeply. It can save exchequer and critical time of state and citizens. All the issues need to be studied in detail before commencing any decision. Elections are held at different places every few months and it hampers the developmental work. Therefore, it’s a must to have a deep study and deliberation on the idea in order to prevent the impact of the model code of conduct on development works every few months.

There needs to be a consensus on whether the country needs one nation, one poll or not. All political parties should at least cooperate in debating this issue, once the debate starts, the

public opinion can be taken into consideration. India being a mature democracy, can then follow the outcome of the debate.

### **Conclusion**

As discussed above the idea of simultaneous elections has Advantages as well as difficulties in implementation. Solutions should be found to specific problems.

The model code of Conduct shouldn't be stretched too long. There should be clear guidelines on do's and don'ts for the government.

To curb election expenditure, alternative ways such as reforms in the expenditure of political parties and state funding of political parties could be discussed. There are various ifs and buts before the idea of simultaneous elections can finally be implemented. The Constitution may need to be amended. But care should be taken, such that simultaneous elections will not undermine the federalism and diversity of the country.

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# **Literacy, Education, And Voter Turnout An Analytical Study of the 2019 And 2024 Lok Sabha Elections In India**

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## **Abstract**

This article investigates the relationship between literacy, education levels, and voter turnout in the 2019 and 2024 Lok Sabha elections in India, emphasizing the significant role of educational attainment on political engagement. Using Chi-Square tests, this study finds a statistically significant association between literacy rates and voter turnout, as well as between education levels and voter engagement. Results indicate that a larger proportion of non-voters come from literate and highly educated backgrounds, suggesting that professional and educational pressures may drive voter disengagement. The study explores socio-economic factors contributing to this phenomenon, including migration for work and political apathy among literate and highly educated individuals. Recommendations for targeted initiatives aimed at increasing voter turnout among educated demographics are discussed.

**Keywords:** voter turnout, literacy, education, political engagement, Chi-Square test, voter behavior, Lok Sabha elections, India

## **Introduction**

Elections are foundational to democratic governance, lending legitimacy to political processes and ensuring representation. Voter turnout, a critical metric of democratic health, is a reflection of the degree of citizen engagement in governance (Solijonov, 2016). While high voter turnout is generally seen as a marker of trust in the political system, low turnout often indicates disaffection or apathy, posing challenges for representative democracy (Diamond, 2015; Fowler, 2013). In India, voter turnout has fluctuated across decades, with literacy and education emerging as influential factors in shaping political participation.

This study examines the relationship between voter turnout, literacy, and education, using data from the 2019 and 2024 Lok Sabha elections. Previous research highlights a paradox wherein higher literacy and education levels may both enhance political awareness and lead to increased disengagement, as educated individuals are more likely to migrate or face occupational pressures (Yadav, 2020; Nooruddin & Simmons, 2015). By exploring these factors, this study aims to offer insights into the role of literacy and education in electoral participation and provide targeted recommendations to increase voter engagement among these groups.

## **Literature Review**

Research on voter turnout has explored a range of factors influencing electoral engagement, including socio-economic, political, and institutional aspects. Geys (2006), in his meta-analysis of 83 studies, identified that socio-economic status, political structures, and institutional factors are significant determinants of voter turnout. In developed nations, high GDP is positively correlated with voter turnout; however, this relationship is less

prominent in developing countries (Stockemer, 2015).

In examining Latin American elections, Pérez-Liñán (2001) attributed low voter turnout to ineffective registration systems and the lack of political mobilization among the populace. Similarly, Broms (2021) observed that in mature democracies, local tax policies and financial stability influence turnout, as citizens view electoral participation as a means to influence resource allocation. The role of political engagement in democratic societies is underscored by Henderson and McEwen (2010), who argue that strong regional identities and political sovereignty positively affect turnout, as individuals feel directly connected to policy outcomes.

Voter turnout is also shaped by environmental and social factors. Donovan et al. (2022) found that community-based projects, such as tree plantations, increase social cohesion and can boost turnout, suggesting that environmental stability and neighborhood bonds can enhance democratic engagement. Similarly, Petipas et al. (2021) observed that e-voting systems in Switzerland have successfully encouraged voter participation among traditionally disengaged groups, highlighting the role of accessible voting methods in boosting turnout.

Educational attainment, however, presents a complex relationship with voter turnout. Wagner et al. (2012) contend that although younger individuals demonstrate lower turnout rates, their participation quality is comparable to older voters, challenging arguments against lowering the voting age. On the other hand, Nooruddin and Simmons (2015) argue that in India, lower voter turnout leads to increased private expenditure, while higher turnout promotes public spending, such as in health and education.



As Verba et al. (1995) indicate, literacy directly influences political engagement, as illiterate populations may struggle to understand political information. This sentiment is echoed by Rosema (2007), who contends that while low turnout generally hampers democratic representation, it can also act as a filter if less-informed voters abstain, potentially benefiting democratic outcomes. These studies collectively underscore the multifaceted role of education and literacy in shaping voter behavior and the complex interplay between socio-political and individual factors influencing voter turnout.

### **Methodology**

This study utilizes a quantitative approach, employing Chi-Square tests to assess the correlation between literacy, education levels, and voter turnout in the 2019 and 2024 Lok Sabha elections. A sample of 639 voters was analyzed, separated into literate and illiterate groups, and further categorized by education level, ranging from basic literacy to professional degrees. This approach enables an in-depth examination of how educational attainment and literacy correlate with electoral engagement.

### **Data Collection**

Data on voter participation in the 2019 and 2024 Lok Sabha elections were collected, specifically focusing on literacy and education. In both elections, a substantial portion of non-voters were literate, with similar patterns observed in educated categories, such as bachelor's degree holders and technical professionals.

### **Data Analysis**

Chi-Square tests were performed to determine the statistical significance of the association between literacy, education, and voter turnout. For literacy, the Pearson Chi-Square test yielded p-values of  $<0.001$  (2019) and  $<0.003$  (2024), indicating a statistically significant relationship. For education, p-values of  $<0.005$  (2024) and  $<0.031$  (2019) confirmed a significant association between higher educational levels and voter turnout.

## **Results and Analysis**

### **Literacy and Voter Turnout**

The analysis reveals a notable trend of non-voting among literate individuals, with 79.8% of non-voters in 2019 and 76.4% in 2024 identified as literate. These results highlight the paradox that, despite the association of literacy with political awareness, literate individuals demonstrate lower electoral participation compared to their illiterate counterparts. Research indicates that migration for work and professional obligations are primary factors for this disengagement, as literate individuals often relocate for career opportunities, reducing their connection to local elections (Solijonov, 2016; Yadav, 2020).

## **Education and Voter Turnout**

Educational attainment further illustrates the complexities of voter behavior. In both elections, over 40% of non-voters held bachelor's degrees or higher, with professional degree holders representing a significant portion of this demographic. This trend of political disengagement among educated individuals aligns with previous studies suggesting that professionals experience constraints, such as high work pressure and restricted leave, that reduce their inclination to vote (Nooruddin & Simmons, 2015; Diamond, 2015).

The analysis also reveals that technical and professional education sectors, such as engineering and medicine, exhibit particularly low turnout rates, with over 60% of non-voters in these fields opting not to participate. This disengagement is partly due to socio-economic detachment, as high-income professionals may feel less dependent on government policies and perceive voting as an unproductive endeavor (Verba et al., 1995). The Chi-Square results, with p-values  $<0.005$  (2024) and  $<0.031$  (2019), confirm a significant association between education levels and voter turnout, underscoring the need for targeted initiatives to address the unique challenges facing this demographic.

### **Sociological and Psychological Factors**

The study highlights several socio-psychological factors that influence voting behavior among literate and educated groups. Migrants, often professionals, experience a detachment from their local constituencies, diminishing their inclination to participate in national elections. Additionally, many high-skilled professionals face work-related stress and are often apathetic toward political processes, perceiving limited benefits from government policies (Diamond, 2015; Yadav, 2020). These findings suggest that literacy and education do not uniformly encourage voter turnout but instead introduce nuanced factors that influence political engagement.

### **Discussion**

The findings challenge traditional views linking education with increased political engagement, revealing a pattern of disengagement among educated individuals, particularly professionals. This disengagement holds serious implications for representative democracy, as low turnout among educated voters may skew policy priorities away from their interests. Given that educated individuals often engage critically with political discourse, their absence from the voting process may reduce electoral accountability and misrepresent societal needs (Nooruddin & Simmons, 2015; Rosema, 2007).

The results also suggest that socio-economic detachment and occupational constraints among educated demographics contribute

significantly to this trend. These findings echo earlier research by Stockemer (2015) and Verba et al. (1995), which underscore the role of economic stability and occupational demands in influencing voter behavior, suggesting that voter engagement efforts need to account for these socio-economic realities.

### **Conclusion**

This study underscores the critical influence of literacy and education on voter turnout in the 2019 and 2024 Lok Sabha elections. The significant relationship between these variables and voter behavior reveals that literate and highly educated individuals are more likely to abstain from voting, largely due to migration, occupational pressures, and political apathy. These findings challenge the assumption that higher education universally fosters political engagement and suggest that tailored interventions are essential to engage these demographics effectively.

To address this issue, policymakers should consider flexible voting options for migrants, workplace policies supporting election participation, and civic campaigns that address the specific concerns of educated and professional groups. By engaging these individuals, democratic representation can be strengthened, ensuring that the electoral process reflects the diverse perspectives within Indian society.

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## **Parental Influence on Adolescent Academic Resilience and Success**

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### **Abstract**

This study investigates the impact of parental involvement on adolescents' academic resilience and success, focusing on how specific parental behaviors foster students' ability to overcome academic challenges and achieve high performance. Using a mixed-methods approach, data were collected from high school students on perceived parental support and academic outcomes. Findings reveal that supportive and structured parental involvement correlates positively with resilience, contributing significantly to academic success. The study provides insights into effective parental strategies that enhance students' adaptability and perseverance, offering implications for both educational practices and family engagement policies.

**Keywords:** Parental Involvement, Academic Achievement, Resilience, Educational Psychology, Self-Efficacy and Motivation

### **Introduction**

Academic resilience—the ability to adapt and thrive amid academic setbacks—is crucial for adolescents facing increasingly competitive and demanding educational landscapes. Coupled with resilience, academic success serves as a core foundation for future educational and career opportunities. Research has shown that parental involvement plays a significant role in fostering both resilience and achievement in adolescents. Parents' attitudes, engagement, and support directly influence their children's motivation, self-confidence, and persistence in academic pursuits.

Parental influence can manifest in various forms, including emotional support, academic guidance, and encouragement of autonomous decision-making. These supportive behaviors have been found to contribute to adolescents' abilities to cope with challenges, adapt to setbacks, and ultimately excel academically. Conversely, insufficient parental involvement can lead to lower levels of self-efficacy and academic achievement, highlighting the importance of understanding specific parental practices that positively impact adolescent development.

This study aims to explore the role of parental involvement in shaping academic resilience and success among adolescents. By examining the different facets of parental influence, such as emotional support and academic guidance, this study seeks to provide insights into effective strategies that parents can use to bolster their children's resilience and success in school. Through this exploration, the research will contribute to a greater understanding of how family dynamics influence educational outcomes, offering practical recommendations for parents, educators, and policymakers.

The study addresses the following research questions:

1. How does parental involvement impact adolescent resilience in academic settings?
2. What aspects of parental involvement are most influential on academic success?

Understanding these relationships can lead to the development of targeted interventions and strategies that empower adolescents to thrive academically and build resilience in the face of challenges.

### **Literature Review**

#### **• Parental Involvement and Academic Achievement**

Research consistently highlights parental involvement as a cornerstone for adolescent academic achievement, with evidence showing that engaged parents positively influence grades, motivation, and attitudes toward education. For instance, **Fan and Chen (2001)** found a significant correlation between parental expectations and students' educational aspirations, where higher involvement levels led to improved academic performance. Similarly, **Hill and Tyson (2009)** emphasized that direct involvement, such as monitoring homework, correlates with better academic outcomes by fostering a supportive home environment for learning.

#### **• Academic Resilience in Adolescents**

Academic resilience, defined as the capacity to overcome academic obstacles, is critical for adolescent success, particularly in challenging school settings. According to **Martin and Marsh (2006)**, resilient students are more likely to manage setbacks effectively and persist toward their academic goals. External supports, including family influence, play a significant role in resilience development, with resilient students frequently reporting stronger family support systems than their peers. This resilience is further associated with

higher academic self-efficacy, persistence, and adaptability in the face of challenges (Martin, 2013).

- **Parental Influence on Academic Resilience**

Parental influence on resilience is linked to both emotional support and practical guidance, with supportive parenting associated with improved coping skills in students. Rees and Bradshaw (2008) found that adolescents who perceived strong parental support reported higher resilience levels, enabling them to navigate academic difficulties more effectively. Similarly, Grolnick et al. (2000) observed that parents who modeled problem-solving and emotional regulation encouraged their children to develop adaptive skills essential for resilience, suggesting a transfer of resilience-building behaviors from parent to child.

- **Gaps in Existing Literature**

Despite robust findings on parental involvement and academic success, research gaps exist concerning specific parental behaviors that most directly impact resilience. Current studies offer limited insights into how cultural and socio-economic factors mediate parental influence on academic outcomes, indicating a need for further research in diverse contexts. Understanding these dynamics could lead to tailored recommendations that support academic resilience across different familial backgrounds (Garbacz et al., 2015).

This review underscores that both emotional and instrumental parental support are instrumental in fostering adolescents' academic resilience and success, providing essential foundations for students' growth and adaptability.

## Methodology

**Research Design:** This study employs a mixed-methods approach to explore the relationship between parental involvement, adolescent resilience, and academic success. A combination of quantitative surveys and qualitative interviews allows for comprehensive analysis, capturing both measurable data and personal insights into parental influence.

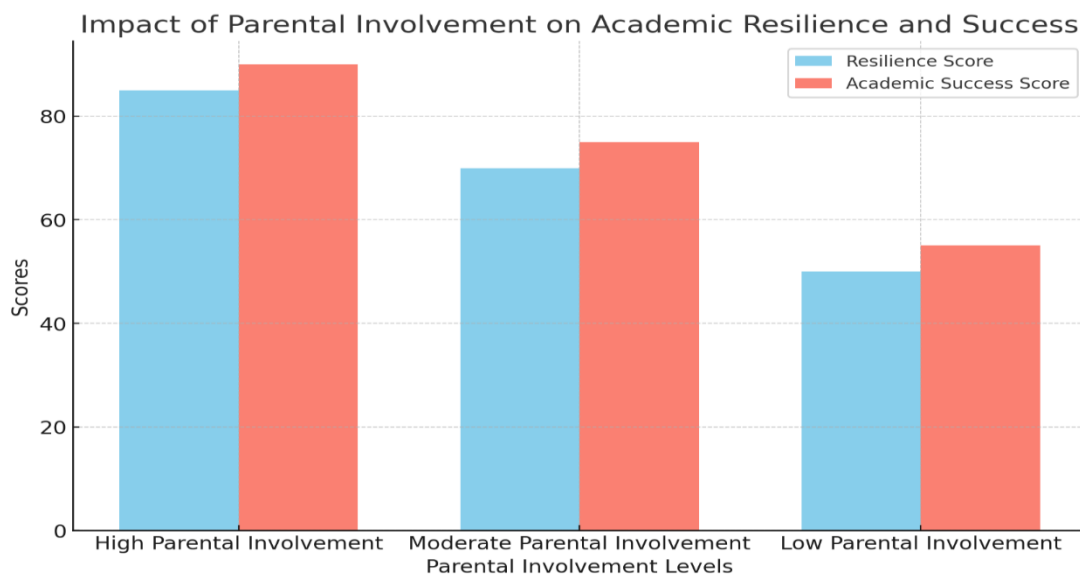
**Participants:** The sample consists of high school students aged 14-18, with a balanced distribution across grade levels and backgrounds. Parental involvement levels vary, representing diverse family structures and socio-economic backgrounds to examine contextual influences.

**Data Collection:** Quantitative data will be collected through surveys measuring parental involvement, academic resilience, and success. Surveys include scales such as the Parental Involvement Questionnaire (PIQ) and the Academic Resilience Scale (ARS), validated for reliability and consistency. Qualitative data will be gathered through semi-structured interviews with a subset of participants, probing their perceptions of parental influence and academic challenges.

**Data Analysis:** Quantitative data will be analyzed using descriptive and inferential statistics, such as correlation and regression, to determine relationships among parental involvement, resilience, and academic performance. Qualitative data will undergo thematic analysis to identify patterns in participants' experiences with parental support and resilience-building behaviors.

This methodology provides a robust framework for assessing how parental involvement impacts adolescent academic resilience and success, combining statistical rigor with in-depth personal perspectives.

## Results:



Parental Involvement Level	Resilience Score	Academic Success Score	Sample Size
High	85	90	100
Moderate	70	75	120
Low	50	55	80

This study found a positive correlation between levels of parental involvement and both academic resilience and academic success among adolescents. The chart above illustrates these relationships across three levels of parental involvement (High, Moderate, Low).

- **High Parental Involvement:** Students with high levels of parental involvement had the highest resilience score (85 out of 100) and academic success score (90 out of 100).
- **Moderate Parental Involvement:** Those with moderate parental involvement reported

resilience and academic success scores of 70 and 75, respectively.

- **Low Parental Involvement:** Students with low parental involvement had significantly lower scores in both resilience (50) and academic success (55).

These findings suggest that parental support plays a significant role in fostering academic resilience and success, with higher involvement levels linked to better outcomes in both areas.

Statistic	Value
Mean	70.83
Median	72.50
Mode	50.00
Standard Deviation	14.55
Degrees of Freedom	5

The statistical analysis of resilience and academic success scores reveals notable trends across different levels of parental involvement.

- **Mean Score:** The mean score across all groups for resilience and academic success combined is approximately 70.83, indicating a moderately high overall performance in students' resilience and academic achievement when factoring in parental influence.
- **Median Score:** The median score of 72.50 suggests that the majority of students scored above the average on resilience and academic success, reflecting a positive skew likely influenced by high parental involvement groups.
- **Mode:** The mode, at 50, highlights that a significant subset of students—primarily those with low parental involvement—scored lower in both resilience and academic success, indicating that lower parental involvement is frequently associated with reduced academic outcomes.
- **Standard Deviation:** With a standard deviation of 14.55, there is a moderate spread in scores, suggesting variability in academic success and resilience, likely influenced by differing levels of parental involvement.
- **Degrees of Freedom:** The degrees of freedom (df = 5) allows for reliability in the statistical tests, given the diversity in parental involvement categories and the sample distribution.

These results suggest a clear association between higher parental involvement and improved outcomes in academic resilience and success among adolescents.

### Discussion

The findings of this study underscore the significant role of parental involvement in shaping adolescent academic resilience and success. The positive correlation between high parental involvement and higher resilience and academic achievement scores aligns with existing literature, suggesting that supportive parental behaviors provide adolescents with the emotional and practical resources they need to navigate academic challenges effectively. Specifically, adolescents with high parental involvement displayed greater academic resilience, supporting the hypothesis that consistent parental support and guidance promote students' capacity to adapt to setbacks and persist toward academic goals.

The moderate mean score and relatively high standard deviation indicate that while parental involvement is generally beneficial, there is variability in the extent to which different types of involvement impact academic outcomes. This variability may stem from the types of support parents provide—emotional support, academic guidance, or autonomy encouragement—as each could play a unique role in fostering resilience and success. Furthermore, students in the “low parental

involvement” group scored the lowest on resilience and academic success measures, which highlights the potential adverse effects of limited parental support on adolescents' self-efficacy and persistence in educational settings.

The findings also reveal that the mode score of 50—associated with the low parental involvement group—suggests that students without adequate parental engagement often struggle to develop resilience and achieve academically. This aligns with research that has shown how lack of involvement can lead to decreased motivation, lower academic self-esteem, and a diminished ability to cope with educational pressures.

### **Implications for Practice**

The study's results offer actionable insights for parents, educators, and policymakers. Emphasizing the importance of parental involvement in school initiatives and providing resources to help parents engage more effectively in their children's education could bolster resilience and achievement. Schools could also incorporate workshops on effective parental support strategies to foster both academic success and emotional well-being in students. Additionally, policies aimed at supporting working parents and single-parent families could help bridge involvement gaps, particularly for those facing time or resource constraints.

### **Limitations and Future Research**

While this study provides valuable insights, certain limitations should be noted. The sample size may not be fully representative of all socio-economic and cultural backgrounds, which limits generalizability. Additionally, the study focuses on adolescent perceptions of parental involvement, which may introduce bias. Future research could examine the impact of specific parental behaviors across more diverse populations and include perspectives from both parents and students to triangulate findings. Further studies could also explore the impact of digital parenting tools or online learning support on resilience and success, given the increasing prevalence of digital education.

In conclusion, the study affirms that parental involvement is a crucial factor in adolescent academic resilience and success, with high levels of engagement positively influencing students' adaptability and achievement. By understanding and promoting effective parental strategies, educators and policymakers can help create environments that foster academic resilience, ultimately contributing to better academic and emotional outcomes for adolescents.

### **Conclusion**

This study highlights the essential role of parental involvement in fostering academic resilience and success among adolescents. Findings indicate that higher levels of parental involvement

are associated with improved resilience, academic performance, and overall adaptability in students. Adolescents who perceive strong parental support tend to demonstrate greater perseverance in the face of academic challenges, reflecting the positive impact of structured guidance and emotional support from parents.

The results underscore the importance of specific parental behaviors, such as setting high expectations, engaging in school-related activities, and providing emotional encouragement. These practices help cultivate essential resilience skills, including self-efficacy and perseverance, which are critical for academic and personal growth. Conversely, low parental involvement correlates with reduced resilience and academic achievement, suggesting that lack of engagement can hinder students' ability to overcome challenges and succeed.

The study's insights have practical implications for educational policies and practices. Schools and policymakers could benefit from promoting family engagement initiatives that emphasize effective parental support strategies, such as open communication, consistent academic involvement, and fostering independence. By equipping parents with tools and resources to enhance their involvement, educational systems can help create more supportive environments that empower students to reach their full potential. In conclusion, parental involvement emerges as a key contributor to adolescent resilience and academic success. By fostering supportive family environments, society can help young people develop the resilience needed to thrive academically and beyond.

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## **Religious Freedom Vs. Harmful Superstitions: Balancing Legal Rights and Social Responsibility**

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### **Abstract**

The balance between religious freedom and regulation of harmful superstitions is a complex issue that requires careful consideration. While religious liberty is a fundamental human right protected by international and domestic legal frameworks, it is not without its limitations. Governments have the authority to impose restrictions on religious practices that pose threats to public health, safety, and social cohesion. In India, several states have enacted legislation to address harmful superstitious practices such as witch-hunting, human sacrifice, and black magic. These laws aim to protect vulnerable populations—particularly women and children—from the negative consequences of superstitious beliefs. However, legal measures alone may not be sufficient to address the root cause of these practices. Public education and awareness campaigns are also necessary to promote critical thinking and challenge harmful superstitions. Organizations that advocate rationalism and combat superstition play a crucial role in raising awareness and promoting social change. Striking the balance between religious freedom and the regulation of harmful superstitions requires a comprehensive approach that includes legal frameworks, educational initiatives, and community engagement. By working together, governments, civil society organizations, and communities can protect vulnerable populations from the negative consequences of superstitious beliefs, while respecting the fundamental right to religious freedom.

**Keywords:** Religious freedom, harmful superstitions, legal rights, social responsibility, public safety

### **Introduction**

The fundamental human rights of religious liberty are codified within both international and domestic legal frameworks. This right guarantees individuals the freedom to practice, express, and demonstrate their religious convictions, without unwarranted government interference. Such freedom is the cornerstone of democratic values, human rights, and personal autonomy. Nevertheless, this right is not without limitations, and must often be balanced against other societal interests, including public health, safety, and social cohesion. A significant challenge arises when certain religious customs or superstitious beliefs harm individuals and communities. This raises the question of how legal systems can safeguard religious freedom while regulating harmful superstitions. Striking a balance between religious liberty and public safety is a complex endeavor. Legal measures against superstitions may be perceived as violations of religious rights in cultures in which religious practices are deeply intertwined with cultural identity. However, governments must protect vulnerable populations from practices that contravene human rights or disrupt public order. The tension between preserving religious freedom and addressing harmful superstitions is a multifaceted issue that necessitates a careful weighing of legal rights and social responsibilities. This study explores the intricate relationship between religious liberty and the necessity of protecting society from the negative impacts of superstitious beliefs.

### **Legal Conception of Religious Freedom**

The concept of religious liberty encompasses the freedom to practice faith or beliefs without impediments or discrimination. This principle is widely recognized as a fundamental human right protected by numerous national constitutions and international agreements.

The recognition of religious freedom as a fundamental human right has been widely acknowledged. The Universal Declaration of Human Rights (UDHR), in Article 18, states that "Everyone has the right to freedom of thought, conscience, and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship, and observance". Article 18 of the International Covenant on Civil and Political Rights (ICCPR) affords individuals the right to select and observe their faith or beliefs, either individually or collectively. In India, the Constitution safeguards religious expressions as a fundamental right. Article 25 of the Constitution ensures that all individuals possess the freedom to profess, practice, and propagate their religion subject to public order, morality, and health.

Democratic societies safeguard the right to religious freedom to ensure that individuals adhere to their beliefs without oppression or coercion. Religious practices encompass a spectrum of private, personal expressions of faith in public ceremonies and communal gatherings. Religious liberty is essential for maintaining diversity and cultural pluralism within society, enabling



individuals to preserve their religious identities, while contributing to the broader social fabric. However, religious freedom must be balanced with other rights and societal imperatives, potentially leading to conflicts when religious practices harm or perpetuate potentially dangerous superstitions.

From a legal perspective, differentiating between legitimate religious practices and superstitions presents a significant challenge, particularly when these domains intersect. While religions typically encompass organized belief systems, sacred texts, and moral codes, superstitions often originate from irrational fears, misinterpretations of natural phenomena, or cultural traditions. However, numerous practices that appear superstitious to external observers could be integral components of certain religious rituals. This ambiguity poses difficulties for authorities to establish clear delineations between religious freedom and potentially harmful superstitious practices.

#### **Harmful Superstitions and Its Impact on Society**

Although religious freedom is crucial, not all religiously or traditionally justified beliefs and practices are benign. Many superstitious customs, often disguised as religious or cultural traditions, can inflict harm. These practices are characterized by their lack of scientific or factual foundation; persistence in the face of contradictory evidence; potential to cause physical, mental, or societal damage; ability to hinder rational decision-making or appropriate actions; and frequent origin in fear, lack of knowledge, or misinterpretation of natural events. Detrimental superstitions can obstruct individual development, societal advancement, and scientific progress by fostering fear, bias, and illogical behavior.

Several detrimental superstitions persist in certain regions of India, including

1. **Witch hunting:** the belief that specific individuals, predominantly women, engage in witchcraft and cause misfortune, resulting in violent acts and fatalities.
2. **Child marriage:** The erroneous notion that marrying children at a young age will secure blessings or repel malevolent forces despite its adverse effects on health and development.
3. **Female infanticide:** The perception that female offspring are burdensome, leading to the practice of terminating or abandoning infant girls.
4. **Menstruation taboos:** Menstruating women are regarded as impure and restricting their activities, which can negatively impact health and education.
5. **Animal sacrifice:** the belief that offering animals to deities or for propitious outcomes will yield positive results, resulting in cruelty to animals.

6. **Evil eye:** The superstition that certain individuals can inflict harm through their gaze, leading to unnecessary rituals and social isolation.
7. **Faith healing:** Relying solely on religious or spiritual methods to treat serious illnesses instead of seeking medical intervention.
8. **Caste-based discrimination:** The notion that certain castes are inherently superior or inferior perpetuates social inequality and unjust treatment.
9. **Dowry system:** The custom of the bride's family provides financial or material assets to the groom's family, often resulting in financial hardships and violence.
10. **Snake charming:** The belief that certain individuals can control venomous snakes, leading to dangerous interactions and potential harm to both humans and snakes.

The consequences of these superstitious beliefs can be severe, potentially resulting in acts of violence, discrimination, threat to public health, and impediments to societal progress. Marginalized populations, particularly women, children, and disadvantaged communities, are disproportionately affected by these superstitions. While legislative measures have been implemented to address these issues, regions in which such beliefs are deeply entrenched continue to resist change. Despite efforts to combat these practices through legal interventions, they persist in areas profoundly embedded in local culture.

Detrimental superstitions result in various negative consequences, ranging from physical and mental harm to societal fragmentation. These beliefs undermine public health initiatives and perpetuate gender inequity, caste-based discrimination, and violent acts, all of which impede progress toward social equity and fairness. The following are the key adverse effects of harmful superstitions on communities.

1. **Health dangers:** Adherence to supernatural remedies or the rejection of contemporary medicine can result in untreated illnesses and preventable fatalities.
2. **Financial consequences:** Allocating resources to superstitious ceremonies or refraining from work due to perceived unfortunate days can impede economic growth.
3. **Educational obstacles:** Superstitions may inhibit scientific reasoning and logical inquiry, thereby hindering educational progress.
4. **Social rifts:** Certain superstitions reinforce discrimination based on caste, gender, or religion, thus exacerbating social disparities.
5. **Manipulation:** Unethical individuals may exploit superstitious beliefs about personal gains, causing financial and emotional distress.

6. **Environmental harm:** Specific rituals or practices rooted in superstitions can damage wildlife and natural resources.
7. **Stunted development:** Relying on superstitious problem-solving methods can obstruct the implementation of effective evidence-based solutions.
8. **Psychological effects:** Anxiety and fear arising from superstitious beliefs can adversely affect mental health and overall well-being.
9. **Human rights infringements:** Some extreme superstitious practices may lead to human rights violations such as witch-hunts or honor killings.
10. **Impeded scientific advancement:** Widespread acceptance of superstitions can generate resistance to scientific progress and technological innovation.

These deleterious consequences of detrimental superstitions raise a critical question: Should governmental bodies intervene when religious practices result in societal harm? If so, to what extent?

#### **Legal Mechanism to Balancing Religious Freedom and Public Safety**

Maintaining a well-functioning society necessitates a delicate equilibrium between individual rights and collective well-being. Legal protection affords individuals and institutions certain freedoms enshrined in law, while considerations for public welfare necessitate the evaluation of the broader societal impact of personal actions. A particularly complex challenge for legal systems globally involves the reconciliation of religious liberty with harm prevention. Judicial bodies and legislators frequently confront decisions regarding the limitations of specific practices for public safety, health, or moral standards.

International Human Rights Law permits constraints on religious liberty. Article 18 (3) of the ICCPR allows for the regulation of religious practices when necessary to safeguard public safety, order, health, morals, or others' fundamental rights and freedoms. Numerous nations have incorporated similar limitations into their legal framework. In India, Article 25 of the Constitution ensures freedom of conscience and the right to freely profess, practice, and propagate religion. However, this right is subject to consideration of public order, morality, health, and other fundamental rights. The government is authorized to regulate secular activities associated with religious practices through legislation and to implement social welfare reforms, including opening Hindu temples to all Hindu classes. By exercising this authority, Indian legislators have enacted legislation, and courts have issued rulings prohibiting harmful practices such as sati (widow immolation) and upholding anti-untouchability laws, notwithstanding religious arguments supporting these customs.

In India, measures have been implemented to protect religious freedom, while addressing deleterious superstitious practices through legislative means. The state of Maharashtra enacted legislation in 2013, formally titled the Maharashtra Prevention and Eradication of Human Sacrifice and Other Inhuman, Evil, and Aghori Practices and Black Magic Act, 2013, colloquially referred to as the Anti-Superstition Act. This legislation aims to prohibit activities such as human sacrifice, black magic, and other exploitative superstitious behaviors. The Act specifically targets practices that manipulate belief systems for nefarious purposes rather than religious practices themselves. Similarly, Karnataka implemented its legislation in 2017, known as the Karnataka Prevention and Eradication of Human Evil Practices and Black Magic Act, to address the inhumane practices within the state.

In response to witch-hunting, multiple states in India have implemented legislation to address this practice. These legislative measures aim to penalize the act of accusing witchcraft individuals, which frequently results in violent consequences, particularly against women. Six states across India have enacted legislation to address this problem. These include Bihar's Prevention of Witch (Daain) Practices Act, 1999; Jharkhand's Prevention of Witch (Daain) Practices Act, 2001; Chhattisgarh's Tonahi Pratadna Nivaran Act, 2005; Rajasthan's Prevention of Witch Hunting Act, 2015; Odisha's Prevention of Witch Hunting Act, 2013; and Assam's Witch Hunting (Prohibition, Prevention, and Protection) Act, 2015. These laws have been enacted in Bihar, Jharkhand, Chhattisgarh, Rajasthan, Odisha, and Assam to address witchcraft accusations and associated violence.

Such legislation functions as a legal safeguard against abuse stemming from superstitious beliefs, while concurrently preserving the fundamental rights of individuals.

Worldwide judicial systems have confronted the challenge of reconciling religious liberties with the imperative to safeguard public welfare. Several methodologies have been developed for this purpose;

- a. **Strict Scrutiny:** This approach necessitates that governmental entities demonstrate a compelling state of interest to justify any constraints on religious freedom.
- b. **Rational Basis Review:** Under methodology, the government must establish that legislation is reasonably related to legitimate governmental objectives.
- c. **Balancing Test:** This approach requires judicial bodies to evaluate the significance of religious freedom against the potential detriment resulting from its practice.

Judicial bodies have consistently upheld restrictions on religious practices, which pose significant risks to public health, safety, and morality. Supreme Court's decision in the TMA Pai Case (*T. M. A. Pai Foundation vs. State of Karnataka*, AIR 2003 SC 355) established that legislation about public order, morality, and health cannot be disregarded under the pretext of religious freedom. In the Anand Marg Case (*Jagdishwaranand vs. Police Commissioner*, AIR 1984 SC 51), the court determined that performing the tandav dance with lethal weapons and human skulls in a public procession did not constitute an essential religious practice, and prohibiting such a procession to maintain public order and morality was deemed a reasonable restriction. Similarly, in *Mohd. Hanif Quareshi vs. State of Bihar* (AIR 1958 SC 731), the court ruled that cow slaughter during Bakri-Ed was not an essential Islamic practice and could therefore be legally prohibited to preserve public order. Courts frequently need to differentiate between essential religious practices and superstitious practices. For instance, in the Sabarimala Case (*Indian Young Lawyers Association vs. State of Kerala* AIR ONLINE 2018 SC 243), the Supreme Court overturned the temple's prohibition on women of menstruating age, concluding that the practice was not fundamental to Hinduism and violated the principles of gender equality.

#### **Social Responsibility in Regulating Superstitions**

The implementation of legal constraints alone may be insufficient for addressing harmful superstitions. It is imperative to implement public education and awareness initiatives to challenge the detrimental beliefs and practices. Governmental bodies and organizations dedicated to combating superstitions can contribute by fostering critical thinking and encouraging communities to abandon dangerous superstitious behaviors that cause harm. Public awareness campaigns, educational programs, and media efforts can confront superstitions by advocating rational and evidence-based thinking, particularly in areas where religious convictions and superstitions are closely intertwined. For instance, when authorities enacted legislation against superstitions, these regulations were complemented by educational endeavors designed to elucidate the risks associated with such practices and promote scientific reasoning.

Organizations that promote rationalism and oppose superstitions fulfill a critical function in bridging the gap between governmental actions and religious groups. These entities have been instrumental in raising public awareness regarding superstition-related risks, while advocating for legislative changes. Through collaboration with communities to modify cultural practices without direct legal confrontation, these organizations facilitate gradual societal transformation. It is

imperative to conduct public health initiatives to refute vaccine-related misconceptions, enhance scientific literacy, and protect vulnerable populations from violence rooted in superstitious beliefs.

#### **Conclusion**

Freedom of conscience is fundamental right. However, governments have the authority to impose restrictions on safeguarding public welfare, security, and social cohesion when religious customs or superstitious beliefs result in harm. The challenge lies in achieving an equilibrium that respects individual liberties while preventing detrimental superstitions from compromising societal wellbeing. The tension between religious freedom and harmful superstitious practices is a complex issue for contemporary legal systems and societies. While the right to religious practice is essential, it cannot be unrestricted, particularly when such practice causes harm. Reconciling legal entitlements with social obligations involves acknowledging the significance of religious liberty, while protecting vulnerable groups from the negative consequences of superstitions. The key to attaining this balance lies in the implementation of legal frameworks coupled with educational initiatives and community engagement.

#### **Suggested Actions:**

1. The implementation of comprehensive nationwide legislation against superstitious practices is imperative in India to protect individuals, particularly children, women, and vulnerable populations, from religious customs that inflict physical, mental, and financial harm.
2. In regions where superstitious beliefs are prevalent, it is essential to initiate public awareness campaigns to promote critical thinking and challenge deleterious superstitions.
3. Governmental financial support should be allocated to organizations that advocate rationalism and combat superstition, as these entities play a crucial role in raising awareness of harmful practices and promoting social change.

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## Patterns of Femininity from Modern Perspective in Manju Kapur's Novels

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### Abstract

All protagonists of Manju Kapur are well talented, educated and intelligent. The center of focus is the upliftment of women in her novels. Women are struggling in all spheres of life for their proper rights and identity in a patriarchal society. For men, women are just for their personal satisfaction and they are regarded in formidable force. Manju Kapur stresses the fight of women for independence, self-realization and individuality. In her novels psyche of women is clearly visible. The protagonists of Manju Kapur are totally different, they are not bound to nuptial bonds and want to emerge as modern "New Women" who are in no other means inferior to men. They want to stand on their own without the support of their husbands. The women are regarded as new woman subverting male chauvinism.

**Keywords:** Independence, self-realization, New-women, Male Chauvinism, Femininity and individuality.

### Introduction

The protagonists of Manju Kapur are struggling in every aspect of life for the independence, identity and rights of their own. The women always wanted to move away from the darker side of life through education which empowers her to fight against the patriarchal society. Manju Kapur in 'A Married Woman' attempts to re-imagine femininity through Ashtha, the protagonist, while living a married life wants to free herself from the clutches of husband and children which may be against the social norms prevalent in a society. Ashtha is married to Hemant who is an American returned son of an Indian bureaucrat. The drudgery and meaninglessness of her life that she spends with her husband is quite nauseating and unbearable. In this connection Simi guruwara opines:

*In the early years of her marriage, she was captivated by the magic of their sexual life. She eagerly looked forward to a physical Union with her husband and enjoyed it immensely thinking physical intimacy to be - all & end- all of her married life.(90)*

However, this ideal marriage evaporates giving place to boredom, suffocation and meaninglessness in life. Hemant finds only a little time for Ashtha, which makes their relationship all the more complicated. Ashtha seeks a job of a teacher that brings her a much needed change besides giving her respite from the daily chores and drudgery of home life.

When Ashtha conceives for the first time, the news brings happiness and joy in her in-laws. Ashtha mother-in-law wishes for male child, but Hemant was not of that opinion rather wishes for a daughter. This opinion, of Hemant melts down the heart of Ashtha and fill it with respect for him. Ashtha feels

extremely excited and happy to have husband like him. Hemant helps Ashtha generously in bringing up the child. After some years Hemant suddenly tells Ashtha that he wants a male child anyhow. Ashtha tells him that what about if only girl child is born. Hemant replied they will keep on trying until male child is born. Ashtha rejoins that trying again and again will hinder her teaching profession. Hemant in a sarcastic tune tells, "what is there in teaching" (68). In this regard Bhagabat Nayak opines that "Ashtha's marriage to PAN America and PAN Indian husband in her parents' choice is a miscalculation"(225).

Ashtha finds a drastic change in Hemant's behavior that has completely changed from American to Indian personality. Hemant decided for Ashtha that she should quit her teaching profession. This news bought a serious blow to Ashtha, she finds her teaching profession more better than the life spent between the four walls of house along with him. The Independence is dearer to her than her husband. In this regard Simone De Beauvoir, French feminist theorist, mentions that two pre-requisites for women's freedom: "economic Independence and liberation from orthodox traditions of society" (328).

Hemant becomes too involved with the business that he hardly pays attention to Ashtha. Ashtha on the other side enjoys the economic freedom rather being in the company of her husband. With the increase in responsibilities as a mother and as a teacher she feel suffocated which results in headaches that are psychological than physical. The company of husband was initially pleasant to her but slowly the ever-increasing distance develops mental trauma between them technically called 'Chronic Fatigue Syndrome'

Hemant thought that he has provided Ashtha with all the essential things that are important for the survival, but he doesn't understand that Women are

much attached or are in search of emotional needs rather than the physical luxuries. He fails to understand the real meaning of Astha's poems. He thinks they are all about sufferings, turmoil and birds. These poems are actually the reflection of her inner world which Hemant doesn't understand. Astha is highly praised by Aizaz Akhtar, history teacher, who is invited to school to hold a workshop enlightening students about Babri Masjid, he praises Astha for her artistic talents.

Astha feels very satisfied and happy with Aizaz for the first time she has been praised for her work, draws a contrast between a husband who did not recognize and value her artistic and literary work. She gets attracted towards Aizaz's personality and finds herself involved in him, he helps her to grow, learn and appreciate her works. She feels happy and content of thinking about Aizaz who cares her than her husband. When the hand of Aizaz touches the knee of Astha suddenly reminds her that she is married and is a mother of two daughters. Astha diverts her attention from Aizaz but she knows that Aizaz is very concerned about her and he has great concern for art, painting and praises her lot. As the news came of Aizaz and his troupe has been burnt alive, this news gives a great blow to Astha, and she starts weeping bitterly. This scene made Hemant to say to Astha that why is she crying for a man who is nothing to her? Astha looks at him and tells him, "Did he have no feelings?"

The SAMPRADAYIKTA MUKTI MANCH has been set to carry out message of secularism in memory of Aizaz and Troupe. Astha has been suggested that she might contribute to the Manch through painting. However, Astha is overburdened with her responsibilities at home and at school and as social activist. Hemant wants his wife to quit the job but Astha could never do that as it is the only way that gives her little bit of Independence. Astha's two paintings are sold for thirty thousand rupees. Hemant congratulates her and praises her talent but Astha knows her husband's triteness. She opposes Hemant for not allowing her to maintain any contact with Samtradayakta Mukti Manch. In fact, She opposes the idea that women should only enjoy the womanhood as dictated and laid down by patriarchal structures of the society. She tells her colleagues at school that women should free herself from false marriages both in and outside India, if she is not enjoying equal rights as that of men. She goes into her familiar distress reflecting thus "As his wife? Was all that she was?"(188) as if she has no identity of her own.

Pipeelika, who is a former wife of Aizaz, has a powerful impact on Astha. Astha is very curious to know about her. The curiosity of Astha for Pipeelika results into a sexual relationship. They both enjoy the pleasure of lesbianism and when her

husband wants to have sex with her she directly shows negligence by saying she is not in a mood of love making. Astha is also playing different roles daughter, wife and most important for her is motherhood. But at times she wants to be free as Pipeelika so that she can take pleasure with her. She wants to enjoy her company rather than her family. Kapoor says "as far as marriage was concerned, they were both women nothing was seriously threatened"(232). Astha is astonished when Pipeelika tells her about her PhD programme, and she learns that it is best to embrace the fact that no one can ever truly be with another person in order to make life simpler. Astha who finds herself trapped between family and with Pipeelika She confesses to Pipeelika that I love you so much I cannot think of being without you, but at the same time I cannot abandon my family, "oh pipee, I am not like you"(242).

Astha feels insecure if Pipeelika is in other company other than Astha. This is a kind of strong and powerful relationship between them. Astha is outcome of great values which she has acquired from parents and due to these values she keeps her marriage on a pedestal position. Astha grows into a powerful, talented, confident woman, towards the end of novel and emerges as a "New Woman". She restarted her marriage life and there is a sign of fulfillment in her. Astha is now a woman who has her own identity, power and faith. Manju Kapur's protagonist is now a face of "New Women". Seema Malik comments in this regard that, "Astha is kapur's New women, conscious, introspective, educated, want to carve a life for herself, to some extent she even conveys a personal vision of womanhood by violating current social codes".(171)

Nisha the protagonist of Manju Kapur's third novel 'Home' also passes through many struggles and hardships in life and finally turned into a new woman. She becomes a victim of narrow mindedness as she is living a life of suffocation in her own house because of her mother. Nisha is sexually assaulted by her cousin and for this reason she is shifted to her aunt's house. Her own house is haunted for her, but she returns back home at the age of 11 years. Nisha is a born in mangalic family and to find perfect match for her is very difficult and will take much time. After a lot of discussion, in her family she is allowed to pursue admission in college and through this means of education she attains self-identity and finds a way for self-expression as well. Due to her exposure with outside world she has a new haircut which is different from traditional look. She also falls in love with Suresh and results in increase in their intimacy, she absconds her classes often visiting restaurants and coffee shops. Her way of clothing changes from traditional to modern that is kameez shilwar is replaced with t-shirts, jeans and shorts. One day Suresh takes Nisha to his friend's

room in Vijaya Nagar and their Suresh makes sexual advances but she stops him and tells him that they should wait till they are married. This is the outcome of her family background as she has not forgotten her traditions. She upholds her chastity and never gives Suresh permission to abuse her. When her family members come to know about their affair, they banned her to go out and to college as well. The atmosphere of a family is worse for her and she feels very guilty. Her family did not want to marry her with Suresh who belongs to low cost and is Paswan boy but wanted her to get married in high class family. However, Nisha is not bothered about caste she says in anger “who cares about caste system nowadays” what do you really want to sell me in market, sell me and be done with it. What are you waiting for?...“Either I marry him or nobody”.(200-201). She wants to come out from the social taboos and freed herself from the shackles of tradition and various prejudices.

As her parents do not allow her to come out of their house she feels really miserable and lazy at home while spending day and night between the four walls of her house. Nisha’s family members wanted to look for a groom after Suresh and Nisha’s separation. She develops a skin disease Eczema, but Nobody understands her mental psyche even her mother don’t care about her, Nisha remains scratching her skin, Sona remarks, “stop it your skin will become as Black as a buffalo’s, then nobody will marry you”(229). Nisha is taken to different doctors and they declare it is a psychometric disease. Sona understands the pain and plight of a Daughter. Nisha started business with the help of a father and she takes the business to higher heights. She makes her father proud and this way she proved her identity, confidence and individuality. Nobody can tell her that she is weak, as she left no stone unturned to stand of her own, also made her family strong as a whole.

Her father is very happy for her businesswoman daughter. Despite how well her business did, he is worried about her marriage. Nisha is adamant that she won’t leave her company, which gave her her identity and confidence, at any cost. The personal proposal of marriage came from Manglik widower, Arvind. She tells him that she would not give up “Nisha’s creations’ as a new wife, mother, and daughter-in-law, she moves into her new house. With pregnancy, should lose the grip of her business, but she knows she will get it back on track after her delivery she is satisfied about her marriage and is eagerly waiting for twins. The arrival of twins brings joy and contentment to the entire family. She considers all is mine and feels safe surrounding with family, friends and relatives. Nisha is finally content and satisfied with her life as she gave birth to twins and is well established business woman. She has regained her identity and

recognition and the birth of twins made her realize that all belongs to her. It is by education that women can reach higher Heights and can compete with men equally. The education make women independent.

Ishita the another protagonist of Manju Kapur’s novel ‘The Custody’. She is very modern in her views and thought but is not beautiful. She is highly inclined towards education and acquires higher education to live independently. She is married in well established family. She is divorced for her bareness and infertility. Neither her husband not her mother in law understand her. The divorce makes her suffocated and it gives great blow to her that leads to trauma. Manju Kupur puts forward the view that male power plays a vital role in the lives of female, they run their lives according to their own ideas. Females remain dominated by male power. Also woman who is barren does not carry forward the name of their family. As Reber comments in this regard “childbearing has been viewed as a valuable gender specific role to married women. Therefore, women who are unable to bear children, experience a pervasive sense of personal failure” (674). Her parents support her lot they wanted Ishita to come out from her past that has caused bitterness into her life. She is a woman of new and independent ideas and associates herself with NGO where she educates unprivileged children. Her parents are happy for her as she gets involved in social things but she never thought about her re-marriage. She is content with her job and lives life independently with her own ideas.

It is by fate Ishita comes in contact with Raman who is also divorced and bears two children Arjun and Ruhi. Ishita and Raman get married and she comes in close contact with Ruhi, and gets emotionally attached and takes good care of her. Nature has given her chance to enjoy the motherhood, she now feels that she is also the mother of a child and has won the hearts of both Raman and Ruhi thus saved her womanhood and Motherhood:

“She thought of the little arms around her neck, her weight on her lap, smell of her breath...for those moments in the car she had allowed herself to feel she was the child’s mother.”(280).

Being a mother is the crown of women. She demonstrates that she is a devoted wife and stepmother, and she triumphs over the social factors that oppress her.

A critical study of women protagonists of Manju Kapur’s novel reveals that they changed the traditional values with modern values. Ara et.al (2023) explores the cultural absorption and certain traditional norms and ideas of femininity, through the journey of protagonist Astha, while exploring conflict between upholding social rules and norms vis-a-vis finding personal fulfillment in Manju Kapurs Novels. They protest against traditional and

oppressive values of society and come forward with complete self-Independence, freedom and identity. They ignore these traditions and emerge as women of independent ideas who stand on their own legs without the support of anyone, especially men.

**Conclusion:**

In conclusion, Manju Kapur's depiction of the leading characters in her novels stands as a powerful affirmation of women's resilience and fortitude amidst patriarchal constraints. These characters, characterized by their intellect, abilities, and education, emerge as symbols of empowerment, challenging societal norms and advocating for the advancement of women. Kapur adeptly reveals the challenges women encounter as they strive for independence, self-discovery, and autonomy in a predominantly male-dominated society. Through her portrayal of the inner thoughts and struggles of her female protagonists, Kapur provides readers with a profound understanding of the intricacies of womanhood. The rejection of conventional marital roles and the pursuit of autonomy signify the emergence of a new archetype—the contemporary "New Woman," liberated from outdated norms and equal to men in all aspects. Through her narratives, Kapur not only sheds light on the challenges faced by women but also signals a shift towards gender equality, where women are no longer marginalized but celebrated as equals, thus challenging male dominance and paving the way for a more inclusive and just society.

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## **Socio-Economic Conditions of Rural Households - An Analysis.**

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### **Abstract**

The socioeconomic traits, sources of income, and consumption expenditure patterns of rural households are examined in the current chapter. The assets, level of education, occupation, and demographic features of rural households are just a few of the variables that affect their income and consumption patterns. So these are the things that determine saving in any community.

**Key words:** Socioeconomic, Education, Occupation, Rural Households, Income And Consumption Patterns.

### **Introduction:**

The purchasing behavior of people is highly influenced by the changing life styles, standard of living, modernization and growing employment opportunities. The increase in per capita income is increasing the level of consumption expenditure and equally importantly, changing the consumption basket itself. As one may expect, with households becoming wealthier they have shifted away from satisfying basic needs to non-essentials. Education, income, occupation, and location were the key determinates of consumption expenditure of the households. This study shows the changes in consumption pattern of rural households in both food and non-food depends on standard of livings and income of the people. The consumer expenditure behaviour on food and non food items in India to examine the relationship between rural consumption expenditure and rural household income in India. Hence, this study is an attempt of studying the consumption pattern of rural households in tumakuru District.

### **Objectives of the Study:**

- To review the status and performance of consumption pattern at national and state level.
- To prepare a theoretical background for the study based on the review of literature
- To study the determinants of household consumption in the study area.
- To analyse the relationship between the employment and income at the household level.
- To study the impact of changes in consumption pattern of the households in the study areas.
- To offer policy suggestions based study.

### **Hypotheses:**

It is formulated as follows:

- The consumption pattern of the villagers has changed over years in rural areas
- There is positive relationship between income and consumption pattern in rural areas
- Higher the income and higher is the standard of living in rural areas.

- The average consumption expenditure of households are same with Different occupations.

Based on the first objective I was review the related literature.

### **To review the status and performance of consumption pattern at national and state level.**

The review of the earlier studies and the experience helps to gain the ideas about evaluating the strength and weakness of the concepts. I have undertaken various review of literature that has gone into the details of different aspects of consumption expenditure pattern while taking review of literature on consumption expenditure pattern of rural area of the country. I have been collected through various research papers, journals, annual reports based on various factors.

The reviews under the present study are classified into three sections as given below.

1. Reviews related to consumption expenditure pattern.
2. Reviews related to income levels and savings pattern.
3. Reviews related to production expenditure pattern.

### **National Level Studies:**

Upadhyay & Pathania, (2013), investigated consumer expenditure behavior in India. Authors found that consumer behavior is related to like and dislike and expectations of consumers. Their study highlighted the consumer expenditure behaviour on food and non-food and items in India during 15-years. They inferred two points boldly. First that in given time span the percent share of food expenditure has decreased in both rural and urban India secondly there was a positive relationship between household and consumption expenditure.

Deepankar B. and Basole A. (2013) In this study authors conducted empirically investigated relationship between share on expenditure spent on non-food essentials like education, health, care, transportation, and consumer services is declined in calories intake after controlling for changes in real expenditure.

Mishra Mridula S (NA) studied the consumption pattern of Indian Consumers: choice between traditional and organized retail. In this study author analyzed the way organized retail has changed the Indian traditional retailing structure and also consumption behavior. Consumer gave more importance to retail store due to convenience and variety.

Vardhan M.S (2013) author studied the consumption inequality across social groups in Kerala used the NSSO 38<sup>th</sup> and 61<sup>th</sup> rounds. This study shows that the differences in average monthly per capita consumption expenditure of scheduled caste and scheduled tribes lower than the general population both in Kerala and India except for the urban Kerala for the 61<sup>st</sup> round.

Baskar & Sundaram, (2014), Indian Consumer purchasing behavior towards branded processed food. This study highlights the consumer purchasing behaviour towards branded processed food. This study author found that trust and safety are important parameters. Consumer chooses only branded food products. The result showed this study most of the consumers are choose branded food products. It shows there is no significant relationship between brand endorsements and brand equity.

Gupta & Jain, (2014), investigated consumer behavior towards branded food products

in urban and rural areas in India which highlights the differences in perception of consumers in rural and urban areas of India. The analysis of study reveals that 84% consumers have positive behavior towards branded food products. Quality, reasonable price, ease of availability are the most preferred product attributes. The behavior of consumers is highly influenced by T.V advertisement and its competitive substitutes.

The socioeconomic traits, sources of income, and consumption expenditure patterns of rural households are examined in the current chapter. The assets, level of education, occupation, and demographic features of rural households are just a few of the variables that affect their income and consumption patterns. So these are the things that determine saving in any community. The rural household sector has a variety of revenue sources. The primary occupation is not the only source of income in the majority of households, and in cultivator households, more than 50% of household income comes from sources other than the primary occupation. According to our survey, the primary sources of income for many households in rural areas are not related to agriculture only. In this regard socio-economic conditions of rural households in the study area presented below.

**Table No 4.1: Gender Status**

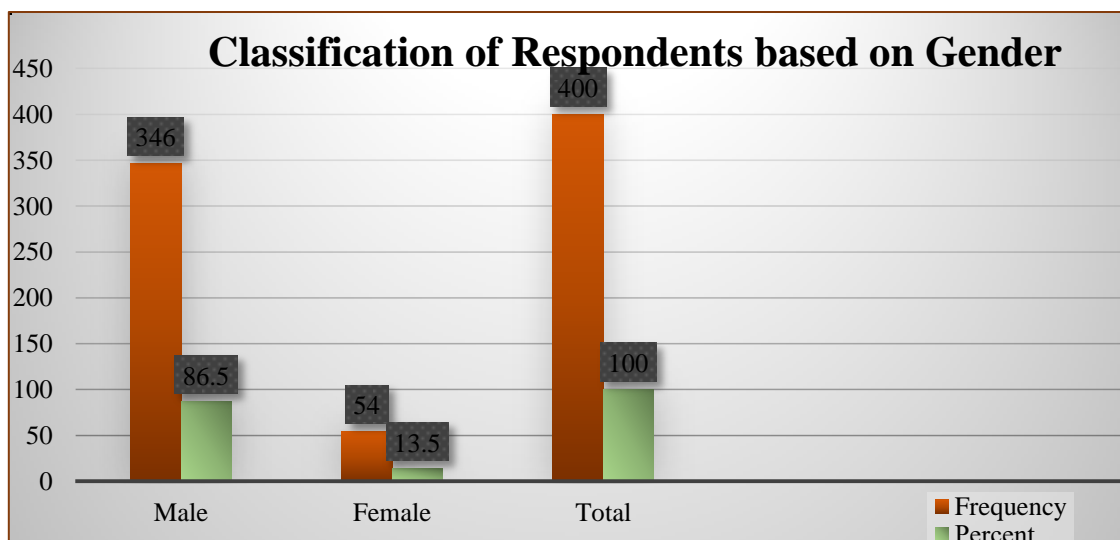
	Particulars	Frequency	Percentage
<b>Gender</b>	Male	346	86.5
	Female	54	13.5
	Total	400	100

*Source: Primary Data*

The above table shows that gender status of the respondents, out of total respondents 86.5 percent respondents are male and 13.5 percent respondents are female. As the result indicates that

majority 346(86.5%) respondents are male. The graphical presentation of gender status of respondents presented below.

**Graph: 4.1**



**Table No 4.2: Age Status**

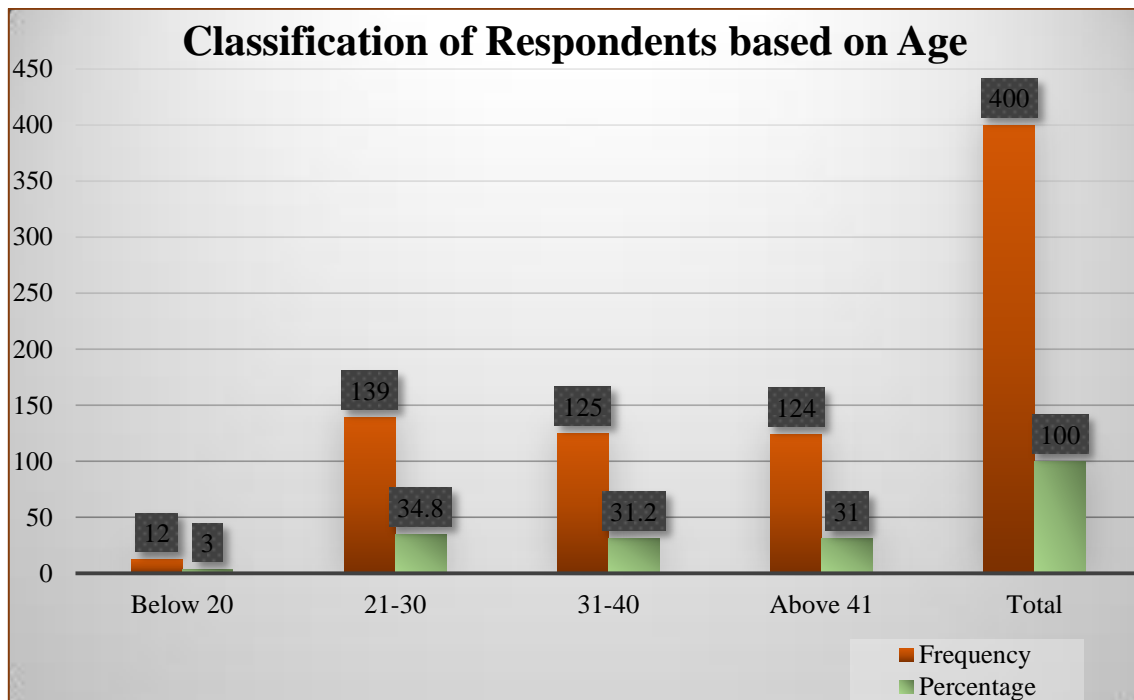
	Particulars	Frequency	Percentage
<b>Age</b>	Below 20	12	3
	21-30	139	34.8
	31-40	125	31.2
	Above 41	124	31
	Total	400	100

*Source: Primary Data*

The above table indicates age status of the sample respondents, out of 400 respondents' 3% comes under the age category of below 29 years, 34.8% are 21-30 years old, 31.2% comes under 31-40 years group and 31% fall to above 41 years age

group. The result shows that majority 34.8% of the respondents belongs to 21-30 age group. The graphical presentation of age status of respondents presented below.

**Graph: 4.2**



**Table No 4.3: Education Qualification Status**

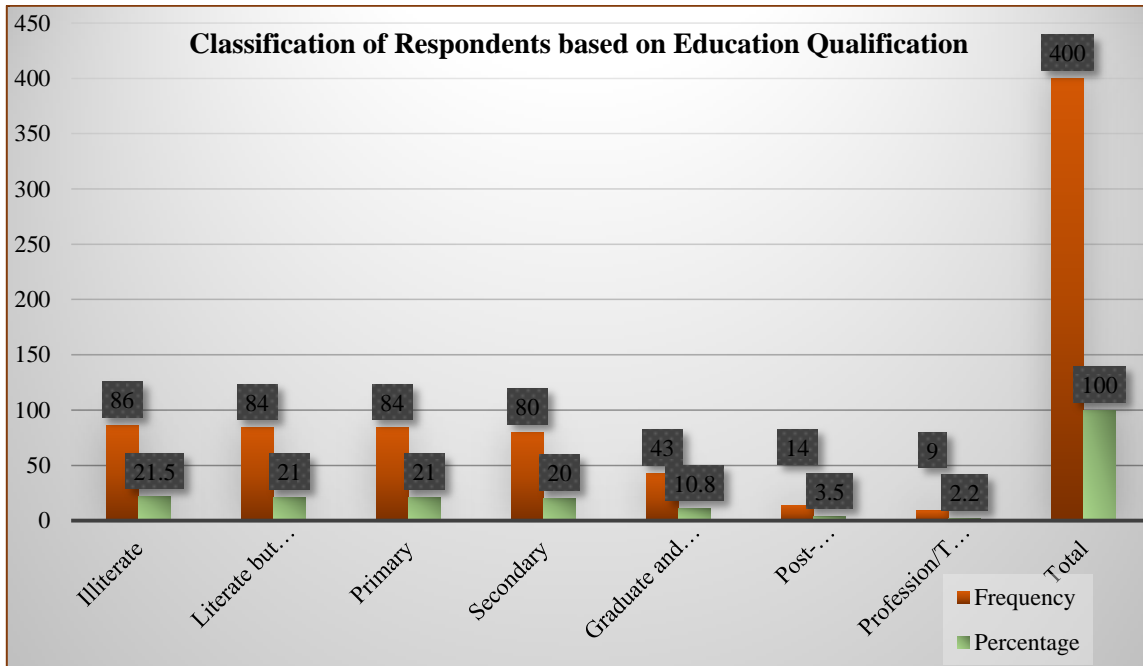
	Particulars	Frequency	Percentage
<b>Education Qualification</b>	Illiterate	86	21.5
	Literate but below Primary Level	84	21
	Primary	84	21
	Secondary	80	20
	Graduate	43	10.8
	Post-Graduation	14	3.5
	Profession/Technical	9	2.2
	Total	400	100

*Source: Primary Data*

The above table shows education qualification of respondents. Out of total 400 respondents, 21.5% are illiterate, 21% are literate but below primary level schooling, 21% have education qualification of primary level, 20% did SSLC, 10.8% are graduates, 3.5% are post graduates

and 2.2% have professional/ technical education qualification. The result shows that majority 21.5% of the respondents are illiterates in selected study area. The graphical presentation of education qualification status of respondents presented below.

**Graph: 4.3**



**Table No 4.4: Religion Status**

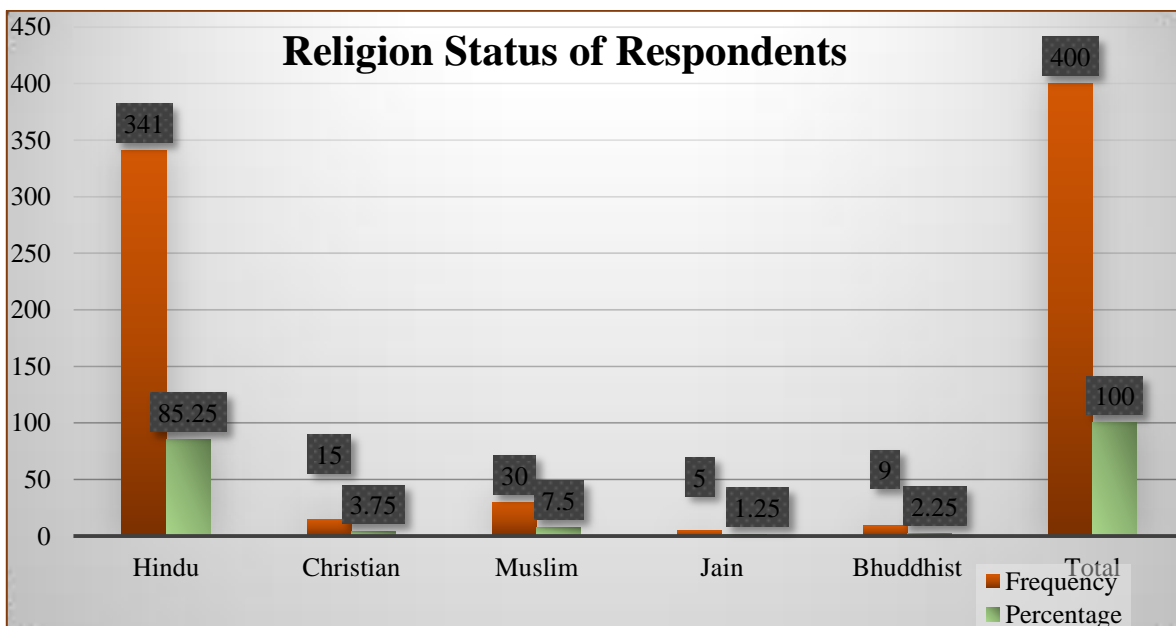
	Particulars	Frequency	Percentage
<b>Religion Status</b>	Hindu	341	85.25
	Christian	15	3.75
	Muslim	30	7.5
	Jain	5	1.25
	Buddhist	9	2.25
	Total	400	100

Source: Primary Data

The table shows religion status of respondents. Out of total 400 respondents, 85.25% of total respondents are Hindu, 3.75% are Christian, 7.5% are Muslims, 1.25% Jain, and 2.25% falls to

Buddhist. The result indicates majority 85.25% respondents comes under Hindu religion. The graphical presentation of religion status of respondents presented below.

**Graph: 4.4**



**Table No 4.5: Caste Status**

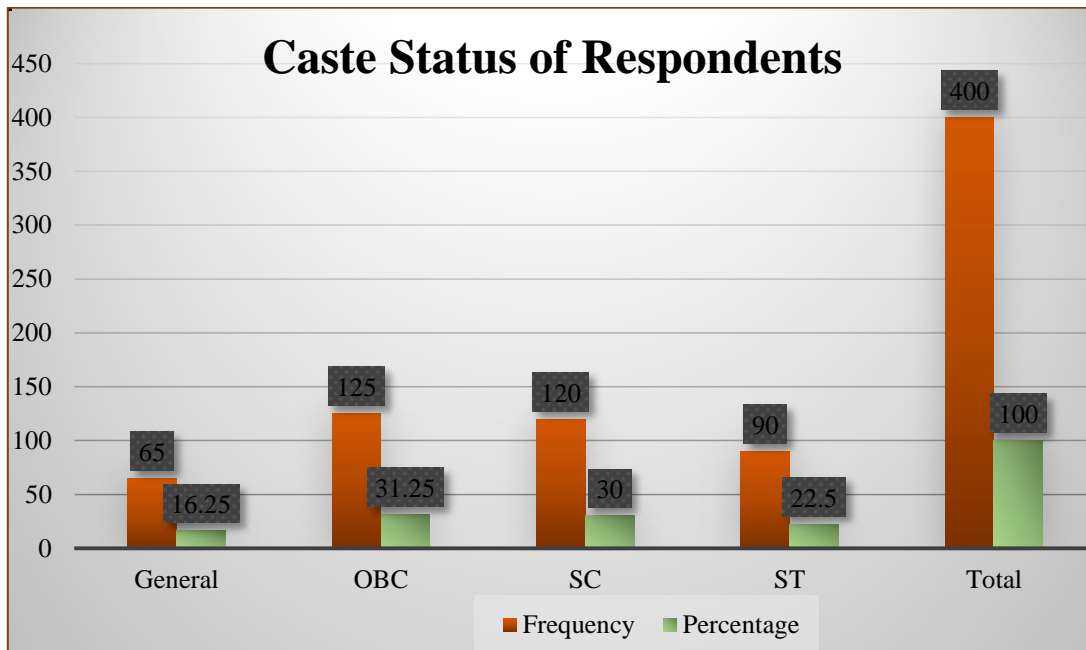
	Particulars	Frequency	Percentage
<b>Caste Status</b>	General	65	16.25
	OBC	125	31.25
	SC	120	30.00
	ST	90	22.5
	Total	400	100

*Source: Primary Data*

The above table represents caste status of the respondents. Out of total 400 respondents, 16.25% belongs to general category, 31.25% are OBC, 30% are scheduled caste, and 22.5%

respondents belongs to scheduled tribes. The majority (31.25%) of the respondents belongs to OBC category. The graphical presentation of caste status of respondents presented below.

**Graph: 4.5**



**Table No 4.6: Occupation Status**

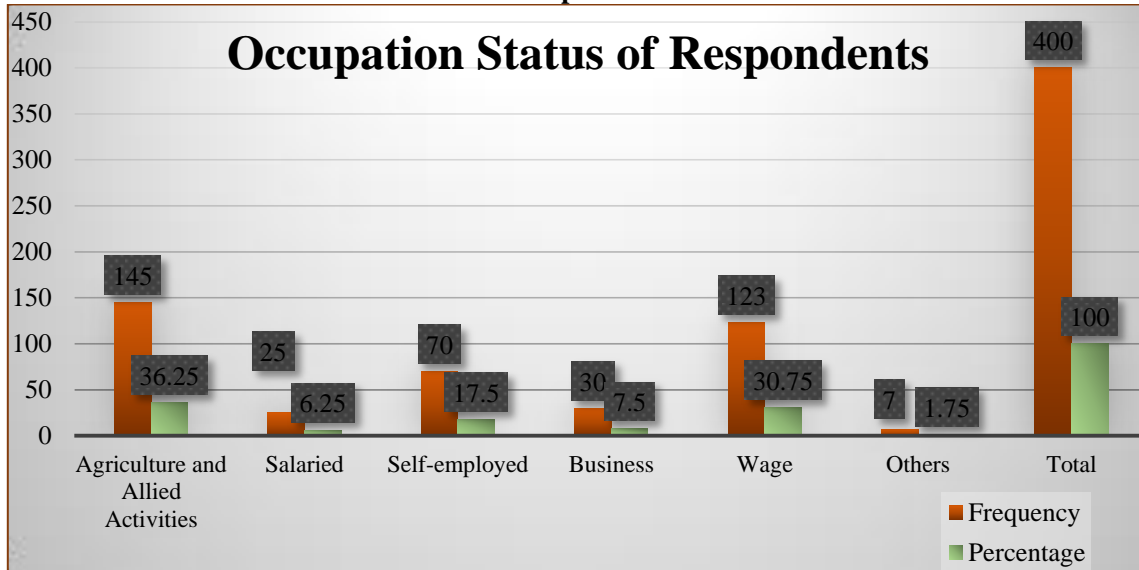
	Particulars	Frequency	Percentage
<b>Family Size</b>	Agriculture and Allied Activities	145	36.25
	Salaried	25	6.25
	Self-employed	70	17.5
	Business	30	7.5
	Wage	123	30.75
	Others	7	1.75
	Total	400	100

*Source: Primary Data*

The above table highlights occupation status of the respondents. Out of total 400 respondents, 36.25% belongs to the occupation of agriculture and allied sector activities, 6.25% are salaried employees, 17.5% are self-employed, 7.5% have business unit, 30.75% are depends on wages

and 1.75% belongs to other occupational group. The majority (36.25%) of respondents' occupation was agriculture and allied activities. The graphical presentation of occupation status of respondents presented below.

**Graph: 4.6**



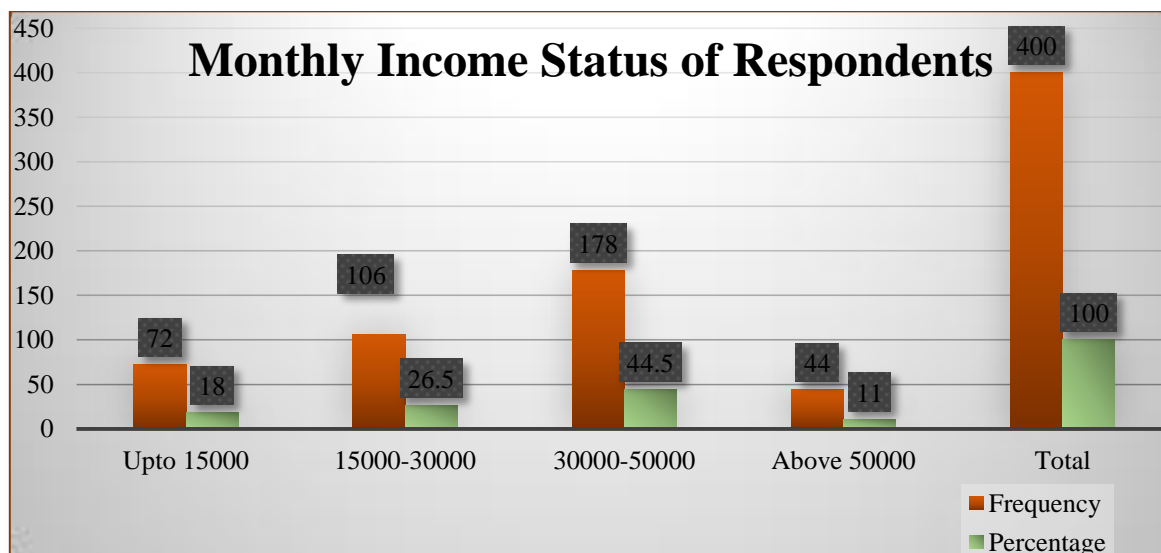
**Table No 4.7: Monthly Income Status**

Status of Monthly Income in RS	Particulars	Frequency	Percentage
	Up to 15000		72
15000-30000		106	26.5
30000-50000		178	44.5
Above 50000		44	11
Total		400	100

Source: Primary Data

The above table exhibits the monthly income of the respondents. Out of total 400 respondents, 18% have monthly income up to 15000 rupees, 26.5% are having 15000-30000 rupees as a monthly income, 44.5% of the respondents have 30000-50000 rupees monthly income and 11% respondents belongs to above 50000 monthly income group. The result indicates that majority (44.5%) of the respondents have monthly income of Rs.30000-50000. The graphical presentation of monthly income status of respondents presented below.

**Graph: 4.7**



**Table No 4.8: Nature of Family**

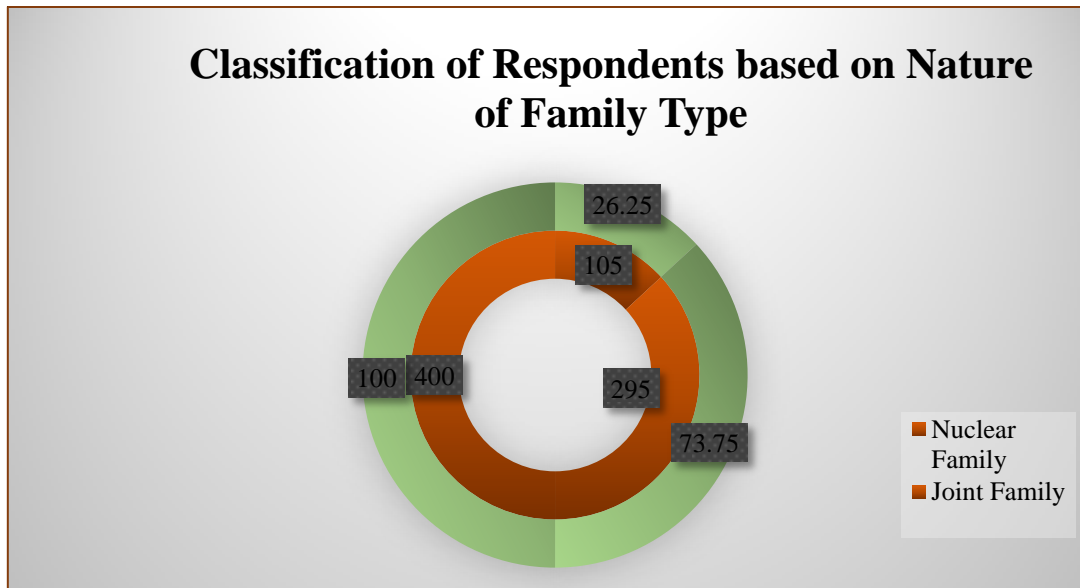
Nature of Family	Particulars	Frequency	Percentage
	Nuclear Family		105
Joint Family		295	73.75
Total		400	100

Source: Primary Data

The above table shows the nature of family status of the respondents. Out of total 400 respondents, 26.25% have nuclear family, and 73.75% have joint family. The result shows that

majority (73.75%) of the respondents are having joint family. The graphical presentation of nature of family status of respondents presented below.

**Graph: 4.8**



**Table No 4.9: Ownership of House**

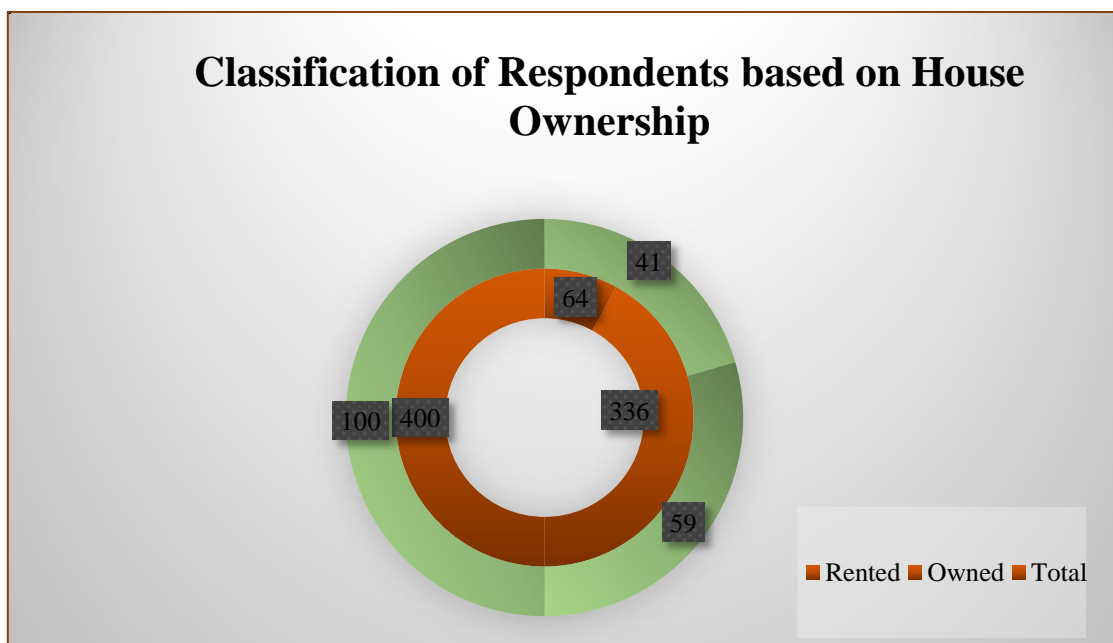
	Particulars	Frequency	Percentage
<b>House Ownership</b>	Rented	64	41
	Owned	336	59
	<b>Total</b>	<b>400</b>	<b>100</b>

*Source: Primary Data*

The above table reveals the status of ownership of house of the respondents. Out of total 400 respondents, 41% of the respondents stays in rented house and 59% of the respondents have their

own house. The result indicates that majority (59%) of the respondents have their own house. The graphical presentation of ownership of house status of respondents presented below.

**Graph: 4.9**



**Table No 4.10: Size of Land Holdings**

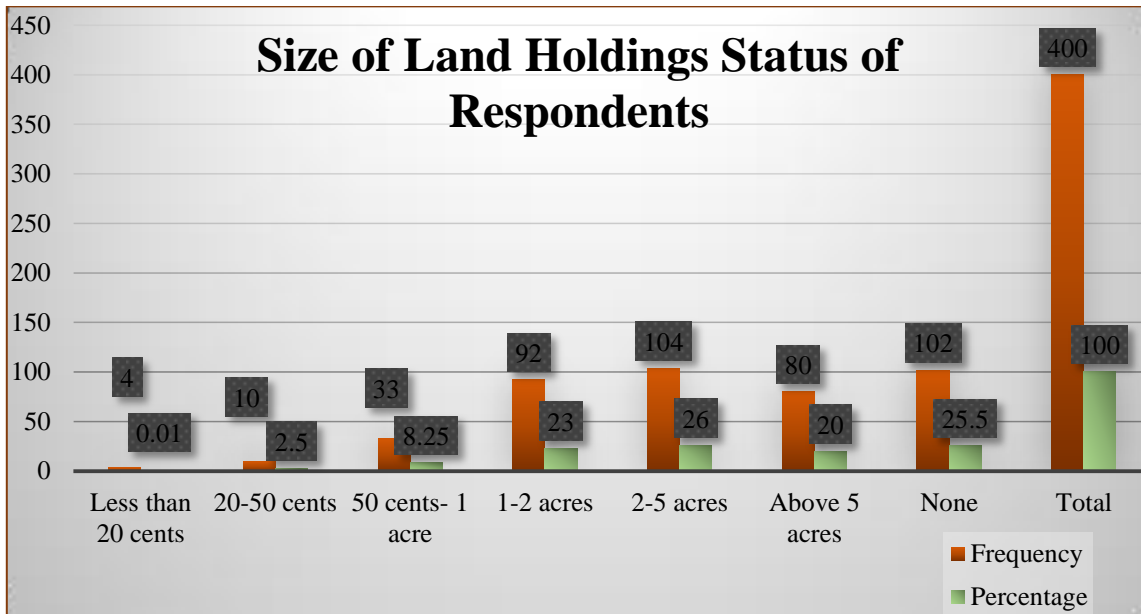
	Particulars	Frequency	Percentage
<b>Size of Land Holdings</b>	Less than 20 cents	4	0.01
	20-50 cents	10	2.50
	50 cents- 1 acre	33	8.25
	1-2 acres	92	23.00
	2-5 acres	104	26.00
	Above 5 acres	80	20.00
	None	102	25.5
	Total	400	100

Source: Primary Data

The above table exhibits the size of the land holding by the respondents. Among total 400 respondents, 0.01% have less than 20 cent of land, 2.50% have 2-50 cents of land, 8.25% respondents have 50 cents to 1 acre of land, 23% of the respondent have 1-2 acres of land, 26% have 2-5

acres of land, 20% have above 5 acres of land and 25.5% respondents have no land they might be working in others' land. The study found that majority 26% of the respondents have 2-5 acres of own land. The graphical presentation of size of land held by the respondents presented below.

**Graph: 4.10**



**Table No 4.11: Status of Land Cultivation**

	Particulars	Frequency	Percentage
<b>Size of Land Cultivated</b>	Less than 20 cents	7	1.75
	20-50 cents	15	3.75
	50 cents- 1 acre	28	7.00
	1-2 acres	86	21.5
	2-5 acres	112	28.0
	Above 5 acres	78	19.5
	None	102	25.5
	Total	400	100

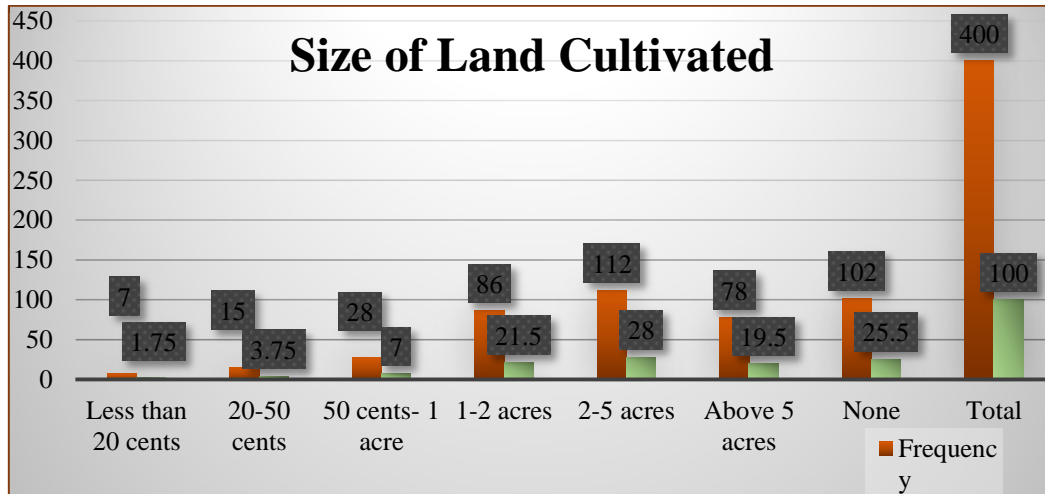
Source: Primary Data

The above table reveals the opinion of respondents on the size of the land cultivated by them. Out of total 400 respondents, 1.75% of the respondents had cultivated less than 20 cents of land, 3.75% cultivated 20-50 cents of land, 7% of the respondents cultivated 50 cents to 1 acre of land, 21.5% have cultivated 1-2 acres land, 28% have

cultivated 2-5 acres of land, 19.5% of the respondents have cultivated above 5 acres of land and 25.5% of the respondents not have any land and have not cultivated any land. It is observed that majority 28% of the respondents have cultivated 2-5 acres of land. The graphical presentation of size of land cultivated by the respondents presented below.



**Graph: 4.11**



**Table No 4.12: Nature of Crops Produced**

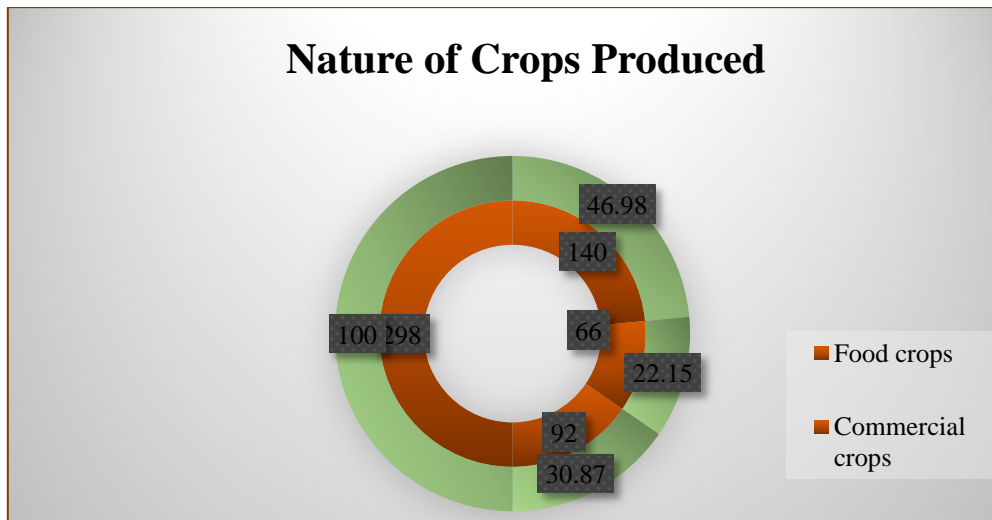
	Particulars	Frequency	Percentage
Crop Produced	Food crops	140	46.98
	Commercial crops	66	22.15
	Both	92	30.87
	Total	298	100

Source: Primary Data

The above table depicts the nature of crops produced by the respondents. Out of total 298 respondents who have land and cultivated the land for crops production, 46.98% of the respondents produced food crops, 22.15% produce commercial crops and 30.87% of the respondents from the study

area produce both food and commercial crops. It shows that majority 46.98% of the respondents concentrates on producing food crops. The graphical presentation of nature of crops produced by the respondents presented below.

**Graph: 4.12**



**Table No 4.13: Income from Agricultural Produce**

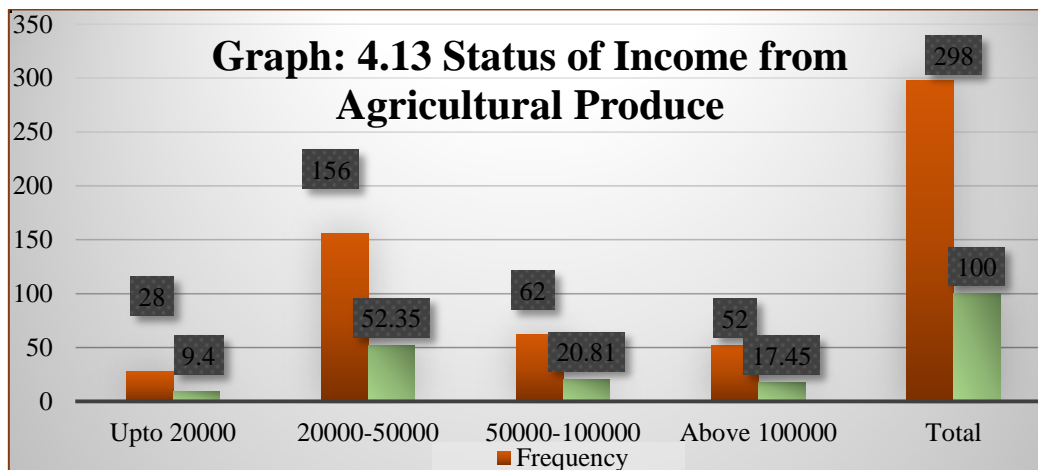
	Particulars	Frequency	Percentage
Income from Agricultural Produce	Up to 20000	28	9.40
	20000-50000	156	52.35
	50000-100000	62	20.81
	Above 100000	52	17.45
	Total	298	100

Source: Primary Data

The above table represents the income from agricultural production. Out of total 298 respondents having income from agricultural production 9.40% have up to 20000 rupees of annual agricultural income, 52.35% of the respondents have 20000-50000 rupees as an income from agricultural production, 20.81% of the respondents have 50000-100000 rupees and 17.45%

of the respondents have above 100000 rupees of income from agricultural production. It is observed that majority 52.35% of the respondents have 20000-50000 rupees of agricultural income per annum. The graphical presentation of income from agricultural production by the respondents presented below.

**Graph: 4.13**



**Table No 4.14: Type of Livestock Produce**

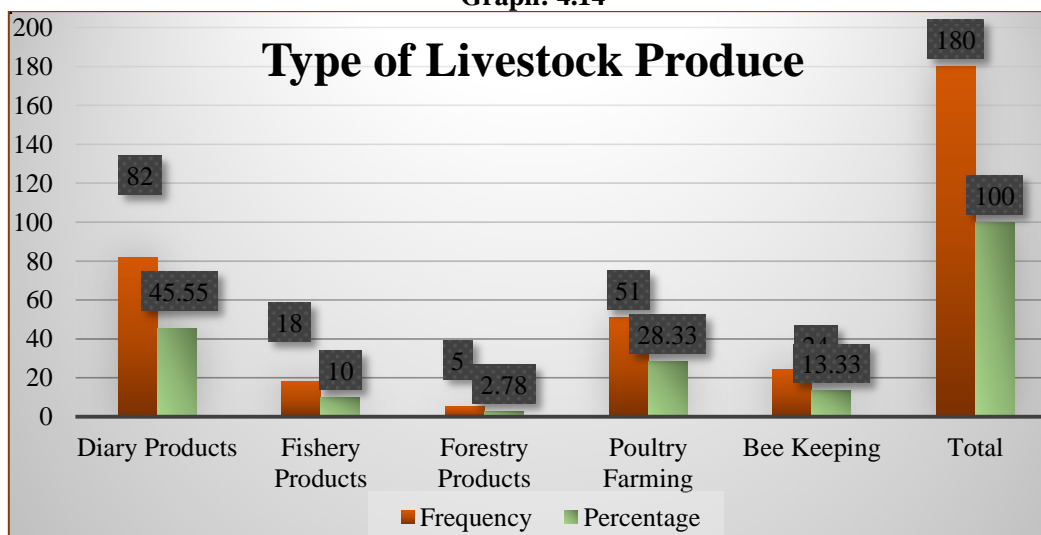
	Particulars	Frequency	Percentage
<b>Livestock Produce</b>	Dairy Products	82	45.55
	Fishery Products	18	10
	Forestry Products	05	2.78
	Poultry Farming	51	28.33
	Bee Keeping	24	13.33
	<b>Total</b>	<b>180</b>	<b>100</b>

Source: Primary Data

The above table exhibits the type of livestock produced by the respondents, Out of total 180 respondents who are engaged in livestock production, 45.5% of the respondents produce dairy products, 10% engage them in fishery production, 2.78% produce forestry products, 28.33% engaged

in poultry farming and 13.33% of the respondents engaged in bee keeping. It indicates that majority 45.55% of the respondents from rural households depends on poultry farming production activity. The graphical presentation of type of livestock produced by the respondents presented below.

**Graph: 4.14**



**Table No 4.15: Income from Livestock Produce**

Monthly Average Income in Rs	Livestock Produce									
	Dairy Products		Fishery Products		Forestry Products		Poultry Farming		Bee Keeping	
	F	%	F	%	F	%	F	%	F	%
up to 5000	18	21.9	2	11.1	-	-	27	52.9	3	12.5
5000-10000	30	36.6	3	16.7	3	60	13	25.5	3	12.5
10000-20000	22	26.8	7	38.9	2	40	9	17.6	6	25
Above 20000	12	14.6	6	33.3	-	-	2	3.9	12	50
Total	82	100	18	100	05	100	51	100	24	100

Source: Primary Data

The above table depicts the monthly income from livestock produced by the respondents. Out of total 82 respondents who produce dairy products, 21.9% have up to rupees 5000 monthly income, 36.6% of the respondents have 5000-10000 rupees of monthly income, 26.8% have 10000-20000 rupees of monthly income, and 14.6% of the respondents have above 20000 rupee of monthly income from dairy production. It indicates that majority 36.6% have rupees 5000-10000 of monthly income from dairy products.

Regarding fishery products, 11.1% have up to rupees 5000 monthly income, 16.7% have 5000-10000 rupees of monthly income, 38.9% have 10000-20000 of monthly income and 33.3% of the respondents have above 20000 rupee of monthly income from fishery products. It observed that majority 38.9% of the respondents have rupees 10000-20000 of monthly income from fishery products.

Concerning forestry products, 60% of the respondents have monthly income of rupees 5000-10000, 40% have 10000-20000 rupee of monthly income from forestry produce and no one have income up to rupees 5000 and above 20000 rupees group respectively. It is observed that majority 60% of the respondents have monthly income of rupees 5000-10000 from forestry products.

With regard to poultry farming, 52.9% of the respondents have monthly income up to rupees 5000, 25.5% have 5000-10000 rupees of monthly income, 17.6% of the respondents have 10000-20000 rupee of monthly income, and 3.9% of the respondents have monthly income of rupees 20000 above. It indicates that majority 52.9% have monthly income up to rupees 5000.

With respects to Bee keeping, 12.5% of the respondents have up to rupees 5000 and 5000-10000 rupees of monthly income respectively, 25% of the respondents have rupees 10000-20000 of monthly income and 50% of the respondents have monthly income of rupees above 20000. It shows that majority 50% of the respondents have monthly income of 20000 above from Bee keeping.

In nutshell overall it is observed that majority 36.6% have rupees 5000-10000 monthly income from dairy products, majority 38.9% of the respondents have rupees 10000-20000 of monthly income from fishery products, majority 60% of the respondents have monthly income rupees 5000-10000 from forestry products, majority 52.9% have monthly income up to rupees 5000 and majority 50% of the respondents have monthly income of rupees 20000 above from Bee keeping

**Table No 4.16: Income from Other Source**

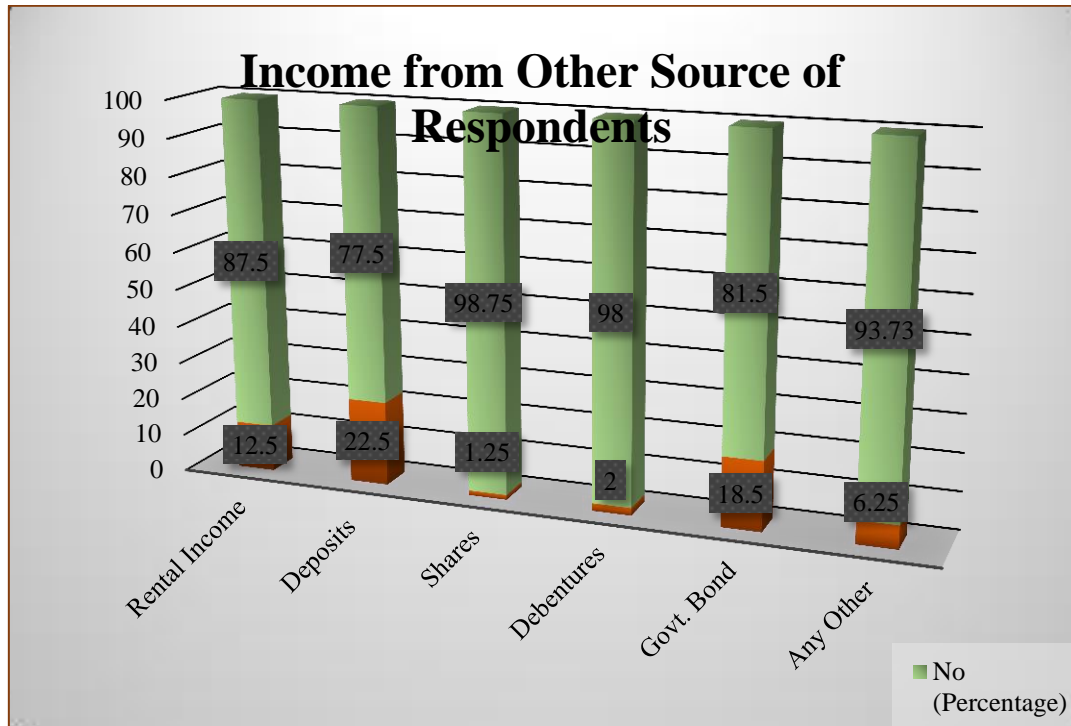
Particulars	Yes		No		Total	
	F	%	F	%	F	%
Rental Income	50	12.5	350	87.5	400	100
Deposits	90	22.5	310	77.5	400	100
Shares	05	1.25	395	98.75	400	100
Debentures	08	2.0	392	98	400	100
Govt. Bond	74	18.5	326	81.5	400	100
Any Other	25	6.25	375	93.73	400	100

Source: Primary Data

The above data reveals income derived by the respondents from other source. Out of total 400 respondent, 12.5% opined they have income from rental source, 22.5% opined they have income from deposits, 1.25% opined they have income from securities, 2% of respondents opined they have income from debentures, 18.5% respondents opined

they have income from govt. Bond and 6.25% of the respondents opined they have income from some other sources apart from the above mentioned. It was found that majority (22.5%) of the respondents opined they have income from other sources such as income from deposits. The graphical presentation of income from other sources presented below.

**Graph: 4.15**



**Table No 4.17: Respondents' Savings Status per annum**

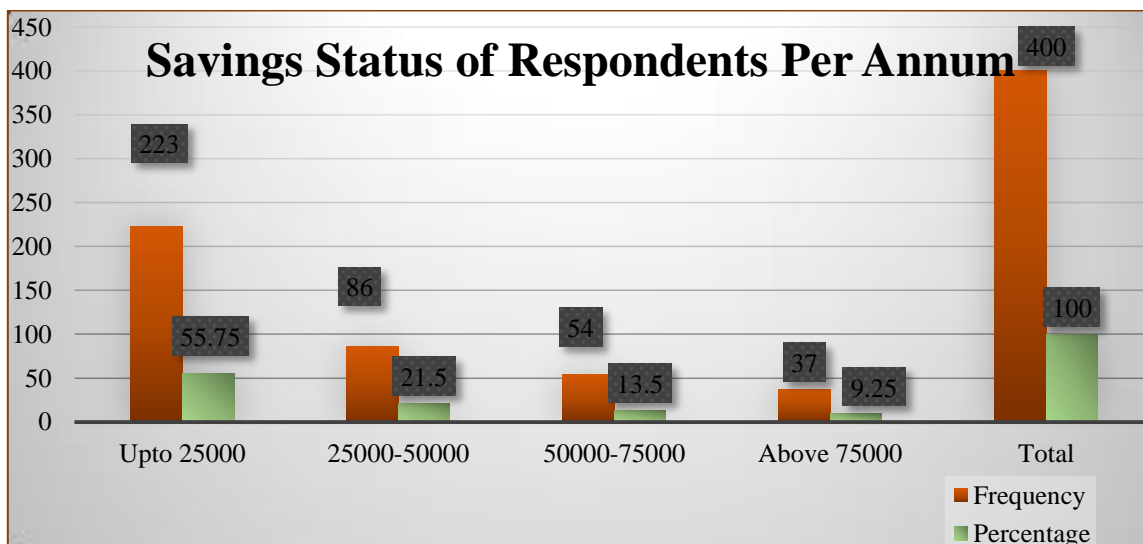
	Particulars	Frequency	Percentage
Savings per annum in Rs	Up to 25000	223	55.75
	25000-50000	86	21.5
	50000-75000	54	13.5
	Above 75000	37	9.25
	Total	400	100

Source: Primary Data

The above table depicts the respondents' savings status per annum. Out of total 400 respondents, 55.75% saved up to rupees 25000 per annum, 21.5% opined that they saved 25000-50000 rupees per annum, 13.5% of the respondents opined that they saved rupees 50000-75000 per annum, and

9.25% respondents opined that they saved above 75000 rupees per year. It was observed that majority 55.75% of the respondents saved up to rupees 25000 per annum out of their total income. The graphical presentation of savings status per annum by the respondents presented below.

**Graph: 4.16**



**Table No 4.18: Motives of Savings**

Motives	Yes		Total		Preference Rank
	F	%	F	%	
Old age	345	86.25	400	100	1
Education of Children	295	73.75	400	100	6
Tax Exemption	46	11.5	400	100	8
Wedding Expenses of children	300	75	400	100	5
Uncertain future	310	77.5	400	100	3
Family well being	322	80.5	400	100	2
Housing	180	45	400	100	7
Any Other	301	75.25	400	100	4

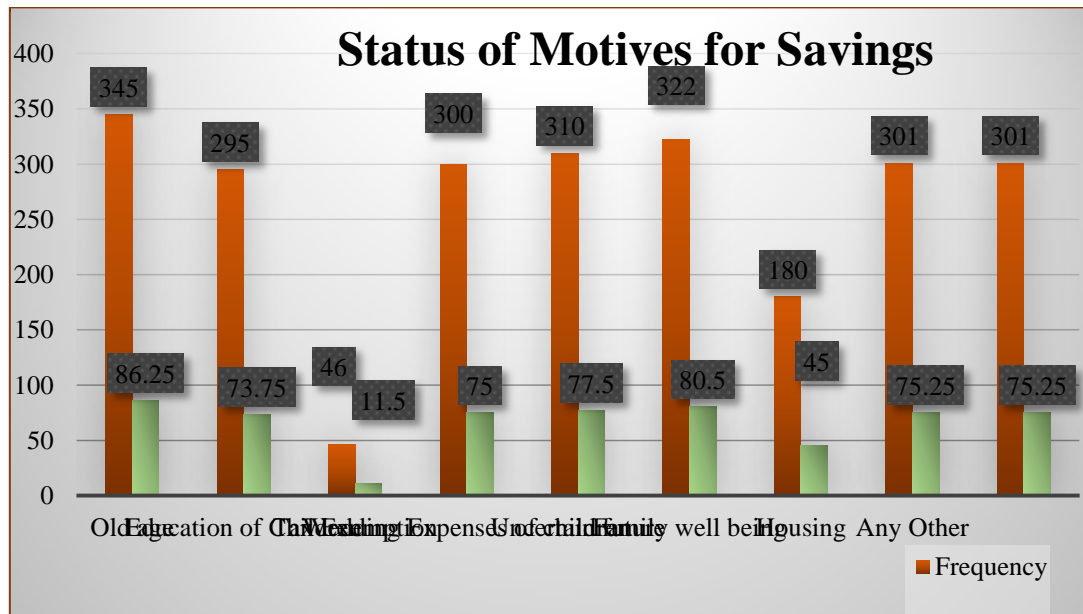
Source: Primary Data

The above table represents the opinion of respondents about motives of savings and rank based on the preference for motives. Out of total 400 respondents, 86.25% of the respondents have motivated to save to get old age security, 73.75% respondents' motive of savings is to provide education to their children, 11.5% respondents opined they save to get tax exemption, 75% of the respondents opined the motive behind savings is to bear their children wedding expenses, 77.5% of the respondents savings motive is future uncertainty, 80.5% motivated to save to ensure family well-

being, 45% save for housing purpose, and 75.25% motivated with some other reasons to save.

It was found that majority (86.25%) of the respondents' savings motive is old age security this ranked 1<sup>st</sup> as the preference for savings motive, followed by family well-being (80.5%) with rank 2 and uncertain future(77.5%) rank 3. However, the least ranked (8<sup>th</sup>) motive of savings was found tax exemption benefit with 11.5%. The graphical presentation of motives of savings by the respondents presented below.

**Graph: 4.17**



**Table No 4.19: Household Assets held by the Respondents**

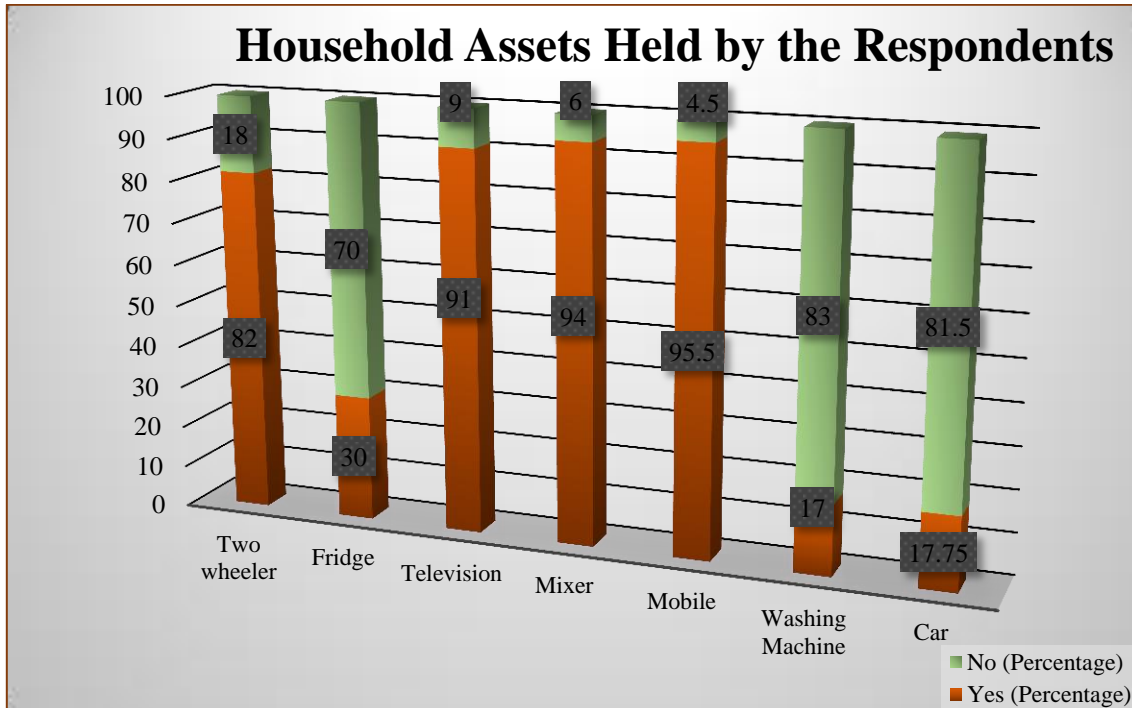
Particulars	Yes		No		Total	
	F	%	F	%	F	%
Two wheeler	328	82	72	18	400	100
Fridge	120	30	280	70	400	100
Television	364	91	36	9	400	100
Mixer	376	94	24	6	400	100
Mobile	382	95.5	18	4.5	400	100
Washing Machine	68	17	332	83	400	100
Car	71	17.75	308	81.5	400	100

Source: Primary Data

The above table indicates the household assets held by the respondents. Out of total 400 respondents, 82% of the respondents opined they have two wheeler asset, 30% of the respondents opined they own fridge, 91% of the respondent held television, 94% of opined they have mixer, 95.5% have mobile phone, 17% household have washing machine and 17.75% of the respondents held car. It

was found that majority (95.5%) of the respondents opined they have mobile phones followed by 94% opined they have mixed, however the least held asset opined by the respondents was washing machine (17%) and car (17.75%). The graphical presentation of household asset held by the respondents presented below.

**Graph: 4.18**



**Table No 4.20: Income and Occupation Status of Respondents**

Particulars		Monthly Income in Rs.				Total	
		Up to 15000	15000-30000	30000-50000	Above 50000		
Occupation	Agriculture and Allied Activities	Count	10	16	104	15	145
		% within Occupation	6.90	11.04	71.72	10.34	100
		% within Income	13.88	15.09	58.43	34.09	36.25
	Salaried	Count	7	2	2	14	25
		% within Occupation	28	8	8	56	100
		% within Income	9.72	1.89	1.12	31.82	6.25
	Self-employed	Count	7	12	51	-	70
		% within Occupation	10	17.14	72.86	-	100
		% within Income	9.72	11.32	28.65	-	17.5
	Business	Count	2	1	12	15	30
		% within Occupation	6.67	3.33	40	50	100
		% within Income	2.77	0.94	6.74	34.10	7.5
	Wage	Count	42	73	8	-	123
		% within Occupation	34.15	59.35	6.50	-	100
		% within Income	58.33	68.87	4.49	-	30.75
Others	Count	4	2	1	-	7	
	% within Occupation	57.14	28.57	14.2	-	100	
	% within Income	5.55	1.89	0.56	-	1.75	
Total	Count	72	106	178	44	400	
	% within Occupation	18	26.5	44.5	11	100	
	% within Income	100	100	100	100	100	

Source: Primary Data

The above table exhibits income and occupation status of respondents. Out of 72 rural household having monthly income of upto 15000 rupees, majority (58.33 %) of respondents' occupation is wage earners. Among the rural households (106 total respondents) having monthly income of Rs 15000-30000, majority (68.87 %) of respondents' occupation is also wage earners. Regarding rural household (178 total respondents) with monthly income of Rs 30000-50000, majority

(58.43%) of respondents' occupation is agriculture and allied activities which include food and commercial crop production along with dairy farming, poultry farming, bee keeping, etc. Concerning rural household (44 total respondents) with monthly income of above 50000 rupees, majority (34.10%) of respondents' occupation is business. This shows the amount of their monthly income is related to the nature of their occupation.

**Table No 4.21: Family Type and Occupation Status of Respondents**

Particulars		Family Type		Total	
		Nuclear Family	Joint Family		
Occupation	Agriculture and Allied Activities	Count	38	107	145
		% within Occupation	26.21	73.79	100
		% within Family Type	36.19	36.27	36.25
	Salaried	Count	11	14	25
		% within Occupation	44	56	100
		% within Family Type	10.48	18.98	6.27
	Self-employed	Count	19	51	70
		% within Occupation	27.14	72.86	100
		% within Family Type	18.09	17.29	17.5
	Business	Count	12	18	30
		% within Occupation	40	60	100
		% within Family Type	11.43	20.34	25
	Wage	Count	22	101	123
		% within Occupation	17.89	82.11	100
		% within Family Type	20.95	34.24	30.75
	Others	Count	3	4	7
		% within Occupation	42.86	57.14	100
		% within Family Type	2.86	1.35	1.75
Total	Count	105	295	400	
	% within Occupation	26.25	73.75	100	
	% within Family Type	100	100	100	

Source: Primary Data

The above table exhibits type of family and occupation status of respondents. Out of 105 rural household having nuclear family, majority (58.33 %) of respondents' occupation is agriculture and allied activities which include food and commercial crop production along with dairy farming, poultry farming, bee keeping, etc. Among the rural households (295 total respondents) having joint family, majority (36.27 %) of respondents'

occupation is also agriculture and allied activities which include food and commercial crop production along with dairy farming, poultry farming, bee keeping, etc. This shows that rural household having joint family or nuclear family their primary occupation is agriculture and allied activities which include food and commercial crop production along with dairy farming, poultry farming, bee keeping, etc.

**Table No 4.22: Family Type and House Ownership Status of Respondents**

Particulars		Family Type		Total	
		Nuclear Family	Joint Family		
Ownership of House	Rented	Count	30	34	64
		% within House Ownership	46.88	53.12	100
		% within Family Type	28.57	11.52	16
	Owned	Count	75	261	336
		% within House Ownership	22.32	77.68	100
		% within Family Type	71.43	88.48	84
Total	Count	105	295	400	
	% within House Ownership	26.25	73.75	100	
	% within Family Type	100	100	100	

Source: Primary Data

The above table exhibits type of family and ownership of house status of respondents. Out of 105 rural household having nuclear family, majority (71.43%) of respondents' have own house and 28.57% have rented home. Among the rural households (295 total respondents) having joint

family, majority (88.48 %) have their own house 11.52% have rented home. This shows that rural household having joint family or nuclear family majority have their own home.

**Table No 4.23: Nature of Crop Produced and Income from Agriculture Produce**

Particulars			Income from Agriculture Produce in Rs				Total
			Up to 20000	20000-50000	50000-100000	Above 100000	
Crop Produced	Food crops	Count	9	101	16	14	140
		% within Crop Prod.	6.43	72.14	11.43	10	100
		% within Income	32.14	64.74	25.81	26.92	35
	Commercial crops	Count	3	19	28	16	66
		% within Crop Prod.	4.55	28.79	42.42	24.24	100
		% within Income	10.72	12.18	45.16	30.77	16.5
	Both	Count	16	36	18	22	92
		% within Crop Prod.	17.39	39.13	19.57	23.91	100
		% within Income	57.14	23.08	29.03	42.30	23
Total	Count	28	156	62	52	400	
	% within Crop Prod.	7	39	15.5	13	100	
	% within Income	100	100	100	100	100	

Source: Primary Data

The above table exhibits nature of crop produced and income from agriculture produce. Out of 28 rural household having income from agriculture produce of upto 20000 rupees, majority (57.14%) of respondents produce food crops as well as commercial crops. Among the rural households (156 total respondents) having income from agriculture produce of rupees 20000-50000, majority (64.74%) of respondents produce food crops. Among the rural households (62 total respondents) having income from agriculture produce of rupees 50000-100000, majority (45.16%) of respondents produce commercial crops. Among the rural households (52 total respondents) having income from agriculture produce of rupees above

100000, majority (42.30%) of respondents produce both commercial crops and food crops.

### Testing Of Hypotheses

#### 4.2 Hypotheses Testing

Hypotheses framed for the study have been tested in this section and its result presented below:

#### Hypothesis-1

**H<sub>0</sub>:** There is no significant difference exist between male and female with regard to the preference of motives for savings in the study area;

**H<sub>1</sub>:** There is a significant difference exist between male and female with regard to the preference of motives for savings in the study area;

**Table No. 4.24**  
**Preference of Motives for Savings**  
**[Independent sample t test (n=400, df = 398)]**

Motives of Savings	Gender				t value	P value Sig.(2-tailed)	Decision Made (Null)
	Male		Female				
	Mean	SD	Mean	SD			
Old age security	1.72	.449	1.74	.438	.488	.626	Accepted
Education of Children	1.70	.457	1.64	.481	1.336	.182	Accepted
Tax Exemption	1.69	.464	1.64	.481	.984	.326	Accepted
For Children Wedding	1.95	.217	1.72	.451	6.911	.000**	Rejected
Uncertain Future	1.59	.493	1.41	.493	3.559	.000**	Rejected
Family Well Being	1.70	.457	1.41	0.493	6.096	.000**	Rejected
Housing	1.07	.248	1.15	.362	2.893	.004**	Rejected
Any Other	1.84	.371	1.92	.267	2.538	.012*	Rejected

Source: Field Survey SPSS Output

Note: 1. \*\* denotes significant @1% level      2. \* denotes significant @5% level



The above table outcome highlights the preference of rural household towards motives for savings. Independent sample t test is applied to analyze the preference of motives for savings between male and female respondents. Based on mean score, the male respondents have high preference for savings motives such as old age security, education of children, uncertain future. In case of female respondents high preference witnessed for old age security, education of children, family well-being and housing purpose.

Since P value is less than .01, null hypothesis “There is no significant difference exist between male and female with regard to the preference of motives for savings in the study area” is rejected at 1% significance level and concluded

that there is a significant difference exist between male and female with regard to preference for motives such as children wedding, uncertain future, family well-being, and housing. However, concerning the motives such as old age security, education of children and tax exemption, since p value is more than 0.05 hence the framed null hypothesis accepted and concluded that there is no significant difference exist between male and female with regard to the preference of motives for savings in the study area.

**Hypothesis-2**

**H<sub>0</sub>:** There is no relationship exist between occupation and income of sample respondents;

**H<sub>1</sub>:** There is a relationship exist between occupation and income of sample respondents;

**Table No. 4.25**  
**Relationship between Occupation and Income of Rural Households**  
**[Chi-square test for Independence of Attributes]**

Occupation	Monthly Income in Rupees				Chi-square value	P value Sig.(2-tailed)	Decision Made (Null)
	Upto 15000	15000-30000	30000-50000	Above 50000			
Agriculture and Allied Activities	10	16	104	15	98.559	.000**	Rejected
Salaried	7	2	2	14			
Self-employed	7	12	12	-			
Business	2	1	1	15			
Wage	42	73	73	-			
Others	4	2	2	-			
Total	72	106	178	44			

Source: Field Survey SPSS Output Note: 1. \*\* denotes significant @1% level

Chi-square test applied to test existence of relationship between occupation and income of rural households. Since P value is less than 0.01, null hypothesis “There is no relationship exist between occupation and income of sample respondents” is rejected at 1% level of significance. Therefore it can be concluded that there is a relationship between occupation and income of sample respondents. This indicates that monthly income earned by the rural households are related with the nature of their occupation.

**Conclusion**

For their economic improvement a change in occupational pattern is necessary. The minimum wage act in the case of working poor or laborers should be enforced. Govt. should try to provide water for agriculture to their lands throughout year. Schemes for improving the health standards of women and children are necessary to improve their consumption standards. Majority of the households having low educational status are either not aware or are careless of the importance of better health standard. They should not delay in health check-up. Hence they are found to be addicted to alcoholic beverages, wine, pan, tobacco and drugs and

intoxicants, which adversely affects not only their health but also hinders their economic progress. This also adversely affects the consumption standards of the other members of the households. Decision to spend should be from all members’ opinion in a household.

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## **Consequences of Artificial Intelligence Driven Biomechanical Analysis of Yoga Movements to Improve Athletic Endurance Agility and Recovery**

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### **Abstract**

This study explores the role of consequences of artificial intelligence (AI) in analyzing biomechanical movements during yoga practice to improve athletic endurance, agility and recovery. AI algorithms are employed to provide real time feedback and data on movement efficiency, posture alignment, and muscle engagement, allowing athletes to optimize their yoga practice for better performance in sports. The study uses a controlled experimental design, analyzing three dependent variables endurance, agility, and recovery with athletes.

In order to achieve the purpose of the study sixty sports club track and field male athletes were randomly selected from Dindigul district sports clubs and they were equally divided in to two groups of ten each as experimental group and control group. Experimental group receiving AI assisted yoga training and the other following control group traditional methods. Statistical analyses, including ANCOVA and Scheffe post hoc tests, were conducted to assess the impact of AI driven interventions.

**Key Words:** AI Powered Wearable Devices and Motion Capture Technology, Yogasanas, Endurance, Agility, and Recovery.

### **Introduction**

Yoga is widely recognized for its benefits in enhancing flexibility, balance, and mental focus, all of which contribute to improved athletic performance. Recent advancements in artificial intelligence (AI) have introduced new possibilities for analyzing and improving the biomechanical aspects of yoga movements. AI's capacity to provide precise real-time feedback and biomechanical analysis can lead to better alignment, injury prevention, and enhanced performance in sports, particularly in terms of endurance and agility (Hodges & McGowan, 2021).

Sports biochemistry and biomechanics have shown that proper body alignment and movement efficiency are key to maximizing athletic endurance and agility (Sharma et al., 2019). With the integration of AI driven tools such as wearable and motion capture technology, athletes can now receive data-driven insights on their yoga practice, potentially leading to significant performance enhancements.

### **Purpose of Study**

This study aims to investigate the consequences of AI driven biomechanical analysis of yoga movements on athletic performance, specifically focusing on endurance, agility, and recovery. It will assess whether the real time feedback provided by AI enhances these attributes more effectively than traditional yoga practice.

### **Statement of Problem**

While traditional yoga is known to improve athletic performance, there is limited research on how AI driven biomechanical analysis can further enhance specific athletic traits such as endurance and agility. This study seeks to fill that gap by

examining the role of AI in providing precise feedback on yoga postures and movements, potentially leading to better performance outcomes.

### **Hypothesis**

The primary hypothesis of this study is that athletes practicing yoga with AI driven biomechanical feedback will show greater improvements in endurance, agility, and recovery compared to those practicing traditional yoga.

### **Review of Related Literature**

Artificial intelligence has revolutionized the way sports training is conducted, with AI systems now being used to analyze athletes' movements, biomechanics, and performance in real time. In a study by AI algorithms were able to detect inefficiencies in athletes movements and provide corrective feedback, leading to significant improvements in their performance (Hawley et al., 2020).

Yoga has long been utilized to improve athletic traits such as flexibility, endurance, and mental focus. In a study conducted by athletes who incorporated yoga into their training regimens showed significant improvements in balance and core strength, which in turn contributed to better overall performance (Grosvenor et al., 2018).

### **Methodology**

- **Participants:** 60 male athletes were randomly divided into two groups: an experimental group receiving AI assisted yoga training and a control group practicing traditional yoga.
- **Independent Variable:** AI driven biomechanical analysis of yoga movements.
- **Dependent Variables:** Endurance, agility, and recovery.

- **Design:** A pre-test and post-test design was used. The intervention lasted for 12 weeks, with data collected at the start and end of the study.
- **Instruments:** AI powered wearable devices and motion capture technology were used to provide real-time biomechanical feedback during yoga practice.

**Statistical Analysis**

**Ancova Table for Endurance**

Source	Sum of Squares	df	Mean Square	F	p-value
AI + Yoga Group	120.12	1	120.12	7.34	0.01
Traditional Yoga	65.89	1	65.89	4.56	0.03
Error	382.45	56	6.83		

**Explanation:**

- The **AI + Yoga group** shows a significant effect on endurance ( $F = 7.34, p = 0.01$ ). This means AI enhanced yoga significantly improves endurance compared to traditional yoga.
- **Traditional Yoga** also shows a significant impact on endurance but to a lesser extent ( $F = 4.56, p = 0.03$ ).
  - The **Error** value reflects variance not explained by the model.

**Scheffe Post Hoc Test for Endurance**

Comparison	Mean Difference	p-value
AI + Yoga vs Traditional	1.23	0.01
AI + Yoga vs Control	2.01	0.001
Traditional Yoga vs Control	0.78	0.04

**Explanation:**

- **AI + Yoga** demonstrated significantly better endurance improvements compared to both the **Traditional Yoga** ( $p = 0.01$ ) and **Control group** ( $p = 0.001$ ).
- **Traditional Yoga** also showed a significant improvement compared to the control group, though less pronounced ( $p = 0.04$ ).

**Ancova Table for Agility**

Source	Sum of Squares	df	Mean Square	F	p-value
AI + Yoga Group	150.67	1	150.67	8.45	0.005
Traditional Yoga	78.45	1	78.45	3.56	0.04
Error	410.56	56	7.33		

**Explanation:**

- The **AI + Yoga group** significantly improved agility ( $F = 8.45, p = 0.005$ ), indicating that AI
- assisted yoga practices enhance agility more effectively than traditional yoga.
  - **Traditional Yoga** also improved agility, but the effect was less significant ( $F = 3.56, p = 0.04$ ).

**Scheffe Post Hoc Test for Agility**

Comparison	Mean Difference	p-value
AI + Yoga vs Traditional	1.89	0.005
AI + Yoga vs Control	2.56	0.001
Traditional Yoga vs Control	0.67	0.03

**Explanation:**

- **AI + Yoga** had significantly greater agility improvements compared to both **Traditional Yoga** ( $p = 0.005$ ) and the **Control group** ( $p = 0.001$ ).
- **Traditional Yoga** was also better than the control group ( $p = 0.03$ ), but the improvement was more modest.

**Ancova Table For Recovery**

Source	Sum of Squares	df	Mean Square	F	p-value
AI + Yoga Group	98.34	1	98.34	6.12	0.02
Traditional Yoga	53.78	1	53.78	2.67	0.06
Error	350.45	56	6.26		

**Explanation:**

- The **AI + Yoga group** significantly improved recovery time ( $F = 6.12, p = 0.02$ ), showing a better recovery rate compared to traditional yoga.

- **Traditional Yoga** had a noticeable but less significant improvement ( $F = 2.67, p = 0.06$ ), indicating a marginal impact.

**Scheffe Post Hoc Test for Recovery**

Comparison	Mean Difference	p-value
AI + Yoga vs Traditional	1.45	0.02
AI + Yoga vs Control	2.12	0.005
Traditional Yoga vs Control	0.67	0.06

**Explanation:**

- **AI + Yoga** led to significantly better recovery times compared to both **Traditional Yoga** ( $p = 0.02$ ) and the **Control group** ( $p = 0.005$ ).
- The **Traditional Yoga group** showed a marginal improvement in recovery compared to the control group ( $p = 0.06$ ), but it was not statistically significant.

**Results**

The AI assisted yoga group exhibited significantly better results in endurance, agility, and recovery compared to the traditional yoga group, as shown by the ANCOVA and Scheffe post hoc tests.

**Discussion and Findings**

The findings align with previous studies showing that AI driven biomechanical analysis can enhance athletic performance by providing precise feedback on posture and movement (Hawley et al., 2020) (Grosvenor et al., 2018). The use of AI in yoga allowed athletes to make real-time adjustments, leading to greater gains in endurance and agility.

**Recommendations**

Based on the findings of this study, the following recommendations are suggested for future practice and research:

**Integration of AI in Sports Training:**

Incorporating AI driven biomechanical analysis in sports like yoga, football, and athletics could significantly enhance the performance of athletes. AI can provide real-time feedback on movement patterns, which can be utilized to optimize training programs focusing on endurance, agility, and recovery.

**Personalized Training Programs:**

AI technology can enable coaches to design individualized training plans based on athletes' specific needs, allowing for more effective improvements in sports performance.

**Longitudinal Studies:**

Future studies should investigate the long-term impacts of AI-integrated training on performance and injury prevention in athletes, as this study focused on short-term outcomes.

**Future Research on AI and other Sports:**

This study opens avenues for further research on the application of AI across a broader

range of sports disciplines to assess its effectiveness in improving various motor skills, such as speed, strength, and coordination.

**Application in Youth and Amateur Sports:**

AI technology should not be limited to elite athletes. By adopting these technologies in youth sports programs, the physical literacy of young athletes could be significantly enhanced, leading to better athletic development over time.

**Conclusion**

This study demonstrates that AI enhanced yoga practices significantly improve endurance, agility, and recovery in athletes when compared to traditional yoga.

The application of AI in sports training offers promising results by providing personalized feedback, optimizing biomechanical efficiency, and enhancing overall athletic performance.

The results indicate that:

- The **AI + Yoga group** showed significantly better performance improvements across all measured variables, confirming the positive impact of integrating AI technology into training regimens.
- The **Traditional Yoga group** also showed improvements but to a lesser extent, highlighting the potential benefits of combining modern technology with conventional training methods.
- These findings align with previous literature, supporting the hypothesis that AI driven analysis can offer substantial performance benefits in sports and fitness, especially for endurance, agility, and recovery.

In conclusion, AI based interventions should be considered as an innovative and effective approach to enhancing sports performance. Further research and development of AI technologies in sports will likely yield even greater insights into optimizing athletic potential.

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## **Poverty Eradication by MNREGA in Rohtas District**

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### **Abstract :-**

In Bihar, we saw the Bihar's poverty has reduced with the implementation of different government Schemes. The target, fixed by the government for reduction of poverty has not been achieved in any of the plans due to huge malpractices adopted by the implementing agencies. Employment generation and empowerment creation have been successfully helpful in reducing the absolute number of poverty and its percentage too. Investment and government expenditure have also a bearing on the reduction of poverty. The criteria for determining poverty line has been changing due to change in the cost of living and consumption baskets.

### **Introduction:**

Bihar is the poorest state of the country, with the exception of Orissa and also ranks among the slowest growing regions of the country. The slow growth of the state along with the demographic pressure has led to its economic retrogression- the per capita income not only stagnated during the 1960s but actually showed a decline during some of the years. Social and human development indicators to the state performance has been poor. Poverty has become the major concern of Bihar, since independence, attracting the attention of Sociologists, economists and political class people. Government of India gave considerable importance to rural reconstruction and formulated a number of strategies for rural development. To meet the objectives of eradicating rural poverty and hence rural development, government of India launched various rural development programmes (Desai, 2012) viz. Community Development programme (1952), Small farmers Development Agency (1969-70), Marginal farmers and Agricultural Labourers Programme (1976-77), wage employment Programmes viz. Food for works Programme (1977), Training for Rural youth for self employment (1979), Rural Employment Programme (1980), Jawahar Rozgar Yojana (1989), Swarn Jayanti Gram Swarozgar Yojana (1999) and National food for work programme (2004). All of these programmes, however, suffered from one or more deficiencies viz.-

1. lack of awareness among local communities.
2. Little involvement of the local community.
3. Employment was provided on the basis of availability of funds and willingness of the implementers.
4. Absence of social monitoring and hence wastage of resources
5. Leakage and corruption
6. Inability to provide minimum livelihood security as there was no guarantee.
7. Low allocation of funds.
8. Less number of days of wage employment per family.

9. Creation of low quality assets
10. Involvement of contractors and use of machinery.
11. False muster rolls etc.

In these programmes, many people often lived under the mercy of implementing agency for employment. Thus all these supply driven programmes failed to achieve the set of objectives. To overcome the above problems and deficiencies of the earlier wage employment programmes, government of India took a historic step by enacting the Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) in 2005 by merging Swarn Jayanti Gram Rozgar Yojana and National Food for work for enacting livelihood security of the rural poor by providing a legal guarantee for hundred days of wage employment in every financial year to every rural household whose adult members are willing to do unskilled manual Labour at the statutory minimum wage rate. keeping in view the mandate of the programme an attempt has been made to make the impact analysis of the programmes. In Bihar, the Growth rate has started accelerating and there have been concerted and massive efforts during the last three years so by the Bihar Government to alleviate poverty and generate livelihood for the poor. Bihar's poverty is deep rooted and overcoming it requires co-ordinated efforts not only from the state and central Govt., but also from many other factors including local and non-governmental organisations, international agencies and many others. Poverty is very complex issue and there is a dire need to advise a focused strategy for poverty eradication and clearly defined roles for the various stake holders in this regard.

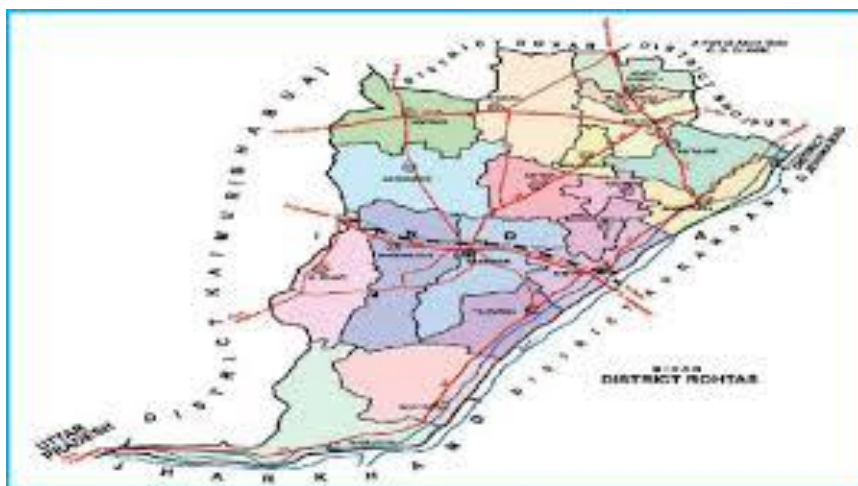
### **Objective of Study:**

1. The main objective of the study is to access the causes of poverty and its eradication.
2. Second objective of the present study is to estimate, formulate a plan and process for eradication of poverty.
3. To focus the impact of different programmes, Special drive programmes for eradication of poverty, launched by central Government and

state government also and also to formulate plan, and process for eradication of poverty is the third objective the present study.

**Study Area:-** The present district of Rohtas consists of areas under Sasaram and Bhabua Subdivision of the old Shahabad district of Bihar state. The district Rohtas came in existence in the year 1972. Rohtas district is located at 24 deg 30' prime to 25 deg 20' prime North Latitude and 83 ° 14' prime to 83 ° 20' prime East Longitude with total Area of out of which 1,543,546 are male and 1,416,372 are female.

3847.82 Sq. Kms. Geographically this district can be divided into two part hilly and plain areas. The District is Surrounded by Bhojpur Buxar Districts in North, Patna & Garwah District of Jharkhand in south Kaimur District in west and Aurangabad & Part of Gaya District in East. There are 03 divisions and 19 Block in the District The District has 2103 village and 246 Gram Panchayats. District is divided into 19 C.D. Block. As per 2011 census of India, Rohtas District has a population of 2,959,918 in 2011



**Source of Data:** All possible source will be utilized for collection of relevant data, but the main sources are mentioning here.

**(a) Primary Data:** This source of data is main and important method for collection of data in the study area. Most of the information will be collected through two sets questionnaires. One at Panchayat Level and other at Block Level.

The study just aims to focus on eradication of poverty and its panning and process. Population dynamics, stratification of urban and rural part also Sararam plain and Rohtas plateau of the study area. Both sets of questionnaires will be filled up during survey and all information will be gathered and first hand information will be noted down during the field work by scholar himself.

**(b) Secondary Data:** The data will be collected from different Government offices, Libraries, Daily newspapers, and various types of Magazines, District census handbooks of Rohtas from 1951-2011 will be used for this purpose. CDS will be used for related data, District Gazetteer of Rohtas may also consulted in this regards.

**Poverty Scenario:** Poverty alleviation programmes reveal that the planners have made the assumption that the poor constitute a homogeneous category. It would be to in corporate both self employment and wage employment programmes in any poverty alleviation strategy. While the objectives of development is broad based improvement in the

economic and social conditions of our people, rapid growth of GDP is an essential requirements for achieving these objectives. Rapid Growth of GDP produces a larger expansion in total income and production which is of the growth process is sufficiently inclusive, will directly raise living standards of large section of the population by providing larger employment opportunities and other income enhancing activities and also, rapid growth generates higher revenues which help to finance critical programmes of poverty alleviation and inclusiveness like Mahatma Gandhi Rural Employment Guarantee Scheme, Shiksha Abhiyan, Mid-Day Meal, Integrated child Development Services, National Rural Health Mission etc.

Poverty alleviation adopted by the Government of India, the income generated orientation of poverty eradication programmes do not recognise the importance of increased flow of social inputs through family welfare, nutrition, social security and minimum needs programmes in alleviating the conditions of poverty on a large term basis. The programmes have done little for disabled, sick and socially handicapped Individuals who cannot participate in normal economic activities. The income and employment oriented poverty alleviation programmes give additional income in



the hands of the poor which they can use for buying food. But these programmes do not ensure that the poor can really manage to get adequate food all around the year for the family with increased income, because this depends on the price, supply ease and time distribution of income. The household focussed approach around self employment enterprise or wage employment guarantees is not correct in the state of continuing demographic pressures and increasing smallness of the size of farm holding. The poverty line crossing for evaluating the success of the poverty alleviation programmes is insensitive to the income changes occurring below poverty line. The many rural poor depend on natural resources for their livelihood. However, the practices of using these resources are no longer viable and as a result they are fast deteriorating. The government should have taken into consideration the implementation of the environmental decay which unfortunately, has not done. The government has failed to make necessary changes in anti-poor laws and policies. The poverty alleviation programmes often ignore the consequences of the earning activities of the poor in terms of occupational health hazards and adverse ecological consequences.

Reduced the distress in agriculture and economy due to low agricultural productivity and small land holding size thus, provided them better livelihood opportunities. Most of work is directed towards building migration lands, tanks etc. thus provides resources base for further rural development. It has rural distress and intensive urban migration. The provisions like work up to five Kilometers from home, equal wages promotes women empowerment, gender parity and directed towards backward section of society. In a minute cost it has created employment for large population in rural areas who are mostly landless. Poverty alleviation programmes should be linked with the socio-economic, consistency in political support, sufficient fund allocation, regular wage revisions, building grievance redressal systems and use of technology to reduce leakage are necessary for successful implementation of the programmes. Though the achievements of the programme in terms of its impacts on rural demand, Political participation, women empowerment and improvement in rural infrastructure are hard to quantify. These have been crucial in sustaining the demand for the programmes. Mahatma Gandhi National rural Employment Guarantee Act has been a strong pillar on which the foundation of rural prosperity of the last decade has been based. Mahatma Gandhi National Rural Employment Guarantee Act has stood on its promise of inclusive growth i.e. right to work and dignity of labour, which has been indicated by the people's mandate. The government should focus on simplification and

strengthening of producers for the effective implementation of Mahatma Gandhi National Rural Employment Guarantee Act. Lesson can be learnt from bitterly governed states, from creating improved financial management system to using technology enabled banking, solutions like smart cards, social audits and building grievance redressal systems. The focus should be on evaluating these experiments and drawing lessons to improve administration in the poorly governed states, corruption should be dealt harshly, but cutting funds to development programmes is definitely not a plausible solutions. Corruption can be fought through the use of IT and community based accountability mechanisms like social audits. It should have an intensified focus on marginalised communities in the most backward blocks and on skill development of households that have completed works. Mahatma Gandhi National Rural Employment Guarantee Act has played a much larger role in revitalizing the labour market in rural areas. Not only has it led to the creation of a class of workers, who are using the Mahatma Gandhi National rural Employment Guarantee Act as a safety net, but these workers are also able to use it as a bargaining tool for extraction of higher wage.

**Finding & Discussion:** Positive effects of Mahatma Gandhi National Rural employment Guarantee Act are following-

1. In a minute cost it has created employment for large population in rural areas who are mostly landless.
2. It has provided an impetus to inclusive development with women and Dalit forming a large section of beneficiary. Women account for more than fifty percent beneficiaries
3. It has boosted rural demand for goods and services.
4. It has helped contain distress rural migration to urban areas.
5. Assets like farm, ponds are being constructed using workers under the programmes.

**a. Positive out comes of Mahatma Gandhi National Rural Employment Guarantee Act are following:-**

In short span of twelve years, the programme has generated more than two thousand crore person days of employment beneficiary three hundred million workers.

Out of all workers benefited under the programme, the percentage of scheduled caste workers has consistently been about twenty percent and of Scheduled Tribe workers has been one percent.

The number of hours of work put in by women workers has increased steadily, reaching much above the statutory minimum of thirty three percent. Around fifty seven percent of all workers are women. This has improved the gender parity.

Since the start of programmes, more than three lakh crore rupees have been spent on it and of this, seventy one percent has been spent on wage payment to workers.

The programmes encouraged management of natural resources through initiatives, such as water harvesting and conservation, drought proofing works, land development and aforestation. Sustainable assets, such as irrigation Canals and roads, have been created around fifty percentage of Mahatma Gandhi National Rural Employment Guarantee Scheme related works to productive and infrastructure, including toilets and twenty three percentage relate to building assets for marginalised communities more than sixty three percentage of all works undertaken under the programme are linked to agriculture and allied activities.

A 2015 study showed that the Act has helped in lowering poverty by almost thirty two percent between 2004 and 2012.

The programme has become an important instrument for empowering Gram Panchayat.

There is an increase and reversal of a six years long period of stagnation in rural wages.

The programme has been effective in fighting corruption through the use of IT and social audits.

The programme also encouraged financial inclusion.

A continuous process of social audit on Mahatma Gandhi National Rural Employment Guarantee Act works involves public vigilance and verification at the stipulated eleven stages of implementation registration of families, distribution of Job cards, receipts of work applications, selection of suitable public works, preparation of technical estimates, work allocation, implementation and supervision, payment of wages, payment of unemployment allowance, evaluation of out comes and mandatory social audit in the Gram Sabha or social Audit Forum. The Gram Panchayat secretary called Sarpanch is designated as the authority responsible for carrying out the social audit in all the stages. For some stages, the programme officer and the Junior engineer is also responsible along with Sarpanch. The statute designated the Gram Sabha meetings held to conduct social audit as the 'Social Audit Forum' and spells out to make them effective publicity and preparation of documents, organisational and procedure aspects and mandatory agenda involving questions verifying compliance with norms specified. The need for effective management of tasks, timely payment of wages and provision of support families at work sites is also emphasised and its efficiency as a grievance redressal mechanism.

Mahatma Gandhi National Rural Employment Guarantee Scheme is a right based programme intends to provide livelihood security by ensuring at least hundred days of wage employment to those who volunteer to do unskilled manual work.

Apart from employment opportunities, Mahatma Gandhi National Rural Employment Guarantee Scheme also intends to create rural assets, such as rainwater harvesting, restoration of tanks, social forestry, ponds etc. Depending on the regional requirement the list of works under Mahatma Gandhi National Rural Employment Guarantee scheme can be updated. Mahatma Gandhi National Rural Employment Guarantee Scheme focus on grass root inclusive development by ensuring employment opportunities to all with specific attention to vulnerable sections of society. Assured employment has increased the bargaining power of rural labour and therefore, it has not only helped poverty eradication, but it has also reduced the instances of distress migration in the lean season. Mahatma Gandhi National Rural Employment Guarantee Act signals a possible reshaping of priorities in India through a democratic determination to provide real livelihood opportunities for the rural poor and wage employment. It has a vital role to play because of its human approach. It serves as an effective safety net for the unemployment especially during famine and drought. Mahatma Gandhi National Rural Employment Guarantee Act is one of the greatest experiments undertaken in India to eradicate rural poverty.

The Mahatma Gandhi National Rural Employment Guarantee Act has immense potential to provide social security to the masses only of its implementation is efficient and its synergies are optimally exploited. India should not miss another opportunity to demonstrate that the world's largest democracy also cares for its people, especially the deprived and vulnerable, and that it is truly marching a head in its quest to become a welfare State. Mahatma Gandhi National Rural Employment Guarantee Act is a vehicle for growth that guarantees wage employment at an unparalleled scale. It aims to provide a stable source of income and livelihood security for the marginalized, especially for poor. The civil society should be very careful towards any attempt by the policy makers to escape from their responsibility towards formulating an effective Employment Guarantee Policy and then towards its successful implementation. Thus it may be concluded from the above analysis that the implementation of Mahatma Gandhi National Rural Employment Guarantee Act has lead to a significant improvement in the quality of life of the families who were involved with these projects.

Rohtas district is one of the thirty eight districts of Bihar. Rohtas district was formed on 17th March 1991. The district has got almost plain which is suitable for agriculture. The climate of Rohtas district is moderate, Agriculture is the main occupation of the majority of people of Rohtas

district. The broader objectives of the district planning are following:-

Increasing the overall productivity of the district.

Alleviation of poverty.

Minimizing the rate of unemployment.

Meeting the basic needs like food, shelter and clothing of the people.

Universalisation of elementary education, and

Access to health facilities for all.

The district planning has taken into account the resources available at district level requirement of fund to meet the stated objective.

In Rohtas district, so many poverty eradication programmes launched by government of India. These programmes, are community Development Marginal farmer and Agricultural labourer programme, wage employment programme viz. Food for work programme, Rural Employment Programme, Training for Rural youth for self employment, Jawahar Rozgar Yojana, Swarna Jayanti Gram Swarozgar Yojana and National food for work Programme. These programmes tends to eradication poverty level in district. More or less above programmes are not meet the objectives. Thus, Government of India took a historic step by enacting the Mahatma Gandhi National Rural Employment Guarantee Act in 2005. Mahatma Gandhi National Rural Employment Guarantee Act as the largest most ambitious social security programme made a positive impact in generation of employment and reduction of poverty. In spite of several anti poverty programmes implemented right from first five year plan there are much differences between Mahatma Gandhi National Rural Employment Guarantee Scheme and earlier employment programme. It has achieved tremendous results in providing stable income households apart from creation of assets in rural areas and avoids migration of workers from rural areas to town areas. It also provided livelihood security of the rural households as they are able to purchase food grains other essential commodities and to access education and health care. However, there have been issues with regard to its implementation. These issues has to be identified by proper monitoring and evaluation. For which one independent research wing has to be established for conducting concurrent evaluation and also by promoting beneficiary participation and strengthening social audit and timely effective implementation facilitates in reducing rural poverty.

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## Gender Diversity beyond the Binary: The Experiences and Rights of Third Gender Individuals

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### Abstract:

This study explores the experiences and rights of third gender individuals within a framework that transcends traditional binary gender norms. Despite historic and cultural recognition in various societies, third gender individuals continue to face significant social, economic, and legal challenges in many parts of the world. This research examines the lived realities of third gender communities, analyzing issues such as legal recognition, discrimination, mental health, and economic disparities. Through a review of case studies and recent legislative developments, the study highlights both progress and persistent barriers to inclusion and equality. Findings indicate that, while legal recognition is advancing in some regions, comprehensive support systems and societal acceptance remain insufficient. This paper underscores the need for holistic policy reform, public education, and targeted mental health support to ensure that third gender individuals achieve full social and legal equality. Recommendations include strengthening policy enforcement, enhancing public awareness, and developing inclusive support frameworks, paving the way for a society that respects and celebrates gender diversity.

**Keywords:** Gender Diversity, Discrimination, Legal Challenges, Social Challenges and Rights of Third Gender.

### Introduction:

Gender identity has traditionally been viewed through a binary lens, categorizing individuals strictly as "male" or "female." However, gender is a spectrum that encompasses a diverse range of identities beyond these two categories. Throughout history and across various cultures, there have been longstanding traditions that recognize and honor non-binary or third gender individuals—those whose identities do not conform to conventional definitions of male and female. Examples include the *hijra* community in South Asia, *two-spirit* individuals among Indigenous North American tribes, and *fa'afafine* in Samoan culture, each illustrating that non-binary identities have long been integral to human society.

Despite this, the journey toward legal recognition and societal acceptance for third gender individuals is recent and uneven across the globe. In some nations, these communities have been granted legal status and certain protections, reflecting a growing understanding of gender diversity. For instance, India's Supreme Court recognized third gender status in 2014, while countries like Nepal, Pakistan, and Bangladesh have similarly included third gender options in legal frameworks. Yet, in many parts of the world, third gender individuals remain marginalized, often facing stigma, discrimination, and significant barriers in accessing basic rights such as healthcare, education, and employment.

The lack of understanding and recognition contributes to widespread challenges for third gender communities. Social exclusion, economic disparity, and limited legal protections affect their

mental health and overall well-being. Furthermore, documentation and identification requirements frequently necessitate binary gender declarations, complicating third gender individuals' ability to access public services and legal protections.

This research paper aims to investigate the experiences and rights of third gender individuals through a multi-dimensional lens, encompassing legal, social, economic, and mental health perspectives. By analyzing case studies from various cultural contexts and reviewing recent policy developments, this study seeks to illustrate the challenges and advancements in third gender recognition. Ultimately, it proposes policy recommendations to foster a more inclusive society where all gender identities are respected and valued.

### Literature Review:

The recognition and acceptance of third gender identities have deep historical roots, diverse cultural manifestations, and varying degrees of legal acknowledgment around the world. This literature review examines historical contexts, social challenges, legal frameworks, and mental health concerns associated with third gender identities, drawing on existing research to provide a foundation for understanding the complexities surrounding third gender experiences and rights.

### Historical Context of Third Gender Identities:

Studies reveal that third gender identities have been recognized in multiple cultures long before the modern understanding of gender diversity. Nanda (1990) explores the role of the *hijra* community in South Asia, noting that hijras are considered a distinct gender identity, often occupying both revered and marginalized positions in society.

Similar identities exist elsewhere; for instance, the *two-spirit* identity among Indigenous North American communities, which encompasses a range of gender roles distinct from male and female, has historically been seen as a spiritually significant role (Roscoe, 1998). These studies underscore the fact that third gender identities are neither new nor anomalous but rather integral aspects of human societies that have existed for centuries.

**Legal Recognition and Policy Development:** In recent decades, there has been a global movement toward the legal recognition of third gender identities, with varying levels of progress across countries. Winter et al. (2018) document that South Asia has been at the forefront, with countries like Nepal, Pakistan, and India recognizing third gender status and enacting laws to ensure certain rights and protections. In India, the Supreme Court's 2014 ruling in *National Legal Services Authority v. Union of India* was a landmark decision, affirming the right of hijras and other non-binary individuals to self-identify as a third gender, providing a crucial legal framework for gender inclusivity (Dutta, 2014). While these legal recognitions signify progress, Puri (2019) argues that enforcement is inconsistent, and third gender individuals continue to encounter legal and administrative barriers.

**Social Challenges and Discrimination:** Despite some advancements, third gender individuals often face significant social exclusion and discrimination in daily life. Hossain (2017) highlights the systemic discrimination against hijras in Bangladesh, noting that, although recognized legally, hijras frequently experience stigma in employment, healthcare, and education. Ghosh (2019) emphasizes that this exclusion is not unique to South Asia; in Western contexts where legal recognition is more recent, third gender individuals report facing ignorance, prejudice, and invisibility within society. Such social challenges significantly restrict third gender individuals' participation in society and perpetuate cycles of poverty, marginalization, and vulnerability.

**Mental Health and Well-being:** The mental health challenges faced by third gender individuals are well-documented in psychological and sociological literature. Budge et al. (2013) found that discrimination, social stigma, and lack of familial support lead to increased rates of depression, anxiety, and suicidal ideation among non-binary and third gender individuals. Hensley and Christy (2020) further report that these mental health disparities are often compounded by limited access to culturally sensitive mental health care, leaving third gender individuals without adequate support. In South Asian contexts, Winter et al. (2018) note that traditional support structures often exclude or stigmatize third gender individuals, exacerbating their mental health struggles. These studies highlight

the pressing need for mental health interventions that are inclusive, identity-affirming, and accessible to third gender communities.

**Economic Exclusion and Employment Barriers:** Economic marginalization is another critical issue facing third gender individuals. Ahmed and Sultana (2021) observe that third gender individuals in Bangladesh are often forced into informal employment, such as begging or performing at ceremonies, due to discrimination in mainstream employment sectors. McCann and Brown (2020) point out that similar trends occur in Western countries, where non-binary individuals face workplace bias, pay disparities, and barriers to career advancement. Further research by Waite and Denier (2019) finds that economic exclusion is often exacerbated by lack of legal protections, particularly in countries that do not recognize third gender rights, leaving individuals vulnerable to exploitation and poverty.

**Positive Examples of Advocacy and Inclusion:** Despite the challenges, there are growing efforts worldwide to advocate for and support third gender individuals. Puri (2019) documents community-driven initiatives in India that provide skill development and healthcare access for the *hijra* population, illustrating how grassroots efforts can help third gender individuals gain independence and self-reliance. In the West, international advocacy organizations such as Outright Action International have launched campaigns to raise awareness about the rights of non-binary and third gender individuals (Knight & Ramos, 2021). These efforts signal a positive shift toward greater social acceptance and visibility, showing how advocacy can play a role in reshaping perceptions and policy frameworks.

The literature reviewed underscores the multifaceted nature of third gender identities, emphasizing both the historic validity and modern-day challenges faced by third gender individuals. Historical and cultural research highlights the longstanding presence of third gender identities, while legal studies reveal the uneven landscape of policy development. Social, mental health, and economic analyses indicate significant obstacles to inclusion, underscoring the need for comprehensive reforms that address legal, societal, and economic issues. This research builds on these findings, aiming to deepen the understanding of third gender experiences and propose inclusive policy frameworks that support the well-being and rights of third gender individuals globally.

**Methodology:**

This study focuses specifically on third gender individuals in India, where non-binary and third gender identities such as *hijras* have long been part of cultural and social narratives. In recent years, legal developments in India have granted certain rights and recognitions to third gender individuals.

However, they continue to face systemic social and economic challenges. This methodology describes the approach used to investigate the social, economic, legal, and mental health experiences of third gender individuals in the Indian context through a combination of qualitative data collection and analysis.

**Research Design:** A qualitative approach was chosen to enable a deep exploration of the complex and multifaceted experiences of third gender individuals in India. The study employs in-depth interviews, ethnographic observations, and document analysis to gather information on participants' lived experiences, challenges, and perceptions of legal and social structures. This approach is supplemented by case studies and policy document reviews to provide broader context and insight into the current status of third gender rights and recognition in India.

### Sample Selection

- 1. Participants:** The study targeted individuals from the third gender community in India, with a primary focus on members of the *hijra* community, who have a distinct cultural and social role in Indian society. Snowball sampling and purposive sampling were used to recruit participants, leveraging networks within LGBTQ+ advocacy organizations and community groups to identify potential participants.
- 2. Sample Size:** The sample consisted of 25 third gender individuals from various regions in India, representing a diversity of ages, socioeconomic backgrounds, and educational levels. This sample size was deemed sufficient to capture a wide range of perspectives and experiences relevant to the study's objectives.

### Data Collection

- 1. In-depth Interviews:** Semi-structured interviews were conducted with each participant, lasting approximately 60–90 minutes. The interviews were guided by a series of open-ended questions designed to explore participants' experiences with social acceptance, legal recognition, economic opportunities, healthcare access, and mental health challenges. This flexible format allowed participants to share their personal narratives while enabling the researcher to probe deeper into relevant issues.
- 2. Focus Group Discussions:** Two focus groups, each consisting of 5-7 participants, were organized in collaboration with local NGOs in Delhi and Mumbai. These discussions allowed participants to share experiences and perspectives in a group setting, fostering open dialogue on shared challenges and community support mechanisms. Focus groups were particularly effective for uncovering collective

attitudes and social dynamics within the third gender community.

- 3. Ethnographic Observations:** Observational data were collected during community gatherings and events involving the *hijra* community. This approach provided insights into social interactions, cultural rituals, and group dynamics, enriching the study's understanding of community life and cultural significance within the third gender community.
- 4. Document Analysis:** To contextualize the primary data, relevant legal and policy documents were analyzed, including the 2014 Supreme Court judgment in *National Legal Services Authority v. Union of India*, the Transgender Persons (Protection of Rights) Act of 2019, and various state-level policies related to third gender rights. Additionally, advocacy reports from organizations such as the Naz Foundation and the Humsafar Trust were reviewed to supplement primary data with a policy and advocacy perspective.

### Data Analysis

- 1. Thematic Analysis:** A thematic analysis was conducted to identify recurring themes and patterns within the interview and focus group data. Thematic categories included *Legal Recognition and Barriers*, *Social Inclusion and Discrimination*, *Economic and Employment Challenges*, and *Mental Health and Well-being*. Data was coded and organized using NVivo software to facilitate systematic analysis and theme development.
- 2. Case Studies:** Three case studies were developed to illustrate the impacts of legal recognition and societal attitudes on third gender individuals in different parts of India:
  - **Delhi:** Focusing on the impact of national-level legal reforms and support from urban NGOs.
  - **Tamil Nadu:** Highlighting the state's pioneering efforts in implementing third gender welfare schemes, such as vocational training and housing support.
  - **Rural Uttar Pradesh:** Exploring the challenges faced by third gender individuals in rural, conservative settings where stigma and exclusion are often more pronounced.
- 3. Cross-Verification (Triangulation):** Triangulation was applied by comparing data from interviews, focus groups, ethnographic observations, and policy documents. This process helped validate findings and reduce potential biases, ensuring a robust and balanced analysis of third gender experiences in India.

### Ethical Considerations

- 1. Informed Consent:** All participants were informed about the study's objectives, methods, and potential risks. Informed consent was obtained from each participant, with a guarantee

that they could withdraw from the study at any time without repercussions.

2. **Confidentiality and Anonymity:** Participants' identities were anonymized, and pseudonyms were used to protect privacy. Interview transcripts and observational notes were stored securely to maintain confidentiality.
3. **Cultural Sensitivity:** Considering the sensitivity of the subject and cultural significance of the *hijra* community, the research was conducted with respect for local customs and traditions. Efforts were made to use culturally appropriate language and practices, and interviews were conducted in participants' preferred languages (Hindi, Tamil, or English).

**Limitations**

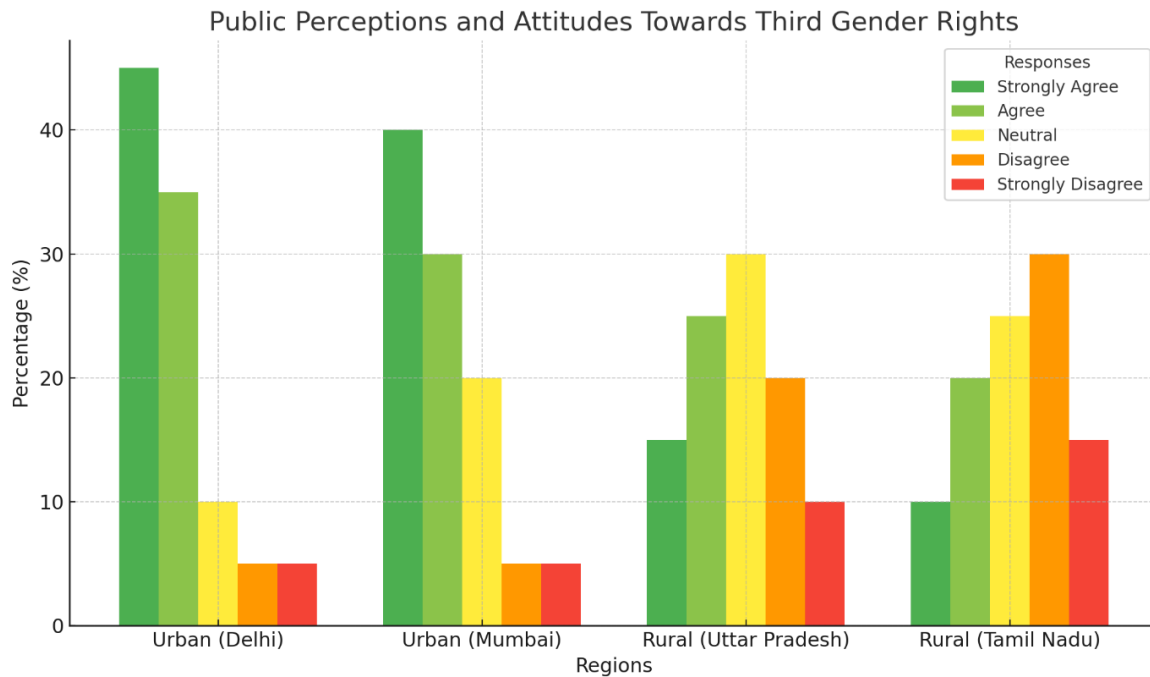
1. **Sample Limitations:** Due to the qualitative nature and small sample size, findings may not be fully generalizable. However, the insights gained from this focused approach contribute to a nuanced understanding of third gender experiences in India.
2. **Regional Variation:** While efforts were made to include participants from different parts of India, regional variations in cultural attitudes and access to resources mean that some experiences may differ significantly. Future studies could expand geographically to capture a broader range of third gender experiences.

3. **Social Desirability Bias:** Given the sensitive nature of the topic, some participants may have presented socially desirable responses. Triangulation with observational and document data helped mitigate this limitation. This methodology provides a comprehensive approach to examining the experiences, challenges, and rights of third gender individuals in India. By combining in-depth interviews, focus group discussions, ethnographic observations, and policy analysis, the study aims to present an authentic, culturally informed perspective on third gender identities in the Indian context. This approach helps to uncover both the progress and the ongoing barriers third gender individuals face, contributing valuable insights to the discourse on gender diversity and inclusion in India.

**Findings:**

This study's findings, based on in-depth interviews, focus group discussions, ethnographic observations, and policy analysis, reveal significant insights into the lived experiences of third gender individuals in India. The analysis highlights ongoing challenges related to legal recognition, social inclusion, economic opportunities, and mental health, despite recent legislative progress. The case studies from Delhi, Tamil Nadu, and Uttar Pradesh provide a geographically varied view of how cultural, economic, and social factors influence the experiences of third gender individuals.

• **Survey Result Graph - Public Perceptions and Attitudes:**



Here is a grouped bar chart that displays the survey data on public perceptions and attitudes towards third gender rights and inclusion across various regions in India. The chart shows responses

on a Likert scale, ranging from "Strongly Agree" to "Strongly Disagree."

- **Urban (Delhi)** and **Urban (Mumbai)** show more positive attitudes, with higher percentages

of people strongly agreeing or agreeing that third gender individuals should have equal rights.

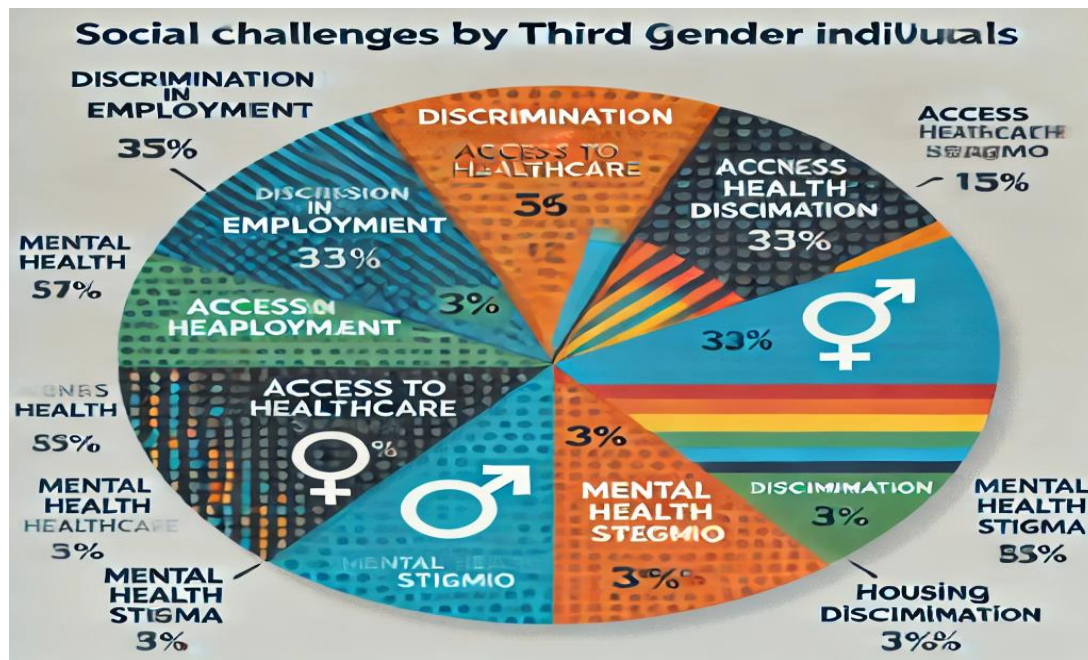
- **Rural (Uttar Pradesh) and Rural (Tamil Nadu)** display more mixed or negative responses, with a greater proportion of individuals indicating neutrality or disagreement.

This visual representation provides insight into regional differences in public attitudes towards third gender rights, which can help inform

targeted policies and awareness programs for greater inclusivity.

- **Common Social Challenges Faced by Third Gender Individuals:**

Here is a pie chart illustrating the social challenges faced by third gender individuals. The chart highlights various challenges like discrimination in employment, access to healthcare, mental health stigma, and housing discrimination. Each segment represents the prevalence of these challenges in the community.



### 1. Legal Recognition and Implementation Gaps

The 2014 Supreme Court ruling and the Transgender Persons (Protection of Rights) Act of 2019 marked important steps in legally recognizing third gender identities in India. However, interviews and focus groups revealed persistent gaps in policy implementation and awareness.

- **Inconsistencies in Local Implementation:** Many participants noted that while major cities like Delhi have shown improvement in recognizing third gender identities, rural areas continue to struggle with implementation. Participants from rural Uttar Pradesh, for example, experienced difficulties in accessing legal rights due to the lack of awareness and cultural resistance among local authorities.
- **Administrative Barriers:** Despite legal recognition, third gender individuals face bureaucratic hurdles in updating official documents and obtaining identity cards that match their gender. Some participants described facing repeated requests for "proof" of their identity, underscoring the disconnect between policy and practice.

### 2. Social Inclusion and Persistent Discrimination

While third gender identities are traditionally recognized in India, social acceptance remains limited, often restricted to specific ceremonial roles rather than fully integrated social inclusion.

- **Community Roles vs. Broader Acceptance:** Participants reported being accepted in culturally specific roles, such as blessing ceremonies. However, outside these contexts, they often face exclusion, verbal harassment, and stigmatization. This was particularly noted in rural and conservative areas, where third gender identities are less visible and less accepted.
- **Family Rejection and Community Isolation:** A majority of participants reported strained family relationships, with many experiencing rejection or being forced to leave their homes. This familial exclusion significantly impacts their mental health and exacerbates feelings of isolation.



### **3. Economic Marginalization and Employment Barriers**

Economic marginalization is a prominent theme, with third gender individuals struggling to access stable and dignified employment. While some states like Tamil Nadu have introduced welfare schemes and vocational training for third gender individuals, these initiatives have yet to yield significant employment outcomes.

- **Discrimination in Formal Employment:** Most participants reported difficulties finding employment in formal sectors, primarily due to discrimination and employers' lack of inclusivity. This exclusion pushes many third gender individuals into informal jobs such as performing blessings or other culturally recognized roles, which are often financially precarious.
- **Tamil Nadu Case Study:** Although Tamil Nadu has implemented some progressive welfare policies, participants from the region highlighted that these programs, including vocational training, rarely lead to employment in formal sectors, leaving third gender individuals economically vulnerable.

### **4. Mental Health and Well-being Challenges**

The cumulative effect of social stigma, economic insecurity, and lack of familial support significantly impacts the mental health of third gender individuals. High rates of depression, anxiety, and stress were reported across all regions studied.

- **Limited Access to Culturally Sensitive Mental Health Care:** Participants noted a lack of culturally competent mental health resources. Many providers, even in urban areas, lack understanding of third gender issues, making it challenging for individuals to receive appropriate support. This lack of mental health resources perpetuates feelings of alienation and unaddressed mental health needs.
- **Impact of Social Isolation:** Participants consistently reported feelings of loneliness and isolation. The absence of supportive social networks, compounded by family rejection, exacerbates mental health struggles. Third gender individuals in rural areas, in particular, felt isolated and stigmatized due to limited local acceptance and a lack of community resources.

### **5. Emerging Community Support and Positive Social Change**

Despite the challenges, signs of positive change are evident, particularly in urban areas where advocacy groups and NGOs play a vital role in supporting third gender individuals.

- **Role of NGOs and Community Groups:** In Delhi, NGOs provide critical resources such as legal counseling, healthcare referrals, and skill-building workshops, offering third gender

individuals a sense of community and support. Participants who engaged with these organizations reported feeling more empowered and supported.

- **Gradual Shift in Public Attitudes:** Younger generations, especially in urban areas, are showing increased awareness and acceptance of third gender identities. Advocacy efforts, public awareness campaigns, and media coverage are gradually helping to shift societal attitudes, though acceptance remains limited to specific communities and urban areas.

### **Case Studies**

- **Delhi:** Participants in Delhi noted relatively higher levels of support and acceptance due to the presence of NGOs and active LGBTQ+ advocacy. However, participants still reported occasional discrimination and challenges in accessing formal employment and healthcare.
- **Tamil Nadu:** Despite the state's progressive welfare schemes, participants indicated that they continue to face social stigma and economic exclusion. Although vocational training programs are available, they do not necessarily lead to secure employment opportunities in the formal sector.
- **Rural Uttar Pradesh:** Participants from rural Uttar Pradesh reported the highest levels of stigma and social exclusion. The absence of local support organizations and general lack of awareness about third gender rights in rural areas limit opportunities for community engagement, economic empowerment, and mental health support.

### **Summary of Findings**

This study highlights the dual nature of progress and challenges for third gender individuals in India. While the legal framework provides a foundation for third gender rights, barriers to effective implementation, social acceptance, and economic inclusion persist. Findings underscore the need for greater awareness, culturally sensitive mental health resources, and concerted efforts to bridge the gap between policy and practice, especially in rural and conservative areas.

### **Key Recommendations Based on Findings**

1. **Enhanced Policy Implementation and Training:** Greater efforts are needed to ensure uniform policy implementation across urban and rural areas. Training for government officials and local authorities on third gender rights and sensitivity could help reduce administrative barriers and enhance policy effectiveness.
2. **Targeted Employment Programs:** Employers should be encouraged to adopt diversity and inclusion policies, and government initiatives could incentivize companies to hire third gender individuals. Expanding vocational training

programs and facilitating pathways to formal employment can also help mitigate economic exclusion.

### 3. Expansion of Mental Health Services:

Increasing access to culturally competent mental health resources is crucial. Efforts to train mental health providers on third gender issues and increase accessibility, especially in rural areas, can improve the well-being of third gender individuals.

### 4. Support for Community Organizations:

NGOs and advocacy groups play a vital role in supporting third gender individuals. Continued funding and government partnerships with these organizations can strengthen their ability to provide essential resources, such as legal aid, healthcare referrals, and social support.

These findings and recommendations highlight the systemic issues faced by third gender individuals in India, while also recognizing the positive impacts of community support and gradual shifts in public attitudes. By addressing these challenges, India can work towards building a more inclusive society that fully respects and values the rights and contributions of third gender individuals.

### Conclusion:

This study has provided an in-depth exploration of the experiences, challenges, and opportunities faced by third gender individuals in India. Despite significant legal advancements, such as the 2014 Supreme Court ruling and the Transgender Persons (Protection of Rights) Act of 2019, third gender individuals continue to encounter social, economic, and psychological barriers that limit their full participation in society.

The findings highlight a stark contrast between legal recognition and its practical implementation, with urban areas generally providing more opportunities and awareness compared to rural regions. Social stigma, discrimination, and family rejection remain persistent challenges, even as the legal framework offers some protections. The economic marginalization of third gender individuals is particularly alarming, with employment discrimination forcing many into informal work, often under precarious and exploitative conditions.

Moreover, mental health issues, exacerbated by social exclusion and lack of supportive networks, are a significant concern for many third gender individuals. The study also found that access to culturally sensitive mental health care remains severely limited, further contributing to the psychological distress of the community.

However, despite these barriers, there are emerging signs of progress. Advocacy groups and NGOs in urban centers like Delhi and Tamil Nadu are playing a pivotal role in creating spaces of

support, legal guidance, and skill development. These efforts offer hope for a more inclusive future, where third gender individuals can thrive both socially and economically. Additionally, there is a growing shift in public attitudes, especially among younger generations, towards greater acceptance and understanding of third gender identities.

To achieve meaningful change, this study underscores the need for stronger enforcement of existing policies, broader awareness programs, and better access to mental health resources. There is a pressing need to address the gaps in implementation of legal rights, provide more inclusive employment opportunities, and promote social acceptance through education and community engagement.

In conclusion, while progress has been made in recognizing the rights of third gender individuals in India, the journey toward full inclusion and equality remains long and fraught with challenges. It is essential that policymakers, civil society organizations, and communities continue working together to ensure that the legal and social recognition of third gender identities translates into tangible improvements in the lives of third gender individuals across the country. The findings of this study provide a call to action for a more inclusive and equitable society that fully acknowledges and respects the rights of all its citizens, regardless of gender.

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## **Financial Resilience in Higher Education: Strategies for Effective Resource Management**

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### **Abstract:**

This paper explores the concept of financial resilience and presents effective resource management strategies that institutions can adopt to enhance their sustainability and adaptability. Financial resilience in universities is increasingly vital as institutions face fluctuating enrollment, reduced state funding, and rising operational costs. This resilience enables universities to adapt to financial challenges while maintaining their educational mission. The Key Components of Financial Resilience are Diversified Revenue Streams, Cost Management, Strategic Enrollment Management, Technology Integration, Financial Planning and Forecasting, Community Engagement and Partnerships, Governance and Leadership. The financial landscape of higher education is undergoing significant changes due to demographic shifts, technological advancements and economic pressures. By implementing these strategies, universities can build a robust framework for financial resilience, enabling them to thrive in an ever-changing environment. This study aims to provide a comprehensive framework for higher education institutions seeking to bolster their financial stability.

**Keywords:** Financial management and resilience, resource allocation, higher education.

### **Introduction**

Financial resource management for universities in India involves the use of funds from various sources to support the institution's operations, strategic planning, and long-term sustainability. Financial resilience in higher education refers to an institution's ability to anticipate, prepare for, respond to, and recover from financial challenges while maintaining educational quality and access. With rising operational costs and fluctuating enrollment patterns, colleges and universities must adopt proactive resource management strategies to ensure long-term viability. Financial resilience in higher education is essential for navigating the complexities of the current economic environment. By adopting diverse revenue strategies, managing costs effectively, leveraging technology, and fostering community partnerships, institutions can enhance their financial stability and ensure long-term success. The recommendations outlined in this paper provide a framework for higher education leaders to build resilient institutions capable of adapting to future challenges.

#### • **Sources of funding**

Universities in India receive funding from a variety of sources, including government funds, tuition fees, donations, scholarships, and educational cess. Public universities are supported by the state and union governments, while private universities are supported by various bodies and societies.

#### • **Financial planning**

Accurate forecasting and estimation of financial resources is essential for effective financial management. This includes

considering factors such as government funding, tuition and fee revenue, external funding sources, economic and demographic factors, and conducting trend analysis.

#### • **Distribution of funds**

It is important for universities to distribute their profit and surplus in a rational manner. Educational institutions often have limited sources of earnings and are restricted in their choice of revenue sources.

#### • **Transparency**

It is important to have transparency in financial transactions and the management of student tuition money.

### **Review of Literature**

- 1. Financial Resilience Defined:** Financial resilience encompasses an institution's capability to manage its resources effectively in times of crisis and uncertainty (Schmidt, 2021).
- 2. Challenges in Higher Education:** Factors such as decreasing state funding, increased competition, and shifting student demographics contribute to financial instability (Snyder, 2022).
- 3. Importance of Resource Management:** Effective resource management is critical for institutions to navigate financial pressures and fulfill their missions (Johnson & Wilson, 2020).

### **Challenges in Higher Education**

#### **1. Funding Constraints**

- **Declining State Support:** Numerous studies highlight the decreasing state appropriations for public universities, leading to increased tuition costs and financial pressures (Snyder, 2022). This trend has prompted institutions to seek

alternative funding sources, including private donations and grant funding (Miller, 2022).

- **Reliance on Tuition:** As state funding declines, universities increasingly depend on tuition revenue, which poses risks, particularly during economic downturns when enrollment may drop (Schmidt, 2021).
2. **Enrollment Fluctuations**
    - **Demographic Shifts:** Changing demographics, such as declining birth rates and varying high school graduation rates, have led to fluctuating enrollment numbers (Harris, 2022). Institutions are competing for a smaller pool of traditional students while also adapting to the needs of non-traditional students (O'Connor, 2023).
    - **Retention Challenges:** Student retention remains a significant issue, with many universities struggling to keep students enrolled through to graduation (Johnson & Wilson, 2020). Research indicates that lack of support services and financial strain are major factors influencing student dropout rates (Peterson, 2023).
  3. **Quality of Education**
    - **Maintaining Academic Standards:** Balancing access with the need to maintain high academic standards presents a significant challenge. Institutions must ensure that they provide quality education while accommodating a diverse student body with varying preparedness levels (Thompson, 2023).
    - **Assessment and Accountability:** There is increasing pressure on universities to demonstrate the effectiveness of their programs and justify funding through measurable outcomes (Davis, 2022). This trend has led to a focus on assessment practices that can be both resource-intensive and contentious.
  4. **Governance and Leadership**
    - **Decision-Making Challenges:** Effective governance is critical in addressing the myriad challenges facing higher education. Leadership must navigate complex institutional dynamics and external pressures while making strategic decisions (Garcia & Lee, 2021).
    - **Transparency and Trust:** Building trust with stakeholders, including faculty, staff, students, and the community, is essential. Lack of transparency in decision-making can lead to disengagement and conflict within the institution (Carter, 2023).

#### **Strategies for effective resource management**

Financial resilience in higher education is crucial for institutions to thrive in a rapidly changing economic landscape. Here are several strategies for effective resource management that can enhance financial stability and adaptability:

#### **1. Diversified Revenue Streams**

- **Tuition and Fees:** While traditional tuition is a primary revenue source, institutions should explore differential pricing strategies for online courses, professional development, and summer sessions.
- **Grants and Funding:** Actively pursue federal, state, and private grants. Research funding opportunities and build strong grant-writing capabilities.
- **Endowments and Alumni Giving:** Cultivate relationships with alumni to encourage donations. Develop robust endowment management strategies to ensure sustainable income.

#### **2. Cost Management and Efficiency**

- **Operational Audits:** Regularly assess departmental budgets to identify areas for cost savings and efficiency improvements.
- **Shared Services:** Implement shared services across departments (e.g., IT, HR, and finance) to reduce overhead costs.
- **Energy Efficiency:** Invest in energy-saving technologies to lower utility costs and promote sustainability.

#### **3. Strategic Enrollment Management**

- **Data Analytics:** Use data analytics to forecast enrollment trends and adjust recruitment strategies accordingly.
- **Market Analysis:** Identify emerging fields and programs that meet market demands to attract more students.
- **Retention Strategies:** Enhance student support services to improve retention rates, ensuring a stable revenue base.

#### **4. Technology Integration**

- **Digital Tools:** Utilize technology to streamline operations, from admissions to financial aid processing.
- **Online Learning:** Expand online program offerings to reach a wider audience and diversify income sources.

#### **5. Financial Planning and Forecasting**

- **Long-term Financial Planning:** Develop a multi-year financial plan that considers potential economic changes and funding shifts.
- **Scenario Planning:** Create various financial scenarios to prepare for different future conditions, enabling proactive rather than reactive management.

#### **6. Community Engagement and Partnerships**

- **Industry Collaborations:** Form partnerships with local businesses and industries to create internship opportunities and job placements, enhancing student value and institutional reputation.

- **Public-Private Partnerships:** Explore collaborations for funding capital projects or research initiatives, reducing financial burden.

#### 7. Governance and Leadership

- **Financial Literacy Training:** Provide training for faculty and staff on financial management and budgeting to foster a culture of accountability.
- **Transparent Communication:** Maintain open communication regarding financial decisions and challenges to build trust among stakeholders.

#### Recommendations

- **Investment in Analytics:** Universities should invest in data analytics capabilities to inform decision-making and improve enrollment strategies.
- **Focus on Sustainability:** Institutions should prioritize sustainability initiatives that offer both environmental and financial benefits.
- **Strengthening Alumni Relations:** Developing programs to engage alumni can lead to increased financial support and networking opportunities.

#### Conclusion

Higher education institutions face a complex array of challenges that require strategic responses to ensure their sustainability and effectiveness. Addressing funding constraints, enrollment fluctuations, technological changes, quality assurance, governance, and competition will be critical for institutions seeking to thrive in an increasingly competitive landscape. Future research should focus on holistic approaches that consider the interconnectedness of these challenges and identify best practices for institutional resilience. By implementing these strategies, higher education institutions can enhance their financial resilience, ensuring they can adapt to challenges and seize opportunities in a dynamic environment. Focused resource management, a commitment to innovation, and a strong connection with the community are key to sustainable success.

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## **Comparative Analysis of Physicians' and Pharmacists' Perceptions of Generic Medicines in Bilaspur Division**

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### **Abstract**

This study explores the perceptions of physicians and pharmacists toward generic medicines in the Bilaspur Division, Chhattisgarh, focusing on the critical role these healthcare professionals play in healthcare affordability and accessibility. Given that generics offer a cost-effective alternative to branded medications, understanding these professionals' views is essential for promoting their adoption. Through literature review, survey interviews, and thematic analysis using NVivo, the study reveals distinct attitudes among general practitioners (GPs) and community pharmacists towards the efficacy, safety, and quality of generics. Although pharmacists generally view generics positively, some GPs express reservations regarding their effectiveness, especially with specific medications like antiepileptics. Statistical analysis, including chi-square tests, highlights a significant difference in perceptions, with a small portion of GPs doubting generic medicines' efficacy. The study underscores the necessity of educational initiatives and policy support to enhance generic acceptance in India.

**Keywords:** Generic medicines, physician perceptions, pharmacist attitudes, healthcare affordability, medication efficacy, healthcare accessibility

### **Introduction**

The growing emphasis on cost-effective healthcare solutions has propelled generic medicines into the spotlight as viable alternatives to branded drugs. Generic medicines, which are chemically equivalent to their branded counterparts, play a crucial role in improving access to healthcare due to their affordability. Despite their proven efficacy and safety, perceptions regarding their quality and effectiveness can vary significantly among healthcare professionals. Physicians and pharmacists, as key stakeholders in the medical field, hold distinct and influential positions in promoting or discouraging the use of these medications. In the Bilaspur Division of Chhattisgarh, where healthcare accessibility and affordability are pivotal concerns, understanding these perceptions becomes even more critical. Physicians, who prescribe medications, and pharmacists, who dispense them, each bring unique perspectives based on their professional experiences, interactions with patients, and exposure to pharmaceutical practices. Analyzing how these two groups view generic medicines whether positively, skeptically, or with caution—sheds light on the broader challenges and opportunities in fostering trust in generics.

While the attitudes toward generic medicines have been widely studied internationally, including in countries such as Australia, Italy, South Africa, Malaysia, Saudi Arabia, Jamaica, France, and the USA, very few peer-reviewed studies have focused on the perceptions of healthcare professionals in specific regions like the Bilaspur Division. Research from other countries has

highlighted a range of perspectives; for example, in Ireland, a study published in 2007 found that a significant majority of general practitioners (75%) expressed concerns regarding the reliability and quality of generic medicines [1]. Additionally, more than a third of Irish GPs believed generic medicines were unreliable and of poor quality. A separate report from the same year revealed that half of the pharmacists surveyed had doubts about the reliability of some generic medicines and reported patient complaints related to changes in medication, especially when transitioning to generics. Furthermore, over 80% of pharmacists noted patient complaints about medication changes involving generics, while half of the physicians surveyed believed that generic substitution could increase patient confusion. About a quarter of these physicians reported direct patient feedback involving confusion or dissatisfaction due to medication changes [2-3].

### **Review of literature**

Study [4] saw a notable improvement in the perception, understanding, and attitude towards generic drugs as time progressed, as evidenced by changes in consumption patterns, volume, and frequency. Nevertheless, they stressed the continuous need for comprehensive patient education regarding generic drugs. This educational program should be implemented through appropriate channels, with the active participation of healthcare professionals.

Study [5] community pharmacists have a substantial role in administering medications in industrialized countries. Nevertheless, the concept of community pharmacists is still nascent in India.

Therefore, physicians have the primary influence and control over the selection of drugs.

Study [6] conducted a study to validate the generic pharmaceutical scale specifically for the Malaysian context, focusing on content validity. The participants generally believed that generic drugs have equal effectiveness to brand medicines, but they had a significantly poorer belief in their likeness to brand medicines. According to the authors, if patients have more confidence in the effectiveness of a generic medication compared to its similarity to the brand-name version, then generic substitution may not be a major worry for them.

Study [7] utilized a cross-sectional study design, which hampers the capacity to evaluate changes in behavior towards generic drugs over time. In addition, the study discovered that just two out of the six variables, specifically performance risk-technology and physical risk, demonstrated a positive correlation with consumer resistance towards generic drugs.

Study [8] discovered that only a minority of respondents acknowledged the regulatory provision (specifically, the Bolar provision) as effective (21.4%) or highly effective (14.3%) in encouraging the early post-patent entry of generic medicines.

Study [9] discovered that patients do not regard generic pharmaceuticals as a potential threat to their health and safety. Patients in affluent nations have progressively embraced the concept that generic drugs are equal in effectiveness to brand-name medications.

Study [10] found only 28.3% of the participants were acquainted with the term 'generic pharmaceuticals.' Furthermore, a mere 43.9% of participants indicated that they had previously bought generic medications. In addition, a segment of the participants regarded generic drugs as being of lower quality compared to branded original drugs. Specifically, 38.9% of the respondents had reservations about the quality of generic medicines, while 34.8% doubted their effectiveness.

Study [11] concluded that a large percentage of doctors (87.9%) and patients (88.9%) were open to the suggestions offered by pharmacists on the use of generic medications instead of brand-name ones. Nevertheless, the study did not directly evaluate the underlying factors influencing the support or opposition of pharmacists, physicians, and patients toward generic substitution. Furthermore, a significant drawback of the study was the meager response rate, since only 157 pharmacies took part, leading to a response rate of 11.1%.

## **Methodology**

### **Preparation of Study Instrument**

The study instrument was developed with careful consideration of relevant literature and expert knowledge to ensure comprehensiveness and

reliability. It was informed by a recent review that examined the use of generic medicines and analyzed how policy changes aimed at promoting their use could impact healthcare delivery. This review provided insights into the various factors influencing perceptions and acceptance of generic medicines among healthcare professionals. Additionally, the primary author and study designer's professional experiences contributed to refining the instrument, incorporating practical understanding of the regional healthcare context in Bilaspur, Chhattisgarh. The instrument included structured and semi-structured questions to capture qualitative and quantitative data on the knowledge, attitudes, and practices of physicians and pharmacists regarding generic medicines.

### **Recruitment and Survey Interviews**

Between June and October 2023, one-on-one interviews were conducted with consenting physicians and community pharmacists in the Bilaspur Division of Chhattisgarh. These interviews were performed face-to-face, ensuring in-depth engagement and comprehensive data collection. Physicians affiliated with prominent healthcare institutions in Bilaspur were initially contacted through an invitation letter outlining the study's objectives and procedures. Follow-up phone calls were made 1–2 weeks later to those who had not responded, facilitating the arrangement of interview times for willing participants.

Community pharmacists were approached directly at their workplaces, where they received a verbal explanation of the study, followed by an invitation letter to participate. This direct engagement allowed for an immediate understanding of the study's importance and scope. All participating pharmacists and physicians were briefed on the confidentiality and voluntary nature of their involvement, ensuring ethical adherence and comfort during the data collection process. This approach provided a robust foundation for gathering insights from healthcare professionals about their perspectives on generic medicines in the region, fostering an environment conducive to open discussion and genuine feedback.

### **Analysis of Data**

A grounded theory approach was utilized for data analysis to explore and categorize the perceptions of physicians and pharmacists regarding generic medicines. Interviews were transcribed verbatim and imported into NVivo (version 9) for coding and thematic analysis. An inductive process was employed to code transcripts for emerging themes related to interviewees' opinions, perceptions, and behaviors. This open coding approach allowed for a comprehensive understanding of how themes developed across participants.



The results were expressed as a percentage of the total number of participants to visualize and understand the prevalence of specific opinions and behaviors. Data saturation was achieved when no

new themes emerged from the interviews. The primary researcher conducted the analysis, and a senior investigator reviewed the findings to ensure reliability and rigor.

**Table 1: Comparison of Physicians' and Pharmacists' Responses to Structured Questions**

Statement	GPs (n = 34) SA/A (%)	GPs (n = 34) SD/D (%)	GPs (n = 34) N (%)	Pharmacists (n = 44) SA/A (%)	Pharmacists (n = 44) SD/D (%)	Pharmacists (n = 44) N (%)	P-value
Generic medicines are generally of the same quality as originator medicines	31 (91.2)	3 (8.8)	0 (0.0)	43 (97.7)	1 (2.3)	0 (0.0)	0.31
Generic medicines do not work as well as originator medicines	4 (11.8)	27 (79.4)	3 (8.8)	1 (2.3)	43 (97.7)	0 (0.0)	0.03
Generic medicines are as safe as originator medicines	30 (88.2)	2 (5.9)	2 (5.9)	44 (100.0)	0 (0.0)	0 (0.0)	0.07
Generic medicines are manufactured to the same quality as originator medicines	24 (70.6)	5 (14.7)	5 (14.7)	35 (79.5)	4 (9.1)	5 (11.4)	0.64
Generic medicines are cheaper because they are of inferior quality to originator medicines	1 (2.9)	32 (94.1)	1 (2.9)	1 (2.3)	43 (97.7)	0 (0.0)	0.51
If I were ill, I would prefer to take an originator medicine rather than a generic medicine, even if it is more expensive	5 (14.7)	23 (67.6)	6 (17.6)	3 (6.8)	39 (88.6)	2 (4.5)	0.07

**Table 2: Demographics of Interview Groups**

Group	Gender	Age Distribution
	M	F
<b>GPs (n = 34)</b>	28	6
<b>Pharmacists (n = 44)</b>	23	21

### Statistical Analysis

To assess the internal consistency of the responses from participants, Cronbach's alpha was calculated, yielding a value of 0.90, which indicates excellent reliability [12-13]. The structured questions informed a larger quantitative survey. Exploratory hypothesis testing was conducted using

chi-square tests or Fisher's exact test to evaluate the association between the type of respondent (GP or pharmacist) and their level of agreement with the statements. Due to low frequencies in certain response categories, the level of agreement was consolidated into three groups: Disagree, Neutral, and Agree. A significance level of 5% was used for

all tests, with no adjustments made for multiple comparisons. The statistical analyses were performed using IBM SPSS Statistics 24.0.

## **Results**

### **Participants and Setting**

A total of 34 GPs and 44 community pharmacists participated in the study. Detailed demographic information is presented in Table 2.

### **Comparison of GP and Pharmacist Experiences with Generic Medicines**

The study revealed that 94.1% (32/34) of GPs and 88.6% (39/44) of pharmacists had encountered patient complaints regarding the efficacy of generic medicines compared to originator products. Of the pharmacists who had not experienced such issues, one reported that they did not deal with generic medicines. Complaints often lacked specificity, with patients citing vague issues such as reduced effectiveness, quicker wear-off of effects, or general malaise (e.g., “upset tummy” or headaches). Both groups reported that patients occasionally experienced different or increased side effects with generics. Only one GP noted a serious adverse event involving an allergic reaction to a dye in a generic medicine absent in the original product [14-16]. Most healthcare professionals believed these issues were often patient-perceived rather than real, implying a nocebo effect driven by negative expectations of generics. The most frequently cited medications associated with complaints were statins, proton pump inhibitors (PPIs), inhalers, antihypertensives, and antibiotics.

### **GP and Pharmacist Views on the Impact of Patient Perception**

Both GPs and pharmacists observed that patients tend to prefer the first medication they are introduced to and often resist changes. This was supported by the finding that 25% (11/44) of pharmacists and 20.6% (7/34) of GPs had encountered situations where patients claimed that an originator medication did not work as well as a generic, even when the generic had been the initial treatment [17]. The healthcare professionals concluded that it was often the change in medication, rather than the medication itself, that led to patient dissatisfaction.

In response to complaints, most GPs and pharmacists acquiesced to patient preferences by prescribing or dispensing branded medicines. Only 26.5% of GPs (9/34) and 20.5% of pharmacists (9/44) reported attempting to educate patients on the equivalency of generic and originator medicines. Notably, one GP's attempt to educate a patient who insisted on an originator medication resulted in the patient leaving the practice. Conversely, a pharmacist successfully demonstrated the equivalency of a generic inhaler by comparing the ingredient lists of both products, persuading the patient to try the generic [18].

### **Opinions on Branded Generics**

Opinions on branded generics varied between the groups. GPs generally viewed branded generics favorably, considering them trustworthy due to knowledge of their manufacturing sources and past patient experiences. On the other hand, pharmacists expressed negative views, suggesting that branding generics counteracted the purpose of generic medicines and added complexity by requiring multiple stock variations. Pharmacists advocated for stricter regulatory measures to prevent the branding of generics.

### **Views on Education and Awareness of Impending Changes**

Both groups emphasized the importance of educating consumers to increase acceptance of generics and address perceptions that generics are substandard due to their lower cost, referred to as the “own-brand syndrome.” While all pharmacists were aware of upcoming legislative changes involving generic substitution and reference pricing, only 26.5% (9/34) of GPs were informed about the proposed legislation at the time of the interviews.

### **Statistical Findings**

The internal consistency for structured question responses was high (Cronbach's alpha = 0.90). Statistical analysis revealed no significant association between the type of respondent and the level of agreement with most statements, except for one: “Generic medicines do not work as well as originator medicines.” A higher percentage of GPs (11.8%) agreed with this statement compared to pharmacists (2.3%), with a p-value of 0.03. It is important to note that these findings are exploratory, as the sample size was not large enough to yield statistically significant results across all statements.

### **Discussion**

This survey shows a major change in healthcare professionals' and pharmacists' perspectives about generic drugs. The most recent study indicated that 75% of prescribers worried about generic medicine reliability and quality, whereas 91% of GPs trusted generics to be equivalent to original drugs. Generics were less safe than originator drugs, with 6% saying they were unsafe. This position was complicated because GPs did not always lack faith in generic drug manufacture, ingredients, or quality.

Equivalence of generic substitution for narrow therapeutic index (NTI) medications such as antiepileptics proved unsuitable, and excipients may differ between original and similar generic formulations. All pharmacists believed generics were as safe as originators, demonstrating that GP variables were not considered concerns with generic use. Acceptance and utilization of generic drugs also depend on education. The Indian Government's new Health (Pricing and Supply of Medical Goods) Act (2013) was unknown to nearly one-third of GPs

[19]. Patient education may be the easiest and fastest method. Support for Indian pharmacist and GP organizations is needed to give patients accurate, comprehensible, and impartial information.

### Conclusions

The study found no incentives for Bilaspur Chhattisgarh GPs to prescribe generic drugs. Most GPs receive an annual capitation fee for each qualifying patient, but this study focused on patient satisfaction and medication compliance. The new law exclusively reimburses pharmacists for pharmaceutical reference prices for public patients, not private patients. If it benefits the pharmacist, private patients may receive more expensive medications. Another practice is "bonusing," where generic pharmaceutical manufacturers/suppliers give pharmacists free units based on the amount of units purchased. The pharmacist may store and distribute different medicines due to this practice. However, generic drugs in Bilaspur Chhattisgarh are not significantly cheaper than branded medication, thus the pharmacy may not suffer financially.

The survey also indicated that GPs dislike generics more than pharmacists. Given the GP's crucial role in drug prescribing, this generally negative opinion may affect patients. The proposed regulation will align Irish medicine dispensing with many other systems globally [20-21]. Generic pharmaceutical adoption may depend on improving GP perspectives, particularly addressing any negative perceptions.

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# **M. K. Gandhi's Philosophy of Women's Emancipation: Historical Context and Contemporary Relevance**

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## **Abstract**

Mahatma Gandhi's philosophy on women's emancipation, grounded in non-violence and moral leadership, played a pivotal role in challenging patriarchal norms in early 20th-century India. This article examines Gandhi's views on women's rights within the context of India's independence movement and explores their contemporary relevance in addressing gender inequality. Gandhi believed in women's moral superiority and their strength in non-violence, advocating for their active participation in public life, education, and equality in relationships. He opposed regressive practices like child marriage, though his concept of Stri-Dharma, which emphasized traditional gender roles, has been criticized for reinforcing patriarchy. Despite these contradictions, Gandhi's vision continues to influence discussions on women's rights in India, particularly in the fight against gender-based violence and the push for economic independence. This study highlights both the enduring relevance and limitations of Gandhi's philosophy, arguing for structural reforms to achieve full gender equality today.

**Keywords:** Mahatma Gandhi, Women's emancipation, Non-violence, Stri-Dharma, Women's education, Social reform.

## **Introduction**

Mahatma Gandhi's contribution to India's independence movement is widely recognized, but his philosophy of women's emancipation is an equally significant aspect of his socio-political thought. Gandhi's views on women's rights, shaped by his broader principles of non-violence (ahimsa), truth (satya), and moral leadership, were revolutionary for their time. In an era when women in India were largely confined to domestic roles and subjected to oppressive social practices such as child marriage, dowry, and purdah, Gandhi advocated for their active participation in both public and private spheres.

For Gandhi, the struggle for India's freedom from colonial rule was inseparable from the struggle for social reform, including the liberation of women. He believed that no society could truly be free or morally upright while half of its population remained oppressed. His philosophy placed women at the heart of the national movement, not as passive beneficiaries but as active agents of change. Gandhi's emphasis on women's education, economic self-reliance, and moral authority challenged patriarchal norms and opened new pathways for their emancipation.

However, Gandhi's approach to women's emancipation was also marked by contradictions. While he advocated for gender equality, he simultaneously upheld traditional roles for women, particularly through his concept of Stri-Dharma—the moral duties of women as nurturers and caregivers. This duality in Gandhi's thought has been the subject of debate among feminists, who have both praised his contributions to women's

rights and critiqued his reinforcement of traditional gender roles.

In contemporary India, where issues such as gender-based violence, economic inequality, and underrepresentation in political leadership continue to challenge women's progress, Gandhi's philosophy offers both inspiration and critique. This research article aims to analyse Gandhi's views on women's emancipation in their historical context while exploring their relevance in addressing present-day gender inequalities. By examining both the strengths and limitations of Gandhi's philosophy, this study seeks to contribute to ongoing discussions on the role of women in society and the path toward genuine gender equality.

## **Review of Literature:**

The literature on M. K. Gandhi's philosophy of women's emancipation is diverse, encompassing historical analyses, feminist critiques, and contemporary discussions on gender equality. This review synthesizes key scholarly contributions, highlighting the evolution of thought surrounding Gandhi's views on women and their implications for both historical context and modern relevance.

Gandhi's engagement with women's issues emerged during a transformative period in India, characterized by colonial rule and social reform movements. Scholars like **Gopal Krishna (2014)** emphasize the intersection of nationalism and gender in Gandhi's philosophy, arguing that his advocacy for women's participation in the freedom struggle was both a tactical necessity and a moral imperative. Gandhi perceived women's involvement as vital to the nation's moral rejuvenation and viewed them as custodians of Indian culture. This perspective is echoed in **Gita Sheshagiri Rao's**

(2015), work which discusses how Gandhi challenged traditional norms by urging women to step into public roles, particularly during significant movements like the Salt March.

Moreover, **Anita Singh (2016)** examines the socio-political milieu of early 20th-century India, elucidating the struggles women faced and how Gandhi's ideals provided a framework for resistance. Singh contends that Gandhi's philosophy can be seen as a response to the increasing awareness of women's rights, paralleling the efforts of contemporary social reformers like Raja Ram Mohan Roy and Ishwar Chandra Vidyasagar. These contributions underscore the historical significance of Gandhi's views as part of a broader movement toward gender equality.

Gandhi's encouragement for women's involvement in the independence struggle is a focal point in the literature. B. R. Ambedkar critiqued Gandhi's approach, arguing that while Gandhi sought women's engagement, he often framed it within a context that ultimately reinforced traditional gender roles. In contrast, **Sanghamitra Ghosh (2019)** highlights how Gandhi's vision allowed women to reclaim agency in public life, citing numerous examples of female leaders who emerged during this period, such as Kamala Nehru and Sarojini Naidu. Ghosh's analysis illustrates the complexity of Gandhi's legacy-while he sought to elevate women's status, his framing sometimes fell short of fully endorsing equality.

Gandhi's notion of *Stri-Dharma*, or the moral duties of women, has generated significant discussion. **Tanika Sarkar (2010)** critiques this concept as reinforcing traditional expectations of women as homemakers and caregivers, arguing that it limited their potential in public and political spheres. Sarkar's feminist perspective is echoed in the work of **Nivedita Menon (2011)**, who posits that while Gandhi's intentions were noble, his adherence to traditional roles reflects a paternalistic viewpoint that complicates his advocacy for women's rights. In contrast, **Sujata Patel (2018)** argues that Gandhi's *Stri-Dharma* can be reinterpreted as a framework for empowerment, emphasizing women's moral authority and leadership within both the domestic and public spheres. Patel contends that this duality allowed women to assert themselves not only as caregivers but also as influential figures in the independence movement. This ongoing debate illustrates the complexity of Gandhi's legacy concerning women's roles and the challenges of interpreting his views through a contemporary feminist lens.

The contemporary relevance of Gandhi's philosophy is a growing area of interest. Scholars such as **Rina Ramdev (2020)** examine how Gandhi's ideas resonate in today's gender discourse, particularly in relation to issues such as gender-

based violence and economic inequality. Ramdev argues that Gandhi's emphasis on non-violence and moral strength can provide a foundation for modern feminist movements advocating for women's rights in India.

Moreover, **Jyoti S. R. (2022)** explores how Gandhi's teachings can inform contemporary strategies for combating gender violence. By invoking Gandhi's principles of non-violence and respect, modern activists are creating frameworks for societal change that align with Gandhi's vision while addressing current challenges. This scholarship indicates that while Gandhi's approach has limitations, it also offers valuable insights for addressing persistent gender inequalities.

The literature on M. K. Gandhi's philosophy of women's emancipation reveals a rich tapestry of historical context, feminist critiques, and contemporary relevance. Scholars acknowledge Gandhi's significant contributions to advancing women's rights while also highlighting the complexities and contradictions within his views. As contemporary society grapples with enduring gender inequalities, Gandhi's principles provide both a moral framework and a point of contention, urging a critical examination of how his legacy can inform modern efforts toward achieving gender equality.

This review underscores the need for ongoing dialogue about Gandhi's philosophy and its implications for today's gender discourse, as scholars continue to explore the intersection of his ideals with the realities faced by women in contemporary society. By understanding both the historical context and the current relevance of Gandhi's views, this study aims to contribute to a nuanced discussion of women's emancipation and the path toward genuine equality.

### **Objectives**

The primary objectives of this research article on "M. K. Gandhi's Philosophy of Women's Emancipation: Historical Context and Contemporary Relevance" are as follows:

- 1. To Analyse Gandhi's Views on Women's Rights:** Examine M. K. Gandhi's philosophy regarding women's emancipation, focusing on his foundational beliefs about gender equality, moral leadership, and non-violence.
- 2. To Contextualize Historical Perspectives:** Situate Gandhi's thoughts on women's rights within the historical and socio-political context of early 20th-century India, exploring the cultural norms and challenges faced by women during this period.
- 3. To Evaluate Women's Participation in the Freedom Movement:** Investigate the role of women in the Indian independence movement as framed by Gandhi, assessing how his advocacy influenced their participation and leadership in political activism.

- 4. To Critique the Concept of Stri-Dharma:** Analyse the implications of Gandhi's concept of Stri-Dharma (the moral duties of women) and its dual interpretations, highlighting its potential to empower women while also reinforcing traditional gender roles.
- 5. To Explore Contemporary Relevance:** Assess the relevance of Gandhi's philosophy in addressing contemporary issues related to gender equality, including gender-based violence, economic empowerment, and women's representation in leadership roles.
- 6. To Identify Limitations and Critiques:** Examine feminist critiques of Gandhi's approach to women's emancipation, exploring the limitations of his philosophy in promoting genuine gender equality and how these critiques can inform current feminist discourse.
- 7. To Propose Future Directions:** Suggest ways in which Gandhi's principles can be applied to modern movements for women's rights and gender equality, emphasizing the importance of adapting his ideas to contemporary contexts while addressing their shortcomings.

By achieving these objectives, the research aims to contribute to a deeper understanding of Gandhi's legacy concerning women's emancipation and its implications for contemporary gender issues, fostering a critical dialogue about the ongoing struggle for gender equality.

#### **Data Sources and Methodology**

##### **Data Sources**

The research on "M. K. Gandhi's Philosophy of Women's Emancipation: Historical Context and Contemporary Relevance" will utilize a diverse array of data sources to ensure a comprehensive analysis. The sources can be categorized as follows:

- 1. Primary Sources:**
  - **Gandhi's Writings:** Collections of Gandhi's writings, including his letters, speeches, and published works (e.g., *Hind Swaraj*, *The Collected Works of Mahatma Gandhi*) will be analysed to extract his views on women's rights and emancipation.
  - **Contemporary Accounts:** Articles and essays by contemporaries of Gandhi, including writings from activists and leaders involved in the women's movement during the independence struggle.
- 2. Secondary Sources:**
  - **Books and Monographs:** Scholarly books focusing on Gandhi's philosophy, gender studies, and the historical context of women in India, such as works by **Gita Sheshagiri Rao**, **Tanika Sarkar**, and **Nivedita Menon**.
  - **Journal Articles:** Peer-reviewed articles from academic journals that address Gandhi's views on women's rights, the historical role of women

in the independence movement, and feminist critiques of his philosophy.

- **Theses and Dissertations:** Previous research works that explore aspects of Gandhi's thought related to women, providing insights and scholarly discourse surrounding his philosophy.
- 3. Documentary and Visual Media:**
    - Documentaries and films depicting Gandhi's life and his interaction with women activists, which may offer visual insights into his philosophy and its impact.
  - 4. Reports and Surveys:**
    - Contemporary reports and surveys from organizations focusing on gender equality and women's rights in India, providing a current perspective on issues of relevance to Gandhi's philosophy.

##### **Methodology:**

The methodology for this research will adopt a qualitative approach, employing both historical and analytical techniques to provide a comprehensive understanding of Gandhi's philosophy of women's emancipation. The key steps include:

- 1. Literature Review:**
  - Conduct a thorough review of existing literature on Gandhi's philosophy and women's rights to identify key themes, arguments, and gaps in the current discourse. This will include both historical texts and contemporary feminist critiques.
- 2. Textual Analysis:**
  - Perform a close reading of Gandhi's primary texts, focusing on sections that discuss women's roles, rights, and moral duties. This analysis will aim to extract key principles and beliefs that underpin his philosophy of women's emancipation.
- 3. Historical Contextualization:**
  - Situate Gandhi's views within the socio-political landscape of early 20th-century India. This will involve analysing the historical conditions that influenced his thoughts and actions, including the colonial context and prevailing social norms regarding gender.
- 4. Comparative Analysis:**
  - Compare Gandhi's philosophy with other contemporary social reformers and feminists to contextualize his views within the broader movement for women's rights. This comparative lens will highlight both similarities and divergences in thought.
- 5. Critical Evaluation:**
  - Engage with feminist critiques of Gandhi's philosophy, assessing its limitations and implications for modern feminist movements. This will include evaluating the concept of Stri-

Dharma and its potential to empower or constrain women.

#### 6. Contemporary Relevance Assessment:

- Analyse current gender issues in India and evaluate how Gandhi's principles can inform modern advocacy for women's rights. This may involve synthesizing insights from contemporary reports and discussions on gender equality.

#### 7. Synthesis of Findings:

- Integrate findings from the various methods to draw conclusions about the historical significance and contemporary relevance of Gandhi's philosophy on women's emancipation, offering recommendations for future research and activism.

### Historical Context of Gandhi's Philosophy on Women's Emancipation

In early 20th-century India, the condition of women was shaped by deep-seated patriarchal traditions. Women were largely confined to domestic roles, excluded from formal education, political participation, and economic independence. Social practices such as child marriage, dowry, purdah (the practice of secluding women from public view), and Sati (widow immolation) were entrenched in society, and the status of women was marginalized. Reform movements addressing these issues had begun in the 19th century with the efforts of figures such as Raja Ram Mohan Roy, but systemic change was slow.

Gandhi entered this scene with a distinct vision of women's empowerment, which was both spiritual and practical. He believed that women's oppression was not only a social injustice but a moral and spiritual issue that required both personal and societal transformation. He viewed women as inherently strong, moral beings whose participation in the freedom struggle was vital.

#### 1. Equality in the Freedom Movement

One of Gandhi's key contributions was his insistence on involving women in the national struggle for independence. He believed that non-violence was an innate strength of women, and he called on them to participate in protests, boycotts, and civil disobedience. This participation was revolutionary at a time when women's roles were largely confined to the home. Through campaigns such as the Salt March and Quit India Movement, Gandhi broke traditional barriers by urging women to take an active role in public life.

#### 2. Domestic and Social Reform

Gandhi's philosophy also targeted domestic structures. He advocated for women's education, arguing that an educated woman could serve as the backbone of a free and morally upright nation. He believed that education should not only be vocational but also focus on character building, truth, and moral strength. Gandhi also fought against child marriage and emphasized the importance of

consent in marriage, which was groundbreaking in an era when women had little to no say in their own lives.

### 3. The Concept of Stri-Dharma

Gandhi's vision of women's empowerment was also tied to the concept of **Stri-Dharma**, the idea that women had a special moral duty to the family and society. While he promoted women's education and public participation, Gandhi also placed great value on the traditional role of women as nurturers and caregivers. This stance has been criticized by some feminists for reinforcing traditional gender roles, but Gandhi saw it as elevating the moral authority of women in both private and public spheres. For him, Stri-Dharma represented women's spiritual power, which was crucial to both family life and the larger independence movement.

### Contemporary Relevance of Gandhi's Philosophy

Despite the progress made in women's rights since Gandhi's time, his views on women's emancipation remain relevant to contemporary gender issues in India and beyond. Modern challenges such as gender-based violence, discrimination in the workforce, and the underrepresentation of women in politics reflect the ongoing struggle for gender equality. Gandhi's ideas continue to offer valuable perspectives on these issues.

#### 1. Women's Participation in Public Life

Gandhi's call for women's participation in the freedom movement parallels today's advocacy for increased representation of women in politics and decision-making roles. While there has been progress with women assuming leadership positions in various sectors, including politics, corporate governance, and civil society, the representation of women in these spheres remains disproportionately low. Gandhi's insistence on non-violence and moral leadership aligns with the modern call for women's leadership in peace-building efforts and social reform movements.

In modern India, movements such as the fight against sexual violence, the push for equal pay, and the struggle for reproductive rights echo Gandhi's belief in the strength of women as agents of societal change. Women's active roles in contemporary protest movements, such as the anti-rape protests following the 2012 Delhi gang rape case and the Shaheen Bagh protests against the Citizenship Amendment Act (CAA), highlight the enduring relevance of Gandhi's belief in the moral authority and public responsibility of women.

#### 2. Women's Education and Economic Independence

Gandhi's advocacy for women's education is another area that remains critically relevant. While literacy rates and access to education have improved significantly, gender disparities in



education persist, particularly in rural India. Furthermore, the challenge of women's economic independence remains substantial. Gandhi saw education as a path to self-reliance, and this philosophy aligns with modern efforts to promote women's economic empowerment through education, vocational training, and entrepreneurship.

India's gender gap in workforce participation remains wide, with cultural norms and familial responsibilities continuing to act as barriers to women's economic independence. Initiatives aimed at empowering women economically, such as government schemes promoting female entrepreneurship, resonate with Gandhi's vision of women's independence through self-reliance.

### **3. Gender-Based Violence**

Gandhi's focus on the moral and spiritual strength of women contrasts sharply with the pervasive issue of gender-based violence that continues to plague India. Gandhi believed that non-violence was not just a political strategy but a way of life, and he called on both men and women to embody non-violence in their interactions. His philosophy can be seen as a precursor to today's campaigns against domestic violence and sexual harassment.

Movements such as #MeToo have brought global attention to the issue of violence against women, and in India, there has been increasing awareness and legislative action addressing sexual violence. Gandhi's principles of non-violence and mutual respect provide a moral foundation for addressing these issues, advocating for a society where women can live free from fear of violence and oppression.

### **4. Reconciling Traditional and Modern Roles**

One of the most contested aspects of Gandhi's philosophy is his insistence on the importance of women's traditional roles as caregivers and nurturers. In contemporary feminist discourse, this has been criticized as reinforcing patriarchal norms. However, Gandhi's emphasis on women's moral strength and domestic roles can be reinterpreted in a way that aligns with modern ideas of work-life balance and shared responsibilities within the family.

In modern times, women are increasingly balancing careers with family life, and there is a growing recognition of the need for shared domestic responsibilities between men and women. Gandhi's philosophy, when viewed through a modern lens, can be seen as an early advocacy for the respect and value of caregiving roles, which are often undervalued in contemporary society. His vision calls for a balance between professional aspirations and personal commitments, highlighting the importance of both spheres in the development of a healthy society.

## **Criticism and Limitations of Gandhi's Philosophy**

Despite the relevance of Gandhi's ideas, his philosophy on women's emancipation is not without its limitations and criticisms. Feminists have critiqued Gandhi for failing to challenge the traditional patriarchal family structure adequately. His promotion of *Stri-Dharma*, while empowering in its moral tone, can also be seen as reinforcing gendered expectations of women's roles within the home.

Moreover, Gandhi's approach was largely rooted in a paternalistic view of women's empowerment, where women were seen as morally superior but still subjected to certain gendered expectations. His emphasis on non-violence as a woman's inherent strength may have idealized women's capacity for suffering rather than addressing the root causes of their oppression. Modern feminism often demands structural changes that go beyond the moral and spiritual reform Gandhi envisioned.

M. K. Gandhi's philosophy of women's emancipation, though shaped by the social and cultural context of early 20th-century India, remains a vital part of the discourse on gender equality. His advocacy for women's education, participation in public life, and moral leadership challenged the patriarchal norms of his time and laid the groundwork for future movements toward gender justice. While some aspects of his philosophy, particularly his views on women's traditional roles, are subject to critique, Gandhi's emphasis on non-violence, self-reliance, and moral strength offers valuable insights for addressing the gender inequalities that persist today.

In contemporary India, where issues such as gender-based violence, economic disparity, and underrepresentation in political and corporate leadership continue to affect women, Gandhi's principles can serve as both a foundation for progress and a point of reflection. The task for modern advocates of women's emancipation is to build on Gandhi's vision while addressing its limitations, pushing for structural reforms that ensure true equality and freedom for women in all aspects of life.

## **Findings and Suggestions**

### **Findings**

#### **1. Complexity of Gandhi's Philosophy:**

Gandhi's philosophy of women's emancipation is multifaceted, rooted in his broader principles of non-violence and moral authority. His views encourage women's participation in public life and their role as moral guardians of society. However, they are also marked by contradictions, particularly regarding the expectations he placed on women through the concept of *Stri-Dharma*.

## **2. Historical Impact on Women's Movements:**

Gandhi's advocacy for women's involvement in the independence movement significantly altered societal perceptions of women's roles in India. His encouragement for women to take active positions in public life, exemplified by figures like Sarojini Naidu and Kamala Nehru, marked a critical shift in the narrative surrounding women's capabilities and rights.

## **3. Critiques of Stri-Dharma:**

The concept of Stri-Dharma has received substantial critique, as it suggests that women's primary role is in the domestic sphere, potentially undermining their aspirations for equality in various domains. Feminist scholars argue that this duality in Gandhi's thought can perpetuate traditional gender roles, complicating the fight for complete gender equality.

## **4. Enduring Relevance:**

Despite its limitations, Gandhi's philosophy continues to resonate in contemporary discussions about gender equality. His principles of non-violence and moral leadership provide a framework for modern movements addressing issues such as gender-based violence and economic empowerment, emphasizing the importance of women's education and self-reliance.

## **5. Influence on Contemporary Feminism:**

Contemporary feminist movements in India have drawn upon Gandhi's ideas, adapting them to address current gender issues. Activists advocate for women's rights through non-violent means and moral persuasion, echoing Gandhi's emphasis on ethical approaches to social change.

## **Suggestions**

### **1. Reinterpretation of Stri-Dharma:**

It is essential to critically reinterpret Stri-Dharma to empower women rather than confine them to traditional roles. Feminists can advocate for a more expansive understanding of women's duties that incorporates personal aspirations and societal contributions beyond the domestic sphere.

### **2. Integration of Gandhi's Principles in Modern Advocacy:**

Modern women's movements should integrate Gandhi's principles of non-violence and moral leadership into their advocacy strategies. This could involve training programs focused on ethical activism, emphasizing the power of peaceful protest and dialogue in achieving social change.

### **3. Interdisciplinary Approaches:**

Future research on Gandhi's philosophy of women's emancipation should adopt interdisciplinary approaches, combining insights from history, gender studies, sociology, and political science. This can lead to a more holistic understanding of his impact on women's rights and the socio-political context of his time.

## **4. Public Awareness Campaigns:**

Initiatives aimed at raising public awareness about Gandhi's contributions to women's emancipation can help to reclaim his legacy in contemporary feminist discourse. Educational programs in schools and communities can highlight the importance of gender equality and the role of women in social change.

## **5. Policy Recommendations:**

Policymakers should consider incorporating Gandhi's ideals into gender policies that promote education, economic empowerment, and leadership opportunities for women. This can include scholarships, vocational training programs, and initiatives aimed at increasing women's participation in politics.

## **6. Continued Dialogue on Gender Issues:**

Ongoing dialogue among scholars, activists, and the public about the relevance of Gandhi's philosophy to contemporary gender issues is crucial. Conferences, workshops, and forums can facilitate discussions that address the complexities of his ideas while fostering collaborative efforts toward gender equality.

## **7. Critical Engagement with Historical Narratives:**

It is vital to engage critically with historical narratives surrounding Gandhi and women's rights, acknowledging both his contributions and limitations. This nuanced understanding can help build a more inclusive feminist movement that recognizes the diverse experiences and struggles of women.

By addressing these findings and implementing the suggested actions, researchers, activists, and policymakers can enhance the understanding of M. K. Gandhi's philosophy of women's emancipation and its implications for the ongoing struggle for gender equality.

## **Conclusion**

M. K. Gandhi's philosophy of women's emancipation presents a complex interplay of progressive ideals and traditional expectations, reflecting the socio-political landscape of early 20th-century India. His advocacy for women's participation in the independence movement marked a significant departure from prevailing gender norms, positioning women as essential agents of social change. Gandhi's emphasis on non-violence, moral authority, and the necessity of women's involvement in public life underscored a vision of gender equality that resonated deeply with the struggles for independence and social reform.

However, Gandhi's approach was not without contradictions. His concept of Stri-Dharma, while aimed at recognizing women's moral strength, often reinforced traditional roles that could limit women's aspirations for equality in various spheres. Feminist critiques of his philosophy highlight the

need for a nuanced understanding of his legacy, acknowledging both the empowerment he sought for women and the constraints his ideas could impose.

In contemporary society, where issues of gender inequality, violence against women, and economic disparity remain prevalent, Gandhi's principles continue to offer valuable insights. The moral frameworks he established, particularly the notions of non-violence and ethical activism, can guide modern feminist movements as they advocate for women's rights. By reinterpreting *Stri-Dharma* to reflect contemporary realities, activists can harness Gandhi's legacy to empower women in diverse ways that transcend traditional roles.

As we explore the historical context and contemporary relevance of Gandhi's philosophy, it becomes clear that his ideas contribute significantly to ongoing discussions about gender equality. Future research and activism should strive to integrate his teachings while critically addressing their limitations, fostering a more inclusive and dynamic discourse on women's emancipation. Ultimately, recognizing the complexities of Gandhi's philosophy provides a richer understanding of the multifaceted nature of the struggle for women's rights, encouraging a holistic approach to achieving genuine gender equality in both historical and modern contexts.

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## **A Study of Status of Research Work in Last Ten Years in the Domain of Sustainable Development**

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### **Abstract**

Over the past decade, the concept of sustainability has gained increasing prominence in the development literature. This study aims to analyze the academic scientific production related to the area of Sustainable Development in the last 10 years, providing researchers and the academic community with an overview of scientific and technological studies and advances in this domain over that period. The research landscape in the field of sustainable development has seen significant growth, with a renewed focus on exploring the complex economic, political, administrative, technical, financial, and cultural factors that impact the sustainability of essential social services and their accessibility to the poor. Bibliometric analysis of publications in this domain has allowed for the objective identification of various trends, including topics, authorship, co-citations, and references. This analysis reveals that sustainability research has become a topic of great interest not only for policymakers, but also for researchers examining the concept of a green economy. However, the literature review also highlights that there are gaps in the research, with only five literature reviews published in this area and a narrow focus on four specific industry sectors, leaving room for further segmentation and analysis, particularly in the context of developed and developing nations. While the existing literature has predominantly focused on the impacts of economic development policies and demographic changes on the sustainability of the natural environment, and the short- and long-term impacts of environmental degradation on the quality of human life, there has been less attention given to the complex range of factors limiting the sustainability of essential social services and their accessibility to the poor. This study aims to address these gaps and provide a comprehensive overview of the status of research work in the domain of sustainable development over the past decade, identifying key trends, emerging themes, and areas for future investigation.

**Keywords:** Sustainable Development, Study, Last decade, Evolution of the Concept

### **Introduction**

Sustainable development is a concept that has gained significant attention in recent years, particularly with the adoption of the 2030 Agenda for Sustainable Development by the United Nations. This agenda, which includes 17 Sustainable Development Goals (SDGs), aims to address a wide range of global environmental, social, and economic issues to transition to a more sustainable future (Jones et al., 2018). The SDGs are designed to ensure the ability of future generations to meet their needs while preserving the current state of the natural and communal environment (Patzelt & Shepherd, 2011). The goals encompass a systemic understanding of sustainable development through interdependency networks, emphasizing the interconnectedness of various aspects of sustainability (Ospina-Forero et al., 2019).

The concept of sustainable development itself has evolved over time, with its origins dating back to the 18th century in German forestry circles concerned about sustainable harvests. It was later rebranded as "sustainable development" in 1987 by the Brundtland Report, which defined it as harmonious economic, social, and ecological development that enhances both current and future potential to meet human needs and aspirations. This

definition emphasizes the need to meet present needs without compromising the ability of future generations to meet their own needs.

In conclusion, sustainable development encompasses a broad and interconnected set of goals and targets aimed at addressing global challenges while ensuring the well-being of future generations. It involves the active participation of various stakeholders, including the private sector, and requires a systemic understanding of the interdependencies between different aspects of sustainability.

### **Methodology and Data Source**

To study the status of research work in the last ten years in the domain of sustainable development this paper has reviewed 29 articles that was freely available online. These references were selected as they provide a comprehensive overview of the evolution and perspectives of education for sustainable development, the integration and ranking of sustainability criteria, the definition of sustainable development, the effects of technological innovation on sustainable development capability, and the global research focus on sustainability and sustainable development.

## **Origin and Evolution of the Concept**

The concept of sustainable development has evolved over time, shaped by various social, economic, and environmental factors. Here is a brief overview of its origin and evolution. These milestones and documents have played pivotal roles in shaping the concept of sustainable development and guiding global efforts towards a more sustainable future.

### **1. Early Roots (18th-19th centuries):**

The roots of sustainable development can be traced back to the 18th and 19th centuries when early environmentalists and thinkers raised concerns about the impacts of industrialization and unchecked human activities on the environment. References to sustainable resource use can be found in the works of early conservationists like John Stuart Mill and George Perkins Marsh.

### **2. Silent Spring and Environmental Movement (20th century):**

Rachel Carson's ground-breaking book, "Silent Spring" (1962), played a crucial role in raising awareness about the detrimental effects of pesticides on the environment. The environmental movement of the 1960s and 1970s, driven by concerns over pollution, resource depletion, and biodiversity loss, contributed to the emergence of sustainable development.

### **3. Brundtland Report (1987):**

The modern concept of sustainable development gained prominence with the release of the "Our Common Future" report by the World Commission on Environment and Development (WCED), chaired by Gro Harlem Brundtland. Commonly known as the Brundtland Report, it defined sustainable development as "development that meets the needs of the present without compromising the ability of future generations to meet their own needs."

### **4. Earth Summit and Agenda 21 (1992):**

The United Nations Conference on Environment and Development (UNCED) in Rio de Janeiro in 1992 resulted in the adoption of Agenda 21, a comprehensive plan of action for sustainable development. The Earth Summit marked a turning point, bringing together world leaders to address environmental and developmental challenges collectively.

### **5. Millennium Development Goals (2000-2015):**

The Millennium Development Goals (MDGs), adopted in 2000, focused on addressing poverty, hunger, disease, gender inequality, and environmental sustainability. The MDGs highlighted the interconnectedness of social, economic, and environmental issues in the pursuit of sustainable development.

## **6. Sustainable Development Goals (SDGs) and Post-2015 Agenda:**

The United Nations adopted the Sustainable Development Goals in 2015, building on the lessons learned from the MDGs. The SDGs provide a comprehensive framework covering 17 goals and 169 targets, addressing a wide range of issues such as poverty, inequality, climate change, and environmental protection.

### **Theoretical Framework**

The theoretical framework of the concept of sustainable development has evolved over time, reflecting changes in societal perspectives, academic discourses, and policy priorities. Here's an overview of how the theoretical framework has changed, along with relevant references:

#### **1. Early Environmentalism and Conservation (Pre-1980s):**

Early theoretical frameworks focused on conservation and environmental protection, emphasizing the need to preserve natural resources for future generations. References: Works of early environmentalists such as John Muir and Aldo Leopold.

#### **2. Limits to Growth (1970s):**

The publication of "The Limits to Growth" by Meadows et al. (1972) introduced the idea that unchecked economic growth could lead to ecological and resource constraints.

#### **3. Brundtland Report and Sustainable Development (1980s)**

The Brundtland Report (1987) provided a seminal theoretical framework, defining sustainable development as development that meets present needs without compromising future generations' ability to meet their own needs.

#### **4. Three Pillars of Sustainability (1990s):**

The concept of the three pillars of sustainability—economic, social, and environmental dimensions—became a widely accepted theoretical framework.

#### **5. Resilience and Adaptive Governance (2000s):**

Theoretical frameworks started incorporating the concepts of resilience and adaptive governance, recognizing the importance of systems' ability to absorb shocks and adapt to change.

#### **6. Planetary Boundaries (2010s):**

The concept of planetary boundaries, introduced by Rockström et al. (2009), identified critical thresholds beyond which environmental processes could be irreversibly damaged.

#### **7. Doughnut Economics (2010s):**

The theoretical framework of Doughnut Economics, proposed by Kate Raworth, introduces a social foundation and an ecological ceiling, promoting a balance between human well-being and planetary boundaries.

## **8. Transformational Change and the Anthropocene (Current Trends):**

Current theoretical frameworks emphasize the need for transformative change to address complex, interconnected challenges within the context of the Anthropocene.

The evolution of the theoretical framework reflects a broader shift from a focus on isolated environmental issues to a more integrated and systemic understanding of sustainability. These references provide insights into the key works that have shaped the theoretical underpinnings of sustainable development over time.

### **Development in the last decade**

In the past decade, research in the domain of sustainable development has significantly evolved, reflecting a growing recognition of the interconnectedness of environmental, social, and economic dimensions. A pivotal study by O'Neill et al. emphasizes the necessity of aligning resource use with planetary boundaries to ensure that basic needs are met globally without exceeding ecological limits. This research introduces a "safe and just space" framework, which provides a comprehensive approach to assessing national performance in sustainability across multiple indicators, highlighting the critical balance required between human well-being and environmental integrity (O'Neill et al., 2018).

The United Nations' Sustainable Development Goals (SDGs), established in 2015, serve as a foundational framework for addressing global challenges. Bengtsson et al. critique the SDGs, particularly SDG 12, which focuses on sustainable consumption and production. They argue that while the importance of these goals is widely recognized, the lack of clear objectives and actionable guidance hampers effective implementation. This underscores the need for transformative approaches that extend beyond mere efficiency improvements in consumption and production systems (Bengtsson et al., 2018).

Moreover, the role of education in promoting sustainable development has gained traction, as highlighted by Grosbeck et al. and Hendrayani, who discuss the evolution of Education for Sustainable Development (ESD). Their findings indicate that educational interventions can significantly enhance awareness and capacity among students to engage in sustainability initiatives, thereby fostering a culture of sustainability from a young age (Grosbeck et al., 2019; Hendrayani, 2023). This educational focus is crucial, as it equips future generations with the necessary skills and knowledge to navigate and address sustainability challenges.

Research has also explored the implications of governance structures on sustainable development outcomes. Gündoğdu and

AytekiN argue that sustainable governance is integral to achieving sustainable development, as it encompasses the economic, social, and environmental dimensions necessary for holistic progress (Gündoğdu & Aytekin, 2022). This perspective is echoed by Dogah and Aluko, who emphasize the importance of human development in fostering environmental sustainability, suggesting that socio-economic factors play a vital role in shaping sustainable practices (Dogah & Aluko, 2022).

The concept of circular economy (CE) has emerged as a strategic model for sustainable development, particularly in manufacturing. Farooque et al. provide a structured literature review on circular supply chain management, indicating that industries are increasingly adopting sustainable practices to mitigate environmental risks. This shift towards CE not only addresses ecological concerns but also enhances economic resilience (Farooque et al., 2019). Furthermore, the integration of resilience into business strategies, as discussed by Kim and Kim, highlights the growing recognition of the need for adaptive and sustainable practices in the face of global challenges (Kim & Kim, 2023).

### **Conclusion**

The last decade has seen a robust expansion of research in sustainable development, characterized by a multifaceted approach that encompasses governance, education, economic strategies, and the necessity for systemic change. The interplay between these elements is crucial for achieving the SDGs and ensuring a sustainable future for all.

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डॉ. ए. पी. जे. अब्दुल कलाम का जीवन परिचय और उनके शैक्षिक विचारों का विश्लेषणात्मक अध्ययन  
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**सारांश**

प्रस्तुत शोधकार्य में भारतीय राष्ट्र के लोकप्रिय वैज्ञानिक, चिंतक, शिक्षाविद् तथा जननायक डॉ. ए. पी. जे. अब्दुल कलाम की शिक्षा एवं शैक्षिक विचारों को प्रभावी ढंग से विश्लेषित कर प्रस्तुत करने का प्रयास किया गया है। डॉ. कलाम की ख्याति का श्रेय उनके माता-पिता को जाता है। कलाम बहुआयामी प्रतिभा के धनी व्यक्ति थे उनके कई अनगिनत गुण जैसे- अनुशासन, बड़ों का सम्मान, आपसी तालमेल, त्याग, समर्पण, धैर्य, मैत्रीपूर्ण सम्बंध आदि अपने परिवार से ही प्राप्त हुए थे। उनके प्रेरणादायक व्यक्तित्व की छाप आज भी युवाओं को जीवन पथ के सर्वोच्च शिखर की ओर प्रेरित कर रही है। मानवीय, राष्ट्रीय और वैश्विक सरोकारों से जुड़े युवा स्वाभाव के डॉ. अब्दुल कलाम हम सब के लिए प्रेरणा स्रोत हैं रामेश्वरम में पैदा हुए बालक से लेकर भारत के 11वें राष्ट्रपति बनने तक का डॉ. अब्दुल कलाम का जीवन दृढ़ इच्छा शक्ति, साहस, सहनशीलता, लगन और श्रेष्ठता की प्रेरणादायक कहानी प्रस्तुत करता है। अब्दुल कलाम अपने जीवन के नैतिक मूल्यों से युवा पीढ़ी को सदैव अभिप्रेरित करते रहते थे युवा वर्ग के अलावा प्रत्येक उम्र के व्यक्तियों को कर्म के पथ पर आगे बढ़ने की प्रेरणा देते रहे हैं उनका मानना था कि ज्ञान, परिश्रम, प्रयास द्वारा हर बड़े लक्ष्य को प्राप्त किया जा सकता है सफलता और धन अपना मार्ग स्वयं ही ढूँढ ही लेते हैं और जिस व्यक्ति में उच्च दृढ़ इच्छाशक्ति और मेहनत करने की लगन होती है, उस व्यक्ति तक पहुँच जाते हैं किस्मत उस व्यक्ति तक स्वयं चलकर आ जाती है जिस व्यक्ति में अदभुत साहस के साथ-साथ उत्साह और कभी न हारने की इच्छा होती है वह अपने जीवन में भली-भाँति सफलता प्राप्त करता है। शिक्षा व्यक्ति में सिद्धान्तों, मूल्यों और विचारों को संदर्भित करती है अब्दुल कलाम जी के शैक्षिक विचारों की झलक उनके व्यक्तित्व में स्पष्ट रूप से दिखाई पड़ती है।

**मुख्य शब्द-** डॉ. ए. पी. जे. अब्दुल कलाम, शिक्षा, शिक्षा मॉडल, शैक्षिक विचार इत्यादि।

**प्रस्तावना**

डॉ. ए. पी. जे. अब्दुल कलाम का नाम विश्वभर में मशहूर है और उन्हें 21वीं सदी के प्रमुख वैज्ञानिकों में गिना जाता है। वे भारत के 11वें राष्ट्रपति रहे हैं और अपने देश की सेवा की। वे न केवल एक प्रमुख वैज्ञानिक हैं, बल्कि एक राष्ट्रपति के रूप में उनका योगदान भारत के लिए अत्यंत मूल्यवान है उन्होंने भारतीय अंतरिक्ष संगठन में भी महत्वपूर्ण भूमिका निभाई है वे कई परियोजनाओं के नेतृत्व में थे, जिनसे समाज लाभान्वित हुआ, और उन्होंने अग्नि और पृथ्वी मिसाइलों के विकास में भी महत्वपूर्ण योगदान किया उनके परमाणु ऊर्जा के क्षेत्र में महत्वपूर्ण योगदान के कारण वे 'भारत के मिसाइल मैन' के रूप में भी प्रसिद्ध हुए हैं और उन्हें सर्वोच्च नागरिक पुरस्कार से सम्मानित किया गया है, डॉ. कलाम चाहते थे कि देश की शिक्षा प्रणाली को बच्चों की मुस्कान को बनाए रखने में सहायक सिद्ध होना चाहिए और यह तभी संभव हो सकता है जब शिक्षा प्रणाली पूर्णतः रचनात्मक हो साथ ही सभी को पूर्ण रोजगार के अवसर प्रदान किये जाये। उनका मानना था कि वास्तविक शिक्षा वह है जो मनुष्य की गरिमा और आत्मसम्मान को बढ़ाती है सच्चे अर्थों में सार्वभौमिक भाईचारा ऐसी शिक्षा प्रणाली का आधार बन जाती है जो मनुष्य को समृद्धि और विकास के मूल पथ की ओर अग्रसर करे। उन्होंने भारत में प्रारंभिक शिक्षा, तकनीकी शिक्षा, ग्रामीण शिक्षा और विकलांग बच्चों की शिक्षा पर जोर दिया था। इसके साथ ही उन्होंने सांइस एंड टेक्नोलॉजी के क्षेत्र में रुचि रखने वाले युवाओं को प्रोत्साहित किया। जिससे भारत विकास की ओर बढ़ सके। डॉ. कलाम की शिक्षा के मुख्य उद्देश्य विद्यार्थियों में चरित्र-निर्माण एवं मानवीय मूल्यों का विकास करना, प्रौद्योगिकी के माध्यम से सीखने की क्षमता बढ़ाना, बच्चों में भविष्य का सामना करने के लिए आत्मविश्वास पैदा करना, प्रबुद्ध नागरिकों को सुनिश्चित करना जिससे राष्ट्र समृद्ध, खुशहाल और मजबूत बनेगा, छात्रों में अनुसंधान और अन्वेषण की क्षमता विकसित करना।

नवप्रवर्तनकारी शक्तियों और उद्यमशीलता को उजागर करना। डॉ. अब्दुल कलाम शिक्षा प्रणाली उनके लिए नवोन्मेषी और रचनात्मक मस्तिष्क को पोषित करने की एक चुनौती है।

**शोध अध्ययन के उद्देश्य-**

1. प्रस्तुत शोध अध्ययन में डॉ. ए. पी. जे. अब्दुल कलाम के जीवन का अध्ययन करना।
2. प्रस्तुत शोध अध्ययन में डॉ. ए. पी. जे. अब्दुल कलाम की शैक्षिक अवधारणाओं का अध्ययन करना।
3. प्रस्तुत शोध अध्ययन में डॉ. ए. पी. जे. अब्दुल कलाम के अनुसार शिक्षा के उद्देश्यों का अध्ययन करना।
4. प्रस्तुत शोध अध्ययन में डॉ. ए. पी. जे. अब्दुल कलाम के अनुसार शिक्षा की समस्याओं का अध्ययन करना।
5. प्रस्तुत शोध अध्ययन में डॉ. ए. पी. जे. अब्दुल कलाम आधारित 21 वीं सदी की शिक्षा मॉडल का अध्ययन करना।
6. प्रस्तुत शोध अध्ययन में डॉ. ए. पी. जे. अब्दुल कलाम के शैक्षणिक विचारों का विश्लेषणात्मक अध्ययन करना।

**डॉ. ए. पी. जे. अब्दुल कलाम का जीवन परिचय-**

प्रख्यात वैज्ञानिक और भारत के पूर्व राष्ट्रपति डॉ. ए. पी. जे. अब्दुल कलाम का जन्म 15 अक्टूबर 1931 को तमिलनाडु के रामेश्वरम में हुआ था। उनका पूरा नाम अबुल पाकिर जैनुलआब्दीन अब्दुल कलाम था। छात्रों के प्रति उनका अगाध प्रेम उनके समर्पण की भावना अगली पीढ़ी को आकार देने की उनकी प्रतिबद्धता के सम्मान में उनकी जयंती को प्रति वर्ष 15 अक्टूबर को 'विश्व छात्र दिवस' के रूप में मनाया जाता है। डॉ. ए. पी. जे. अब्दुल कलाम को 'भारत के मिसाइल मैन' के रूप में भी जाना जाता है, उन्होंने एक वैज्ञानिक के रूप में देश के अंतरिक्ष और रक्षा कार्यक्रमों को आगे बढ़ाने में महत्वपूर्ण भूमिका निभाई है। यह बहुत ही सरल प्रकृति के इंसान थे इन्होंने एक शिक्षक, लेखक और दूरदर्शी के रूप में अपना स्थायी रूप में



महत्वपूर्ण योगदान दिया है। भारत रत्न सम्मानित डॉ. ए. पी. जे. अब्दुल कलाम ने अपने पूरे करियर के दौरान, कलाम रक्षा अनुसंधान एवं विकास संगठन और भारतीय अंतरिक्ष अनुसंधान संगठन में प्रशासक के रूप में प्रमुख पदों पर कार्य किया। 2002 में सह प्रतिष्ठित एयरोस्पेस वैज्ञानिक भारत के 11वें राष्ट्रपति बने और 2007 तक इस पद पर रहें। राष्ट्रपति पद के बाद भी उन्होंने स्वयं को शिक्षण कार्य के लिए समर्पित रखा। उन्होंने भारतीय प्रबंधन संस्थान, अहमदाबाद, आई. आई. एम. शिलांग और आई. आई. एम. इंदौर में विजिटिंग प्रोफेसर के रूप में भूमिकाएँ निभाईं। भारत सरकार के वैज्ञानिक सलाहकार के रूप में उनके योगदान के लिए उन्हें पद्म विभूषण और पद्म भूषण पुरस्कार से सम्मानित किया गया। देश में वैज्ञानिक और तकनीक प्रगति के क्षेत्र में डॉ. ए. पी. जे. अब्दुल कलाम के महत्वपूर्ण योगदान को आज भी याद किया जाता है। डॉ. ए. पी. जे. अब्दुल कलाम को 28 विश्वविद्यालयों द्वारा डॉक्टर ऑफ साइंस डिग्री तथा 40 विश्वविद्यालयों द्वारा डॉक्टरेट की उपाधि से सम्मानित किया गया था। उन्हें राष्ट्रीय डिजाइन पुरस्कार, डॉ. बीरेन रॉय अंतरिक्ष पुरस्कार, प्रोफेसर वाई नायुधम्मा मेमोरियल गोल्ड मेडल 1996, जीएम मोदी विज्ञान पुरस्कार 1996, वीर शवालकर पुरस्कार 1996, विज्ञान और प्रौद्योगिकी में उत्कृष्टता के लिए आर. के. फिरदिया पुरस्कार 1998, राष्ट्रीय एकता के लिए इंदिरा गाँधी पुरस्कार 1997, सहित कई पुरस्कार से सम्मानित किया गया है। वह एयरोनॉटिक सोसाइटी ऑफ इंडिया, एस्ट्रोनॉटिक सोसायटी, इंडियन नेशनल एकेडमी ऑफ इंजीनियरिंग, इंडियन एकेडमी ऑफ साइंसेज और इन्स्टीट्यूट ऑफ इलेक्ट्रॉनिक्स एंड टैलीकम्युनिकेशंस इंजीनियर्स सहित कई पेशेवर सोसाइटियों के सदस्य रहे हैं। वह कई पुस्तकों के लेखक भी हैं— इंडिया 2020: ए विजन फॉर द न्यू मिलेनियम, विंग्स ऑफ फायर: एन आटोबायोग्राफी, इग्नाइटेड माइंड्स—अनलीशिंग द पावर विदिन इंडिया आदि प्रमुख हैं। 27 जुलाई 2015 में भारतीय प्रबंधन संस्थान, शिलांग में छात्रों को व्याख्यान देते समय अचानक दिल का दौरा पड़ने के कारण उनकी मृत्यु हो गई। वे एक प्रमुख वैज्ञानिक और अग्रणी इंजीनियर थे, जिन्होंने अपने पूरे जीवन को देश की सेवा में समर्पित किया।

#### डॉ. ए. पी. जे. अब्दुल कलाम की शिक्षा की अवधारणा—

डॉ. ए. पी. जे. अब्दुल कलाम के अनुसार शिक्षा प्रणाली पर एक बच्चे को नेता बनाने की बहुत बड़ी जिम्मेदारी होती है— “तुम मेरे लिए क्या कर सकते हो” से “मैं तुम्हारे लिए क्या कर सकता हूँ” तक का परिवर्तन होता है। कलाम के अनुसार शिक्षा का अर्थ— एक जाग्रत समाज की रचना करना है। जाग्रत समाज के मुख्य अंग एक ऐसी शिक्षा प्रणाली जिसके निश्चित मूल्य हो। दो, धर्म का आध्यात्मिक शक्ति में परिवर्तन। शिक्षा का सबसे महत्वपूर्ण हिस्सा छात्रों में हम यह कर सकते हैं की भावना पैदा करना है शिक्षा एक अंतहीन यात्रा है— ज्ञान और आत्मज्ञान के माध्यम से। वास्तविक शिक्षा मनुष्य की गरिमा और उसके आत्मसम्मान को बढ़ाती है और सच्चे अर्थों में सार्वभौमिक भाईचारा ऐसी शिक्षा का आधार बन जाता है मनुष्य की समृद्धि और विकास का मूल शिक्षा ही है उन्होंने भारत में प्रारंभिक शिक्षा, तकनीकी शिक्षा, ग्रामीण शिक्षा और विकलांग बच्चों की शिक्षा पर जोर दिया था। इसके साथ ही उन्होंने साइंस एंड टेक्नोलॉजी के क्षेत्र में रुचि रखने

वाले युवाओं को प्रोत्साहित किया था जिससे भारत विकास की ओर बढ़ सके।

डॉ. ए. पी. जे. अब्दुल कलाम के अनुसार “शिक्षा का मिशन, प्रबुद्ध नागरिकों के निर्माण को सुनिश्चित करने की नींव है जो एक समृद्ध, खुशहाल और मजबूत राष्ट्र बनाएँगे।”

अर्थात् जब सीखना उद्देश्यपूर्ण होता है तो रचनात्मकता खिलती है, जब रचनात्मकता खिलती है तो सोच विकसित होती है, तब ज्ञान पूरी तरह से प्रकाशित होता है। तब ज्ञान पूरी तरह प्रकाशित होता है, तो अर्थव्यवस्था फलती-फूलती है। डॉ. कलाम के अनुसार शिक्षा प्रणाली को बच्चों की मुस्कान को बनाएँ रखना चाहिए। यह तभी हो सकता है जब शिक्षा प्रणाली को पूरी तरह से रचनात्मक बनाया जाएँ और सभी को पूर्ण रोजगार प्रदान किया जाएँ।

#### डॉ. ए.पी.जे. अब्दुल कलाम की शिक्षा के उद्देश्य—

डॉ. कलाम की शिक्षा के मुख्य उद्देश्यों को इस प्रकार सूचीबद्ध किया गया है:—

1. विद्यार्थियों में चरित्र—निर्माण एवं मानवीय मूल्यों का विकास करना।
2. रचनात्मकता को बढ़ावा देना तथा आध्यात्मिक आधार के साथ वैज्ञानिक दृष्टिकोण विकसित करना।
3. प्रौद्योगिकी के माध्यम से सीखने की क्षमता बढ़ाना।
4. बच्चों में भविष्य का सामना करने के लिए आत्मविश्वास पैदा करना।
5. नागरिकों को जाग्रत करना जिससे वे देश और राष्ट्र की समृद्धि और खुशहाली में योगदान कर सकेंगे।
6. छात्रों में अनुसंधान और अन्वेषण की क्षमता विकसित करना।
7. नवप्रवर्तनकारी शक्तियों और उद्यमशीलता को बढ़ावा देना।
8. छात्रों में नैतिक नेतृत्व की भावना विकसित करना।
9. देश को ऊर्जा के मामले में स्वतंत्र बनाना।
10. छात्रों में आत्म-सम्मान और आत्मनिर्भरता की भावना विकसित करना।

कलाम के अनुसार शिक्षा की ज्वलंत समस्याएँ— शिक्षा की ज्वलंत समस्याएँ निम्नलिखित हैं:—

1. शिक्षा का जीवन की समस्याओं से सम्बन्धित न होना।
2. शिक्षा में ग्रेडेशन के आधार पर सुधार की कमी।
3. बच्चों में व्यावहारिक रूप से बुनियादी सूचना प्रौद्योगिकी के ज्ञान का अभाव।
4. शिक्षा में महिलाओं को अधिक महत्व न देना व उनकी भागीदारी शून्य।
5. शिक्षा में उद्यमशीलता की गुणवत्ता में कमी।
6. सरकार के कामों के आकलन के लिए सक्रिय अभिस्तिचि योजना न बनाना।
7. युवाओं को अनुसंधानकर्ता के क्षेत्र में अभिप्रेरणा की कमी।
8. उच्च शिक्षा संस्थान ज्यादा खोलने हेतु प्रोत्साहन व आर्थिक जोखिम।
9. विद्यालयों में बुनियादी स्तर पर सुविधाएँ उपलब्ध न होना जैसे— रोशनी और हवादार इमारत, पुस्तकालय, स्वच्छ पेयजल और स्वच्छ शौचालय आदि।
10. शिक्षा का लोकतंत्रीकरण न करना।
11. आधुनिक वैज्ञानिक और तकनीकी प्रगति से उत्पन्न समस्याओं से निपटने के लिए मार्गदर्शन का अभाव।

12. शिक्षा का पर्याप्त रूप से कुशल कौशल युक्त न होना।  
**कलाम आधारित 21वीं सदी के लिए एक शिक्षा मॉडल—**

एक अच्छा शैक्षिक मॉडल समय की मांग होता है ताकि यह सुनिश्चित किया जा सके कि छात्र राष्ट्र के आर्थिक विकास में योगदान करने के लिए आगे आएँ। सम्पूर्ण शिक्षा प्रणाली को क्षमता निर्माण पर आधारित होना चाहिए। क्षमता निर्माण आधारित शिक्षा में पाँच घटक सम्मिलित हैं जो इस प्रकार हैं:—

1. अनुसन्धान और जाँच।
2. रचनात्मकता और नवाचार।
3. उच्च-स्तरीय प्रौद्योगिकी का उपयोग करने की क्षमता।
4. उद्यमशीलता।
5. नैतिक नेतृत्व।

**1. अनुसन्धान और जाँच—** 21वीं सदी हमारे द्वारा उत्पन्न सभी ज्ञान और सूचना के प्रबंधन और उसमें हम जो मूल्य संवर्धन ला सकते हैं, उसके बारे में है। हमें अपने छात्रों को वे कौशल प्रदान करने चाहिए, जिनकी मदद से वे हमारे द्वारा बनाए गए ज्ञान के सागर में से रास्ता खोज सकें और आजीवन खोजते रहें। आज, हमारे पास प्रौद्योगिकी के माध्यम से, वास्तव में और सही मायने में स्वयं को आजीवन सीखने वाला बनने की क्षमता है, जो निरन्तर आर्थिक विकास के लिए आवश्यक एक महत्वपूर्ण कौशल है।

**2. रचनात्मकता और नवाचार—** हमारे आस-पास मौजूद जानकारी की मात्रा बहुत ज्यादा है जानकारी विश्वव्यापी तंत्र में होती है तो जानकारी और शक्ति और उपयोगिता मेटकाफ के नियम के अनुसार बढ़ती है 21वीं सदी में ज्ञान का प्रबन्धन किसी एक व्यक्ति की क्षमता से परे है और इसे एक व्यक्ति के दायरे से बाहर निकलकर संपर्क वाले समूहों के दायरे में आना चाहिए। छात्रों को सामूहिक रूप से ज्ञान का प्रबन्धन करना सीखना चाहिए।

**3. उच्च-स्तरीय प्रौद्योगिकी का उपयोग करने की क्षमता—** सभी छात्रों को अपने सीखने की प्रक्रिया में सहायता के लिए नवीनतम तकनीकों का उपयोग करना सीखना चाहिए। विश्वविद्यालयों को स्वयं को पर्याप्त कंप्यूटिंग उपकरण, प्रयोगशाला उपकरण और इंटरनेट सुविधाओं से कम करना चाहिए। और छात्रों को उनकी सीखने की क्षमता बढ़ाने के लिए एक वातावरण प्रदान करना चाहिए। सभी तकनीकी नवाचारों और क्रान्तियों के बीच शिक्षक और भी अधिक महत्वपूर्ण हो जाएगा और शिक्षा भी संपूर्ण संसार के लिए शिक्षक-सहायक बन जायेगी क्योंकि प्रौद्योगिकी ज्ञान का प्रचार करने के लिए देश के प्रत्येक कोने में सर्वश्रेष्ठ शिक्षक को मिलाने में मदद करेगी।

**4. उद्यमशीलता—** उद्यमशीलता के लिए योग्यता को शुरू से ही विकसित किया जाना चाहिए और विश्वविद्यालय स्तर तक जारी रहना चाहिए। हमें अपने छात्रों को बड़ों लाभ के लिए सोच-समझकर जोखिम उठाना चाहिए, लेकिन अच्छे व्यवसाय के सिद्धांतों के भीतर। उन्हें चीजों को सही करने की प्रवृत्ति भी विकसित करनी चाहिए। यह क्षमता उन्हें जीवन में आगे चलकर चुनौतीपूर्ण कार्य करने में सक्षम बनाएगी।

**5. नैतिक नेतृत्व—** नैतिक नेतृत्व में दो पहलू शामिल हैं। सबसे पहले, इसके लिए मानव बेहतरीन के सम्मोहक और शक्तिशाली सपने या दर्शन रखने की क्षमता की

आवश्यकता होती है। दूसरा, इसके लिए सही काम करने और दूसरों को भी सही काम करने के लिए प्रभावित करने की प्रवृत्ति की आवश्यकता होती है।

**अब्दुल कलाम के शैक्षणिक विचार का विश्लेषणात्मक अध्ययन—**

मानव प्रकृति की सर्वोत्तम रचना है जो अपने साथ कुछ जन्मजात शक्तियाँ लेकर पैदा होता है शिक्षा के द्वारा मनुष्य की इन जन्मजात शक्तियों का विकास होता है उसके कला कौशल में वृद्धि एवं व्यवहार में परिवर्तन किया जाता है और उसे सभ्य, सुस्कृत एवं योग्य नागरिक बनाने का कार्य भी शिक्षा ही करती है शिक्षा व्यक्ति विशेष के शारीरिक, मानसिक, सामाजिक और आध्यात्मिक परिपक्वता को क्षमता में बदल कर शक्ति एवं सामर्थ्य प्रदान करती है। शिक्षा के द्वारा ही वर्तमान जीवन और आने वाली पीढ़ी के जीवन को सुगम एवं आनन्ददायक बनाने में सहायता मिलती है। सफल जीवन जीने के लिए शिक्षा बहुत उपयोगी है। प्राचीन काल में हमारी शिक्षा व्यवस्था उतनी अच्छी नहीं थी धीरे-धीरे शिक्षा के द्वारा शैक्षिक व्यवस्था में सुधार हुआ और शिक्षा ने हमारे मूल्यों एवं कौशल को एक वृक्ष की भाँति पोषित किया है जिससे वर्तमान पीढ़ी के साथ-साथ भावी पीढ़ी को भी उसका लाभ प्राप्त हो पा रहा है। आज शिक्षा के विविधता पायी जाती है। पाठ्यक्रम में विभिन्नता होने के कारण कौशल आधारित शिक्षा का चयन करने में कठिनाई आती है। विज्ञान और तकनीक के इस युग में शिक्षा के समक्ष अनेकानेक चुनौतियाँ हैं। शिक्षा व्यक्तिगत एवं कौशल आधारित होने के साथ-साथ समाज व राष्ट्र से भी संबंधित होती है तब व्यक्ति में अन्तर्निहित सम्भावनाओं को विकसित कर उसे पूर्ण मानव बनाने का प्रयास किया जाता है।

भारत की प्राचीन शिक्षा व्यवस्था क्रियात्मक कार्य को करने में विमुख हो चुकी है। इस कारण छात्र न तो पूर्ण रूप से शिक्षित हो पाता है और न ही कौशल अर्जित कर पा रहा है। शिक्षा को क्रियात्मक, सृजनात्मक व सकारात्मक बनाने के लिए नये विचारों का प्रयोग करना आवश्यक है, जिसके लिए अब्दुल कलाम के शैक्षिक विचारों को वर्तमान शिक्षा प्रणाली में संबद्ध करने की इच्छा रखी गयी है। लक्ष्यों को आसानी से प्राप्त करने के लिए शिष्टाचार के नियमों को सीखना आवश्यक है जिससे बालक स्वयं पराजित होने से बच सकता है। यदि बालक स्वयं चेतनायुक्त होकर सीखेगा तो जीवन में उसे निश्चित ही सफलता मिलेगी। वह अपनी जिम्मेदारियों को आसानी से संभाल लेगा और भविष्य में एक अच्छा इंसान बन पायेगा। शिक्षा से मानव का व्यक्तित्व विनम्र और संसार के लिए उपयोगी बनता है। सही शिक्षा से मानवीय गरिमा, स्वाभिमान और विश्व-बंधुत्व की भावना में बढ़ोत्तरी होती है। अंततः शिक्षा का उद्देश्य सत्य की खोज करना है और इस खोज का केन्द्र बिन्दु अध्यापक होता है, जो अपने विद्यार्थियों को शिक्षा के माध्यम से जीवन और व्यवहार में सच्चाई की शिक्षा देता है। छात्रों को जो भी कठिनाई हो, जो भी जिज्ञासा हो, इन सब के लिए बालक अपने अध्यापक पर ही निर्भर रहता है। उनके लिए उनका अध्यापक एक तरह से एन्साइक्लोपीडिया है जिसके पास सभी प्रश्नों के उत्तर हैं। यदि शिक्षक के मार्गदर्शन में प्रत्येक व्यक्ति शिक्षा को उसके वास्तविक अर्थ में ग्रहण कर मानवीय गतिविधियों के प्रत्येक क्षेत्र में उसका प्रसार करता है तो मौजूदा वर्तमान सदी में संसार काफी सुन्दर हो जायेगा। आज की युवा पीढ़ी ऐसी शिक्षा प्रणाली चाहती है जो उसके खोजी और सृजनशील मन को सबल

बनाने के साथ-साथ उसके सामने चुनौती प्रस्तुत करें। देश का भविष्य उन पर टिका हुआ है। वे वर्तमान में शिक्षा प्रणाली के संबंध में सोच विचार करना चाहते हैं। एक अच्छी शिक्षा प्रणाली में ऐसी क्षमता होनी चाहिए जो छात्रों की ज्ञान प्राप्ति की तीव्र जिज्ञासा को शान्त कर सके। शैक्षणिक संस्थाओं को ऐसे पाठ्यक्रम बनाने के लिए स्वयं को तैयार करना चाहिए जो विकसित भारत की सामाजिक और प्रौद्योगिकी संबंधी आवश्यकताओं के प्रति संवेदनशील हो। वर्तमान पाठ्यक्रम में विकास कार्यों की गतिविधियों को अनिवार्यतः स्थान दिया जाना चाहिए। ताकि ज्ञान समाज की भावी पीढ़ी तक पूरी तरह से सामाजिक परिवर्तन को सभी पहलुओं के अनुकूल हो सके। डॉ. अब्दुल कलाम ने दो शताब्दी तक अन्तरिक्ष अनुसंधान के क्षेत्र में तथा लगभग 20 वर्षों तक रक्षा अनुसंधान के क्षेत्र में कार्य किया। इस अवधि में अनेक सफलताएँ व विफलताएँ उनके सम्मुख आईं। इस बीच पृथ्वी को लेकर अग्नि तक अनेक मिसाइलों का सफल विकास हुआ, जिससे यह स्पष्ट प्रमाणित हो गया है कि दृढ़ इच्छा शक्ति एवं अच्छे प्रबंध-कौशल से यह सब कुछ प्राप्त किया जा सकता है।

भारत राष्ट्र उनकी अपरिमित सेवाओं के लिए सर्वदा ऋणी कृतज्ञ रहेगा। उनकी बाते नयी दिशा दिखाने वाली थी, उन्होंने करोड़ों आँखों को बड़े सपने देखना सिखाया। वह कहते थे सपने वह नहीं जो आप नींद में देखते हैं, सपने तो वह हैं जो आपको नींद ही नहीं आने देते। उनका मानना था कि छोटी सोच सही नहीं होती है। जितना मुमकिन हो उतने सपने देखिए। तरक्की का उनका सपना शहरों से नहीं बल्कि गाँव की पंचायतों से शुरू हुआ था। शिक्षा और विद्यालय का ध्यान मूल्य प्रणाली के साथ मिशन उन्मुख शिक्षा प्रदान करना होना चाहिए। बाल्यावस्था वह आधारशिला है जिस पर सम्पूर्ण जीवन संरचना खड़ी होती है क्योंकि इस अवस्था में बोए गए बीज जीवन के वृक्ष में विकसित होते हैं मन के विकास के हर चरण में दी जाने वाली शिक्षा से अधिक महत्वपूर्ण है। शिक्षा पर्यावरण के बारे में बच्चों की जिज्ञासा को पोषित करती है और शारीरिक अंगों के कौशल के साथ सोचने की प्रक्रिया को एकीकृत करती है एक खुले और पारदर्शी समाज की स्थापना के लिए विद्यालय परिसर में मूल्य आधारित शिक्षा आवश्यक है गतिविधियों के माध्यम से अन्वेषण, नवीनता और रचनात्मकता पर जोर दिया जाना चाहिए। माध्यमिक स्तर पर प्रयोग, समस्या समाधान और समूह कार्यशीलता पर जोर दिया जाना चाहिए। शिक्षा के सभी स्तरों को जैव-सूचना-नैनो-पर्यावरण शिक्षा के अभिसरण को सुनिश्चित करना चाहिए।

### **निष्कर्ष**

डॉ. ए. पी. जे. अब्दुल कलाम शिक्षा प्रणाली उनके लिए नवोन्मेषी और रचनात्मक मस्तिष्क को पोषित करने की एक चुनौती है। शैक्षिक संस्थानों को ऐसा पाठ्यक्रम विकसित करने के लिए वर्ष-दर-वर्ष प्रयास करने होंगे, जो विकसित भारत की सामाजिक और तकनीकी आवश्यकताओं के प्रति संवेदनशील हो। अंततः वास्तविक अर्थों में शिक्षा सत्य की खोज है। यह मानवता के विकास के नए आयाम खोलती है, जहाँ क्षुद्रता, वैमनस्य, ईर्ष्या, घृणा या शत्रुता के लिए न तो कोई गुंजाइश है और न ही कोई स्थान। यदि शिक्षा का वास्तविक अर्थ प्रत्येक व्यक्ति द्वारा महसूस किया जा सके और मानव गतिविधि के प्रत्येक क्षेत्र में आगे बढ़ाया जा सके, तो संसार रहने के लिए बेहतर जगह होगी। डॉ.

कलाम की वर्तमान स्कूल प्रणाली में शैक्षिक विचारों को विशेषज्ञ, शिक्षक और प्रशिक्षक के समक्ष प्रस्तुत करके पहचाना गया है। शिक्षाविदों की छात्रों के बीच जाँच की भावना, रचनात्मकता, उद्यमशीलता और नैतिक नेतृत्व की क्षमता का निर्माण करना चाहिए और उनका आदर्श बनना चाहिए। उनका संदेश, विशेष रूप से युवाओं के लिए है कि वे अलग सोचने का साहस रखें, अविष्कार करने का साहस, अनदेखे रास्तों पर चलने का साहस रखें, असंभव को खोजने और समस्या पर जीत हासिल करके सफल होने का साहस रखें।

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## ग्रामीण उद्योजकतेचा विकास: आव्हाने आणि संधी निलेश देवाजी हलामी

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### सारांश (Abstract)

ग्रामीण उद्योजकता म्हणजे ग्रामीण भागात उद्योग उभारून स्थानिक संसाधनांचा वापर करून रोजगार निर्मिती करणे, जीवनमान सुधारणे, आणि शहरी व ग्रामीण भागातील असमानता कमी करणे. ग्रामीण उद्योजकतेला अनेक आव्हानांचा सामना करावा लागतो. "भांडवलाची कमतरता" हे सर्वात मोठे आव्हान आहे, कारण ग्रामीण उद्योजकांना बँक कर्ज मिळवणे कठीण जाते. "तांत्रिक ज्ञान आणि कौशल्यांचा अभाव" यामुळे उत्पादन क्षमता आणि गुणवत्ता वाढवणे कठीण होते. याशिवाय, "विपणनातील समस्या" जसे की उत्पादन विक्रीसाठी योग्य बाजारपेठ मिळवणे आणि स्थानिक उत्पादनांना स्पर्धात्मक किंमत मिळवणे या आव्हानांमुळे ग्रामीण उद्योजकांचे उद्योग टिकाव धरू शकत नाहीत. "शिक्षण आणि प्रशिक्षणाच्या मर्यादा" देखील ग्रामीण भागात उद्योजकतेला मर्यादित करतात. ग्रामीण उद्योजकतेत प्रचंड संधी आहेत. "स्थानिक संसाधनांचा प्रभावी वापर" करून कृषी प्रक्रिया उद्योग, हस्तकला, आणि पर्यावरणपूरक उद्योग उभारता येतात. "सरकारी योजनांची मदत" देखील ग्रामीण उद्योजकतेसाठी उपलब्ध आहे. प्रधानमंत्री मुद्रा योजना, स्टार्टअप इंडिया, स्किल इंडिया अशा विविध योजनांमधून ग्रामीण भागात उद्योजकता वाढवता येते. "कौशल्य विकास कार्यक्रम" आणि "तंत्रज्ञानाचा वापर" करून ग्रामीण उद्योजकांना त्यांची उत्पादने जागतिक स्तरावर नेण्याची संधी मिळते. "ई-कॉमर्स आणि पर्यटन" हे देखील ग्रामीण उद्योजकतेचे महत्त्वाचे क्षेत्र आहेत, ज्यातून उत्पादकांना मोठ्या प्रमाणावर ग्राहक मिळू शकतात. ग्रामीण उद्योजकता विकासासाठी आव्हाने मोठी आहेत, परंतु उपलब्ध संधींचा योग्य वापर करून आणि सरकारच्या धोरणात्मक समर्थनाने ग्रामीण उद्योगांमध्ये मोठा विकास साधता येऊ शकतो. या पेपरमध्ये ग्रामीण उद्योजकतेच्या विकासासाठी उपयुक्त धोरणांचा आणि उपाययोजनांचा आढावा घेण्यात आला आहे.

**बीज शब्द (Keyword):-** ग्रामीण उद्योजकता, ग्रामीण उद्योजकता महत्त्व, ग्रामीण उद्योजकता आव्हाने, ग्रामीण उद्योजकता संधी, सरकारी योजना.

### परिचय (Introduction)

ग्रामीण उद्योजकता म्हणजे ग्रामीण भागातील व्यक्तींनी स्वावलंबी व्यवसाय उभारणे, त्यातून त्यांची आर्थिक प्रगती साधणे आणि सामाजिक परिवर्तन घडवणे. हे संकल्पना भारतासारख्या कृषिप्रधान देशासाठी अत्यंत महत्त्वपूर्ण आहे. ग्रामीण भारताची अर्थव्यवस्था प्रामुख्याने कृषीवर आधारित आहे. भारतातील 60: पेक्षा जास्त लोकसंख्या ग्रामीण भागात राहते. त्यामुळे ग्रामीण उद्योजकता ही केवळ आर्थिक विकासाचा साधन नाही, तर रोजगार निर्मितीचा एक महत्त्वपूर्ण साधन देखील आहे. आर्थिक विकासासाठी एकात्मिक पद्धतीने ग्रामीण उद्योजकतेला चालना देणे गरजेचे आहे. ग्रामीण भागातील लोकांना आर्थिक साक्षरतेतून आणि संसाधनांच्या चांगल्या वापरातून उद्योजकता विकासाचा फायदा होऊ शकतो. परंतु ग्रामीण उद्योजकतेसमोर अनेक आव्हाने आहेत, ज्यामुळे याचा विकास फारसा जलद गतीने होत नाही. याचबरोबर अनेक संधी देखील उपलब्ध आहेत, ज्यांच्या माध्यमातून ग्रामीण उद्योजकतेचा विकास अधिक प्रभावीपणे होऊ शकतो. या पेपरमध्ये ग्रामीण उद्योजकतेच्या प्रमुख अडचणी आणि त्यावर उपलब्ध संधी यांचा सविस्तर अभ्यास केला आहे.

### ग्रामीण उद्योजकता म्हणजे काय?

ग्रामीण उद्योजकता ही अशी प्रक्रिया आहे ज्यामध्ये ग्रामीण भागातील लोक स्वतःच्या कौशल्यांचा आणि स्थानिक संसाधनांचा वापर करून उद्योग निर्माण करतात. यामध्ये शेतीशी निगडित उद्योग, हस्तकला, कृषी-प्रक्रिया उद्योग, पर्यावरणपूरक व्यवसाय आणि ग्रामीण पर्यटन यांचा समावेश होतो. ग्रामीण भागातील नैसर्गिक संसाधने, स्थानिक ज्ञान, आणि पारंपारिक कौशल्ये यांचा वापर करून उत्पादन वाढवण्यास आणि उत्पन्न निर्मितीस चालना दिली जाते.

### संशोधन पद्धती (Research Methodology)

या संशोधन लेखात विविध संशोधन पद्धतींचा वापर करण्यात आला आहे. यामध्ये प्रथमतः देशभरातील ग्रामीण उद्योजकांशी चर्चा, प्रश्नमंजुषा, आणि क्षेत्रीय

सर्वेक्षणांचा समावेश आहे. द्वितीयक डेटासाठी भारत सरकारच्या ग्रामीण विकास मंत्रालय, जागतिक बँकेच्या अहवालांतील डेटा आणि संशोधन पत्रिका यांचा आधार घेण्यात आला आहे.

### संशोधन उद्देश (Objectives of Research )

प्रस्तुत संशोधन विषयाचे उद्दिष्ट्ये पुढील प्रमाणे आहेत.

1. ग्रामीण उद्योजकतेच्या विकासास चालना देण्यासाठी ग्रामीण भागातील अर्थव्यवस्थेचे अभ्यास करणे.
2. ग्रामीण भागातील उद्योजकतेला अडथळा आणणारी आव्हानांचा अभ्यास करणे.
3. ग्रामीण उद्योजकतेतल्या विविध संधींचा अभ्यास करणे.
4. ग्रामीण उद्योजकतेच्या विकासासाठी केंद्र आणि राज्य सरकारचे योजनांचा अभ्यास करणे.

### ग्रामीण उद्योजकतेचे महत्त्व (Importance of Rural Entrepreneurship)

ग्रामीण उद्योजकता स्थानिक पातळीवर रोजगार निर्माण करण्यास मदत करते. ग्रामीण उद्योजकांमुळे स्थानिक बाजारपेठेची गरज पूर्ण होते, तसेच जागतिक बाजारात ग्रामीण उत्पादनांचा प्रवेश शक्य होतो. कृषी उत्पादनांच्या प्रक्रिया उद्योगांपासून ते हस्तकलेपर्यंत, ग्रामीण उद्योजकतेच्या विविध पैलूंचा प्रभावी वापर करता येतो.

ग्रामीण उद्योजकता म्हणजे ग्रामीण भागात स्थापन केलेल्या लघु, मध्यम आणि मोठ्या उद्योगांची स्थापना आणि विकास. ग्रामीण उद्योजकता देशाच्या आर्थिक आणि सामाजिक विकासात महत्त्वपूर्ण भूमिका बजावते. त्याचे महत्त्व पुढीलप्रमाणे आहे-

1. **रोजगार निर्मिती:-** ग्रामीण उद्योजकता स्थानिक पातळीवर रोजगाराची संधी उपलब्ध करून देते. शेतीवर अवलंबून असलेल्या लोकांना पर्यायी व्यवसाय मिळवण्याची संधी मिळते, ज्यामुळे स्थलांतर कमी होते.
2. **स्थानिक संसाधनांचा वापर:-** ग्रामीण भागातील नैसर्गिक संसाधनांचा योग्य प्रकारे वापर करून उत्पादन

वाढवले जाते. स्थानिक कच्च्या मालाचा उपयोग केला जातो, ज्यामुळे संसाधनांचा अपव्यय कमी होतो.

- 3. सामाजिक समतोल:-** ग्रामीण उद्योजकता ग्रामीण आणि शहरी भागातील असमानता कमी करते. ग्रामीण लोकांच्या उत्पन्नात वाढ होते आणि शहरी भागावरचा भार कमी होतो.
- 4. स्वावलंबन आणि विकास:-** ग्रामीण भागात उद्योग उभारल्यामुळे तिथल्या लोकांमध्ये स्वावलंबनाची भावना निर्माण होते. स्थानिक अर्थव्यवस्था अधिक स्थिर होते आणि विकासाचा दर वाढतो.
- 5. स्थानिक कौशल्यांचा विकास:-** ग्रामीण भागात उद्योजकता वाढल्यामुळे तेथील लोकांचे कौशल्य विकसित होते. विविध व्यवसायांशी संबंधित प्रशिक्षण मिळून त्यांची क्षमता वाढते.
- 6. ग्रामीण पायाभूत सुविधा सुधारणा:-** उद्योगांच्या विकासांमुळे तिथे रस्ते, वीज, पाणी आणि इतर सुविधा वाढतात, ज्यामुळे संपूर्ण भागाचा विकास होतो.
- 7. पर्यावरणपूरक उद्योग:-** ग्रामीण उद्योजकतेत पर्यावरणपूरक उद्योगांची स्थापना करता येते, जसे की सेंद्रिय शेती, सौर ऊर्जा, हर्बल उत्पादने इ. यामुळे प्रदूषण कमी होते आणि दीर्घकालीन फायदा होतो.

ग्रामीण उद्योजकतेचा विकास हा भारतासारख्या कृषिप्रधान देशासाठी अत्यंत महत्त्वाचा आहे. यामुळे ग्रामीण भागातील लोकांचे जीवनमान उंचावते आणि देशाच्या एकूण विकासाला चालना मिळते.

### ग्रामीण उद्योजकतेच्या विकासाची आव्हाने (Challenges in Rural Entrepreneurship Development)

- 1. आर्थिक अडचणी (Financial Constraints):-** ग्रामीण भागातील उद्योजकांना वित्तीय सहाय्य मिळवण्यासाठी मोठ्या अडचणींचा सामना करावा लागतो. बँकांच्या कर्ज प्रक्रियेतील जटिलता, उच्च व्याजदर, आणि अपर्याप्त आर्थिक पाठबळ यामुळे ग्रामीण उद्योजकांच्या संधींवर परिणाम होतो.
- 2. कौशल्याचा अभाव (Lack of Skill Development):-** उद्योजकतेसाठी आवश्यक तांत्रिक आणि व्यवस्थापन कौशल्यांचा अभाव ग्रामीण उद्योजकतेच्या प्रगतीत मोठा अडथळा ठरतो. शिक्षणाचे अभाव, तांत्रिक प्रशिक्षणाची कमतरता यामुळे समस्या अधिक तीव्र होते.
- 3. बाजारपेठेतील स्पर्धा (Market Competition):-** ग्रामीण भागातील उद्योजकांना राष्ट्रीय आणि आंतरराष्ट्रीय बाजारपेठेत स्पर्धा करण्यासाठी कमी साधने उपलब्ध आहेत. गुणवत्तेत सुधारणा करण्याची आणि नवीन तंत्रज्ञान स्वीकारण्याची आवश्यकता आहे.
- 4. वाहतूक आणि पायाभूत सुविधा (Infrastructure and Transportation Issues):-** ग्रामीण भागातील पायाभूत सुविधा, विशेषतः वाहतूक, रस्ते, आणि वीज यांची उपलब्धता कमी असल्यामुळे व्यवसायाची व्याप्ती वाढवणे कठीण जाते.
- 5. तंत्रज्ञानाचा अभाव (Lack of Technology Adoption):-** डिजिटल तंत्रज्ञान आणि आधुनिक साधनांचा वापर ग्रामीण भागात कमी प्रमाणात होतो, ज्यामुळे जागतिक स्तरावरील स्पर्धेत टिकून राहणे कठीण होते.

### ग्रामीण उद्योजकतेच्या संधी (Opportunities in Rural Entrepreneurship)

- 1. कृषी आधारित उद्योग (Agriculture & Based Industries):-** ग्रामीण भागात शेतीशी संबंधित विविध उद्योग उभारण्याच्या मोठ्या संधी आहेत. अन्न प्रक्रिया उद्योग, सेंद्रिय उत्पादनांची निर्मिती, डेअरी उत्पादने यासाठी उत्तम बाजारपेठ आहे.
- 2. पर्यटन उद्योग (Tourism Industry):-** ग्रामीण पर्यटन आणि इको-टुरिझम हे ग्रामीण उद्योजकांसाठी मोठ्या संधी प्रदान करतात. स्थानिक संस्कृती आणि निसर्गरम्य ठिकाणांचा वापर पर्यटन क्षेत्रात होऊ शकतो.
- 3. हस्तकला आणि लघु उद्योग (Handicrafts and Small Scale Industries):-** ग्रामीण भारतातील हस्तकला, वस्त्रउद्योग, आणि इतर लघुउद्योगांसाठी राष्ट्रीय आणि आंतरराष्ट्रीय बाजारपेठेतील मागणी मोठी आहे. स्थानिक उत्पादने ब्रँड करून विक्रीसाठी उत्तम संधी आहेत.
- 4. MSME क्षेत्राचा विस्तार (Expansion of MSME Sector):-** सूक्ष्म, लघु आणि मध्यम उद्योग हे ग्रामीण भागातील उद्योजकतेसाठी मोठ्या संधी उपलब्ध करून देऊ शकतात. भारत सरकारच्या विविध योजनांमुळे MSME क्षेत्रातील विकासाला चालना मिळू शकते.

### ग्रामीण उद्योजकतेच्या सरकारी योजना (Government scheme for Rural Entrepreneurship):-

ग्रामीण उद्योजकतेच्या विकासासाठी केंद्र आणि राज्य सरकारांनी विविध योजनांची अंमलबजावणी केली आहे. या योजनांचा उद्देश ग्रामीण भागात उद्योग उभारण्यासाठी वित्तीय, तांत्रिक आणि कौशल्यविकासाची मदत उपलब्ध करून देणे, तसेच ग्रामीण उद्योजकतेला प्रोत्साहन देणे हा आहे. या योजनांचा आढावा घेणे महत्त्वाचे आहे कारण त्या ग्रामीण भागातील उद्योजकांसाठी संधी निर्माण करतात, आणि त्यांना आर्थिक व तांत्रिक सहाय्य देतात.

#### 1. प्रधानमंत्री मुद्रा योजना (PMMY):-

प्रधानमंत्री मुद्रा योजना (PMMY) 2015 मध्ये सुरु झाली. या योजनेतर्गत लघु उद्योजकांना आर्थिक मदत दिली जाते, ज्यामध्ये ग्रामीण भागातील उद्योजकही सहभागी होऊ शकतात. मुद्रा योजनेतर्गत तीन श्रेणींमध्ये कर्ज दिले जाते:

शिशू :- रु. 50,000 पर्यंत कर्ज

किशोर :- रु. 50,000 ते रु. 5 लाख पर्यंत कर्ज

तरुण :- रु. 5 लाख ते रु. 10 लाख पर्यंत कर्ज

ही योजना ग्रामीण भागातील लघु उद्योगांना प्रोत्साहन देण्यास आणि त्यांना व्यवसाय उभारण्यासाठी आवश्यक असणारे भांडवल उपलब्ध करून देण्यास मदत करते.

#### 2. प्रधानमंत्री रोजगार निर्मिती कार्यक्रम (PMEGP):-

प्रधानमंत्री रोजगार निर्मिती कार्यक्रम (PMEGP) ग्रामीण आणि शहरी भागातील बेरोजगार तरुणांना रोजगाराच्या संधी उपलब्ध करून देतो. या योजनेतर्गत उद्योग सुरु करण्यासाठी कर्जावर अनुदान दिले जाते. ग्रामीण भागात, ग्रामोद्योग मंडळ (KVIC) या योजनेच्या अंमलबजावणीसाठी जबाबदार आहे. यामध्ये लघु उद्योग उभारण्यासाठी 25: ते 35: अनुदान दिले जाते.

#### 3. स्टार्टअप इंडिया योजना:-

स्टार्टअप इंडिया योजना ग्रामीण भागातील नवउद्योजकांना प्रोत्साहन देते. ही योजना नवीन तंत्रज्ञान,

नाविन्यपूर्ण कल्पना आणि स्टार्टअप उभारण्यासाठी सहाय्य करते. ग्रामीण भागातील तरुणांनी आपली स्वतःची स्टार्टअप सुरु करण्यासाठी ही योजना मोठा आधार ठरू शकते. या योजनेतून कर सवलती, कर्ज सुविधा, आणि तांत्रिक सहाय्य मिळते.

#### 4. दीनदयाळ अंत्योदय योजना वृ राष्ट्रीय ग्रामीण आजीविका अभियान (DAY&NRLM):-

ही योजना ग्रामीण भागातील महिलांना आणि आर्थिक दृष्ट्या दुर्बल गटांना स्वयंसहायता गट (SHG) स्थापण्यासाठी प्रोत्साहन देते. वल-छत्सुड अंतर्गत ग्रामीण भागातील महिलांना आर्थिक मदत दिली जाते आणि त्यांच्या लघु उद्योगांच्या विकासासाठी तांत्रिक आणि व्यवस्थापनाच्या सुविधा पुरवल्या जातात.

#### 5. प्रधानमंत्री कौशल्य विकास योजना (PMKVY):-

प्रधानमंत्री कौशल्य विकास योजना (PMKVY) अंतर्गत ग्रामीण भागातील युवकांना तांत्रिक आणि व्यावसायिक प्रशिक्षण दिले जाते. या प्रशिक्षणाच्या माध्यमातून तरुणांना आवश्यक कौशल्ये शिकवली जातात, ज्यामुळे ते उद्योग किंवा व्यवसाय सुरु करू शकतात.

#### 6. राष्ट्रीय कृषी विकास योजना (RKVY):-

ही योजना कृषी आधारित ग्रामीण उद्योजकतेसाठी महत्त्वाची आहे. कृषी क्षेत्रातील प्रक्रिया उद्योग, सेंद्रिय शेती, आणि इतर कृषी संबंधित उद्योगांसाठी या योजनेतून आर्थिक मदत दिली जाते. यामुळे कृषी उत्पादकांना प्रक्रिया उद्योग सुरु करण्यास आणि उत्पन्न वाढविण्यासाठी प्रोत्साहन मिळते.

#### 7. ग्रामीण पर्यटन आणि हेरिटेज विकास योजना :-

ग्रामीण पर्यटनाला चालना देण्यासाठी या योजनेद्वारे आर्थिक सहाय्य दिले जाते. ग्रामीण पर्यटन उद्योग विकसित करण्यासाठी आवश्यक त्या पायाभूत सुविधांचा विकास आणि प्रशिक्षण दिले जाते. पर्यावरणपूरक पर्यटनाच्या माध्यमातून स्थानिक लोकांना रोजगार आणि व्यवसायाच्या संधी मिळतात.

#### 8. उद्यमिता विकास योजना :-

उद्योग आणि व्यापार मंत्रालयाच्या अंतर्गत ही योजना ग्रामीण भागातील उद्योजकतेला प्रोत्साहन देते. या योजनेतून प्रशिक्षण, मार्गदर्शन, आणि आर्थिक सहाय्य उपलब्ध करून दिले जाते, ज्यामुळे ग्रामीण भागातील लोक आपले लघु उद्योग सुरु करू शकतात.

ग्रामीण उद्योजकतेचा विकास करण्यासाठी या सरकारी योजनांनी महत्त्वाची भूमिका बजावली आहे. आर्थिक सहाय्य, तांत्रिक ज्ञान, आणि प्रशिक्षण यामुळे ग्रामीण उद्योजकांना त्यांच्या उद्योगांमध्ये यशस्वी होण्यासाठी आधार मिळतो. या योजनांचा योग्य वापर करून ग्रामीण भागात रोजगार निर्मिती आणि आर्थिक विकास साधता येतो, ज्यामुळे ग्रामीण आणि शहरी भागातील असमानता कमी होऊ शकते.

#### धोरणात्मक उपाययोजना

#### (Strategic Recommendations):-

##### 1. तांत्रिक प्रशिक्षण (Technical and Skill Training)

ग्रामीण भागातील तरुण आणि उद्योजकांसाठी तांत्रिक प्रशिक्षण कार्यक्रम राबवून त्यांना व्यवसायिक ज्ञान आणि कौशल्ये दिली पाहिजेत.

##### 2. सरकारी योजना आणि वित्तीय सहाय्य (Government Schemes and Financial Support)

ग्रामीण उद्योजकांसाठी प्रधानमंत्री मुद्रा योजना, स्टार्टअप इंडिया, स्किल इंडिया अशा योजनांचा प्रभावी वापर करून वित्तीय सहाय्य वाढवले जाऊ शकते.

##### 3. डिजिटल मार्केटिंग आणि ई-कॉमर्सचा वापर (Utilization of Digital Marketing and E&Commerce)

ग्रामीण उद्योजकांना ई-कॉमर्स प्लॅटफॉर्मद्वारे त्यांच्या उत्पादनांची विक्री करता येईल. यामुळे जागतिक बाजारपेठेत त्यांचा प्रवेश वाढेल.

##### 4. बाजारपेठेत प्रवेश (Market Access)

स्थानिक उत्पादनांना राष्ट्रीय आणि आंतरराष्ट्रीय बाजारपेठांमध्ये स्थान मिळवून देण्यासाठी सरकारी मदतीने योग्य धोरणे विकसित करावी.

#### निष्कर्ष (Conclusion)

ग्रामीण उद्योजकता ही ग्रामीण भागातील आर्थिक विकासाचे एक महत्त्वाचे साधन आहे. आव्हाने मोठी असली तरी, त्यात सुधारणा करण्यासाठी भरपूर संधी उपलब्ध आहेत. तांत्रिक प्रशिक्षण, वित्तीय सहाय्य, आणि आधुनिक तंत्रज्ञानाचा उपयोग करून ग्रामीण भागातील उद्योजकांना जागतिक स्तरावर यशस्वी होण्याची संधी आहे. सरकार, वित्तीय संस्था, आणि स्थानिक समुदाय एकत्रितपणे काम केल्यास ग्रामीण उद्योजकतेच्या विकासाला नक्कीच चालना मिळू शकते.

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## ग्रामीण आहार और भोजन संस्कृति पर वैश्वीकरण का प्रभाव : एक समाजशास्त्रीय अध्ययन

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### सारांशिका

यह अध्ययन वैश्वीकरण के ग्रामीण क्षेत्रों में भोजन और सांस्कृतिक परिवर्तन पर केंद्रित है। वैश्वीकरण ने दुनिया भर में कई आर्थिक, सामाजिक, सांस्कृतिक और राजनीतिक प्रभाव डाले हैं, विशेष रूप से ग्रामीण क्षेत्रों में इसका गहरा असर हुआ है। वैश्वीकरण के प्रभाव के तहत, पारंपरिक जीवनशैली, खाद्य पैटर्न और सांस्कृतिक पहचान बदल रही है। अध्ययन में इस बात पर जोर दिया गया है कि पारंपरिक खाद्य पदार्थों की जगह आधुनिक और विदेशी खाद्य पदार्थ ले रहे हैं, जिससे स्थानीय कृषि उत्पादन और खाद्य सुरक्षा पर नकारात्मक प्रभाव पड़ रहा है। इसमें दिखाया गया है कि ग्रामीण क्षेत्रों में स्वास्थ्य समस्याएं, जैसे मोटापा और मधुमेह, बढ़ रही हैं क्योंकि स्थानीय निवासियों ने पश्चिमी खाद्य संस्कृति को अपनाना शुरू कर दिया है। इसके परिणामस्वरूप पारंपरिक खाद्य आदतों और स्थानीय कृषि उत्पादन में गिरावट आई है, जिससे ग्रामीण समाजों में सांस्कृतिक और सामाजिक बंधन कमजोर हो गए हैं। इसका एक और परिणाम यह है कि ग्रामीण इलाकों के युवा तेजी से शहरी और विदेशी खाद्य पदार्थों को अपना रहे हैं, जिससे उनके भोजन में विविधता आ रही है, लेकिन साथ ही पारंपरिक खाद्य संस्कृति के महत्व में गिरावट भी आई है। यह अध्ययन इस बदलाव के स्वास्थ्य और आर्थिक परिणामों पर भी ध्यान देता है। ग्रामीण क्षेत्रों में किसानों को वैश्वीकरण के कारण आधुनिक फसल और तकनीक का लाभ मिल रहा है, लेकिन इसका दीर्घकालिक प्रभाव मिश्रित है। अंततः, इस बात पर बल दिया गया है कि वैश्वीकरण के इन प्रभावों को समझना और पारंपरिक ग्रामीण संस्कृति और खाद्य सुरक्षा को बनाए रखना आवश्यक है।

**शब्द कुंजी** – वैश्वीकरण,, ग्रामीण आहार, भोजन संस्कृति, फास्ट-फूड, समाजशास्त्र

### प्रस्तावना

वैश्वीकरण, जो आर्थिक, सामाजिक, सांस्कृतिक, और राजनीतिक पहलुओं को जोड़ता है, ने वर्तमान युग में दुनिया के विभिन्न हिस्सों पर गहरा असर डाला है। इसका प्रभाव खासतौर पर ग्रामीण क्षेत्रों में देखा जा सकता है, जहां पारंपरिक जीवनशैली और सांस्कृतिक पहचान पर विभिन्न बाहरी तत्वों का प्रभाव बढ़ता जा रहा है। वैश्वीकरण के साथ, ग्रामीण इलाकों में खाने की आदतों में महत्वपूर्ण परिवर्तन आए हैं। पारंपरिक खाद्य पदार्थों और व्यंजनों की जगह अब आधुनिक, प्रसंस्कृत और फास्ट फूड ने ले ली है। यह न केवल भोजन के स्वाद और विविधता को प्रभावित कर रहा है, बल्कि यह स्थानीय कृषि और खाद्य उत्पादन प्रणालियों पर भी नकारात्मक असर डाल रहा है। पारंपरिक खाद्य संस्कृति का ह्रास, स्वास्थ्य संबंधी समस्याओं में वृद्धि, और स्थानीय खाद्य पहचान का संकट आज के समय की प्रमुख चिंताएँ बन गई हैं। वैश्वीकरण का ग्रामीण आहार पर प्रभाव केवल भौतिक खाद्य पदार्थों तक सीमित नहीं है। यह सामाजिक और सांस्कृतिक परिवर्तन भी लाता है। उदाहरण के लिए, जब युवा पीढ़ी पश्चिमी खाद्य संस्कृति को अपनाती है, तो पारंपरिक खाद्य प्रथाओं और सामुदायिक भोजनों का महत्व घटता जा रहा है। परिणामस्वरूप, ग्रामीण समाज में सामाजिक बंधन और सामुदायिकता में कमी आ रही है। हाल के वर्षों में, वैश्वीकरण ने फास्ट फूड चेन और अन्य प्रसंस्कृत खाद्य पदार्थों की पहुंच को बढ़ा दिया है। ये खाद्य पदार्थ सुविधाजनक हैं और जल्दी तैयार किए जा सकते हैं, लेकिन इनमें पोषक तत्वों की कमी होती है। इसके परिणामस्वरूप, ग्रामीण क्षेत्रों में मोटापे, मधुमेह, और अन्य जीवनशैली संबंधी बीमारियों का खतरा बढ़ रहा है। इस प्रकार, पारंपरिक खाद्य प्रथाएं, जो स्वास्थ्य और पोषण के

लिए महत्वपूर्ण होती हैं, धीरे-धीरे हाशिए पर चली जा रही हैं। स्थानीय कृषि प्रणालियों पर वैश्वीकरण का प्रभाव भी महत्वपूर्ण है। जब किसान अधिक लाभ के लिए व्यावसायिक फसलों की खेती करने के लिए प्रेरित होते हैं, तो वे पारंपरिक फसलों को छोड़ देते हैं। इससे न केवल खाद्य विविधता में कमी आती है, बल्कि यह कृषि स्थिरता और स्थानीय खाद्य सुरक्षा को भी प्रभावित करता है। इसके अतिरिक्त, ग्रामीण क्षेत्रों में खाद्य आपूर्ति की बढ़ती निर्भरता बाहरी बाजारों पर किसानों की आत्मनिर्भरता को कमजोर कर रही है। ग्रामीण आहार संस्कृति पर वैश्वीकरण का प्रभाव न केवल आर्थिक है, बल्कि यह सामाजिक और सांस्कृतिक भी है। जब लोग अपने पारंपरिक खाद्य पदार्थों और रीति-रिवाजों को छोड़कर बाहरी खाद्य संस्कृति की ओर बढ़ते हैं। तो यह उनकी सांस्कृतिक पहचान को प्रभावित करता है। पारंपरिक भोजन केवल पोषण का स्रोत नहीं है यह सामाजिक संबंधों और समुदाय की पहचान का भी प्रतीक है। जब ये संबंध कमजोर होते हैं, तो ग्रामीण समाज में सामाजिक विघटन का खतरा बढ़ जाता है। हालांकि, वैश्वीकरण के कुछ सकारात्मक पहलू भी हैं। उदाहरण के लिए, नए खाद्य पदार्थों और व्यंजनों के परिचय ने खाद्य विविधता को बढ़ाया है। साथ ही, सूचना प्रौद्योगिकी के विकास ने किसानों को बाजार की जानकारी और खाद्य प्रथाओं के बारे में जागरूक किया है। इससे वे अपनी उत्पादन क्षमता को बढ़ाने और बेहतर मूल्य प्राप्त करने में सक्षम हो रहे हैं। इस प्रकार, यह स्पष्ट है कि वैश्वीकरण का ग्रामीण आहार और भोजन संस्कृति पर गहरा प्रभाव है। इसके नकारात्मक और सकारात्मक दोनों पहलुओं को समझना महत्वपूर्ण है, ताकि ग्रामीण समाज अपनी पहचान और संस्कृति को बनाए रख सकें।

**अध्ययन का उद्देश्य—**

1. वैश्वीकरण के कारण ग्रामीण आहार संस्कृति में सामाजिक और सांस्कृतिक बदलावों का विश्लेषण करना ।
2. वैश्वीकरण के चलते ग्रामीण क्षेत्रों में बदलती खाद्य आदतों का स्वास्थ्य और पोषण पर पड़ने वाले प्रभावों का अध्ययन करना है, ताकि जीवनशैली संबंधी बीमारियों की वृद्धि के कारणों की पहचान की जा सके।
3. स्थानीय खाद्य प्रणालियों की स्थिरता को बनाए रखने के लिए रणनीतियों का विकास करना है, ताकि वैश्वीकरण के प्रभावों से किसानों और ग्रामीण समुदायों को लाभ हो सके।

**अध्ययन की सीमाएँ** – प्रस्तुत अध्ययन में ग्रामीण आहार और भोजन संस्कृति में हुए बदलाव तक सीमित है।

**भौगोलिक परिसीमांकन** – प्रस्तुत अध्ययन क्षेत्र गोंडा जनपद के इटियाथोक विकासखण्ड पर आधारित है।

**शोध प्रविधि**— प्रस्तुत अध्ययन की शोधप्रारूप मुख्यतः अन्वेषणात्मक और वर्णात्मक है। प्रस्तुत अध्ययन हेतु गोंडा जनपद के इटियाथोक विकासखण्ड का चयन किया गया है। अध्ययन हेतु प्राथमिक और द्वितीयक स्रोतों का प्रयोग किया गया है। प्राथमिक स्रोतों के लिए साक्षात्कार अनुसूची एवं द्वितीयक स्रोतों के लिए पुस्तकों, डायरियों एवं सरकारी अभिलेखों का प्रयोग किया गया है।

**निदर्शन का चयन** – ग्रामीण आहार और भोजन संस्कृति पर वैश्वीकरण का प्रभाव में निदर्शन के रूप में चयनित 60 ग्रामीणों का चयन दैव निदर्शन पद्धति से साक्षात्कार अनुसूची के लिए किया गया है।

**तथ्यों का विश्लेषण व विवेचन** – प्रस्तुत अध्ययन में सहभागी उत्तरदाता जो की इटियाथोक विकासखंड ग्रामीण क्षेत्र के निवासी है। अध्ययन में सभी उम्र के उत्तरदाताओं को सम्मिलित किया गया है जो कि ग्रामीण क्षेत्र में रहते हैं। साक्षात्कार अनुसूची से प्राप्त तथ्यों का विश्लेषण से जो निष्कर्ष के रूप में महत्वपूर्ण परिणाम निकल कर आये है उनका वर्णन निम्नवत है –

**सारणी सं –01**

वैश्वीकरण के प्रभाव से आपके गांव में पारंपरिक भोजन की आदतों में कितना परिवर्तन आया है?

क्रम सं०	विवरण	आवृत्ति	प्रतिशत
1	बहुत अधिक परिवर्तन	26	43.34
2	कुछ हद तक परिवर्तन	19	31.66
3	बहुत कम परिवर्तन	10	16.67
4	कोई परिवर्तन नहीं	05	9.9
	योग	60	100

सारणी सं- 01 के अवलोकन से ज्ञात होता है की 43.34 प्रतिशत उत्तरदाता ने माना कि उनके गाँव में पारंपरिक खान-पान में बहुत अधिक परिवर्तन हुआ है। वैश्वीकरण ने ग्रामीण जीवनशैली पर गहरा प्रभाव डाला है। ग्रामीण युवा विशेष रूप से शहरी और विदेशी खाद्य आदतों को तेजी से अपना रहे हैं, जिससे पारंपरिक खान-पान में भारी बदलाव देखा जा रहा है। इस श्रेणी का सबसे बड़ा प्रतिशत होना यह दर्शाता है कि स्थानीय भोजन की आदतें तेजी से बदल रही हैं। एवं 31.66 प्रतिशत उत्तरदाता का मानना है कि खान-पान की आदतों में कुछ हद तक बदलाव हुआ है। यह समूह यह इंगित करता है कि पारंपरिक भोजन के साथ-साथ आधुनिक खाने की आदतें भी बढ़ रही हैं, लेकिन पूरी तरह से बदलाव नहीं हुआ है।

लोग धीरे-धीरे फास्ट फूड और अन्य विदेशी व्यंजनों को अपना रहे हैं, जबकि पारंपरिक भोजन अभी भी कुछ हद तक प्रचलित है। तथा 16.67 प्रतिशत उत्तरदाता ने माना कि बदलाव बहुत कम हुआ है। यह दर्शाता है कि कुछ ग्रामीण क्षेत्र ऐसे भी हैं जहाँ पारंपरिक खान-पान की आदतें अभी भी प्रमुख हैं। इन क्षेत्रों में बाहरी प्रभाव कम हुआ है, और लोग अभी भी अपने पुराने खान-पान को प्राथमिकता दे रहे हैं। एवं 9.9 प्रतिशत उत्तरदाता का मानना है कि कोई परिवर्तन नहीं हुआ है। यह दर्शाता है कि कुछ लोग या क्षेत्र अभी भी पूरी तरह से पारंपरिक खान-पान की आदतों का पालन कर रहे हैं और वैश्वीकरण का कोई स्पष्ट प्रभाव नहीं पड़ा है।

**सारणी सं –02**

ग्रामीण आहार और भोजन संस्कृति पर वैश्वीकरण का सबसे बड़ा प्रभाव किस रूप में देखा गया है?

क्रम सं०	विवरण	आवृत्ति	प्रतिशत
1	फास्ट फूड का प्रचलन बढ़ा है	34	56.7
2	पारंपरिक व्यंजनों का उपयोग कम हुआ है	10	16.67
3	कृषि उत्पादों में विविधता कम हुई है	6	10
4	कोई बड़ा प्रभाव नहीं देखा गया	10	16.67
	योग	60	100

सारणी सं –02 के अवलोकन से ज्ञात होता है कि 56.7 प्रतिशत उत्तरदाता ने माना कि फास्ट फूड का प्रचलन सबसे बड़ा प्रभाव है। वैश्वीकरण का सबसे प्रमुख प्रभाव फास्ट फूड के प्रचलन में दिख रहा है। ग्रामीण युवा वर्ग तेजी से फास्ट फूड की ओर आकर्षित हो रहा है। यह आधुनिकता और शहरीकरण की ओर झुकाव का स्पष्ट संकेत है। एवं 16.6 प्रतिशत उत्तरदाता ने पारंपरिक व्यंजनों के उपयोग में कमी को सबसे बड़ा प्रभाव बताया है। यह

इंगित करता है कि पारंपरिक भोजन की आदतें धीरे-धीरे कम हो रही हैं, जो आधुनिक और विदेशी खाद्य पदार्थों के बढ़ते उपयोग का परिणाम है। एवं 10 प्रतिशत उत्तरदाता का मानना है कि वैश्वीकरण से कृषि उत्पादों में विविधता आई है। वैश्वीकरण का एक सकारात्मक पहलू यह है कि ग्रामीण क्षेत्रों में कृषि उत्पादों की विविधता बढ़ी है, जिससे लोग विभिन्न प्रकार के खाद्य पदार्थ उगा और खा रहे हैं। हालांकि, इसका प्रभाव अभी सीमित है। तथा 16.67 प्रतिशत



उत्तरदाता का मानना है कि वैश्वीकरण का कोई बड़ा प्रभाव नहीं पड़ा। यह दर्शाता है कि कुछ क्षेत्र अभी भी वैश्वीकरण

के प्रभाव से बहुत अधिक प्रभावित नहीं हुए हैं और उनकी भोजन संस्कृति में कोई बड़ा बदलाव नहीं देखा गया है।

#### सारणी सं -03

वैश्वीकरण के कारण आपके समुदाय में स्वास्थ्य संबंधी समस्याओं (जैसे मोटापा, मधुमेह) में क्या कोई वृद्धि हुई है?

क्रम सं0	विवरण	आवृति	प्रतिशत
1	हाँ, बहुत अधिक वृद्धि हुई है	39	65
2	हाँ, थोड़ी वृद्धि हुई है	12	20
3	नहीं, कोई वृद्धि नहीं हुई है	5	9.9
4	नहीं, बल्कि स्वास्थ्य में सुधार हुआ है	4	6.7
	योग	60	100

सारणी सं -03 के अवलोकन से ज्ञात होता है कि 65 प्रतिशत उत्तरदाता का मानना है कि वैश्वीकरण के कारण स्वास्थ्य समस्याओं में "बहुत अधिक वृद्धि" हुई है। यह संख्या अत्यधिक महत्वपूर्ण है, क्योंकि यह दर्शाता है कि अधिकांश लोग स्वास्थ्य पर वैश्वीकरण के प्रभाव को बहुत गंभीर मानते हैं। इस वृद्धि के कई कारण हो सकते हैं, जैसे कि अस्वास्थ्यकर खाद्य पदार्थों की आसान उपलब्धता, खासकर फास्ट फूड और प्रोसेस्ड फूड। वैश्वीकरण के कारण जीवनशैली में बदलाव भी हुआ है, जिसमें कम शारीरिक गतिविधि और गतिहीन जीवनशैली शामिल है, जो मोटापा और मधुमेह जैसी बीमारियों को बढ़ावा देती हैं। एवं 20 प्रतिशत उत्तरदाता ने कहा कि "थोड़ी वृद्धि" हुई है। यह समूह यह मानता है कि स्वास्थ्य समस्याएं बढ़ी हैं, लेकिन शायद उनकी गंभीरता उतनी नहीं है जितनी अन्य उत्तरदाता द्वारा महसूस की गई है। यह मध्यम दृष्टिकोण

यह संकेत कर सकता है कि कुछ लोग स्वास्थ्य सेवाओं और उपचार में सुधार के कारण इन समस्याओं से निपटने में सक्षम हो सकते हैं, परंतु फिर भी वैश्वीकरण का प्रभाव पूरी तरह से सकारात्मक नहीं है। एवं 9.9 प्रतिशत उत्तरदाता मानते हैं कि स्वास्थ्य में कोई वृद्धि नहीं हुई है, लेकिन यह स्थिर बना हुआ है। यह समूह यह सुझाव देता है कि कुछ लोग वैश्वीकरण के प्रभावों को स्वास्थ्य समस्याओं से जोड़ने के बजाय इसे एक स्वाभाविक प्रक्रिया मानते हैं, जहां स्वास्थ्य की स्थिति में कोई विशेष बदलाव नहीं हुआ है। एवं 6.7 प्रतिशत उत्तरदाताका मानना है कि स्वास्थ्य में सुधार हुआ है। यह सबसे छोटा समूह है, और यह एक आशावादी दृष्टिकोण को दर्शाता है कि वैश्वीकरण से बेहतर स्वास्थ्य सेवाएं, चिकित्सा तकनीक, और नई दवाइयां उपलब्ध हुई हैं, जिनसे स्वास्थ्य सुधार हो सकता है।

#### सारणी सं -04

वैश्वीकरण ने आपके क्षेत्र में पारंपरिक कृषि फसलों के उत्पादन पर कोई प्रभाव डाला है?

क्रम सं0	विवरण	आवृति	प्रतिशत
1	हाँ, पारंपरिक फसलों का उत्पादन कम हुआ है	28	46.68
2	हाँ, लेकिन फसलों की विविधता बढ़ी है	10	16.67
3	नहीं, फसलों का उत्पादन जस का तस है	18	30
4	नहीं, पारंपरिक फसलों का उत्पादन बढ़ा है	4	6.7
	योग	60	100

सारणी सं -04 के अवलोकन से ज्ञात होता है कि 46.68 प्रतिशत उत्तरदाता का मानना है कि पारंपरिक फसलों का उत्पादन कम हुआ है। यह आंकड़ा दर्शाता है कि लगभग आधे उत्तरदाता यह मानते हैं कि वैश्वीकरण के कारण स्थानीय फसलों के उत्पादन में कमी आई है। वैश्विक बाजार में प्रतिस्पर्धा और विदेशी फसलों की मांग बढ़ने के कारण स्थानीय किसान पारंपरिक फसलों का उत्पादन कम कर रहे हैं। इससे न केवल किसानों की आर्थिक स्थिति पर असर पड़ा है, बल्कि यह स्थानीय खाद्य सुरक्षा के लिए भी एक बड़ा खतरा हो सकता है। तथा 16.67 प्रतिशत उत्तरदाता का मानना है कि फसलों की विविधता बढ़ी है। यह समूह वैश्वीकरण को सकारात्मक दृष्टिकोण से देखता है, क्योंकि वैश्विक बाजार में नए प्रकार की फसलें और तकनीकें उपलब्ध हो रही हैं। यह

विविधीकरण किसानों को नई संभावनाओं का लाभ उठाने का मौका देता है, जिससे उन्हें उच्च आय प्राप्त हो सकती है। तथा 30 प्रतिशत उत्तरदाता मानते हैं कि कृषि उत्पादन पर कोई प्रभाव नहीं पड़ा है। यह समूह यह महसूस करता है कि पारंपरिक फसलों का उत्पादन समान बना हुआ है, और वैश्वीकरण का कोई खास असर नहीं पड़ा है। यह दृष्टिकोण उन क्षेत्रों में पाया जा सकता है जहां बाजार की परिस्थितियां स्थिर हैं या जहां पारंपरिक कृषि के तरीकों में कोई विशेष परिवर्तन नहीं हुआ है। तथा 6.7 प्रतिशत उत्तरदाता का मानना है कि पारंपरिक फसलों का उत्पादन बढ़ा है। यह सबसे छोटा समूह है, जो दर्शाता है कि कुछ लोग वैश्वीकरण को अवसर के रूप में देख रहे हैं, जिसमें बढ़ती मांग और आधुनिक कृषि प्रथाओं के कारण पारंपरिक फसलों का उत्पादन बढ़ सकता है।

#### सारणी सं -05

वैश्वीकरण के चलते पारंपरिक भोजन के प्रति उत्तरदाता की रुचि किस हद तक प्रभावित हुई है?

क्रम सं0	विवरण	आवृति	प्रतिशत
1	रुचि बहुत कम हो गई है	31	51.67
2	रुचि कुछ हद तक कम हुई है	17	28.4
3	रुचि में कोई बदलाव नहीं आया है	07	11.6
4	रुचि फिर से बढ़ रही है	05	9.9
	योग	60	100

सारणी सं-05 के अवलोकन से ज्ञात होता है कि अधिकांश उत्तरदाताओं 51.67 प्रतिशत ने बताया कि वैश्वीकरण के चलते उनकी पारंपरिक भोजन के प्रति रुचि बहुत कम हो गई है। यह परिणाम इस ओर संकेत करता है कि बाहरी प्रभावों, नए भोजन विकल्पों और सांस्कृतिक आदान-प्रदान की वजह से पारंपरिक भोजन की प्राथमिकता घट रही है। आधुनिक जीवनशैली और अंतर्राष्ट्रीय भोजन विकल्पों की वृद्धि का इसमें महत्वपूर्ण योगदान हो सकता है। तथा लगभग एक-तिहाई लोगों 28.4 प्रतिशत ने कहा कि पारंपरिक भोजन के प्रति उनकी रुचि कुछ हद तक कम हुई है। यह वर्ग शायद उन लोगों का हो सकता है जो आधुनिक खाद्य आदतों को अपनाने लगे हैं, लेकिन फिर भी पारंपरिक भोजन से पूरी तरह दूरी नहीं बनाई है। इसमें विभिन्न खाद्य आदतों का मिश्रण देखने को मिल सकता है। तथा 11.6 प्रतिशत उत्तरदाताओं ने कहा कि उनके पारंपरिक भोजन के प्रति रुचि में कोई बदलाव नहीं आया है। यह समूह संभवतः अपने पारंपरिक भोजन और सांस्कृतिक मूल्यों के प्रति दृढ़ बना हुआ है, जो वैश्वीकरण के प्रभाव से कम प्रभावित हुआ है। इसमें पारंपरिक भोजन का भावनात्मक, सांस्कृतिक और स्वास्थ्य संबंधी जुड़ाव देखा जा सकता है। तथा कुछ उत्तरदाताओं 9.9 प्रतिशत का मानना है कि पारंपरिक भोजन के प्रति उनकी रुचि बढ़ी है। यह समूह पारंपरिक भोजन के लाभों को समझने लगा हो सकता है, जैसे स्वास्थ्यवर्धक भोजन या सांस्कृतिक पहचान का पुनर्विकास। यह परिणाम यह भी इंगित करता है कि वैश्वीकरण की चुनौती के बावजूद कुछ लोग अपने सांस्कृतिक भोजन की ओर वापस लौट रहे हैं।

#### निष्कर्ष

वैश्वीकरण का ग्रामीण खाद्य और सांस्कृतिक आदतों पर प्रभाव व्यापक और गहरा है। इसने पारंपरिक खाद्य प्रणालियों को प्रभावित करते हुए ग्रामीण समुदायों में आर्थिक, सामाजिक और सांस्कृतिक बदलाव लाए हैं। वैश्वीकरण के चलते, स्थानीय कृषि उत्पादों और खाद्य परंपराओं का स्थान तेजी से आधुनिक खाद्य वस्तुएं और वैश्विक खानपान संस्कृति ले रही है। फास्ट फूड और पश्चिमी खानपान आदतें ग्रामीण युवाओं में लोकप्रिय हो गई हैं, जिससे स्थानीय खाद्य विविधता और स्वास्थ्य पर नकारात्मक प्रभाव पड़ रहा है। ग्रामीण क्षेत्रों में मोटापा, मधुमेह जैसी बीमारियाँ बढ़ रही हैं, जो इस खानपान

बदलाव का परिणाम हैं। वैश्वीकरण का एक और महत्वपूर्ण प्रभाव यह है कि पारंपरिक कृषि और खाद्य उत्पादन प्रणाली कमजोर हो रही हैं। स्थानीय किसान अब वैश्विक बाजार और खाद्य प्रसंस्करण कंपनियों पर निर्भर हो रहे हैं, जिससे उनकी आत्मनिर्भरता कम हो गई है। बाहरी खाद्य उत्पादों की उपलब्धता बढ़ने से स्थानीय खाद्य पदार्थों की मांग घट रही है, जिससे किसानों की आय और आजीविका प्रभावित हो रही है। हालाँकि, वैश्वीकरण के कुछ सकारात्मक प्रभाव भी हैं। सूचना प्रौद्योगिकी और वैश्विक बाजारों के विस्तार से ग्रामीण किसानों को अपने उत्पादों को अधिक व्यापक बाजार में बेचने का मौका मिला है, जिससे उनकी उत्पादन क्षमता और आय में वृद्धि हो सकती है। इसके साथ ही, नई कृषि तकनीकों और संसाधनों तक पहुँच भी आसान हुई है। अतः, वैश्वीकरण का ग्रामीण खाद्य और सांस्कृतिक आदतों पर प्रभाव दोहरा है। एक ओर यह ग्रामीण समाज की पारंपरिक पहचान और खाद्य सुरक्षा के लिए चुनौती प्रस्तुत करता है, वहीं दूसरी ओर यह किसानों को वैश्विक स्तर पर अपने उत्पादों को प्रस्तुत करने का अवसर भी प्रदान करता है।

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## वन बियांचे ग्रामीण विकासातील महत्त्व एक अभ्यास

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### गोषवारा

"वन बियांचे ग्रामीण विकासातील महत्त्व एक अभ्यास" या शोधनिबंधात ग्रामीण भागात वन बियांचे महत्त्व समजावून सांगणे आणि त्याचा विकास प्रक्रियेत कसा उपयोग करता येतो, याचा अभ्यास करण्यात आला आहे. ग्रामीण विकास हा एक व्यापक विषय असून यामध्ये शाश्वत विकासाच्या दिशेने होणाऱ्या विविध बाबींचा समावेश करण्यात येतो. ग्रामीण भागातील आर्थिक, सामाजिक आणि पर्यावरणीय परिस्थिती सुधारण्यासाठी विविध साधनांचा वापर केला जात असताना वन बियांचे योगदान महत्त्वपूर्ण कसे आहे, वनस्पतींचे बीज हे पर्यावरणाच्या पुनरुज्जीवनासाठी आणि ग्रामीण अर्थव्यवस्थेसाठी कसे महत्त्वाचे आहे याचा अभ्यास करण्यात आला आहे.

**शोध संज्ञा:** ग्रामीण विकास, वन बीज, आदिवासी, मृदा संवर्धन, पर्यावरण.

### प्रस्तावना

ग्रामीण विकास हा एका विस्तृत क्षेत्राचा भाग आहे ज्यामध्ये सामाजिक, आर्थिक, सांस्कृतिक आणि पर्यावरणीय घटकांचा विकास समाविष्ट आहे. भारतासारख्या कृषिप्रधान देशात ग्रामीण भागातील विकास हा देशाच्या सर्वांगीण प्रगतीसाठी अत्यावश्यक आहे. ग्रामीण विकासातील पर्यावरणीय घटकांमध्ये वनस्पतींचे आणि वनांचे मोठे महत्त्व आहे. त्याचाच एक महत्त्वाचा घटक म्हणजे वन बीज होय. वनस्पतींच्या बीजांच्या मदतीने जंगल पुनरुत्पादन, पर्यावरणीय संतुलन, आणि स्थानिक आर्थिक विकास घडवून आणता येतो.

### संशोधनाची गरज

1. वनांचे संवर्धन करण्यासाठी सामूहिक प्रयत्न जनजागृती करणे गरजेचे आहे.
2. पर्यावरणाच्या संतुलनासाठी भविष्यात वने टिकून राहिली पाहिजे.

### संशोधनाची उद्दिष्टे

1. वन वन बियांचे ग्रामीण विकासातील महत्त्व अभ्यासणे.
2. वनाच्या माध्यमातून जैवविविधता व पर्यावरणाचे संरक्षण करणे.
3. ग्रामीण भागातील आदिवासी लोकांना रोजगाराच्या संधी उपलब्ध करून देणे.

### संशोधनाची गृहीतके

1. वन वन बियांना ग्रामीण विकासात महत्त्व आहे.

2. वनाच्या माध्यमातून जैवविविधता व पर्यावरणाचे संरक्षण मिळाल्याचे दिसून आले आहे.

3. ग्रामीण भागातील आदिवासी लोकांना रोजगाराच्या संधी उपलब्ध झाल्या आहेत.

### संशोधनाची साधने

वन बियांचे ग्रामीण विकासातील महत्त्व अभ्यासताना सदर शोधनिबंधामध्ये निरीक्षण, मुलाखती व चर्चा, वेबसाइट तसेच पुस्तकांचा वापर करण्यात आला आहे.

### संशोधनाच्या मर्यादा

1. प्रस्तुत संशोधन हे वन बीजा पुरतेच मर्यादित आहे.
2. ग्रामीण भागातील लोक तसेच आदिवासी लोक त्यांच्या कामात व्यस्त असल्यामुळे माहिती व भेट घेताना अडचणी आल्या.

### व्याख्या

वन बीज म्हणजे विविध प्रकारच्या वृक्षांच्या, झाडांच्या आणि वनस्पतींच्या बियांचा संग्रह होय. यांचा उपयोग नवनवीन वने तयार करण्यासाठी, पर्यावरणीय संतुलन राखण्यासाठी, आणि स्थानिक शेती तसेच औद्योगिक उत्पादनांमध्ये केला जातो.

### माहितीचे विशदीकरण

भारतात विशेषतः ग्रामीण आणि आदिवासी भागात वन बियांचा वापर विविध उद्देशांसाठी केला जातो, ज्यामध्ये औषधी वनस्पतींची लागवड, अन्नसुरक्षा, आणि

वनस्पती संवर्धन यांचा समावेश आहे. यादृष्टीने वन बियांचे ग्रामीण विकासातील महत्त्व पुढीलप्रमाणे :

### 1. जैवविविधता आणि पर्यावरण संरक्षण

ग्रामीण भागात नैसर्गिक साधनसंपत्ती मोठ्या प्रमाणात उपलब्ध आहे. यातील वनसंवर्धन हे जैवविविधता टिकवून ठेवण्याचे प्रमुख साधन आहे. वनस्पतींमुळे पर्यावरणातील विविध घटक संतुलित ठेवले जातात. यात जमिनीची धूप थांबवणे, मृदाशक्ती टिकवून ठेवणे आणि पाण्याचा नैसर्गिक पुरवठा सुनिश्चित करणे. एकंदरच वन बीजांचा वापर करून जैवविविधता जपली जाते. जसे की विविध प्रकारच्या झाडांची लागवड करून त्यातून नैसर्गिक आपत्तींचा सामना करणे शक्य होते.

उदा. महाराष्ट्रातील सह्याद्री पर्वतामध्ये आढळणारे काही वृक्षप्रकार हे जमिनीतील आर्द्रता टिकवून ठेवण्यात मदत करतात ज्यामुळे पाण्याचे स्रोत टिकवून ठेवले जातात.

### 2. स्थानिक रोजगार निर्मिती

ग्रामीण भागातील बहुतेक आदिवासी लोकांचे जीवनमान वनांवर अवलंबून आहे. वन बीजांच्या संकलन, संरक्षण, आणि विक्री या प्रक्रिया ग्रामीण भागातील आदिवासी लोकांना रोजगाराच्या संधी उपलब्ध करून देतात. आदिवासी भागात, जंगलांच्या जवळ किंवा दुर्गम भागात राहणाऱ्या लोकांना याचा विशेष फायदा होतो.

उदा. मध्यप्रदेशातील आदिवासी समाज वन बीज गोळा करण्याचे कार्य करतात आणि त्यातून ते आर्थिक उत्पन्न मिळवतात. या बियांचा वापर स्थानिक बाजारात केला जात असल्यामुळे त्यातून स्थानिक अर्थव्यवस्थेला चालना मिळते.

### 3. कृषी आणि मृदासंवर्धन

वन बियांचा वापर मृदासंवर्धनासाठी खूप महत्त्वाचा आहे. शेतकरी त्यांच्या शेतात बीजांचा उपयोग करून मातीची गुणवत्ता सुधारू शकतात. यामुळे मातीची पोषणशक्ती वाढते आणि शेतीसाठी उपयुक्त अशी जमीन तयार होते. वनस्पतींची खोलवर गेलेल्या मूळांमुळे जमिनीची धूप रोखली जाते. तसेच पावसाच्या पाण्याचा निचरा होण्यास मदत होते.

उदा. राजस्थानमध्ये शेतकऱ्यांनी वृक्षलागवडीसाठी वन बियांचा वापर करून मृदाशक्ती टिकवून ठेवली आहे. यामुळे

त्यांना शेती उत्पादनात वाढ दिसून आली असून उत्पादनशक्ती वाढली आहे.

### 4. औषधी वनस्पतींचे संवर्धन

भारतातील ग्रामीण आणि आदिवासी संस्कृतीत अनेक प्रकारच्या औषधी वनस्पतींचा वापर आजारांवर उपचार करण्यासाठी केला जातो. या वनस्पतींच्या संवर्धनासाठी योग्य प्रकारचे बीज आवश्यक असतात. अशा बीजांच्या सहाय्याने औषधी वनस्पतींची लागवड करता येते, ज्यामुळे स्थानिक लोकांना आरोग्य सेवेत मदत होते.

उदा. हिमालयाच्या परिसरात आढळणाऱ्या काही दुर्मिळ औषधी वनस्पतींच्या बियांचा उपयोग करून औषधी वनस्पतींचे संवर्धन करण्यात आले आहे, ज्यामुळे स्थानिक ग्रामीण समुदायांना औषधांच्या क्षेत्रात स्वावलंबी बनवले आहे.

### 5. स्थानिक संसाधनांची शाश्वतता

ग्रामीण भागात वन बीजांचा योग्य वापर करून स्थानिक संसाधने शाश्वत स्वरूपात वापरली जाऊ शकतात. यामुळे निसर्गावर अवलंबून असलेले स्थानिक लोक संसाधनांचा अनियंत्रित वापर न करता त्यांचा योग्य प्रकारे उपभोग घेऊ शकतात.

### 6. स्थलांतरणाची समस्या कमी करणे

शहरी भागात स्थलांतरण हा ग्रामीण भागातील मोठा प्रश्न आहे. वन बीजांच्या मदतीने लागवड, जंगल संवर्धन, आणि रोजगार निर्माण करण्याच्या संधींमुळे ग्रामीण भागातील लोकांना रोजगार मिळतो आणि त्यांना स्थलांतर करण्याची गरज कमी होते.

उदा. छत्तीसगडमधील काही आदिवासी समाजांनी वन बीजांचा वापर करून जंगल तयार केले आहे, ज्यामुळे त्यांना त्यांच्या गावातच रोजगाराच्या संधी मिळाल्या आहेत आणि स्थलांतराचे प्रमाण देखील कमी झाले आहे.

### समस्या आणि आव्हाने

#### 1. वनक्षेत्राचा ऱ्हास

भारतामध्ये अतिक्रमण, जंगलतोड, आणि औद्योगिक विकासांमुळे वन क्षेत्राचा ऱ्हास होत आहे. यामुळे वन बियांचे प्रमाण कमी झाले असल्याने बीजांचे संवर्धन करणे कठीण झाले आहे. ग्रामीण भागातील लोकांनाही यामुळे बीजांचा योग्य वापर करता येत नाही.

## 2. पर्यावरणीय अस्थिरता

हवामान बदल, प्रदूषण, आणि नैसर्गिक आपत्ती यामुळे वनस्पतींच्या प्रजातींवर विपरीत परिणाम होत आहे. या बदलांमुळे वन बीजांची गुणवत्ता कमी होत असून त्याचा परिणाम ग्रामीण विकासावर होतो.

## 3. ज्ञानाचा अभाव

ग्रामीण भागातील लोकांमध्ये वन बीजांचे संकलन, संरक्षण, आणि संवर्धन याबद्दल तांत्रिक ज्ञानाचा अभाव तसेच योग्य प्रशिक्षणाची कमतरता असल्यामुळे या बियांचा व्यवस्थित वापर केला जात नाही.

## 4. स्रोतांची कमतरता

बीजांची साठवण, त्यांचे संवर्धन, प्रयोगशाळांमध्ये तपासणी करण्यासाठी लागणारी साधने उपलब्ध नसणे ही देखील एक मोठी समस्या आहे. यामुळे ग्रामीण भागातील वन बीजांचे योग्य पद्धतीने संरक्षण केले जात नाही.

### 1. शिफारशी

#### वन संरक्षणासाठी शासकीय धोरणे

वन क्षेत्राचे संरक्षण आणि संवर्धन करण्यासाठी शासकीय पातळीवर अधिक धोरणे आणली पाहिजेत. वन बीजांच्या संवर्धनासाठी सरकारने विशेष अनुदान, योजना आणि सहकार्याचा कार्यक्रम राबवला पाहिजे.

### 2. स्थानिकांना प्रशिक्षण आणि जनजागृती

ग्रामीण भागातील लोकांना वन बीजांचे महत्त्व आणि त्यांचा योग्य वापर कसा करायचा याबाबत प्रशिक्षण देऊन जनजागृती कार्यक्रम राबवणे आवश्यक आहे. यासाठी स्वयंसेवी संस्था आणि शासकीय संस्थांनी पुढाकार घेणे गरजेचे आहे.

### 3. शाश्वत विकासाच्या दृष्टीने नियोजन

वन बीजांचा वापर शाश्वत विकासाच्या दृष्टीने केला गेल्यास बीजांचा अनियंत्रित वापर न करता त्यांचे संकलन आणि संवर्धन योग्य प्रमाणात केले जाईल. यामुळे पर्यावरणीय संतुलन टिकून राहील आणि ग्रामीण विकासात योगदान देता येईल

### निष्कर्ष

वन बीजांचा ग्रामीण विकासात महत्त्वपूर्ण वाटा आहे. त्यांचा वापर करून जैवविविधता, मृदासंवर्धन, रोजगार निर्मिती आणि पर्यावरण संवर्धन करता येते. ग्रामीण भागात पर्यावरण आणि आर्थिक विकास यांचा समन्वय साधण्यासाठी वन बियांचा शाश्वत वापर आणि

संवर्धन हे अत्यावश्यक आहे. ग्रामीण विकासासाठी स्थानिक पातळीवर प्रयत्न होण्याची गरज आहे जेणेकरून वन बीजांचा अधिकाधिक फायदा घेता येईल.

### सूचना

- सरकारने आणि स्थानिक प्रशासनाने याबाबत जागरूकता आणि प्रशिक्षण कार्यक्रमांचे आयोजन करणे आवश्यक आहे.
- शास्त्रज्ञ आणि पर्यावरण तज्ज्ञांनी ग्रामीण लोकांना वन बीजांचे योग्य नियोजन आणि वापर याबाबत मार्गदर्शन करणे गरजेचे आहे.

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## 'समर शेष है' उपन्यास में चित्रित मुस्लिम जन-जीवन का आर्थिक संदर्भ

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### सारांश:

अर्थ सुखी जीवन का महत्वपूर्ण अंग है। स्वतन्त्रता पूर्व काल से मुस्लिम समाज दो वर्गों में बटा हुआ था। एक छोटे बड़े नवाब, जमींदार, सेठ साहुकार तथा दूसरा वर्ग जो अपने गाढ़े कमाई का खाता है, खेतों में काम करता है तथा छोटे-छोटे व्यवसाय कर अपना परिवार चलाता है। इंदिरा गांधी के जमाने तक पूर्व राजा महाराजा और नवाबों को सरकारी कोश से तनखा मिलती थी लेकिन जिस तरह जमींदारी उन्मूलन कानून बना उसी तरह इन लोगों की तनखा भी बन्द कर दी गई। स्वतंत्रता पूर्व काल में जो नवाब ऐश आराम का जीवन व्यतीत करते थे आज उनकी काफी खस्ता हालत है। जिन लोगों ने समय के परिवर्तन के साथ स्वयं को नहीं बदला उनकी हालात बेहद नाजुक है। उनमें से कुछ लोगों ने संभलकर उद्योग व्यवसाय में खुद को लगा दिया। सामान्य मुस्लिम जनता मध्य या निम्न मध्यवर्गीय जीवन बीता रही है। शिक्षा का आभाव, परिवार का बड़ा आकार, सीमित आय आदि के कारण मुस्लिम परिवार के बच्चों को न तो उचित शिक्षा मिल रही है और न ही उनके माता-पिता उनकी ठीक से परवरिश कर पा रहे हैं। इन्हीं समस्याओं को लेकर अब्दुल बिस्मिल्लाह ने 'समर शेष है' उपन्यास का सृजन किया है।

**बीज शब्द :** समर, शेष, मुस्लिम, जन-जीवन, आर्थिक संदर्भ।

**अनुसंधान पद्धति :** आलोचनात्मक, समीक्षात्मक, विश्लेषणात्मक, तुलनात्मक अनुसंधान पद्धति।

**अनुसंधान की समस्या:** 'समर शेष है' उपन्यास में चित्रित मुस्लिम जन-जीवन का आर्थिक संदर्भ को तहरिज़ देना।

### भूमिका:

स्वातंत्र्योत्तर भारत में मुस्लिम मानस पर नये मुल्यों के उद्गम एवं पारंपारिक मूल्यों के रहास का प्रमुख केंद्र राजनीति रही है। आजादी के बाद भारत में रह गये मुसलमान नेतृत्व शून्य हो गये है। सामान्यतः इस दौर में मुसलमानों के जो भी नेता उभर कर आये, वह केवल मुसलमानों तक सिमित रहे। ऐसा कोई नेतृत्व नहीं उभरा जिसे राष्ट्रीयस्तर पर भी पहचाना जाता हो। अधिकतर नेता अपनी धर्म निरपेक्ष पहचान और राष्ट्रीय प्रभाव स्थापित करने के चक्कर में मुस्लिम समाज से कटते चले गये। ये नेता समाज की समस्याओं और देश की समस्याओं में रिश्ता खोजने में विफल रहे। अगर किसी मुस्लिम राजनेता ने मुसलमानों के भय, परेशानियों को राष्ट्रीय स्तर पर लाने की कोशीश की, तो उसे कट्टरपंथी और सम्प्रदायवादी करार करके हटा दिया गया। आजादी के बाद मुस्लिम राजनेताओं

ने राष्ट्रीय एकात्मकता और राष्ट्रीय कल्याण के आदर्श को उपेक्षित कर दिया और वे वैयक्तिक स्वार्थ में ही डुब गये। मुस्लिम राजक्रिय नेताओं ने सत्ता प्राप्त करने की दौड़ में मुस्लिम जनमानस का गम्भीरता से विचार किया ही नहीं। इस कारण मुस्लिम जनता राजनैतिक मूल्यों से तटस्थ होती जा रही है और यह स्थिति मुस्लिम समाज के लिए दुर्भाग्यपूर्ण है। वर्तमान मुस्लिम नेतृत्व के प्रति मुस्लिम मन का असन्तोष नये मुल्यों की तलाश की छटपटाहट का प्रतिक है। स्वतंत्र भारत का मुसलमान आज भी अकेलेपन की कैद में छटपटाता नज़र आता है। उक्त समस्याओं को लेकर अब्दुल बिस्मिल्लाह ने 'समर शेष है' उपन्यास का सृजन किया है। इस संदर्भ में सूर्यनारायण रणसूभे जी कहते हैं - "1947 के बाद असहाय, आतन्कित, आर्थिक परेशानियों का शिकार भारतीय मुसलमान, नेतृत्व के अभाव में भटकता रहा, लेकिन किसी कौम के नेता ने उन्हें सही राह दिखाने का प्रयास नहीं किया। परिणामतः इन पिड़ित मुसलमानों ने राष्ट्रीय काँग्रेस को अपना लीडर मानना उचित समझा और इसीके पीछे चलते रहे। इस राजनितिक दल ने मुस्लिम कौम को भारत में खौफ़ मुक्त व हिम्मत से रहने का हौसला तो

दिया परन्तु आर्थिक पिछड़ेपण से इन्हे निकालने की ना कोई राह सुझा सके और नाही दंगे रोकने में सफल हुये।<sup>1</sup>

### शोधालेख का आमुख :

शिक्षा ही एक ऐसा माध्यम है, जिसके द्वारा सभ्य और असभ्य मनुष्य की पहचान की जा सकती है। शिक्षा प्राप्त करने से नैतिकता की पहचान, मूल्यों की पहचान, सही-गलत कार्यों की पहचान, अच्छे-बुरे का विवेक व्यक्ति में उत्पन्न होता है। शिक्षित होकर अच्छी नौकरी प्राप्त करने पर अच्छा जीवन व्यतीत करने का मौका मिलता है। शिक्षित व्यक्ति का समाज में आदर भी होता है। मुस्लिम परिवारों में आर्थिक तंगी के कारण कई बच्चों को स्कूल भेजा नहीं जाता। यह देखा गया है कि मुस्लिम समुदाय धार्मिक शिक्षा पर जोर देता है। सिर्फ धार्मिक शिक्षा के आधार पर ही जीवनयापन करना कठिन होता है। जहां कुछ मुस्लिम समाज के लोग मदरसे की पढाई को प्रोत्साहित करते हैं, वही दूसरी ओर शिक्षा प्राप्त करने के लिए कुछ मुस्लिम लोग कड़ी मेहनत, लगन से शिक्षा प्राप्त करते हैं। 'समर शेष है' उपन्यास में शिक्षा प्राप्त करने के लिए 'मैं' के संघर्ष को जीवन्तता के साथ प्रस्तुत किया गया है। मां की मृत्यु के बाद लेखक अपने पिता के साथ अपने दादा के गांव आता है लेकिन यहां सब उन्हें बोझ समझते हैं। यहां ठहरने के लिए उन्हें दर-दर की ठोकें खानी पड़ती हैं। कभी बहन के घर या फिर मुहम्मद भैया के घर रहना पड़ता था। बहन के घर रहने के लिए पिता-पुत्र जाते हैं लेकिन गुस्सैला दामाद उन दोनों को देखते ही निकल जाने के लिए कह देता है। दोनों एक दूसरे से लिपटकर रोते हैं लेकिन सुबह होते ही फैसला लेते हैं कि वे यहीं पर रहेंगे क्योंकि उनके पास दो प्रश्न थे - "शिक्षा जरूरी है या स्वाभिमान ? यह प्रश्न बार-बार हमारे दिमागों से टकराने लगा और अंततः अब्बा ने यह फैसला लिया कि शिक्षा जरूरी है।"<sup>2</sup> वह दोनों निहायती बेहया बनकर यहां रहने लगते हैं। कुछ दिन पश्चात् लेखक के पिता की मृत्यु हो जाने के कारण वह नितान्त अकेला रह जाता है।

शिक्षा प्राप्त करने के लिए लेखक मुहम्मद भैया की शर्तों के अनुसार वहां रहने लगा - "मैंने मुहम्मद भैया की सारी शर्तें मान ली। किताब-कापी की व्यवस्था कुछ पुराने छात्रों और पड़ोस के एक दुकानदार की कृपा से हो गई थी और फीस के बारे में प्रिंसिपल साहब को सारी स्थिति बता दी थी। कुछ पुस्तकें मुझे लाइब्ररी से भी मिल गई थी। इस

प्रकार मेरी शिक्षा का सिलसिला जुड़ गया।"<sup>3</sup> शिक्षा प्राप्त करने के लिए भैया के शर्तों के मुताबिक लेखक को काम करना पड़ता था। जंगल से लकड़ियां लाना, बकरियां-चराने के लिए ले जाना तथा भैया के बच्चों की पढाई देखना, पूरे घर में झाड़ू लगाना, साथ ही गोबर ला दिया करता था। इसीलिए लेखक को यह बात समझ में आ गई थी कि इन्सान को जीने के लिए लड़ना पड़ता है या फिर मरना पड़ता है, उपन्यास की यह पंक्तियां लेखक की भावनाओं को प्रकट करती हैं - "न जाने क्यों उस क्षण मैं किसी और ही दुनिया में गुम हो गया था - एक ऐसी दुनिया में जहां परिस्थितियों से लड़ता हुआ आदमी या तो मर जाता है या अकर्मण्य हो जाता है।"<sup>4</sup>

घर के सभी काम करने पर भी भाभी कभी खुश नहीं हुई। काम में जरा देरी या ढील होने पर चिल्ला-चिल्लाकर पूरा घर सर पर उठा लेती थीं। भैया इस बीच बिलकुल चुप रहते थे। लेकिन एक दिन भाभी ने दूसरा इन्तजाम करने के लिए आदेश दे दिया। उनका आदेश, अंतिम आदेश ही होता था। यह पास-पड़ोस के लोगों से मिला। अप्रत्याशित रूप से अपनी पढाई को जारी रखने के लिए लेखक टूटा नहीं। रहने की व्यवस्था एक के घर में हो गई और जितने भी मुसलमान थे सब एक-एक रोज लेखक को खाना खिलाने का निर्णय लेते हैं। अतः नये सिरे से वह जीवन का संघर्ष करता है, लेकिन लेखक के आंखों में आंसू रोके नहीं रुकते हैं - "यह एक ऐसा समाधान था जो मेरे स्वाभिमान से सीधे-सीधे टकरा रहा था। मेरी आत्मा पूरी तरह दांव पर लग चुकी थी और सवाल था शिक्षा को जारी रखने का ... लिहाजा खुद को मैंने चट्टान बना लिया था।"<sup>5</sup> शिक्षा प्राप्त करने के संघर्ष में लेखक कई बार टूटा लेकिन अच्छे भविष्य की प्रेरणा से वह हर मुश्किल को सहने के लिए तैयार रहता है। सड़क पर पेंटिंग का काम करने पर पेंट से रंगे हाथों को देखकर लेखक को रोना आ जाता है। उसके आंसुओं को पोंछनेवाला कोई हमदर्द उसे नहीं मिलता। कभी-कभी उसे अपने जीवन का उद्देश्य भी समझ में नहीं आता। कई बार बहन और भाभी द्वारा कहीं और ठिकाना ढूंढने की धमकी मिल चुकी थी। ऐसे में वह हताश हो जाता है।

वर्तमान भारतीय मुस्लिम समाज में काफ़ी तनाव है जिसका मूल कारण आर्थिक स्थिति को माना जा सकता है। आज भारतीय मुसलमानों के आर्थिक परिस्थिति का

सर्वेक्षण करने पर यह पता चलता है कि बहुतांश मुस्लिम इन्सान को भरपेट भोजन नहीं मिलता है। स्वतंत्रता के पश्चात भारत में आर्थिक विकास अवश्य हुआ है, किन्तु इस समृद्धि विकास का लाभ मुस्लिम समाज के उन धनवानों को अधिक प्राप्त हुआ जो पहले धनवान थे। अर्थात् अमीर-अमीर होता गया और अभाव ग्रस्त अर्थात् गरीब मुसलमान और अधिक गरीब होता गया। इस प्रकार आर्थिक असमानता का अनुपात मुस्लिम समाज में आज़ादी के बाद कई गुना अधिक बढ़ गया है। बेकारी या अर्धबेकारी एवं महंगाई से निम्न एवं मध्यमवर्ग निरन्तर दबता चला जा रहा है, मुस्लिम समाज भी अपवाद नहीं है। दिनों-दिन शिक्षित युवकों में बढ़ती बेरोजगारी व सतत प्रगतिशील महंगाई का विकराल रूप समाज पर अपना आतन्क जमाता चला जा रहा है। इस बेकारी की समस्या के कारण निम्न मध्यवर्गीय मुस्लिम समाज लंगडा होता जा रहा है इसके कारण अर्थिक स्थिति बिगड़ती जा रही है। बिगड़ती आर्थिक स्थिति के कारण निम्न वर्ग का मुसलमान एवं मध्यवर्ग का मुसलमान अधिक अशांत है। इस आर्थिक विपन्नता के अभाव में 'समर शेष है' उपन्यास का 'मैं' अत्यंत अस्थिरता एवं असंतोष का अनुभव कर रहा है। 'मैं' बोर्ड की परीक्षा में अच्छे अंकों से उत्तीर्ण होने के कारण प्रिंसिपल ने आगे की पढ़ाई जारी रखने के लिए लेखक को प्रोत्साहित किया। एक पिता की भांति प्रिंसिपल ने लेखक का पूरा ख्याल रखा और होस्टल में रहने का पूरा बंदोबस्त भी किया। किन्तु 'मैं' को खाने के लिए राशन न था। खाना पकाने के लिए दाल-चावल की परेशानी के समय दूसरे छात्र अत्यंत दयाभाव से एक जून का आटा या चावल दे देते। इस दान व्यवस्था को भी लेखक ने सह लिया, जैसा कि इन पंक्तियों में द्रष्टव्य है- "इस तरह मेरी जिन्दगी में भिक्षा-वृत्ति समाहित हो गई और उसके विरोध में खुद को खड़ा नहीं कर सका।"6 केवल कुछ ही दिन दान-व्यवस्था चली फिर कुछ छात्र मुंह मोड़ने लगे। जब खाने का कोई विकल्प नहीं मिला तो प्रिंसिपल ने फर्जी नाम के आधार पर लेखक का राशन कार्ड बनवा दिया लेकिन उन दिनों दुकानों पर अमेरिका से मंगाया गया लाल किस्म का ज्वार और घोड़ों की दांतों की शकल का मक्का ही मिला करता था। जब ज्वार, को साफ कर पिसवाया और रोटी बनाई तो रेत की दीवार बन गई। इसे लोग कैसे खाते होंगे ? यह प्रश्न लेखक अपने आप से करता है और उसके मन में जवाब मिलता है - "कि अमरीका में इसे

सुअर खाते हैं। मैं संतुष्ट हो गया।"7 रिश्तेदारों द्वारा ठुकराये जाने पर, आर्थिक अवस्था से तंग बेहाल होकर अपने स्वाभिमान को मारकर, सबके ताने सुनकर लेखक अपने दिन गुज़ारता है। उसे किसी का एहसान लेना पड़ता है तो किसी से दान, किसी का भोजन तो किसी की कोठरी की छत के लिए मिन्नतें करनी पड़ती है। आर्थिक शोषण को सहते हुए एक अकेला व्यक्ति सिर्फ शिक्षा प्राप्त करने के लिए जीवन संग्राम से जुझ रहा है। लक्ष्य को प्राप्त करने के लिए अभी भी उसका समर शेष है। किसी भी समाज का युवावर्ग यदि अशिक्षित है तो उस समाज को हम उन्नतिशील नहीं कह सकते। युवा पीढ़ी पर ही देश का भविष्य टिका होता है। मुस्लिम जन-जीवन में भी अशिक्षा की समस्या है। आर्थिक तंगी के कारण निम्नवर्ग के लोगों में इसका ज्यादा प्रभाव देखने को मिलता है। कितनी ही मुश्किल उठाते हुए, कितने ही अपमान सहते हुए जब व्यक्ति की शिक्षा पूरी हो जाती है, तब उस शिक्षा के आधार पर यदि उसे सही नौकरी नहीं मिलती तो जीवन के लिए सबसे बड़ा संकट खड़ा हो जाता है।

#### **निष्कर्ष :**

अंततः हम कह सकते हैं कि, स्वतंत्रता प्राप्ति के बाद भारत में आर्थिक विकास अवश्य हुआ है पर अभाव ग्रस्त मुसलमान और गरीब होता गया। मुसलमान समाज में यु भी शिक्षा का प्रसार बहुत अल्प होने से और आज़ादी के बाद ज़मींदारी प्रथा का उच्चाटन होने से मुस्लिम मानस आर्थिक त्रासदी एवं तनाव से गुजर रहा है। आर्थिक परिस्थिति देश के हर व्यक्ति को प्रभावित करती है। गांव के अशिक्षित लोग, या शहर में नौकरीवाले, या अन्य प्रकार के काम करनेवाले अर्थ के प्रभाव से बाहर नहीं जा सकते। आज के जीवन में अर्थ से उत्पन्न समस्याओं से प्रत्येक व्यक्ति प्रभावित रहता है। व्यक्ति की मनोदशा इच्छा आकांक्षायें आदि सभी बातें उसकी आर्थिक परिस्थिति पर निर्भर करती है। आज मुस्लिम समाज आत्महित की दृष्टि से सामाजिक अनुशासन स्वीकार करता है, तो परिस्थितियों से विवश होकर विशुद्ध, कुंठित, अपमानित एवं समाज उपेक्षित होकर वह विद्रोह भी करता है। यही विद्रोह मुस्लिमों की अनेक समस्याओं को जन्म देता है। आर्थिक वैषम्य, राजनीतिक विघटन, मूल्यों का पराभव, बढ़ती हुई किमतें, परिवर्तित होनेवाले मानवी सम्बन्ध, बेकारी, भ्रष्टाचार, अशिक्षा, नैतिक पतन एवं



आत्मविश्वासहीन संदर्भों ने उसे इस सीमा तक विवश कर दिया है कि मुसलमान के मन में भविष्य के प्रति कोई आशा ही शेष नहीं रह गई है और जो शेष है वे परिस्थितियों की मार खा रहे हैं ग्रामीण भारत में रहनेवाला मुसलमान अन्य की तुलना में अधिक गरीबी का जीवन जीता नज़र आयेगा, वह अपने परम्परागत व्यवसाय से आज भी जुड़ा हुआ है। निम्न वर्ग की मुस्लिम जातियां खेती, बागवानी, गँरेज काम तथा अन्य कोई भी छोटे व्यवसाय कर अपना जीवन गुजारती नज़र आती है। इसि आर्थिक तंगी में कोई युवक शिक्षा प्राप्त करना चाहता है तो भी वह आर्थिक तंगी के कारणवश संघर्ष करता नज़र आता है जिसका ज्वलंत प्रमाण 'समर शेष है' उपन्यास का मैं है।

**संदर्भ ग्रंथ :**

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## बिहार में किसान हलचल

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### सारांश:

बिहार के जमींदार, खासकर मध्य बिहार के जमींदार, बड़े जालिम थे। जमींदारों के अमले, पटवारी, बराहिल, गुमाश्ता वगैरह से किसान थरते थे। मसौदा परगना के धरहरा के जमींदार ने सरौती (अरवल, जहानाबाद, गया) के सभी किसानों को कटहल के सिर्फ एक फल के लिए बर्बाद कर दिया था। इन जमींदारों ने किसानों की लड़कियों और बहनों को बिकवा कर अपना लगान वसूल किया। वहां के किसान इतने हत्सोहित थे कि जमींदार के जुल्मों के खिलाफ जुबान नहीं खोल सकते थे। मसौदा के जमींदारों का जुल्म दूर-दूर तक प्रसिद्ध था। यहां तक कि कोई भला किसान अपनी लड़की उस मसौदा में ब्याहता न था। फलतः वहां के लोगों की शादी बड़ी दिक्कत से हो पाती थी। लड़की की इज्जत खतरे में कौन डाले? बेगार न करने पर पूरा गांव तहस-नहस कर दिया जाता था। इसी इलाके से सन 1927 के अंत में किसान आंदोलन शुरू हो गया। नवंबर 1929 में सोनपुर मेले के दौरान प्रांतीय किसान सभा गठित हुई, जिस के अध्यक्ष स्वामी सहजानंद सरस्वती थे और यमुना कार्यों, गुरुसहाय लाल, कैलाश बिहारी लाल प्रमंडलीय मंत्री थे, कार्यकारिणी सदस्य राजेंद्र प्रसाद, रामसिंह, शिव शंकर झा, गुरुसहाय लाल, जगत नारायण लाल और ब्रज किशोर प्रसाद थे।

### प्रस्तावना:

29 अप्रैल 1934 को प्रांतीय कौंसिल की कार्यकारिणी का पुनर्गठन किया गया जिसके अध्यक्ष स्वामी सहजानंद सरस्वती, उपाध्यक्ष वलेदव सहाय, अब्दुल बारी, जयप्रकाश नारायण, यमुना कार्यों, अम्बिका कांत सिन्हा, किशोरी प्रसन्न सिंह और रास बिहारी लाल (भागलपुर) प्रमंडलीय मंत्री थे।

किसान की परिभाषा 1934 में : 'किसान वह है जिसकी जीविका का मुख्य साधन कृषि हो'। इसमें उच्च स्तरीय किसान भी शामिल थे।

किसान की परिभाषा 1943 में : 'जर्जर किसान, भुक्खड़ किसान, गरीब किसान, टुटपुंजिया किसान, खेत मजदूर ही वास्तविक किसान हैं'। इसमें धनाढ्य किसान बहिष्कृत हो गए। नरेंद्र देव धनी किसानों की और स्वामी सहजानंद गरीब किसानों की सभा द्वारा आंदोलन संचालित करने के सूत्रधार थे।

इसी बीच 1930 के नमक आंदोलन में विक्रम में स्वामीजी गिरफ्तार हो गए। छह मास की सजा हुई। इसमें स्वामीजी ने देखा कि शपथ लेकर पुलिस वाले कैसे झूठी गवाही देते और कानूनी रस्म पूरी करते हैं। सन् 1931 में प्रांतीय कांग्रेस ने गया जिले के किसानों की दयनीय दशा की जांच की थी, मगर उसकी जांच रिपोर्ट का फल क्या हुआ— यह कभी भी प्रकाश में नहीं आया।

जांच समिति का उद्देश्य किसानों को यह बतलाना था कि उनकी शिकायतें सुनी जाएंगी और जमींदारों को आश्वस्त करना था कि उनके वैध हितों पर कोई आंच न आने दी जाएगी। यह मौका किसानों से काम ले लेने और दुखों को हटाने का आश्वासन देकर चुप्पी साध लेने का एक प्रपंच मात्र साबित हुआ। न तो रिपोर्ट प्रकाशित की गई और न कोई चर्चा ही अखबारों में प्रकाशित हुई। 15 दिसंबर 1929 पर सोनपुर में आयोजित किसान सभा की पहली बैठक में संविधान और नियमावली को स्वीकृति दी गई। उस बैठक में आंदोलन को अहिंसात्मक रखने और निम्नलिखित संगठन गठित करने का भी प्रस्ताव पारित किया गया :

- (1) प्रांतीय किसान सभा
- (2) जिला किसान सभा

(3) अवर प्रमंडलीय किसान सभा

(4) थाना किसान सभा

(5) ग्राम किसान संभा

यह पंचखम्भा ढांचा था। बिहार प्रांतीय किसान सभा को संविधान संशोधन का अधिकार दिया गया। सन् 1934 में इस संविधान को बदलकर कार्यक्रम आधारित संविधान बनाया गया जिसमें बेदखली, सूदखोरी, करवृद्धि और कर बकाया इत्यादि सवालों पर स्पष्ट रुख अपनाया गया।

1933 की गर्मियों के बीतते न बीतते किसान सभा की कार्यकारिणी की एक बैठक पटना में हुई जिसमें एक जांच समिति का गठन किया गया।

इसके सदस्य निम्नलिखित व्यक्ति थे :

स्वामी सहजानंद सरस्वती

पं. यमुना कार्यों मंत्री और संयोजक

पं. यदुनंदन शर्मा

ठा. युगल किशोर सिंह

बाबू बदरीनारायण सिंह

रिपोर्ट मुख्य रूप से स्वामी सहजानंद, यमुना कार्यों और यदुनंदन शर्मा ने तैयार की। धनगांवां (जहानाबाद), मुहम्मदपुर (मखदूमपुर), मझियावां (कुर्था), भोरी (टेकारी), परसावां (कोंच), परैया और फतेहपुर में कमेटी के सदस्य गए। अमावां-टेकारी के साठ मौजे देखे गए। किसानों से लिखित बयान और गवाहियां ली गईं। इकिल के एक नाई को अमावां राज के बराहिल को रोज तेल लगाना पड़ता था। बराहिल के न रहने पर खंभे को तेल लगाना पड़ता था ताकि नित्य आने और तेल लगाने की आदत बनी रहे। पैतालीस प्रकार की गैरकानूनी सख्तियों की सूची बनाई गई। जांच से किसानों की जर्जर हालत और जमींदारी जुल्म की प्रत्यक्ष जानकारी तो हुई ही किसानों के आक्रोश की स्थिति भी भांपी गई। इस क्षेत्र का आंदोलन विस्फोट के कगार पर था। केवल धक्के की जरूरत थी।

स्वामीजी ने राजा सूर्यपुरा और राजा अमार्वा को किसानों की करुण कहानी लिखी, मगर वे जरा भी द्रवित न हुए। स्वामीजी ने पाया :

“ये लोग कितने बेशर्म और पक्के हैं। जरा भी टस से मस होने को तैयार नहीं। उलटे मुझे ही बेवकूफ

बनाने की कोशिश कर रहे थे। मगर मेरी आंखों का तो पर्दा ही खुल गया। सारी आशाओं पर पानी फिर गया। मर्ज लाइलाज है। अब समझौते से शायद काम न चलेगा।”

दूसरा रास्ता शीघ्र खोज निकाला गया। पहले तो रिपोर्ट गया जिले के किसानों की करुण कहानी का नाम से छापी गई, फिर किसान हलचलें प्रारंभ हो गईं।

इस हलचल से सरकार और जमींदार दोनों घबराए। स्वामीजी ने फूल परास (दरभंगा) में बकाशत, जीरात तथा सर्टिफिकेट वाली धारा के खतरे को जनता के सामने रखा। जमींदारों के समझौते की पोल खोली और उनकी गला काटने की मंशा खोल दी। जमींदार परस्त शिवशंकर झा की बड़ी बेइज्जती हुई। स्वामीजी को विश्वास हो गया कि अब ये अपढ़ और सीधे-सादे किसान ज्यादा दिनों तक ठगे नहीं जा सकते। बाघ अपनी ही मांद में पछाड़ा गया। यह इलाका उस समय स्वामीजी के लिए अजनबी था, फिर भी किसानों ने उनकी बातें सुनीं। नतीजा यह हुआ कि सरकारी टेनेन्सी बिल पास न हो सका। जीरात के बारे में जमींदार हराए गए तब कहीं सन् 1934 में वह पास हो सका। सर्टिफिकेट की धारा भी खत्म कराई गई। रायबहादुर श्यामनंदन सहाय किसान-जमींदार समझौते की पक्षधर युनाइटेड पार्टी के स्तम्भ थे।

लाहौर अधिवेशन से पहले 15 दिसंबर 1929 को सोनपुर में आयोजित कांफ्रेंस के बाद वल्लभभाई पटेल का दौरा बिहार में हुआ। उस समय वे किसान हितों के प्रबल समर्थक थे। उन्होंने स्वामीजी के काम की बहुत सराहना की। लाहौर में नेहरू और सुभाष के बल पर पूर्ण आजादी का प्रस्ताव पास हुआ। स्वामीजी भी अखिल भारतीय कांग्रेस के सदस्य थे। उन्हें बड़ी खुशी हुई।

सन् 1934 में कांग्रेस के विधान में आमूल-चूल परिवर्तन किए जा रहे थे। उसमें स्वामीजी को किसानों और गरीबों के लिए खतरा दिखा। स्वामीजी ने 1934 के बंबई अधिवेशन में उस परिवर्तन का विरोध किया। कांग्रेस से विवाद का यह प्रारंभ था। इस विवाद का मूल किसानों और शोषितों के हित का सवाल था। यह विरोध बुनियादी साबित हुआ। किसान सभा के जन्म के साथ ही जमींदार परस्त टेनेन्सी बिल पुराने रूप में खत्म हुआ। सरकार ने किसान सभा के अस्तित्व को मानते हुए स्वीकारा कि यही किसानों की प्रतिनिधि सभा है। विजय का यह सिलसिला लगातार जारी रहा। पूर्ण या आंशिक सफलता पाते-पाते वह कांग्रेस से टक्कर लेने वाली स्वतंत्र संस्था बनने लगी। नतीजा हुआ कि 1934 आते-आते यमुना कार्य और यदुनंदन शर्मा को छोड़ बाकी सूत्रधार इसके शत्रु हो गए। नए कार्यकर्ता कार्यानंद शर्मा, रामचंद्र शर्मा और किशोरी प्रसन्न सिंह इत्यादि रंगमंच पर आ गए। किसान राजनीति में नवरंग आने लगा। सन् 1934 में स्वामीजी ने कर मन्सूखी का आंदोलन चलाया।

**सन् 1935 में स्वामीजी ने नासिरगंज में भाषण देते हुए कहा :**

“मैं यहां किसान सभा आयोजित करने हेतु आया हूँ। आपकी बंद जुबान को वाणी मिले, आप जमींदार से कह सकें कि आप लगान लें, उज्ज नहीं, मगर हम किसानों के लिए भी कुछ खाने के लिए रहने दें। सैयाद की मर्जी है कि घुट-घुट के पंछी मर जाए। फड़फड़ाने की भी इजाजत नहीं है।”

स्वामीजी की पुस्तक किसान सभा के संस्मरण स्वयं भोगे हुए जीवन और जनता के जीवन की जूझ रहे किसान योद्धाओं की जीती-जागती समर गाथा है।

स्वामीजी ने सरैया-पारू मुजफ्फरपुर में 28 जनवरी 1935 को किसान सभा को अलग वर्ग संस्था बनाने का आह्वान किया। उन्होंने घोषणा की कि किसानों के मौलिक अधिकार के खिलाफ कोई टेनेन्सी बिल स्वीकार नहीं किया जाएगा।

मुंगेर की सभा में उन्होंने सलामी और सर्टिफिकेट का विरोध किया। उन्होंने बख्तियारपुर और भागलपुर का भी दौरा किया। दिसंबर 1935 में मुंगेर जिला किसान सम्मेलन के अध्यक्ष महन्त सियाराम दास और मंत्री कार्यानंद शर्मा बनाए गए। चौथा जिला किसान सम्मेलन लक्खी सराय में स्वामी सहजानंद की अध्यक्षता में हुआ। खगड़िया, चौथम, विन्ददियारा, सूरजगढ़ और लकलू सारा, रनगंज संसारपुर, मौसी, बरियारपुर और कजरा गांव में बैठकें हुईं। 70 बड़ी सभाएं, 124 छोटी सभाएं और छह प्रदर्शन मुंगेर में आयोजित हुए। सन् 1935 में किसान सभा की सदस्यता 33 हजार थी। यह 1936 में बढ़कर साठ हजार हो गई।

बिहार प्रदेश किसान सभा पहले उन सभी गृहस्थों की संस्था थी, जिनका गुजर-बसर खेती से होता था।

स्वामीजी ने 1917 में गाजीपुर के विश्वंभरपुर के पास मौरा गांव में 60-70 बरस के मृत हलवाहे को देखा था। टूटी झोपड़ी में जमीन पर पड़ा था। इंपलुएंजा की बीमारी और जाड़े का मौसम। मगर कमर में सिर्फ एक लंगोटी। ओढ़ने को कुछ नहीं। बिस्तर, चारपाई, दवा नदारद। कफन की भी उम्मीद नहीं। लाखों रुपये की दौलत पैदा करने वाले मजदूर की यह दशा? स्वामीजी का दिल चीत्कार कर उठा। ऐसा घोर अन्याय ! यह अंधेर! ऐसी निर्दयता! यह लूट!

दूसरी घटना। मुंगेर के चदाख थाने में संथालों का शोषण बनियों के हाथ देखा। संथाल परिश्रमी, सच्चे और सीधे थे, इसी से लूटे जाते थे। स्वामीजी के दिल से आवाज आई इस दुनिया में सत्य और न्याय कहाँ है? अहिंसा कहाँ है? दीनबंधु भगवान कहाँ हैं? इनका सत्य तो इन्हें लुटवाता है और बनिये का जाल और छल उसे मालामाल कर देता है। क्या भगवान, सत्य और न्याय नाम की वस्तु सचमुच है?

सन् 1937 में एक गरीब के शव को गंगा की ओर बगैर जलाने की लकड़ी के ले जाते लोगों को स्वामीजी ने देखा और उनके दिल ने पुकारा :

“यह जुल्म ! यह लूट! यह हृदयहीनता। जिसने जीवन में धनियों तथा सत्ताधारियों के लिए भोग-विलास का सामान और लाखों के खाने के लिए गेहूँ, मलाई पैदा की उसकी यह दशा कि कफन तक नदारद ! ऐसा तपस्वी और त्यागी कि दूध, गेहूँ पैदा करके भी स्वयं न खाया किंतु मदमत्तों को दिया। उन्हीं का इसके प्रति ऐसा व्यवहार! इस समाज को बदलना होगा। यही सबसे बड़ा धर्म, सबसे बड़ी अहिंसा, सबसे बड़ा सत्य है। इन्हीं गरीबों की सेवा करते-करते मरना होगा। इन्हें छोड़ मेरे दिल में भगवान कहाँ? मेरे भगवान तो यहीं हैं।

किसान ही स्वामीजी के भगवान थे। उन्हीं को खुशहाल बनाने के प्रयत्न में उनकी शेष जिंदगी गुजरी।

सन् 1934 के अंत में बंबई में कांग्रेस का अधिवेशन संपन्न हुआ। बाबू राजेंद्र प्रसाद उसके सभापति थे। गांधीजी वहीं कांग्रेस से अलग हो रहे थे मगर संविधान

बदल कर। उसी अधिवेशन में असेंबली प्रवेश की गांधीजी की बात भी मानी गई। गांधीजी ने कांग्रेस में चार आने देकर ही मंबरी की बात रखवाई। विषय समिति में स्वामीजी ने इसका विरोध किया।

“अब जब चार आने देकर बने बनाये मंबर ही कांग्रेस पर अधिकार जमा सकते हैं तो किसानों और गरीबों की कहां उसमें गुंजाइश होगी? वह तो जमींदारों और धनियों के हाथ चली जाएगी क्योंकि मालदार लोग अपने पास से रुपये खर्च करके नकली मंबर ज्यादा बना लेंगे और इस तरह कांग्रेस पर कब्जा कर लेंगे।”

स्वामीजी का अंदेशा सच निकला। कांग्रेस उन्हीं के हाथ चली गई जो न क्रांति चाहते थे, न किसान सभा को फूटी आंखों देख सकते थे और न मजदूर सभा को बर्दाश्त कर सकते थे। हां, नकली मजदूर सभा और नकली किसान सभा अवश्य चाहते थे। क्योंकि वह समय की पुकार थी और जनता को भुलावे में रखना जरूरी था। मगर किसान संविधान, किसान शासन प्रणाली, किसान-मजदूर राजसत्ता की बात सुनकर ही वे घबड़ा जाते थे। उनका वस्त्र, भाषा, रहन-सहन भले ही किसानों का हो मगर उनकी विचारधारा पर मालदारों की ही छाप रहती थी। बातों को घुमाकर गांव बनाम शहर कर देते थे। जमींदार, दीवान, और स्टेट भी तो गांव ही में थे? गांव कहने से बात अस्पष्ट हो जाती थी मगर किसान शब्द से जमींदार विरोध और वर्ग संघर्ष की गंध उन्हें आती थी। अतः समझदारी से गांव ही कहते थे जहां, शोषक, सूदखोर और जमींदार की राजसत्ता थी, प्रभुत्व था। गांव की विजय में दलाल अपनी पूंजी और सामंत अपनी विजय देखते थे। बहुमत ने सोचा :

“गांधीजी जब कांग्रेस छोड़ ही रहे हैं तो आखिरी बार उनकी बात मान ही ली जाए।”

सुभाष सहजानंद के कांग्रेस से निष्कासन के बाद 1940 से कांग्रेस पर कुछ सेठों का शिकंजा और कस गया। सन् 1935 के बीतते-बीतते स्वामीजी ने जमींदारी उन्मूलन का प्रस्ताव किसान सभा से पास करा लिया। पुरुषोत्तम दास टंडन द्वितीय बिहार प्रदेश किसान सभा के आनरेरी अध्यक्ष बनाए गए। उसमें उत्तर प्रदेश से उनके साथ मोहनलाल गौतम भी आए थे। मुजफ्फरपुर जिले के तृतीय बिहार प्रांतीय किसान सभा के हाजीपुर सम्मेलन में जमींदारी उन्मूलन का प्रस्ताव पास कर दिया गया।

स्वामीजी का विचार था कि धर्म सोलहों आने व्यक्तिगत वस्तु है। जैसे अक्ल, दिल, नाक, आंख आदि। दो आदमियों की एक ही बुद्धि या आंख नहीं हो सकती तो फिर धर्म कैसे दो आदमियों का एक ही होगा? वे यह भी मानते थे कि धर्म का सीधे-सीधे विरोध करना बड़ी भारी भूल है। उसके विकृत पहलुओं का एक-एक करके विरोध किया जा सकता है न कि सामान्य रूप से धर्म का ही। इसमें बड़ी हानि हो सकती है। विरोध भी तर्क और दलील के बल पर होना चाहिए। जिन्हें धर्म के मामले में कहने और बोलने का अधिकार है, जिनके बारे में ऐसा मानते हों, वही यदि यह काम करें तो अच्छा। दूसरों को प्रायः इसमें नहीं पड़ना चाहिए। उन्हें इससे बचना चाहिए। मगर धर्म के ढकोसले की जगह धर्म पर ही चोटकर एक ओर तो वर्ग-संघर्ष के मुख्य काम से हट जाते थे, दूसरी ओर जनता के ही कोपभाजन बनकर समाजवाद को बहुत नुकसान पहुंचाते थे। स्वामीजी इस नकली क्रांतिकारिता से बहुत कोपत और क्षोभ महसूस कर रहे थे। मगर

विदेशपटित लोग वर्ग-संघर्ष की जगह पर रोमांचवादी ऐडवेंचर की राह को ज्यादा प्रचार तथा शोहरत दिलाने वाली और आसान समझते थे। उनके लिए वर्ग-संघर्ष का ताप झेलना दुष्कर था। सस्ती वाहवाही अहंकार को सहलाती थी और मीडिया में प्रचार देती थी। मगर उससे किसान सभा का काम मंद पड़ जाता था। किसानों के बीच लगातार डटे रहने का पौरुष उन समाजवादियों के पास न था। वे भीड़ देखकर उसमें खिंच जाते थे मगर टिकते न थे। फिर नरेंद्र देव, योगेन्द्र शुक्ल, किशोरी प्रसन्न सिंह, राहुल सांकृत्यायन, कार्यानंद शर्मा, इंदुलाल याज्ञिक, कमला शंकर और नम्बूदरीपाद जैसे ईमानदार कांग्रेस समाजवादियों की कमी न थी। कम्युनिस्ट पार्टी की स्थापना में इनमें से कुछ का काफी हाथ रहा।

हाजीपुर में प्रांतीय किसान कांग्रेस 1935 में हुई थी। अगले साल यह बीहपुर (भागलपुर) में संपन्न हुई। इसके अध्यक्ष जयप्रकाश नारायण थे। बीहपुर में ही जनता पत्रिका एवं रजनसाहित्य संघघर स्थापित करना तय हुआ। स्वामीजी को सार्वजनिक पैसों का लापरवाही से प्रयोग या दुरुपयोग बहुत अखरता था। जयप्रकाश नारायण ने बिना रजामंदी के उनका नाम संपादक मंडल में दे दिया। स्वामीजी लिखते हैं :

“मैं मुरव्वतवश इनकार न कर सका। यही मेरी भूल थी। इसका फल भी चखना पड़ा।”

बीहपुर में दूसरे दिन की अध्यक्षता स्वामीजी ने की। वहां किसान सभा का झंडा लाल या तिरंगा या दोनों ही रखा जाए, इस पर बड़ा बवैला मचा। सन् 1937 के मुंगेर जिले के बछवाड़ा अधिवेशन की अध्यक्षता पं. यदुनंदन शर्मा ने की। सियाराम दास स्वागताध्यक्ष थे। उसमें लाखों किसान कांग्रेसी नेतृत्व के विरोध के बावजूद शरीक हुए। जिला कांग्रेस कमेटी, डिस्ट्रिक्ट बोर्ड, प्रांतीय कार्यकारिणी और बिहार के प्रधानमंत्री (अब मुख्यमंत्री) सभी ने सारी ताकत लगा कर किसान कांग्रेस कमेटी और प्रांतीय कार्यकारिणी ने प्रस्ताव पास कर दिया कि कोई भी कांग्रेसी किसान सभा में भाग न ले। फिर भी सभा हुई और पंडाल से बाहर भी हजारों लोग थे। वहीं बिहार प्रांतीय प्रथम ऊख सम्मेलन पं. यमुना कार्यों की अध्यक्षता में हुआ। छठा बिहार प्रांतीय किसान सम्मेलन दरभंगा जिले के वैनी में (पूसा स्टेशन रोड के पास) सन् 1939 में संपन्न हुआ। इसके कर्ताधर्ता पं. रामनंदन मिश्र, यमुना कार्यों, पं. धनराज शर्मा और डा. रामप्रकाश शर्मा थे। अध्यक्ष कार्यानंद शर्मा थे। अस्सी मील पैदल चलकर लाल कुर्ती वाले वालन्टियर वहां बड़हिया से नंगे पांव आए थे। जून 1940 में जमुई किसान संघर्ष के दरम्यान कार्यानंद गिरफ्तार हुए। यदुनंदन शर्मा और इंदुलाल याज्ञिक अंत तक स्वामीजी के साथ रहे। इंदुलाल याज्ञिक दिल्ली से किसान बुलेटिन नामक पाक्षिक अंग्रेजी में निकालते थे। सन् 1933 में गया में किसानों का विराट प्रदर्शन हुआ। भगत सिंह की फांसी का बदला बैकुण्ठ शुक्ल ने मुखबिर फणिघोष की बेतिया में हत्या करके लिया था। उन्हें (शुक्ल को) गया जेल में 1933 को फांसी दी गई। योगेन्द्र शुक्ल को भागलपुर जेल में दो वर्ष बेड़ी में रखा गया। 22 जून 1931 को चंद्रशेखर आजाद इलाहाबाद में शहीद हो चुके थे।

सरकार को उन दिनों विश्वास था कि स्वामी सहजानंद केवल सही शिकायतों को वैध तरीके से दूर करने के प्रयत्नों तक ही अपने को सीमित रख रहे हैं। इन दिनों स्वामी सहजानंद के भाषणों की शैली संयत होती थी

और उनमें किसानों की स्थिति में सुधार हेतु रचनात्मक उपयोगी सलाहें दी जाती थीं। यह अवधि किसान हलचल की थी। अभी किसानों का आक्रोश फूटा नहीं था। आंदोलन की पृष्ठभूमि बन रही थी। आंदोलन का मूल भारत की कृषि व्यवस्था की विषमताओं में ही निहित था। 1921 में नहर दर प्रति एकड़ 4 रुपये 8 आना थी जबकि एक रुपये में 7 सेर 3 छटांक खाद्यान्न बिक रहा था। सस्ती ने नकदी राजस्व वाले इलाकों में किसानों की कमर तोड़ दी थी। जहां दानाबंदी-मावली की प्रथा थी, गुमाश्ता उपज का अधिकांश मनमानी दानाबंदी कर हड़प रहे थे। मालगुजारी के बकाया की वसूली में जमींदार अत्याचार करते थे। बेगार की प्रथा सम्मान पर चोट पहुंचाती थी।

प्रथम प्रांतीय किसान सम्मेलन 1929 में सोनपुर में, और द्वितीय प्रांतीय किसान सम्मेलन अगस्त 1930 में गया में हुआ। इसमें पुरुषोत्तम दास टंडन, अब्दुल गफ्फार खान, डा. खान साहब, मोहन लाल गौतम, रामनंदन मिश्र, यदुनंदन शर्मा और सुखदेव शर्मा शरीक हुए। बख्तियारपुर में शीलभद्र यात्री के प्रयत्न से एक आश्रम की स्थापना की गई। स्वामी सहजानंद, अंबिका कांत सिंह और शाह मुहम्मद मुनीनी इस अवसर पर उपस्थित थे। बिहार में किसान आंदोलन का स्थानीय नेतृत्व बहुत ही प्रभावी था। पटना, गया और मुंगेर जिले आंदोलन के गढ़ थे। उन दिनों सभा में ऊंची मालगुजारी, नहर दर बकाया अदायगी, बेगार, मावली, चीनी मिल का बकाया और ईख का मूल्य इत्यादि पर संयत भाषा में मांग पेश की जाती थी।

मुजफ्फरपुर में जिला किसान सम्मेलन का तीसरा वार्षिक अधिवेशन 30-31 अक्टूबर 1935 को हुआ। इसमें स्वामी सहजानंद और बेनीपुरी शरीक हुए। सभा की अध्यक्षता गंगाशरण सिंह ने की। स्वामी सहजानंद ने अनवरत एवं संगठित आंदोलन की सलाह दी ताकि किसान के लिए अशन, असन और शिक्षा की व्यवस्था हो सके।

तृतीय बिहार प्रांतीय किसान सम्मेलन 26-27 नवंबर 1935 को स्वामीजी की अध्यक्षता में हाजीपुर में हुआ।

हिलसा थाना किसान सम्मेलन का पहला अधिवेशन 6 दिसंबर 1935 को संपन्न हुआ। उन्हीं दिनों बिहटा चीनी मिल के गन्ना उत्पादकों की हड़ताल चल रही थी। जनवरी 1936 में स्वामीजी और यदुनंदन शर्मा मगध क्षेत्र के घोसी, अरवल, बेलागांज, मखदूमपुर और टेकारी थानों के इलाकों में किसान जागरण का काम कर रहे थे। शाहाबाद जिले के एकमा में 27-28 मार्च 1936 को प्रदर्शन हुए। पटना के जगदीश प्रसाद की पत्नी श्रीमती चंद्रावती ने जोरदार भाषण किया और महिलाओं की एक सभा अलग से भी की। औरंगाबाद के अनुमंडल अधिकारी ने अपनी रिपोर्ट में सूचित किया :

“किसान जांच समिति के आने से किसानों में उत्तेजना फैली है और वे अब बढ़-चढ़कर काम करने को उद्यत जान पड़ते हैं।”

इस तरह किसान हलचल के दौर में किसान आंदोलन की संयम भाषा उग्र तेवर में तब्दील होती जा रही थी। सुधार की मांग से शुरू होने वाली किसान हलचल अब जमींदारी उन्मूलन के दावों और संघर्ष की ओर उन्मुख थी। अब बकाशत जमीन पर कब्जा करने की ओर किसान उन्मुख हो रहे थे। तेजी से बदलती परिस्थिति में स्वामी सहजानंद के विचार भी उत्तरोत्तर गरम होते जा रहे थे।

मुद्दों के बदलने से कार्यक्रम, सिद्धांत, सूचीकरण, संघर्ष के तरीके और रणनीति सभी में अभूतपूर्व बदलाव आ रहा था।

7-8 नवंबर 1936 को भागलपुर के बीहपुर में बिहार प्रांतीय किसान सभा का जो द्वि-दिवसीय अधिवेशन संपन्न हुआ उसके दूसरे दिन की अध्यक्षता स्वामी सहजानंद ने की। प्रमुख वक्ता जयप्रकाश नारायण और रामवृक्ष बेनीपुरी थे। जयप्रकाश नारायण पहले दिन की सभा के अध्यक्ष थे। बेनीपुरी ने स्वामी सहजानंद द्वारा जमींदारी उन्मूलन की मांग का समर्थन किया। कांग्रेस के सत्य नारायण सिंह (समस्तीपुर) ने डिक्टेटर की हैसियत से किसान सभा को आत्मघाती और राष्ट्रीय एकता के लिए खतरनाक घोषित किया। परंतु दूसरे डिक्टेटर विनोदानंद झा ने किसान सभा और स्वामीजी का समर्थन किया। इस तरह कांग्रेस का नेतृत्व प्रारंभ में किसान सभा के प्रति रवैये में असमंजस में पड़ा रहा। विधान परिषद् में कांग्रेस ने किसान सभा द्वारा प्रस्तावित काशतकारी संशोधन बिल को समर्थन नहीं दिया।

स्वामीजी ने समझ लिया कि सुधार और समझौते से किसानों की समस्याओं का निराकरण नहीं किया जा सकता। इसी सोच के कारण कांग्रेस के अंदर 21 अप्रैल 1934 को नई पुनर्गठित किसान सभा का जन्म हुआ और 17 मई 1934 को कांग्रेस सोशलिस्ट पार्टी की स्थापना हुई। स्वामीजी के तेजोमय व्यक्तित्व और लोक जनवाद की भावना के मेल से भारत में एक सशक्त और वर्गाभिमुख किसान आंदोलन का जन्म हुआ। अब किसान आंदोलन हलचल से उठकर मुद्दा आधारित आंदोलन की तरफ उन्मुख हो गया। इसकी परिणति बिहार के बकाशत संघर्ष के रूप में 1938-39 के बीच हुई। 1936 के बिहार प्रांतीय किसान सभा के संविधान ने खेत मजदूर वर्ग को भी किसान ही माना और उनकी मांगों के प्रति भी किसान सभा गंभीर हो गई— प्रयत्नशील हो गई।

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## मजदूर आन्दोलन के प्रति राष्ट्रीय कांग्रेस का रुख

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### सारांश:

आल इंडिया ट्रेड यूनियन कांग्रेस के तीसरे अधिवेशन की अध्यक्षता कांग्रेस के प्रसिद्ध नेता सी.आर. दास ने की। ए.आई.टी.यू.सी. के प्रथम अध्यक्ष लाला लाजपत राय थे, वे इससे पहले कांग्रेस के भी अध्यक्ष रह चुके थे। राष्ट्रीय कांग्रेस ने कभी भी मजदूर आंदोलन को वर्ग संघर्ष के दृष्टिकोण से नहीं स्वीकार किया। सर्वहारा विचार उनके लिए हमेशा विदेशी थे। कांग्रेस में बहुत से लोग मजदूर वर्ग विरोधी पूर्वधारणा से ग्रसित थे। कुछ लोग इसके प्रति मानवतावादी रुख रखते थे तो कुछ लोग मजदूरों के आर्थिक संघर्ष संगठित करने से ज्यादा उनको नैतिकता का पाठ पढ़ाने में रुचि रखते थे। और भारतीय पूंजीपतियों के शोषण के खिलाफ मजदूरों के संघर्ष को कांग्रेसी नेतृत्व द्वारा अधिकतर नापसंद किया जाता था। पूंजीवादी विचारधारा से अनुप्राणित कांग्रेस, कभी भी मजदूर वर्ग को पूंजी और साम्राज्यवाद के खिलाफ क्रांतिकारी और समझौताहीन संघर्ष चालाने वाली शक्ति के रूप में नहीं समझ सकी। लेकिन संपूर्ण रूप में कांग्रेस ने इस विशाल असंगठित जनता को राष्ट्रीय आंदोलन के लिए एक उपयोगी सामग्री समझा। इस प्रकार कांग्रेस मजदूर वर्ग को पूंजीपति वर्ग के आधीन भूमिका निभाने से अधिक देखने के लिए तैयार नहीं थी। इसलिए धीरे-धीरे मजदूर वर्ग की वर्ग चेतना विकसित होने के साथ, क्रांतिकारी मजदूर वर्ग और सुधारवादी पूंजीपतियों के बीच झड़पें और अंतर्विरोध पनपने लगे और भारत के राजनीतिक इतिहास में यह अपरिहार्य परिघटना के रूप में अभिव्यक्त हुआ।

### प्रस्तावना:

सन् 1920 में ए.आई.टी.यू.सी. का प्रथम अधिवेशन होने से ठीक पहले सन् 1919 में अमृतसर अधिवेशन में कांग्रेस ने अपने दृष्टिकोण से मजदूरों को ट्रेड यूनियन में संगठित करने का निर्णय लिया। दूसरे वर्ष कांग्रेस के नागपुर अधिवेशन में अखिल भारतीय कांग्रेस कमेटी को लाला लाजपत राय, सी.आर. दास और मिस अनुसुइयाबाई साराभाई को लेकर एक कमेटी गठित कर मजदूरों के संबंध में प्रस्ताव तैयार करने को निर्देशित किया। मजदूरों के संबंध में नागपुर अधिवेशन में स्वीकृत प्रस्ताव में कहा गया, 'कांग्रेस भारत में मजदूरों द्वारा अपने न्यायसंगत अधिकारों को प्राप्त करने के लिए ट्रेड यूनियन संगठन द्वारा संघर्ष संचालित करने का समर्थन करती है उनसे अपनी पूरी सहानुभूति प्रकट करती है और कानून और व्यवस्था के झूठे तर्क के आधार पर भारतीय मजदूरों का बर्बर दमन करने की नीतियों की निंदा करती है। इसे अभिलेख में दर्ज करती है। कांग्रेस का विचार है कि भारतीय मजदूरों को उनकी हालत सुधारने और कल्याण के लिए और उनके न्यायसंगत अधिकारों की प्राप्ति के लिए और (1) भारतीय मजदूरों (2) विदेशी संस्थानों द्वारा भारतीय स्रोतों के शोषण को रोकने के लिए संगठित किया जाना चाहिए। अखिल भारतीय कांग्रेस कमेटी को इस विषय में कारगर कदम उठाने के लिए एक समिति नियुक्त करनी चाहिए।'

यह बात ध्यान देने योग्य है कि प्रस्ताव में केवल विदेशी संस्थानों द्वारा भारतीय मजदूरों के शोषण को रोकने के लिए मजदूरों को संगठित करने की आवश्यकता महसूस की गई लेकिन भारतीय पूंजी द्वारा मजदूरों के शोषण के बारे में एक शब्द नहीं कहा गया। इसके अलावा ए.आई.टी.यू.सी. के गठन की तारीख से दो माह बाद कांग्रेस का नागपुर सम्मेलन हुआ तब तक कांग्रेस के मजदूर संबंधी प्रस्ताव में भारत के प्रथम मजदूर संगठन ए.आई.टी.यू.सी. के बारे में एक शब्द नहीं कहा गया। यह मात्र आकस्मिक घटना नहीं है बल्कि यह निष्कर्ष निकालना अप्रासंगिक नहीं होगा कि कांग्रेस ए.आई.टी.यू.सी. से बाहर मजदूरों को संगठित करना चाहती थी। गांधीजी द्वारा ए.आई.टी.यू.सी.

के गठन से विमुखता दरशाना इस विचार की पुष्टि करता है। इस संदर्भ में एक और घटना का गंभीर विश्लेषण आवश्यक है। ए.आई.टी.यू.सी. द्वारा इंटरनेशनल लेबर आर्गनाइजेशन में भारतीय मजदूरों के प्रतिनिधित्व के लिए लाला लाजपत राय को नामित किया गया था। लेकिन 31 जुलाई 1921 को ए.आई.टी.यू.सी. की कार्यकारिणी की बैठक में, लालाजी ने आई.एल.ओ. में प्रतिनिधित्व करने में असमर्थता व्यक्त की इसलिए उनके स्थान पर एन. एम. जोशी को चुना गया। इसके बाद लालाजी ने विनम्रतापूर्वक अस्वस्थता का कारण बता कर ए.आई.टी.यू.सी. की अध्यक्षता से त्यागपत्र दे दिया। लाला जी द्वारा आई.एल.ओ. में प्रतिनिधित्व करने से असमर्थता व्यक्त करना, अध्यक्षीय पद से उनका इस्तीफा और गांधीजी द्वारा ए.आई.टी.यू.सी. के गठन से विमुखता। यदि इन घटनाओं को एक साथ जोड़कर देखा जाए तो यह निष्कर्ष निकालना अतार्किक नहीं होगा कि नागपुर अधिवेशन तक कांग्रेस ए.आई.टी.यू.सी. को अपनी इच्छा के अनुकूल मजदूर संगठन नहीं मानती थी। यह भी कहना गलत नहीं होगा कि लाला जी द्वारा आई.एल.ओ. के लिए नामित किया जाना न स्वीकारना और ए.आई.टी.यू.सी. के अध्यक्षीय पद से इस्तीफा भी गांधीजी की नापसंदगी का ही परिणाम था।

ए.आई.टी.यू.सी. से प्रारंभिक घृणा के बावजूद, कांग्रेस ने बहुत जल्द सचाई समझ ली और ए.आई.टी.यू.सी. को स्वीकार कर लिया। 1922 में गया सम्मेलन में कांग्रेस ने एक भिन्न कार्यनीति अपनाई। कांग्रेस ने न केवल ए.आई.टी.यू.सी. का अस्तित्व स्वीकार किया बल्कि मजदूरों को संगठित करने के प्रयास की सराहना की। इससे बढ़कर ए.आई.टी.यू.सी. के कार्यों में मदद के लिए कांग्रेस के प्रमुख नेताओं की एक समिति का गठन किया। कांग्रेस ने निर्णय किया, आल इंडिया ट्रेड यूनियन कांग्रेस और विभिन्न किसान सभाओं द्वारा भारत के मजदूरों को संगठित करने का स्वागत करते हुए औद्योगिक और खेत मजदूर दोनों को संगठित करने के लिए निम्नलिखित लोगों की कमेटी, आल इंडिया ट्रेड यूनियन कांग्रेस की कार्य समिति को मदद करने या शामिल करने के अधिकार के साथ गठित की। इस समिति में (1) सी.एफ. आन्दीव, (2) जे.एम. सेनगुप्ता,

(3) एस.एन. हलधर, (4) स्वामीदीना नाथ, (5) डॉ. डी.डी. साथी और (6) सिंगरावेलू चेडियर थे।'

इस प्रस्ताव ने ए.आई.टी. यू.सी. में कार्य करने के इच्छुक कांग्रेसियों को आज्ञा प्रदान कर दी। धीरे-धीरे सी. आर. दास, सुभाषचंद्र बोस और जवाहरलाल नेहरू ऐसे प्रसिद्ध नेता ए.आई.टी.यू.सी. से संबद्ध हो गए। ए.आई.टी.यू.सी. में शामिल होने वाले कांग्रेसी नेता, अपने साथ अपनी शुद्ध और सरल पूंजीवादी, सुधारवादी विचारधारा और चिंतन पद्धति साथ लेकर आए। इसलिए उनके वर्ग सहयोग के सिद्धांत और सर्वहारा के वर्ग संघर्ष के सिद्धांत के बीच अंतर्विरोध शुरू हो गया। इस कारण शुरुआती परिस्थिति में वास्तविक परिवर्तन हो गया। बड़े पैमाने पर इस अंतर्विरोध के पनपने से, राष्ट्रीय कांग्रेस ने औपचारिक रूप से ए.आई.टी.यू.सी. से संबंध विच्छेद कर लिए और पूर्णतः अपने वर्ग सिद्धांत के अनुरूप, अपने पूर्ण नियंत्रण में कांग्रेस ने अलग मजदूर संगठन की स्थापना कर ली।

ए.आई.टी.यू.सी. का तीसरा अधिवेशन सन् 1923 की 24 से 26 मार्च तक लाहौर में संपन्न हुआ। उस समय तक लाहौर शहर का अधिक औद्योगिक विकास नहीं हुआ था। सी.आर. दास ने इस अधिवेशन की अध्यक्षता की। बारदोली में गांधीजी द्वारा लिए गए निर्णय के बाद से सी. आर. दास स्वराज पार्टी को गठित कर राष्ट्रीय आंदोलन को नया मोड़ देने में व्यस्त थे। इसलिए इस स्तर के राष्ट्रीय नेता द्वारा अधिवेशन की अध्यक्षता वास्तव में महत्व की बात थी।

लेकिन पहले दो अधिवेशनों की तुलना में इस तीसरे अधिवेशन में संख्या से लेकर अन्य तमाम पहलुओं से कमी थी। यह अधिवेशन पूर्णतः एक फीका अधिवेशन था। मुश्किल से 100 से अधिक प्रतिनिधियों ने अधिवेशन में भाग लिया। यह वास्तव में देश के राजनीतिक और मजदूर आंदोलन में असफलता और ठहराव का समय था।

इस अधिवेशन में युद्ध के खिलाफ एक महत्वपूर्ण प्रस्ताव पारित हुआ। प्रस्ताव में कहा गया, 'इस सम्मेलन का विचार है कि युद्ध मजदूर जनता के लिए बहुत हानिकार साबित हुआ है और इसलिए उनको भविष्य में युद्ध संचालन में भाग न लेने और युद्धरत शक्तियों को किसी भी तरह से या किसी भी रूप में मदद न करने की सलाह दी जानी है। खास कर तब जबकि युद्ध अन्यायकारी हो।' सम्मेलन ने सरकार से बेरोजगारी, बुढ़ापा और बीमारी से सुरक्षा के लिए कानून बनाने का आग्रह किया।

सी.आर. दास की अध्यक्षता में, ए.आई.टी.यू.सी. का चौथा अधिवेशन 30-31 मार्च 1924 को कोलकाता में संपन्न हुआ। देश भर से 150 प्रतिनिधियों ने इसमें भाग लिया। विश्व के उत्पीड़ित जनसमुदाय के महान नेता लेनिन का निधन हो चुका था। यह महत्वपूर्ण था कि इस अधिवेशन ने लेनिन की मृत्यु पर शोक प्रकट किया। एक अन्य प्रस्ताव में अधिवेशन ने विधान परिषद में मजदूरों का प्रतिनिधित्व, और मजदूरों को मताधिकार, की मांग की। रेलवे में मजदूरों की छंटनी, और पूंजी और मजदूरों के विवाद में पुलिस और सेना के इस्तेमाल पर सशक्त विरोध प्रकट किया। अधिवेशन में डी. आर. टेंगडी, मुकुंदलाल सरकार, शमसुद्दीन हसन और श्रीमती संतोष कुमारी गुप्ता को लेकर एक कमेटी का गठन, ए.आई.टी.यू.सी. के संविधान में संशोधन के लिए किया गया। 17 अगस्त 1924 को हुई कार्यकारिणी की बैठक में संविधान में संशोधन किया गया और ट्रेड यूनियन

कांग्रेस के अधिकृत पत्र के रूप में आल इंडिया ट्रेड यूनियन बुलेटिन निकालने का फैसला किया गया।

इस अधिवेशन में 'वरकर्स वेलफेयर लीग आफ इंडिया, लंदन' को इंग्लैंड में ए.आई.टी.यू.सी. का प्रतिनिधि मनोनीत किया गया।

इस अधिवेशन के संबंध में बंगाल ट्रेड यूनियन फेडरेशन के सचिव मुकुंद लाल सरकार को एम.एन. राय द्वारा भेजे पत्र का संदर्भ, सर डेविड पीटर ने पेश किया। मिस्टर पीटर की सूचना के अनुसार, 'आल इंडिया ट्रेड यूनियन कांग्रेस के अधिवेशन के बारे में एम.एन. राय ने मुकुंद लाल सरकार को लिखे पत्र में मजदूर वर्ग के नेताओं द्वारा विश्वासघात का सविस्तर वर्णन किया और कांग्रेस के सचिव चमनलाल की कार्रवाई की आलोचना की। उन्होंने नए नेतृत्व की आवश्यकता पर बल दिया। उन्होंने मजदूरों से अंतर्राष्ट्रीय कांग्रेस के लिए प्रतिनिधि भेजने को कहा और सुझाव दिया कि ट्रेड यूनियन कांग्रेस को मजदूर वर्ग का सच्चा संगठन होना चाहिए। उन्होंने आगे कहा कि मजदूरों के लक्ष्य, कांटो भरे क्रांतिकारी मार्ग पर चल कर ही पूरा हो सकता है।'

इस दौर में किए गए अंतर्राष्ट्रीय प्रयासों के संबंध में ए.आई.टी.यू.सी. ने अपने को *ब्रिटिश ब्यूरो आफ द रेड इंटरनेशनल आफ लेबर्स यूनियन्स* से संबद्ध किया। इस संदर्भ में मिस्टर पीटर ने लिखा :  
रेड इंटरनेशनल आफ लेबर यूनियन्स (आर.आई.एल.यू.) का एक पत्र मद्रास के तामिल अखबार में प्रकाशित हुआ जिसमें ए.आई.टी.यू.सी. से आर.आई.एल.यू. से संबद्धता के लिए आग्रह किया गया था। इस पत्र पर एक प्रतिष्ठित कम्युनिस्ट जार्ज हार्डी के हस्ताक्षर थे। वह राय को भली प्रकार जानते थे और जर्मनी में ब्रिटिश विरोधी गतिविधियों में उनके साथ रहे थे। अपने पत्र में हार्डी ने कहा कि हमारा ब्यूरो सुदूर पूर्व के मजदूर आंदोलनों में गहरी रुचि रखता है। आर.आई.एल.यू. ने जावा की परिवहन मजदूरों की यूनियन और चीन के नाविकों की यूनियन को जोड़ा है लेकिन मुझे भारतीय मजदूरों का अंतर्राष्ट्रीय संबद्धता के बारे में क्या विचार है पता नहीं लग सका। जिस प्रश्न के बारे में लेखक ने अपना विचार स्पष्ट रूप से लिखा। उसने ए.आई.टी.यू.सी. को ब्रिटिश लेबर पार्टी द्वारा इंटरनेशनल फेडरेशन आफ ट्रेड यूनियन्स, एम्सटर्डम से संबद्धता हासिल करने के खिलाफ चेतावनी भी दी क्योंकि वह ब्रिटिश साम्राज्यवाद का विरोध नहीं करती थी। इसके बाद रेड इंटरनेशनल आफ लेबर यूनियन के ब्रिटिश ब्यूरो के अध्यक्ष टाम मैने ने आल इंडिया ट्रेड यूनियन कांग्रेस के सचिव को पत्र लिखा। पत्र में आशा व्यक्त की गई कि वह दिन दूर नहीं जब ब्रिटिश साम्राज्यवाद का प्रभाव समाप्त होगा। भारतीय ट्रेड यूनियन, भारत मजदूरों और किसानों को पूंजी के शोषण से मुक्त कराने के लिए अग्रसर होगी। टाम मैने ने रेड इंटरनेशनल ट्रेड यूनियन की प्रशंसा की जिसका निर्माण पूंजीवादी और साम्राज्यवादी प्रभुत्व को ध्वस्त करने वाले विजयी रूसी सर्वहारा ने किया। अंत में उसने यूरोप और अमरीका के क्रांतिकारी मजदूरों के साथ भारतीय मजदूरों के घनिष्ठ संबंधों की कामना की।

विदेशों से अंतर्राष्ट्रीय संबद्धता के प्रयासों के साथ-साथ अपने देश में भी भारतीय मजदूर वर्ग ने अनेक पत्रिकाएं निकाल कर मजदूरों-किसानों के हितों का पक्षपोषण किया और समाजवादी विचारों को लोकप्रिय बनाया। यह पत्र पत्रिकाएं कम्युनिस्टों द्वारा और कुछ गैर

कम्युनिस्ट मजदूर नेताओं द्वारा भी प्रकाशित होती थीं। एस. ए. डांगे द्वारा संपादित सोशलिस्ट पत्रिका का प्रथम अंक 1922 में मुंबई से प्रकाशित हुआ। यह पत्रिका समाजवादी विचारों की प्रचारक थी। सन् 1926 में मुजफ्फर अहमद द्वारा संपादित, बंगाली साप्ताहिक गनवानी प्रकाशित हुआ। यह साप्ताहिक मजदूरों किसानों के हितों की हिमायत करता था और समाजवादी दृष्टिकोण के बारे में बताता था। इसी प्रकार श्रीमती संतोष कुमारी गुप्ता द्वारा संपादित श्रमिक और कुतुबुद्दीन अहमद द्वारा संपादित मजदूर दृढ़ता से मजदूर हितों को सामने रखते थे और दोनों बंगाल से प्रकाशित होते थे। इसी प्रकार भारत के अनेक स्थानों से कीर्ती किसान, स्पाक और क्रांति ऐसी बहुत सी पत्र-पत्रिकाएं मजदूर वर्ग के विचारों का प्रसार करतीं और पूंजीवाद के खूखार चरित्र का भंडाफोड़ करते थे। एम.एन. राय द्वारा संपादित इमीगिरी कम्युनिस्ट पार्टी आफ इंडिया का पहला पाक्षिक मुख पत्र द वैन गार्ड आफ द इंडियन इंडिपेंडेंस ब्रिटेन से 1923 में प्रकाशित होना शुरू हुआ और गुप्त ढंग से भारत में आने लगा। बाद में इस पत्रिका का नाम बदल कर एडवांस गार्ड और फिर वैन गार्ड कर दिया गया। इनको गुप्त ढंग से भारत के कुछ खास लोगों के बीच वितरित किया जाता था।

इन पत्र-पत्रिकाओं द्वारा मजदूर वर्ग की चेतना विकसित करने और उनकी समस्याओं को आम जनता के सामने पेश करने में जो योगदान किया गया, वह अपरिमेय है।

कानपुर कम्युनिस्ट कांसपिरेसी केस' की सुनवाई के ठीक बाद 14 फरवरी 1925 को ए.आई.टी.यूसी. का पांचवां अधिवेशन संपन्न हुआ। इस अधिवेशन में 66 प्रतिनिधि शामिल हुआ और इसकी अध्यक्षता डी. आर. टेगडी ने की।

मिस्टर टेगडी ने अपने अध्यक्षीय भाषण में आवश्यक वस्तुओं के समान वितरण और भूमि के बंटवारे की मांग उठाई। अधिवेशन ने प्रांतीय और केंद्रीय विधानसभाओं के लिए वयस्क मताधिकार की मांग की। एक प्रस्ताव में सभी उद्योगों, व्यवसायों और सरकारी संस्थानों में जीवनयापन योग्य न्यूनतम वेतन देने की मांग की गई। इस अधिवेशन में ए.आई.टी.यूसी. के संविधान में कुछ संशोधन किए गए। बड़ा लक्ष्य निर्धारित करते हुए विश्व के किसी भाग में समान उद्देश्य वाले मजदूर संगठनों के साथ सहयोग और संबद्धता का निर्णय लिया गया।

इस अधिवेशन में सी.एफ. आन्दीव को अध्यक्ष, वी. वी. गिरि को उपाध्यक्ष और एन.एम. जोशी को महासचिव चुना गया। रेड इंटरनेशनल ट्रेड यूनियन्स के ब्रिटिश ब्यूरो के प्रसिद्ध सदस्य परसी ई. ग्लैडिंग की इस अधिवेशन में उपस्थिति एक महत्वपूर्ण घटना थी। उन्होंने लंदन की एमलगमेटेड यूनियन आफ इंजीनियर्स की तरफ से मित्र संगठन के प्रतिनिधि के रूप में भागीदारी की। मि. ग्लैडिंग, इंग्लैंड में नेशनल माइनरिटी मूवमेंट (राष्ट्रीय अल्पसंख्यकों के आंदोलन) से संबद्ध थे। मि. ग्लैडिंग ने भारत में बहुत से मजदूर केंद्रों को दौरा किया।

वी.वी. गिरि की अध्यक्षता में ए.आई.टी.यूसी. का छठा सम्मेलन 9-10 जनवरी 1926 को मद्रास में संपन्न हुआ। 27 यूनियनों से 80 हजार मजदूरों का प्रतिनिधित्व 110 प्रतिनिधियों ने किया। 1 लाख 25 हजार सदस्यता वाली 52 संबद्ध यूनियनों ने भागीदारी की। इस अधिवेशन

के बाद ए.आई.टी.यूसी. का कार्यालय मुंबई से हटाकर कोलकाता कर दिया गया।

सेंट्रल काउंसिल आफ ट्रेड यूनियन, मास्को और रेड इंटरनेशनल आफ ट्रेड यूनियन्स की ओर से अधिवेशन में शुभकामना संदेश प्राप्त हुए। संदेश में भारतीय जनता द्वारा स्वतंत्रता के लिए साम्राज्यवादी दमन के खिलाफ चलाए जा रहे संघर्ष के प्रति सहानुभूति प्रकट की गई और कहा गया कि उत्पीड़ित जनता को जागृत करने का अर्थ साम्राज्यवाद को प्राणघातक ठोकर मारना है। दूसरे संदेश में कहा गया कि 'यू.एस.एस. आर. सेंट्रल काउंसिल आफ ट्रेड यूनियन्स, भारत में मित्र ट्रेड यूनियनों से सीधे संपर्क स्थापित कर प्रसन्नता का अनुभव करती है। और आल इंडिया ट्रेड यूनियन कांग्रेस के प्रतिनिधि को सोवियत रूस में देखने की आशा रखती है।' संदेश में आगे कहा गया, 'सोवियत रूस और भारत की ट्रेड यूनियनों के बीच घनिष्ठ संबंध दोनों देशों के मजदूरों के व्यापक हित में है।'

दूसरे संदेश में ए.आई.टी.यूसी. और चीन, फ्रांस, मिस्त्र आदि की ट्रेड यूनियनों के बीच संबंध स्थापित करने पर जोर दिया गया और भारतीय मजदूरों द्वारा 'मुंबई के सूती कपड़ा मजदूरों की शानदार, विजयी हड़ताल' में 'सर्वहारा एकजुटता' प्रदर्शित करने के लिए बधाई दी।

इस दौरान भारत की बहुत सी ट्रेड यूनियनों द्वारा संदेश भेजे गए जिनमें भारतीय मजदूर वर्ग आंदोलन द्वारा घनिष्ठ अंतर्राष्ट्रीय संबंध स्थापित करने के बारे में कहा गया था। मार्च 1926 में कम्युनिस्ट इंटरनेशनल की कार्यकारिणी ने तार द्वारा कलकता प्रेस इंप्लाइज एसोसिएशन द्वारा आजादी के लिए संघर्ष के साथ एकजुटता प्रदर्शित की और कहा, 'इस संघर्ष में राष्ट्रीय पत्रकारों का बहुत महत्व है। वे साम्राज्यवादी प्रेस और समाचार एजेंसियों द्वारा उत्पन्न की गई नाकेबंदी को तोड़ रहे हैं।'

तत्कालीन गुप्तचर विभाग के निदेशक सर डेविड पीटर के लेखों से यह उद्घाटित हुआ कि सोवियत रूस की सेंट्रल काउंसिल आफ ट्रेड यूनियन ने 24 अक्टूबर 1926 को ए.आई.टी.यूसी. कोलकाता को एक टेली ग्राफ भेज कर मास्को में आयोजित सोवियत रूस की सातवीं ट्रेड यूनियन कांग्रेस के लिए मित्र प्रतिनिधि भेजने को कहा लेकिन मिस्टर पीटर के अनुसार टेलीग्राम को बीच में ही रोक लिया गया।

इस अवधि में भारतीय मजदूर नेताओं द्वारा भी विदेशों के मजदूर आंदोलनों से कुछ संपर्क बनाने के साहसिक प्रयास हुए। जिनेवा में आयोजित, अप्रैल 1925 के अंतर्राष्ट्रीय मजदूर सम्मेलन में एन.एम. जोशी ने भागीदारी की। चमन लाल उनके सहयोगी के रूप में गए। और सम्मेलन को संबोधित करते हुए अपने वक्तव्य में भारतीय मजदूरों के शोषण का तीखा खुलासा किया। अपने भाषण में कहा, 'जो लोग भारतीय स्थितियों से परिचित हैं वह भली प्रकार यह जानते हैं कि भारत के तत्कालीन वायसराय लार्ड चेम्सफोर्ड जब शिमला गए तो उन किसानों को जबरिया उनके लिए सड़क निर्माण में लगाया गया जिनसे उनकी जमीनें छीन ली गई थी। यह उन महामहीम की यात्रा के लिए था... उसके बाद उन्होंने भारत के बागान मजदूरों की अत्यधिक कम मजदूरी और खदान, जूट और सूती कपड़ा मजदूरों की स्थिति का वर्णन किया।

भारतीय मजदूर नेताओं ने जिनेवा से पेरिस और लंदन का दौरा किया। इस बीच उन्होंने साम्राज्यवाद के



खिलाफ दृढ़ता से संघर्ष करने वाले महत्वपूर्ण मजदूर और राजनीतिक नेताओं से संपर्क किया। चमन लाल ने 10 अक्टूबर 1926 को ब्रिटिश ट्रेड यूनियन कांग्रेस वॉनमाउथ सम्मेलन में भागीदारी की। ब्रिटिश शोषकों को बुरी तरह से फटकराते हुए अपने भाषण में उन्होंने कहा, 'अगर साम्राज्यवादी लाखों भारतीय मजदूरों को औद्योगिक गुलामी में रखना चाहते हैं तो इनका सर्वनाश हो...'

इन मजदूर नेताओं ने 18-19 सितंबर 1926 को पोलर टाउन हाल, लंदन में संपन्न हुए राष्ट्रीय वामपंथी आंदोलन के सम्मेलन में भी भाग लिया, उनके साथ पुलिन बिहारी शील और क्लेमेन्स पाम दत्त भी थे।

इन प्रयासों के अतिरिक्त लंदन में वरकर्स वेलफेयर लीग आफ इंडिया ने इंग्लैंड में भारतीय मजदूरों के हितों को प्रचारित करने का कठिन कार्य शुरू किया और उनके आर्थिक और राजनीतिक शोषण के खिलाफ खुला समर्थन दिया।

जब संघर्षरत भारतीय मजदूरों के लिए विदेशों से सहायता और सहयोग आता रहा तो भारतीय ट्रेड यूनियनों ने भी अपनी कम क्षमता के अनुसार अंतर्राष्ट्रीय जिम्मेदारियों को पूरा करने का प्रयास किया। इंग्लैंड में संघर्षरत खदान मजदूरों द्वारा ए.आई.टी.यू.सी. को भेजे टेली ग्राम में आर्थिक मदद की मांग की। एन.एम. जोशी ने विभिन्न मजदूर संगठनों से चंदा एकत्र कर हड़तालियों के सहायता 600 पाउंड की राशि भेजी। आल इंडिया रेलवे मेंस फेडरेशन की तरफ से मुकुंद लाल ने भी 35 पाउंड की राशि भेजी।

पहले हुए विचार विमर्श से यह उद्घाटित होता है कि पहले दो अधिवेशनों और बाद के ए.आई.टी.यू.सी. के अधिवेशनों में पहले हुए विचार-विमर्श से ए.आई.टी.यू.सी. के पहले दो अधिवेशनों और बाद के अधिवेशनों के बीच विरोधाभास उद्घाटित होता है। झरिया अधिवेशन से तुलना करने पर यह विरोधाभास स्पष्ट दिखाई देता है। झरिया सम्मेलन भारी उत्साहपूर्ण वातावरण में भारी संख्या में मजदूर प्रतिनिधियों की उपस्थिति में हुआ था। लेकिन पहले दो अधिवेशनों की तुलना में बाद के अधिवेशनों में मध्यवर्गीय संगठनकर्ता मुख्य सहभागी थे। निर्णय लेने के संबंध में भी ऐसा ही हुआ। इन अधिवेशनों में पश्चाताप योग्य कमजोरियां, सीमाएं और निराशा दिखी। निर्णय घिसे-पिटे और सरकार से औपचारिक अपील करने तक सीमित थे। पांचवें अधिवेशन की रिपोर्ट में उत्तर-पश्चिमी रेलवे के हड़ताली मजदूरों और मुंबई के सूती मिल मजदूरों को सहायता और सहयोग का संदर्भ मिलता है लेकिन उसके लिए भी कोई कार्यक्रम या संगठन की योजना मजदूरों के समक्ष नहीं रखी गई।

इस अवधि में ए.आई.टी.यू.सी. वास्तव में एक उच्च वर्ग के संगठन में बदल गया जिसका जमीनी स्तर के मजदूरों से नाम मात्र का संबंध रह गया। कुछ महत्वाकांक्षी नेताओं के जरिए इसे एक राजनीतिक मंच के रूप में प्रयोग किया जा रहा था न कि लाखों मजदूरों के संघर्ष के मंच के रूप में।

सांगठनिक रूप से भी यह काफी ढीला ढाला हो गया था। बंगाल, मुंबई और मद्रास की प्रांतीय शाखाओं का कोई भी उल्लेखनीय कार्य नहीं था। उनकी कार्रवाई केवल प्रतिनिधि भेजने तक सीमित हो गई थी। केंद्र और शाखाओं के बीच शायद ही कभी रिपोर्टों का आदान-प्रदान होता हो। अंदरूनी कार्रवाइयां भी सामान्य ही थीं। बहुत कम बैठकें हुईं जिनकी कार्रवाई सामान्य थी और अन्य

गतिविधियां भी बिलकुल नित्यक्रिया की तरह थीं। कोष की स्थिति इतनी दयनीय थी कि इस संगठन का वार्षिक लेन-देन एक हजार से नहीं बढ़ सका। दूसरे अधिवेशन के बाद वार्षिक रिपोर्ट के पन्ने भी घट गए थे।

इस बेढंगी कार्यशैली से व्याकुल होकर चौथे अधिवेशन में आए कुछ क्रांतिकारी विचार वाले प्रतिनिधियों ने कार्रवाइयों को गति प्रदान करने के लिए कुछ सांगठनिक परिवर्तन का आग्रह किया। इससे ए. आई.टी.यू.सी. के संविधान में कुछ स्वागत योग्य संशोधन हुए।

संगठन का नेतृत्व अभी भी राष्ट्रीय सुधारवादियों के हाथ में था। उनके राजनीतिक दृष्टिकोण और कार्यपद्धति ने ए.आई.टी.यू.सी. के चरित्र और कार्यशीलता को काफी प्रभावित किया। इसलिए तीसरे अधिवेशन के बारे में 'इमीगिरी' भारत की कम्युनिस्ट पार्टी ने अपने मुख पत्र 'वैन गार्ड' में 15 मई 1923 को लिखा, 'लाहौर का इकट्ठा होना केवल नाम के लिए मजदूरों को एकत्र होना था। वहां पर शुद्ध राष्ट्रीयतावाद और मानवतावादी आदर्शों का बोलबाला था। राष्ट्रवादी नेता व्यावहारिक रूप में मजदूरों के अतिरिक्त अन्य सभी वर्गों का प्रतिनिधित्व करते थे।'

लेकिन इस दुर्बलता और सौम्यता के पीछे तूफान पनप रहा था। चौतरफा सुधारवाद की धुंध के किनारे-किनारे चमकदार रेखा भी दिखाई देने लगी। देश के भीतर और विदेशों से मजदूरों और उनके संगठनों के क्रांतिकारीकरण करने के प्रयासों का प्रभाव स्पष्ट दिखने लगा। संघर्ष के दूसरे दौर ने इस नई तूफानी शक्ति के उभार का प्रचुर प्रमाण प्रस्तुत किया।

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## माध्यमिक शिक्षा के विकास में आने वाली समस्याओं का समीक्षात्मक अध्ययन

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### सारांश:

विकासशील भारतवर्ष में माध्यमिक शिक्षा का महत्वपूर्ण स्थान है। माध्यमिक शिक्षा देश की अर्थव्यवस्था एवं जनशक्ति को प्रभावशाली बनाने का सशक्त स्रोत है। उच्च शिक्षा संस्थानों की गुणवत्ता संवर्धन एवं छात्रों की दक्षता बढ़ाने हेतु माध्यमिक शिक्षा आधार का कार्य करती है। माध्यमिक शिक्षा का स्वरूप इस रूप में होना चाहिए जो बालक को इस योग्य बना दे कि वह जीविकोपार्जन करने में समर्थ हो, किन्तु स्वाधीनता के 60 वर्षों बाद भी आज माध्यमिक शिक्षा, शैक्षिक संरचना की कमजोर कड़ी बनी हुई है। माध्यमिक शिक्षा राष्ट्रीय आकांक्षाओं के अनुकूल नहीं बन सकी इसका वर्तमान सामाजिक व्यवस्था से कोई सम्बन्ध नहीं रहा तथा वह उत्पादक जनशक्ति का निर्माण करने में समर्थ न हो सकी। माध्यमिक शिक्षा के एकांकी और सैद्धान्तिक स्वरूप के कारण ही उसके स्तर में अनवरत हास होता जा रहा है। अतएव माध्यमिक शिक्षा को समाजोपयोगी बनाने एवं उसमें आवश्यक सुधार लाने की आवश्यकता है। इसी जिज्ञासा से प्रस्तुत शोध प्रपत्र के अन्तर्गत वर्तमान में माध्यमिक शिक्षा के गुणात्मक विकास में आने वाली समस्याओं के सम्बन्ध में अध्ययन किया गया है। वर्तमान में माध्यमिक शिक्षा में निम्नलिखित समस्याएं दृष्टिगत होती हैं—

### निश्चित उद्देश्यों का अभाव :

वर्तमान में माध्यमिक शिक्षा का सबसे प्रमुख दोष इसके उद्देश्यों का निश्चित न होना है। स्वतंत्रता के बाद से लेकर वर्तमान तक माध्यमिक शिक्षा के उद्देश्यों में विशेष परिवर्तन नहीं हुआ। वर्तमान समय में माध्यमिक शिक्षा का उद्देश्य मात्र विश्वविद्यालयों में प्रवेश की योग्यता तथा छात्रों में साक्षरता उत्पन्न करना है। वर्तमान माध्यमिक शिक्षा छात्रों में नैतिक एवं चारित्रिक गुणों का विकास करने में पूर्णतः अक्षम है साथ ही यह बेरोजगारी एवं व्यवसायिक उद्देश्यों को प्राप्त करने में असफल है। अतः आवश्यकता है कि बालकों में विशिष्ट गुणों के विकास करने हेतु माध्यमिक शिक्षा के उद्देश्यों में परिवर्तन किया जाय, साथ ही बालकों के सर्वांगीण विकास तथा उन्हें व्यवसाय चयन के योग्य बनाया जाय ताकि उनमें उत्तम नागरिक गुणों एवं नेतृत्व की क्षमता का विकास हो सके।

### अनुपयुक्त पाठ्यक्रम की समस्या :

माध्यमिक शिक्षा के पाठ्यक्रम में मुख्य दोष यह है कि इसका वास्तविक जीवन तथा बालक के वातावरण से कोई सम्बन्ध नहीं है। यह पाठ्यक्रम एक मार्गीय है जिसमें छात्रों की रुचियों, अभिवृत्तियों एवं चयन की स्वतंत्रता का ध्यान नहीं दिया गया है जिससे यह पाठ्यक्रम अव्यवहारिक तथा अवास्तविक होता जा रहा है। वर्तमान पाठ्यक्रम में निम्नलिखित दोष दिखाई देते हैं—

1. पाठ्यक्रम का एकांगी तथा संकीर्ण होना।
2. पुस्तकीय ज्ञान पर अधिक बल तथा बालक के सर्वांगीण विकास की अवहेलना।
3. पाठ्यक्रम का परीक्षा आधारित होना तथा छात्रों में रचनात्मक कौशलों की उपेक्षा होना।
4. पाठ्यक्रम का अव्यवहारिक तथा जीवनोपयोगी न होना।
5. पाठ्यक्रम का शारीरिक तथा मनोवैज्ञानिक आवश्यकताओं के अनुरूप निर्मित न होना।
6. पाठ्यक्रम में व्यावसायिक दक्षता सम्बन्धी विषयों का अभाव तथा सैद्धान्तिक तथा साहित्यिक विषयों पर अधिक केन्द्रित होना।
7. पाठ्यक्रम में वैज्ञानिकता का अभाव तथा उद्देश्यों की अस्पष्टता का होना।

पाठ्यक्रम के उक्त दोषों को दूर करने के लिए इसे रुचिकर, बहुमुखी तथा जीवनोपयोगी बनाना होगा।

साथ ही इसमें उद्यमों, व्यवसायों, कृषि सम्बन्धी तथा तकनीकी विषयों का संतुलित समावेश करना होगा, इसमें माध्यमिक शिक्षा आयोग ने भी पाठ्यक्रम की विविधता के सम्बन्ध में अपने सुझाव दिये।

### शिक्षा का निम्न स्तर :

वर्तमान में देश की माध्यमिक शिक्षा के स्तर में अत्यन्त गिरावट आयी है। स्वाधीनता के बाद सरकार का मुख्य ध्यान शिक्षा की गुणवत्ता के स्थान पर केवल शैक्षिक प्रसार करने की ओर ही रहा है। वर्तमान माध्यमिक शिक्षा केवल परीक्षा प्रधान है तथा शिक्षक छात्र एवं अभिभावक का उद्देश्य येनकेन प्रकारेण परीक्षा पास करना मात्र है। फलतः शिक्षा गुणात्मक के स्थान पर केवल मात्रात्मक है। वर्तमान में माध्यमिक शिक्षा में पुस्तकालय, वाचनालय, प्रयोगशालायें एवं शैक्षिक उपकरणों की कमी के कारण छात्रों को अपनी दक्षता का विकास करने का पर्याप्त अवसर नहीं मिल पाता है।

शिक्षा के स्तर को सुधारने के लिए संस्थाओं के संख्यात्मक प्रसार पर रोक लगानी चाहिए तथा छात्रों की शत-प्रतिशत उपस्थिति, शिक्षकों की शिक्षण दक्षता हेतु पर्याप्त प्रशिक्षण, विद्यालयी संसाधनों की उपलब्धता तथा संस्था में शिक्षकों एवं छात्रों में समन्वय हेतु कार्यावधि एवं कार्य दिवसों का समुचित निर्धारण किया जाना चाहिए।

### दोषपूर्ण परीक्षा प्रणाली एवं मूल्यांकन की समस्या :

वर्तमान माध्यमिक शिक्षा, परीक्षाओं के चंगुल में फँसी है, छात्रों का उद्देश्य केवल परीक्षा उत्तीर्ण करना, विद्यालयों का उद्देश्य परीक्षाफल की उत्तमता मात्र है। वर्तमान परीक्षा प्रणाली बालक के सम्पूर्ण व्यक्तित्व का मूल्यांकन न करके केवल पुस्तकीय ज्ञान की परख करती है तथा उनमें केवल लेखन शक्ति का ही परीक्षण हो पाता है। आधुनिक शिक्षा प्रणाली केवल प्रमाण पत्र केन्द्रित है यह छात्रों के सृजनात्मक गुणों तथा अभिव्यक्ति की दक्षता से सम्बन्धित नहीं है।

वर्तमान परीक्षा प्रणाली एवं मूल्यांकन की प्रक्रिया में सुधार हेतु बाह्य एवं आन्तरिक परीक्षाओं का आयोजन करना, प्रश्नपत्र में निबन्धात्मक प्रश्नों के साथ वस्तुनिष्ठ प्रश्नों की संख्या को बढ़ाना, मूल्यांकन में अंकों के स्थान पर ग्रेड प्रदान करना तथा परीक्षा में सेमेस्टर प्रणाली लागू करना आदि उपाय किये जा सकते हैं।

### अपव्यय एवं अवरोधन की क्षमता :

शिक्षा में अपव्यय एवं अवरोधन की सर्वाधिक समस्या माध्यमिक स्तर पर ही है। प्रतिवर्ष हाईस्कूल तथा इंटरमीडिएट परीक्षाओं में 50 से 60 प्रतिशत परीक्षार्थी अनुत्तीर्ण हो जाते हैं जिससे उन्हें बार-बार एक ही कक्षा में पढ़ना पड़ता है जिससे उनका धन, समय और शक्ति अपव्यय होता है। इसका कारण वर्तमान माध्यमिक शिक्षा समाज के आवश्यकताओं के अनुरूप नहीं है। इस स्तर पर कुशल प्रशिक्षित एवं कार्यशील शिक्षकों का अभाव, निर्धनता एवं सामाजिक परिस्थितियों का प्रतिकूल होना, पर्याप्त मार्गदर्शन न मिल पाना तथा विद्यालयों में सामूहिकता की भावना की कमी के कारण छात्रों को अवरोधन का शिकार होना पड़ता है।

अपव्यय एवं अवरोधन की समस्या के निदान हेतु प्रशिक्षित अध्यापकों की नियुक्ति, शिक्षण विधियों में सुधार, रुचियों का विकास, परीक्षा प्रणाली में अपेक्षित सुधार, छात्रों के मार्गदर्शन हेतु निर्देशन सेवाओं का विकास, विद्यालयों में व्यावसायिक एवं अंशकालिक पाठ्यक्रमों की व्यवस्था आदि उपाय किये जा सकते हैं।

### अनुशासनहीनता की समस्या :

वर्तमान में माध्यमिक स्तर के छात्रों में अनुशासनहीनता बढ़ रही है, प्रतिदिन विद्यालयों में हड़ताल, कक्षाओं का बहिष्कार, तोड़-फोड़, परीक्षा में नकल प्रणाली, शिक्षकों के साथ अभद्र व्यवहार तथा मारपीट की घटनायें सामान्य होती जा रही हैं। इस अनुशासनहीनता की समस्या के कारण में छात्रों के साथ-साथ माध्यमिक शिक्षा की उद्देश्यविहीनता, दोषपूर्ण परीक्षा प्रणाली, अनुपयोगी पाठ्यक्रम, अरुचिपूर्ण शिक्षण विधियाँ, क्षमता से अधिक छात्रों का नामांकन, छात्र शिक्षक सम्बन्धों में कमी आदि हैं।

माध्यमिक स्तर पर अनुशासनहीनता दूर करने हेतु शैक्षिक उद्देश्यों, पाठ्यक्रम एवं शिक्षण विधियों में सुधार के साथ-साथ छात्रों को राजनीति से दूर रखने, अभिव्यक्ति के समान अवसर दिये जाने, योग्य एवं निष्ठावान शिक्षकों की नियुक्ति, व्यवसायिक शिक्षा के प्रसार तथा किशोरों की समस्याओं का सहानुभूतिपूर्ण निवारण जैसे आयोजन किये जायें।

### मार्गदर्शन एवं परामर्श की समस्या :

माध्यमिक स्कूलों में निर्देशन एवं परामर्श सेवाओं के अभाव में छात्र स्वेच्छा से विषयों का चयन कर लेते हैं जो उनकी क्षमता के अनुरूप नहीं होते, जिससे उन्हें वर्ष पर्यन्त समस्याओं का सामना करना पड़ता है। वर्तमान में शिक्षा के लिए धन की कमी एवं पर्याप्त शिक्षकों के अभाव से स्कूलों में मार्गदर्शन एवं परामर्श कार्य में बाधा आयी है जिससे छात्र समस्याओं में वृद्धि एवं शिक्षकों के लिए चुनौतीपूर्ण परिस्थिति का सामना करने की समस्या उत्पन्न हो गयी है।

माध्यमिक स्कूलों में मार्गदर्शन की सुविधा हेतु परामर्शदाताओं की नियुक्ति, जिले स्तर पर मार्गदर्शन सेवाओं का गठन, मार्गदर्शन का प्रशिक्षण का उत्तरदायित्व राज्य ब्यूरो एवं प्रशिक्षण महाविद्यालयों को प्रदान करना आदि के द्वारा भारतीय परिस्थितियों के अनुकूल छात्रों का नवनिर्माण किया जा सकता है।

### माध्यमिक शिक्षा में एकरूपता की समस्या :

वर्तमान माध्यमिक शिक्षा में संगठनात्मक, पाठ्यक्रम सम्बन्धी, प्रबंध एवं प्रशासन से सम्बन्धित समस्यायें दृष्टिगत हो रही हैं। वर्तमान में देश में प्रत्येक राज्य में शिक्षा का

संगठन भिन्न-भिन्न है, कहीं यह स्तर छठी कक्षा से 12वीं कक्षा तक है तो कहीं छठी से 11वीं तक। साथ ही प्रत्येक राज्य का माध्यमिक शिक्षा का पाठ्यक्रम भी भिन्न-भिन्न है। कहीं पाठ्यक्रमों में 5 वर्ग बनाये गये हैं तो कहीं 7, तथा प्रत्येक वर्ग में रखे गये विषयों में भी भिन्नता है। देश में माध्यमिक शिक्षा की प्रशासनिक व्यवस्था, राजकीय, स्थानीय निकायों तथा निजी अभिकरणों के द्वारा संचालित है, इन तीनों तरह के विद्यालयों के शिक्षकों के वेतनमान एवं सेवायें तथा विद्यालयी व्यवस्था एवं सुविधायें भिन्न-भिन्न हैं।

माध्यमिक शिक्षा में एकरूपता लाने हेतु एक केन्द्रीय माध्यमिक शिक्षा परिषद का निर्माण किया जाना चाहिए तथा उसके सुझावों को मानना अनिवार्य होना चाहिए। विद्यालयों के प्रबन्ध एवं प्रशासन में एकरूपता स्थापित करने के लिए समान मानक बनाये जाने चाहिए।

### शैक्षिक अवसरों की समानता न होना :

शिक्षा के समान अवसरों से आशय, समाज के प्रत्येक वर्ग तथा क्षेत्र के लोगों के लिए सामान्य शैक्षिक सुविधायें प्रदान करना है, किन्तु वर्तमान माध्यमिक शिक्षा में क्षेत्रीय असमानता, सामाजिक असमानता तथा शैक्षिक असमानता तीनों दिखाई पड़ती है। देश के कई राज्य ऐसे हैं जहाँ पर शिक्षा का विस्तार अत्यन्त सघन रूप में हुआ है, जबकि कुछ राज्यों में शिक्षा की किरण अभी अधूरी है। सामाजिक स्तर पर समाज के उच्च मध्यम और निम्न स्तरों पर शैक्षिक असमानता दिखाई पड़ती है। निर्धनता, निक्षरता एवं अज्ञानता, शैक्षिक अवसरों की समानता का बाधक है।

शैक्षिक अवसरों में समानता उत्पन्न करने हेतु शिक्षा संस्थाओं में सामाजिक बाधाओं को दूर करना, वंचित एवं निर्धन छात्रों के लिए शैक्षिक अवसर उपलब्ध कराना, संस्थाओं में महिला शिक्षा पर बल देना, आदिवासी इलाकों में प्राथमिक शिक्षालय खोलना, प्रतिभाशाली आदिवासियों को शिक्षा में प्राथमिकता के तौर पर शिक्षक के रूप में नियुक्त करना, आवासीय विद्यालयों की स्थापना, विकलांग बच्चों के व्यवसायिक प्रशिक्षण की व्यवस्था की जानी चाहिए।

### व्यावसायिकरण की समस्या :

देश की माध्यमिक शिक्षा का व्यावहारिक जीवन से कोई सम्बन्ध नहीं है। आज माध्यमिक शिक्षा प्राप्त नवयुवक रोजी-रोटी कमाने के लिए भी दर-दर भटक रहे हैं। वर्तमान शिक्षा केवल कोरी पुस्तकीय है, इसका किसी तरह की दक्षता के विकास से कोई सरोकार नहीं है। यद्यपि माध्यमिक शिक्षा की व्यवसायिकता के लिए विभिन्न आयोगों एवं समितियों द्वारा सुझाव दिये गये, किन्तु यह केवल रिपोर्टों तक ही सीमित रह गयी। वास्तविकता के धरातल पर इसका समुचित क्रियान्वयन न होने से वर्तमान माध्यमिक शिक्षा केवल देश में बेरोजगारों की फौज खड़ी कर रही है। जिससे अनुशासन एवं नैतिक, चारित्रिक गुणों का ह्रास तथा अराजकता एवं अव्यवस्था की स्थिति उत्पन्न हो रही है।

देश में व्यवसायिक शिक्षा के प्रसार हेतु शैक्षिक पाठ्यक्रम को व्यवसायोंन्मुख बनाने तथा छात्रों की इसमें अभिरुचि उत्पन्न करने की आवश्यकता है। माध्यमिक शिक्षा के पाठ्यक्रम को विभेदीकृत करके छात्रों की इनमें रुचि उत्पन्न की जा सकती है। सहयोगी पाठ्यक्रम के रूप में माध्यमिक विद्यालयों में सिलाई, कढ़ाई, आर्ट, क्राफ्ट तथा

फैशन डिजाइनिंग से सम्बन्धित कोर्स प्रारम्भ किये जाने चाहिए।

इस प्रकार देश की माध्यमिक शिक्षा में उभर रही समस्याओं के समुचित निदान हेतु शासन एवं समाज को समानरूप से प्रयास करना होगा। साथ ही छात्रों की माध्यमिक शिक्षा में अभिरुचि तथा उनकी आवश्यकताओं एवं अपेक्षाओं का समुचित समन्वय करना होगा तभी यह राष्ट्र की प्रगति के मार्ग में सहायक हो सकती है, साथ ही उत्तम नागरिकों का निर्माण करने में सक्षम हो सकती है।

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डॉ. सुरेन्द्र कुमार

सहायक प्राध्यापक भूगोल विभाग

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### सारांश:

द्वितीय हरित क्रांति एवं राज्य के कृषि रोड मैप वर्ष (2017-22) में सहकारिता की महत्वपूर्ण भूमिका निर्धारित है। लक्ष्यों की प्राप्ति के लिए सरकारी समितियों को जिम्मेदारी दी गई है। हाशिये पर बैठे लोगों की आवश्यकताओं एवं हितों को ध्यान में रखते हुए समाज को संगठित एवं सक्रिय कर लाभप्रद आर्थिक गतिविधियों को अपनाने के लिए मुख्यमंत्री श्री नीतीश कुमार द्वारा लोगों को प्रोत्साहित किया जा रहा है। सामाजिक एवं आर्थिक परिवेश में सहकारिता को आधुनिक एवं तकनीकी रूप से सक्षम बनाने पर जोर है ताकि प्रतिस्पर्धात्मक तरीके से अर्थव्यवस्था में सहकारिता आंदोलन चुनौतियों का सामना कर सकें। सहकारी समितियों की कुल भंडारण क्षमता 9.943 लाख मेट्रिक टन है। 2017-2022 की अवधि में इसमें 10 लाख मेट्रिक टन क्षमता की और वृद्धि की जानी है, जिसका अनुमानित व्यय 700 करोड़ रूपए है।

### प्रस्तावना:

सहकारिता आंदोलन के माध्यम से पंचायत स्तरीय 8463 पैक्स, प्रखंड स्तरीय 521 व्यापार मंडल, 22 जिला केंद्रीय सहकारी बैंक हैं जो बिहार राज्य सहकारी बैंक के जरिए कृषि अनुदानों की उपलब्धता एवं उत्पादों के विपणन की व्यवस्था के साथ एक सुदृढ़ संरचना के रूप में खड़ी है। वहीं दूसरी ओर समाज के अन्य वंचित समूहों मत्स्यपालकों, बुनकरों, दुग्ध उत्पादकों के साथ-साथ महिलाओं के लिए भी सहकारी व्यवस्था रोजगारोन्मुखी संरचना के साथ व्याप्त है। सहकारी समितियां अधिसंरचनात्मक संस्थागत-तकनीकी प्रशिक्षण क्षेत्र में प्रभावकारी हस्तक्षेप के माध्यम से लक्ष्यों को प्राप्त करने के लिए कृतसंकल्पित है। आधारभूत संरचना खासकर भंडारण क्षमता में वृद्धि, विद्युत आधारित चावल मिल-सह-झायर की स्थापना, सब्जी प्रसंस्करण के माध्यम से ग्रामीण क्षेत्र में रोजगार सृजन रोड मैप के लक्ष्यों को प्राप्त करने हेतु विभाग की महत्वपूर्ण पहल है। इन लक्ष्यों को प्राप्त करने हेतु पैक्सों का सुदृढ़ीकरण एवं सदस्यता वृद्धि, पैक्सों का कंप्यूटराइजेशन तथा सहकारी क्षेत्र में मानव संसाधन विकास क्षमता को बेहतर करना है। कृषि रोड मैप अंतर्गत अब तक 3086 गोदामों का निर्माण कार्य पुरा हो चुका है। जिससे पंचाचत-प्रखण्ड स्तर पर समेकित रूप से 7.10 लाख मेट्रिक टन भंडारण क्षमता का सृजन हुआ। पैक्सों एवं व्यापार मंडलों में प्रसंस्करण इकाइयों की स्थापना के क्रम में अब तक 344 पैक्सों एवं व्यापार मंडलों चावल मिल-सह-गैसीफायर संयंत्रों की स्थापना की जा चुकी है। साथ ही ज़ायर के साथ विद्युत आधारित चावल मिल स्थापित होंगे। पैक्सों में व्यवसाय विकास के लिए विशेषकर ऑफ सीजन में उर्वरक भंडारण हेतु राज्य सरकार द्वारा 3207 पैक्सों को प्रति पैक्स 02 लाख रूपये की दर से कार्यशील पूंजी उपलब्ध करायी गई है।

### सब्जी के उत्पादन एवं उत्पादकता में वृद्धि, सब्जी उत्पादकों को सही मूल्य,

उपभोक्ताओं को उचित मूल्य पर सब्जी उपलब्ध कराने तथा सब्जी प्रक्षेत्र में मूल्य संवर्धन करने के उद्देश्य से त्रिस्तरीय सहकारी सब्जी प्रसंस्करण एवं विपणन व्यवस्था का शुभारंभ तृतीय कृषि रोड मैप से किया गया है। प्रसंस्करण एवं विपणन मुख्य रूप से संघ द्वारा संपादित होगा। फेडरेशन की भूमिका प्रशिक्षण, मानव संसाधन विकास, राज्य से बाहर विपणन की व्यवस्था संघों के बीच समन्वय है। आधारभूत संरचना के विकास के साथ

रोजगारोन्मुखी कार्यक्रमों में मत्स्य पालन, बुनकर, मधुमक्खी, बकरी व कुक्कट पालन, कृषि प्रसंस्करण क्षेत्र में अगले पांच वर्षों में 400 करोड़ रूपए तक खर्च की जाएगी। महिला विकास कार्यक्रम से जुड़ी परियोजना में जिलों के सहकारी समिति सदस्यों, पदधारकों, कर्मियों का प्रशिक्षण कार्य भी चल रहा है। परियोजना 12 जिलों में पूरी हो चुकी है, 10 जिलों में चल रहा है व 16 अन्य जिलों में परियोजना के कार्यान्वयन हेतु जीपीआर हो रहा है।

कृषि संकट को बुलावा जीएम फसलों को हरी झंडी देने की सरकार की मंशा को भारतीय कृषि और किसानों के लिए विनाशकारी एनजीओ और किसानों की आपत्तियों को दरकिनार कर पिछले दिनों सरकार ने नेशनल बायोटेक्नॉलोजी रेगुलेटरी अथॉरिटी ऑफ इंडिया बिल लोकसभा में पेश कर ही दिया। इस बिल के विरोध में बड़ी संख्या में किसानों, कृषि विशेषज्ञों, समाजसेवी कार्यकर्ताओं ने 8 जुलाई को जंतर-मंतर पर प्रदर्शन का फैसला लिया है। दुनिया भर में वैज्ञानिक प्रयोगों व अनुभवों से यह बात पुष्ट हुई है कि जीएम फसलों मानव के साथ-साथ कृषि के लिए भी बेहद नुकसानदायक है। जीएम बीज कुछ ऐसे खरपतवार और कीट फैला रहे हैं, जो भारतीय कृषि के लिए बड़े संकट में तबदील होने जा रहे हैं। कई साल पहले जब भारत ने पीएल-480 के तहत अमेरिका से गेहूँ का आयात किया था, तो गेहूँ के साथ-साथ कुछ अनजान खतरनाक खरपतवार भी भारत आ गए थे। इनमें से दो कांग्रेस या गाजर घास तथा फुलनू अब तक एक बड़ी समस्या बने हुए हैं। इन दोनों घातक खरपतवारों को नियंत्रित करना बेहद कठिन है। फुलनू 1.32 करोड़ हेक्टेयर में फैल चुकी है और इसे उखाड़ने में आने वाला अनुमानित खर्च पांच सौ रूपये प्रति हेक्टेयर से अधिक है। कमोवेश यही हाल कांग्रेस घास का भी है, जो नेपाल के कुल क्षेत्रफल के बराबर के रकमें में फैल चुकी है।

पहले ही खरपतवारों के हमले झेल रहा भारत अब एक नई मुसीबत-महाखरपतवार का सामना कर रहा है। इस खरपतवार को खत्म करना बहुत मुश्किल है। इस पर रासायनिक छिड़काव भी आसनी से असर नहीं करते। यह खतरनाक खरपतवार अमेरिका, कनाडा जैसे उन 26 देशों में महामारी की तरह फैल रही है, जहां जीएम फसले उगाई जाती है। इन खरपतवारों का किसी दूसरे देश से आयात नहीं होता, बल्कि ये तब पैदा होती है, जब जीएम फसलों की जुताई होती है। जहाँ-जहाँ जीएम फसलों का व्यावसायीकरण होता है, कीट और खरपतवार न केवल इन

फसलों से प्रतिरोधक क्षमता हासिल कर लेती है, बल्कि जल्द ही शैतान की तरह बेकाबू होने लगती है। अमेरिका का उदाहरण देखें। दस साल पहले कृषि-व्यापार कंपनी मोनसेंटो ने दावा किया था कि उसकी जीएम फसलों से राउंडअप वीडोसाइड्स खरपतवार नहीं फ़ैलता। लेकिन आज, अमेरिका की कृषि योग्य भूमि का करीब आधा भाग इस भयानक खरपतवार की जद में आ चुका है। 2010 से 2012 की तीन साल की अल्पवधि में ही इन महाखरपतवारों से प्रभावित इलाका 3.26 करोड़ एकड़ से बढ़कर 6.12 करोड़ एकड़ हो चुका है। अमेरिका के ही जॉर्जिया प्रांत में एक लाख एकड़ से अधिक जमीन पिगवीड महाखरपतवार की गिरफ्त में आ चुकी है। किसान दस गुना खरपतवार नाशक छिड़काव के बाद भी इसे काबू नहीं कर पा रहे हैं। अब मोनसेंटो कंपनी किसानों को अनेक घातक और यहाँ तक कि 2,4-डी जैसे प्रतिबंधित कीटनाशकों का घोल मिलाकर छिड़काव की सलाह दे रही है। कनाडा में भी दस लाख एकड़ जमीन राउंडअप वीडोसाइड्स की चपेट में आकर बर्बाद हो चुकी है। अमेरिका के बाद अब भारत के छोटे किसानों की बारी है। महाखरपतवारों का खतरा सिर पर मंडरा रहा है। इसका नजला भारतीय खेती पर पड़ेगा। जीएम फसलों से भारत की खेती तबाह हो जाएगी। मेरे शब्दों पर ध्यान दें देश में जल्द ही किसानों की खुदकशी के आंकड़े और भी तेजी के साथ बढ़ते जा रहे हैं। और इसकी जिम्मेदार जीएम फसलों को भारत में उतारने को आतुर कुछ कृषि वैज्ञानिकों और सरकार होगी। विषैली भूमि और जहरीले होते व घटते भूजल के कारण आधुनिक कृषि पारिस्थितिक विनाश की ओर बढ़ रही है, जहाँ लाइलाज खरपतवारों का राज होगा। न केवल खरपतवार बल्कि नए-नए किस्म के कीटों और सूक्ष्म जीवों पर नियंत्रण के लिए और भी घातक, महंगे और खतरनाक रसायनों पर किसानों की निर्भरता हो जाएगी। जाहिर है, इसके बावजूद जीत खरपतवारों और कीटों की सेना ही होगी और कृषि संकट तेजी से गहराता चला जाएगा। उद्योग जगत के लिए घातक कीट और खरपतवार पूरी दुनिया में मोटे मुनाफे के अवसर पैदा करते हैं। जीएम कंपनियां किसानों को फसलों पर अधिक तेज और घातक रासायनिक छिड़काव करने के लिए कह रहे हैं। ये अकसर कई तेज कीटनाशकों का घालमेल होते हैं। लाखों एकड़ जमीन में जीएम फसल उगाई जा रही है और यह जमीन महाकीटों और महाखरपतवारों का अड्डा बन रही है। इस कारण भविष्य में कृषि की दशा बहुत विनाशकारी होने जा रही है। महाकीट और महाखरपतवार मानव जाति की सबसे बड़ी चुनौती बन सकती है। मैं जिस अंधकारमय भविष्य की बात कर रहा हूँ, वह दूर की कौड़ी नहीं है। यह हमारे जीवनकाल में ही होने जा रहा है। यह जैवआतंकवाद मानवजाति का दुश्मन है। अब भी वक्त है कि किसान जीएम फसलों के घातक दुष्परिणामों को समझें। सरकार को तो जैसे कृषि, पर्यावरण और किसानों की चिंता ही नहीं है।”

### **सारांश एवं निष्कर्ष (Summary and Conclusion)**

अन्न हमारी आवश्यकता है। उसका उत्पादन बंद नहीं किया जा सकता। साथ ही बिना पौधे के अन्न हो भी नहीं सकता। पहले ये पौधे भूसे के रूप में पशु आहार बनते थे तो कुछ अन्य को छप्पर बनाने या इसी प्रकार के अन्य घरेलू काम में उपयोग किए जाते थे। अब न तो आधुनिक घरों में उनकी जरूरत है और न यांत्रिक कृषि के कारण पशु आहार के रूप में उनकी उपयोगिता है। ऐसे में उसे

जलाने के अलावा विकल्प क्या बचता है? इस समस्या की विकरालता को देखते हुए हमारे कुछ किसानों ने खेती के परंपरागत तरीकों को अपनाकर जो उदाहरण पेश किया है उसका अनुसरण संभवतः सबसे उपयुक्त समाधान होगा, क्योंकि बैलों से खेती न होने के कारण जो बछड़ों को कसाईखाना नहीं भेजना चाहते वे उसे छुट्टा छोड़ देते हैं और वे खड़ी फसल को नुकसान पहुंचाते हैं या फिर शहरों में सड़कों पर घुमते हुए दुर्घटना का कारण बन रहे हैं। इस स्थिति से निपटने के लिए किए जा रहे सरकारी उपाय ऊंट के मुंह में जीरे के समान है। यदि परंपरागत कृषि के परिणामों का सम्यक अध्ययन किया जाए तो न तो रासायनिक उर्वरक की जरूरत होगी और न उसे संरक्षित रखने के लिए रासायनिक तरल पदार्थों की। हरित क्रांति के नाम पर अंधाधुंध रासायनिक उर्वरकों, हानिकारक कीटनाशकों, हाइब्रिड बीजों, अधिकाधिक भूजल उपयोग से भूमि की उर्वरा शक्ति, उत्पादन, भूजल स्तर और मानव स्वास्थ्य में निरंतर गिरावट आती जा रही है। बढ़ती लागत, बाजार पर निर्भरता और आधुनिकता के नाम पर सरकारी कृषि नीति के कारण किसान आत्महत्या तक के लिए मजबूर हो रहे हैं। जैविक खेती जैसे वर्मी कम्पोस्ट, कम्पोस्ट बायोडायनामिक, इतनी जटिल है कि किसान उनके बजाय बाजार में मिलने वाले उर्वरक पर अधिक निर्भर रहता है। क्या कोई ऐसी पद्धति है जिससे किसानों को खाद बीज के लिए बाजार पर न निर्भर रहना पड़े, उत्पादन न घटे, खेत उपजाऊ बना रहे और मनुष्य रोगग्रस्त न हो। कुछ किसानों ने प्रयोग के आधार पर शून्य लागत की खेती को अपनाकर समाधान प्राप्त किया जा सकता है। शून्य लागत खेती को अपनाना सरल है। इसकी विधि और महत्त्व बताने वाले आयोजन देश के विभिन्न हिस्सों में होते रहते हैं। इन आयोजनों में किसानों को प्रकृति से तालमेल, देसी गाय पालन, देसी केंचुए के महत्त्व, गौमूत्र आधारित खाद और छिड़काव, वनों से सूखी खाद की उपलब्धता, भूमि के शोधन और संवर्द्धन, सिंचाई के तरीके और बहुफसली पद्धति को अपनाने के तरीके बताए जाते हैं। ऐसा ही एक आयोजन दिसंबर में लखनऊ में भी होने जा रहा है। शून्य खेती के पुरोधा पुणे के सुभाष पालेकर का दावा है कि एक देसी गाय के सहारे ही दस से तीस एकड़ तक खेती की जा सकती है। एक किसान विचारक ने ठीक ही कहा है कि गाय का दूध तो सह उत्पाद (बाइ प्रोडक्ट) है, क्योंकि दूध कुछ ही महीने मिलता है जबकि गोबर और मूत्र दैनिक उत्पाद है जिनका सम्यक उपयोग करने के बजाय हम केवल सह-उत्पाद पर निर्भर होते जा रहे हैं, मिसकी मिलावट के कारण गुणवत्ता घटती जा रही है। स्वस्थ रहने के लिए जिस प्रकार योग विश्वव्यापी बना है वैसे ही खेती में आमूलचूल परिवर्तन कर न केवल स्वास्थ्यवर्धक अन्न उत्पादन करने के लिए कृत्रिम उपायों से बचा जा सकता है, बल्कि पर्यावरण को दूषित होने से भी रोका जा सकता है।

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## रासायनिक उर्वरकों के उपयोग से उत्पन्न हानियाँ

डॉ. सुरेन्द्र कुमार

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### सारांश

(क) भूमि का उत्पादन क्षमता में कमी आना, (ख) महंगे होने के कारण कृषकों का आर्थिक क्षति. (ग) पेय जल का प्रदूषित होना, (घ) जलाशयों की मछलियों का जहरीली हो जाना, तथा उनकी मृत्यु तक हो जाना।

**कीटनाशकों का उपयोग** – प्रयोग में लायी जानेवाली प्रमुख कीटनाशकों में डिक्लोफेनिक (Declofenic), डी० डी० टी० (D.D.T.) थाइनेट (Thymate) का नाम आता है। इनका उपयोग 20 किलोग्राम प्रति बिगहा के दर से फसलों में दो बार दिया जाता है। सब्जियों में एल्ड्रिन (Aldrin) का प्रयोग किया जाता है। लेकिन इसके अनियोजित उपयोग से पहले पत्ते पिले पड़ते हैं तथा बाद में वह सूखने लगता है। एलड्रिन का उपयोग इसे पानी में मिलाकर छिड़काव द्वारा किया जाता है।

### शाकनाशकों का उपयोग –

इसके उपयोग में लाये जाने वालों के दो प्रकार हैं— सारेल बेंजोइक एसिड, फ्लेक्सटीडिया। इस प्रयोग में 4 से 5 किलोग्राम प्रति बिगहा / के दर से किया जाता है। इसके अधिक उपयोग से फसल गलने की संभावना हो जाती है।

**उन्नत बीजों का उपयोग** – आज इस गाँव के कृषक परंपरागत बीजों के अतिरिक्त एच० वाई० भी० (HYV) बीजों का उपयोग भी किया जाने लगा है।

HYV बीजों के उपयोग के लाभ कम बीज के उपयोग में अधिक उत्पादन देता है, कम अवधि में फसल पक कर तैयार हो जाता है, फसल चक्र वृद्धि अपनाने में मदद मिलती है, बीजों के रख-रखाव में आसानी।

**हानि** – फसलों की गुणवत्ता का ह्रास, परंपरागत बीज का कम उपयोग होने से उसका क्षरण, इससे कई सारे बीजों

कोशिश की जा रही है। फतेहपुर गाँव के मवेशियों की संख्या (2017):-

गायों की संख्या	—	210
भैंस	—	160
बैल	—	24
बकरियों	—	300
भेंड़	—	30
सुअर	—	32
मुर्गे-मुर्गियाँ	—	600
गोशाला	—	100

गाय तथा भैंस दुध के लिए पाले जाते हैं। यहाँ दुध की मात्रा भैंस के द्वारा मध्यम, जर्सी से अधिक, देशी गाय अति मध्यम तथा बकरी से न्यूनतम दुग्ध उपलब्ध होता है। सीमित जलाशयों में मत्स्यकर्म किया जाता है जिसकी

धान कुटने की मिलों की संख्या (2017)	—	07
गेहूँ पीसने की छोटी मिलें	—	08
चुड़ा कुटने का मशीन	—	02
धानियों की संख्या	—	02

कुटीर उद्योग/ग्रामीण उद्योगों में लोहारों के द्वारा खेती के औजार यथा हल के लोहे, कुदाल, खुरपी, हसिया बनाना बढ़हियों द्वारा हल, चौकी, चारपाई, आवासों के दैनिक उपयोग के साधारण फर्नीचर बनाना, मिस्त्रियों द्वारा घर बनाना, पासियों द्वारा दौड़ा, सूप, बाँस पंखा, ताड़ के पंखा बनाना, कुछ गुड़, खाड़सारी, ताड़-फल बनाना इत्यादि आते हैं। खाद्य प्रसंस्करण का कार्य नहीं किया जाता है।

का अस्तित्व समाप्त, फिर भूट महंगे होने के कारण सभी कृषक इसका उपयोग नहीं कर पाते।

**कृषि उपकरण** – परंपरागत हल, हेंगा, कुदाल, खुरपी, हसिया इत्यादि।

**आधुनिक** – ट्रैक्टर, जिरो टिलर, थेसर, हारवेस्टर, पंपसेट इत्यादि। नवीन उपकरणों के लाभ समय का कम लगना, उन्नत किस्म के जोताई होना, वैज्ञानिक कृषि पद्धति को बढ़ावा देना इत्यादि।

**हानि** – इनके उपयोग से बेरोजगारी में वृद्धि होती है, प्रदूषण बढ़ता है, मृदा क्षरण एवं सांस्कृतिक क्षरण उत्पन्न होती है।

**पशुपालन** – कृषि में सतरंगी क्रान्ति के अन्तर्गत पशुपालन, मत्स्यकर्म, मुर्गीपालन, वृक्षारोपण कर किसानों के आय में वृद्धि की

वार्षिक पकड़ लगभग 110 क्वीटल तक होता है। कोसी नदी से भी मछलियों पकड़ी जाती हैं।

**उद्योग-धंधे** : कुछ लघु उद्योग तथा कुटीर उद्योग स्थापित हैं। लघु उद्योगों में

### कृषि विकास में यातायात एवं परिवहन के साधनों की उपलब्धता

ये साधन कृषि-विकास की रीढ़ के समान है। इन साधनों के आवश्यकतानुसार विकास पर सारी कृषि व्यवस्था आधारित हैं। गाँव के पच्छिमी भाग से पक्की सड़क एक किलोमीटर की दूरी पर स्थित है। कोशी नदी उत्तर से प्रवाहित होती है। 9 किलोमीटर की दूरी पर प्रखण्ड मुख्यालय है।

## परिवहन के साधन

(क) बैलगाड़ियों की संख्या	—	30
(ख) साइकिलों की संख्या	—	300
(ग) मोटर साइकिलों की संख्या	—	80
(घ) ट्रैक्टरों की संख्या	—	20
(ङ) टेम्पो की संख्या	—	22
(च) ट्रकों की संख्या	—	02
(छ) जीप, कार इत्यादि	—	06

इन परिवहन के साधनों का उपयोग विभिन्न रूपों से आवश्यकतानुसार किया जाता है।

### कृषि विकास एवं पर्यावरणीय अवनयन

- रासायनिक उर्वरकों, कीटनाशकों तथा शाकनाशकों के उपयोग से वायु, जल, मृदा प्रदूषण होता है।
- परालियों को जलाने से वायु एवं मृदा प्रदूषण उत्पन्न होता है।
- मवेशियों के पालन से मिथेन गैस की उत्पत्ति होती है।
- मुर्गीपालन से जल, वायु, दृष्टि (Visual) प्रदूषण उत्पन्न होता है।
- गोइटा जलाने से धुआँ तथा इससे वायु प्रदूषण होता है। सरकार ग्रामीण गरीबी रेखा से नीचे के लोगों का 200 रु० में एल० पी० जी० गैस कनेक्शन कराने में लगी है। गरीबी रेखा के ऊपर वालों को 1200 रु० में जबकि इसकी कीमत 1400 रु० है।

### सारांश एवं निष्कर्ष (Summary and Conclusion)

अजैविक एवं भौतिक संसाधनों के अन्तर्गत जीव विहीन संसाधन सम्मिलित किये जाते हैं। खगड़िया जिला गंगा तथा उसकी सहायक नदियों द्वारा लायी तथा जमा की गई कॉप मिट्टी द्वारा निर्मित भूभाग है। जिला की जलवायु पच्छिमी अति गर्म जलवायु तथा (Parching heat) तथा पूर्व के आर्द्र (Moist) जलवायु के मध्य (सम डमंद) है। नगरीय क्षेत्र के अन्दर "सूक्ष्म जलवायु तंत्र" (Micro-Climature System) विकसित हो जाता है। जिला की प्रधान नदियों में गंगा नदी, बूढ़ी गंडक, बागमती का नाम आता है। खगड़िया जिला की मिट्टी अत्यन्त उपजाऊ किस्म की कॉप मिट्टी है। मिट्टी विश्लेषण के अनुसार लघु-स्तर (Micro&regional) पर यहाँ चार प्रकार की मिट्टियाँ वितरित हैं मोटी लोमी से सूक्ष्म लोमी, सूक्ष्म से अति सूक्ष्म, सूक्ष्म लोमी और बालूआही से मोटे लोमी। जिला में 2011 में राष्ट्रीय राजमार्ग की कुल लम्बाई 92 कि० मी०, राज्य सड़क मार्ग-15, मुख्य सड़क मार्ग-115 कि० मी० थी। इसके अतिरिक्त यहाँ जिला तथा ग्रामीण सड़कों का विस्तार है। कटिहार से खगड़िया होते हुए पटना तक की रेलवे (बड़ी लाइन) सबसे महत्वपूर्ण रेलवेमार्ग है। यहाँ जल परिवहन मार्ग का भी विकास हुआ है। संचार के साधनों में डाकघर एवं मोबाइल सेवा उपलब्ध हैं। हाल से किसान कार्ड तथा ई-किसान की सेवायें कृषि क्षेत्र में क्रांतिकारी प्रभाव उत्पन्न कर रही है।

जैविक पर्यावरण के अन्तर्गत वनस्पति एवं जन्तु जगत आते हैं। हमें पता है कि पर्यावरण में तीन प्रकार के जीवधारी वनस्पति, पशु एवं मानव हैं तथा तीनों के पारस्परिक योग से ही तीनों का सह-अस्तित्व (लउइपवजपब मगपेजमदबम) होता है। जिला में कृषि-प्रसार एवं मानव बसाव आदि के कारण वन क्षेत्र नगण्य है, सिर्फ 2738 हेक्टर या 1.83 प्रतिशत भाग पर बाग-बागिया वितरित हैं। वन विनाश के अनेक कारण तथा उनसे उत्पन्न समस्यायें हैं। यहाँ वृहत पैमाने पर वृक्षारोपण

की आवश्यकता है। पशु एक महत्वपूर्ण जीविय संसाधन है। कृषि-कार्य तथा पशुपालन में निकटतम संबंध देखने को मिलता है। जिला के प्रमुख पशुधन हैं- गायें (239 हजार, 2012 में), भैसे (88 हजार), बकरियाँ (220 हजार), सुअरें (4 हजार) तथा कुक्कुटें (148 हजार)। इसके अतिरिक्त यहाँ मत्स्यकर्म भी किया जाता है। 1901-2011 के बीच जनसंख्या में 415.78 प्रतिशत की वृद्धि हुयी थी। 2011 में खगड़िया शहर की कुल जनसंख्या 49,408 थी (1901-2011 के बीच वृद्धि 389.50 प्रतिशत)। दूसरा शहर गोगरी-जमालपुर (2011, 37,753, वृद्धि 1971-2011 में 132.37 प्रतिशत)।

कृषि निवेश (Agricultural inputs) कृषि के समृद्धि तथा विकास का अति महत्वपूर्ण तत्व है। ये निवेश, सिंचाई, एच० वाई० वी० (HYV) बीजों, उर्वरक, कीटनाशक, खाद एवं बाजार हैं। इसके साथ-साथ श्रम, मशीनीकरण, यातायात के साधन, भण्डारण, पूँजी आदि का भी नाम आता है। 1950-51 में औसतन प्रति हेक्टर रासायनिक खाद का प्रयोग 0.55 किलोग्राम था जो 2008-09 में बढ़कर 132.00 कि०ग्राम प्रति हेक्टेयर हो गया। पर पिछले कुछ वर्षों से इसके उपयोग में कुछ कमी हुई है तथा जैविक खाद का प्रयोग बढ़ा हो कीटनाशक में प्रयोग किये जाने वाले में डी०डी०टी० (D.D.T.), टी डी ई (TDE), डिडरिन (Dedrin), इपोराइड (Eporide) और एलड्रिन (Aldrin) का नाम आता है, जो स्वास्थ्य के लिए अति हानिकारक होता है। आज किसान परम्परागत कृषि उपकरणों के स्थान पर नवीन वैज्ञानिक ढंग के कृषि-उपकरणों का प्रयोग कर रहे हैं। उत्तम बीज, जल के सुप्रबन्ध, रासायनिक उर्वरकों तथा रोग-नाशक दवाइयों का सावधानी से प्रयोग करने पर अच्छे परिणाम देते हैं। आज कृषि को मशीनीकरण का लाभ भी मिल रहा है। सफल कृषि के लिए मण्डी / बाजार की निकटता एक बड़ा कारक है। कृषि विकास को आवागमन की सुविधाएँ भी प्रभावित करती है। इसके अतिरिक्त भण्डारण की सुविधा तथा सिंचाई की सुविधाएँ कृषि-विकास के आवश्यक तत्व है।

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